

Prayer Resource

For Secondary Schools



ATTN: Users of this DRAFT/Interim Resource

Version 2 is far from complete. NCRS aims to include many examples of prayer as part of this resource. However, it is taking time to collate and RE Advisors have suggested we share the first half earlier rather than later.

This resource is yet to be fully proofed and there are some links to items which are not included yet.

We hope you find it useful and you can anticipate the final, complete, version in the not too distant future. We also welcome any feedback at this stage.

Kind regards, Colin MacLeod (Director NCRS)

Version 2

National Centre for Religious Studies

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Year 9

A. Introduction to Prayer:

This is **NOT** meant as a lesson plan, it gives ideas that can be used to form a lesson on prayer, or to introduce prayer as a part of a lesson. It may be more appropriate to devote 10-15 minutes each lesson to prayer, than to have full lessons on prayer. This needs to be decided by each teacher and each class at to what is most suitable.

1. A Nature Meditation

Take time for a 5-10 minute walk. Take time to pause, to become aware of all that surrounds you, the smells, sounds, sights, feelings. Pause and focus on one gift of nature: a rose, a leaf, a tree. Feel it, smell it, study it, simply spend time with it. Return inside and write about your experience. Share what you want with the class.

2. **Describe God:** If prayer is a 'conversation with God' then who do we see 'God' as?

- a) Write a description of God. This could follow one of the above imaginative exercises or a general discussion on 'Who is God' [cf. Student Booklets 9E 'Creation and Co Creation, 9G 'Recognising Signs of God.']
- b) Use various forms of art work to describe God – painting, collage work, clay modelling. Again, these could be motivated in an imagination exercise or discussion.
- c) Read other ways of viewing God – '**Mr God, This is Anna;**' Prayers of people speaking about God. (Refer to Prayers and Reflections section.)
- d) Ask people – teachers, parents, grandparents, priests – whom they see God as.

3. **Prayer is a part of a relationship with God.** Interrelate this with how we form relationships with people, and how we need communication, trust, time together, sharing with each other.

Discuss the Questions:

- How do we communicate with each other?
- How do we communicate with God?
- How does God communicate with us?
- Who do I trust? Why do I trust these people?
- Does God trust me?
- Do I trust God? Why/Why not?
- How do I spend time with my friends?
- How can I spend time with God?
- Where can I spend time with God?
- Does God want to spend time with me?
- What does God share with me?
- What am I willing to share with God?



Use their answers from these questions to begin praying! E.g.: We communicate by talking with each other. Take a topic you talk about with you friends and talk to God about it. Note how you feel, react, respond. Discuss these, especially asking – Did you listen to God as well as talk? What happened? How can we listen to God? How do you finish your conversation? Or did God finish it?

4. Use scripture as it teaches on prayer and about who God is;

e.g. read and reflect on –

Matthew	6:7-15;	Matthew	18:19-20;	Mark	11:20-25;
Luke	11:1-4;	Luke	11:9-13;	Ephesians	3:14-21;
1 Timothy	1:1-8;	Mark	1:35;	Luke	6:12;

5. Discuss why we pray:

- Prayer allows us to be in touch with ourselves and to find God's love for us as we are.
- Prayer helps us find happiness as we discover we are never left alone and are always loved.

- Prayer gives us energy. Just as we eat, sleep and recreate and meet need of our body and mind, we pray to meet needs of our emotions and spiritual side.
- Prayer heals. Christ was known as a healer as he touched people and enabled them to move on, healed. Sometimes the healing is emotional and spiritual, as he helps us to realise our mistakes, our inner hurts, our sins, and removes our guilt in reconciliation with him and our world. Sometimes he reaches our physical pain – in prayer, in anointing.
- Prayer helps solve problems. ‘A problem shared is a problem halved’ is true for problems shared in prayer as well as those shared with friends, parents and advisers.

6. Look at ‘How We Pray.’

- Find out how they pray now. Look for the hidden as well as the obvious prayer!
- Introduce briefly the different forms of prayer there are, emphasising that they will learn and practise these during their time at school and on retreats.

There are a number of ways of describing these different forms:

- a) Prayer when we are alone
 - Group prayer
 - Formal prayer in the sacraments
- b) Prayer as Adoration, Contrition, Thanksgiving, Supplication, as we talk with God and with Jesus and the saints and angels, particularly my confirmation saint(s) and with Mary, the Mother of Jesus.
- c) Prayer as -
 - Formal memorised prayers
 - Intercessory Prayers
 - Praying with the imagination
 - Traditional Prayers
 - Praying with Scripture
 - Liturgical Prayer
 - Meditative Prayer
 - Creative Prayer including art, drama, movement and song
 - Reflective Prayer
 - Taize Prayer
 - Journaling
 - Praying with Psalms
 - Healing Prayer
 - Visiting the Blessed Sacrament
 - Talking with God
 - Listening to God



7. What we need to do if we decide to **PRAY!**

Find a **PLACE** – a place where we are happy to meet God. This place might change. It might be our room, a place outside, a spot in a chapel or church. Emphasise this is not the **only place** we pray. We pray 'on the spot' during the day as we realise God's presence with us, but this is the place we set aside just for 'God and Me' times.

Find a **TIME**. It might be one minute, it might be five minutes and as we grow in prayer so might the time we spend in prayer grow. We need a time when we are undisturbed: first thing in the morning, last thing at night, at lunch time. This time is an important appointment you've made to keep.

Find a **POSITION**. Do you want to sit on a chair, on the floor, kneel, lie....? Now we are ready to pray.

Take time to get comfortable. Take time to let go of all that's happening and to come into the presence of God.

- Concentrate on your breathing. Don't change it, just be aware of it.
- Feel your clothing on you, Feel your points of contact with your chair, the floor.
- Listen. Listen to noises far away, noises near you, noises within you, your heart, your breathing.
- Slowly let go of these noises.
- Now you are ready to talk to God.

Practise these as a class a number of times with simple prayers to follow – depending on what type of prayer you are concentrating on, Try finding different places for them to experiment with. Allow room for a different position. Give different lengths of time. Talk about their reactions, as a group and as individuals. Encourage them to write about their experiences. As to the type of prayer you lead into, the suggestions for **Year 9** are **Formal Prayer, Intercessory Prayer** and **Praying with the Imagination**.



Photo: Matarawa – Colin MacLeod

Make copies of worksheets (Masters 1 & 2) (**Prayer: When, Where & How?**) for students. Students complete these sheets individually. Then they may use them as a basis for discussion.

Master Sheet 1

PRAYER

When, Where and How?

A monk once went to his spiritual adviser and asked:

'Father, is it all right if I eat while I'm praying?'

'Certainly not!' Came the reply.

Some time later the monk returned and asked:

'Father, would it be permissible for me to pray while I'm eating?'

'Why of course you may,' was the answer.

This incident makes two points about the way we fit prayer into our lives.

What are they?

Read Matthew 6:5-13

What do these verses say about:

- a) The place to pray
- b) The way to pray
- c) The things to pray about



Here are some things people have said about prayer. Cross out anything you completely disagree with. If you want to add anything to any of the statements, write in the space provided. If any of them puzzle you, put a question mark by them. Compare what you have left with the rest of the group and discuss.

- a) It is best to pray in your own words. It seems more sincere.
- b) OMG! Is a prayer.
- c) Prayers should be as short as possible.
- d) We don't need to pray very often because God knows what we need.
- e) It is good to learn prayers off by heart.
- f) Whatever we say won't make any difference to what God does.
- g) We should pray often even when we don't feel like it.
- h) Even if we are searching and doubtful we can still pray.
- i) The Our Father is enough in itself. We don't need any other prayers.
- j) We can pray without saying anything at all.
- k) Prayers are more powerful if we kneel and close our eyes.
- l) We can pray at any time, but we should keep a special time each day for prayer.
- m) Work is prayer and prayer is work.

Prayer is as much about the person praying as it is about the one who is being prayed to.

Discuss this Statement.

Photocopy or post on-line this page for students – encourage them to keep a 'Dear God....' diary for a day – writing a short prayer at the beginning of each lesson/commitment of the day.

Master Sheet 3

8. In Case We Forget to Pray

We do not need to limit prayer to a few minutes at the end of the day, or before meals. Imagine what it would be like if for one day we actually did 'make every thought and action a prayer.' I wonder

- | | |
|----------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 6:45am | Dear God, my dad just woke me up and it is only quarter to seven. He said he has to drop me off early this morning, so I have to hurry. I wish it was Saturday or somehow there was no school so I wouldn't have to get up. Please help me to choose the right thing to wear today, let me do well on my maths test, and make today better than yesterday. |
| 8:30am | Dear God, my friend Sam is absent today. School will not be half as much fun now. Some people in this class are hard to get along with and it always seems better when Sam is around. We have been in the same class since I moved here five years ago and we have heaps of laughs. Thanks for my friends, God, especially Carol. |
| 10:30am | Dear God, maths is my worst subject. Do I really need to know this stuff? I hate it when we have tests. I do study, but somehow I can't get a good grade. My dad says maths is important and I'd better do well if I want to get a good job later. Help me, God, to do well on this test and to be really successful later on too. |
| 11:30am | Dear God, we learned that people are hungry all over the world and that we should not waste food, but this sandwich is awful. My sister put mustard on it again and she knows I hate it. I wish for once I could eat what I want. |
| 1:30pm | Dear God, I hate how I'm rubbish at sport. My legs are really skinny and I know everyone laughs when I run after the ball. At least my team won. God, help me to grow taller and bigger and keep on winning. |
| 3:30pm | Dear God, why can't we get a decent computer? I know our family doesn't have much money but I'm sick of this laptop crashing! I'd like to get a job to have some money but who would hire a twelve year old? God, I wish I wasn't so bored! At least I can text my friends. |
| 6:00pm | Dear God, why do we bless our food? I must have said this prayer a thousand times. Sometimes we forget and it feels strange to remember half way through eating. I kind of feel guilty when that happens. God, I really am thankful for this food even when I don't say the prayer. |
| 8:30pm | Dear God, my mother made says it's 50/50 that I can go to Awhina's party on Saturday. It sounds like everyone is going and I hope I can go, too. I'm sure dad will let me – I just have to convince mum. Help her to say yes, God, and I will try to get along better with her. |
| 9:30pm | Dear God, today was not so special. Maybe tomorrow something really good will happen to me. Good night God. |

B. Formal Prayer

1. **It is recommended** that the year 9 students **learn** the following prayers:

- The Our Father
- The Hail Mary
- The Apostles Creed
- The 'Glory Be'
- The Sign of the Cross

2. **It is recommended** that year 9 students **become familiar** with the following prayers. Teachers may also introduce other prayers according to the needs of the class.

- The Nicene Creed (Relate this to 9D 'The Church's Story – The Beginnings')
- The Gloria
- The Magnificat
- Act of Contrition
- Grace before meals
- Prayer for the Faithful Departed
- Morning and Evening prayers
- The Memorare

The words of these and some reflections can be found in the 'Prayers and Reflections' section of this resource book. Students should be encouraged to read them at the beginning or end of class, as part of class or school prayer services, and to think and discuss the meaning of what they are reading. Students may write their own reflection on what the words mean to them, or make their own versions of these well-known prayers.



C. Praying with the Imagination

Comment on “Mindfulness”.

Mindfulness is a popular method of teaching young people to centre their thoughts and to be conscious of the spiritual aspects of their lives. It is commonly taught/practiced in many religious and non-religious schools throughout New Zealand. “Some Catholics who are aware of mindfulness have concerns about it because most psychological writing on mindfulness comes out of a Buddhist tradition. Buddhism is attractive to psychologists because it is an “a-theistic religion” (i.e., the belief in God is optional for Buddhists, who are chiefly concerned with personal enlightenment). Be that as it may, Catholics have been practicing their own form of mindfulness for 2000 years only we call it, “active contemplation” [or Christian Meditation] – Praying with the imagination.” (Dr Gregory Popcak, [The Mindful Catholic](#).)

The following examples are all aspects of a Catholic ‘mindfulness’ which is better understood as Heart – Full – ness.

Follow “[Introduction to Prayer](#)” (Page 2) to prepare for any of the following:

1. **Take an object from creation** – leaf, flower, rock, twig, pine cone. Take time to feel it, smell it, observe it. Learn all you can about it. Now let your imagination take over – what is the object telling you? If it is a rock it may tell a story of being broken from a large rock in a storm, of being thrown around in the water of a river, being cast up on the shore to be run over by many feet, left in the hot sun, exposed to chilly rain, hidden under piles of earth. Re-found, picked up and carried, thrown about Next, stop to listen – ask God to help you discover what this object is telling you about your life. It may be that the rock is telling you there are lots of hassles at the moment as you’re tossed about by teachers, parents, fellow students, or maybe your rock is firm and strong and tells you about the support you have. (Teachers need to create their own stories to spark students’ imagination – but then let their imaginations go).

Conclude by either reciting a commonly known prayer and allowing time for brief sharing by any who want to, or allowing students to write or draw a reaction.

2. **Distribute pictures to the class** – the same or different – allow time just to stare, to let thoughts come and go. Then write a caption for the picture. If the pictures are simple and black and white, you may also encourage students to colour them. Those who are artistic may prefer to draw their own.
3. **Use the imagination to ‘find space,’** Let your mind go quiet, and as it does let it discover a place where you feel safe and secure; it might be a place you know or a place you invent. Spend a little time exploring this place, get quite familiar with it, so that you can revisit whenever you feel you need a space to think, to be alone, to rest in.
4. **Imagine yourself to be a tree.** Imagine your feet lead down into the ground as roots, that your arms are branches Once you’ve come back to reality, consider what it was

like to have 'firm roots.' Do you feel you have firm roots in your life? What role do your branches have?

5. **Use a story that leads to the use of the imagination.**

See Resource list for possible books, or tell your own stories.

For Example:

Imagine you are walking along a beach, have a good look around. Look out to sea, watch the waves, hear them coming in, look to the sandhills... What do you see there? Look ahead along the beach. Look up, watch a sea gull. Now look ahead again: you see a lump in the sand. You wriggle your toes in the sand and find it's hard. You start to dig to discover what it is. You find a big solid box, you lift the lid. What's inside the box? Take time to look through its contents. Now close the box. Keep walking along the beach and slowly come back into the room

Reflect – Write – Draw – Share

6. **Use the lyrics of a song to lead the imagination**, allow students to listen several times, imagining what the song is telling them. Allow time for them to write or draw or share their responses.
7. **Following any of these exercises using the imagination**, encourage students to write, create, paint or draw a reaction to their imaginative response.
8. **Fantasy Walk**

This is a type of prayer – a fantasy walk
- a chance to meet Jesus in our minds

First, we must relax

Lie on the floor – arms at your side
- legs straight, not crossed

Tense up – starting at the toes curl in all the muscles of your body hard
- Hold it...relax (x3)

Now, hold on to that sensation of relaxation let all the muscles of your body go and stay loose.

Silently tell	Your feet to relax
	Your legs to relax
	Your torso
	Your arms
	Your shoulders
	Your face

Now, think of favourite outdoors place for relaxing – somewhere sunny and quiet that you have visited before.

In your mind travel there now. Picture yourself in the middle of that scene. See the bright colours about you – feel warmth of the sunshine, hear the rustling tree leaves. Know that you are safe and secure.

Breathe deeply, relax.

In that place leave your cares, tensions and worries – move on from there feeling refreshed in body and mind. Not sleepy but very calm.

Now go from there to the other side of the world – backwards in time by nearly 2,000 years. You are standing near a big river – it is wide and slow moving. The land about it is dry and dusty – the sun at your back is hot and the air is still. There are people about – little groups, most of them are going away. You know that they and you have been listening to that fiery new preacher – the one named John whom people call The Baptist.

You move closer to him – John has just stepped out of the river. His clothes are dripping wet, but he is full of dignity, every inch a prophet. As you come up to him he is looking over towards the road. You look that way and there is a man walking but nothing much else. John says suddenly, 'Look, there is the Lamb of God.' You look again, the man seems ordinary enough, but you respect John enough to act on what he says, so you walk after the man on the road.

As you come up behind him, he turns and gently asks, 'What do you want?' Not sure how to reply you ask in return, 'I'm wondering where you are going?' He looks you straight in the eye and says, half response, half invitation, 'Come and see.'

In silence for a few moments, walk with Jesus.... look at him.... try to understand what kind of man he is.

Let him ask you a few questions about yourself. Tell him the kind of person you are.

You arrive at a house. It is as you would expect. Jesus invites you in to sit and talk. Tell him of your hopes and fears.... Ask him what he wants of you.... Ask his help.

Evening is coming, and it is time for you to leave. As you stand to go, Jesus invites you to return to continue your conversation whenever you can.

You walk away from the house and find yourself walking through time until you are again at your favourite place. You rest there, reflecting until you are ready to come back to here, ready to wake up, to sit up and quietly look around.

9. Jonah

Read or tell the story of Jonah. (eg. There is an easily understood version of the story in the *Lions Children's Bible in 365 Stories*, No. 233 pages 266-70)

Discuss - Jonah sneaked aboard a ship to escape some work he didn't like the sound of. Jonah didn't want to go to a foreign country – he implied that God's love and forgiveness should be reserved for the people of Jonah's land.

Meditation - How often am I like Jonah – sneaking away from work, looking after myself and restricting my love to a few chosen people? How often do I really show some concern for the rest of the human family – the starving, the homeless, refugees.

Action - Experience hunger – Either plan a 24 hour fast as a group – or plan a 12-24 hour fast as part of your normal daily programme, – emphasising the need to remember Christ's teaching – Matthew 6:16-18.

D. Intercessory Prayer:

1. **Encourage prayer for daily needs**, hopes, fears, forgiveness, to be created orally or in written form.
2. **Ask students to be aware of the Daily News**, look it up on the web, watch TV, read a newspaper and write a prayer related to these.
3. **Use a set of prepared written intercessory prayers.** (Refer to pg. 102)
4. **Create a 'Prayer Poster'** on which written prayers of intercession are placed as constant reminders of the need to pray. *Post It* notes could be used for this. The teacher distributes them to the students and they write their prayer on this and then stick them on the large sheet of paper.
5. **Create a 'Prayer Box'** in which students' created prayers are placed on individual cards – then a group of 6-8 could draw a card that they read at prayer time.

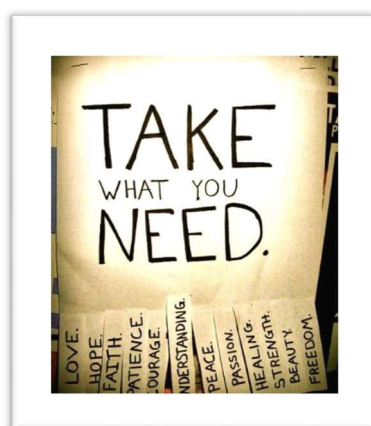


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Year 10

A. Traditional Devotions

1. **Interview somebody** of you your parents/grandparents' generation asking them what forms of prayer they were brought up with and what prayer practices their families had.
2. **Invite somebody** with a specific devotion to one of the traditional forms of prayer:

The Rosary
The First Friday
Novenas
Benediction
The Angelus

To speak to the class

3. **Set a project** on the history of the various forms of devotion.
4. **Discover the use of 'beads'** in other traditions.
5. **Discover why various forms of devotion** are no longer as commonly practised now as they were pre-Vatican II.

e.g. The growth in faith development away from fear.
The wealth of forms of prayer taught and experienced today.
The higher level off literacy, and the greater availability of books.
Greater opportunity for participation in the Church's liturgies.

6. **Discuss the concepts of 'Blessings'**

We bless ourselves as we make the Sign of the Cross.
The blessing of a house.
The blessing of wedding rings.
The blessing of holy water.
The blessing given at Benediction.

7. **Benediction with the Blessed Sacrament:**

Introduce with a short history.

Benediction was celebrated from the 14th century. This followed on from a practice in the Middle Ages of concluding popular devotions by blessing with a sacred object, e.g.: a crucifix, a relic; all those who took part in them.

Benediction doesn't take place by itself. It is always preceded by a period of Exposition of the Blessed Sacrament.



There are two forms of Benediction today:

- a) The Host is exposed to view in a monstrance, placed on a suitably decorated altar. The Host is incensed, hymns are sung, prayers recited, sometimes there will be scripture readings and a homily. The ceremony is concluded by blessing the congregation with the Host.
- b) The ciborium containing the Hosts for communion is placed on the altar normally used for the Eucharist, after the reciting of suitable prayers and singing hymns, the people are blessed with the veiled ciborium.

Arrange for Exposition and Benediction with your class. This can be a good time to invite parents and friends to join you.

8. The Rosary.

- a) Introduce the basic reciting of the rosary.
- b) Tell the history of the Rosary – (Refer 10D – **The Church's Story**)

The Rosary dates back to approximately the 9th Century. The Monks prayed the psalms of the breviary daily. This dedication to prayer led some of the laity to seek some form of daily prayer also. Many of these people were unable to read or write, so they could not read the psalms, they were too long and too many to be memorised. One of the monks decided to teach the local lay people to use a prayer they knew well – 'Our Father' – 'Pater Noster,' and to pray it 150 times (there are 150 Psalms.) The people began to keep little bags with 150 small stones to help them count their prayers. 150 stones in a bag was not the easiest, nor the most convenient way to keep track of their praying so they developed other forms of counting – 150 knots in a rope, beads on a string. Eventually the most common method was to use 50 beads, so they could choose to say 50, 100 or 150 'Our Fathers.' This became known as 'The Poor Man's Breviary.'

At the same time as the 'Pater Nosters' were developing in Ireland, a similar prayer devotion was becoming popular in Europe. In Europe they prayed 50 'Aves' (*Hail Mary full of grace, the Lord is with thee.*) In the twelfth century the words '*blessed art thou among women*' were added, and in the thirteenth century the name of Jesus was added on.

In the thirteenth century the 'Pater Noster' and 'Ave' forms were merged into one prayer form. The monks also were exploring prayer forms, especially the idea of meditating on the Psalms. They composed praises in honour of Jesus and eventually 150 Psalms were gathered into a 'Psalter of Our Lord and Saviour Jesus Christ.' Once the idea caught on, Psalters in praise of Mary were developed.

One monk then composed a Psalter of 50 thoughts on Jesus and 50 thoughts on Mary; each set of 50 points was called a 'Rosarium' or 'Rose Garden' and this was the beginning of the Mysteries of the Rosary as we pray them today.

After the Middle Ages, a shorter form of the Rosary developed consisting of five decades (5 sets of 10 prayers), with a thought or 'mystery' for each decade rather than each prayer.

In his October 2002 Apostolic Letter, *Rosarium Virginis Mariae*, Pope John Paul II added another set of mysteries of the rosary, the Luminous Mysteries?

- c) Pray a 'scriptural rosary' – as it was prayed in the Middle Ages – reading a thought from scripture before each 'Hail Mary' – one decade at a time.
- d) **A Scriptural Rosary** (based on the Teachings of Jesus in the Gospel of Matthew. Relate to Topic 10G 'The Teachings of Jesus.')



Pray the opening prayers for the rosary:

- Apostles Creed
- Our Father
- Hail Mary (3)
- Glory be

The response to each scripture verse is: **'Teach us, loving Jesus'**

The First Decade: The Beatitudes:

Matthew 5:3	Matthew 5:6	Matthew 5:9
Matthew 5:4	Matthew 5:7	Matthew 5:10
Matthew 5:5	Matthew 5:8	Matthew 5:11
		Matthew 5:12

The Second Decade: Jesus teaches on Prayer:

Matthew 6:6	Matthew 18:19-20	Matthew 26:26
Matthew 6:7-8	Matthew 21:22	Matthew 26:27-28
Matthew 7:7	Matthew 24:42	Matthew 26:36-37
		Matthew 27:46

The Third Decade: Jesus teaches about the Kingdom:

Matthew 7:13-14	Matthew 13:31-32	Matthew 13:45-46
Matthew 10:42	Matthew 13:33	Matthew 13:47-48
Matthew 11:28-30	Matthew 13:44	Matthew 16:24-25
		Matthew 19:14

The Fourth Decade: Jesus teaches about caring for each other:

Matthew 5:16	Matthew 18:5	Matthew 19:21
Matthew 7:1-2	Matthew 18:15	Matthew 20:26
Matthew 7:12	Matthew 18:21-22	Matthew 22:39
		Matthew 28:19

The Fifth Decade: Jesus teaches through miracles:

Matthew 8:13	Matthew 9:28-29	Matthew 15:28
Matthew 8:26	Matthew 14:19-20	Matthew 17:17-18
Matthew 9:2	Matthew 14:29-31	Matthew 20:31-34
		Matthew 28:20

Closing prayer – Ephesians 3:14-21

- e) Get class to form own scriptural story
- divide into five groups
 - each group responsible for finding scripture thoughts for one decade – given a theme.

Suggested theme relating to 10G **'The Teachings of Jesus'**

- i) Thoughts from the Parables
- ii) Thoughts from Jesus' sayings
- iii) Thoughts from Jesus' life-style
- iv) Thoughts from friends of Jesus
- v) Thoughts from Jesus' last day

- f) A person for every bead

A form of intercessory prayer – you may choose ten people to start the 'Hail Mary' in a decade of the Rosary – each person names a person they would like to pray for as they lead the 'Hail Mary.'

- g) A country for each decade/bead.

For each decade/bead name a country that is in need of prayer. You may expand this by naming a country and then at each bead naming one aspect that needs prayer.

e.g. Syria or South Sudan – famine, refugees, helpers, need for peace....

- h) A Rosary Vigil

Organise a class/school Rosary Vigil using song, scripture and decades of the Rosary on a particular theme for a specific cause.

- i) A Teens Rosary – Relate the mysteries of the Rosary with a thought for teenagers.

e.g. The Joyful Mysteries (see next page)



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The Annunciation (Luke 1:26-38)

Mary, you heard God's call to you, and answered it, help us to hear what God is asking of us and give us the courage to respond.

The Visitation (Luke 1:39-56)

Mary, you heard the call of your family and friends, you shared their joy and their pain, help us to care for our families and friends and help us to be willing to share our lives with them.

The Nativity (Luke 2:1-20)

Mary, you allowed Christ to be present in the world through you, help us to allow Christ's presence in the world to radiate through us.

The Presentation (Luke 2:22-39)

Mary, you offered your Son to the Lord, help me to offer the good things I have, the gifts and talents, my material possessions and my personality to the Lord.

The Finding in the Temple

Mary, you lost Jesus – and so you searched for him and rejoiced when you found him – when we lose our way help us to search for Jesus – and then to rejoice when we find him.

- Students will also be able to form their own thoughts for each mystery.

9. Stations of the Cross:

- a) Tell the history of the Stations. (Refer to 10D **'The Church's Story'**)

The word 'station' traditionally meant a place where a Christian 'stood guard' against the devil. The word is derived from the Latin 'Statio' – military guard, and 'stationarius' meaning 'soldier on guard.'

St Augustine (345-430 AD) and St Ambrose (340-397 AD) both refer to the 'Stations' as places where people were protected from the devil and were able to overcome temptation.

'Station' then came to mean a 'Sacred Assembly.' These assemblies consisted of a procession to a Basilica where Mass was offered. Pope Gregory the Great (590-604 AD) regulated where these were to be held; normally the Mass was celebrated by the Pope.

During the 4th century the 'Stations' were held at various holy sites around Jerusalem, and pilgrims processed from one 'Station' to the next.

The first known 'Stations' representing the various stages of Christ's journey to Calvary were in the Church of San Stefano in Bologna in the 5th century. This idea became more general during the crusades and by the 15th century was accepted throughout the Catholic Church.

The number of Stations varied greatly – 5 in Bolgana to 20, 30 or more in other places! Adrichomius settles on 12, and the number seems to have been accepted as 14 by the 16th century.

As a private or communal devotion, the Stations are a reminder of Christ's great love for us, and are suitable at many times of the year, especially on Fridays and during the season of Lent.

- b) Have students write down their own reflection/prayers for each Station – relating them to their own lives now.
- c) Divide the class into 14 groups/pairs. Each group takes one Station, makes a collage of this Station, using modern images to portray some situation in the world today where people are suffering, e.g. Syria, Myanmar, Darfur etc. Display the collages around the Chapel or an appropriate place with the group responsible or sitting with their station. Have each group read their prayer to the class.
- d) Pray the Stations as an Examination of Conscience.

1) Jesus is condemned to death

Have I blamed somebody for something they didn't do?
Have I been jealous of somebody because of the good things they do?

2) Jesus begin to carry his cross

Am I willing to take responsibility for my own actions?
How do I react when I have problems at home? At school? With my friends?

3) Jesus falls the first time

What do I do when life gets really difficult?
What are some of the burdens I feel are too difficult to cope with?

4) Jesus meets his mother

Do I listen to my parents' words of advice?
Do I respect what my parents want for me?

5) Simon helps Jesus carry the cross

Do I feel concerned when I see people treated unjustly?
Am I willing to share with others my gifts, my talents, my possessions?

6) Veronica wipes the face of Jesus

Am I willing to reach out to others in kindness – in love?
Do I try to see Jesus in other people?

7) Jesus falls the second time

When I am doing something important and keep getting it wrong – am I willing to try again?
Am I willing to ask for help when life gets difficult?

8) Jesus meets the women

Am I willing to acknowledge my belief in Jesus?
Am I willing to share my faith with others?

9) Jesus falls a third time

Am I willing to forgive others, or do I carry grudges?
Do I take care of my life and the lives of others?

10) Jesus is stripped of his clothes

Do I make fun of others to show up what I think are their faults?
Do I recognise my own weaknesses?

11) Jesus is nailed to the Cross

How do I hurt others?
How do I react when others hurt me?

12) Jesus dies on the Cross

How do I show respect for all life?
How do I react when I see others suffering?

13) Jesus is taken down from the Cross

How do I react when I lose something precious or somebody special to me?
How do I feel when I think about death?

14) Jesus is buried

Am I able to forgive and forget old hurts?
How do I react when I'm lonely?

15) Jesus Rises from the dead

Am I happy that I am alive?
Do I live my life in the joy of the Resurrection?

This may be used in a variety of ways:

- The basis of a Reconciliation service
 - Taking a Station a day for part of Lent.
 - The questions placed on cards/posters under each Station in chapel for times of personal reflection.
 - Cards/posters placed around the classroom during Lent.
- e) Have students look at <http://stationsofthekingscross.com/stations.html> Get them to plan a route through their own town where a similar thing might happen.
- f) Spend some time creating your own Stations of the cross, this may be:
- By making collage Stations using on-line or magazine pictures to portray each station.
 - Making clay Stations – give each group a lump of clay and ask them to create a symbol for each Station.
 - Making a mural of the Stations with paint.

For each of these give the students the name of the Station and several modern reflections.



Photos: St Brigids School - Dunedin

A Celebration of the Stations

In a darkened room – display the Stations the group have created – use candles to light each Station and candles around a crucifix on the floor. Give each reader a candle. You may have a reader for each Station, from the group that has presented the Station – or you may have two readers reading alternative Stations. Play quiet background music as people assemble.

Opening Prayer:

Lord we are here to journey with you the way of the cross; as we journey help us to find you in our lives and stretch out our hands in trust to you.

Reading: Mark 14:43-52

Stations

1) Jesus is Condemned to Die

Dear Lord, we often hurt because we have been wrongly accused – accused of being too young to understand, too young to be responsible – and yet we struggle to find our place in the world, to let our voices be heard as we try to make to world a better place for all to live in.

Time for silent reflection, quiet music.

2) Jesus Takes Up His Cross

Each day we set out in the world, taking up our cross – the world demands that we conform, we fit in, we find the place we belong; we also want to love and follow Jesus – help us to remain faithful to you even when all the cares and worries seem hard.

Sing a suitable response.

3) Jesus Falls the First Time

The cross was heavy, Jesus, because you carried it alone – so you do understand my loneliness, my cry for love, for others who care. Help me to realise that I am never alone, that you are always with me and for me.

Silent Reflection.

4) Jesus Meets his Mother

Take a moment to think of our own parents and care-givers. Sometimes they fail to understand, fail to recognize what is so important to us in our lives – have expectations for us that we are not so sure of. Help us to reach out to them, even when it is hard, help us to love them and accept them just as they are.

Silent Reflection

5) Simon Helps Jesus Carry His Cross

When the load seems too heavy – we too need help. Lord will you send someone to share our burdens, someone to talk with, shoulder to cry on, arms to support us, and will you help us to share others' burdens when they need us?

Sing a suitable response

6) Veronica Wipes The Face of Jesus

Everyday we see people who need our help, friends who need some encouragement, elderly people who need a visitor, the lonely who need to share, those who find an escape in drink and drugs. Help us to reach out to them, to love them, to show that we really care who they are.

Silent Reflection

7) Jesus Falls a Second Time

Sometimes even when people help us, we seem to fail – the troubles are still there, the fears are still real. Give us the strength and courage to get up and go on again. When we do things that we know are wrong and feel guilty, help us to learn from these experiences and find new strengths in your Spirit.

Silent Reflection

8) Jesus Meets the Women of Jerusalem

Jesus, were you embarrassed when you were accused of being a criminal? Often we are embarrassed when we've done something wrong, we don't want to admit it, even to ourselves. Help us to accept the pain of embarrassment, to love ourselves still, even when we do unlovable things.

Sing a suitable verse

9) Jesus Falls the Third Time

Jesus we cannot even imagine the pain and exhaustion you must have known; we pray for the strength of spirit to keep following you even when the price is high. Help us to grow more and more like you.

Silent Reflection

10) Jesus is Stripped of His Clothing

God – we cannot hide from you....
You examine us and know us....
You can read our thoughts from afar....
You know every detail of our conduct (Ps 139)
When we are weak and selfish we often try to hide away from you.
Help us to seek your forgiveness and experience your love.

Silent Reflection

11) Jesus is Nailed to the Cross

Jesus, you opened yourself to others and in opening yourself made yourself vulnerable to their criticism, their hatred. When we open ourselves we too are vulnerable, and people take advantage of us. Let us take hope in reflecting on your suffering, that someday we too will enjoy the treasures of heaven.

Quiet Music

12) Jesus Dies on the Cross

Jesus, thank you for giving your life for us. Help us to live our lives for you, we need our help and your love. Be with us, Jesus, reach out your hand and heal us.

Silent Reflection

13) Jesus is taken down from the Cross

Let us pause and reflect on the times we've not helped others – instead we've teased them, laughed at them, made fun of them, lied and cheated to get what we want. We have hung you on the cross and left you there. Forgive us.

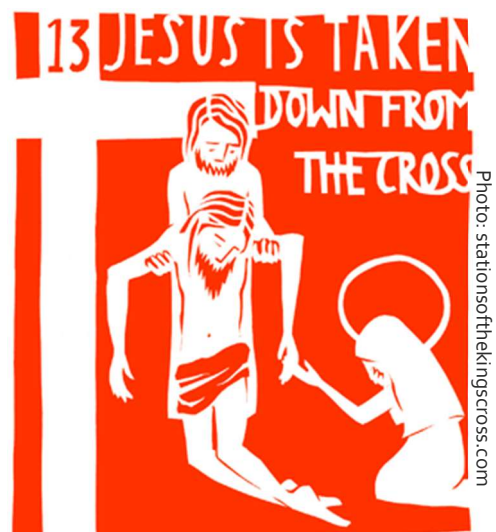
14) Jesus is Laid in the Tomb

Your friends came, Jesus, and laid you in the tomb. It was too late to save you from death, but they still showed you their love. To death you relied on God, and showed your love to all, and although you died you rose again to new life. We take hope in that and give thanks for your gifts of life, love, freedom, forgiveness, hope....

Sing a suitable song

You may like to follow this with a veneration of the cross, a brief explanation of this and a challenge to all to go forward, living the Gospel message Jesus gave us in his life, death and resurrection.

Close with a suitable song



10. Novena:

A period of nine days of regular private or public devotion by which it is hoped to obtain some special grace. The observance of Novenas dates back to the 17th century, although the concept comes from the nine days' preparation the Apostles and the Blessed Virgin Mary had for Pentecost.

Suggest the class may choose a special cause or need they know, for which to prepare a Novena; they may keep it within the class, or organise it for the school.

Perhaps use the **Novena for Christian Unity** as one example of a 'modern novena.'

11. Angelus:

There is little known of the history of the Angelus. Click [here](#) for information and the words of this prayer. It is a devotion that consists of repeating three times daily (early morning, noon and evening) three 'Hail Marys' with responses. A bell is rung three times for each 'Hail Mary' and accompanying response and nine times for the collect.



Photo: The Ambrose
ourcatholicprayers.com

12. First Fridays:

It is said that this practice, of going to Mass and receiving communion on the first Fridays of 9 consecutive months, comes from a private revelation, made by Jesus to St Margaret Mary Alacoque [1647-1690]: those who keep the First Friday's and strive to live the way of love, symbolized by Jesus' Sacred Heart, would not die in sin but that at the moment of death, the love of Jesus' Sacred Heart would support them.

13. Devotion to the Angels:

The Old Testament speaks of angels as messengers of God. 'God created a kingdom of immaterial spirits or purely spiritual beings. These are the angels. We express our devotion towards them by showing them reverence and honour. We thank them for their guidance and protection, and with them, we adore and worship the Holy Trinity as we offer the Eucharist, the Church's sacrifice.'

Here are some examples of when angels appear in the Old Testament.

Gen. 22:11; 24:7; 31:11; Exodus 3:22; 14:19; Judges 2:1; 13:3;
2 Sam 24:16ff Psalm 35:5

and here are some examples of when angels appear in the Gospels –

The Infancy Narratives:	Mt. 1:20;	Lk. 1:26;	2:9ff;
At the Temptation of Jesus:	Mt. 4:11;	Mk. 1:13;	
During the Agony in the Garden:	Lk. 22:43;		
At the Resurrection:	Mt. 28:2;	Lk. 24:23;	Jn. 20:12;

The existence of angels is also presupposed in:

Mt. 18:10; Lk. 16:22; Mt. 13:41,49;

In other New Testament writings angels appear in:

Acts 5:19; 12:7ff; 10:3ff; 8:26; 27:23;
1 Cor. 4:9; 11:10;
2 Cor 12:7; 11:14;
Gal 1:8;
Col 2:18;
1 Tim 5:21;
2 Th 1:7;
Heb 1:4ff 2:2;

The earliest known devotions to angels centred around the Archangel Michael; in the East there is evidence of this devotion in the fourth century, whilst in the West the feast of St Michael and the Angels was celebrated as early as the fifth century. A growing tradition of an angelic cult of faith, love and devotion developed from the time of St Benedict (543). St Bernard of Clairvaux (d1153) and Gregory the Great developed the angelic devotions that have contributed within the Church.

Although some modern theologians have questioned the existence of angels, considering that they are explained as an uncritical taking over of cultural baggage from the East, the Church's teaching authority [the Magisterium], which has the special task of deciding what the truth of faith really is, constantly has taught that the actual existence of angels and the devil is part of Catholic faith. God's revelation always does, and, in fact, must occur within some specific cultural context.

The Church teaches the veneration due to angels, the benefits of angelic intervention, and the human-angel relationship in the communion of saints. There are a variety of liturgical and non-liturgical rites - Masses and Divine Office in honour of Michael, Gabriel and Raphael, Archangels (September 29), and Guardian Angels (October 2), also in prayers of the Mass, especially the prefaces.

There are traditional prayers to angels, for example –

PRAYER TO GUARDIAN ANGEL

*Angel of God, my guardian dear
To whom God's love commits me here,
Ever this day be at my side
To light and guard, to rule and guide.
Amen.*



Photo: catholicfaithstore.com

B. Ideas for Liturgies/Religious Celebrations:

1. Sacramental Liturgies

Each of the sacraments is a time when the community, or part of the community gathers to pray together. These times of prayer have set prayers, prayer formations and rituals that enable the community to communicate with God in a distinct way for a special reason. Knowledge of the sacraments is built into the Religious Education programme units. It is important that students also experience these sacraments.

Year 10 includes a study on the Eucharist in Topic C – ‘**The Meaning and Significance of the Eucharist**’ and a study on Reconciliation in Topic F – ‘**Sinfulness and Reconciliation.**’ The studies of these units could be accompanied by prayerful reflections on the prayer used:

- Prefaces of the Mass
- Eucharistic Prayer
- Act of Contrition

Participation in, and reflection on other sacramental liturgies should be encouraged throughout the students’ time at school.

2. A Reflection on Baptism

Setting:

Set the room with a candle, bowl of water, small quantity of oil and white cloth – the symbols of Baptism. If students have pictures of themselves as children, ask them to place these on the desk or floor where they can see them. If they do not have their own pictures, arrange a number of pictures of babes and young children around Baptism symbols.

Sit in a position where you are comfortable

Relax your face- eyes – lips – neck – shoulders – arms – legs.

Listen to noises outside
noises in the room
your own heart beat
your own breathing



Photo: ascensionoakpark.com

- As you breathe in ask the Spirit of God to come in.
- As you breathe out let go of any fear, worries, frustrations, thoughts that intrude into your prayer – offer these to God.
- Look at your Baptism picture, a picture of yourself as a child (or imagine this.)
- Ask God to bless those who showed love when you were young, ask by name.
- Ask God to forgive anybody who hurt you when you were young, ask by name.

Take time to think about how you’ve grown – decisions people have made for you; the love people have shared with you.

(Use suitable song or music as background.)

Listen to Ephesians 5:8-14 – read aloud slowly.

Listen to the promises made in Baptism – the deep meaning and understanding of these grows throughout our life – talk with God about each one.

BAPTISM PROMISES

- Do you reject sin, so as to live in the freedom of God's children?
- Do you reject the glamour of evil, and refuse to be mastered by sin?
- Do you reject Satan, father of sin and prince of darkness?
- Do you believe in God, the Father almighty, creator of heaven and earth?
- Do you believe in Jesus Christ, his only Son, Our Lord, who was born of the Virgin Mary, was crucified, died and was buried, rose from the dead and is now seated at the right hand of the Father?
- Do you believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, the life everlasting?

3. A Reflection on the Eucharist

The Eucharist is the Church's sacrifice, in which the one sacrifice of Christ is given to us as we worship. This is the meaning of the Bread-Word and the Cup-Word –

"...my body, given up for you;" "... the new covenant in my blood, poured out for you."

- Follow relaxation methods already practised.
- Read aloud to the class Luke 22:14-20
- **Or** tell the story of the Lord's supper

Each year the Jewish people gather to remember the Passover – the time when God helped the Jewish people escape their freedom from being slaves in Egypt. Jesus made special plans to celebrate this with his disciples. He arranged in advance for a room to be set up ready for him. When the Passover time came he sent Peter and John ahead to check all was ready and to welcome guests as they arrived. Later in the day Jesus joined them to share the celebration meal with them. During the meal he spoke out, words that they had difficulty understanding.

'I have longed to eat this Passover Meal with you before I suffer, because I tell you, I shall not eat it until it is fulfilled in the Kingdom of God.'

He took a cup of wine, held it up and said:

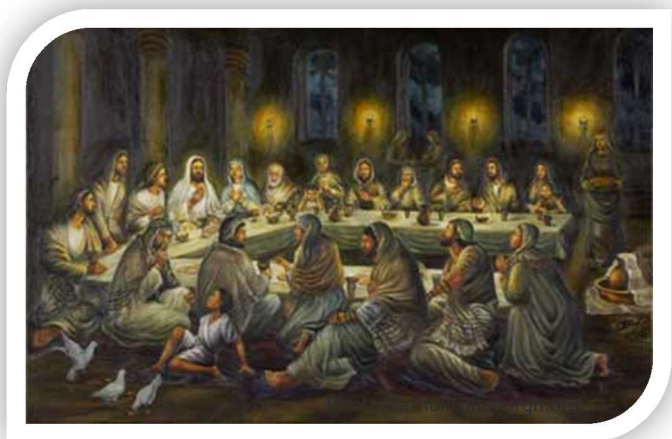
'Take this and share it among you, because from now on, I tell you, I shall never again drink wine until the Kingdom of God comes.'

The disciples were bewildered by what he was saying, but he continued to mystify them by taking some bread, which he broke and handed around to them saying:

'This is my body given up for you, do this in remembrance of me.'

They all continued to eat the meal before them, talking about the Passover, about things that had recently happened to them as they followed Jesus. At the end of the meal Jesus took a cup of wine and handed it to them saying:

'This is the new covenant in my blood poured out for you.'



Get them to imagine themselves in the scene – they are one of the disciples or a family member, and allow them time to imagine the full story – possibly read it again, starting to help them place themselves in the full story.

Conclude with them writing a few thoughts (for themselves and those they want to share with – not for class sharing!) on what happened, how they felt, what it meant to them, what it told them about the Eucharist meal which is Christ's sacrifice.

Ask – How does our reflecting on this story differ from the disciples' experience of what happened? We know of the resurrection and ascension (Luke 24:44-53) and read the Gospel knowing this – what difference does this make to our reflecting on the Last Supper story in the Gospels?

Possibly develop another reflection time around Luke 24:44-53.

4. Liturgy of the Hours

The Church has an official prayer book, otherwise known as the Divine Office or Breviary, or now often named the Liturgy of Hours. Share this link with the students <http://www.ibreviary.com/m/breviario.php> (Or try and borrow a breviary one from a local Religious or Priest – or invite them in to speak about it.)

You may like to use the following article to give students a history of this form of Liturgy.

Here I wish only to outline the format generally followed in the decades immediately before the Second Vatican Council and used normally by priests in pastoral ministry.

- ◆ All 150 Psalms were recited or sung each week.
- ◆ Most priest took their obligation to 'read the breviary' very conscientiously, often staying up late and struggling in their weariness to complete the hour-long task of recitation before midnight.
- ◆ Few lay persons prayed the full Devine Office, although some did possess shortened modified versions, using them daily or occasionally.

- ◆ There are eight parts:
 - Matins** - (now the Office of Readings)
 - Lauds** - (today's Morning Prayer)
 - Prime** - (First hour or 6am)
 - Terce** - (Third hour or 9am)
 - Sext** - (Sixth hour or 12noon)
 - None** - (Ninth hour or 3pm)
 - Vespers** - (now Evening Prayer)
 - Compline** - (today's Night Prayer)

Matins often was combined with Lauds or anticipated the night before and also had more the character of spiritual nourishment through various readings than of pure praise of God. The others were combined to become prayers of praise: 'seven times a day I praise you for your just ordinances.'

- ◆ Instead of reciting these at the appropriate moments of the day, the clergy often read the total breviary at one sitting, preferably early in the day. Some books on spirituality for priests actually recommended this 'safe' practice. In that way there was no danger that because of human weakness and unforeseen pastoral demands they might fail to discharge such a serious duty.
- ◆ Priests usually prayed the breviary alone and were supposed to move their lips even when reciting texts by themselves. Older Catholics certainly have memories of clergy pacing back and forth beside church or rectory quite intent on a small, but thick, soft leather-bound black book and with lips moving silently in prayer.

Modifications were made by Vatican II to the Liturgy of the Hours, such as:

- ◆ The sequence of the hours has been restored so they more easily can be recited daily at the proper time thus fulfil their purpose sanctifying the day.
- ◆ **Lauds** becomes **Morning Prayer** and **Vespers** becomes **Evening Prayer**, with both termed the chief hours and the two hinges on which the daily office turns.
- ◆ **Compline** is changed to **Night Prayer** and revised so as suitably to mark the day's close.
- ◆ **Martins**, now the **Office of Readings**, contains fewer psalms, longer readings and may be recited at any hour of the day or evening before.
- ◆ The hour of **Prime** has been dropped.
- ◆ The minor hours of **Terce**, **Sext** and **None** have been combined into **Daytime Prayer** with a mid-morning, midday and mid-afternoon component, Outside monastic and choral recitation, we select the one most suited to the time of day.
- ◆ The 150 Psalms have been distributed over a four-week cycle with a few difficult Psalms and some awkward verses omitted.
- ◆ The clergy are encouraged to pray the Liturgy of the Hours together when feasible.
- ◆ The laity, too, are encouraged to recite the Divine Office, either with the priests, or among themselves, or even individually.

*Taken from **Behind Closed Doors** – a Handbook on How to Pray pg. 106-107 by Joseph M Chaplin, Paulist Press, 1984. Used with permission of the publishers.*

5. Some Considerations in Preparing a Prayer Service/Religious Celebration.

- What is the occasion for this gathering?
- What/who do we want to pray for?
- Is there a theme for the overall gathering?
- What is the most suitable place to gather?
- How will we arrange this place for this gathering?
- What symbols and rituals will be used?
- What images of God are appropriate to the reason for gathering and the theme?
- What scripture, stories, messages will we use?
- What music will we sing, hear, participate in?

Questions to Ask....

What type of prayer service are we preparing?

- Celebration of the Word, Reconciliation or Penance Service, Healing Service etc.
- Whom do we worship?
- Why do we worship?
- How do we worship?
- What are we celebrating/gathering for?
- Who will be there?
- What are the likely distractions? How can we help those present to experience the celebration that is taking place?
- In what way will people participate in the event/ritual?



Photo: Labyrinth - pinterest

6. Themes

a) Developing the Theme:

Allow students to explore the wide variety of non-liturgical possibilities. Remember to start with 1 or 2 main ideas then build all others around these.

For example in a Celebration of the Word you may plan:

- A Main Reading
- A Significant Ritual

Develop other ideas that will complement these.

The following is a list of suggestions you may wish to explore, and add to from your own experiences:

b) Themes and Ideas for Presentation:

i) The Passion of Our Lord:

Select about ten students, dress them in similar sombre colours.

Choose one to be Christ – in distinctive dress.

These students distribute a palm to each of the congregation – then act/mime the Passion of Christ – from leaving the Last Supper to the crucifixion. This may accompany one of the Gospel stories being read, or a silent re-enacting of the Stations of the Cross.

At the conclusion of the drama allow time for meditation – play '[Were You There](#)' or another suitable song and show a slide sequence of different people.

Conclude with all being given a nail to take home as a reminder of crucifixion.

ii) Lenten Reconciliation Service:

Reading:	The Prodigal Son	(Luke 15:11-32)
Or	A Gospel Healing Story	(Luke 6:6-11; Matthew 9:27-31)

Time to reflect quietly.

Divide into four groups. Each group is given a box containing a broken and torn article e.g.

- A broken plate
- A torn picture
- An article of clothing in pieces
- A damaged book
- A broken table

And the necessary equipment to repair their article.

Time is spent mending their articles – play appropriate background music.

The articles are used to form a focus for prayer.

iii) New Year

Read:

A Story of Hope – **The Blind man seeking to be healed**
- **Jesus calling Peter**

c) **Possible Themes to build a service or devotion around:**

1) We are called to love God first. God - First!

Is God more important than....?

God cares – Do I?

Loving God isn't always easy

Do we love God enough?

Who is first?

Jesus, the Messiah – What does that mean?

He is risen!

Glory to God!

The Lamb of God

Jesus is God!

The breaking of bread

Who is He?

I am the Good Shepherd

God is with us



Photo: refugechurchwarren.com

2) **God in My Life**

Is Jesus my Messiah?

Don't put off God until tomorrow when there's still today!

Jesus – stranger or friend?

Could I walk on water?

Faith can move mountains – and people!

Lord – when did I see you hungry?

Me – Thomas!

Happy are they who have not seen – and believe

He said he'd rise – why am I surprised?

My Lord and my God.

3) Scripture References on 'God in My Life':

James	5:7-10	1 Thes	5:16-24	John	20:19-31
Luke	24:13-35	John	21:1-19	Mt	10:37-42
Mt	13:1-23	Mt	13:24-43	Mt	14:13-21
Mt	14:22-33	Mt	16:13-20	Mt	21:33-43
Mt	22:1-14	Issiah	6:1-11	1 John	5:1-4
1 Peter	1:17-21	Luke	24:36-43	John	1:1-10
Romans	6:3-11	Romans	8:26-27	Romans	8:35-39
Romans	9:1-5	Romans	11:33-36	Phil.	4:6-9

4) Salvation

The ten commandments – of love
The reign of God is near
The Beatitude
Love God – love neighbours
How do I use my talents?
I hope the eye of the needle widens!
Love....

5) Reconciliation

Come back to the Father
New Hope
Forgive those who trespass against us
Feelings – will ours allow us to forgive?
How do you punctuate – Jesus came to call us sinners?
And there I was – stone in hand
God forgives – Do I?

6) Calling the Apostles

Here I am Lord
Me...an Apostle? – Oh no!
Come, follow me!

7) Healing

Thank you – God
Who's afraid of....
He will raise us up....
Let me see, let me hear....

8) Temptation

It looks good!
Temptation...
The world says it's good – but?



Photo: livinghopechurch.com

9) **My Potential**

Use God's gift.
I am me
Yes! I can!
The Holy Spirit will help.
God – I need your help – NOW!
Use my gifts?
Me – work for God?

10) **Love Others**

Love myenemies?
Try love – it's contagious
An eye for an eye is easier!
Love is....
God loves me, do I love others?

11) **God Promises**

Covenant – A two-way promise
The Rainbow promise
God promises me....
Do I break my promises?
The Church is part of God's promise
Christ – the greatest promise ever
God promises to be a friend

d) **Symbols and Rituals**

These are just some ideas from which you may develop your own symbols and rituals.

i) Making Christ symbols



Create these on posters, as mobiles, electronic background, or clay/papier maché.

ii) **Creations Symbols:**

Read the Creation Story (Gen. 1:1-24)
List the symbols that represent each day.
Create these symbols and form a mural representing the Creation Story.

iii) **Mary:**

List all the titles given to Mary. These can be found on [this website](#) – create a symbol to represent each title.

iv) **Paper-Chain**

Each student makes one link of a paper chain – use bright paper and felt pens – on their link they:

- Write a prayer
- Write a good intention
- Write the name of someone they want to pray for.



Photo: pinterest

v) **Digital Design:**

Use a device to create symbols, bible scenes, thematic presentation.

vi) **Clay:**

Use clay to create – chalice, patens, vases, cruets, candle holders, symbols...

vii) **Candle Making:**

Melt wax in a double boiler – add old crayons for colour.
Prepare moulds – rubbing the inside with salad oil. Moulds can be made from plastic containers or plastic plumbing pipes. **(Check that they will not melt!)**
Wrap one end of the wick around a stick and balance and secure on top of mould so that the wick reaches to the bottom – wicks can be carefully knotted through a small hole at the base – providing this is then secured so that hot wax cannot go through the hole.
Pour wax with care.
When set remove candle.

viii) **Textile Painting:**

Create your own altar cloths, stoles, robes, banners, using textile paints.

ix) **Junk Art:**

Celebrate God's creation by creating sculptures, collages and models from – **Junk!**

x) **Empty eggs/boiled eggs:**

Wash egg shells gently, Colour with dye or paint
Use thematic symbols appropriate for Easter.

xi) **Rocks:**

Collect – or better still – get students to collect rocks.

Decorate these with symbols and words. Particularly used for themes of:
Stony hearts
Heavy burdens of the hardness of selfishness and sin
The rock in front of the Christ's tomb.

xii) **Crosses:**

Service of veneration of the cross

- Supply a variety of materials; card, paper, crayons, paint, collections from nature.
- Each participant creates a cross
- When completed get all to kneel with their cross whilst you pray a suitable prayer about the cross – or participants create their own prayer.
- Encourage all to take their crosses home.

xiii) **Repeat Designs:**

Give a single word that expresses the theme of the celebration.
Get each student to create a motif from this word, on different coloured paper.
Cut out the motifs and display.

xiv) **Banners:**

Use felt, yarn, contact paper to create banners.

xv) **Rituals:**

- Processions
- Acts of Veneration –
 - Bowing before the book
 - Kissing the book
 - Incensing the Book
 - Sign of the cross
 - Standing, sitting and kneeling
 - Incense
 - Elevating the book
 - [The book could be a Bible or Lectionary]

xvi) **Mime/Drama/Speech:**

Act/mime Gospel story/parable
Student prepared speeches
Student written/prepared drama on theme....

xvii) **Music/Song:**

Create your own music
Record your own singing, playing, rapping...
Download some mp3s and make a new mix...

xviii) **PowerPoint Slides/Video or audio Clips:**

A single slide for reflection
Record yourselves or make an animation on a theme
Edit together a range of images for a 30sec presentation.
Create a podcast for the school web-site

xix) **Names:**

Raphael	- God heals
Joseph	- It is God who makes things grow.
Jerusalem	- City of Peace
Golgotha	- Skull place
Bethlehem	- House of Bread
Christ	- The Anointed

xx) **Words:**

Salvation Faith Redemption Truth Love Hope

xxi) **Scripture/Prayer Verses:**

From: The Beatitudes
Our Father
Command of love
The chosen reading....

xxii) **Images:**

Develop posters – pictures – -
slides - photos – drawings that
develop the theme or images within
the theme – especially useful in
deepening understanding of Biblical
tradition.



Photo: pinterest

xxiv) **Centrepiece:**

Have a central display on the chosen theme – may include using:

Candles, flowers, collection from creation, material, artwork, books, student work....

Master

Eucharistic Liturgy Planning Form

General Organisation	Music/Song	People
Date:	Time:	Place:
Occasion:		Theme:
Celebrant:		
Extraordinary Ministers of Holy Communion: (No. & Names)		
Servers:		
Commentator:		
Introduction:		
Entrance Procedure:		
Song:		
Procession:		
Penitential Rite:		
Opening Prayer:		
First Readings:		
Reader:		
Psalm Response: (sung/said?)		
Second Reading:		
Reader:		
Gospel Acclamation:		
Gospel:		
Homily focus/ideas:		
Creed: (sung/said/not said?)		
Prayers of the Faithful:		
Offertory Procedure:		
Song:		
Gifts:		
Prayer over the Gifts:		
Preface:		
Holy, Holy: (sung/said?)		
Eucharistic Prayer:		
Memorial Acclamation: (sung/said?)		
'Our Father': (sung/said?)		
Sign of Peace:		
Lamb of God: (sung/said?)		
Communion Procedure:		
Song/s:		
Reflection:		
Blessing:		
Closing Procedure:		
Song:		
Special Needs:		

Reconciliation Liturgy Planning Form

Date:

Time:

Place:

Occasion:

Celebrant:

Additional priests:

Song(s):

Reading(s):

Reader(s):

Responses(s):

Leader(s):

Gospel:

Homily Focus/Ideas:

Or Alternative:

Examination of Conscience:

Individual Confession:

Prayer(s):

'Our Father':

Proclamation of Praise:

Blessing:

Special Needs:



Photo: cdlex.org

C. Praying with the Gospels:

This section follows on from Year 9 – **Praying with the Imagination**. Refer to that unit for introduction to the preparation for this type of prayer (pg. 10) – also consult the Year 9 teacher over how this was used, responses and ideas.

1. **Lead in a Gospel Imagination Journey** – for example:
Zaccheus (Luke 19:1-10)

Imagine you are a man called Zaccheus, a wealthy man who collects taxes from other people, and sometimes rips them off, so nobody really likes you. You hear that Jesus is coming to town; he seems very popular, gathers large crowds around him, so you are very curious to find out who he is and why people follow him. You find yourself at the back of the crowd – there's no way you are going to see him – there are all these people jostling in front of you and no way that any of them will let you through! You see our chance to run ahead of Jesus and climb a tree before the crowds press that far ahead. Clamber up the tree and settle on a branch - is the branch strong? How well do the leaves of the tree conceal you? What thoughts pass through your mind? Suddenly the crowd is below you – you spot Jesus – what does he look like? Who is he with? What is he saying? You hear his voice calling, *'Zaccheus –come down – I want to talk with you – in fact – I'd like to share a meal with you, and your family, at your place!'*



Photo: Colin MacLeod

What do you say? How do you feel? Hear the crowd around you, *'He's got the wrong man there!'* *'What's he doing going to Zaccheus' place?'* *'Fancy going to that jerk's place'* – How does that make you feel? How do you feel when Jesus looks at you?

Walk with Jesus back to your place – who is there? Who prepares the meal? Who sits down to the meal with you? What does Jesus say? You find yourself speaking, *'Jesus, I'll give half my wealth to the poor, I'll give back all the money I've stolen, and I'll repay the people I've cheated.'* How do you say it? Why do you say it? How do you feel as the words leave your mouth? How does Jesus respond?

At each set of questions, pause and allow time for their imagination to work. At the conclusion, leave time for them to quietly return to the room. Conclude when most seem comfortably back, by reciting a commonly known prayer. Give a chance for students to write, draw or in other ways, respond to their prayer experience.

Remember, this time for reflection afterwards is very important. Bishop Steve Lowe said, "This opportunity to write about the experience of faith and knowledge allows us to write our own gospel." (Maybe not with a capital G but gospel nonetheless.)

2. **The Story of Martha and Mary** (Luke 10:38-42)

Listen to the story of Martha and Mary – as the story unfolds let yourself take on one of the roles as Martha or Mary – listen to what is said, be sensitive to how you feel, reflect on what God is saying to you through this.

Martha and Mary are at home, working together on the normal chores of the household. Martha is always focussed on making sure things are done, whilst Mary tends to be a dreamer. Jesus comes to the house, Martha welcomes him in and then realises as hostess she must offer him a meal and good hospitality. Mary sees Jesus sitting alone and goes and sits with him, listening to his stories and ideas. Martha comes in with a cool drink for Jesus and finds Mary, relaxed, at peace, sitting with Jesus listening and chatting, and Martha asks Jesus, *‘Do you not care that Mary is leaving all the work to me? Please send her to help me!’* And Jesus responds *‘Oh, Martha, you worry and fret so much about so many different things, they are not all that important. There is really one important thing, and Mary has chosen the better part, do not take it away from her.’*

Take time to write or record or share responses and to reflect on the experience.

3. **Take Christ’s teaching on prayer as a prayer reflection.**

The Pharisee and the Tax Collector (Luke 18:9-14)

Introduction: The Pharisees saw religion as a matter of ‘keeping the laws’ and they were really insistent that the “letter of the law” be followed, rather than the spirit of the law. Tax collectors were those despised by the general population because they were servants of the Roman authorities.

Read: Luke 18:9-14

Reflection Questions:

What is the attitude of those listening to the parable?
Do you ever feel like that?
Draw how you think the Pharisee stood while he prayed.
Draw how you think the tax collector stood while he prayed.
As each man prays who does he focus his attention on?
Why is prayer of the tax collector more acceptable?
What does this tell you for your own prayer?

4. **Retell one of the parables in a modern context.**

The Prodigal Son (Luke 15:11-32)

(You may change the son to daughter and rephrase the story appropriately.)

There was once a family, the Williams family, who lived in Ohakune. In the Berger family there were two boys, Callum and Tama. Tama was the eldest son; he’s been away at boarding school in the city, left school at the end of year 13 with 62 Excellence credits, gone to university and studied for three years until he graduated with a Bachelor of Agricultural Science. Tama then went home to his father’s farm and worked for his father. He was a hard worker, often getting up early in the morning and working late at night to see that all the animals were well tended, and the farm made a good profit.

Callum was given the same opportunity, sent away to the same boarding school, but he was always rebelling. He didn't like the school routine, and thought even less of the work he was expected to do. As soon as he was sixteen he was ready to leave. Barely gained NCEA Level 1, no reference from the school, no school prizes – he just left. He did follow Tama home, however when Tama was up early, Callum would still be sleeping. When Tama worked late, Callum would be out partying. Eventually Callum became tired of his father nagging him to work – so he asked for his share of the money, so he could go overseas and live the life he dreamed of. His father gave him the money, and Callum was elated. He bought a ticket from Auckland to Sydney and was off to explore. After a few weeks in Sydney, he bought a ticket to London, then Paris. Callum felt great, he had money, freedom, friends, parties – his own life! He lived in a great flat, ate the best of food, went to heaps of night clubs – lived the life he dreamed of – but, it all lasted such a short time! Eventually, letters arrived demanded money, talked of his overdraft – the landlord gave him notice because he'd not paid his rent, there was no money for food, his friends all drifted away – desperate, he looked for a job – but they all asked the same questions:

Where is your CV?
What qualifications do you have?
Do you have a work permit?
What experience do you have?

Nobody wanted to employ Callum. Eventually he went out into the country and a farmer offered him a run-down cottage and his food if he'd look after the animals. Callum's food was not much better than what the animals ate, he was expected to work long hours and was given no money. Callum eventually realised he was way worse off than the farm hands at home. He knew his Dad wouldn't forgive him, and he didn't expect him to, but he decided he'd try and make his way home anyway. He still had the non-refundable return plane ticket from when he'd arrived – which he thought he'd never use!

He hitched from the airport and said nothing in the car. He kept thinking what his parents would say and if they'd just tell him to get lost or if his Dad might give him a job on the farm and let him live in the shearer's quarters for a few weeks. As got to the start of the driveway it was drizzling and he nearly decided not to go in, but then thought he'd come this far. And as he was walking up the drive he heard his Dad shout out, "He's back!" Then the front door crashed open and he ran to his boy, gave him a huge hug and put his Swandri around Callum's shoulders. "I thought you might be dead," his father choked as they walked to the house.

That evening, at home, Callum's friends greeted him, and were interested to hear of his story. There was a party prepared, his parents were so excited and pleased to see him. After being home for a few hours, Callum saw Tama through the window, just coming from the farm – and Callum saw Tama arguing with his father. *'Why all this fuss? Why all his friends? Why all the food? He's just a waste of space, too busy having a good time to work and YOU put on a big celebration for him. What about me? I'm home all the time and there are no celebrations for me!'* Mr Williams was trying to quieten him – *'Yes Tama you are always here with us, and we will always love you, but we thought Callum was dead and now he's alive!'*

Ask students to reflect:

- Which son are you most like?
- How do you feel about the father's reaction?
- How do you feel about the two sons and their reactions?
- What does the story tell you about God? About yourself?

It is also good to get students to rewrite other parables themselves and to use these as prayer reflections. Make time to go through the 'rewriting' as the key points can often be lost. Don't say they've got it wrong, but ask questions of the scenario to ensure it's in line with the Gospel message.

5. Write your own reflection

Take time to quieten down. (Try the exercise on page 6? from Year 9 suggestions.)

Ask the Holy Spirit to be present with you – you may say a prayer together as a class or ask students to express their own thoughts.

Take a short passage from the Gospel (a list of suggestions is included at the end of this passage.) Read it slowly; take time to be with it, to become part of it, putting yourself in the scene. What do you see, feel, hear, touch, smell, think? What are you saying? What is being said to you? At the end of the meditation, resolve what you will do in your life as a result of this meditation. At the end of the meditation write down thoughts and feelings, retelling the story as though you were there.

Suggested Gospel Passages:

The Young Jesus	Luke	2:41-50
Calling the Disciples	Luke	5:1-11
	Mark	1:16-20
The Annunciation	Luke	1:26-38
Cure of the Paralytic	Mark	2:1-12
Miracle of Cana	John	2:1-12
Feeding of the 5,000	John	6:1-13
Raising of Lazarus	John	11:1-44
Good Samaritan	Luke	10:29-37
Crucifixion	Luke	23:32-48
The Road to Emmaus	Luke	24:13-35
The Temptations	Matt	4:1-11
Calming the Storm	Mark	4:35-41
Choosing the Twelve	Luke	6:12-16
The Woman in Simon's House	Luke	7:36-50
Walking on Water	Matt	14:22-33
Rich Young Man	Matt	19:16-22
Washing the Apostles' Feet	John	13:1-17
Gethsemane	Luke	22:39-46
The Resurrection	John	20:1-18
The Appearance on the Shore	John	21:1-23

Year 11

A. Reflective Prayer:

1. **Reflective Prayer** will cover a wide variety of ways of praying – including different forms of meditation, contemplation and conversation. Year 9 and 10 units have also involved some reflective prayer, so check with these teachers as to what your students are already familiar with.

Meditation is a way of thinking about God.
Contemplation is a time to being open to God.
Conversation is talking with God.

Often all three, Meditation, Contemplation and Conversation, will be part of one time of prayer, at other times we will rely on just one of these, depending on our needs, feelings, environment.

For any of the following use the ideas in the Year 9 suggestions (pages 2-5) to begin the time of prayer.

2. **Reflecting with words**
 - a) Choose from the reflections in the '**Prayers and Reflections**' section.
 - b) Set an environment to highlight the theme of the reflection; use chapel, pictures, candles, flowers, wood, stories, water, books, icons, material that will focus those praying.
 - c) Distribute the reflection chosen.
 - d) Ask one clear speaker to read the reflection aloud.
 - e) Allow a time of silence (or play soft background music)
 - f) Ask students to read a word or line or phrase that speaks to them. Allow plenty of room for **silences**.
 - g) Ask students to share any other thoughts or prayers that the reflection reminds them of.
 - h) Conclude by reading the reflection together.

3. **Centering Prayer**

Share the five steps of centering prayer with the students and discuss what each step is.

- 1) **Quieten down** – compare this to the time spent preparing for prayer in the Year 9 section. Taking time to sit comfortably – in a semi-formal way – that is in straight back chair or cross legged on the floor – not just 'lounging.' Gently close your eyes, cut out the distraction caused by what we see. Relax, breathe slowly.
- 2) **Move towards God within you.** Think only of God, of God's presence deep within you, of the love God shows you. Let God's overwhelming love surround you. Rest in God's presence.
- 3) **Respond** with a prayer word or phrase.
Take a word or phrase – for example:
'Jesus,' 'I Love you,' 'My Lord and my God,' 'I long for You'
Repeat the word or phrase over and over.

- 4) **Attend to God, enjoy God's presence.** When distractions intrude on your thoughts, use your word or phrase to bring you back into the presence of God. Don't try to think meaning into it – just let God be with you through it. Give all your loving attention to God.
- 5) **Pray a familiar prayer.** Use the words of the Our Father, Hail Mary or some similar prayer to bring you back into the present.

Now guide the students through an experience of the prayer

- Put up a poster or background with the words:

'Be still and know that I am God.'

Take time for them to choose their positions, to quieten down, remind them to concentrate on breathing slowly a few times, to close their eyes and to dwell on God's love. Say quietly, 'Jesus, I believe you are present in the centre of my being, loving me. I want to remember that you are always with me. Let me be in your presence. Draw me to yourself, Jesus.'

Ask them to repeat in their minds, either the word 'Jesus' or the phrase –

'Be still and know I am God.'

Allow five or ten minutes for this.

Pray the Our Father quietly together.

It is a good idea to follow this up by asking them to write a response – answering for themselves how they felt, whether they could sense God's presence, whether they want to repeat the experience, any questions about the experience they have. Allow a short time for anyone who wants to share their response.

Suggest that prayer needs practice, that they choose a time and place, that they will put aside five or ten minutes over the next few days to repeat their centering prayer experience. Repeat the experience in class, allowing more students to become comfortable with this form of prayer.

Suggested verses for use in Centering Prayer are:

"Maranatha" – an Aramaic word for "Be Near, O Lord"
'My God and my all.'

'Love one another as I have loved you.'

'In God we live and move and have our being.'

'An open heart.'

'Freely you have received, freely give.'

'Take my yoke upon you and learn of me.'

'Glory to God.'

'The joy of the heart is your strength.'

'Thy kingdom come, thy will be done.'

'If anyone thirst, let them come to me.'

'Create in me a clean heart, O God; and renew a right spirit with me.'

'The Lord your God is with you wherever you go!'

'The Lord be with you and with your Spirit.'

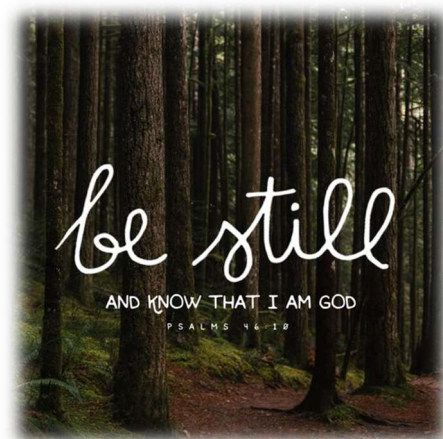


Photo: pinterest

Another form of reflective prayer is to write each of the above verses, or other verses suitable to your class, on to sheets of paper. Distribute these sheets around the class. Play quiet, reflective music and invite each student to read the reflection they have as they want to, allowing time for people to pray with each verse before the next verse is read. You may like to encourage students to keep the verse with them as they go on through the day.

B. Creative Prayer:

1. A Clay/Playdough – Prayer Walk

Give each participant a lump of clay – allow them to walk through an interesting natural area – bush, stream, garden etc. As they walk they mould the clay, allowing it to take different forms – exploring the use of nature. (e.g. imprints of bark, leaves, flowers), at the end of the walk allow time to complete and dry these creations.

Begin and conclude with readings on **The Potter**. Jeremiah 18:1-6.

2. Interweaving

Prepare in advance a wooden frame and hold the warp (vertical) threads with tacks 1cm apart and wool wound around these. Encourage the class to add to the weaving over a length of time. Encourage them to weave in things that have meaning for them, from nature, words, poems, colours.

At the conclusion create a meditation on 'Weaver God' or 'Weaving the path of life'.



Photo: retreat ideas - pinterest

3. Writing

Creative writing can encourage students, especially those less likely to speak, to formulate their ideas of prayer to share at a class level. Rewrite traditional prayers in your words, adding your own reflections. It is important in all of these to remember that the writing of the prayer is a part of the prayer; so the atmosphere of prayer is an important aspect. Begin each session by asking for a time of quiet, a time of placing ourselves in God's presence, a time of seeking to find God within us, then play quiet, reflective music as your students write. Pray for the students while they write, write a prayer yourself. If you invite students to share their written prayers, always allow them a choice – God hears our prayers spoken or unspoken!

There are a number of ways of asking students to write prayers:

- a) Use the prayer verses as given in 'Centering Prayer' and ask them to write a reflection on this.
- b) Use current news items, school events, personal moments on which they write their own prayer.
- c) Write prayers which express sorrow, these may be used as part of a reconciliation service.
- d) Take a word – 'thanks,' 'faith,' 'praise,' 'love,' and form a prayer around them.

- e) Reflect on a picture/slide/YouTube clip and write a prayer on it.
- f) Take something from nature – a leaf, flower, rock, branch and create a written prayer.
- g) Write prayers of thanks. This may be on a specific theme – prayers of thanks for mothers or those who care for us, prayers of thanks for the season of the year, for holidays, for friends, for creation.
- h) Write personal prayers to the Holy Spirit.
- i) Write a short personal prayer to be said daily.
- j) Write prayers in small groups and form a prayer poster – this may become part of the theme being taught at the time.
- k) Write prayers asking for God's help in some specific way.

4. Drawing and Painting

- a) Create a prayer wall. This could be used on a topic being studied, an event within the school, a spiritual phrase.
- b) Create a mural as a group/class, this could use a prayer theme or an extract from scripture. The Creation Story in Genesis, Chapter 1 lends itself to this type of art work.
- c) Take a section from scripture but try to choose something that relates to a particular theme or concept of relevance to the class. A few examples could be:

Isaiah	43: 1-3;	1 Corinthians	13;	Isaiah	55:1-3;
1 Corinthians	12:12-30;	Jeremiah	1:4-8;	Jeremiah	18:2-6;
Ephesians	3:14-21.				

Ask students to reflect on the scripture chosen and to draw some 'expression of the prayer within them' – thoughts, words, images, shapes, colour...

- d) Ask students to draw something which reflects their understanding of:
 - God, The Holy Spirit, Jesus
 - Life
 - Their relationship with God
 - Prayer, Fear, Hope....

Encourage students to share their thoughts, but be sensitive to those who would prefer not to.

- e) Suggest students digitally, or with paints and felt-tips express what they want to communicate with God – it may be thanks, confusion, hope, a specific dream, or event they want to communicate about, doubt, a specific difficulty....



Photo: retreat ideas - pinterest

5. Photo/Artwork

Choose an appropriate photo/artwork and display it on a single screen. Ask students to gather around the display and to think about the feelings it provokes and then to speak to God about those feelings. The choice of photo/artwork may come from the theme being studied, from current events, from a specific prayer theme. For example, if you are focusing on reconciliation you may use a photo that depicts war or anger or fear, if you are focusing on an aspect of Christ's life you may use one or several of the artworks of that event. It is a good idea to build a resource of photos/artwork (or places where they are available from) that reflect different periods of history, different cultures, different interpretations of events.

Alternatively, this can also be done individually with individual screens depending on the make-up of the class.

6. Prayers from Pictures

Use old magazine/newspapers and ask students to create picture prayers on specific theme. (The hands-on experience can be an advantage over digital.)

For example: Reconciliation
 Thanksgiving
 Life
 Hope

7. PowerPoint or similar Prayers

- a) Use prepared sequences in a prayerful atmosphere, asking students to be aware of their feelings and thoughts while watching – and to express these in prayer – spoken, written, drawn.
- b) Get students to use their cameras to create a '**class prayer**' slide/sound or movie reflection – with photos of members of the class at various activities and a '**theme song**' chosen by the students. This may be used as a part of a Class Prayer Service at which parents are present.

8. Music

- a) Use current songs suggested by students, (but check the words and video-clips that go with them before using - sometimes the clips which students associate with the songs are very counter Catholic culture.) Many of these themes can be used as a catalyst for students to create their own prayers.
- b) Use reflective song music, e.g. music by Weston Priory, John Michael Talbot, Carey Landry, Kevin Bates, Monica Brown, Chris Skinner – all available on YouTube and can be played as sound without video – while doing clay modelling, physical or digital painting, or writing. (Watch out for ads playing!)
- a) Sing! Use your own students' musical talents to encourage singing of suitable popular songs and liturgical songs. If ability to play musical instruments is limited, use an mp3 which students can slowly sing with as they become familiar with the songs – choose catchy tunes – lead by example!

9. Gesture and Movements

Now this isn't for everyone! ☺ But, there are students and teachers who will enjoy the experience and potential so it needs including.

- a) Encourage students to use their imaginations in their use of movement – for example, pretend you have a butterfly – try to follow the butterfly to recapture the butterfly. Take time to reflect on the feelings, the actions and allow students to express these. They might find joy in freeing the butterfly, frustration in seeing it disappear, anger at not being able to recapture it; and be able to relate these feelings to their own lives.
- b) Play a game – rugby, netball, bulrush etc. Interpret some of the events as prayer. The joy of winning and success, contact with the God's creation (when tackled or falling), the limits of humanity, the place of power, the need to move on, forgive, cope, celebrate.
- c) Write words in the air using movement to express the feelings related to these words; eg: Jesus, life, hope, faith, trust.
- d) Take a line of poetry, prayer or scripture and create movements to express what it says to you. eg: Psalm 8; Psalm 9:1; Psalm 13:1; Psalm 139:1-12; Psalm 23; Psalm 25:1.
- e) Take time to stop and watch some aspect of nature – the movement of clouds, wind in a tree, autumn leaves falling and then create individual or group movements that reflect what you have seen and offer thanks to God for creation.

It is often best using music as a background to many of these exercises. If you know of or can find a person in your area who does interpretative or modern dance, invite them to your class.

10. Posters

- a) Use professional posters (eg Argus Posters or Pleroma) to set the atmosphere for prayer, or reflect on during prayer – the quotation and picture may set off the imagination for prayer, or teach about prayer.
- b) Ask students to create their own posters, finding a verse that is significant for them and creating a picture – using paint, felts, magazines, photographs, that speak of their life journey.
- c) Create a 'class poster' that sets the theme for the class that year – it may be a poster that is added to during the year.
- d) Get a really 'powerful' poster and cut it into equal squares, about one for each student. Number the backs of each piece. Don't let the students know what the whole image is. Then, get them to recreate only their piece on a square about the width of an A4 piece of paper. (Get them to pencil the same number on the back.) Then put them all together when finished, & tape at the backs, to reveal a 'mosaic' huge poster.

C. Praying with Scripture

1. **The Year 10 section** gives some suggestions for praying with the Gospels; ideas from here can be used again in Year 11. There is a wealth of Meditations from the Gospels, so it is good to build on their Year 10 experiences – and to use this as a time to remind students that we can pray a number of times with the same section of scripture and this depends our understanding and insights; also that at different stages of our lives, the Gospels will speak to us in different ways.
2. **Encourage students to read sections of the Bible reflectively** - choose a section to be read aloud. Many sections from the prophets in the Old Testament and from the Epistles in the New Testament are suitable for this.

Ask students to note, in a special journal for prayer, or a particular personal on-line file, or a section of their Religious Education book, any words, phrases, thoughts that they find significant.

(**Note:** journaling is a part of Year 12, however an introduction of the idea in Year 11, can easily be built on in Year 12. It can be a good idea for Religious Education teachers gather and discuss their use of journaling.)

This exercise can be repeated with different scripture passages – to begin, select the passage yourself and lead the prayer session. Then encourage students to select a passage they like and to lead the time of prayer.

3. **You may sometimes help the time of reflection** by asking, posting digitally or giving out, written copies of reflective questions they may use eg:

- a) Jeremiah with The Potter: Jeremiah 18:1-7

Who do you think the 'potter' is in your life?
How do you feel your life is being moulded?
When things go wrong, do you feel you get a chance to start again?
Who gives/does not give you this chance?

- b) The Call of Samuel, 1 Samuel 3:1-9

Samuel heard God calling, but did not know the voice.
How do you know what God is asking of you?
Who helps you to recognise God in your life?
How do you feel about saying, 'Speak, Yahweh, your servant is listening?'

- c) The variety and unity of gifts. 1 Corinthians 12:4-11

Ask God what gift or gifts God specifically wants you to use in your life.
Think of some of the people you know who have some of the gifts named in Corinthians – how do they use their gifts?
Think of this class and the gifts of the individuals in this class – how do we use these gifts to help each other?



Photo: bishopsblog - pinterest

4. **Take short quotes from scripture**, place them on cards for each individual (some quotes may be repeated) and then add a reflective question. Set an atmosphere of prayer – in the classroom, chapel, or outside. Distribute the cards to students and encourage them to spend time reflecting on their quote and then to take the quote and reflection with them through the day. eg:

- a) ***'We know that Christ lives in us by the Spirit that he has given us.'***
(1 John 3:24)

How do you experience Christ in your life?

- b) ***'Be happy at all times; pray constantly, and for all things give thanks to God.'*** (1 Thessalonians 17)

What do you want to give thanks to God for?

- c) ***'There is nothing I cannot master with the help of the One who gives me strength.'*** (Philippians 4:13)

How do I experience God's strength in my life?

- d) ***'Pray all the time, asking for what you need, praying in the Spirit on every possible occasion.'*** (Ephesians 6:18)

How often do I really ask God with trust for what I need?

- e) ***'May the God of hope bring you such joy and peace in your future that the power of the Holy Spirit will remove all bounds to hope.'***
(Romans 15:13)

What do you really hope for in your life?

- f) ***'I lead you with the reins of kindness with leading strings of love.'***
(Hosea 11:4)

In what ways do you experience God leading you with love?

- g) ***'Before I formed you in the womb I knew you, before you came to birth I consecrated you.'*** (Jeremiah 1:4)

What would you like to tell God about yourself?

- h) ***'Seek Yahweh while he is still to be found call to him while he is still near!'*** (Isaiah 55:6)

In what ways do you seek Yahweh in your life?

- i) ***'Do not be afraid, for I have redeemed you; I have called you by your name, you are mine'*** (1 Isaiah 43:1)

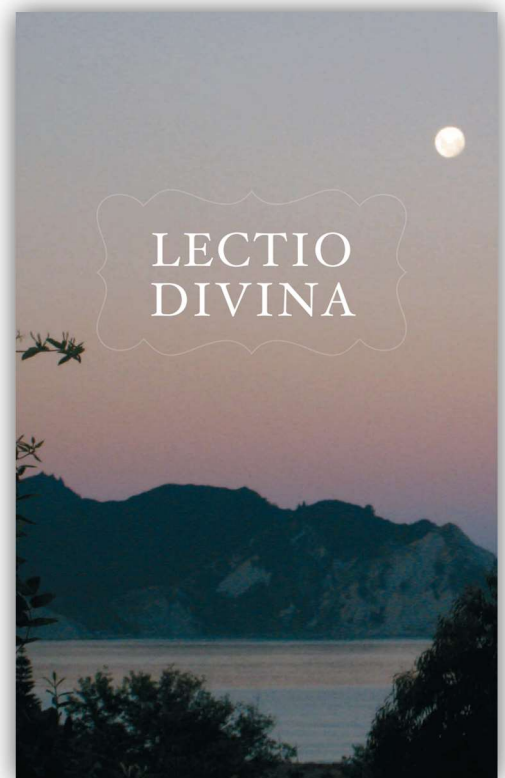
What fears do you wish to hand to God?

5. **Lectio Divina.** Lectio divina is a Latin term meaning “reading with God”. It has been practiced in the Church for centuries, and has its origins in monastic life, but is being used now by lay people and religious alike. Lectio divina is a way of praying using Scripture, which if practiced consistently, gently leads us into a deeper relationship with Christ as we open ourselves to him. It is the ultimate DIY spiritual project.

The practice of lectio divina requires a quiet space, a passage of Scripture, and the willingness to give a little time to it each day (or even a couple of times a week). The passage of Scripture used should be short. It could be the gospel for the day or a piece taken by progressing through one of the gospels.

There are four steps in the traditional practice of lectio divina. The steps do not have to be followed in this particular sequence:

- a) **Lectio (Reading)** read the passage of Scripture slowly, more than once. If a particular word, phrase or sentence seems significant (even if you don’t know why), you may want to write it down.
- b) **Meditatio (Reflection)** let the significant words fill your mind without straining to analyse them. You are in God’s presence and so let the Holy Spirit lead your understanding of the words.
- c) **Oratio (Prayer)** allow your heart to speak to God, in words inspired by the passage of Scripture or by the thoughts that have come to you while reflecting on it.
- d) **Contemplatio (Rest)** let go of ideas and words and allow yourself to rest in the presence of God in simple and wordless contemplation.



Lectio divina can be used by groups as well as individuals. The steps are the same, except that a group may choose to share their thoughts in the meditatio or reflection stage, or voice their prayers in the oratio stage. The process of lectio divina leads us into silence and rest in the presence of God so when it is done in a group the spoken word should be sharing, not discussion. The process should lead the group into the silence of contemplatio.

With young people it’s often good to have someone read the passage aloud and ask them to bring to mind a word or phrase from the text. Read the passage aloud again and ask them to reflect on the word or phrase, which may change in the second reading. Allow them to share the word, thought or question – but don’t discuss. Read the passage aloud a third time and allow them to share a prayer or sit in silence. Finish with a sign of the cross.

(Summarised from: Catholic Bishops Conference 2011 - [Lectio Divina](#))

A Handout to go with **Praying with Scripture.**

1. RELAX

- Get into a peaceful mood
- Leave behind the rush of classes, Facebook and last weekend.

2. READ

- Read 2 or 3 times and slowly
- Read between the lines'
- Ask what does this say to me here?

3. REVIEW

- Go over a sentence or phrase that strikes you
- Listen to the words in your heart

4. REFLECT

- Sit back and think about words
- God is speaking to me **now**
- What is God asking me?
- What should I do?



Photo: Ideas for prayer - pinterest

Year 12

A. Taize Prayer

1. A Background to Taizé

In 1940 Brother Roger arrived, alone, in the almost deserted village of Taizé, France. For two years he remained alone, praying morning, noon and night and hiding refugees, especially Jews fleeing Nazi occupation. By Easter 1949, seven brothers had gathered at Taizé and they made the first commitment to celebrate community life. The Taizé movement has steadily grown; men of Catholic or of Protestant background commit themselves to lifelong monastic vows. Since 1966, sisters of an international Catholic community, live in the neighbouring village. These women live according to the spirituality of St Ignatius of Loyola and assist with hospitality for the Taizé community.

As well as these two permanent communities, mostly young people from all over the world gather for week-long meetings to explore their faith; three times a day they gather for common prayer. During this time of prayer a psalm is sung, passages of scripture are read in various languages, after which there are long periods of silence. In the evening those who wish to continue to pray, sing small repetitive chants; these are what are now known as Taizé prayer. The chants, repeated over and over again, lead to the discovery of meditative quality of prayer, for they express a reality of the Gospel which is easily understood and gradually penetrates the whole person.

2. Links for Taizé Prayer are:

[Youtube](#)

[The Taize web-site](#)

[Itunes](#)



Photos: www.taize.fr/en



B. Journaling

When teaching students to keep a journal, it is important they have something to journal about, that they are aware that the journal is for them and nobody else – it is not going to be checked, handed in, read, shared unless they choose to; that there is a great variety in the ways of journaling, including prose writing, poetry, copying writing of someone else, or from scripture that has specific meaning for them, drawing, painting, collecting significant ‘things,’ such as leaves, pressed flowers, pictures etc.

Most students will be familiar with writing about their prayer experiences from various aspects of praying they have practised in Years 9-11; if possible check with these teachers as to what the students are familiar and comfortable with and introduce journaling using some of these, before extending them from there.

The Journal

The journal may be an ordinary exercise book, a folder, or a special book designed as a journal. Journaling with the digital device is fine but sometimes the tactile aspect of a book can be better as praying this way may often include doodles, or crossing out, or other ways of personal emphasis. (If using a device encourage them to backup their work. It can be very special and precious.)

If using an exercise book or folder, encourage students to **‘personalise’** their book, in keeping with the fact it is a prayer journal and they may wish to decorate it, illustrate pages, place quotes on pages etc.

A journal can be embellished by finding suitable quotes or illustrations for each page. Encourage students to date their entries into their journals, and give time and space (maybe at the end of each term) for students to reflect on what they have written in their journals and even to summarise this space of a time within their journal. In the following sections there are a number of suggestions for the keeping of a prayer journal.

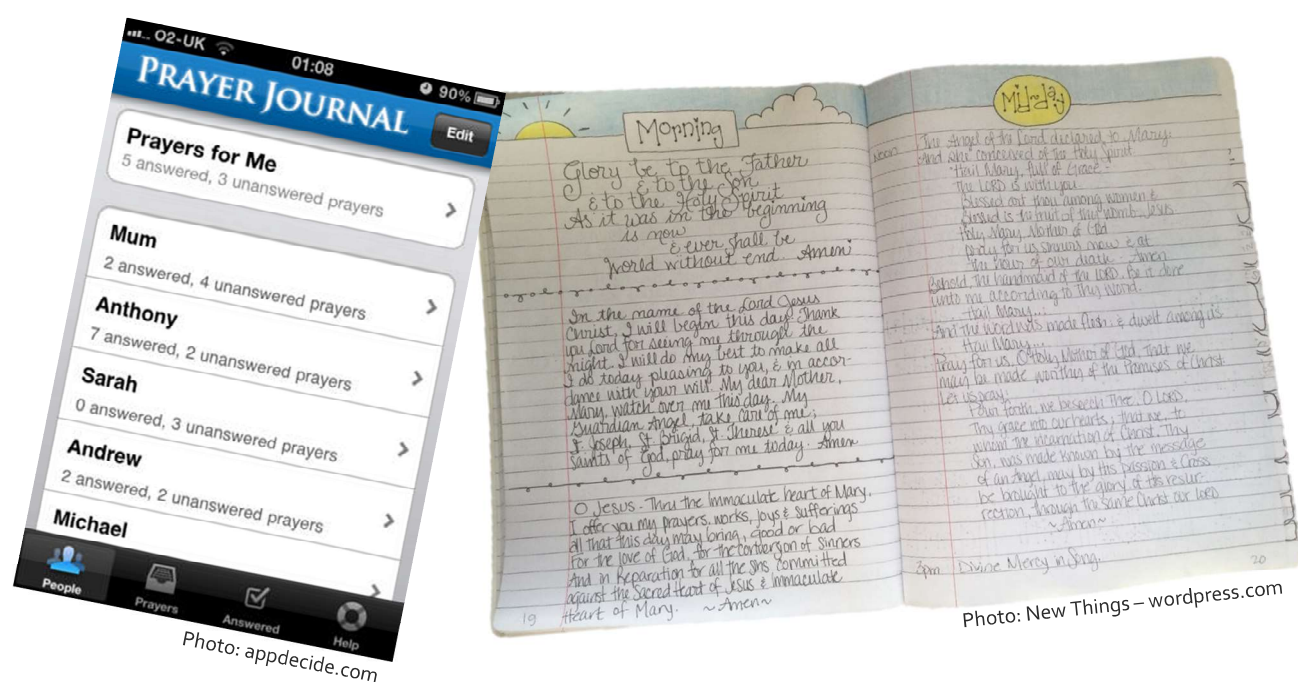


Photo: New Things – wordpress.com

C. Developing Personal Prayer

There is no one way to pray. Each person because of who they are, their own experiences, their own personality, their own needs will pray in their own way. If we are serious about prayer, serious about getting to know God, to trust God, to love God, then we need to think about developing our own prayer life.

Stage One:

Time

First, we need to set aside some **time** for prayer. It is very true that we can and should pray at any time, and we find we often pray particularly when times are really difficult, when there is something we especially want, when there is someone really special that we want to pray for, and these prayers are all fine. However, we all know what it is like when a '**friend**' comes to us only when they want something, or when they are in a difficult situation. We prefer friends who spend time with us because of who we are! God too wants to spend time with us, and for us to spend time with God because we are who we are; not only when we want something. To set aside a regular time, no matter how short, is a great start to developing our own prayer life.

Space

Where can we pray, giving attention to God, and away from disruptions? Scripture tells us Christ went to the hills, alone, to pray; and Christ himself tells us to go to our room and shut the door, then pray. Plan a space you can use to pray in. Keep it simple, keep it close and manageable.

Posture

This can vary but the key aspect is to feel relaxed and physically comfortable. It can be as simple as closing your eyes, or resting your head on your hands at your desk, or sitting or lying on the floor. It's good to discuss this with the class, but if the suggestions are a bit silly, sitting on a chair with feet flat on the floor, hands on laps and eyes closed usually works pretty well.

How to Pray

Whilst at school and on retreats you will have looked at many ways of praying. Write down all the ways you can remember.

The list may include:

Formal	Liturgical
Imaginative	Praying with the Gospels
Intercessory	Psalm and other Scripture
Devotional	Taizé Style
Journaling	Reflective
Creative prayer with art, Clay, writing, music, movement, nature...	

List these in order of those you have found most useful to use to you as prayer. Write a comment about each type of prayer, especially ideas you would like to explore, questions you have about them, what you have found helpful or not helpful.

Discuss these as a class, or if some prefer, individually, with a spiritual director/friend/Chaplin.

At this point suggest students make a '**personal prayer plan**' in their journals, for one week, writing down the times, places, types of prayer they intend to use. Review this after a week, the difficulties, the good times, the frustrations, the joys.

Stage Two:

Our personal prayer life is not just prayer alone, but includes praying as part of a community. There are many ways we pray as part of a community. Discuss these; for example, we pray together when we celebrate each of the sacraments, when we come together for family prayer, prayer groups, prayer chains, intercessory prayer, 'praying communities' – such as the contemplative religious orders, (Carmelites in Auckland and Christchurch, Cistercian Monastery at Kopua in the Hawkes Bay) – prayer life of active Religious Communities.

With the class, investigate what community prayer opportunities are available within the local parish or parishes; if possible organise some students to visit, write or e-mail each group and report back to the class, or have a speaker visit from these groups.

Invite members of local Religious Communities in to share about their community prayer life, or visit them at a time of community prayer.

Write to the Monasteries in New Zealand to find out about their community prayer and how they feel this is part of Church community.

DISCALCED CARMELITE NUNS
srjohanna@yahoo.co.nz

or:

Carmelite Monastery
636 Mt Albert Road
Auckland 3

CISTERCIANS

abbot@kopuamonastery.org.nz

or:

Southern Star Abbey
Kopua
Takapau – Hawkes Bay

DISCALCED CARMELITE NUNS
ocdchch@xtra.co.nz

or:

Carmelite Monastery
52 Halswell Road
Christchurch 2

Within the class organise forms of community prayer – a class prayer group (voluntary!), a class prayer chain.

Suggest students continue their 'personal prayer plan' but add on some form of 'community' prayer, be it at Eucharist, family prayer, a group of their own, and record their feelings, reactions, thoughts, in their prayer journal.

Stage Three: Feeding Prayer

In stage one we commented on different types of prayer that we could use, and we tried some. Prayer needs to be fed, nourished, lived, and so we need to look for sources for this. These may be:

- Books – including scripture
 - Community prayer times
 - A spiritual director or companion
 - Retreat times
 - By using a variety of forms of prayer
- Discuss the role of a spiritual director/companion.
- Discuss what retreats and retreat facilities are available in your area or adults wanting retreats. You may even encourage some to join an adult weekend retreat that would be suitable and ask them if they are able and willing to discuss this with the class.
- Feed their prayer with handouts or digital posts on the school/class web-site or an appropriate Facebook page, suggestions for 'prayer this week,' allowing the freedom to try or not in their own time and encouraging the keeping of journals by occasionally giving time for group sharing or individual sharing in these journals.

Stage Four: Prayer and Life

A time to emphasise that our prayer life and our everyday life are not two distinct aspects of life, but are integrated.

Take time to meditate on Psalm 139 (See section on **Praying with Psalms**)

Suggest that student spend time reflecting on everyday events in their lives in their prayer journals as well as at specific prayer times.

D. Creating an Atmosphere for Prayer

When we gather as a community to pray, or when we set aside time alone to pray it can help our time of prayer to create a suitable atmosphere; however we should never lose sight of the fact that we can pray anywhere at any time in any atmosphere!

The Year 10 section on Liturgy (pages 27-40) includes ideas that can be used for setting the atmosphere for prayer. In Year 12 students need to explore the possibilities both for group prayer and for individual prayer, and to be encouraged to keep a record of their reactions, feelings and ideas in their journals. The following are some suggestions:

1. **Whenever possible take opportunities to pray:**

In different places

- A formal church
- Outside
- Where they can lie on the floor
- Sitting on the floor
- Sitting on straight chairs
- Sitting in a circle, in rows, in no order...

In different lighting

- Bright lights
- Candlelight
- A light focusing on one area – a picture, crucifix, icon, flower...
- Natural light
- Dimmed light

With different focal points

- A crucifix
- Flowers
- A picture
- The tabernacle
- A table set with bread and wine
- A plant
- The Blessed Sacrament
- A piece of artwork
- The Bible

And Different Music

- Traditional
- Background
- Modern
- Instrumental
- Singing

2. **Decide on a theme for class prayer** (pg. 27-38 for ideas) and allocate groups/individuals different aspects of the atmosphere to prepare – the lighting, flowers, focal point, seating, audio visuals, music. Depending on enthusiasm and engagement it's great to have a group preparing the actual prayer service and somebody responsible to co-ordinate the different groups.
3. **Give students time to pray individually, choosing their own setting** – make available as wide a variety of spaces, candles, flowers, pictures... as possible. Ensure they have a specific prayer exercise to do during the set time. At the end of the time gather and discuss the types of environment they chose and/or created and how this affected their prayer. (This may be more suitable to retreat days than the school environment.)
4. **Ask students as individuals or small groups to prepare a prayer time for a junior class** – each 1-3 seniors preparing for 4-6 juniors – where they decide the type of prayer, the setting, how they are going to create the appropriate atmosphere and then have the opportunity to lead others in prayer. (This could be co-ordinated to be part of junior retreats.)
5. **Ask groups from within the class to prepare sessions for groups outside the school** – students at local Catholic primary school, elderly in the parish, young mothers in the parish, the RCIA group in the parish or any other suitable local groups.

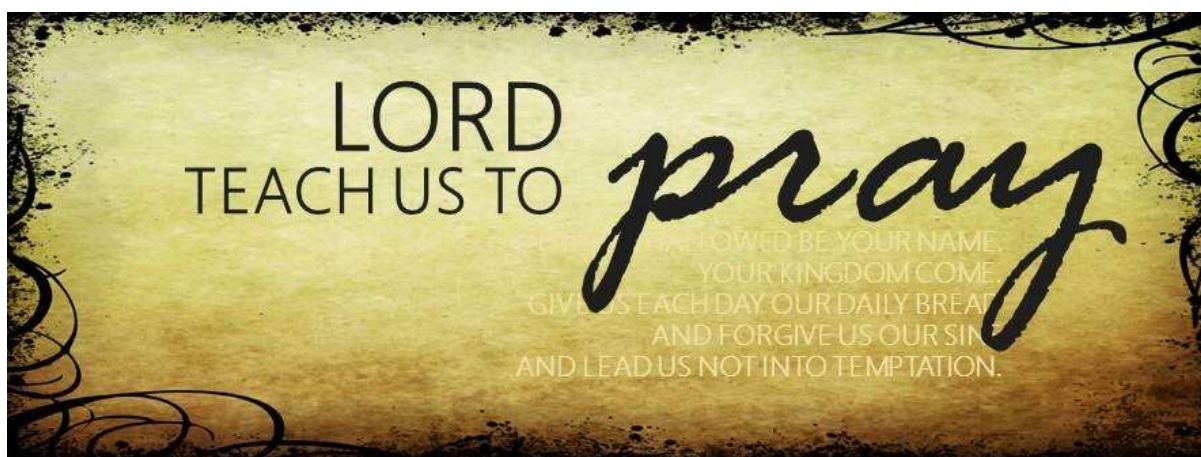


Photo: rickleejames.com

NB. Much of the above may be very challenging, if not completely unworkable depending on the spiritual, secular and cultural make-up of the class. Teachers will know the young people in their classes and wider school and the intent of this content is to encourage 'stretching' the capacity for prayer with senior students. It is participation in the call of Jesus to pray.

E. Praying with the Psalms

1. Introduction to the Psalms

The Psalms are a collection of 150 prayer poems gathered together in a single book called the Psalter. All were probably intended to be sung or accompanied by music, but not all were alike. Many are brimming with joy and praise of God's goodness; others are filled with sorrow and sadness and a spirit of contrition. Some are aimed at sickness or bad fortune in life and some were used at weddings or on other special occasions.

In Hebrew the Book of Psalms is called Tehillim '**Praises**' and the name captures the meaning of these songs better than any other word. Even in Psalms of deep sorrow and distress the note of confidence and trust in God's goodness always comes through.

The Psalter was Israel's hymn book and it was used in the temple worship and the synagogue before it was adopted by the Christian tradition. Many of the Psalms have been attributed to King David, 73 altogether, and this is not surprising, as the historical books speak of his musical talent, his poetic gifts and his love of the liturgy.

The spiritual riches of the Psalter need no commendation. They were recited by Jesus himself – Lk 13:34-35; 20:17-18 and 41-44; by his mother Mary, by the apostles and the early martyrs. The Christian church has adopted them unchanged for official prayer.

Despite their public use most of the Psalms contain a very personal note; quite possibly any single Psalm began in the personal prayer of someone either in distress or feeling thankful and was so appreciated and liked that it was treasured and used by all. In the same way, Christians pray the prayer of St Francis of Assisi for peace, or have recited the famous "Breastplate prayer of St Patrick" or the 'Memorare' down through the ages.

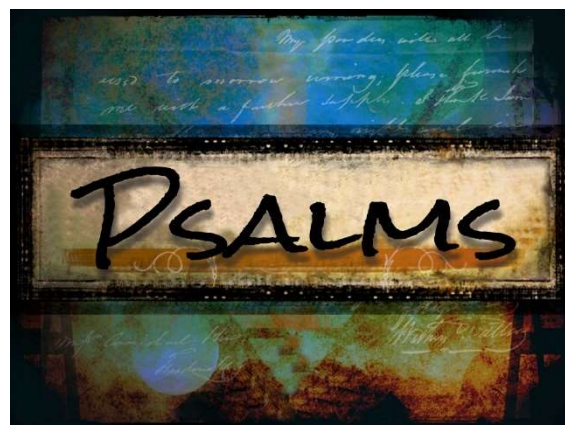


Photo: rediscoveringthebible.com

The Psalms express full range of emotions and feelings – joy and happiness, security, hope, praise and thanks, confidence in God; these emotions we class as positive. The Psalms also include the more negative emotions of distress, sinfulness, fear, the cursing of the Godless, appeals against one's enemies and anger. These Psalms that express negative emotions and thoughts help us to acknowledge that anger can be very deep, and that we often try to justify our anger by making God a partner to it in our thoughts, words and actions. They also acknowledge how easy it is to become superstitious and give directions on how to address this tendency in our lives.

The deepest insight into the religious prayer of an ancient Israelite comes from the ways the psalmists address God. Certain qualities of God are mentioned over and over again.

Among the most important of these are:

God is holy; God is greater than all gods; God is eternal;

God is a redeemer; God is compassionate and merciful.

The psalmists loved to speak of God under endless descriptive names:

Not just - **rock, fortress, stronghold, saviour,**

but terms such as:

The Mighty One; The Most High; My Inheritance;
My Portion; My Cup;

It is important to be aware of the rich language that Israel developed to express the wonderful sense of God's mysterious goodness that they had experienced in so many ways in all aspects of their lives.

2. **In Year 10 students are introduced to the Liturgical Prayer of the Church** – including the Liturgy of the Hours – or office as celebrated by Priests and Religious and some laity. This includes singing or recitation of Psalms - students could be reintroduced to this form of prayer – and could use copies of an appropriate section of the office as their prayer.
3. **Discuss the way we pray a Psalm in the liturgy of the Word**
During all the Eucharistic celebrations as a response to the reading.
4. **The Psalms express how the writers were in touch with their inner feelings** – both good and bad, and with their relationship with God. Give students extracts from Psalms such as:

Ps 22: 6-8; Ps 63:1-2; Ps 131: 1-2; Ps 116: 10-11; Ps 133:1;

And ask students to reflect on these – identifying the feelings written about and whether they have similar or different feelings. Students might rewrite the extract to demonstrate their own feelings and relationships in their journals.

5. **Ask students to read a Psalm and choose a line or phrase that they can relate to** – write this line or phrase in their journal and expand their feelings about what it says. If gentle background music is played, students can be asked to read out the line they've chosen at the conclusion of the prayer time. If the group has a strong enough trust element they may also read out their feelings.
6. **Distribute cards with a line from different Psalms:**

<i>God works wonders for those he loves.</i>	Ps 4:3
<i>God will accept my prayer.</i>	Ps 6:9
<i>Lord my God, I take shelter in you.</i>	Ps 7:1
<i>I keep God before me always.</i>	Ps 16:8
<i>I love you, God, my strength.</i>	Ps 18:1
<i>To God belongs the earth and all it holds.</i>	Ps 24:1
<i>To you Lord, I lift up my soul, O my God.</i>	Ps 25:1
<i>God is my light and my salvation, whom need I fear.</i>	Ps 27:1
<i>Lord teach me your way, lead me into the path of integrity.</i>	Ps 27:6
<i>God's love fills the earth.</i>	Ps 33:5

Play background music and have students read their quote allowing a pause for reflection between each quote. Suggest students carry that quote with them through the day and write in their journals what it has meant to them at the end of the day.

7. **Encourage students to search through the Psalms** and make and design their own prayer cards from appropriate phrases.

8. Use local Psalms –

Eg: **Aotearoa Psalms** – Joy Cowley

For students to reflect on.

9. **Encourage students to write and share** their own psalms.

10. **Suggest students take one of the qualities of God expressed in the psalms –**

e.g: **God is holy; God is greater than all gods;
God is eternal; God is redeemer;
God is compassionate and merciful;**

Or one of the descriptive names of God –

e.g: **rock, fortress, stronghold, saviour, The Mighty One, The Most High, My Inheritance, My Portion, My Cup**

and find where these are expressed in the Psalms and then write their own reflection or psalm on this quality or descriptive name. (www.biblegateway.com can be really useful for this.)

11. **Meditation on Psalm 139**

‘God you examine me and know me,’

You really know ME – the individual I am,
My thoughts and dreams, my fears and hopes,
My joys and problems.

***‘You know if I am standing or sitting –
Whether I walk or lie down - you are watching.’***

You know my every action – sometimes I am not sure I even know them myself.

***‘You read my thoughts from far away –
You know every detail of my conduct.’***

But Lord, my thoughts stay so worldly, my imagination takes me in all directions. Do you really know all my thoughts? Are you really so close to me in my every life?

***‘The word is not even on my tongue, God,
Before you know all about it!’***

So often my words are mean, thoughtless or absent. I say things that later I wish I’d never said, or I keep quiet when I really should speak out, and yet you, God, know what I am going to say.

‘Close behind and close in front you fence me round, shielding me with your hand. Such knowledge is beyond my understanding, a height to which my mind cannot attain.’

Sometimes it does feel as if you fence me around, with rules and regulations, do’s and don’ts, but on the other hand it is good to feel you shield me, protect me, hold me, you are close to me, for you are awesome, magnificent, wonderful, and yet you are close and protective. That is what I find so hard to understand.

***‘Where could I go to escape your spirit?
Where could I run from your presence?
If I climb the heavens you are there.
If I flew to the point of the sunrise and venture across the sea,
Your hand would still be guiding me, your right hand holding me.
If I asked darkness to cover me and the light about me to be night.
The darkness would not be dark to you. Night would be as light as day.’***

Sometimes I don’t want to know you, God. I try to do things just my own way. I feel I am capable of completely managing my own life, I think if I forget you, you will not know me – so I hide for you in my work, in txt, in my thoughts, in my actions, but you are always there close behind me, like a shadow, you never leave me. When I turn towards you, there you are, stretching out your hand of love and hope.

***‘It was you who created my inmost self
And put me together in my mother’s womb;
For all these mysteries I thank you,
For all the wonder of myself, for the wonder of your works.’***

When I think all that makes me, me...my physical body, my thoughts and imagination, my ability to learn and search, my emotions, I can but stand in awe and wonder at who designed me, as I am, and give thanks that this is the person I am.

***‘You know me through and through,
From having watched my bones take shape,
When I was being formed in secret
Knitted together in the womb.’***

You know me through and through – every bone, every vein, every muscle, as well as my thoughts, hopes, dreams, feelings.

‘God, how hard it is to grasp your thoughts! How impossible to count them!’

I could no more count them than I could the sand, and suppose I could, you would still be with me. God, I cannot grasp my own thoughts, and when I look into the future so much seems uncertain, difficult to plan. I wonder where you are in that future, and yet I know you are there with me, here with me, and in the past I’ve come from you and you were with me.

***‘God, examine me and know my heart, see me and know my thoughts.
Make sure I do not follow wrong paths,
And guide me in the way that is everlasting.’***

Other Psalms suitable for students to use for their own meditation are:
Psalm 23, 27, 42-43, 51, 63, 67
Parts of Psalms 89, 90, 96, 100, 102, 115, 121.

Year 13

A: Developing Our Spirituality

It is important to emphasize that Catholic spirituality results from God's free gift of Grace. It is the action of knowledge (theology) and experience coming together. Spirituality is the consequence of our being loved, touched, healed and transformed by God's Grace. To grow spiritually is not a chosen extra, it is an essential aspect of our call to new life in Christ.

This programme was originally designed for a half day; however it could be divided to develop a number of shorter lessons. Extra suggestions have been added for this purpose.

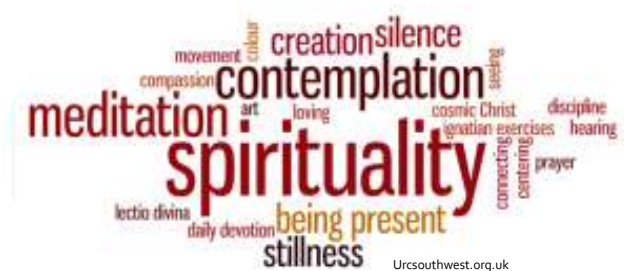
1. **Prayer** – Perhaps a guided meditation - Quiet conversation:
 - a. Tell the students we are going to have a guided meditation and during which Jesus will show up. (Depending on the students it's often good to mention this first so there isn't an audible 'groan' when we get to the holy arrival.) Have the students sit still, close their eyes and focus on their breathing.
 - b. Say: In Luke's gospel it says, "Jesus would often go off to a quiet place to pray." Imagine you are sitting somewhere nice... You choose the place... It's somewhere quiet where you are safe and happy... and you notice someone in the distance and you invite him to sit next to you. You smile at each other and Jesus begins to talk... What does he say (pause) ... How do you reply... (pause) And just let the conversation happen... listen for his words... and take time to reply... (pause). And then you think of a question you've been wanting to ask for a long time... ask it ... and listen. And he has a question for you... what is it? How do you respond. And then Jesus asks, "What does your spirit need to be happy?" ... And you answer. And then you say you have to go... not far away ... and Jesus is always close... and he says, "We'll talk again." And he smiles and waves. And you become conscious again of your breathing, and of your place in this room....
2. **'Spirituality'** – Brainstorm on the board all the words, ideas, thoughts they associate with the word 'spirituality.' NB. Google is full of a secular understanding that Spirituality is the opposite of Religion. Although spirituality can exist outside of religion this is not accurate. Catholics have great experience and freedom in diverse spirituality.
3. **Distribute** a sheet of quotes defining spirituality, 'Spirituality Is' (See page 69 or develop your own.)

Ask students to:

- a) Underline words or phrases that have a significant meaning.
- b) Put a question mark next to ideas they do not fully understand.
- c) Choose one quote or write their own that describes their own spirituality.

After a suitable length of time gather in groups of 4-5 and share the chosen or written description of their own spirituality.

Give a summary of what spirituality is (See page 69 and allow for questions on ideas they did not fully understand.)



Notes for the Teacher:

Basically this material deals with a history of Christian Spirituality expressed in a Western European culture. There **are** other cultural means of expressing Spirituality which are important to consider and which students could research.

Eg: Maori Spirituality (refer Year 9 Topic F)
Samoan, Tongan (or other Pacific Island) Spirituality
Filipino Spirituality

4. **History of Spirituality.** Give out handout **Spirituality – A History** (page 69) and in small groups, ask students to prepare a timeline showing the various developments of spirituality. (These timelines may be developed so they can be used by teachers in Years 9-11 when teaching the History of the Church and students may be asked to present these timelines to these levels explaining the development of spirituality in the context of the History of the Church units.)

5. **Individually reflect on and write a written response to:**

What do you understand to be expressions of Catholic Spirituality in the 21st Century?

In small groups brainstorm this list.

6. **Distribute some basic prayers.**

- Our Father
- Hail Mary
- Apostles Creed
- Glory Be
- Ten Commandments
- Beatitudes
- Two great commandments of the Gospel.

Ask students to spend some time on their own with these, and emphasise this is a time of personal reflection. They will not have to tell others what they have written, but will have an opportunity for discussion if they want to.

Allow a time of questioning and discussion – allowing students to answer each other's questions as much as possible.

7. **Spirituality and Personality** – Discuss the fact that we all have different personalities and our different personalities mean that we develop different spiritualities. In Year 12 '**Developing Personal Prayer**' (page 57) students were encouraged to experiment with different types of prayer until they found what suited them – it would be good to refer back to this, or experiment again, and discuss what types of prayer suit what types of people – this may require some group work and some individual work depending on the trust level of the class and whether you decide to keep the discussion general or ask students to relate their own personal experiences – it is a good opportunity also to work with your school chaplain or person responsible for spiritual guidance at school.

(It may be useful to have students spend time on the Myers Briggs personality types and explore what these tell us of suitable ways to develop our prayer.)

8. **Our different personalities affect our choices in life**, what we choose as an occupation, what we choose for our hobbies, the friends we choose, the lifestyle we choose and our choice of spirituality and how we decide to live this spirituality. Our faith tells us that God chooses people for special tasks – all have their own spiritualities, their own gifts to give to the Church and to humankind.

Activities

- A study of the variety of spiritualities found within the Catholic Church.
- Study of the different Religious Orders within the Diocese, or well known internationally, and what makes each Religious Order unique.
- A general discussion on the Religious Orders students have had contact with or have heard of and how they see the spirituality of these Orders lived.
- Invite members of the local Religious Orders to speak on their spirituality and vision.
- Collect mission statements and other appropriate material from Religious Orders that will enable students to discover the spirituality reflected in each Religious Order.
- Study the forms of Spirituality found among regular Catholics.
- Discuss various groups found in the local Parish Communities – charismatic, St Vincent de Paul, Māori, Pasifika, Filipino, etc.
- Invite speakers from these groups to discuss their understanding of spirituality.

9. Spirituality is a relationship with God.

Discuss – What do we need to form a good relationship?

Ideas that surface should include communication and time.

How do we communicate with God?

Ideas may include – through scripture, other people, Liturgy, sacraments, prayer etc.

Types of prayer. There is no one right way to pray. We discover that our ways of praying change according to maturity and needs. (Pause for students to think and comment on how they prayed at 5, 10, 15 and now!)

What is your relationship with God?

Lead a suitable prayer meditation to discover this.

10. Where to from here?

As part of your education in a Catholic school, elements of spirituality have been built into your life – class and school prayers, Liturgies, lifestyle. What attitude do you choose to take?

- Totally carefree
- Philosophical but underneath ‘scared.’
- Hopeful and trusting.
- Willing to make mistakes and learn from them
- God in the background
- God forgotten
- The Church as a place for Baptism, Marriage, Funeral
- The Church as a place for when you need help!
- A Christmas – Easter commitment
- A Sunday Commitment
- A belief that you are an integral part of the Church – and that the future of the Church, is in part your responsibility.

Students will be able to list other attitudes that they see around them, and have themselves. (Perhaps find a cartoon on-line which describes this.)

Ask students to write a paragraph, draw a cartoon or some other way describe the attitude, they will, or they hope to take with them.

Spirituality is

Spirituality is the consequence of our being loved, touched, healed and transformed by God's Grace. To grow spiritually is not a chosen extra; it is an essential aspect of our call to a new life in Christ.

The word 'spirituality' comes from 'spirare' – 'to breathe.' This suggests that our spirituality is creative and life giving, it may be compared with 'the Spirit of God creating light from darkness' (Genesis 1:3). Jesus describes the movement of the Spirit in John 3:8 – 'The wind blows wherever it pleases; you hear its sound, but you cannot tell where it comes from or where it is going, that is how it is with all who are born of the Spirit.'

The Gospels tell us that Jesus spent most of his life at Nazareth, as a builder; he was involved in the ministry of preaching, teaching and healing for only a few years. We tend to forget the graced moments in our ordinary, everyday lives. Spirituality is part of our total being, it is God's graciousness to our whole self. God does not speak, only to the soul, but to the total person, the fully human person.

Spirituality involves 'conversion' – not in a single event or an instant happening, but an ongoing, continual turning to God, recognising God as the centre of our being.

We tend to think our spiritual life as the time we spend in prayer or church, but in reality our spiritual life is the life of the ordinary, everyday happenings. Eating, studying, texting, cooking, Facebooking, playing sport, watching TV, in the family, at school....

Christian spirituality involves our relationships, with people and the community we live in, it is not confined to our relationship with God. Our relationship with God is interwoven with our relationship with people; each has an influence on the other.

Spirituality – A History

In order to appreciate spirituality we need to reflect on the changes that have occurred through the years, the changes of the spiritual styles and devotions. Spirituality has always been influenced by the events of the world at the time, and various eras have emerged – the martyrs in Rome, the hermits in Egypt, the monks of the Middle Ages, the Salvation Army workers on the docks of London, the Christian communities of Senegal and South America. People respond to the invitation ‘follow me’ (Luke 6:28) according to the world they live in. We need to reflect on the traditional forms of spirituality and incorporate these into our forms of spirituality.

Over the two thousand years in which Christian Spirituality has developed, millions of people from many cultures and eras have sought to find God in their lives. The forms in which faith and prayer have been expressed have varied according to cultural forms, styles and symbols. These expressions have had a significant meaning in one time and culture but are not necessarily appropriate in a different time and culture. There are some common elements, such as God’s love for us, the saving Grace of Christ and our need to pray, which endure through all times and cultures.

Spirituality – A History - The Early Church

‘And as you go, proclaim that the kingdom of heaven is close at hand.’ (Matthew 10:7)

The disciples gathered around Jesus as a community, and from there were missioned to take God’s word to all people. Before his death, Jesus promised the community the strength and guidance of the Holy Spirit – the Advocate – *‘When the Advocate comes, whom shall I send you from the Father’* (John 15:26). The post-resurrection community gathered at Pentecost – *‘They were filled with the Holy Spirit’* (Acts 2-4). At this time it was clear that the call of Christ was for all people, there were no elite, no thoughts of some being called to holiness and others not.

When Christians were persecuted for their faith, the martyrs, those who died for their faith, soon became the heroes and heroines. At this time the ultimate meaning of being Christian was to be willing to die for Christ.

In the fourth century, with the change of political climate, the persecution era came to an end, hence other forms of expressing one’s true Christianity was sought. One of these expressions was that of a hermit moving to a hermitage, so as to be fully devoted to contemplation, prayer and penance. These hermitages developed into communities of monks and the monastic era began. By the seventh century monasteries were well established, especially in the Benedictine tradition. The Benedictine spiritually stressed the value of work, in contrast to society at the time which tended to see work as degrading.

The monastic movement arose from a desire for total and full-time dedication to God and the service of one’s neighbour. There was a sense of adventure in the quest for holiness. The poor, the sick, and lepers were seen as people needing special love and care from the dedicated monk. Monasteries flourished throughout Europe, with the monk within the monastery, so they could mould their lives and spirituality on that of the monks.

Middle Ages

During the Middle Ages many different Religious Orders were founded, each developing its own form of spirituality. These Orders included the Franciscans, Carmelites, Dominicans and Augustinians. Many of these, especially the Franciscans, sought to touch the lives of the people. At this time a number of devotions became popular: devotion to the Blessed

Eucharist, Heart of Jesus, Mary, The Saints, statues and processions as well as the practices of fasting, discipline.

This was the era of mysticism, of contemplation. Meister Eckhart and the Rhineland mystics were influential. Thomas a Kempis wrote the “**Imitation of Christ**” and an unknown author wrote the ‘**Cloud of Unknowing**.’ These books stressed the necessity of contemplation as a way of holiness. During the fourteenth and fifteenth centuries confraternities and guilds were popular as they offered spiritual formation for their members through prayers and devotional practices.

1500-1900

The time of the Reformation was one of renewal in many areas, including that of spirituality.

St Ignatius of Loyola (founder of the Jesuits) saw good in the world as well as evil, and tried to integrate the apostolic and the contemplative life. Ignatius developed methods of discernment that assisted people to find ways to God through their work. Ignatian spirituality stressed a personal relationship with Christ; this emphasis has had a major influence on the development of spirituality through to the modern day. Other outstanding people at this time were Teresa of Avila, St John of the Cross and Martin Luther. Teresa and John, from within the ancient tradition, wrote from their personal experience of a mystical union with God through the gift of love. They rank high among Catholic mystics. On the other hand, Martin Luther the founder of the Protestant reformation, sought a new way to God, through ‘faith and scripture alone.’

Other influences at this time were Jansenism (a movement which stressed moral austerity and the evil of the human body and human desires and an elitist notion of salvation) and Quietism (a belief that we can do nothing at all for our salvation, that the way of Christian spirituality is a way of complete passivity.) Against these ideas St Francis de Sales, Alphonsus Liguori, Jean Jacques Oliver and others, promoted and taught a startling perception of how Christian life can be lived in a refreshing new way; their followers were inspired by avid love of God and burning generosity. During the nineteenth century there was a growth in missionary congregations.

Congregations for women such as the Sister of Mercy, Presentation, Franciscan, and Bridgidine Sisters, Sisters of St Joseph and the Mission Sisters, influenced millions of Catholics through their work in school, parishes and hospitals. The Society of Mary (Marists), De La Salle, Christian Brothers, Jesuits, missionaries of the Sacred Heart, Dominicans, Franciscans, Vincentians and Carmelites provided priests and brothers in ministries in schools, parishes and retreat centres. At the same time the London Missionary Society, the Salvation Army and the Wesleyan Church also reached out in their missionary activities.

Modern Times

With the expansion in technology that has allowed greater communication throughout the world, the increase in national and international violence, the development of materialism, secularism, Marxism, capitalism and individualism, there is a renewed search for God. The environmental movement, aware of the dangers of pollution and carelessness, prompts people to re-evaluate their values. The Christian modern movements of spirituality tend to be towards.

- The whole person as important
- Human beings are not the centre of the universe
- The community aspects of life
- The development of small groups for spiritual support
- Liturgy as celebration within the community

- Baptism as a common starting point in the spiritual life of all
- A cry for justice in the world
- An ecumenical and even interfaith searching
- A sense of Church as a Christian Community, sharing in prayer and committed to the Gospel values
- Earth-consciousness, a realisation that our lives are linked with the whole cosmos, and that this is our responsibility.
- Spiritually within the context of ordinary life

The Second Vatican Council reaffirmed the vocation of all baptised people as disciples, thus spirituality for laity is constantly developing. Today's spirituality is concerned with finding God in the everyday, ordinary actions of life: it is relational involved in world situations as well as with a personal relationship with God.

SPIRITUALITY:

- A search for God in the everyday events of life.
- An endeavour to become more fully a man or woman in the Spirit.
- The very essence of what it means to be human.
- Involves our whole person in our experience of life.
- Involves choices.
- The way a person lives out his or her ideals.
- Becoming what God hopes we will become.
- The way we give ourselves to God and to the world.
- Allowing God to change our lives.
- A journey.
- A discovery.
- A response in faith.
- A search for meaning.
- Discipleship.
- Relationships.
- Living our Baptism.
- Meeting Jesus.
- Developing our faith, hope and love.
- Allowing the Spirit in our lives.



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Note for the Teacher

1. Where possible, prepare other sheets like this on various Spiritualities and discuss with students.

Refer to Year 9F topic “**The Beginnings of the Church in Aotearoa/New Zealand**” for ideas on Maori spirituality.

What can students draw out from the material? How can they relate the particular form of Spirituality presented, to their own?

Other Follow-up Ideas

1. Students research their genealogies/whakapapa and find out about the Spiritualities of the different ethnic groups they link with (Refer to Year 9 Topic A **My Story**)
2. Interview people of the different generations to find out what their most important values are, their idea of God and how they pray.



Koru - Wikipedia

B. Prayer for Healing

1. Pray with the Gospel stories of healing.

The Blind Man (Mk 8:22-26)



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- a) Read the Gospel story.
- b) Place yourself in a prayerful atmosphere and re-read the story – let your imagination lead you into the story – become one of the characters of the story – allow the character to unfold with you in the story.
- c) Reflect on the experience. Completing the following might help you.

- If I had been the blind man in this story I would have....
- When Jesus touched me
- When I could first see I
- Seeing Jesus made me
- My own feelings are of
 - (a) Hope
 - (b) Confidence
 - (c) Growing awareness
 - (d) Freedom
- I feel in my spiritual life I am
 - (a) In total darkness
 - (b) Reaching out for help
 - (c) Beginning to see
 - (d) Seeing quite clearly
- In my own life there are areas that I need the healing touch of Jesus.
Some of these areas are:
 - Spend some time talking with Jesus about those areas that need healing.
 - Use your journal to record some of the feelings, ideas, hopes and fears you now have.

d) Other suitable passages to develop in this way are:

Luke 4: 40-56	Luke 6: 6-11	Luke 7:36-50
Luke 17: 11-19	Mark 10:46-51	John 5:1-15

2. Pray with the theme: **God wants to Forgive Me.**

- a) Set the atmosphere for prayer.
- b) Pray together:

‘Loving God, lead me to a close awareness of your eagerness to forgive me.’

- c) Take time to reflect on the reading (ideally each student should have a copy) and read aloud a word or phrase that is important to them.
- d) A time of quiet to reflect on God’s loving forgiveness.
- e) Conclude by reciting the “Our Father.”

3. Prayer with Christ on the Cross

This prayer aims to heal a painful relationship, or area of relationship. If used as a group –class exercise it will be necessary to allow freedom to participate or not and opportunity for individual follow up if necessary.

- a) Imagine the person you are having difficulty in your relationship with – it may be a person who makes you angry, jealous, resentful....
- b) Share, in your imagination, the feelings you have towards this person.
- c) Now imagine you are the other person, try to imagine how the other person is really feeling, why they are hurting you.
- d) Imagine you can see Christ on the cross (a central crucifix would be a good focal point for the prayer) – visualise the physical agony of Christ on the Cross as you listen to the story of the crucifixion. (Mt 27:32-54). As you stand at the foot of the cross what are your feelings? What do you want to say to Christ? What do you want to do? What in your life needs Christ's forgiveness?
- e) Go back to the relationship that is hurting you – share this with Jesus – ask Jesus to help you see what is hurting you and how you are reacting to the pain. Describe your feelings and then listen – listen to Jesus' loving response to you.
- f) Imagine that the person who is causing you or has caused you pain, is coming up the hill of Calvary. How do you feel as this person approaches you and Jesus? How does Jesus treat this person? What does Jesus say? Ask Jesus to help you see yourself and the other person with the same love and forgiveness that Jesus shows you.
- g) Hear Jesus speak the words:

'Father, forgive him, he did not know what he was doing?'
'Father, forgive her, she did not know what she was doing?'
'Father, forgive them, they did not know what they were doing?'
- h) Spend time with Jesus and the person with whom you've had difficulties – time just being with them.
- i) Try to approach the person concerned and if possible, seek reconciliation with them.
- j) Give thanks for the forgiveness and healing, and if possible resolve to do something as an acknowledgment – it may be an act of kindness towards the person, a special person, an extra effort on your behalf.
- k) Encourage students to repeat this type of prayer on their own, to talk about their experience of this type of prayer, to be realistic in the fact that deep hurts and difficulties will not be healed in one time of prayer – they may need to be preserved with in prayer – and may need help from people skilled in spiritual direction or counselling.



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4. **Using Artwork/clay modelling/writing as a medium for healing:**

- a) Read one of the Gospel stories of healing:

Luke 4:40-56
Luke 17:11-19

Luke 6:6-11
Mark 10:46-51

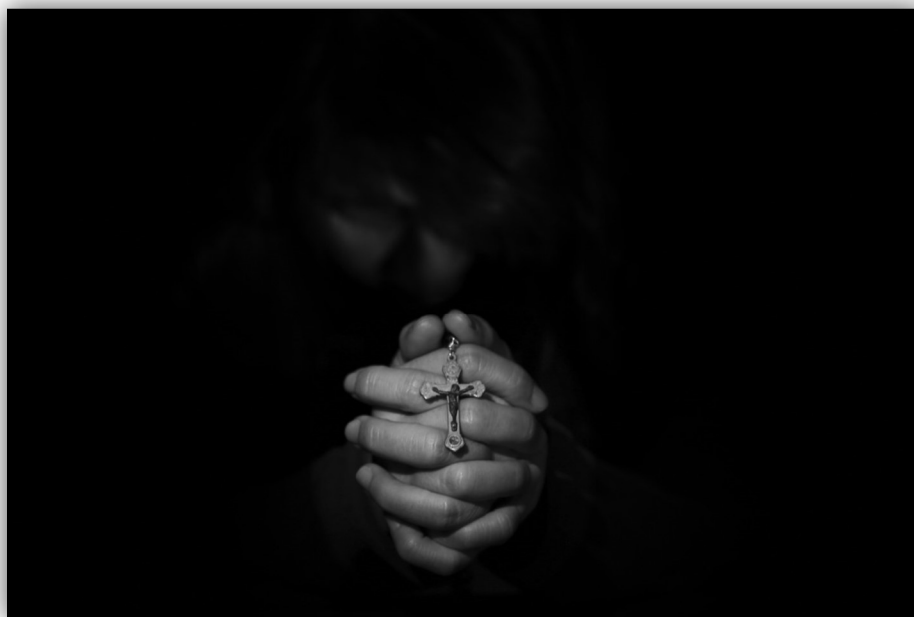
Luke 7:36-50
John 5:1-15

- b) Reflect on some area in your life that needs healing – it may be a memory, an anger, a resentment, a jealousy, a particular situation, a lost hope, a sense of grief....
- c) When you've spent time thinking of an area – use the medium of art/clay/writing to reflect your feelings about this area – whatever you create or write will be for you alone – you will not be expected to explain it unless you choose to do so.
- d) After a suitable length of time to 'create' – gather the creations together (if people have written, be sensitive as to whether they want this displayed or not) in a suitable environment for a time of prayer.
- e) Either – celebrate a suitable sacrament of reconciliation liturgy.

Or – conclude with a prayer time together, taking time to ask for forgiveness and to pray for each other.

5. **Plan and celebrate the Sacrament of Reconciliation.** This may be a suitable conclusion to any of the Prayer for Healing Ideas.

6. **Plan and celebrate an 'Anointing of the Sick' Liturgy** – this may include members of the class seeking anointing or you may arrange it with a local Parish.



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PRAYERS & REFLECTIONS

A. Prayers in Māori

(NB. These words come from the National Liturgy Commission in Aotearoa NZ. There will be different te reo versions of these Catholic prayers in various parts of Aotearoa. Ka pai! You may wish to find and learn the words from the tangata whenua near you.)

Ko te Tohu o te Rīpeka (Sign of the Cross)

Ki te ingoa o te Matua,
o te Tamaiti,
o te Wairua Tapu.

Āmene.

In the name of the Father,
and of the Son,
and of the Holy Spirit.

Amen.

Ko Te Patere (Our Father)

E to mātou Matua i te rangi,
Kia whakatapua tou ingoa,
Kia tae mai tou rangatiratanga,
Kia whakaritea tou hiahia i te whenua
Kia pera ano i tō te rangi.
Homai ki a mātou āiane he taro ma
mātou mo tēnei ra.
Whakakahoretia o mātou hara, me mātou
e whakakore nei i ngā hara o te hunga
e hara ana ki a mātou.
Kaua mātou e tukua kia whakawaia,
Engari whakaorangia mātou i te kino.

Amene.

Our Father in heaven.
Hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.

Forgive us our sins
as we forgive those who sin against us.

Save us from the time of trial
and deliver us from evil.

Amen

Korōria ki te Tokotorutanga (Doxology)

Korōria ki a Matua, ki te Tamaiti,
ki te Wairua Tapu, he pērā hoki i te
tīmatanga, ā he pērā anō ināiane ā he
pērā tonu, ā āke, āke.

Āmene.

Glory to the Father, and to the Son,
and to the Holy Spirit;
as it was in the beginning, is now,
and will be for ever.

Amen.

Awe e Maria

(Hail Mary)

Awe, e Maria, e kī ana koe i te karatia,
kei a koe te Ariki,
E whakapaingia an koe i roto i ngā
wāhine, ā e whakapaingia ana hoki a
Hehu te hua o tōu kōpu.

E Hāta Maria, e te matua wahine o te
Atua, inoi koe mō mātou mō te hunga
hara, āianeī, ā, a te haora o tō mātou
matenga rawa.

Āmene.

Hail Mary, full of grace,
the Lord is with you;
blessed are you among women,
and blessed is the fruit of your womb,
Jesus.

Holy Mary, mother of God,
pray for us sinners
now, and at the hour of our death.

Amen.

Inoi mō Mua i te Kai

(Blessing Before Meals)

E te Ariki, kia whakapaingia koe ki āu
mahi katoa.

Kia whakamoemiti ki a koe ōu iwi katoa.
E tōku Atua, whakatapua mātou me ēnei
kai kua hōmai e koe kia ora ai mātou.
Ma to mātou Ariki mā Hehu Karaiti.

Āmene.

Let all your works praise you, O Lord.

Response: Let all your people bless you.

Bless us, O Lord, and these your gifts
which we are about to receive from your
goodness. Through Christ our Lord.

Amen.

Inoi mō Muri i te Kai

(Blessing After Meals)

E te Ariki, kia whakapaingia koe ki āu
mahi katoa
Kia whakamoemiti ki a koe ōu iwi katoa
E whakawhetai ana mātou ki a koe e te
Atua kaha rawa,
mō ōu atawhai katoa ki a mātou.
Ko koe te Ariki e ora nei e mana nei mō
ngā tau mutunga kore.
Āmene.

Let all your works praise you, O Lord.

Response: Let all your people bless you.

We give you thanks for all your gifts,
almighty God, living and reigning
now and for ever.

Amen.

Inoinga o te Ata

(Morning Offering)

E te Ariki, ka tuku atu ki a koe ngā inoi,
ngā whakaro, ngā mahi katoa o tēnei
rā hei whakakorōria i a koe,
ā, hei painga mō te ao tūroa nei.

Āmene.

Lord, I give you today my prayers,
thoughts, works, and actions,
that they may be for your glory
and for the good of the world.

Amen.

He inoi ki te Wairua Tapu

(Come, Holy Spirit)

Haere mai e te Wairua Tapu,
whakakīia ngā ngākau o āu tāngata
whakapono.
Whakaūria ki roto i a rātou te kāpura o
tōu aroha.
Tonoa mai tōu Wairua, ā, ka hou ō
mātou ngākau.
Ka hou anō hoki te mata o te whenua.

Come Holy Spirit, fill the hearts of your
faithful.

Response: And kindle in them the fire of
your love.

Send forth your Spirit and they shall be
created

Kia inoi tātou,
E te Atua, nāu i tonu mai te Wairua Tapu
ki āu tāngata whakapono
hei whakamārama hei whakaako i ō
rātou ngākau:
tukua mai taua Wairua
kia painga ai e mātou ngā mea tika,
ā kia hari tonu ai i tāna
whakamārietanga.
Mā to mātou Ariki, ma Hehu Karaiti.

Response: And you will renew the face of
the earth.

Let us pray, Lord,
by the light of the Holy Spirit
you have taught the hearts of your faithful.
In the same Spirit
help us to relish what is right
and always rejoice in your consolation.
We ask this through Christ our Lord.

Āmene.

Amen

Inoi a Hāto Werahiko

(Prayer of St Francis)

E te Ariki, meinga ahu hei kaihou i tōu rongo;
Tukua, kia whakatōkia e ahau i roto i te ngākau
o te hunga mauāhara he purapura nō te aroha;
i roto i te hunga i whara, he whakaoranga;
i roto i te ngākau āwangawanga, he whakapono;
i roto i te hunga ngākau taimaha, he tūmanako;
i roto i te hunga noho i te pōuri, he
māramatanga;
i roto i te hunga tangi, he mārie, he hari.

Lord, make me an instrument of peace.

Where there is hatred, let me sow love;
where there is injury, pardon;
where there is doubt, faith;
where there is despair, hope;
where there is darkness, light:
where there is sadness, joy.

Tukua, e te Atua, kia nui atu tōku whakaora
i te ngākau o te tangata, I tāna whakaora I a au;
tōku whai whakaro ki te tangata,
i tōna whai whakaro mai ki a au.
tōku aroha ki te tangata, i tōna aroha ki a au.

O Divine Master, grant that I may not
so much seek
to be consoled as to console,
to be understood as to understand,
to be loved as to love,

Nō te mea, mā te hoatu ka whiwhi;
mā te whakakāhore hara, ka whakakāhoretia o
mātou hē; mā te mate ki tēnei ao ka maea ake ki
te oranga tonutanga.

for it is giving that we receive,
it is in pardoning that we are pardoned,
it is in dying that we are born to eternal
life.

Inoi mō te Wairua Mārie

(Serenity Prayer)

E te Atua, homai ki a au te wairua mārie
ki ngā mea ekore e taea e ahau te
whakarerekē.
Homai te manawanui ki ngā mea e taea
ana e au
te whakarerekē.
Homai te māramatanga kia mātau ai ahau
ko tēhea
tēhea.

Lord, I give you today my prayers,
thoughts, works, and actions,
that they may be for your glory
and for the good of the world.

Amen.

SHORT EVENING PRAYER

(Personal. If said by more than **one**, change 'ahau' to 'matou')

E te Atua Matura-Kore. Matua-nui-i-te-rangi,
ko koe te mātāpuna o te tapu. o te ora
Tenei ahau te mihi atu nei
ki a koe i te torengitanga
o te ra kia whakawhetai mo
au manaakitanga o tenei ra
Tenei ka inoi kia tiakina pai, kia marie
Kia whakata ait e manawa, Ma to
Matou Ariki ma Hehu Karaiti.

KARAKIA TIMATATANGA

(Opening Prayer)

E te Atua tēn ei linātou au
pono nga te inoi nei ki a koe, kia tata
mai koe ki a ma-tou i tenei haora. hei awhina.
hei arataki i ā mātou kia whakakoroniatia ai
koe i roto i ā mātou mahi katoa. Ko koe hoki te Atua e ora nei e mana nei mo nga tau
muunga kore. Amene.

KARAKIA WHAKA MUTUNGA

(Closing Prayer)

E te Atua tēnei mātou au pononga te
whaka-whetai atu nei ki a koe mo āu
manaakitanga katoa ki a mātou i tēnei
rā. tae noa mai ki tēnei haora. He mea
timata. he mea mahi. he mea whakaoti
hoki i roto i a koe. Kia whiwhi ai