Religion Curriculum Inquiry Unit

Inquiry Question: What are the different types of prayer that enhance our Christian life?

**Strands:**

- Beliefs
- Sacraments
- Morality
- Prayer

Class context/Learners: To be added by class teacher

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<thead>
<tr>
<th>Key Inquiry Questions:</th>
<th>I Wonder:</th>
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<tr>
<td>What is prayer?</td>
<td>I wonder about how I pray.</td>
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<td>What is Spirituality?</td>
<td>I wonder about my personal spirituality.</td>
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<td>Can I identify some of the different types of Christian prayer?</td>
<td>I wonder about the different types of Christian prayer.</td>
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<td>How can I experience meditation? What are the steps in the practice of meditation?</td>
<td>I wonder about the experience of meditation.</td>
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<tr>
<td>How does the Eucharist enhance my prayer life?</td>
<td>I wonder about the Eucharist and how I can live the Eucharist in my everyday life.</td>
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**Knowledge & Understanding…**

God is revealed in different ways. Forms of prayer, meditation and retreat experiences are a means of exploring, responding to, and touching the presence of God in human experience.

Different styles of prayer e.g. devotional practices, vocal prayer,

**Skills**

- Formulate questions about life and faith.
- Reflect on what gives meaning to their lives.
- Creatively express an understanding of prayer as a life-long journey out of self into mystery.
- Investigate a particular spiritual tradition or a person who belongs to a spiritual...
meditation, lectio divina, contemplation, Liturgy of the Hours are part of the rich heritage of the Church.
CCC2700-2719
The Eucharist is the summit and source of Christian life and prayer.
CCC1324-1327
In order to pray one must have the will to pray and know how to pray.
Ccc2650, 2685-2690
The way we live our lives is an expression of our personal spirituality.
CCC2651, 2693, 2697

| Tradition e.g. Augustinian, Benedictine, Franciscan, Ignatian, Julian of Norwich, Theresa of Avila, Hildegard of Bingen, The Little Way (Therese of Lisieux), Aboriginal spiritualities. |

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By the end of Year Ten students communicate that God reaches out to us through experiences of our lives and invites us into a personal relationship through Jesus as revealed in scripture and tradition. Students identify a range of visual texts in different mediums to explain how they are used to reveal an understanding of God as Trinity. Students ask the question ‘who is Jesus’ in light of the Paschal Mystery, scripture, the Incarnation and the resurrection of Christ.

By the end of Year Ten students ask and respond to relevant questions about how the sacraments are an invitation to engage in the Christian quest for meaning and purpose. They particularly focus on the vocational options including matrimony and holy orders. They select a range of tools and techniques to communicate the complexity of sacraments, exploring the notions of service and leadership.

By the end of Year Ten students identify, analyse and communicate a clear understanding of the principles of Catholic Social Teaching. Students demonstrate as awareness of our responsibility to protect the dignity of the human person.

By the end of Year Ten students actively participate and lead Christian meditation and other styles of prayer. Students investigate the Eucharist as source and summit of Christian Life for the individual and the community. Students investigate a particular spiritual tradition.
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<th>Description</th>
<th>Possible Sources of Evidence</th>
<th>When assessment takes place</th>
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| **Formative** Assessment for Learning | Have students test their knowledge:  
• Give a definition of prayer  
• Name one prayer said during the mass.  
• List two types of prayer.  
• What is the Lord’s Prayer?  
• What is one benefit of praying?  
  Using the piggybacking strategy have students share their ideas and thoughts about prayer from the video they have watched.  
  Create a mind map around the concept “Spirituality”  
  Students from small learning teams of four and consider the definitions of spirituality listed below and use the ranking strategy to rank them in order of which they feel is the best definition:  
  Use the Quiz at the end of this unit to refresh the students’ knowledge of the Eucharist. Mass Quiz | **Journaling**  
  piggybacking strategy  
  Mind map  
  Students reporting results of ranking activity to the whole group.  
  Mass Quiz  
  **Beginning of the Unit**  
  **Beginning of the Unit**  
  **During the Unit**  
  **During the Finding out Stage** |
| **Summative** Assessment of Learning | In small groups have students categorize prayers in groups of their own choosing e.g. Marian prayers, Liturgical prayers, personal prayers, communal prayer etc. Find at least 3 examples for each category.  
  Have them justify their groupings to the whole class  
  Research the life and spirituality of your school’s patron saint/s.  
  *What aspects of this spirituality appeal to you? Why?  
  *Choose an aspect of this spirituality e.g. Mindfulness, daily prayer, hospitality, discipline, fasting, routine, justice, simplicity.  
  *Apply this aspect of your saint’s spirituality to your life for at least a week. Keep daily journals entries.  
  *Write a reflective summary of the effects that the application of this spirituality had on your day to day life.  
  Categorise prayers into groups and justify the groupings chosen  
  Research the life and spirituality of your school’s patron saint/s. | **During the Tuning In stage**  
  **During the Finding out stage** |
<table>
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<tr>
<th><strong>How could this spirituality enhance the life of your school community and wider society if more people actively practiced it?</strong></th>
<th><strong>Rewrite the event from the perspective of one of the disciples.</strong>&lt;br&gt;Eg Postcard strategy</th>
<th><strong>During the Sorting Out stage</strong></th>
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<tbody>
<tr>
<td>Rewrite the Jesus Last Supper from the perspective of one of the disciples who was there.&lt;br&gt;Eg Postcard strategy</td>
<td>Create an audio-visual/multi-media presentation as a response to the learnings in this unit:&lt;br&gt;Examples:&lt;br&gt;• A video documentary which might take the form of interviews, feature story, on the spot report, on a particular form of prayer.&lt;br&gt;• Design a page of links to websites on Spirituality for use among junior students&lt;br&gt;• Make a video that presents insights into a particular spiritual tradition.&lt;br&gt;• How we can live a Eucharistic life today.&lt;br&gt;• A collage of visual images that can be used as a means for bringing others to prayer.</td>
<td><strong>Create an audio-visual/multi-media presentation as a response to the learnings in this unit:</strong>&lt;br&gt;At the end of the Unit.</td>
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### Affective Assessment as Learning

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<th><strong>Using the piggybacking strategy have students share their ideas and thoughts about prayer from the videos they have watched.</strong>&lt;br&gt;Students may wish to make their own prayer Journal to keep these thoughts throughout the unit.</th>
<th><strong>Students shared thoughts and ideas on prayer</strong>&lt;br&gt;See Gail T Davis Pinterest page on prayer Journals</th>
<th><strong>Beginning of the Unit</strong></th>
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**Beginning of the Unit.**
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|    | Tuning In          | **What is Prayer:** I wonder about how I pray. Have students test their knowledge:  
- Give a definition of prayer  
- Name one prayer said during the mass.  
- List two types of prayer.  
- What is the Lord’s Prayer?  
- What is one benefit of praying? | **Example of a definition:** Prayer is a vital part of Catholic life. St Therese of Lisieux describes prayer as a surge of the heart and a look to heaven. St Augustine calls prayer communication or talking with God. Prayer is a living relationship between God and us. At the heart of this relationship is communication, a sense that we are speaking to God as a friend. The Church recommends that we pray often. | Assessment for learning |
|    |                    | Students are asked to brainstorm using the Huddle strategy: When does prayer happen and why does it happen? This is followed by teacher input on Ways of Praying. Use the Religion Curriculum website for information and ideas: [http://www.newreligioncurriculum.com/liturgy-prayer-and-ritual.html](http://www.newreligioncurriculum.com/liturgy-prayer-and-ritual.html) | **Huddle strategy:** | Assessment as learning |
|    |                    | Prayer takes three main forms:  
- Personal – private and meditative  
- Communal - Rosary  
- Liturgical – The sacraments (the mass) | | |
|    |                    | Have students identify by journaling a time in their own lives when they might wish to pray a prayer of:  
- Petition  
- Praise  
- Thanksgiving,  
- Sorrow | | Assessment as learning-journaling |
Create and display visual images that reflect the different types of prayers. Students may wish to make their own prayer Journal to keep these thoughts throughout the unit. See Gail T Davis Pinterest page on prayer Journals.

Look at some examples of prayer videos from the RESource webpage: https://www.pinterest.com/gailtdavis/prayer-journals/

RESourse webpage:
http://www.resourcemelb.catholic.edu.au/module.cfm?m=292F
such examples as:
Liturgical season prayer – Lent, Advent, Ordinary Time
Prayer of St Paul
http://www.resourcemelb.catholic.edu.au/object.cfm?o=193
Prayer of Cardinal Newman
http://www.resourcemelb.catholic.edu.au/object.cfm?o=201
Prayer of St Brendan
http://www.resourcemelb.catholic.edu.au/object.cfm?o=146
Prayer of St Francis
Prayer of St Theresa
http://www.resourcemelb.catholic.edu.au/object.cfm?o=145
Prayer of St Patrick’s Breastplate
http://www.resourcemelb.catholic.edu.au/object.cfm?o=144

Select some books of Traditional prayers from the school library or have students bring in some prayer books that their parents or grandparents may have.
In small groups have students categorize the prayers in groups of their own choosing e.g. Marian prayers, Liturgical prayers, personal prayers, communal prayer etc. Find at least 3 examples for each category. Have them justify their groupings to the whole class.

Catholic Youth Prayer Book
Saint Mary’s Press

Assessment of/as learning
Watch Nooma videos Noise, Rhythm, Breathe, Open, Shells these videos can be purchased from this website: https://flannel.org/store/films/nooma
Cost of individual videos is $2.99 and can be viewed as often as you like. Have the students answer the reflective questions in the text of the video in small groups or pairs.

Using the piggybacking strategy have students share their ideas and thoughts about prayer from the video they have watched.

**What is Spirituality? I wonder about my personal spirituality**

Consider the range of definitions of “spirituality” presented by students following research. List key aspects and arrive at the common elements of Christian spirituality. What contemporary expressions can we give to spirituality?

Create a mind map around the concept “Spirituality”

Using the Wordle ICT strategy http://www.wordle.net/create complete a word picture for Spirituality using the information each person has contributed. Identify the common words that are highlighted.

What’s in a word activity:-
Students from small learning teams of four and consider the definitions of spirituality listed below and use the ranking strategy to rank them in order of which they feel is the best definition:

1. Spirituality is being concerned about human values
2. Spirituality is a quest to find meaning in your life.
3. Spirituality is concerned with the values that a person lives.
4. Spirituality is recognising god in everyday things.
5. Spirituality is about a belief in divine power, God or gods.
6. Spirituality is about deeply held beliefs and feelings.
7. Spirituality is about how you put your values into practice.
8. Spirituality is concerned with things of the human spirit.
9. Spirituality is about holiness and a person’s religious beliefs.
10. Spirituality is concerned with things of the human spirit.

Assist students to reflect on their own spirituality by modelling a process that allows time for reflection on their inner lives, for example, prayer experiences, quiet time, listening, painting, drawing, viewing reflective videos, music, poetry.

Example of a definition:
Spirituality has to do with one’s style of life, with one’s way of experiencing ‘the sacred’ or transcendent, and of shaping one’s life on the basis of that experience. It is our way of being religious.

Quiet reflection techniques
Music, painting, drawing, poetry
videos, poetry, responding to music, journal writing and generally being conscious of the sacred within and around us.

Students in learning teams of four, use a Y chart strategy to explore the phenomena of spirituality. Students form leaning teams of eight and discuss the findings of both team's Y charts. Students return to their original team and discuss, evaluate and modify their original Y chart information. Students use their combined understandings to create a whole class Y chart that reflects the spiritual wisdom of the class. Throughout the progress of this unit, this class Y chart could grow.

As the learning progresses students could be encouraged to contribute to these experiences. It is envisaged that these activities would be carried out regularly thus allowing an opportunity for nurturing and developing the spiritual dimension.

### Finding Out

In light of the definitions above have the students identify a person whom they consider to be a "spiritual" person and respond to the following:

- What seems to be the main preoccupations of this person?
- What seems to give them energy?
- What seems to be their special abilities and how do they use them?

Use the [character map strategy](#) to record their responses.


Example:

- Mother Teresa
- Oscar Romero
- Thomas Merton

Write a prologue for this collection of prayers and quotes which outlines:
- The reasons for choosing these particular prayers/quotes
- A brief introduction to the person outlining their special spiritual qualities.
• The Christian response to this issue of Catholic Social Teaching.

Research the life and spirituality of your school’s patron saint/s.

* What aspects of this spirituality appeal to you? Why?
* Choose an aspect of this spirituality e.g. Mindfulness, daily prayer, hospitality, discipline, fasting, routine, justice, simplicity.
* Apply this aspect of your saint’s spirituality to your life for at least a week. Keep daily journals entries.
* Write a reflective summary of the effects that the application of this spirituality had on your day to day life.
* How could this spirituality enhance the life of your school community and wider society if more people actively practiced it?

**Meditative Prayer**

[YouTube Video](https://www.youtube.com/watch?list=UUVyZr8UvruQcx05H7TYnA_g&l=5&v=8NK1jQM-Gwk)

Choose scripture quotes: “Be still and know that I am God” (Psalm 46:10) and “Come away to a deserted place all by yourselves and rest awhile” (Mk 6:310). Respond creatively – What might this look like in today’s world/in our lives? Discuss challenges of carrying this out in our modern world/lives.

Students listen as the teacher explains that some religious communities are devoted to a life of prayer, praying for others, for peace in the world, for forgiveness and reconciliation. Meditative prayer uses silence and stillness to assist believers to listen and talk to God. Believers use a range of practices including praying with labyrinths for preparing the body and the mind for meditative prayer, and for engaging in the ‘work of meditation’.


Leading the process

[Website](http://www.resourcemelb.catholic.edu.au/object.cfm?o=181)

Select websites that have information on particular spiritualities e.g.
Ignatian spirituality
Benedictine spirituality
Marcellin Champagnat – Marist
Charism
Blessed Edmund Rice
St Mary of the Cross MacKillop – the Sisters of St Joseph.
Catherine McCauley- The Sisters of Mercy.

[YouTube Video](https://www.youtube.com/watch?list=UUVyZr8UvruQcx05H7TYnA_g&l=5&v=8NK1jQM-Gwk)

Here is a dictionary of terms about Prayer and Meditation.


Research the life and spirituality of the school’s patron saint
Assessment of learning
Journalling
In ancient wisdom contemplation was seen as the goal of life, the good life. Read how meditation is a universal tradition.

Students participate respectfully in an experience of prayer using a paper labyrinth. Copy the one at the end of the unit under teacher resources. Begin by centre oneself in the moment, taking a few deep breaths and clearing the mind if possible. Trace with your finger the path of the labyrinth mindfully and slowly. (Also try tracing the labyrinth with your non-preferred hand). When you reach the centre, pause and read the following quote from Rosalie Rendu “Be kind and love, for love is your first gift to the poor. They will appreciate your kindness and your love more than anything else you can bring them.”

Take “time out” to rest awhile then re-enter the fray and make your way out again! Never rush labyrinths: There is no hurry: They are meant to be walked (or traced) slowly and meditatively.

Students take a moment to reflect on the prayer experience using the labyrinth and think about how prayer with labyrinths could provide strength and guidance for believers.

Look at examples of Labyrinths https://www.youtube.com/watch?v=DgYTwmgGsJc

Prayer and the Eucharist

If the Eucharist and liturgy are about ‘full, conscious and active participation’ (Vatican 11: Constitution on the Sacred Liturgy[CSL] no. 14) then such meaning calls us to faith, to proclamation of the Word, to communion with Jesus and one another, and challenges us to be people of his mission today.

Assessment as learning

Labyrinths https://www.youtube.com/watch?v=DgYTwmgGsJc

http://www.resourcemeلب.catholic.edu.au/object.cfm?o=181
Use the Quiz at the end of this unit to refresh the students' knowledge of the Eucharist. [Mass Quiz](http://www.catholicmom.com/2007_lesson_plans/EasyLiturgicalQuiz.pdf)

Discuss some of the areas in the Quiz where students had trouble answering the questions and refresh their knowledge of the Eucharist.

Using the *Become One Body One Spirit in Christ* DVD Rom

Watch the section in Living a Eucharistic life - *Believe Pray Act* and select some of the videos that explain the role of Eucharist in everyday life.

How can the Eucharist give us a purpose in life?
*It's dismissal with a purpose, telling us to do something...you're not just leaving a building, but you're being sent forth ...to live the Gospel.* (Msgr Bruce Harbert and Fr Paul Turner)

Have students explain the meaning of this statement

Why is it important?

What are some of the signs that people are living the Gospel?

**Assessment for learning**

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<td><strong>The Eucharist is about Life:</strong></td>
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<tr>
<td>Understanding the –Passover- its origin and significance – is essential in grasping the implication of what Jesus said and did the night before he died.</td>
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<tr>
<td>Compare the Exodus account of the first Passover (Exodus 12:1-14), a New Testament account of the last Supper (Luke 22: 7-20)</td>
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<td>Use a comparison alley to present this information.</td>
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Use the *Mass Explained App* to investigate and research the Passover Seder:

Chapter One The Passover Seder.

The following links also provide information on the Passover Seder for investigation.


**Assessment as/for learning**

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<td>- an excellent interactive App for iPads</td>
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<th><strong>Become One Body One Spirit in Christ</strong></th>
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<td>DVD available from the Joe McCorley Resource Centre and there should be a copy in each College.</td>
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<td><strong>comparison alley strategy</strong></td>
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**Mass Quiz**

The following YouTube clip also explains the links between the Passover and the Eucharist.
https://www.youtube.com/watch?v=rlDoY6f14DE

In the first three Gospel accounts, Jesus' last supper seems to be a Passover Seder:
Matthew 26:26-29
Mark 14:22-25
Respond to the following questions;
Who did Jesus eat with?
When?
Why?
Note words in the passages that express emotion.
Rewrite the event from the perspective of one of the disciples.
Eg Postcard strategy

Students reflect on an experience of celebrating the Eucharist that had special significance for them.
Describe a time when a liturgy helped you to feel close to God.
What led to this experience e.g. was there something special about the celebration or was it the way you were feeling?
Have there been other times when you discovered 'that same God' in your life?
Describe that experience. Did it change your relationship with God and with others?
In what ways?

Discussion Topics (Choose one or design your own.)
- Let's share ways we have 'fed' or been 'fed' this past week. I.e., who/what has nourished us; to whom have we given sustenance/life? (If there is someone in the family that is being fed literally due to age or disability, note the precious symbol this is in your midst.)
- Discuss a social justice (or other) project that is feeding the hungry, or giving nourishment where most needed.
- Name everyone who has helped to bring our meals to us, and bless each one: the cook, the bread-winners, those who set the table and who will clean up afterwards.
| **Verbally put together a “Grateful List”** i.e., name all the blessings of your past week, all the things/persons for whom you are grateful.  
| **Read the Gospel of the day and share your reactions to it. If you have just been to Mass together, discuss the insights of the homily as well.**  
| **Have students reflect on their own lives:**  
| **How and when do you give a public witness to our faith?**  
| **How can the Eucharist make a difference in my life?**  
| **Use the quotes and reflective questions from the following website:**  

| **Communicating**  
| **Practice Christian meditation together as a class see notes on Leading a Meditation Session in the appendix of this unit.**  
| **Create an audio-visual/multi-media presentation as a response to the learnings in this unit:**  
| **Examples:**  
| **A video documentary which might take the form of interviews, feature story, on the spot report, on a particular form of prayer.**  
| **Design a page of links to websites on Spirituality for use among junior students**  
| **Make a video that presents insights into a particular spiritual tradition.**  
| **How we can live a Eucharistic life today.**  
| **A collage of visual images that can be used as a means for bringing others to prayer.**  

| **In small groups, or as a class, develop a prayer service reflecting a Spiritual Tradition of the Church, which includes the creation of a sacred space, the use of symbol, selection of appropriate Scripture and /or**  

| **Create an audio visual media presentation** | **Assessment of learning** |
| Student Evaluation and Reflection | Which type of prayer did I enjoy the most or get the most out of? What was it about that type of prayer that was so engaging/meaningful? How could I incorporate that kind of prayer into my daily life? What was your favourite learning experience in this unit and why? Do you usually enjoy this type of learning experience? What was your least favourite learning experience and why? So you usually find this type of learning experience challenging? How did your understanding of the unit’s subject matter change throughout the unit? Was anything you learned particularly interesting? Why? Write any other observations you have. | Assessment as learning |
| Teacher reflection and Evaluation | 1. Was this Unit successful….why or why not? 2. If we do this again, what can I do differently to help students learn more? 3. Did this unit help you learn more than other units we’ve done? Why? |
Prayer:

Taken from the Archdiocese of Canberra and Goulburn

Traditionally prayer is described as ‘a raising of the mind and heart to God.’ It is our response to the initiative of God in entering dialogue with us. In the New Testament we are given the example of Jesus at prayer. Before all important moments in his life he prays. His prayer is marked by intimacy with God. He gives us the Lord’s Prayer as a model of how to pray. In the Acts of the Apostles we see the early Church communities gathering regularly for prayer. They devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread and the prayers.’

Prayer can be communal or private. Communal prayer is either liturgical, such as Eucharist, or non-liturgical such as a penitential service. A person alone offers private prayer.

Prayer of petition asks something of God; it centres on human needs. Prayer of adoration offers praise to the creator. Prayer of thanksgiving expresses gratitude, humility and awareness of God’s greatness. Prayer of contrition focuses on human failure as sinfulness but also on God’s ever-present offer of mercy and forgiveness to the sinful human community.

There are many methods of prayer. Vocal prayer (which includes song) uses a formula of words, often memorised to allow ready participation. Mental prayer does not necessarily use words. In meditation one reflects at length on God’s presence and activity in one’s life. Contemplation enters into God’s presence without words but through love.

The prayerful person is one who is more or less present to the Presence in each moment. In all people, in all events and things, everywhere.

Personal Prayer:

Communal Prayer:

Liturgical Prayer:
**Spirituality:**

Taken from Archdiocese of Canberra and Goulburn

The word ‘spirituality’ comes from the Latin word ‘spirare’ meaning ‘to breathe’. It suggests the creative movement of the Spirit bringing forth life, as God’s Spirit in creating light from darkness at the dawn of creation. To be fully alive is to have a spirituality, to be seeking that ‘something more’ in the everyday events of life.

Spirituality has to do with one’s style of life, with one’s way of experiencing “the sacred’ or transcendent, and of shaping one’s life on the basis of that experience. It is our way of being religious. Any person can have a spirituality. It does not necessarily demand an explicit belief in God.

For the Christian spirituality takes on a more focused meaning. It involves a style of life consistent with an awareness of the Spirit’s presence within us and of our being members of the Body of Christ. It has to do with our way of being a Christian. A Christian spirituality springs up from a person’s vision of Christ and his message, and from the concrete cultural and historical circumstances in which one lives. There are numerous spiritualities. They all share in the Church’s living tradition of prayer and provide guidance to people as they cultivate their own personal spirituality. A genuine spirituality is always transformational: it allows the Holy Spirit to work in a person’s life effecting growth and change.

There are many traditions throughout the history of the Catholic Church that expresses and nourish people’s spirituality. Some adopt the charismatic vision of a particular person e.g. St Francis or St Ignatius. Franciscan spirituality favours as simple lifestyle, embraces poverty and sees all of nature as a mirror of God. St Ignatius wrote the Spiritual Exercises as an adaption of the gospels for giving retreats. They continue to be a popular framework for examining and renewing one’s life as a disciple of Jesus.

Other traditions draw on a theological theme. Eucharistic spirituality is in accord with Vatican II’s vision of the Eucharist as the source and summit of all Church’s life. It gives particular emphasis to the place of the Mass and prayer before the blessed Sacrament. The Aboriginal people have for thousands of years had their own spiritualities much of which risks being lost. We are challenged to draw on the spiritual riches of our first people, of our migrants and of our own history to create a gospel vision of life relevant to our day and situation.
Meditation [http://orientations.jesuits.ca/praydict.html]

Centring Prayer

Centring Prayer is a Contemplative Prayer Method which helps in the opening of our hearts to the Spirit dwelling within us. In this prayer we spiral down into the deepest centre of ourselves. It is the point of stillness within us where we most experience being created by a loving God who is breathing us into life. Basil Pennington writes, “In Centring Prayer we go beyond thought and image, beyond the senses and the rational mind to that center of our being where God is working a wonderful work.” According to Thomas Keating, this is a prayer activity which reduces the obstacles within and allows God to take the lead. When this happens, it becomes Contemplation. Keating outlines the following steps:

1. Choose a sacred word as the symbol of your intention to consent to God's presence and action;
2. Sit comfortably with eyes closed and silently introduce a sacred word (this word is the symbol of one's consent to God’s presence and action within);
3. As you become aware of thoughts, return ever-so-gently to the sacred word;
4. When the period of centring comes to a close, remain in silence with eyes closed for a couple of minutes.

This prayer requires an acceptance of God's presence and action. It is both therapeutic and purgative as it leads to deepening conversion -- the sacred word becomes less important and the Spirit becomes more alive within. See Christian Meditation, Contemplative Prayer Methods, Mantra.

Christian Meditation

This phrase was made popular by John Main and it denotes the Contemplative Prayer Method which makes use of a mantra to pay attention to God's presence. According to the teachings of John Main, one goes about this Christian Meditation in the following manner:

1. Seek a quiet place and find a comfortable upright sitting position.
2. Close your eyes. Sit relaxed but alert.
3. Begin to say a single word (Ma-ra-na-tha is recommended but it can be any four syllable word). It is said slowly, usually in conjunction with one’s breathing.
4. Remain in this mode for about 20-30 minutes.

When a distraction does come, one simply ignores it and returns to the saying of the mantra. It is recommended that this type of meditation be done twice a day -- morning and evening. As the person at prayer pays attention to the mantra, the mind becomes quiet and still. In Christian Meditation, one is not thinking about God or working to produce something. Rather one is simply seeking to be with God. See Centering Prayer, Contemplative Prayer Methods, Mantra.
Labyrinths:

Labyrinths are an ancient, symbolic art form which goes back to ancient Egypt. Many religions, including Christianity, have taken them into their spiritual and prayer lives. There are labyrinths in some of the great Cathedrals of Europe, the earliest dating from the 11th century at Chartres.

What is a labyrinth? It is a guided symbolic, meditative “journey” into the “centre” of ourselves. Labyrinths can be “walked”, or the journey can be traced with a finger or coloured pen, or traced in sand. It can even be travelled mentally, with no body movement. Labyrinths are complex, geometric designs which are one long path which always leads one to the centre and always leads one back out to the beginning. They are not like a maze, which intends to trick and confuse and get us lost. There is no wrong way in a labyrinth, no making a wrong turn and having to go back!

Labyrinths consist of a complex pathway which leads us on a meandering journey, causing us to stop the daily routine and to slow down and walk unfamiliar ways and changing directions so that we can think about who we really are and what life is about. In “life size” labyrinths, there are often “stations” placed along the way (passages from scripture or inspired writings of various or lay leaders) to guide us to think about life and ourselves and our search for meaning in life. They are something nice to “stroll” in—like a well laid out garden.
Teacher strategies

**The Huddle Strategy**

Description:
A problem, situation or question is posed.  
Students huddle together in groups of 2, 3 or 4 to formulate responses (speed is a factor).  
Each member of the huddle contributes to the discussion before the group addresses the class.  
Group responses are shared. The role of speaker is rotated around the group ensuring full participation of all group members.


**Piggybacking**

Description:
Students sit in a circle or in small groups. The teacher or student makes a statement. The next student picks up on what was just said by saying "I agree or disagree that ..." Their own comments are then added. This is repeated around the circle.

Variations:
Whip

Students are asked to reflect or give feedback about a lesson, issue or experience. The teacher can provide a sentence starter.

**Ranking and reaching consensus**

Description:
Teacher will need to prepare a list of items/choices to be ranked.  
Students form groups of four.  
Each student receives a form listing objects, options, or characteristics. Instruct the students to rank the items from most important to least important. Suggest a time limit.  
Read or tell the 'story' which gives the setting within which the rankings are to be made. (Pause until ranking is completed.)  
Tell groups they have the given time period in which to come to agreement as a group on the ranking of choices.  
Explain that during discussion students should all contribute to the discussion. Make sure that everyone agrees. If anyone disagrees with the group opinion, they are obliged to say so. Participants should be prepared to notice a reason they had not thought of, and be willing to change their mind. Disagreements should be resolved by examining all the reasons presented and trying to make the best choice. Voting should be discouraged. A person does have the option of saying 'Well, I still disagree, but I'll go along with that for the time being'.
Ask each group to report on their choices and reasons. If the list has ‘answers’ read these out.

Variations:
This could be done in pairs initially to generate involvement and discussion and then the pairs could move into groups of 4 and do a ‘Pairs Compare’. The groups of 4 are still required to come to consensus but this will ensure student engagement and deeper discussion about the topic, especially more sensitive or emotive topics.
Source:

**Character Map**

This strategy helps students select and describe a character from a story and then present evidence to justify the character’s description. The students can also use this strategy as a way of comparing/contrasting between two different characters from either the same story or from another.

The students choose a character that they wish to describe in detail.

The students complete a character map by filling in information about the character under three headings: feelings, actions, and thoughts. The evidence comes from the story and supports the personality characteristics. Other categories can be added according to the activity.

The students share and discuss their character maps with the class.

- What might the character be thinking?
- What might the character be feeling?
- How might the character be acting?
Comparison Alley
Compare/Contrast

Subject:

Comparison Alley
Differences

Differences

Similarities

Subject:

Compare two ideas in the corner sections at the top and bottom;
compare similarities in the center diagonal.
Postcard Strategy

Designing and creating postcards requires students to use the recount text type. The types of recount are: Personal Recount (These usually retell an event that the writer was personally involved in); Factual Recount (Recording an incident, eg. a science experiment, police report); Imaginative Recount (Writing an imaginary role and giving details of events, e.g. A day in the life of a pirate; How I invented...)

The Structure of a recount is described below:

- the recount has a title, which usually summarises the text specific participants (Mum, the crab)
- the basic recount consists of three parts:
  - the setting or orientation - background information answering who? when? where? why?
  - events are identified and described in chronological order.
  - concluding comments express a personal opinion regarding the events described details are selected to help the reader reconstruct the activity or incident (Factual Recount)
  - the ending may describe the outcome of the activity, e.g. in a science activity (Factual Recount)
- details of time, place and incident need to be clearly stated, eg. At 11.15 pm, between Reid Rd and Havelock St a man drove at 140 kms toward the shopping centre (Factual Recount)
- descriptive details may also be required to provide information, eg. He was a skinny boy with a blue shirt, red sneakers and long tied back hair (Factual Recount)
- includes personal thoughts/reactions (Imaginative Recount)
Teacher resources:


Websites:

- Catholic beliefs and prayers  [www.catholic.org/prayer/prayer.html](http://www.catholic.org/prayer/prayer.html)
- Contemplative outreach  [www.centeringprayer.com](http://www.centeringprayer.com)
- Franciscan Spirituality  [http://www.ofmqc.ca/eng/spirituality/spirituality01.htm](http://www.ofmqc.ca/eng/spirituality/spirituality01.htm)
- Noona video clips for prayer  [https://flannel.org/store/films/nooma](https://flannel.org/store/films/nooma)
- Helps for Personal prayer  [http://orientations.jesuits.ca/prayer.html](http://orientations.jesuits.ca/prayer.html)
- Dictionary of terms for meditation  [http://orientations.jesuits.ca/praydict.html](http://orientations.jesuits.ca/praydict.html)
- What is meditation:  [http://wccm.org/content/what-meditation](http://wccm.org/content/what-meditation)
Mass Quiz

Read each question and circle the correct answer.

1. A crucifix is a
   a. statue
   b. prayer
   c. cross

2. What is the space in church that is around the altar?
   a. Sanctuary
   b. Chalice
   c. Tabernacle

3. What are the holy water fountains or fonts at the entrances of the church?
   a. Finger bowls
   b. Stoup
   c. Chalice
   d. 

4. What is a chasuble?
   a. Colored vestment worn only by the priest.
   b. A cross.

5. What is the tabernacle?
   a. The building where we worship.
   b. A box that contains the bread.
   c. A bench where we sit.

6. What is the altar?
a. The table on which the priest offers the Eucharist.
b. A box that contains the bread.
c. A book.

7. What is to genuflect?
   a. To sit down.
   b. To sing at Mass.
   c. To go down on the right knee in adoration.

8. What is a pew?
   a. A book that has prayers.
   b. A bench in church on which people sit.
   c. A table in front of the church.

9. What is the space in church that is around the altar?
   a. The Pew
   b. Sanctuary
   c. Lectionary

10. What is the cross that is carried in and out of the Mass?
    a. Lectionary Cross
    b. Processional Cross
    c. Sanctuary Cross

11. What is the cup used by the priest/Eucharistic ministers for the Blood of Christ?
    a. Chalice
    b. Alb
    c. Cruets

12. What are the gifts that are given to the church during the offering?
    a. Work
    b. Donations
    c. Presents
13. When entering or exiting the chapel you should
   a. Bow.
   b. Say Amen.
   c. Bless yourself with Holy Water that is at the stoup.

14. What do we do just before we sit in the pew at church?
   a. Bow.
   b. Genuflect while saying and doing the Sign of the Cross.
   c. Just genuflect.

15. During the Creed what should you do during the words of the Incarnation by the power of the Holy Spirit he was born of the Virgin Mary, and became man.
   a. Say Amen.
   b. Bow.
   c. Genuflect.

16. What is the Eucharist?
   a. The robe the priest wears.
   b. The book that the priest reads from.
   c. Blessed bread and wine.

17. What does the wine represent?
   a. His body.
   b. His blood.
   c. His love for us.

18. What is the Host?
   a. The wine.
   b. The blessed bread.
   c. The priest.

19. Jesus told the disciples to eat the bread. What does the bread represent?
   a. His body.
   b. His blood.
c. His love for us.

20. What is the ciborium?
   a. The cup used by the priest/Eucharistic ministers for the Blood of Christ
   b. Cup with a lid for the Body of Christ in the Tabernacle
   c. Small pitchers of water and wine for the Mass
Leading a Meditation Session for Senior Students

When beginning meditation in the classroom it is best to commit to practising consistently (at least once per week) for a short amount of time (a few minutes) rather than occasionally for a longer time. This gives the students the opportunity to become accustomed to it, and to enjoy it.

1. Preparation for Meditation:
Set the environment - you may wish to dim the lights, set a prayer focus and light a candle.
Meditation is very practical and direct. When introducing it to students, encourage them to try the practice and judge the results for themselves.
Suggest that meditation provides:
- An opportunity to make space in our busy lives.
- A time to centre and calm ourselves which is helpful for stressful times e.g. study, exams, relationships, preparing to play sport etc.
- A time to leave our troubles behind for a time and to come back to them from a different perspective.
- A time of prayer to be attentive and open to God’s presence in silence.

Go through the Meditation Method – check the students’ understanding.
Read a short piece of Scripture or a poem. Relate it to the practice of meditation.
- Jesus at Prayer: Mk 1:35, Lk 5: 16, Lk 6:12
- Prayer: Mt 6:6-7, Lk 11:5-13, Do Not Worry: Mt 6:25-34
- Jesus Stills a Storm: Mk 4:35-41
- Parable of Growing Seed & Mustard Seed: Mk 4:26-32
- Three Parables: Mt 13: 44-50
- Jesus at Nazareth: Lk 4:16-21
- The Man with a Withered Hand: Mt 3:1-6
- Judging Others: Lk6:37-42
- Martha and Mary: Lk 10: 38-42
- The Temptation of Jesus: Lk 4: 1-13
- Jesus the True Vine: Jn 15:1-17
- Jesus Appears to the Disciples: Jn 20: 19 – 23

Be clear about the length of time for the meditation and how to measure it (a bell is helpful for this).
Spend a few moments going through a process to prepare the students to meditate.
Focus on posture, encouraging students to sit upright and relaxed.

2. Meditation Time:
Begin with a short amount of time (perhaps a minute or two) and build up the time slowly in order to allow the students to get used to the practice. You may build up the time to match the students’ age, e.g. Year 7s: 12 minutes, Year 11/12: 15 minutes.
If possible, meditate with your students.
3. Concluding the Meditation Time:
Conclude with a short prayer, e.g. *Our Father, Glory Be*
Go through Meditation Helps Us, and suggest ways to bring the practice into daily life, e.g. thinking of others, finding new ways to solve problems.
Suggest that they can meditate on their own any time – especially in times of difficulty.
Some follow-up may be appropriate such as sharing, journaling, drawing.