TEACHING AND EXPERIENCING CHRISTIAN PRAYER

PARTICIPANT BOOK

Presenter
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Education Officer
Religious Education
Celebration of liturgy and sacraments

Celebration of liturgy and sacraments are part of the formal, public prayer and worship of the Church. The Church encourages full, conscious and active participation in liturgy. Schools celebrate the Liturgy of the Church through celebration of the sacraments, Liturgy of the Word and Liturgy of the Hours.

Developing skills in liturgy

Educate staff and students about the principles, structures and planning of liturgy

Provide formation for staff, students and parents to undertake appropriate roles of ministry within the liturgy (e.g. Eucharistic ministers, readers, music ministers, preparing the sacred space)

Utilise planning templates in preparing for liturgical celebrations

Negotiate with clergy clear, agreed expectations about the celebration of liturgy and sacraments within the school

Promoting participation in liturgy

Develop clear expectations about procedures and practices for the reverent celebration of liturgy (e.g. entering and leaving, responding, movement and gestures, receiving communion)

Prepare students for full and reverent participation in liturgies (e.g. practise reading and reflecting on scripture, rehearse music, explain and practise particular actions and movements)

Arrange the physical environment and provide resources conducive to full and active participation in liturgy and sacrament (e.g. seating arrangements, physical environment, texts of responses, songs and actions)

Encourage and support student participation in parish, deanery or Archdiocesan liturgies and gatherings

Seek creative ways students may contribute to the enhancement of the church or sacred space in which a liturgy is to be celebrated

Celebrating Sacraments

Identify and provide opportunities for the celebration of the sacraments of Eucharist and Penance within the life of the school

Support students and families engaged in sacramental preparation and celebration through recognition and prayer

Promote and support the Rite of Christian Initiation of Adults (RCIA) in local parishes
PART ONE

CHALLENGES AND ISSUES IN TEACHING AND EXPRESSING CHRISTIAN PRAYER

Prior understanding of prayer and praying

- ‘talking to God’
- ‘raising the mind and heart’ (i.e. the whole person turns to God, focuses on God)
- ‘prayer is a relationship between ourselves and God’
- ‘prayer involves both our work and God’s work’

Drawing on the richness and diversity of the Christian prayer tradition

- Vocal prayer, meditation, contemplative prayer as main expressions of prayer (CCC)
- The richness and the diversity of the Catholic Christian prayer tradition includes
  - traditional prayers (e.g. Our Father, Hail Mary, Nicene Creed)
  - formal and informal prayers (praise, thanksgiving, petition, sorrow)
  - meditation (imagery, story, scripture, nature, art)
  - contemplative prayer (silence, mantras, breathing)
  - other methods of prayer (movement, journal writing, music)

Some challenges in teaching and expressing Christian prayer

- staff and student background can mean a low knowledge base
- this can be put in the ‘too hard basket’
- putting students and teachers in contact with the tradition is however important
- traditional prayer formulas are important for communal prayer and worship
- there is great richness to be unpacked in many traditional prayers
- challenge of ‘teaching about’ and ‘teaching to pray’ traditional prayers
- using four resources model ‘code breaker’; ‘meaning maker’; ‘text user’; ‘text analyst’
- memorising traditional prayers
- expressing traditional prayers and devotions in contemporary ways
- teaching and using traditional prayers in a balanced prayer program
- using traditional prayers with both staff and students
- connecting with the extended family
**ACTIVITY ONE**

**Review Your Current Practice**

<table>
<thead>
<tr>
<th>Traditional prayers such as:</th>
<th>Daily Once or Twice a term year</th>
<th>Weekly</th>
<th>Fortnightly</th>
<th>Monthly</th>
<th>Once or Twice a term</th>
<th>Once or twice a year</th>
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What challenges does this review raise for Christian prayer in our classrooms/school?
## PART TWO

### SOME APPROACHES TO TEACHING CHRISTIAN PRAYER

(See Appendices One, Two, Three for background information on common Christian prayers and devotions)

#### 1. Applying the Four Resources Model to Teaching Christian Prayer

<table>
<thead>
<tr>
<th>Code breaker</th>
<th>Decoding and encoding the codes and symbols of written, spoken, visual and auditory texts – for example:</th>
</tr>
</thead>
<tbody>
<tr>
<td>• How do I crack this text?</td>
<td>• Using appropriate religious terminology – e.g. ways of addressing God, Jesus in prayer, terminology associated with beginning and concluding prayer, vocabulary characteristic of particular forms of prayer such as petition, praise, thanksgiving, adoration</td>
</tr>
<tr>
<td>• How does it work?</td>
<td>• Using voice and body language in religious contexts – e.g. making the sign of the cross, praying, proclaiming the Word, meditation, reciting a decade of the rosary, making the Stations of the Cross</td>
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<tr>
<td>• Is there more than one semiotic system operating here?</td>
<td>• Recognising symbolic representations of religious concepts – e.g. the crucifix, a set of rosary beads, icons and pictures and statues of Mary and the Saints as focus for prayer, sign of the Cross, elevation of the monstrance at Benediction</td>
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<tr>
<td>• How do the parts relate singularly and in combination?</td>
<td>• Recognising artistic representations of religious ideas – e.g. cloth, colours, artifacts, pictures, statues, objects of piety such as scapulars, medals honouring Mary and the Saints</td>
</tr>
</tbody>
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<table>
<thead>
<tr>
<th>Meaning maker</th>
<th>Comprehending and composing written, spoken and visual texts – for example:</th>
</tr>
</thead>
<tbody>
<tr>
<td>• How are the ideas in this text sequenced – do they connect with one another?</td>
<td>• Describing distinguishing characteristics person, event, concept associated with prayer and devotions in religious texts – e.g. prayers to the Blessed Virgin Mary, prayers associated with a Saint, the Stations of the Cross</td>
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<tr>
<td>• Is the text linear or non-linear, interactive or non-interactive? How does this affect the way I make meaning?</td>
<td>• Interpreting imaginative relationships through imagery – e.g. thy will be done on earth as it is in heaven,</td>
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<tr>
<td>• What prior knowledge and experiences might help me make meaning of this text?</td>
<td>• Interpreting textual features that indicate personal opinions about issues – e.g. the concepts, vocabulary and imagery of traditional hymns and prayers, the religious icons, visual art works and music used to support the prayer and devotional life of the school, the elements of the prayer rituals used to celebrate events such as Founders days, Patronal feast days, and liturgical seasons such as Lent, Holy Week and Easter. imagery Jesus in religious art, online debates issues related to prayer in the school</td>
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<tr>
<td>• How will my purpose for reading, and the context in which I am reading, influence my meaning making?</td>
<td>• Narrating real or imagined events in logical sequence attending to the main elements of storyline – e.g. scripting a play based on the Stations of the Cross, creating a series of freeze frames related to a mystery of the Rosary</td>
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<tr>
<td>• Are there other possible meanings and readings of this text?</td>
<td>• Interpreting technical terminology – e.g. contemplation, meditation, petition, blessing, Lectio Divina, mantra,</td>
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<td>• Interpreting ‘cause and effect' relationships in explanations of issues – e.g. the impact of silence and stillness on personal health and well being</td>
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<td>• Sequencing actions and activities in prayer rituals – e.g. ANZAC Day prayer ritual, assembly prayer ritual, prayerful class celebration of a birthday</td>
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<td>• Selecting, summarising and organising ideas and information from a variety of sources including videos, slides, newspapers, books, magazines, multimedia and the internet – e.g. the ritual of the Stations of the Cross in various contexts; devotional practices associated with shrines of Mary such as Lourdes and Fatima; texts dealing with diverse prayer styles both visual and prose texts</td>
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<td>• Describing the behaviour and feelings of those engaged in a devotional practice or prayer ritual – e.g. participants in a graduation ritual; participants in a classroom prayer experience; participants in a Marian devotion in the school or parish</td>
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<td>• Retrieving and interpreting information from drawings, tables, graphs, maps and charts – e.g. maps of places associated with particular prayer and devotional traditions such as those associated with particular religious orders; tables of responses to surveys on issues related to how to improve the prayer experiences offered to students, teachers and parents in the school community</td>
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<td>• Interpreting comparisons and contrast of aspects of places, times, systems and cultures – e.g. the historical sources and development of the Rosary devotion, the cultural context and historical background of prayers and devotions related to Mary, to Jesus, to Saints or to particular religious traditions and spiritual movements</td>
</tr>
</tbody>
</table>
• Interpreting text features within religious text types – e.g. metaphors and similes in kingdom parables, use of imagery in scriptural texts, characteristics of Jesus in religious art
• Interpreting literal and inferential meanings in gestures, movements, images, sounds and words associated with traditional prayers and devotions, including subtext and metaphor – e.g. gestures and movements in a prayer ritual, the effect of music used in prayer rituals or devotional practices, the effect of icons and images used as a prayer focus
• Recognising various personal purposes and contexts for engaging with texts related to traditional prayer and devotions – e.g. to praise, to bless, to thank, to express sorrow, to ask a favour of God or a Saint, to be still, to be silent, to stimulate imagination, to relate to others

Text user

• What is the purpose of this text, and what is my purpose in using it?
• How have the users of this text shaped its composition?
• What should I do with this text in this context?
• What will others do with this text?
• What are my options or alternatives after reading?

Understanding the purposes of different written, spoken and visual texts, and using texts in different ways for different cultural and social functions – for example:

• Constructing timelines, story maps, semantic webs or flow charts to represent events or the organisation of information in printed and visual texts related to prayers and devotions - e.g. the history of the development of the Rosary devotion, semantic web of key principles and concepts in designing a prayer ritual, flow chart to illustrate the structure of the decades of the rosary
• Using narratives for a variety of purposes – e.g. to produce an account of the life of a particular saint associated with a particular prayer such as St Francis of Assisi, connecting healing stories in the Gospels to contemporary class ritual of forgiveness, connecting scriptural texts in the passion narratives with scenes in the Stations of the Cross devotion
• Using procedures with interrelated steps or instructions for a variety of purposes – e.g. preparing instructions for those with special roles in a class ritual, sequencing and balancing various elements in a commissioning service, developing a process for making decisions about the design of a prayer space in the classroom
• Using reports with attention to sequence and detail - e.g. producing a group report on a prayer related project such as the design of a prayer ritual to celebrate the Patron Saint of the school.
• Using expositions to synthesise information and express points of view - e.g. arguing the various implications of decisions made when planning a significant prayer ritual such as a prayer ritual to begin or end a school term, making connections between traditional devotions and aspects of contemporary life
• Using transactions to negotiate relationships and activity - e.g. negotiating interviews with older parishioners as part of project related to traditional prayers and devotions, negotiating roles in the production of a Passion Play, negotiating with the local parish for the use of its church building for a class prayer ritual
• Using explanations to inform, clarify and elaborate - e.g. a presentation on the meaning of sacred objects in the local church intended to nurture prayer and devotion such as the Stations of the Cross, stained glass windows, pictures or statues of Mary and the Saints, side altars or devotional areas where people pray or light a candle for a special intention
• Using discussions – e.g. the pros and cons of music selected for a prayer ritual, the effectiveness or ineffectiveness of some traditional prayers and devotions for people today, ways in which traditional prayers and devotions can be modified for people today, ways in which religious art and artifacts can enhance traditional prayer and
• Using recounts - e.g. retelling the story associated with a traditional prayer or devotion in one's own words, giving a short reflection to introduce one of the mysteries of the rosary
• Using media - e.g. using internet sites to research information about a traditional prayer or devotion such as Marian devotions in May and October, Ignatian meditation method, using articles from media such as the ‘Catholic Leader’ related to prayer and devotion in the catholic community, use the ‘Search’ facility at the ‘Catholic Leader Online’ to research material elated to traditional prayers and devotions such as Marian devotions 'http://www.catholicleader.com.au/index.php
### Understanding how texts differentially position readers, viewers and listeners – for example:

- Discussing the various ways that people may be represented, marginalised or silenced within texts - *e.g.* the *use or non-use of inclusive language in the text of traditional prayers and devotions, the linguistic and visual representation of women and men in traditional prayers and devotions*.
- Discussing the cultural and religious meanings of images and symbols in texts associated with traditional prayers and devotions - *e.g.* *The Immaculate Heart of Mary, the Sacred Heart of Jesus, Mary as Mother, the imagery used in traditional prayers, scriptural images drawn upon in traditional prayers and hymns*.
- Comparing the political, social, cultural, historical and religious allegiances evident in texts - *e.g.* the texts of traditional hymns and prayers from the Catholic tradition and from Christian traditions other than Catholic, advertising material from parish bulletins and Catholic publications or websites inviting participation in pilgrimages and Catholic devotional events associated with Mary, Jesus, the Saints or some historical event.
- Understanding the political, social, cultural, historical and religious influences of texts - *e.g.* the recitation of the Creeds, praying of Grace before and after meals, praying the rosary.
- Analysing divergent interpretations of the same material presented in different media - *e.g.* interpretations of the passion and death of Jesus in movies, in the devotion of the Stations of the Cross, in visual art, in hymns, in prayers.

Presenting variant or alternative positions to those of the text - *e.g.* adapting the Stations of the Cross or the Rosary to address justice issues in contemporary society.

<table>
<thead>
<tr>
<th>Text analyst</th>
<th>Understanding how texts differentially position readers, viewers and listeners – for example:</th>
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<tbody>
<tr>
<td>• What kind of person, with what interests and values, produced this text?</td>
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<td>• What are the origins of this text?</td>
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<td>• What is the text trying to make me believe and do?</td>
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<td>• What beliefs and positions are dominant in the text?</td>
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<td>• What beliefs are silenced or absent?</td>
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<td>• What do I think about the way this text presents these ideas, and what alternatives are there?</td>
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<td>• Having critically examined this text, what action am I going to take?</td>
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### 2. Using prayer related activities from RE Modules

#### RE QuickFind

**Search 'Prayer and Liturgy’**

- **Contexts for Prayer**
  - Historical Developments
- **Liturgical Seasons and Celebrations**
- **Liturgy of the Eucharist**
- **Liturgy of the Hours**
- **Liturgy of the Word**
- **Prayer in World Religions**
- **Prayer Times**
- **Purposes**
- **Resources**
- **Social and Cultural Influences**
Structures

Stations of the Cross

Traditional Prayers

Types

Search ‘Ritual’

Crisis Rites

Purposes

Resources

Rites of Passage

Roles and Responsibilities

Seasonal/Calendrical Rituals

Social and Cultural Influences

Structures
ACTIVITY TWO

Teaching Prayers and Devotions Using the Four Resources Model

✓ Join a focus group as under:
  - Early Years P-3
  - Middle Primary 4-5
  - Upper Primary 6-7

✓ Select a prayer or devotion from APPENDIX TWO Fact File of Traditional Christian Prayers and Devotions

✓ Use the charts Applying the Four Resources Model to Teaching Christian Prayer for each individual in the group to write as many effective strategies as he/she can for teaching your selected prayer or devotion to students in the schooling years covered by your focus group

✓ Share your strategies with others in your focus group

✓ Be prepared to share your strategies with your colleagues from other focus groups
PART THREE

ASSISTING STUDENTS TO DEVELOP AND USE CHRISTIAN PRAYER FORMS FOR CLASSROOM AND SCHOOL USE
Daily Prayer of the Church

INVITATION
P: The Lord be with you.
All: And also with you.
P: Blessed be God, creator of all.
All: Blessed be God forever.

COLLECT
If there is a Collect (opposite), the presider reads it now.

PSALM
P: Together we will pray from Psalm 104.

Lord, send out your Spirit, and renew the face of the earth.
All: Lord, send out your Spirit, and renew the face of the earth.

1: I praise you, Lord God, with all my heart.
2: You are glorious and majestic.
1: Our Lord, you made so many things; the whole earth is covered with your living creatures.
2: You created all of them by your Spirit, and you give new life to the earth.
1: Our Lord, we pray that your glory will last forever.
2: and that you will be pleased with what you have done.

All: Glory to the Father, and to the Son, and to the Holy Spirit; as it was in the beginning, is now, and will be forever. Amen.

P: Lord, send out your Spirit, and renew the face of the earth.
All: Lord, send out your Spirit, and renew the face of the earth.

READING
See reading of the day on facing page

INTERCESSIONS
P: Trusting in God’s mercy, let us pray for the needs of the world.

P: For the Church, community of disciples: (pause) We pray as one.
All: Gracious God, hear our prayer.

P: For new Christians who have been welcomed at the table of Christ Jesus: (pause) We pray as one.

P: For the prayers in our hearts this day . . . (pause while students name those for whom they wish to pray) We pray as one.

LORD’S PRAYER
P: In union with our brothers and sisters around the world, we pray as Jesus taught us:

All: Our Father . . .

BLESSING
P: May the love of God guide our minds.
All: Alleluia! Alleluia!

P: May the peace of Christ dwell in our hearts
All: Alleluia! Alleluia!

P: May the joy of the Spirit fill our lives.
All: Alleluia! Alleluia!

P: May almighty God bless us.
In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

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MONDAY 27 APRIL

A READING FROM THE HOLY GOSPEL ACCORDING TO MATTHEW

The angel said to the women, "Do not be afraid! I know you’re looking for Jesus who was nailed to a cross. He isn’t here! God has raised him to life, just as Jesus said he would. Tell his disciples that he has been raised to life and is on his way to Galilee. Go there, and you will see him. This is what I came to tell you." The gospel of the Lord.

TUESDAY 28 APRIL

A READING FROM THE HOLY GOSPEL ACCORDING TO LUKE

Jesus said to his disciples: "This is what I say to all who will listen to me: Love your enemies, and be good to everyone who hates you. Ask God to bless anyone who curses you, and pray for everyone who is cruel to you. If someone slaps you on one cheek, don’t stop that person from slapping you on the other cheek. If someone wants to take your coat, don’t try to keep back your shirt. Give to everyone who asks and don’t ask people to return what they have taken from you. Treat others just as you want to be treated. The gospel of the Lord.

WEDNESDAY 29 APRIL

A READING FROM THE BOOK OF WISDOM

Wisdom shines brightly, and she is easily seen by all who love her and search for her. Wisdom hurries to meet everyone who wants to be wise. If you get up early and search, you will easily find her at your front door. Keep your mind on Wisdom and you will be very wise. The word of the Lord.

THURSDAY 30 APRIL

A READING FROM THE HOLY GOSPEL ACCORDING TO MATTHEW

The woman named Mary was engaged to Joseph from King David’s family. But before they were married, she learned that she was going to have a baby by God’s Holy Spirit. Joseph was a good man and did not want to embarrass Mary in front of everyone. So he decided to quietly call off the wedding. While Joseph was thinking about this, an angel of the Lord came to him in a dream. The angel said, "Joseph, the baby that Mary will have is from the Holy Spirit." After Joseph woke up, he and Mary were soon married. The gospel of the Lord.

FRIDAY 1 MAY

A READING FROM THE HOLY GOSPEL ACCORDING TO MATTHEW

We remember the life of Nano Nagle who began the Presentation Sisters to work for the education of poor children. Let us pray for the work of the Sisters. (pause)

God of hope and justice, strengthen the hearts and bodies of all who work for your children. We ask this through Christ our Lord. Amen.

St Peter Chanel

Today we remember the example of Peter Chanel, a Marist priest in the Pacific. Let us remember all who carry the gospel to islanders throughout the world. (pause)

Loving God, make your Christian people of New Zealand and Australia faithful witnesses to the new life you bring to our world. We ask this through Christ our Lord. Amen.

St Catherine of Siena

Today we celebrate the strength, wisdom and commitment of Catherine of Siena. Let us pray for all women seeking to reform the church throughout the world. (pause)

Wise and loving God, fill us with compassion so we can serve you in our brothers and sisters. We ask this through Christ our Lord. Amen.

St Joseph the Worker

Today we recall the witness of Joseph who worked as a carpenter to support Mary and Jesus. Let us pray for the dignity and safety of workers in the world. (pause)

Ever-Living God, care for all those who labour in our world, grant that like Joseph we may offer our work to you. We ask this through Christ our Lord. Amen.
Antiphonal Prayers

Antiphonal Prayers are responses either spoken or sung or chanted. They are commonly found in the liturgy e.g. the response to the Penitential Rite (Lord have mercy, Christ have mercy), the Responsorial Psalm (Be with me Lord when I am in trouble) and the Prayers of General Intercession (Lord hear our prayer). Another place where we encounter antiphonal prayer or responses is in the Church’s traditional prayer of the Litany (pray for us).

Antiphonal Prayers can be used when praying with Scripture to facilitate the breaking open of the Word and lead to more active participation of all involved. This type of Scripture prayer works particularly well with students in class prayer, whole school prayer rituals and in liturgical celebrations. This participatory text will hopefully engage young people more intimately with the text.

Key Dimensions to Antiphonal Prayer are:

- It is a communal prayer
- It calls for a deeper involvement in the prayer and invites more active participation from the pray-ers.
- It keeps the group focused and leads to a highlighting of a specific message.
- It gives more variety in our responses

- Antiphons can also be used in life centred prayers arising from the needs of people e.g.
  
  Prayers for rain – Response:

  Sorry prayers – Response: God we ask your forgiveness.

  Good times – Response: Lord we thank you and praise you.

  Times of unrest – Response: In unity, we pray for peace in our world.

![Image of hands holding a Bible]
How to write Antiphonal prayers:

- Choose a theme e.g. victims of drought
- Decide on an appropriate response e.g. Lord send us rain
- This response could be displayed on PowerPoint or on large card
- Write the petitions. Invite students to write prayers of petition.
- Pray the prayers

Example of an Antiphonal Prayer

**RESPONSE: LORD SEND US RAIN.**

We pray to God for the gift of rain......*Lord send us rain*

We pray to God for all the men and women who grow crops and care for animals that produce food.....*Lord send us rain*

We pray to God for all children who live in drought areas who may not have basic needs being met at this time.... *Lord send us rain*

We pray for all who suffer depression and anxiety because they have lost hope... *Lord send us rain*

We pray for ourselves that we might have a compassionate heart towards the people in the drought areas and the generosity to support any efforts to support them.... *Lord send us rain*

We pray for the animals that suffer and die in drought conditions.... *Lord send us rain.*

We pray for the dry land that it may soon receive life giving rain..... *Lord send us rain*
How to write Antiphonal prayers using Scripture:

1. Read the scripture passage
2. Select key messages and key words
3. Break the passage at appropriate places
4. Insert the response into this break
5. Use visuals to prompt responses

Example of Antiphonal Prayer using the Psalms

Psalm 20 (an adaption)

**RESPONSE: GOD IS WITH US**

May God answer us in times of trouble. May the name of God protect us..... **God is with us**

May God send us help and give us support..... **God is with us**

May God we know that God walks with us. May we know that God answers our prayers..... **God is with us**

May we praise God’s name. May we know God as our God..... **God is with us**
Example of using Antiphonal Scripture with Early Years

Based on Luke 2.

The students respond with the echo and actions.

<table>
<thead>
<tr>
<th>Readers A and B</th>
<th>Echo Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>A: When Jesus was 12 years old, Mary and Joseph took him to the temple for a special ceremony.</td>
<td><strong>Students:</strong> The holy temple</td>
</tr>
<tr>
<td>B: The holy temple</td>
<td></td>
</tr>
<tr>
<td>A: The temple was in Jerusalem and they had to travel there by walking.</td>
<td><strong>Students:</strong> Lots of walking!</td>
</tr>
<tr>
<td>B: Lots of walking!</td>
<td></td>
</tr>
<tr>
<td>A: There were many people in Jerusalem. It was crowded. B: Lots of people!</td>
<td><strong>Students:</strong> Lots of people!</td>
</tr>
<tr>
<td>A: When it was time to go home, Jesus stayed in Jerusalem.</td>
<td><strong>Students:</strong> Jerusalem</td>
</tr>
<tr>
<td>B: Jerusalem</td>
<td></td>
</tr>
<tr>
<td>A: Mary and Joseph thought he was with his friends. That night they looked for him. When they could not find him they were worried.</td>
<td><strong>Students:</strong> Very worried!</td>
</tr>
<tr>
<td>B: Very worried!</td>
<td></td>
</tr>
<tr>
<td>A: Jesus was lost!</td>
<td><strong>Students:</strong> Oh!!!!!</td>
</tr>
<tr>
<td>B: Oh!!!!!</td>
<td></td>
</tr>
<tr>
<td>A: For three days Mary and Joseph looked for Jesus.</td>
<td><strong>Students:</strong> Looked everywhere</td>
</tr>
<tr>
<td>B: Looked everywhere</td>
<td></td>
</tr>
<tr>
<td>A: At last they found him in the temple.</td>
<td><strong>Students:</strong> The holy temple</td>
</tr>
<tr>
<td>B: The holy temple</td>
<td></td>
</tr>
<tr>
<td>A: Jesus was listening to the wise teachers and asking them questions.</td>
<td><strong>Students:</strong> Questions?????</td>
</tr>
<tr>
<td>B: Questions?????</td>
<td></td>
</tr>
<tr>
<td>A: Mary said, “We have been very worried about you.”</td>
<td>Students: Very worried!</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>B: Very worried!</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>A: Jesus said that he had been talking to the teachers about God</th>
<th>Students: God his father</th>
</tr>
</thead>
<tbody>
<tr>
<td>B: God his father</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>A: Jesus went home with Mary and Joseph and did as he was told. God blessed Jesus and he grew wise and strong.</th>
<th>Students: Wise and strong!</th>
</tr>
</thead>
<tbody>
<tr>
<td>B: Wise and strong!</td>
<td></td>
</tr>
</tbody>
</table>
Example of using Antiphonal Scripture with older students
Based on John 8:12, 10:27, 12:26 and 1Peter 2:20b-21

Reader 1: These words are adapted from the Gospel of John.

Reader 2: Jesus spoke to his followers saying:

Reader 1: I am the light of the worlds and anyone who follows me will never again walk in the dark.

Reader 2: Rather they will have the light of life.

All: Come follow me

Reader 1: My sheep hear my voice;
I know who they are,
And they follow me.

Reader 2: Whoever serves me must follow me,
and wherever I am, my servant will be there as well.

All: Come follow me.

Reader 1: And these words are adapted from the First letter of Peter.

Reader 2: If you endure and suffer when you do right, you will have God’s approval.

Reader 1: This is why we have been called
because Christ has also suffered for us.

Reader 2: Christ leaves us an example, so we
may follow in his steps.

All: Come follow me.

Reader 1: These words are from God and the servants of God.

All: We give thanks to God for the gift of this Word.

May we follow Christ and deepen our call to faith.

**Blessings**

**Blessing Prayers:**
A blessing prayer is one that calls on God’s power to care for a person, place, thing or undertaking.

In praying a prayer of blessing, we ask for God’s presence, goodness and protection to be evident in the lives of those the prayer is intended for or those who will enter the place that is being blessed e.g. a school, church, classrooms, library.

There are many opportunities to use blessing prayers. It is a matter of recognising opportunities to use them. It is also important to teach about them so that students are familiar with the process and come to a sense of feeling comfortable in blessing situations.

Blessing prayers can be prayed:

- at the start of a new school year
- at the end of the day
- before a trip or pilgrimage or service learning activity
- on a birthday or anniversary
- before a retreat or camp
- for school student leaders
- to welcome new students
- to farewell teachers and/or students
- for the school holidays
- for a sports event
- for students preparing to celebrate a sacrament
- for fathers, mothers, grandparents, families

A blessing prayer is always included at the end of a mass and may also be included in other liturgical celebrations. They can also be used in the context of prayer assemblies and in the classroom.

**How to teach about blessings**

- Explore the greeting used in the school e.g. May God bless you; Peace be with you. What does this mean? Why do we say it? What should we be thinking and feeling when we use this greeting?
- Invite students to name times that they may have experienced a blessing from someone else e.g. at baptism, confirmation, mass, liturgical celebration, class or school ritual.
- Discuss with students about times that they bless themselves e.g. making the sign of the Cross, using holy water, tracing the cross on their foreheads, lips and hearts before listening to the gospel.
- Encourage students to name when they have been involved in giving someone a blessing e.g. a farewell ritual, a birthday blessing, a blessing for a new student, blessing of student leaders, blessing of people going on a pilgrimage e.g. WYD
- Explore plaques or foundation stones in the school environment.
- Discuss the concepts in blessing prayers at the end of a mass.
- Explore blessings from Scripture: leaders often blessed people, especially when getting ready to leave them e.g. Moses (Deut 33; Joshua (22:6-7)); and Jesus (Luke:24:50). The First Letter from Peter 1:3-9 has several elements of a blessing prayer beginning with giving thanks and praise to God.
- Learn Blessing songs which can be used at school and liturgical celebrations.
- Involve the students in writing blessing prayers for specific occasions. Use the structure of You, Who, Do, Through.
How to pray a blessing

There are many ways to pray a blessing, including having all those doing the blessing raise their hand over the person or group to be blessed. A blessing might also involve placing a hand on the person’s shoulder or head.

How to write a blessing

Using the You Who Do Through structure

YOU- begin by addressing God or naming God.  e.g. God of new beginnings.

WHO- name ‘WHO’ God is for us, e.g. You are our strength and hope

DO- we ask God to bless, to ‘DO’ something e.g. Be with us as we journey together this year.

THROUGH - We pray to God in and THROUGH Christ, so our prayer concludes with a simple Through Christ our Lord Amen

Examples of Blessings

Blessing for a Birthday

Loving God, you are with us in all we do.

Bless _____ as he/she celebrates his/her birthday.

May he/she be blessed with peace & joy.

May he/she continue to grow in your love.

We make this prayer through Jesus, our loving friend.

Amen.

Blessing for Mother’s/Father’s Day

God of gentleness, you look after us and never stop loving us.

Bless our mum/dad.

May she/he know that I/we love her and that I/we appreciate all she does for me/us.

May she/he know she/he is precious in the eyes of our God.

Amen.

Blessing for School Student Leaders

Spirit of God, you guide us and light our way.

Bless our Year six/eleven students as they take on the role as leaders of our school/campus/college.

Bless our community as we encourage and support them in their leadership role.

We make this prayer through Christ our Lord. Amen.
**Blessing for a school camp/retreat**

God our guiding light, you are protector of us all  
Bless us as we experience new things on camp.  
Bless us all as we enjoy our time together and keep us safe.  
We make this prayer through Jesus, our loving friend. Amen

**Blessing to welcome a new student**

Loving God, you love and care for us all.  
Bless (name) as he/she begins his/her journey with us.  
Bless us all as we welcome him/her to our class community.  
We make this prayer through Jesus your Son. Amen

**Blessing for a Sports Event**

God of creation, you inspire us and protect us.  
Bless our class/school and help us to have fun at the athletics/swimming/sport carnival.  
We make this prayer through Jesus our brother. Amen

**Simple and short blessings to end a prayer ritual, liturgy or the day:**

- May our God of Hope fill us with joy. Amen
- May the peace of Christ guide our way. Amen
- May the spirit of wisdom inform our thoughts. Amen
- May God’s word live in our hearts. Amen
- May God keep us from all harm. Amen
- May God’s wisdom guide us. Amen
- May God’s tender hand support us. Amen
- May God’s love surround us. Amen
- May almighty God bless us in the name of the Father and of the Son and of the Holy Spirit. Amen
Intercessions

Intercessions are prayers of petition – that is, we are asking God for something. Intercessions may take the form of a litany. Intercessions need to be short and simple, placing our needs before an all loving God. They are offered by the whole assembly and are meant to intercede for the needs of the church and the world.

A time of Silence follows the statement of the prayer intention so that the “faithful” can pray. The use of a pause is very important in the intercessions. The reader announces the intention and then pauses (count to 5 in your head). General Intercessions are to bear relation to what is currently happening in the community and the world. Intercessions can be prayed in the context of classroom or school prayer assemblies.

If they are written to be used in the context of liturgy, the General Instruction of the Roman Missal states that the petitions should be offered for the Church civil authorities and the salvation of the world those oppressed by any needs the local community.

A good classroom strategy would be to gather to discuss or plan the intercessions before you actually pray, remembering the choice of formats and what may be current and local needs. Stimulus could come from current affairs as in images from newspapers. A class list titled “We Pray for….” can be added to as situations and needs arise.

Structure for Prayers of Intercession

- **Invitation to prayer:** a brief invitation to pray e.g. Trusting in God’s mercy, let us pray.
- Intention or Prayers of Intercession
- Silence
- Response
  
  Lord hear us
  
  *Lord hear our prayer*

Concluding prayer: e.g. We make these prayers through Christ our Lord Amen.

Example of Prayers of Intercession

- **Invitation to prayer:**
  Trusting that our God is near, let us pray for the needs of the world.

- **Prayers of intercession:**
  1. For all members of the church throughout the world ..... *Silence*
    
    Lord hear us

  **Response:** *Lord hear our prayer*

  2. For all people in our school and families ..... *Silence*

  Lord hear us

  **Response:** *Lord hear our prayer*
3. For the care and protection of God’s world….. **Silence**

   Lord hear us
   
   **Response:** *Lord hear our prayer*

4. For peace in our world….. **Silence**

   Lord hear us
   
   **Response:** *Lord hear our prayer*

5. For the prayers in our hearts today….. **Silence**

   Lord hear us
   
   **Response:** *Lord hear our prayer*

- **Concluding prayer.**
  
  We make this prayer through Christ our Lord

  *Amen*
| PLANNING CHECKLIST for Writing Intercessions for a Liturgy  
( taken from LabOra – Liturgical Commission) |
|---|
| **For the needs of the church**  
*(For the leaders or other needs of the Church throughout the world, in Australia, or in the local diocese)* |
| Lord hear us. Lord hear our prayer. |
| **2 For public authorities and the salvation of the world**  
*(Newspaper headlines might suggest particular intercessions to be made for peace, justice, etc)* |
| Lord hear us. Lord hear our prayer. |
| **3 For those burdened by any kind of difficulty**  
*(This petition could be general or related to a particular celebration – marriage, funeral, children, etc)* |
| Lord hear us. Lord hear our prayer. |
| **4 For the local community**  
*(This petition might include the sick or recently deceased of the parish, or intercede for those celebrating a sacrament)* |
| Lord hear us. Lord hear our prayer. |
| **5 For the local community**  
*(This petition might include the sick or recently deceased of the parish, or intercede for those celebrating a sacrament)* |
| Lord hear us. Lord hear our prayer. |
| **6 For the local community**  
*(This petition might include the sick or recently deceased of the parish, or intercede for those celebrating a sacrament)* |
| Lord hear us. Lord hear our prayer. |
ACTIVITY THREE

Take a few minutes to reflect on what you have learned during this seminar.

- Write below a sentence that expresses an action you as teacher can take this year to enhance the literacy of your students about Christian prayer

- What can you as teacher do to assist your students to provide a more diverse experience of Christian prayer for your students?
## Prayer Chart Archdiocese of Brisbane

### Appendix One

**Prayer Chart**

<table>
<thead>
<tr>
<th>Key:</th>
<th>Exposure [E]</th>
<th>Explicit [X]</th>
<th>Refinement [R]</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Exposure = Heard, read, repeated</td>
<td>Explicit = Focused, rectified, explored</td>
<td>Refinement = Mastered, retold, rewritten, understood</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>BAND A</th>
<th>BAND B</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Year 1</strong></td>
<td><strong>Year 2 &amp; 3</strong></td>
</tr>
<tr>
<td>Sign of the Cross</td>
<td>Sign of the Cross</td>
</tr>
<tr>
<td>Grace</td>
<td>EX</td>
</tr>
<tr>
<td>Morning Prayers</td>
<td>Morning Prayers</td>
</tr>
<tr>
<td>Simple Act of Sorrow</td>
<td>X</td>
</tr>
<tr>
<td>Stations of the Cross</td>
<td>E</td>
</tr>
<tr>
<td>Prayers to Saints</td>
<td>E</td>
</tr>
<tr>
<td>EX</td>
<td>EX</td>
</tr>
<tr>
<td>Lord's Prayer</td>
<td>X</td>
</tr>
<tr>
<td>Hail Mary</td>
<td>E</td>
</tr>
<tr>
<td>Glory Be</td>
<td>EX</td>
</tr>
<tr>
<td>Rosary</td>
<td>EX</td>
</tr>
<tr>
<td>Apostles' Creed</td>
<td>EX</td>
</tr>
<tr>
<td>Magnificat</td>
<td>EX</td>
</tr>
<tr>
<td>Hail, Holy Queen</td>
<td>E</td>
</tr>
<tr>
<td>Benediction</td>
<td>F</td>
</tr>
<tr>
<td>Novena</td>
<td>E</td>
</tr>
</tbody>
</table>
APPENDIX TWO      Fact File of Traditional Christian Prayers and Devotions

Our Father
Our Father
who art in heaven
hallowed be thy name
Thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses,
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.

Fact File:
- This prayer is also known as the Pater Noster (Latin).
  Christian tradition attributes the origins of this prayer to
  Jesus, who used it as a model to teach his disciples to pray.
- There are two versions of this prayer, recorded in Luke 11:2–
  form of the prayer. The version from Matthew’s Gospel has
  been used widely throughout Christian worship, although
  adaptations have been made.
- According to Paul’s letters, the early Christians used the term
  of God as ‘Father’ or ‘Abba Father’ (Romans 8:15, Galatians4:6).
- The Lord’s Prayer is found in the Didache (a book of
  instructions for Christians in the first or second century),
  which instructed the early Christians to pray this prayer three
  times each day.
- The Catechism of the Catholic Church states that the Lord’s
  Prayer is a summary of the whole gospel. This document also
  refers to The Lord’s Prayer as being a key part of the Divine
  Office and the sacraments of Christian initiation.
- The Lord’s Prayer is, both theologically and historically, the most
  important prayer in the Christian tradition.

Hail Mary
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.

Fact file:
- ‘Ave Maria’ is the Latin term for Hail Mary.
- This prayer is based on Luke 1:28, 1:42. The first part
  of the prayer comes from the angel’s greeting to Mary
  at the Annunciation. The second part is Elizabeth’s
  greeting to Mary at the Visitation.
- The Hail Mary that is prayed today did not develop
  until the sixteenth century. Prior to that, different forms
  of the prayer can be traced back to the sixth century in
  the East and the eleventh century in the West.
- The Hail Mary was prayed to recapture the Holy Land
  during the time of the Crusades.
The Hail Mary was included as part of the Divine Office (Liturgy of the Hours) from 1568 to 1955. The Divine Office was said daily by clergy and monks. Since the eleventh century the Hail Mary has been included in the Little Office of the Blessed Virgin Mary.

Doxology (Glory to the Father)

Glory to the Father, and to the Son, 
and to the Holy Spirit:

as it was in the beginning, 
is now, 
and will be forever. Amen.

Fact file:

- The Glory to the Father is a doxology (an acknowledgment of praise to God), and is used at the end of liturgical prayers. 'Through him, with him, in him, in the unity of the Holy Spirit, all glory and honour is yours almighty Father, for ever and ever, Amen' is the doxology used to conclude the Eucharistic Prayer.
- The Glory to the Father is the doxology used to conclude psalms during the Divine Office (Liturgy of the Hours).
- This prayer is often referred to as the 'Glory Be', but the official version approved by the Australian bishops no longer contains the word 'be'.

Nicene Creed

We believe in one God, 
the Father, the Almighty, 
maker of heaven and earth, 
of all that is seen and unseen. 
We believe in one Lord, Jesus Christ, 
the only Son of God, 
eternally begotten of the Father, 
God from God, Light from Light, 
true God from true God, 
begotten, not made, 
one in being with the Father. 
Through Him all things were made. 
For us men and our salvation 
He came down from heaven: 
by the power of the Holy Spirit, 
He was born of the Virgin Mary, 
and became man. 
For our sake 
He was crucified under Pontius Pilate; 
He suffered, died, and was buried. 
On the third day 
He rose again in fulfilment of the scriptures: 
He ascended into heaven 
and is seated at the right hand of the Father. 
He will come again in glory to judge the living and the dead, 
and his kingdom will have no end. 
We believe in the Holy Spirit,
the Lord, the giver of life,
who proceeds from the Father and the Son.
With the Father and the Son,
He is worshiped and glorified.
He has spoken through the Prophets.
We believe in one, holy, catholic, and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen

Fact file: (Nicene Creed)
- This Creed is also known as the Nicene-Constantinopolitan Creed.
- The Nicene Creed could be more accurately titled the ‘Constantinopolitan Creed’, as the Creed was formulated in 325 by the Council of Nicaea and later modified by the Council of Constantinople in 381 to the wording we have today.
- The Nicene Creed has a different section for each Person of the Trinity.
- The wording of the Nicene Creed has been a source of tension in the church since it was first formulated.
- The Creed was initially developed to stamp out the teaching of Arius, an Alexandrian priest. Arius taught that Jesus was a created being as he was not present from the beginning of the world as God was. Arius argued, therefore, that Jesus was human more than he was divine, which meant that he was not equal to God, as Arius wanted to uphold the Jewish teaching of monotheism (one God only). Constantine established the Council of Nicaea to reject the teachings of Arius.
- After the Council of Nicaea, further arguments arose among bishops about the divinity of Jesus. Several different creeds developed, and it wasn’t until 381 that the words, ‘true God from true God, begotten, not made, of one Being with the Father’ were included.
- In the eleventh century, the Western church added the words, ‘and the Son’ so the text then read, ‘We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son’. According to the Encyclopaedia of Catholicism, ‘This difference in creeds became a major source of tension between the Eastern and Western churches.’ This tension still exists between Christian churches. The Uniting church has removed the words ‘and the Son’ from the Creed.
- The wording in this prayer reflects the language of the fourth century. However, it expresses what is at the heart of Christian belief. Tony Kelly writes,
- We note, too, that a certain oddness in the expression of the Creed reminds us that it is the outcome of a particular history. It communicates to us over many hundreds of years from a long-past era. While the faith is the same, the tastes, sensibilities, priorities, problems, mind-set, and world-views vary from one generation to the next. Our faith is expressed in time, for God has time for the whole of human history.’
- Many people in the Catholic Church now use inclusive language for this prayer and omit the word ‘men’ to pray ‘For us and for our salvation.’

Apostles’ Creed
I believe in God, the Father almighty, Creator of heaven and earth.
I believe in Jesus Christ, God’s only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; he descended to the dead. On the third day he rose again; he ascended into heaven, he is seated at the right hand of God, the Father, and he will come to judge the living and the dead.
I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

Fact file:
- Research has determined that this creed was not written by the apostles, but it does date back to the first decades of the church.
- The earliest written form of this prayer as we know it today is found in writings from the eighth century.
- The structure of the Apostles’ Creed is Trinitarian and is based on two scripture texts: 2 Corinthians 13:13 and Matthew 28:19.
- The structure and content of this Creed is closely aligned with the Old Roman Creed and three other creeds. These creeds all date back to the early centuries of the church.
- According to the Encyclopaedia of Catholicism, ‘The Apostles’ Creed is terser than the Nicene–Constantinopolitan Creed but possesses less doctrinal precision’.
- The Apostles’ Creed has been used for personal prayer, whereas the Nicene Creed is primarily used as liturgical prayer.
- The Apostles’ Creed is permitted to be used in place of the Nicene Creed for Masses with children.
- The Encyclopaedia of Catholicism states that ‘ecumenical discussions have considered the proposal that the Apostles’ Creed be regarded as the binding formulation of the Christian faith’.

The Rosary

Fact file:
- The Rosary is a devotional prayer. The name comes from the Latin word rosarium, which means ‘rose garden’. In the Middle Ages, Mary was often called ‘Rose’, and the name eventually became ‘rosary’.
- The Rosary today consists of fifteen decades of Hail Marys. Each decade begins with the Lord’s Prayer and concludes with the Doxology. A meditation on the life of Christ or Mary accompanies each decade.
- Until 2002, the Rosary was divided into three groups of five decades, called the Joyful, Sorrowful and Glorious Mysteries. Usually only five decades are recited and rosary beads are used to assist people count the correct number of prayers.
- In the sixteenth century, the Rosary developed into the form used today, but different forms of this prayer had been used in the church for many centuries prior to this. By the eleventh century, a custom had developed whereby people could substitute praying the psalms in the Divine Office with praying one hundred and fifty Our Fathers. Instead of rosary beads, people used strings of beads referred to as ‘paternosters’.
- Pope Leo XIII wrote eleven encyclicals (letters to all the bishops in the world) on the Rosary between 1883 and 1898.
- Since Vatican II, the church has re-established the importance of scripture in the Catholic faith tradition and this has led to the diminished use of the Rosary. (The current liturgical movement has also played a part in this.) Nevertheless, the Rosary is still a popular devotional prayer, particularly among older people.
- The Rosary is a meditation on the life of Jesus and Mary and was developed as a breathing prayer. This style of prayer has been lost as the Rosary has become a series of Hail Marys, often recited so quickly that words from one verse overlap into the next verse.
- Two challenges for praying the Rosary today could be to reclaim the breathing prayer style and to develop scripture meditation associated with this prayer. This would assist reflection on the lives of Jesus and Mary through the lens of contemporary theology.
- In October 2002 Pope John Paul II released an Apostolic Letter titled Rosarium Virginis Mariae. This letter was addressed to the Bishops, Clergy, and Faithful on the most Holy
Rosary and it introduced the Mysteries of Light, which are based on five significant moments recorded in the Gospels about the public ministry of Jesus.

In his Apostolic Letter, Pope John Paul II called for the Rosary to be rediscovered as a treasure as a prayer of peace for our world and a prayer that can be prayed by people of all ages, including children.

**The Mysteries of the Rosary**

**The Joyful Mysteries**
- The Annunciation of the Birth of Jesus to Mary (Luke 1:26–38)
- The Visitation of Mary to Elizabeth (Luke 1:39–56)
- The Presentation in the Temple (Luke 2:22–38)

**The Mysteries of Light**
- The Baptism of Jesus in the river Jordan (Matthew 3:17)
- The self-manifestation of Jesus at the wedding in Cana (John 2:1-12)
- Jesus proclaims the coming of the Kingdom of God and call to conversion (Mark 1:15, Mark 2:3-13; Luke 7:47-48, John 20:22-23)
- The Transfiguration of Jesus (Luke 9:35)
- The Last Supper and institution of the Eucharist (John 13:1)

**The Sorrowful Mysteries**
- Jesus is Scourged (John 19:1, Matthew 27:24–26, Mark 15:12–15)

**The Glorious Mysteries**
- The Assumption of Mary (1 Corinthians 15:20–26, 1 Thessalonians 4:13–18)
- The Coronation of Mary (Revelation 12:1–6, 10, 21:1–14, 21:17–21)

**Short versions for occasional use**
- The Annunciation
- The Birth of Jesus
- The Crucifixion
- The Resurrection
- The Descent of the Holy Spirit

**Memorare**

*Remember, most loving Virgin Mary,*

*never was it heard*

*that anyone who turned to you for help*

*was left unaided.*

*Inspired by this confidence,*

*though burdened by my sins,*

*I run to your protection*

*for you are my mother.*

*Mother of the Word of God,*

*do not despise my words of pleading*

*but be merciful and hear my prayer. Amen.*
Fact File

In Latin the word ‘memorare’ means ‘remember’.

The author of this prayer is unknown, but the prayer is found in texts from the fifteenth century. This prayer became very popular in the early seventeenth century.

In the nineteenth century, Pope Pius IX attached indulgences to the Memorare. (Indulgences are certain prayers or good works undertaken in return for the reduction or permanent removal of one’s punishment for sinfulness. While indulgences are less common today, they still exist. In 1985, Pope John Paul II outlined certain actions and prayers that obtained indulgences.)

Magnificat

My soul proclaims the greatness of the Lord, my spirit rejoices in God my saviour, who has looked with favour on his lowly servant. From this day all generations will call me blessed: the Almighty has done great things for me and holy is his name. God has mercy on those who fear him, from generation to generation. The Lord has shown strength with his arm and scattered the proud in their conceit, casting down the mighty from their thrones and lifting up the lowly. God has filled the hungry with good things and sent the rich away empty. He has come to the aid of his servant Israel, to remember the promise of mercy, the promise made to our forebears, to Abraham and his children for ever.

Fact File

In Latin, ‘magnificat’ means ‘it praises’. This prayer is also called the Canticle of Mary.

The text for the Magnificat is taken from Luke 1:46–55, where Mary visits her cousin Elizabeth and speaks about God’s goodness. The author of Luke’s Gospel uses the same style and structure as those in the text from 1 Samuel 2:1–10, where Hannah praises God.

The Magnificat has been used in the Liturgy of the Hours for many years. In the West it is used for evening prayer and in the East it is sung in the morning.

Hail Holy Queen

Hail Holy Queen, Mother of Mercy, hail, our life, our sweetness, and our hope. To you we cry, the children of Eve; to you do we send up our sighs, mourning and weeping in this land of exile. Turn then, most gracious advocate, your eyes of mercy towards us; lead us home at last and show us the blessed fruit of your womb, Jesus. O clement, O loving, O sweet Virgin Mary! Amen.
Fact File
In Latin, ‘Hail Holy Queen’ is ‘Salve Regina’.
It is thought that the text was composed by a man called
Herman of Richenau (also known as Blessed Herman the
Cripple) who lived from 1013 to 1054.
The Hail Holy Queen was used with the Divine Office.
Monks and friars in the Middle Ages would sing the Salve
Regina at the end of the day.
Pope Leo XIII directed that
the Hail Holy Queen be recited after low Masses for the
conversion of Russia, but this practice was stopped in
1964.

Confession of Sin (The Confiteor)
I confess to almighty God,
and to you, my brothers and sisters,
that I have sinned through my own fault
in my thoughts and in my words,
in what I have done,
and in what I have failed to do;
and I ask blessed Mary ever virgin,
all the angels and saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.
May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life. Amen.

Fact File
In Latin the ‘Confiteor’ means ‘I confess’.
The prayer originated in medieval times when prayers of
unworthiness were recited by clergy during the
procession to the altar.
Today this prayer is used in the Roman rite as an
optional part of the introductory rites at Mass.

The Angelus
The angel spoke God’s message to Mary,
R. and she conceived of the Holy Spirit.
Hail, Mary.
‘I am the lowly servant of the Lord:
R. let it be done to me according to your word.’
Hail, Mary. And the Word become flesh
R. and lived among us.
Hail, Mary Pray for us, holy Mother of God,
R. that we may become worthy of the promises of Christ.
Let us pray. Lord, fill our hearts with your grace: once,
through the message of an angel you revealed to us the
incarnation of your Son; now, through his suffering and death
lead us to the glory of his resurrection. We ask this through
Christ our Lord.
R. Amen.
Fact File

- The name of this prayer comes from the Latin phrase 'Angelus Domini', which means 'Angel of the Lord'.
- The Angelus is a devotion centred on the Incarnation (the mystery of Jesus as being both divine and human).
- It is not known where this prayer began, but historians believe it may date back to the tenth century in England.
- Indulgences were attached to this prayer during the fourteenth century.
- The wording of this prayer as it is known today was established in the sixteenth century.
- The Angelus is traditionally prayed three times a day at morning, noon and sunset, after a church or chapel bell is rung.

Prayer of Sorrow (Act of Contrition)

O my God, I am sorry
that I have sinned against you,
because you are so good and
with your help I will not sin again.

Fact File

- There are many versions of this prayer; while the wording differs, the essence of the prayer remains the same.
- The following version comes from Traditional Catholic Prayers by Charles J. Dollen:
  
  O my God, I am heartily sorry for having offended you. I detest all my sins because of your just punishments, but most of all because they offend you, my God who are all good and deserving of all my love. I firmly resolve, with the help of your grace, to sin no more and to avoid the occasions of sin.

  Amen.

- The Act of Contrition has been closely associated with the Sacrament of Reconciliation.
- It is difficult to trace the origins of this prayer, but Christians have always believed in the forgiveness of God.

Stations of the Cross

A tradition born in the Crusades and continued today in the Roman Catholic church, the Stations of the Cross remain a solemn, sacred reminder of the last walk of Jesus as a man on Earth.

For those unfamiliar with the Stations, 14 placards are placed in the church before Palm Sunday and during Holy Week. Each placard contains a scene, either from the New Testament or church tradition, of a scene from Jesus’ walk to Calvary.

The tradition came back to Europe with the Crusaders who reached Jerusalem. During the Christian occupation of the Holy Land, it was possible for pilgrims to actually walk the “Via Dolorosa” or Way of Sorrow. This was the street where tradition says Jesus carried his cross to his eventual crucifixion and death.

When the Holy Land returned to Muslim rule, travel for Christian pilgrims became far more dangerous. So, churches across Europe created their own Via Dolorosa, a mini-pilgrimage, for the faithful.

Originally, the stations were posted outside, but moved indoors during the 1700s. About the same time, Pope Clement XII fixed the number of stations at 14 and decreed that all Catholic churches should have the stations.
During Holy Week, churchgoers may literally “walk the walk,” pausing at each station in prayerful reflection.

Here are the 14 stations, with a description, either from scripture or tradition, of what they represent:

I. Jesus condemned

Pontius Pilate forced to choose between what was expedient and what was right, chose expediency: He ordered Jesus to be crucified.


II. Jesus takes the cross

The Romans liked to make a show of punishment, so a prisoner sentenced to death often had to carry the crossbeam of the cross to the site of the crucifixion. Traditionally, Jesus is shown carrying the entire cross, but it was likely only the crossbeam.


III. Jesus falls the first time

Tradition states that Jesus stumbled soon after he began the forced march to Golgotha.

Where is that in the Bible? The first fall isn’t mentioned as such, but the fact that Roman soldiers soon forced another man to help carry the cross implies it.

IV. Jesus meets his mother

Tradition states after he fell that Jesus spied his tearful mother among the taunting crowd.

Where is that in the Bible? It isn’t. However, she was present at the crucifixion.

V. Simon take the cross

After Jesus fell, the Romans needed to keep the procession moving. Besides, they would not have a condemned man die before his execution. They found Simon of Cyrene in the crowd and ordered him to help.


VI. Veronica wipes Jesus’ face

As Jesus got up, a woman came forward and wiped his face with a cloth. When she took the cloth back, it held an image of his face.

Where is that in the Bible? It isn’t, and since the name Veronica means “image of truth” in Greek, there’s reason to question the unlikely coincidence. But another version holds that she was given the name later, after Jesus’ resurrection.

VII. Jesus falls the second time

Jesus took the crossbar back from Simon and continued to walk. He tired and fell again.

Where is that in the Bible? It’s not, but considering the pain and exhaustion Jesus must have felt, it’s certainly plausible.
VIII. Jesus and the women

A group of women were following Jesus as he walked, weeping. Jesus turned and spoke, telling them not to weep for him, but for themselves and their children.


IX. Jesus falls the third time

As Jesus neared Golgotha, he fell for the third time.

Where is that in the Bible? It isn’t, but again, it’s not beyond reason for an exhausted, beaten man carrying such a weight to stumble.

X. Jesus is stripped

Roman tradition was to strip prisoners before executing them. They also threw dice for their belongings.


XI. Jesus on the cross

Jesus was crucified, supposedly at about mid-morning. Since there were no clocks or written notes, the time is approximate.


XII. Jesus dies

After several hours of agony, Jesus died of crucifixion. Tradition holds that it was at the same time that afternoon sacrifices were held at the temple.


XIII. Jesus is taken down

The body of Jesus (and those crucified with him) were taken down before sunset, to avoid profaning the Sabbath. Joseph of Arimathea came forward to ask for the body for burial.


XIV. Jesus is buried

The body was taken to a tomb owned by Joseph of Arimathea. The Romans placed a guard on the tomb.

**Grace**

**Grace Before Meals**

Bless us, O Lord,
and these Thy gifts,
which of Thy bounty we are about to receive,
through Christ our Lord.

Amen.

**Grace After Meals**

We give Thee Thanks,
Almighty God,
for all Thy benefits,
Who lives and reigns,
world without end.

Amen.

**Fact File**

**Grace** is a name for a short prayer said prior to eating a meal. It is a prayer to ask God’s blessing on the food and the people who provided the food. It is also a time to give thanks to God for the food and the providers. As well, students can be encouraged to pray for people in our world who have very little access to good food. Schools can sometimes have a set Grace prayer that is prayed by the whole school at a set time. Students can also be involved in writing Grace prayers using the You Who Do Through structure. These prayers can be written on Grace Mats and a collection of different Grace prayers can be available for students to select from. These could be placed in the centre of a group of tables or students could sit in small circles around a Grace mat.
APPENDIX THREE  Some Websites for Catholic Prayers and Devotions

Below is the home page of the Diocese of Cork and Ross in Ireland. Click on the heading ‘Prayers’ to find the words of many traditional Catholic prayers

http://www.corkandross.org/#

Prayers of the Church for children by Victor Hoagland, CP is at the website below.

www.cptryon.org/prayer/child/

The Catholic website below provides prayers, psalms and meditations for every hour of every day for people to participate in the Liturgy of the Hours (also known as the Divine Office).

www.universalis.com/cgi-bin/display/index.htm

An Apostolic letter from Pope John Paul II about the importance of the Rosary is at the website below


An article about the history and meanings behind prayer ritual the sign of the cross can be located at the following website

www.smp.org/resourcepage.cfm?article=141

An article that explores the meaning of the Hebrew word Amen.

www.smp.org/resourcepage.cfm?article=206