

CREATING PRAYERFUL AND WORSHIPFUL PRAYER SERVICES



RESOURCES

Emmaus Walk Prayer Service

Purpose: provides those who participate in the service to have an experience of the scripture brought to life and also invite them into conversation with others. In the Emmaus Walk individuals will have an opportunity to explore their faith understanding

Timeframe: 45 minutes to 3 hours

Supplies Needed:

- Emmaus script
- mapped out walk
- Emmaus Walk Reflection Sheet

Emmaus Walk Reflection Sheet

1. Share with your partner a time that you felt abandoned by Jesus
2. Share an experience, as you look back, when you felt the presence of Jesus very strongly. Why did you feel this way?
3. Share with one another one or more of your favourite Gospel stories.
4. Have either of you ever felt "a fire burning in you" when you heard the Scriptures explained? When and how? What would it take for you to feel this way?

Prayer Service Instructions:

1. Begin with the group gathered together and ask those present to count the number of people present. Challenge the number they count and ask them to recount the number. Most will likely miss Jesus in the count because his physical presence is not seen. They will then be reminded, if they did not already figure it out, that Jesus was not counted. To engage this discussion, ask two questions: (i) why do we forget Jesus is present; and (ii) how do we know Jesus is present?
2. Have four individuals present the scripture story of the Road to Emmaus to the rest of the group. The script has been handed out to them prior to this.
3. Continue the active presence of the scripture by having a symbolic Emmaus Walk. Invite participants to gather in pairs, and give each a copy of the Emmaus Walk Reflection Sheet. On the sheet participants are provided with questions to reflect upon while they walk. During the walk you may wish to have them switch partners or keep the same partner.
4. Conclude the walk with either a breaking of bread in a meal or by concluding with a prayer that reflects on breaking bread.

Resource

Dues, Greg. *Seasonal Prayer Services for Teenagers*. Mystic: Twenty-Third Publications, 1991.

Guided Meditation

Resources needed for this:

Copies of all four relaxation techniques
Scripture Meditation 2- Jesus the Teen-ager
Scripture Meditation 16 – The Raising of Lazarus

We are inundated with much activity and much sound throughout most of our lives. To lead a group in meditation can be a wonderful and prayerful sanctuary from this.

There are two types of resources that involved guided meditation. One is meant to be a relaxation technique to ready us for prayer. The other is guided meditations on particular scripture reflections

In small groups:

- a) Talk about your experiences (of any) in leading or in participating in guided meditation.
- b) Have one person lead the group in one of the relaxation techniques
- c) Have another person lead the group in one of the guided Scripture reflections
- d) Share what worked and what was difficult. Talk about what is necessary in order to lead this well.

In a larger group:

- a) Briefly explain guided meditation and what seems necessary to lead this well
- b) Choose to lead the group in one of the relaxation techniques.

Lectio Divina

Purpose: Lectio Divina (pronounced "Lec-tsee-oh Di-vee-nah") means "Divine Reading" and refers specifically to a method of Scripture reading practiced by monastics since the beginning of the Church. Today many individuals use this form of scriptural reading to encounter God's Word in a deep and personal way. The practice may be done individually or with a group. Its sole intention is to have individuals read and listen to the Word of God.

Timeframe: 30 minutes to 1.5 hours

Supplies Needed:

- bible

Four Steps of Lectio Divina

1. ***lectio*** (reading): "looking on Holy Scripture with all one's will and wit"
2. ***meditatio*** (meditation): "a studious insearching with the mind to know what was before concealed through desiring proper skill"
3. ***oratio*** (prayer): "a devout desiring of the heart to get what is good and avoid what is evil"
4. ***contemplatio*** (contemplation): "the lifting up of the heart to God tasting somewhat of the heavenly sweetness and savour"

Prayer Service Instructions (when done with a group):

1. Select a scripture text
2. Explain the process of lectio divina to those participating by going through the four steps
3. Invite individuals to sit in a comfortable position with their bible (or without)
4. Read the selected scripture text slowly and reflectively
5. Silence for a period of time to allow individuals to meditate
6. Reread the scripture text slowly and reflectively
7. Silence for a period of time to allow individuals to pray the scripture
8. Reread the scripture text slowly and reflectively
9. Silence for a period of time to allow individuals to contemplate what the scripture is telling them
10. Reread the scripture text slowly and reflectively
11. Invite those participating to now share God's word with the group
12. After discussion, invite the group to take a few moments in silence to see what God is asking them to do in their life
13. Conclude with prayer.

Prayer Service Instructions (when done individually):

1. **Lectio** ~ when we are relaxed and in a contemplative mode and read the selected scripture text. In Lectio, we are reading for the literal sense of the words, trying to understand *the reality the writer of the text intended to convey*.
2. **Meditatio** ~ now we meditate on what we have read, perhaps even reading it again, visualizing it and listening for the aspect of it that reveals God's word to you. We want the deeper, spiritual meanings of the words now, and read it in order to understand the deeper reality the Holy Spirit intends to convey.
3. **Oratio** ~ we ask God to for the grace to be changed by what we have read, to come more fully into being what He wants us to be, and to help us apply the Scripture to our lives.
4. **Contemplatio** ~ we rest in gratitude for God and His Word by contemplating what it means for us.
5. **Actio** ~ we live what we have learned.

Resources

Magrassi, Mariano. Praying the Bible: An Introduction to Lectio Divina. Collegeville: Liturgical Press, 1998.

http://www.archwinnipeg.ca/wcm-docs/youth_resources/youth_resource-1224695495.pdf

** if you Google Stations of the Cross there are various resources also available for you to use.

PRAYER AS SYMBOL

We are visual people, and the church has long used different visuals that help us to pray through the Church year.

In small groups:

- a) Talk about symbols that remind you of Advent, Christmas, Epiphany, Lent, Holy Week, Easter, Pentecost, Saint or Festival Days.
- b) For this session, talk about the symbol of the Advent Wreath, what the circle, the colors, the candles represent
- c) With the Advent Wreath as the focus, take some time in silence and let your thoughts and prayers flow from this. The thoughts and prayers can be silent, or you can encourage one line prayers like "When I look at the circle (or the candle or the evergreen) of the Advent wreath, I am reminded to pray"
- d) Talk together about symbols and times in the church year that you might use this in your youth group

For a larger group:

- a) Share your own experiences of prayer using the Advent wreath as a symbol
- b) Talk about other symbols and ways you thought this could be used in your youth group.

How you can use this in your context:

- a) As a way to engage the season of the church year, bring the symbol to begin the conversation
- b) An alternative to this is that in a meeting prior to using this prayer technique, you talk about possible symbols that are meaningful to them for a season of the church year, and they will bring the symbol to the next meeting, so that a variety of symbols are present for the prayer time.
- c) Instruct the group that with the symbol as the focus, they can take some time in silence and let their thoughts and prayers flow from this. Or you can encourage one line prayers like "When I look at (the symbol), I want to pray (about, for)"

Scriptural Improv

Purpose:

To let the creativity of participants flow through the engagement with a Scripture passage.

Timeframe: 30 – 45 minutes

Supplies Needed: Bibles

Preparation

- a) Choose a passage – This can be based on the lectionary, around a theme, or you can even have the group decide on a passage on their own.
- b) Ideally for improv, the group should be 3-5 people. Depending on size of your gathering– you could have different passages, or divide into groups of 3-5 to wrestle with the same passage of Scripture

Prayer Service Instructions

- a) Begin with prayer, asking for God's wisdom.
- b) Read or have someone read the passage once. Talk about what stands out from just hearing this passage the first time. Ask - what do you think God was trying to say to the people at the time that this was first written?
- c) Read the passage again. Ask - What do you think God is trying to say to us today in this passage?
- d) Plan an improv skit to get across what God is saying to us today in this text. Discuss the point (s) you want to get across, the characters that are in the sketch, and most importantly, how you will end the sketch – and then let it flow. You do not need to script the whole thing.
- e) If presented to a larger group, read the passage again. Very briefly set the stage if necessary. Do your improv.
- f) Following the improv – a discussion could follow
- g) What stood out in the sketch?
- h) Where do you find yourself in this passage or this sketch?
- i) Close with prayer. The improv group may wish to include this in their sketch.

Stations of the Cross

Purpose: The custom of praying the Stations of the Cross arose between the 17th and 18th century. Also known as the Way of the Cross, it has provided the faithful with an opportunity to reflect on Christ's painful pilgrimage to Calvary for century. Participants are invited, in prayer, to follow Jesus on his journey to Calvary and reflect on their own steps in life and where it is leading them.

Various forms of Stations of the Cross exist, but it is commonly there are fourteen stations. However, many adapt their Stations of the Cross to their needs and purpose. Some will have fifteen stations and others will add another twelve stations on the Resurrection.

Timeframe: 25 minutes to 1 hour

Supplies Needed:

- programs for those participating to follow
- hymn books (if necessary)
- cross with or without candles

Stations of the Cross:

1. Jesus is Condemned to Death
2. Jesus takes up his cross
3. Jesus Falls for the First Time
4. Jesus Meets his Mother
5. Jesus is Aided by Simon of Cyrene
6. Veronica Wipes the Face of Jesus
7. Jesus falls the Second Time
8. Jesus meets the Women of Jerusalem
9. Jesus Falls the Third Time
10. Jesus is Stripped of his Garments
11. Jesus is Nailed to the Cross
12. Jesus dies on the Cross
13. Jesus is taken down from the cross
14. Jesus is placed in the Tomb
15. Jesus Rises from the Dead

Resurrection Stations

1. The Women Find the Tomb empty
2. The Other Disciples Believe
3. Jesus Appears to the Women
4. Jesus Appears to Mary Magdalene
5. The Road to Emmaus Encounter
6. Jesus Appears to the Disciples
7. Thomas Believes
8. Jesus Appears at the Sea of Tiberius
9. Jesus Commissions Peter
10. Jesus' Promise
11. Jesus Ascends into Heaven
12. Descent of the Holy Spirit

Prayer Service Instructions:

1. Decide upon the theme you will focus on while doing the Stations of the Cross and how many stations you will be doing. Look at resources that have already created ones to use.
2. Decide whether people will walk through the stations, sit in a stationary spot, or both.

3. When preparing each station, various formats are possible. Each station is announced at the beginning and then one of the following formats can be used for each station:
 - a. Scriptural Based – begin with a brief one to two line prayer; short scriptural reflection, silence; and prayer
 - b. Prayer Reflection – formulate a brief prayer reflection on the stations; and make the entire reflection a way for the congregation to be involved (i.e. have one person lead the congregation)
 - c. Tableaux Stations – begin with a tableaux image of the station for people to reflect on in silence for 2 to 3 minutes; and finish with a brief prayer
 - d. Other formats are available or already created through resources
4. Assign individuals the tasks to be completed (i.e. readers; actors; or cross bearers).
5. Practice run of a Station of the Cross Service is always advised.

Resources

Egeberg, Gary. *Stations for Teens: Meditations on the Death and Resurrection of Jesus*. Winona: St. Mary's Press, 1999.

<http://www.christthekingma.org/statofcr.html>

http://www.archwinnipeg.ca/wcm-docs/youth_resources/youth_resource-1238107982.pdf

** if you Google Stations of the Cross there are various resources also available for you to use.

Scriptural Tableaux

Purpose: a scriptural tableaux brings life to the stories and concepts that scripture presents. These images that are frozen in time allow those viewing them to come to deeper understanding of God's word and deepen their faith.

Timeframe: 15 minutes to 1 hour

Supplies Needed:

- props for the tableaux
- costumes
- space to have the tableaux images seen

Prayer Service Instructions:

1. Prior to the prayer service, decide upon a piece of scripture that people will reflect upon (i.e. a theme based type of scripture)
2. With a team of about five to ten individuals, work through a series of frozen images that will bring to life the scripture text. Prepare the images with a modern context that allows individuals to reflect with each image. Use the scripture text and break it up.
3. Once the scriptural tableaux(s) are created, practice them with the scripture text. Before each tableaux, have the section of the scripture text read.
4. Begin the Scriptural Tableaux with a brief prayer that reflects the images.
5. Read the scriptural text to the group.
6. Go through each tableaux rereading each section for each tableaux. Provide 3 to 5 minutes of silent reflection with the tableaux.
7. Conclude the time with a closing prayer.

LECTIO DIVINA
Summary

“A simple way to move from words to wordlessness.” Not a method or formula, but a way to become aware of God’s presence in our lives. Not necessarily separated in the actual practice of praying. One does not read without some reflection (meditation) on what is read. Reading easily moves into prayer and can find rest in contemplation. “Seek in reading and you will find in meditation; knock in prayer and it will be opened to you in contemplation.” John of the Cross

| STEPS | INITIAL DESCRIPTION | SUMMARY | QUICK SUMMARY |
|----------------------------------|---|---|---|
| Lectio Divina Sends us to | A careful study of the Scriptures in which the person’s whole attention is engaged. “Prayed reading” | A kind of foundation: it gives the subject matter we need to reflect on and then “sends us to meditation.” (There may be something good here—wants fuller understanding) It is not so much a matter of reading a book as of seeking Someone. | An exercise of the outer senses. (Puts the grape into the mouth.) |
| Meditatio Sends us to | An action of the mind probing the Scriptures and seeking reason’s help to know the truth hidden in it. Reflection. | Goes to the heart of the matter. Takes careful note of what the text says. Inquires assiduously. Digs deeply, as it were, and uncovers the hidden treasure so that we can see it—but since it cannot of itself attain to that treasure, it sends us to prayer. It consumes one with longing. The more it searches, the more it thirsts. | An exercise of our inner understanding—gives fuller understanding. (Biting into and chewing the grape.) |
| Oratio | Response to God to which one is drawn from receiving and reflecting on the word. We hear the word and let it fill our being | Leave the reading and run to God. It springs from the heart. React to the word with free, spontaneous prayer. Speaking, listening in conversation with God. The more I know you, the more I long to know you. It tends to extend into our day...growing awareness of his presence. | Longing, desire, praise, thanksgiving, sense of repentance, need for reconciliation, confidence, love, Intercession—personal and broader. (Extracting the flavor) |
| Contemplatio (when it comes) | Movement beyond words, thoughts, concepts. In the presence of God—“being with”. Gift of awareness. | Simple, humble prayer seeking just to be in God—awareness that we are in him and he is in us. Quiet prayer—deepened awareness of his presence. | Just be in awareness of God. Experience his presence. (Enjoy the sweetness which gladdens and refreshes.) |

3rd SUNDAY OF ADVENT

WAKE UP & GET READY

Christ is Coming!

BE FAITHFUL



| | | |
|--|---|---|
| <p>P R A Y</p> <p>Jesus our hope, you encourage us to be a people of faith. Open our eyes to see you as you are and live as the person you call us to be. We may not always BE FAITHFUL, but we know that you love us and guide us. Thank you for the gift of faith as we await your coming.</p> <p>Amen.</p> | <p>Take time this week to talk with a friend or someone from your parish community about the pros and cons of being a person of faith in the world.</p> | <p>S E R V E</p> |
| <p>There is a line from the movie the Shawshank Redemption that says "hope is a good thing; maybe the best of things and a good thing never dies." Faith is the "good thing" that never fails. We may fail it from time to time, but it never denies us. In St. Paul's letter to the Philippians he gives us the instructions for how to be faithful: rejoice in the Lord, be gentle to everyone, be thankful, and pray. By doing this we have a faith that does good and knows good. And isn't this what God asks of us? Still not sure, look at John the Baptist. He gives further instructions on faith: give our excess of goods to others and humbly reflect Christ in your life. Faith is not a magical thing some people have and others do not. We are all blessed with faith. But it is up to us to cultivate it!</p> | | |
| <p>Reflection ~ what steps can I take to deepen my faith in these last two weeks of Advent?</p> | | <p>B E L I E V E</p> |

4th SUNDAY OF ADVENT

WAKE UP & GET READY

Christ is Coming!

BE JOYFUL



| | | |
|--|---|---|
| <p>P R A Y</p> <p>Jesus, the time of our Advent preparations are coming to a close. As we joyfully await to celebrate your birth at Christmas, you invite us recognize your good works in the world. May we remember all the good things you have done in us and in the world. Teach us in this last week to BE JOYFUL and know you are present in the world.</p> <p>Amen</p> | <p>Spend time with someone this week who does not feel the joy of life right now. Bring the joy of Christ's light into their lives by your presence and time with them.</p> | <p>S E R V E</p> |
| <p>Mary is a wonderful example of joyful faith. In the Gospel story on Monday Mary set out to visit her cousin Elizabeth after hearing the wonderful news that both of them will conceive sons. We too are invited to joyfully share our lives with others and celebrate the wonder of God's great work in the world. As disciples of Christ, we are especially called to bring the joy of Christ to those who are lonely or in need of a friend. Life gets busy sometimes that we do not see the need of another or think someone else will take care of them. We are the instruments of joy that makes the world a better place.</p> | | |
| <p>Reflection ~ discuss some ways you are an instrument of joy to others.</p> | | <p>B E L I E V E</p> |

1ST SUNDAY OF ADVENT

WAKE UP & GET READY
Christ is Coming!

BE ALERT



| | | |
|---|---|---|
| <p>P R A Y</p> <p>God of new beginnings, you call us at the start of this Advent Season to BE ALERT. As we begin this new liturgical year and the first week of Advent, help us to be aware of all that is happening around us. Teach us to wake up from indifference and make us ready to see all your works around us.</p> <p>AMEN.</p> | <p>What keeps me blinded from seeing God present in the world? Take time this week to BE ALERT to God at work in your life and the world.</p> | <p>S E R V E</p> |
| <p>Advent has come again and already our minds are on Christmas and the countless social engagements we are invited to attend. Jesus in his wisdom invites us to not be trapped by the circumstantial matters of what is going on around us. Many things in life are tangible, but God is always present. Do we see God present in our day to day life? This is a question many struggle with from time to time. God can quickly take a back seat in our day which is why we need to be "alert" and "pray." Easier said than done when life us busy enough with school, work and a social life. However, God invites us not to stop living our lives, but to put him in our daily activities and give him time in the day.</p> <p>Reflection ~ during this Advent season, how might I invite God into my life more?</p> | | <p>B E L I E V E</p> |

2nd SUNDAY OF ADVENT

WAKE UP & GET READY
Christ is Coming!

BE PREPARED



| | | |
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| <p>P R A Y</p> <p>Gracious God, you invite us in the second week of Advent to BE PREPARED. Allow us to take time to look within ourselves to see what we still needs to change. Let us prepare our hearts for you this week by letting go of those things that we do not need and welcome a "harvest of righteousness" within us.</p> <p>AMEN.</p> | <p>What possess your life? Does God or the materialistic things of this world? Take an inventory of your life this week. What do you need to get rid of, keep, or bring into your life?</p> | <p>S E R V E</p> |
| <p>We are always preparing ourselves for many things. In the end, when all the preparations are over, there is a sense of relief and satisfaction that everything came together. In the season of Advent we are asked to prepare ourselves too. We are invited to look inside and see what changes need to be made. Do I live my life according to my own wants and needs or do I live my life as a disciple of Christ? Christ invites us this week to see how we can better reflect his example in our lives. We are not expected to be perfect, but continue to strive to change ourselves for the better.</p> <p>Reflection ~ how can I better reflect Christ in my life? What preparations do I need to make for that to happen?</p> | | <p>B E L I E V E</p> |

Path of intellect
Thomistic prayer

Column one _____

About 12% of the population follows this path, using the syllogistic method of Saint Thomas Aquinas known as Scholastic prayer. The main emphasis is on the orderly progress of thought from cause to effect.

People of this prayer type prefer neat, orderly forms of the spiritual life, as opposed to the free-spirit, impulsive attitude of the Franciscan approach. Their spirituality is centered on the earnest pursuit of all the transcendental values: truth, goodness, beauty, unity, love, life, and spirit. Like Saint Teresa of Avila, they are willing to exert superhuman effort to achieve their goal.

Because of their disdain for second best, they seek total truth and authenticity in their lives and work hard to reach the whole truth about themselves, about God, and about sanctity. This intense pursuit of truth colors their whole spiritual life.

Books of prayer frequently call the Thomistic method of prayer "discursive meditation." In this type of prayer, one takes a virtue or fault or theological truth and studies it from every possible angle.

Change of behavior is an essential part of this prayer—it doesn't stay at the intellectual level. There is generally a bias against this type of prayer today because it was so much in vogue before Vatican II.

Path of devotion
Augustinian prayer

Column two _____

The majority of saints are of this spiritual temperament, as well as 12% of the population (but half of those who go on retreats or belong to small faith groups).

This method uses creative imagination to transpose the world of scripture to our situation today—as if the scripture passage is a personal letter from God addressed to each one of us (like Saint Augustine picking up Romans 13 and reading a message pointed directly at him).

The essential element of this spirituality, going back to New Testament times (Jesus, Saint Paul, the early church fathers), is experiencing a personal relationship with God. Because they read between the lines and catch what is inexpressible and spiritual, those who follow the path of devotion best understand symbols and their use in the liturgy.

This path concentrates on meditations that loosen the feelings and expand the ability to relate to and love others. The stress is on the love of self, others, and God.

Those on this path can follow the four steps of the *Lectio Divina*: listen to what God says in scripture; reflect prayerfully and apply it to today; respond to God's word with personal feelings; remain quiet and stay open to new insights.

Path of service
Franciscan prayer

Column three _____

About 38% of the population are this spiritual type—but far fewer of this type come to church regularly.

Like Saint Francis of Assisi, those who follow the path must be free, unconfined, and able to do whatever their inner spirit moves them to do. They don't like to be tied down by rules.

One thinks of Saint Peter impetuously jumping into the water to join Jesus as a typical action of this type.

Franciscan spirituality leads to acts of loving service, which can be a most effective form of prayer. The gospel stories about Jesus have a special appeal, particularly the Incarnation of God in the life of Jesus, which is the center around which Franciscan life and spirituality revolve.

Franciscan prayer is flexible and free-flowing, making full use of the five senses, and it is spirit-filled prayer. Those on this path can make a meditation on the beauty of a waterfall, flower, meadow, mountain, or ocean—all of God's creation.

There is more stress in prayer on the events of Jesus' life than on his teaching. Like Saint Thérèse of Lisieux, prayer is done with total concentration—as if this is the most important thing to be doing at this moment. Thérèse did all tasks knowing that each was a part of the total harmony of the universe.

Path of asceticism
Ignatian prayer

Column four _____

More than half of churchgoers practice this type of prayer of Saint Ignatius of Loyola. It involves imagining oneself as part of a scene in order to draw some practical fruit from it for today.

This spirituality goes back to the Israelite way of praying in 1000 B.C., to remember and immerse oneself in an event, thus reliving and participating in the event in a symbolic way.

This is how Ignatius meditated on the Nativity scene: "I will make myself a poor, little, unworthy servant, and as though present, look upon them, contemplate them, and serve them in their needs with all possible homage and reverence. Then I will reflect on myself that I may reap some fruit."

His preoccupation with order to was evident in his *Spiritual Exercises*, which, write Thomas Clarke in *Playing in the Gospel*, aimed at overcoming "disorderly affections, so that the retreatant may make a decision that is in keeping with God's will."

According to Clarke, "Most souls who are willing to endure the discipline of the 30 days of intense prayer activity of the *Spiritual Exercises* are rewarded with an unforgettable spiritual experience that frequently changes the direction of their lives."

Find your spiritual pathway

Instructions:

1. There are four words in each row across—choose the word that is **most** descriptive of you **here and now** (not what you would like to be some day), and circle "5" in front of that word.
2. Pick the word that is **least** descriptive of you here and now, and circle "1."
3. Circle a "3" next to the second most descriptive word and a "2" next to the third most descriptive.
4. Do the same for each row.
5. When you are finished, total up the circled numbers in each vertical column and write the sum in the box below each column.
6. Enter your four scores on the lines on page 20. The highest score represents your preferred spiritual pathway.

| | | | |
|-------------------------|-----------------------|-------------------------|-----------------------|
| 5 3 2 1 independent | 5 3 2 1 compassionate | 5 3 2 1 spontaneous | 5 3 2 1 factual |
| 5 3 2 1 logical | 5 3 2 1 creative | 5 3 2 1 adventurous | 5 3 2 1 thorough |
| 5 3 2 1 straightforward | 5 3 2 1 empathetic | 5 3 2 1 adaptable | 5 3 2 1 systematic |
| 5 3 2 1 visionary | 5 3 2 1 idealistic | 5 3 2 1 self-determined | 5 3 2 1 dependable |
| 5 3 2 1 demanding | 5 3 2 1 committed | 5 3 2 1 observant | 5 3 2 1 organized |
| 5 3 2 1 speculative | 5 3 2 1 curious | 5 3 2 1 enthusiastic | 5 3 2 1 realistic |
| 5 3 2 1 original | 5 3 2 1 expressive | 5 3 2 1 playful | 5 3 2 1 loyal |
| 5 3 2 1 challenging | 5 3 2 1 perceptive | 5 3 2 1 vivacious | 5 3 2 1 responsible |
| 5 3 2 1 clever | 5 3 2 1 friendly | 5 3 2 1 excited | 5 3 2 1 traditional |
| 5 3 2 1 questioning | 5 3 2 1 imaginative | 5 3 2 1 tolerant | 5 3 2 1 detailed |
| 5 3 2 1 decisive | 5 3 2 1 personable | 5 3 2 1 fun loving | 5 3 2 1 devoted |
| 5 3 2 1 tough | 5 3 2 1 verbal | 5 3 2 1 pragmatic | 5 3 2 1 conscientious |
| 5 3 2 1 strategic | 5 3 2 1 concerned | 5 3 2 1 risk taker | 5 3 2 1 reliable |
| 5 3 2 1 change agent | 5 3 2 1 supportive | 5 3 2 1 troubleshooter | 5 3 2 1 consistent |

Total Column 1

Total Column 2

Total Column 3

Total Column 4

Beginning

Leader: Father, bless this gathering with your presence

All: That our work may be the work of the Lord

Leader: Let us pray. Father, all that lies ahead of us is yet unseen. We must constantly seek to expand our vision, review the means to our goals and choose the ones that best fit our fast-changing times. We must be flexible and open to change, never set in our ways. Flexibility must be prepared for by observing, thinking, research, prayer, listening to what others around us have to say and by "folding the wings of our intellect" and letting God tell us what He wishes our work to be. May we come to know one another and the ministry we have been called to. Let us not forget you have asked us to be the servants and not the masters. Be with us as our counsellor and our support as we begin a new year in youth ministry. We ask this through Jesus Christ, our Lord and friend. Amen.

Reader 1: John 13: 12-17 ✓

Readers: (Each person reads one complete sentence)

Our relationship to our fellow human beings with the body of Christ is of paramount importance.

Our roles as the ministers of Christ,
our assignments as His beloved servants
may vary greatly.

Some of us are leaders who have been granted a position of authority over others.

We ought to be aware that our social and educational status, regardless of what it means to our peers, does not impress our Lord; every one of His children is equally important to Him.

And we need to be reminded, from time to time, that with leadership comes responsibility, the responsibility to treat those who work under us as equals before God, and to love them as such, our brothers and sisters in Christ.

We are, every one of us, the minister of God.

There are those who serve God even in the process of serving us. They are those who make it possible for us to fulfill our responsibilities in our arena of service.

ER. YOU HAVE YOUR MISSION. YOU SHALL DO GOOD. JOHN CARDINAL NEWMAN

YOU WHICH HE HAS NOT COMMITTED TO ANOTHER

DO HIM SOME DEFINITE SERVICE. HE HAS COMMITTED OUR WORK TO

BEGINNING

ER. YOU HAVE YOUR MISSION. YOU SHALL DO GOOD. JOHN CARDINAL NEWMAN

DO HIM SOME DEFINITE SERVICE. HE HAS COMMITTED SOME WORK TO

We need each other, parent and child, employer and employee, master and servant.

We must, together, submit to the Master of masters, the Lord of lords, our Redeemer and King, our Father and our God.

Together we seek to fulfill his objectives and advance His kingdom upon our world.

We do so as members of the same family,

the family of God and Christ. *Philemon, Epistles/Now.*

Leslie F. Brandt

Silent Refection

Spontaneous Prayer: (Each person is asked to share a "new beginning" something they hope to try new or different in their ministry this year.

Leader: The "vision of the whole" is really staggering. Through the motley crowd that we are, filled as we are with all sorts of emotional and other wounds, the Lord wishes to restore His church. Perhaps "restore" is too big a word. But, nevertheless, it seems He is molding us, shaping us, healing us, blessing us, guiding us toward this end. In proportion to our service and our faith, we will grow in the love of Christ until the "I" in us is blotted us, utterly penetrated by Christ, will become one with Him. God wants a totality of love from each of us. We must be careful not to evaluate ourselves and our work on activity more than on spirit. We need to take care that we are not living in a deadly routine of work. Work is prayer, true. But we should not be satisfied simply with work accomplished. Action should be the fruit of the Spirit. Our greatest contribution to all work that we undertake for God is our being united to Christ inwardly, to contemplate Him in the depths of our soul. As we love Christ in our neighbour, everywhere and always, He will draw us to Himself. For our vocation is to be contemplatives, to contemplate God in the depth of our souls, even as we go about our daily routines. *It is given to us to touch Him, converse with Him _____ in others. Christ always comes to us in others.* (By Catherine Doherty)

Reader 2: Let us pray for each other and for the guidance and support of our Father.

Leader: Lord, bless and strengthen your people.

All: Let your face shine upon us and bring us peace. Please bless our "new beginnings"

YOU WHICH HE HAS NOT COMMITTED TO ANOTHER