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Expressions of Prayer and Ritual

Catholic
Education
Archdiocese of Brisbane

Levels 2 and 3

Expressions of Prayer And Ritual Module Writers

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Acknowledgements

Religious Education Modules

Levels 1 - 6

	Level 1	Level 2	Level 3	Level 4	Level 5	Level 6
Beliefs	Thinking about God and Life		Christian Beliefs and Teachings		Beliefs and Believers	Christianity: Preferred Futures
	Who is Jesus?	Teachings and Actions of Jesus		Jesus and Christianity		
	Who is the Church?		Church Community: Words and Actions	Church: Unity and Diversity	Church: Challenges and Choices	
Celebration and Prayer	Sacraments and the Lives of Believers		Sacramental Celebrations: Origins and Practices		Sacraments: Past, Present and Future	
	Prayers and Rituals: Mystery and Wonder	**Expressions of Prayer and Ritual**		Making Meaning through Prayer and Ritual		Prayers and Rituals across Faith Traditions
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Scripture	Introducing Scripture	Exploring the Texts		Images, Symbols and Language	Textual Features in Scripture	
		Scripture: Making Meaning	Scripture: Historical, Social and Cultural Contexts		Scripture: Contemporary Applications	
		Bible Tools	Interpreting Scripture			Interpreting Scripture: Critical Approaches

Religious Education Module

1	2	3	4	5	6

Expressions of Prayer and Ritual
Celebration and Prayer Strand

☐ Purpose

This module provides students with opportunities to demonstrate the core learning outcomes by exploring and describing a range of purposes and text types of a variety of prayers and rituals used in various contexts such as in the Catholic school or with the Church community. Students describe a range of purposes in a variety of prayers and rituals. They use this knowledge to design prayers and rituals for different contexts.

☐ Overview

Teaching and learning activities in this module are based on a Model for Developing Religious Literacy and the Roles for Lifelong Learners in the Brisbane Catholic Education Learning Framework. They are designed around Module Organisers with three Organising Ideas for each module organiser.

Roles for Lifelong Learners	Core Learning Outcome	
Reflective, Self Directed Learner Active Investigator Designer and Creator	C2.2 Students describe a range of purposes within a variety of prayers and rituals.	C3.2 Students design prayers and rituals for different contexts using a range of resources.
Module Organisers	**Organising Ideas**	
Purposes and Designs of Prayers	❑ Thanks and Praise *p.9* ❑ Inspiration and Blessing *p.14* ❑ Help and Forgiveness *p.21*	
Variety of Prayers and Rituals	❑ Traditional Prayers and Rituals *p.29* ❑ Spontaneous Prayers and Rituals *p.39* ❑ Meditation and Reflection *p.43*	

☐ Module Activities Map

This module activities map provides a scope and sequence chart of activities listed under specific organising ideas. In some modules, preliminary activities have been included and are indicated in italics. Preliminary activities are designed to build background knowledge and skills prior to student engagement with the other activities listed under each organising idea. The page on which each activity is located is also indicated for quick reference.

Expressions of Prayer and Ritual

Purposes and Designs of Prayers **p.8**	**Variety of Prayers and Rituals** **p.29**

Thanks and Praise activities p.9	**Traditional Prayers and Rituals activities p.29**
Pointers to Purpose *p.10* Y Chart Prayer *p.11* Raising the Praise Flag *p.12*	The User's Guide *p.33* Our Father *p.33* Prayer Smarts *p.37* Mass Matters *p.37* Devotions Vote *p.39*

Inspiration and Blessing activities p.14	**Spontaneous Prayers and Rituals activities p.39**
Lift Me Up *p.16* Bounty of Blessings *p.20*	Pray About It *p.40* Array of Rituals *p.41* Rituals and their Purpose *p.43* Ready for Rituals Box *p.43*

Help and Forgiveness activities p.21	**Meditation and Reflection activities p.43**
You-Do-Through *p.23* Pick a Purpose *p.24* Saying and Praying Sorry *p.25* Leading Litanies *p.28*	Rosary Meditation *p.45* Examine the Examen *p.45* Spaces and Places *p.46* Be Silent, Be Still *p.46* Designing a Reflection *p.46*

☐ Connections to Syllabus Content

The core learning outcomes in this module connect with syllabus references in *A Syllabus for Religious Education for Catholic Schools* (Archdiocese of Brisbane, 1997). Teachers are encouraged to consult the syllabus for further explanation of these connections.

Celebration and Prayer	Level 2	Level 3
Conceptual Organiser	**Students know about**	**Students know about**
Prayer and ritual give expression and meaning to experiences of God.	❑ The prayer life of Jesus (C38) ❑ The Lord's Prayer (C42, C54)	❑ The Parts of the Mass (C9, C15, C33) ❑ Forms of prayer (C45) ❑ Sacred signs of the Church (C41) ❑ Psalms as prayer (C53) ❑ The Bible's use in liturgy and prayer (S12, S21, S22)

☐ Religious Literacy Model

The Model for Developing Religious Literacy has a distinctly educational focus describing the core practices of religiously literate people. It supports the aim of the subject Religious Education, which is "to develop students' religious literacy in the light of the Catholic tradition, so that they may participate critically and effectively in the life of their faith communities and wider society." (*A Syllabus for Religious Education for Catholic Schools,* Archdiocese of Brisbane, 1997)

Religious Literacy can be defined as the flexible and sustainable mastery of a repertoire of practices related to the discourse of Religion using spoken, written and multimedia texts of traditional and new communications technologies. (Adapted from *Literate Futures Qld* p.9)

In this module the discourse of Religion incorporates particular language and a set of ongoing activities and interactions of a religious nature around the purposes and contexts of a variety of prayers and rituals.
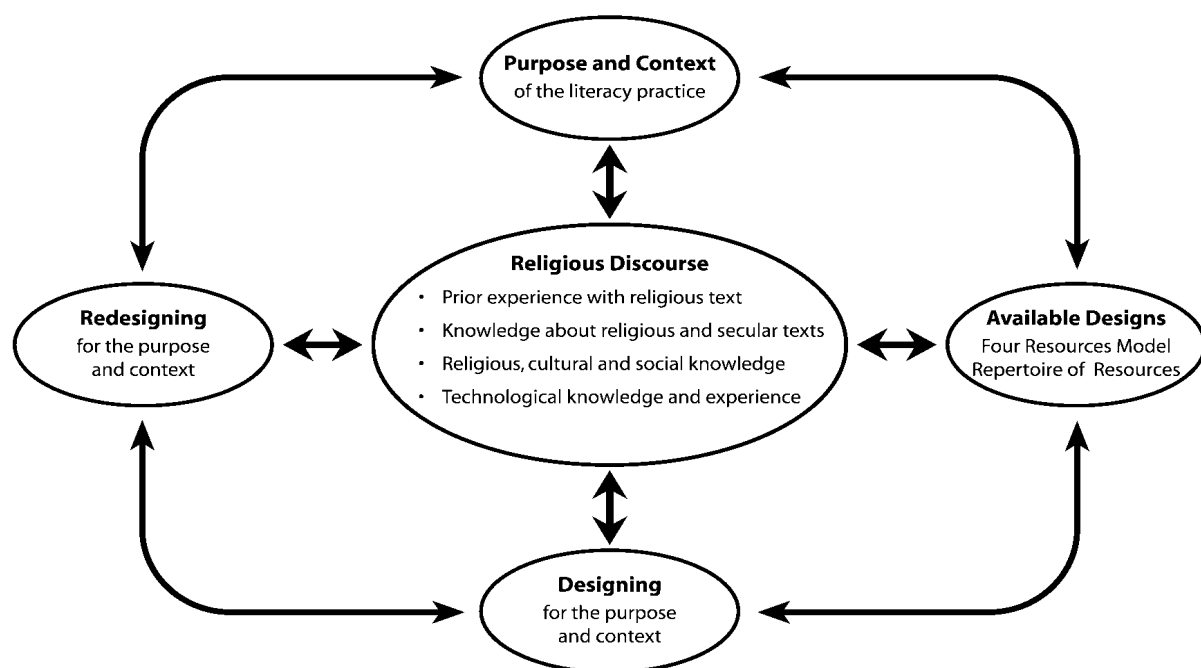
☐ Learning Framework and Roles for Lifelong Learners

This module has been designed using the Brisbane Catholic Education Learning Framework and in particular the Roles for Lifelong Learners. Every module places emphasis on the central role, namely, **Reflective, Self Directed Learner**. In the discourse of Religious Education, a central thinking process is reflection and this in turn provides learners with direction and purpose. Additionally, this module has been specifically designed to include activities that align with the following roles: **Active Investigator** and **Designer and Creator.**
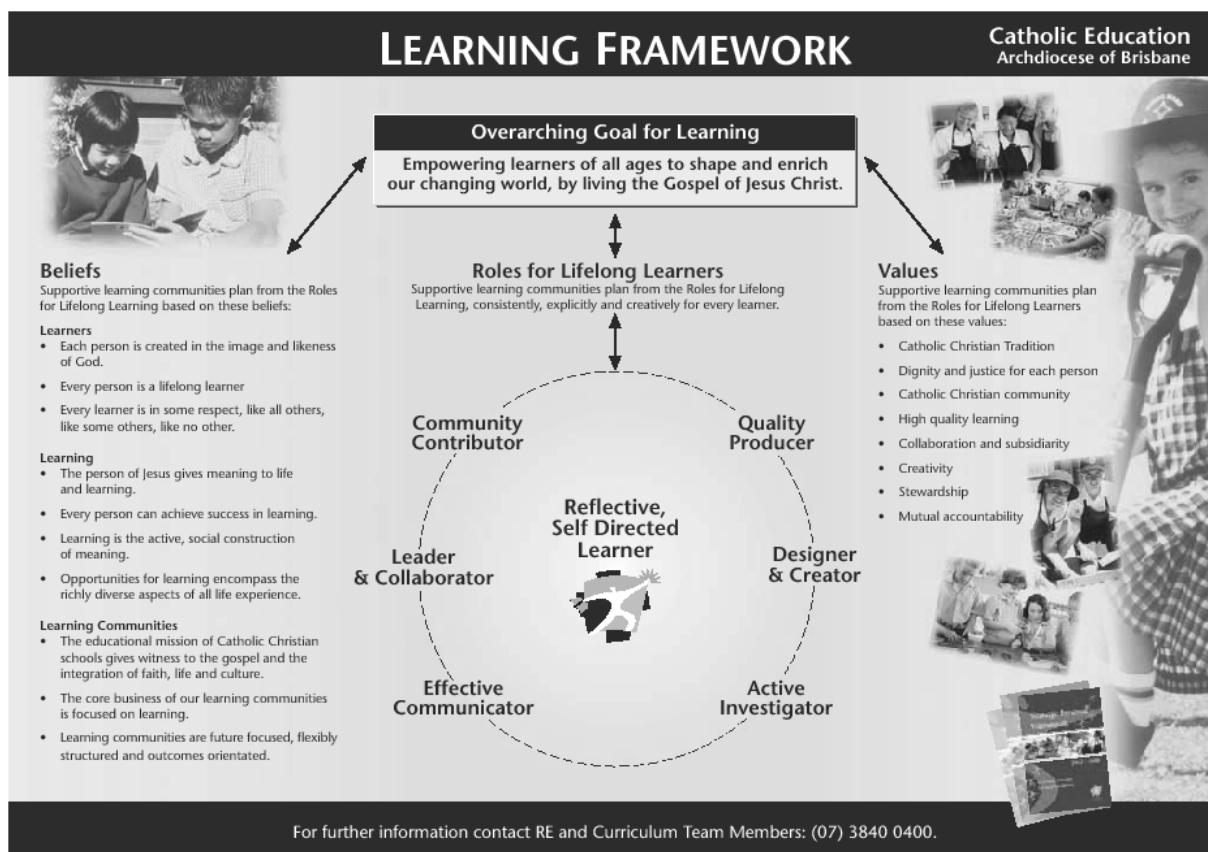
☐ Assessment

The Assessment Icon ◉ is located throughout this module. This icon indicates that the accompanying learning activity could be used in part, or in conjunction with other activities to assess students' demonstration of the learning outcome. Some students may require more time and/or other contexts in which to demonstrate this learning outcome.

Assessment opportunities may need to be modified or created in order to assess learning outcomes at different levels. This may involve increasing the sophistication of concepts and processes. This will enable students to demonstrate core learning outcomes preceding or beyond the target level outcomes.

The following table provides examples for gathering evidence and making judgements about student demonstration of the core learning outcome on which this module is based. The table is neither exhaustive nor mandatory. Assessment opportunities should be negotiated with students to maximise their demonstrations of this outcome in a variety of ways. Teachers should reflect with students on evidence gathered for making judgements about their demonstrations.

Outcomes	Gathering Evidence	Making Judgements
C2.2 **Students describe a range of purposes within a variety of prayers and rituals.**	**Level 2** **Students may for example:** Listen to and/or view a selection of prayers, this selection can include some hymns or ritualistic actions of thanks and praise, inspiration and blessing or help and forgiveness to decide and justify the purpose of the prayers and rituals. **The teacher may use:** ❑ Observation ❑ Consultation ❑ Focused analysis **Recorded in:** ❑ Criteria sheet ❑ Consultation notes ❑ Anecdotal records See the **Pick a Purpose** learning activity on pages 24 and 25 for a fuller description of this activity.	**Level 2** **Can students:** ❑ describe a range of purposes of prayers and rituals? ❑ identify basic prayer purposes of thanks, praise, inspiration, blessing, help and forgiveness? ❑ justify their decisions?
C3.2 **Students design prayers and rituals for different contexts using a range of resources.**	**Level 2** **Students may for example:** In learning teams of three, read and record a psalm of praise, thanksgiving, petition or sorrow. They also record the purpose and a possible use/s of this prayer. **Level 3** **Students may for example:** Design a prayer flag of thanks using a given template, to suit an appropriate current context. **The teacher may use:** ❑ Observation ❑ Focused analysis ❑ Peer Assessment **Recorded in:** ❑ Criteria sheet ❑ Consultation notes ❑ Anecdotal records See the **Raising the Praise Flag** learning activity on pages 12 and 13 for a fuller description of this activity.	**Level 2** **Can students:** ❑ describe a range of purposes of psalms ❑ identify the purposes of thanks, praise, inspiration, blessing, help and forgiveness? ❑ justify their decisions? **Level 3** **Can students:** ❑ use generic structures/ templates for designing prayer? ❑ identify current contexts for prayer? ❑ access and use support material on psalms and prayers? ❑ choose appropriate language for the prayer? ❑ align the purpose, language and context of the prayer?

☐ Evaluation

During and after completion of units of work developed from this module, teachers may decide to collect information and make judgements about:

- ❑ teaching strategies and activities used to progress student learning towards demonstrations of core learning outcomes
- ❑ opportunities provided to gather evidence about students' demonstrations of core learning outcomes
- ❑ future learning opportunities for students who have not yet demonstrated the core learning outcomes and ways to challenge and extend those students who have already demonstrated the core learning outcomes
- ❑ the appropriateness of time allocations for particular activities
- ❑ the appropriateness of resources used

Information from this evaluation process can be used to plan subsequent units of work so that they build on and support student learning.

☐ Learning Strategies

Throughout this module a variety of learning strategies have been suggested that contribute towards those Roles for Lifelong Learners emphasised within the module. The **Strategies Icon** ① indicates that explanatory notes on a learning strategy will be found at the end of the module.

The following table provides examples of how specific strategies may contribute to the development of the Roles for Lifelong Learners for this module, namely; **Reflective, Self Directed Learner, Active Investigator** and **Designer and Creator.** Teachers also need to consider how the practices and policies in the classroom (e.g. the way students go about their learning; access to resources; and negotiation of the curriculum) might also contribute to the development of these roles.

Role for Lifelong Learners	Learning Strategies
Reflective, Self Directed Learner	Y Chart; Six Thinking Hats; Concept Web; Sketch to Stretch; Target; Top Level
Active Investigator	Retrieval chart; Jigsaw; Think: Whisper: Refine: Share; Frayer Concept Model; 5Ws and H; Top Level; Ten Word
Designer and Creator	Big Book; Echo Mime; Liquid Pictures; Freeze Frames

☐ Classroom Snapshots

At times a snapshot of classroom practice will accompany a learning activity. These snapshots provide a brief descriptor of how a classroom teacher might put a particular activity into practice in the religion classroom. Classroom snapshots are found wherever the **Snapshots Icon** is located.

⬜ Connections with other Key Learning Areas

This module has been designed around module organisers that may be used as discrete components when planning a unit of work. It is not intended that this module be viewed as a unit of work in its entirety. Teachers may choose to connect with other Key Learning Areas. The following sample connections are suggested for consideration. Teachers are encouraged to consult the various QSA syllabus documents for other outcomes. The Queensland Studies Authority website can be located at: www.qsa.qld.edu.au

KLA	Core Learning Outcomes
Studies of Society and Environment Place and Space Culture and Identity	PS 2.3 Students cooperatively plan and care for a familiar place by identifying needs of that place. CI 2.5 Students identify how symbols, rituals and places reflect identities of different groups including Aboriginal or Torres Strait Islander groups.
Technology Materials	MAT 2.1 Students match the characteristics of materials to design requirements. MAT 2.2 Students select and use suitable equipment and techniques for manipulating and processing materials. MAT 3.1 Students choose materials according to various characteristics that best suit the product and user. MAT 3.2 Students select and use suitable equipment and techniques to combine materials accurately in order to meet design requirements.
The Arts Dance Drama Media Visual Arts	DA 2.1 Students select dance components to create movement sequences that communicate feelings, relationships and narratives. DA 3.1 Students modify intended meanings of movement sequences using dance components. DA 3.2 Students perform rehearsed movement sequences with focus and accuracy. DA 3.3 Students interpret their own and others' dance. DR 2.3 Students describe drama experiences and presentations, expressing opinions and exchanging viewpoints with others. DR 3.2 Students rehearse and present dramatic action for a specific purpose. ME 2.1 Students select and combine images, sounds and words in sequences to create media texts for familiar audiences. VA 2.1 Students make images and objects by selecting and manipulating elements and additional concepts. VA 2.2 Students select and arrange images and objects for personal display. VA 3.1 Students design, make and modify images and objects applying elements and additional concepts to construct intended meanings.

The following learning activities, when used in conjunction with others in this module, support the outcomes indicated in the table below. The activities are focused on each of the three organising ideas for the module organiser **Purposes and Designs of Prayers**. Teacher background information precedes the learning activities.

Roles for Lifelong Learners	Core Learning Outcomes	
Reflective, Self Directed Learner Active Investigator Designer and Creator	C2.2 Students describe a range of purposes within a variety of prayers and rituals.	C3.2 Students design prayers and rituals for different contexts using a range of resources.
Module Organiser	**Organising Ideas**	
Purposes and Designs of Prayers	❑ Thanks and Praise ❑ Inspiration and Blessing ❑ Help and Forgiveness	

❑ Purposes and Designs of Prayers

Teacher Background

All texts are social and cultural constructs. They are composed for specific purposes and comprehended in social contexts. Prayer, as a text type, is no different. An examination of prayers in the Scriptures, from across history, in collections and in other texts, reveals that they are composed in the context of the life experiences and responses of communities, groups and individuals for specific purposes- e.g. to praise, to thank, to persuade, to argue, to inform, to transact, to ask for help, to say sorry, to invite, to console, to inspire, to forgive: indeed, to express the whole range of human emotions and desires. Individuals and groups can then take those prayers and adapt and use them for purposes other than those of the authors, in different social and cultural contexts.

The purpose of the prayer can also determine its form, mode of delivery and the need for accompanying ritual elements, or rubrics. In the, Old Testament, the Book of Psalms provides some examples of various purposes of prayer. In this book we find psalms expressing thanksgiving, petition, praise and sorrow. The Christian tradition has given particular emphasis in its prayer life to prayers of thanksgiving, petition, praise and sorrow. This is reflective of human living. A great deal of the day to day communication of human beings is for the purposes of making requests of one sort or another (petition), giving thanks for favours received (thanksgiving), expressing admiration or appreciation of persons or things (praise) and saying sorry and asking forgiveness (sorrow). In liturgical events such as the Eucharist, all four of these purposes of prayer find expression. Many traditional Christian prayers serve the purpose of expressing one or more of the four sentiments of thanksgiving, petition, praise and sorrow. A central Christian prayer such as the Lord's Prayer expresses all four sentiments.

The primary purpose of prayer is to respond to God's initiation of dialogue with us. It is always an act of faith and hope. The purpose of prayers of praise and thanksgiving is to give more explicit and deliberate form to our sense of the greatness and wonder of God and of our own place within the total scheme of reality. The purpose of prayers of contrition or seeking forgiveness is for us to acknowledge our failure to respect this fundamental relationship with God and deliberately open ourselves anew to God's abiding presence within us to make us better than we are. Prayers of petition or intercession assist us to come to terms with our needs and those of other people. They assist us to make ourselves evermore sensitive to our obligations to do whatever is possible to fulfil those needs, whether for ourselves, or others. The Catechism of the Catholic Church discusses each of these purposes in sections 2626-2643.

Is the purpose of prayer to reverse or alter the divine will? Can anything we say or do in prayer change God's mind? In one sense, the answer is "no". To say otherwise is to suggest God is not all-knowing and all-loving and all-powerful. Such a God already knows what is best for us. In another sense, the answer is "yes", because if this omniscient God sees everything in an eternal "instant", then our prayers are "factored-in" to determining and guiding the course of our human and personal histories. We can only take as a model Jesus, who prayed for a number of purposes and assured us that God indeed did hear and answer prayer. The Catechism of the Catholic Church states that St. Augustine wonderfully summarises the three dimensions of Jesus' prayer: "He prays for us as our priest, prays in us as our Head and is prayed to by us as our God. Therefore let us acknowledge our voice in him and his in us."[87]

In the end, however, the problem is beyond resolution, suggests Richard McBrien in *Catholicism* (1994). He suggests that we resort to the well-known Ignatian formula: "Work as if everything depended on you, but pray as if everything depended on God".

☐ Thanks and Praise

Teacher Background
The first and primary role of prayer for humans should be that of praise and thanksgiving to a God who cares for each one of us individually and knows each of us by name. St Paul urges us in I Thessalonians: *Be joyful always, pray at all times, be thankful in all circumstances. This is what God wants of you in your life of union with Christ Jesus*. (5:16-17). The great prayers of the Hebrew Scriptures, the Psalms, contain some of the most wonderful prayers of praise and thanksgiving ever composed. Jesus' great thanksgiving prayer to God is offered in an hour of failure (Mt 11:25; Lk 10:21). Many of Paul's letters begin with prayers of praise and thanksgiving, which have become part of our prayer and hymn collections to this day. (See, for example, Ephesians 1: 3-11; Ephesians 3:20-21; Philippians 1:3-11; Romans 1: 8-11; and 2 Corinthians 3-6). St Therese of Lisieux described prayer as: *For me, prayer is a surge of the heart; it is a simple look turned toward heaven, it is a cry of recognition and of love, embracing both trial and joy.*

Prayers of Thanksgiving:
The Catechism of the Catholic Church emphasises the importance and necessity of prayers of thanksgiving:
2637 *Thanksgiving characterises the prayer of the Church, which, in celebrating the Eucharist, reveals and becomes more fully what she is. Indeed, in the work of salvation, Christ sets creation free from sin and death to consecrate it anew and make it return to the Father, for his glory. The thanksgiving of the members of the Body participates in that of their Head.*
For Christians, the source and summit of their prayer lives is the Eucharist, which comes from the Greek meaning "Thanksgiving". The period of reflection after communion in the Mass has been traditionally referred to as "thanksgiving" and there are a number of traditional prayers of the Church for thanksgiving after communion.

The Catechism adds:
2643 *The Eucharist contains and expresses all forms of prayer: it is "the pure offering" of the whole Body of Christ to the glory of God's name and, according to the traditions of East and West, it is the "sacrifice of praise."*
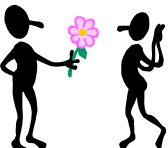
Prayers of Praise:
The catechism defines prayers of praise:
2639 *Praise is the form of prayer which recognises most immediately that God is God. It lauds God for his own sake and gives him glory, quite beyond what he does, but simply because HE IS. It shares in the blessed happiness of the pure of heart who love God in faith before seeing him in glory. By praise, the Spirit is joined to our spirits to bear witness that we are children of God, testifying to the only Son in whom we are adopted and by whom we glorify the Father. Praise embraces the other forms of prayer and carries them toward him who is its source and goal: the "one God, the Father, from whom are all things and for whom we exist."*

The Divine Praises are another of the great traditional prayers of praise of the Church and have been traditionally are recited after Benediction. A line-by-line explanation of *The Divine Praises* can be found at www.ponyexpress.net/~aberhome/divinepraise.html.
Some simple prayers of praise for children can be found at www.bellaonline.com/articles/art14618.asp

Students, as text users, investigate the purposes of different written, spoken and visual texts. They ask the question of diverse texts: *What is the purpose of this text?* The teacher gathers a collection of secular, written, spoken and visual texts and students use a prepared label to match the text with the appropriate purpose.

The purpose of this text is to **Welcome**	The purpose of this text is to **Praise**
The purpose of this text is to **Thank**	The purpose of this text is to **Persuade**
The purpose of this text is to **Argue**	The purpose of this text is to **Inform**
The purpose of this text is to **Sympathise**	The purpose of this text is to **Inspire**
The purpose of this text is to **Forgive**	The purpose of this text is to **Entertain**
The purpose of this text is to **Say Sorry**	The purpose of this text is to **Invite**

Teacher Note... Throughout the teaching of an integrated unit of work, of which religion is one KLA, the purpose of a diversity of text types could be explored using the above cards. Teachers are encouraged to make a bank of laminated purpose cards for diverse text user activity such as jointly deconstructing a traditional or spontaneous prayer by labelling the overall purpose of the prayer and other purposes of phrases within the prayer.

Students could complete similar matching activities throughout this module when they are exploring a range of prayers and rituals and describing their purpose.

Purpose Cards

In this box you will find a card to match the purpose that an author of a written spoken or visual text had when creating their text.
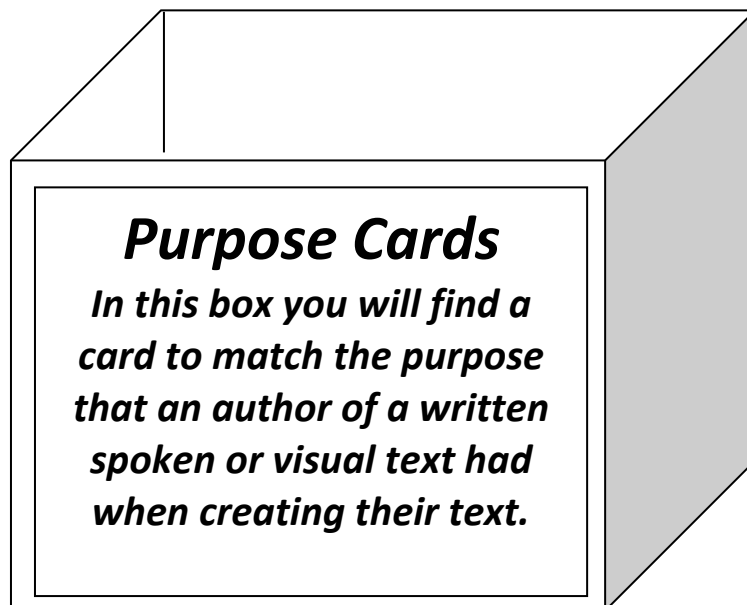
Activity   **Y Chart Prayer ◉ C2.2**

Students use a **Y Chart Strategy** ⓘ to identify what prayer might look like; what prayer might sound like; and how prayer might make the participants feel. The following contexts of prayer and ritual may be included:

- ❑ school or class communities
- ❑ church communities
- ❑ multi-faith communities
- ❑ home communities
- ❑ secular communities
- ❑ individual contexts

Students, in learning teams, create a class words and pictures **Big Book** ⓘ of prayer sounds, prayer feelings and prayer observations.

Prayer Sounds
singing
silence
bells ringing
music playing
speaking

Students complete a **Frayer Concept Model** ⓘ to determine a class understanding and definition of prayer.

Significant Activity   **Raising the Praise Flag ◉ C2.2 C3.2**

Students, in learning teams of three, read a psalm printed on flag shape and record the purpose and a possible use/s of this prayer on the same side.
The following Psalm references may be useful:

Psalms of Praise include
Psalms 19,65,67, 100, 135, 145, 146, 147, 148 149, 150

Psalms of Thanksgiving include
Psalms 9, 30, 75,107,138

Psalms of petition include
Psalms 59, 61,64, 69, 70, 77, 86,88, 130, 140, 141, 142, 143

Psalms of Sorrow include
Psalms 32, 38, 73, 90

Psalm 100

The LORD Is God

Shout praises to the LORD, everyone on this earth.
Be joyful and sing as you come in to worship the LORD!
You know the LORD is God He created us, and we
belong to him; we are his people, the sheep in his
pasture.
Be thankful and praise the LORD as you enter his
temple.
The LORD is good! His love and faithfulness
will last forever.

The purpose of this psalm is to..

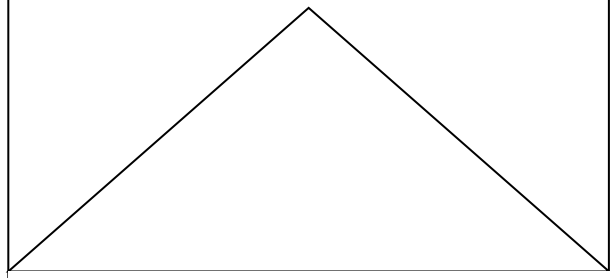**We could use this psalm to ..**
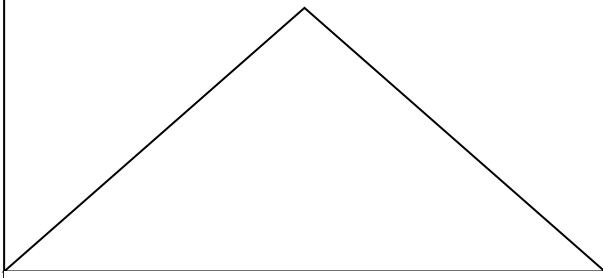
Psalm 75

*Our God, we thank you
for being so near to us!
Everyone celebrates
your wonderful deeds.
You have set a time
to judge with fairness.
The earth trembles,
and its people shake;
you alone keep
its foundations firm.*

The purpose of this psalm is to..

We could use this psalm to ..

Psalm 32

*Our God, you bless everyone whose sins you forgive
and wipe away.
You bless them by saying,
"You told me your sins, without trying to hide them,
and now I forgive you."
Before I confessed my sins, my bones felt limp, and I
groaned all day long.
You said to me,
"I will point out the road that you should follow. I will
be your teacher and watch over you.
Your kindness shields those who trust you, LORD.*

The purpose of this psalm is to..

**We could use this
psalm to ..**
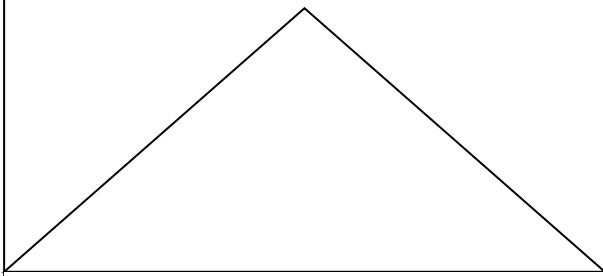
Psalm 61

*Please listen, God, and answer my prayer!
I feel hopeless, and I cry out to you from a faraway
land.
Lead me to the mighty rock high above me.
You are a strong tower, where I am safe
from my enemies.
Let me live with you forever
and find protection under your wings, my God.*

The purpose of this psalm is to..

We could use this psalm to ..

Students use flag templates to design prayer flags of thanks to suit an appropriate current context. The following simple structure can be used to assist in designing a prayer. The example given was created by a group of year 4 students for a prayer of thanks after drought breaking rains in central Queens land. The students reflected on the prayer they had written and created an appropriate illustration for the reverse side of the flag.

Thanking and naming God e.g.
We give thanks to You, God of Hope.

How has God helped us in the past? e.g.
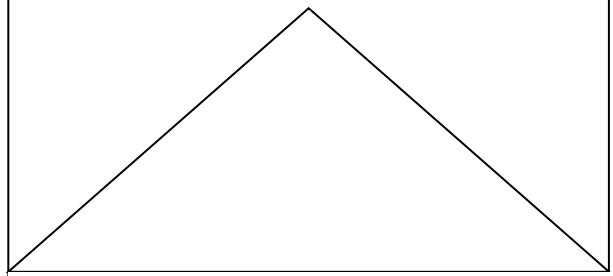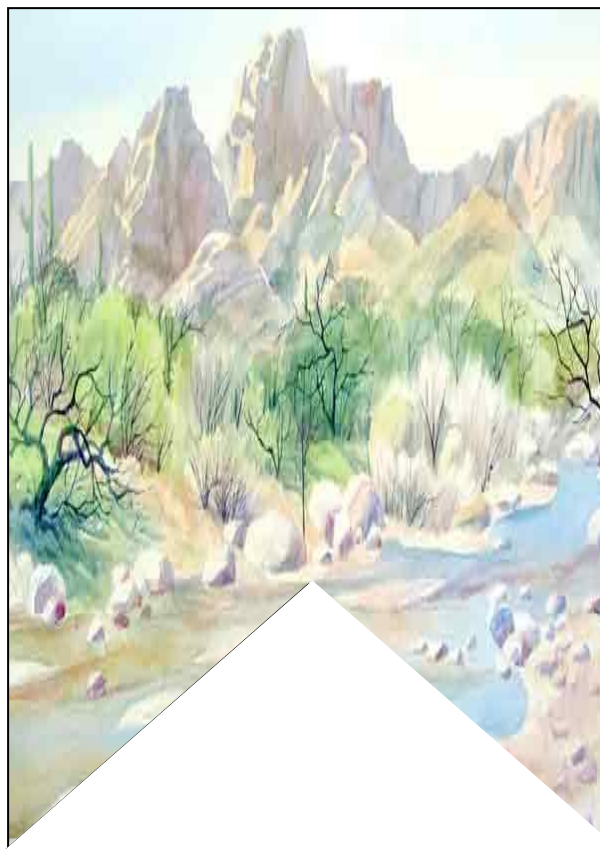*We asked you to help the people in the drought stricken areas of our land*

Things we are thankful for now e.g.
You have made us happy this day as the rains fall on the dry land

Thanking and naming God again e.g.
You are our God; we will give You thanks forever

☐ Inspiration and Blessing

Teacher Background

Blessing Prayers:
Blessing is the act of declaring, or wishing, favour and goodness on others. The blessing is not only the good effect of words; it also has the power to bring them to pass. In the Scriptures, even if spoken by mistake, once a blessing was given it could not be taken back. The nature of blessing is always reciprocal: we are blessed and, in turn, we must bless. But to be blessed and to bless, we must be compassionately connected. Blessing is a technique of inner transformation which moves us to a greater realization of self and God. It is a concrete action.

Benediction is a prayer that God may bestow certain blessing on people. In the Hebrew Scriptures, the form of priestly benediction was prescribed in the Law: "The Lord bless you and keep you; The Lord make His face shine upon you and be gracious to you; The Lord lift up his countenance upon you and give you peace." You may recognise this formula as now forming part of the Rite of Blessing in the Dismissal Rite of the Christian Eucharist.

Blessings have five distinct purposes:
1. God blesses creation: e.g. nature (Gen 1:22); humanity (Gen 1:28); the Sabbath (Gen 2:3); nations (Ps 33:12); and individuals (Gen 24:1). God also blesses people by giving life, riches, fruitfulness or plenty (Gen 1:22, 28).

2. People "bless" God-for the purposes of worship, adoration and praise (Deut. 8:10; Ps 101:1, 2 etc.).

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3. Those in positions of power and authority and holy leaders can bestow blessings on others: patriarchs pronounced benefits on their children, often when near death (Gen 49:1-28). 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).

4. Equals can bless each other in friendship (Gen 12:3); support and to establish connections and links with people who are special- see for example
    http://healing.about.com/cs/prayersblessings1/index.htm;
    http://healing.about.com/gi/dynamic/offsite.htm?site=http%3A%2F%2Fwww.holisticpolitics.com%2Fgentle_art_of_blessing.htm;
    www.uua.org/worshipweb/affirmations/blessings.html#p

5. People can bless things when they are set aside for sacred use. (1Cor:10:16)

Inspirational Prayers

Prayers (written, spoken or sung) composed or constructed for one purpose by an author or community, can themselves inspire others to seek the same qualities, behaviours or state sought in the prayer- e.g. peace, service, generosity, compassion, consolation, inspiration and commitment. Readers/hearers of these prayers (many of the prayers which inspire others are constructed in very personal contexts), are inspired to respond with, or say to God, "me too!" They are drawn on to better/greater things or belief by the words, values, emotions and/or aspirations contained in the prayer. Inspirational prayer brings about *metanoia*: a change of heart in the hearer.

What attributes make a prayer "inspirational"?
The following quote may help to come to an understanding of Inspirational prayer.
If prayer were intended only to inform God of our desires and deficiencies, it would be unnecessary. Its true purpose is to raise the level of the supplicants by helping them develop true perceptions of life so that they can become worthy of God's blessing.

Prayers by others become inspirational when the self-discovery of the authors, or their perceptions of life become so clear through reflection and experience, that in expressing them they capture the essence of what many others are also seeking and so others can also say "yes!" to their discoveries of how or what one should be. Many of the great inspirational prayers and aspirations come from mystics and saints who spent many years reflecting and contemplating before being able to express simply but clearly an insight into the human condition or relationship(s) with God.

Inspirational prayers, then:

❑ are often composed in the context of an intense life, or spiritual, experience
❑ may be the culmination of many years of thought, reflection and prayer
❑ Express simply and with great clarity some of the complex mysteries of life
❑ Capture the hearts and minds of ordinary people because of their insight, capacity to express complexity simply, or, in the case of music, to touch human emotions.
❑ can provoke intense emotional responses by their content or the context in which they are heard or presented.

The context of the experience of the prayer can also be inspirational: for example, prayer in beautiful settings or prayer with and among people bowed down by oppression or pain or sorrow can inspire the hearer to want to act or to respond in a variety of ways. What appears to be a quite mundane prayer can be made inspirational when used or presented in an inspirational setting.

Students, independently, use the template below to explore the concept of inspiration as something in life that lifts us up and motivates us to be more.
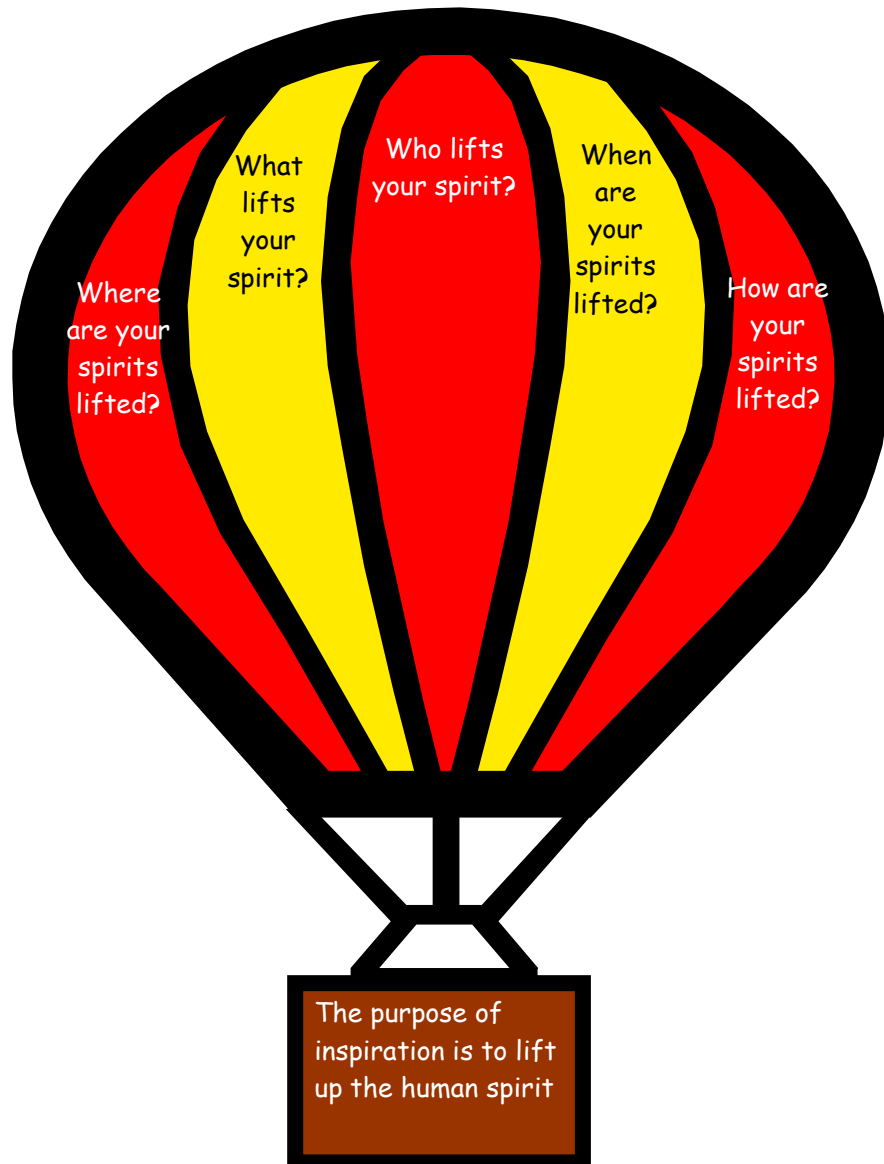
Students listen to, view or read secular and religious stories, prayers and hymns of inspiration. A list of possible inspirational literature and prayers is provided. Students use a **5Ws + H Strategy** ① to analyse the story in light of its inspirational nature, e.g. Who was inspirational in the story? What did they do? etc.

Students explore how God inspires people through prayer. Students read a prayer of inspiration and use a **Concept Web** ① to reflect on how God inspires them through the prayer. The following is an example: A year 4 class read the prayer of St Francis together and brainstormed what St Francis is asking to be able to do. They placed these ideas on the centre circle. On the outer circle, the students wrote and drew ways that they could be an instrument of peace for each of the brainstormed ideas.

Lord make me an instrument of your peace:
Where there is hatred, Let me sow love;
Where there is injury, pardon;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light;
And where there is sadness, joy.
O Divine Master,
Grant that I may
Not so much seek to be consoled as to console;
To be understood, as to understand;
To be loved as to love.
For it is in giving that we receive,
It is in pardoning that we are pardoned.
And it is in dying that we are
Born to eternal life.

Prayer of St Francis of Assisi

How can we achieve what is asked of us?

What does the prayer ask us to do?

Bring love | Bring hope

The Prayer
of Francis
of Assisi
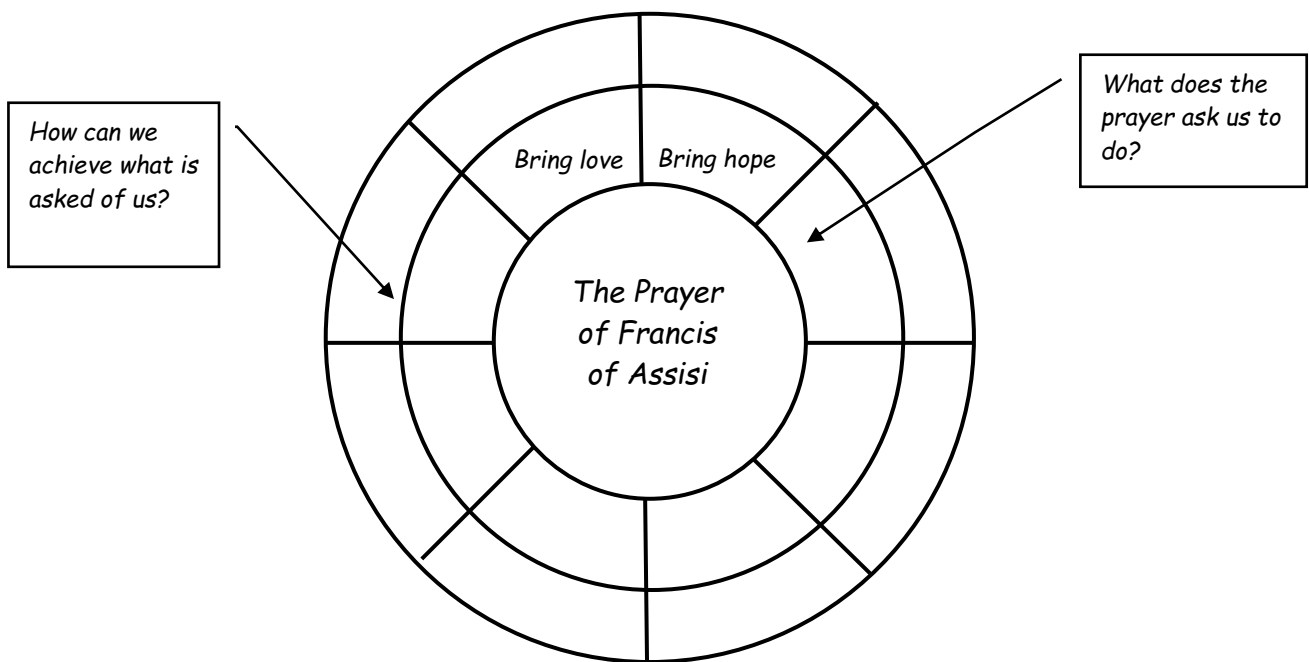
Other prayers of inspiration are given below:

Prayer of St Ignatius
Take hold of me, Lord.
Accept this offering of freedom, of memory, of mind, of will.
These things I cling to and count as my own.
All are your gifts, Lord: now I return them.
They are yours: do with them as you will.
Give me only your free gift of love: in this you give all.

Prayer for Generosity
Lord Jesus, teach me to be generous:
To serve you as you deserve to be served,
To give without counting the cost,
To fight without heeding the wounds,
To work without seeking the rest,
To spend my life without expecting any other return,
Other than knowledge that I do your holy will.
Amen

Serenity Prayer

*God, give me the serenity
to accept the things that I cannot change,
the courage to change the things I can,
and the wisdom to know the difference.
Amen*

Students use the air balloon template to record how the provided prayers for inspiration inspire them. The template below is an example of this activity.

Be calm

Be wise

Change what I can

Accept what I can't change

Be brave

The Serenity Prayer inspires me to
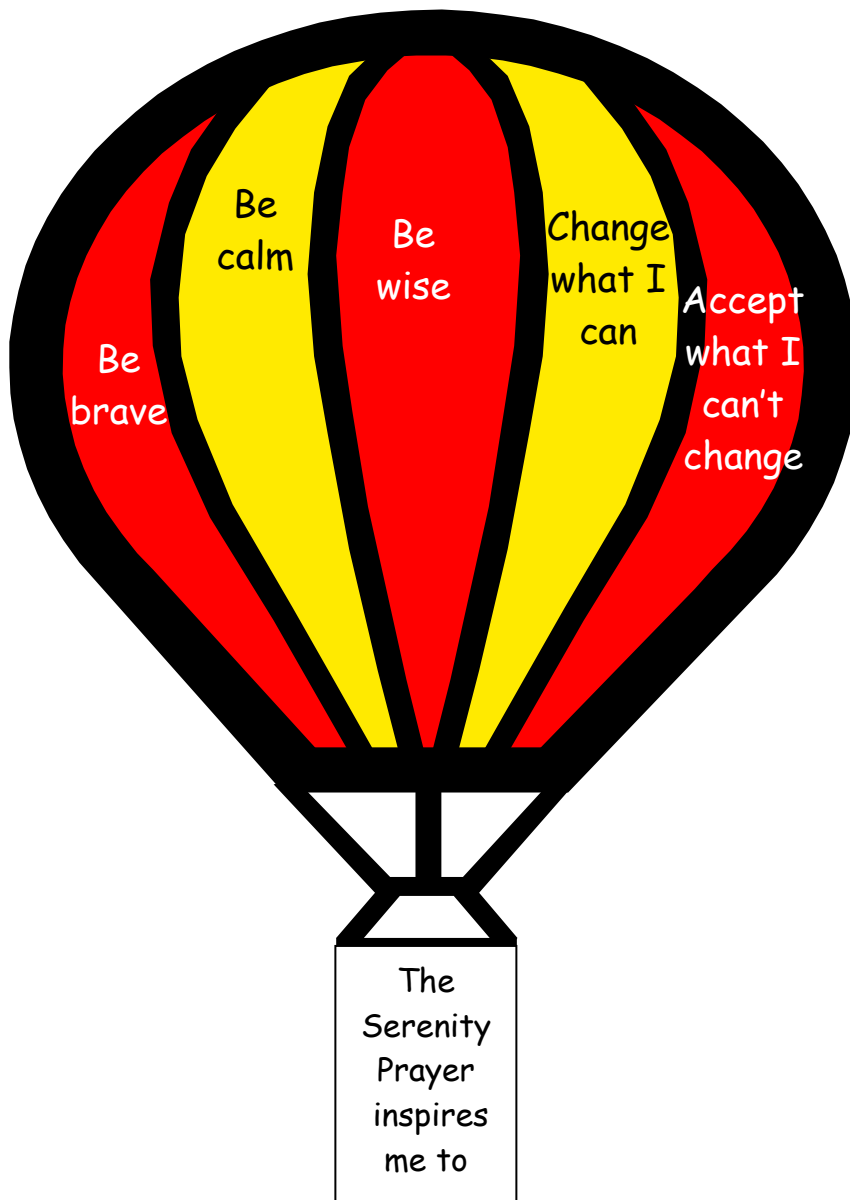
Students read the poem *What's the Use* by Michael Leunig and reflect the words of the poem and Leunig's clever illustrations. In learning teams student deconstruct the meaning of the written and visual text. Students, in learning teams, create and design their own inspirational verse and illustration, stimulated by Michael Leunig's creativity.

What's the Use*

What's the use of this little hand;
What's the use of this little eye;
What's the use of this little mouth
When all the world is broken?

Make a cake with this little hand;
Make a tear with this little eye;
Make a word with this little mouth
When all the world is broken.

*This poem can be found in the book: Leunig, M. (2003). *Poems 1972-2002*. Penguin Books Ltd., Victoria Australia. Other poems and prayers by Leunig can be found in: Leunig, M. (1993). *Common Prayer Collection*. Collins Dove: Blackburn, Australia.

Students read St Teresa of Avila's prayer below. Students in learning teams reflect on both Leunig's poem and St Teresa's prayer and record the purpose of both prayers and any inspirational ideas that are evident in both texts.

Christ has no body here on earth but yours, no hands but yours, no feet but yours; yours are the eyes through which to look at Christ's compassion for the world, yours are the feet with which he is to go about doing good and yours are the hands with which he is to bless us now.

St Teresa of Avila (1515-1582)

Students use the following template to illustrate how their hands, feet and eyes can be inspired to show love, compassion and service to others. Students create a hands-and-feet mural or collage where each hand or foot print is labelled with an act of love, compassion or service as nominated by the students. Students could make use of this collage in a ritual or class prayer of inspiration.

Students brainstorm times that they have experienced a blessing from someone else or by their own hand, for example, being blessed by a priest at baptism, at communion, at a Eucharistic celebration, a Religious ritual, making the sign of the cross. They brainstorm the ways and materials used in the blessings, for example, raising of hand over others, making the sign of the cross, water, oil, ash, palms and branches for sprinkling water (asperges).

Students explore blessing prayers, hymns and actions and record their purpose and any ritualistic action involved on a retrieval chart e.g. The purpose of Grace is to bless the meal and those gathered.

The Blessing Occasion	Purpose	Ritualistic Action
Grace before meals	Bless the meal and those who are gathered	Joining hands at the table
Baptism		
Ash Wednesday		
The Irish Blessing		
The Sign of the Cross		
Palm Sunday – sprinkling blessing		
A Blessing Song		
Others		

☐ Help and Forgiveness

Teacher Background

Prayers for Help

Prayer is not a list of requests; it is an introspective process, a refining process of discovering what one is, what one should be and how to achieve the transformation. "
"Prayer is the raising of one's mind and heart to God or the requesting of good things from God."
(Catholic Catechism, 2559)

Can we change the course of events through prayer? Can we manipulate the mind and heart of God? Can we ward off some evil occurrence by specifically imploring God to save us from it? Richard McBrien in his text *Catholicism* (1994) states that we need to avoid the two extreme positions on prayer - namely:

- at one end of the spectrum which argues that prayer is a completely useless activity because it cannot change the course of events, or is simply auto-suggestion;
- and the other extreme, which depicts God as some sort of dispenser of beneficence who can be bargained with, cajoled or harassed into changing our destiny.

Christian prayer is perhaps most associated with seeking the help of God, the saints or any or all of the company of heaven for everything from living a life worthy of Jesus and therefore heaven, to finding lost items, being cured of disease and passing exams. Prayers for help stem from words attributed to Jesus: "I will do whatever you ask for in my name" (Jn 14: 13); and "Ask and you will receive; seek and you will find, knock and the door will be opened to you" (Mt 7:7-8).

Note though, there is a difference between petitions such as "May your will be done on earth as in heaven" and a petition for personal help such as "Give us today the food we need". Not all prayers of petition are prayers for help.

Prayers for help across the centuries have been addressed to God as father or loving parent, stern judge or powerful creator; to Jesus as Lord, redeemer and brother to humanity; to the Holy Spirit particularly for inspiration and presence in difficult times; to angels, saints and even members of the Church triumphant- that is, departed relatives and friends. An examination of traditional texts of Catholic prayer such as the websites below, provides a fascinating insight into the Catholic tradition of appealing to saints for help in every one of life's challenges and difficulties. See for example, the list of prayers to saints and angels and their causes on www.catholicdoors.com/prayers/saints.htm; www.catholicdoors.com/prayers/marian.htm; www.catholicdoors.com/prayers/index.htm; and www.yenra.com/catholic/prayers .

Traditional Catholic veneration of saints causes various degrees of discomfort among post - Reformation Christian denominations, including elements of the Catholic church, who draw attention to Jesus' statement to ask "in my name", not through other brokers. Some contemporary theologians point out that Jesus' scattering of the markets in the Temple was a dramatic rejection of the current Jewish understanding that God could only be approached by the qualified or anointed: Jesus claimed that God was not to be brokered and could be approached by anyone without the aid of the temple, its priests or its sacrifices. One reason for the development of Catholic veneration of the saints - especially Mary- was when, in the history of the Church, God and Jesus were put out of the reach of the ordinary people through insistence on rules of fasting, confession, ritual purity and the development of hierarchical structures in the priesthood. Unable to access God through the sacraments and denied access to, or deemed unworthy to pray the Scriptures, Christians turned to the saints, especially Mary as "Mother of God", to intervene with God on their behalf. An examination of prayers to Mary reveal the strong theme of intervening with God on our behalf- e.g. "Remind thy son that he has paid the price of our iniquity" in the hymn *Hail, Queen of Heaven*.

While the Catholic tradition continues to affirm the veneration of the saints, including devotion to Mary, the reforms of the Second Vatican Council (1962-5) restored the Eucharist, sacraments, Scriptures and the Prayer of the Church as prime sources of prayer and personal relationship with God for Catholics. Images of God as loving parent, constant companion in life's journey, nurturing creator and protective spirit were restored to religious language to balance the predominant images of God as judge, omnipotent power and distant ruler. The decline in devotions to saints and in traditional prayer

forms to Our Lady such as the Rosary, can largely be attributed to this change of focus since Vatican II and restoration of "direct" access to a more approachable God.

Prayers for Forgiveness
While St Paul assures us that Christ died "once and for all" for the forgiveness of humanity's sins, Christianity presumes that as fallible human beings, we will continue to fail to fall short of the mark and be in need of reconciliation with God and each other. The sacrament of Reconciliation evolved in response to the desire of Christians to repent times when they did not live up to the model Jesus set and to resolve to better their lives.

In the Lord's Prayer, the model for all Christian prayer, the fifth petition states: "Forgive us our sins as we forgive those who sin against us" (Mt 6:12). In Matthew's gospel, Jesus goes on to say: *If you forgive others the wrongs they have done to you, your Father in heaven will also forgive you. But if you do not forgive others, then your Father will not forgive the wrongs you have done.* (Mt 6: 14-15). Praying for forgiveness, then, involves a twofold act. The Catechism of the Catholic Church (2608) states: "From the *Sermon on the Mount* onwards, Jesus insists on *conversion of heart*: reconciliation with one's brother (sic) before presenting an offering on the altar, love of enemies and prayer for persecutors, prayer to the Father in secret, not heaping up empty phrases, prayerful forgiveness from the depths of the heart, purity of heart and seeking the Kingdom before all else. This filial conversion is entirely directed to the Father." In another place (2631), it states: "Asking forgiveness is the prerequisite for both the Eucharistic liturgy and personal prayer."

Prayers for forgiveness then, not only have the aspect of saying "sorry", but require a commitment to reconciliation with the one against whom the offence has occurred: there is a personal and communal dimension to prayers for forgiveness.

Litanies
Litanies are simple, ancient forms of responsive petition, used in public liturgical services and in private devotions, which serve purposes of prayers for help, praise, forgiveness, thanksgiving and blessing. Litanies consist of a lead statement followed by a repeated response, such as "pray for us" or "we praise you, we bless you, we thank you" or "Lord hear us"; or "Lord Have Mercy".

Leader:	Statement or Petition
All:	**Repeated Response**

Litanies can have the effect of mantras - that is, the response is by rote or becomes automatic, not requiring thought. They are rhythmical and can accompany a procession. As with other prayers, litanies can be addressed to God, persons of the Trinity, Our Lady and the saints.

Because they involve the repetition of a single phrase, litanies serve the purpose of involving everyone without the use of texts. They are easily committed to memory and can serve a teaching function in the theological issues or statements made in the petition section of the litany.

Litanies can be found in the Psalms- e.g. Psalm 135 and in the *Song of the Men in the Fiery Furnace* (Dan 3: 57-87). They have been included in the liturgies of the Eastern and Western rites since earliest times and still have forms in the Modern Mass in the Penitential Rite and Prayers of the Faithful.
Examples of litanies can be found at www.miraclerosarymission.org/litany.htm; www.catholicdoors.com/prayers/litanies.htm.

Students jointly construct a prayer of petition/intercession relevant to the following newspaper article

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Walkers attacked

By Linda Muller
Tuesday, 2 March 2004 *Bayside Bulletin*

Police are urging walkers to be vigilant following a number of assaults in the shire last week.

Cash, cigarettes and mobile phones were stolen from a 20-year-old man and an 18-year old girl, both from Birkdale, following an assault at McDonald Road, Alexandra Hills between 3.30am and 4am on Sunday, February 22.

Police said the two people were walking when they were approached by a man and three girls.

Police said the male victim was punched in the back of the head and fell to the ground where he was kicked in the head causing eye and ear injuries.

The girl was also attacked and suffered head injuries.

At 8.30am on Tuesday, February 24, a group of three people leaving Moreton TAFE institute at Alexandra Hills were approached by two men who stole a bag and wallet before running towards Redland Bay Road.

An eight-year-old girl was also hurt when she was hit by an egg flung at her by one of three men in a Ford Telstra sedan at 7.50am on Thursday, February 26.

The girl was waiting at a bus stop in Degen Road, Capalaba with her brother.

A 17-year-old man will appear in the Cleveland Magistrates Court on March 22 charged with indecent assault.

The arrest follows an incident involving a 23-year-old woman from Victoria Point at the Victoria Point shopping centre on Wednesday, February 25.

"The main thing we want is for people with information to come forward and contact police or Crime-Stoppers," Wynnum District Inspector Les Hopkins said.

"We ask that people reconsider walking in non-lighted areas and that young ladies should not walk alone.

The following generic structure for a prayer of petition could be used:

You
(A description of God to   ⟶   *God of healing*
whom the group is praying)

Do   ⟶   *Fill our hearts and minds with ways that*
(What God is asked to do)   *we can help our broken world*

Through   ⟶   *We ask this through Christ our Lord*
*(The prayer is made through Jesus Christ*
or the Holy Spirit)

Students explore a number of newspaper items from local papers to identify areas/issues of need and/or injustice. They categorise these articles and design a prayer of petition/intercession appropriate to the category using the 'You Do and Through' shown below. Suggested categories could include:

- victims of crime
- prisoners of war
- victims of natural disasters
- the elderly
- disadvantaged children

Students write and illustrate their prayers to be included in a class prayer book.

You →	*God of healing*
(A description of God to whom the group is praying)	
Do →	*Fill our hearts and minds with ways that we can help our broken world*
(What God is asked to do)	
Through →	*We ask this through Christ our Lord*
(The prayer is made through Jesus Christ or the Holy Spirit)	
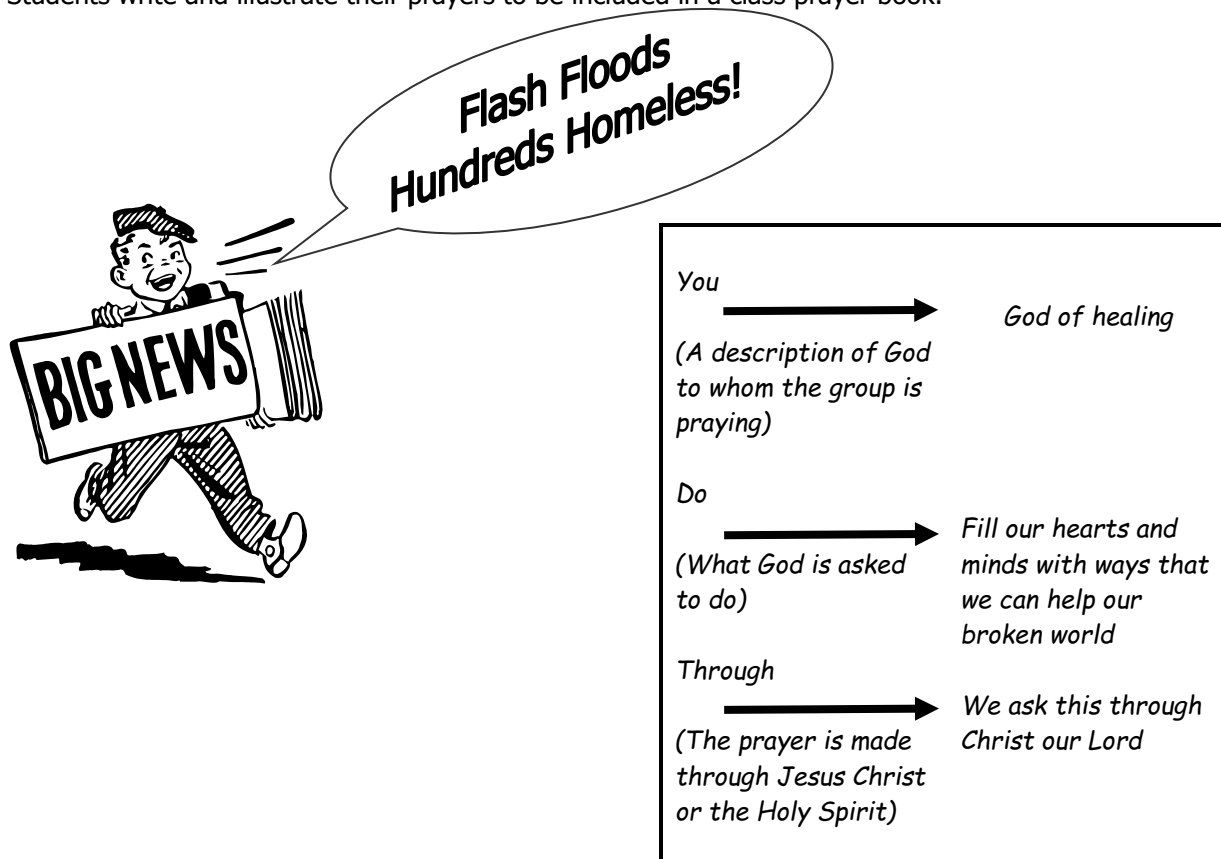
Significant Activity   **Pick a Purpose ◉ C2.2**

Students in learning teams listen to and/or view a collection of prayers, hymns or ritualistic actions of thanks and praise, inspiration and blessing or help and forgiveness provided by the teacher and decide and justify the purpose of each prayer, hymn or action. In order to do this each learning team is given a selection of labeled purpose cards e.g. to thank, to praise etc. One member of each team reports to the whole group the purpose and justification chosen.

This activity could also be completed by providing learning teams with blank strips of paper on which they record the purpose of each prayer, hymn or action.
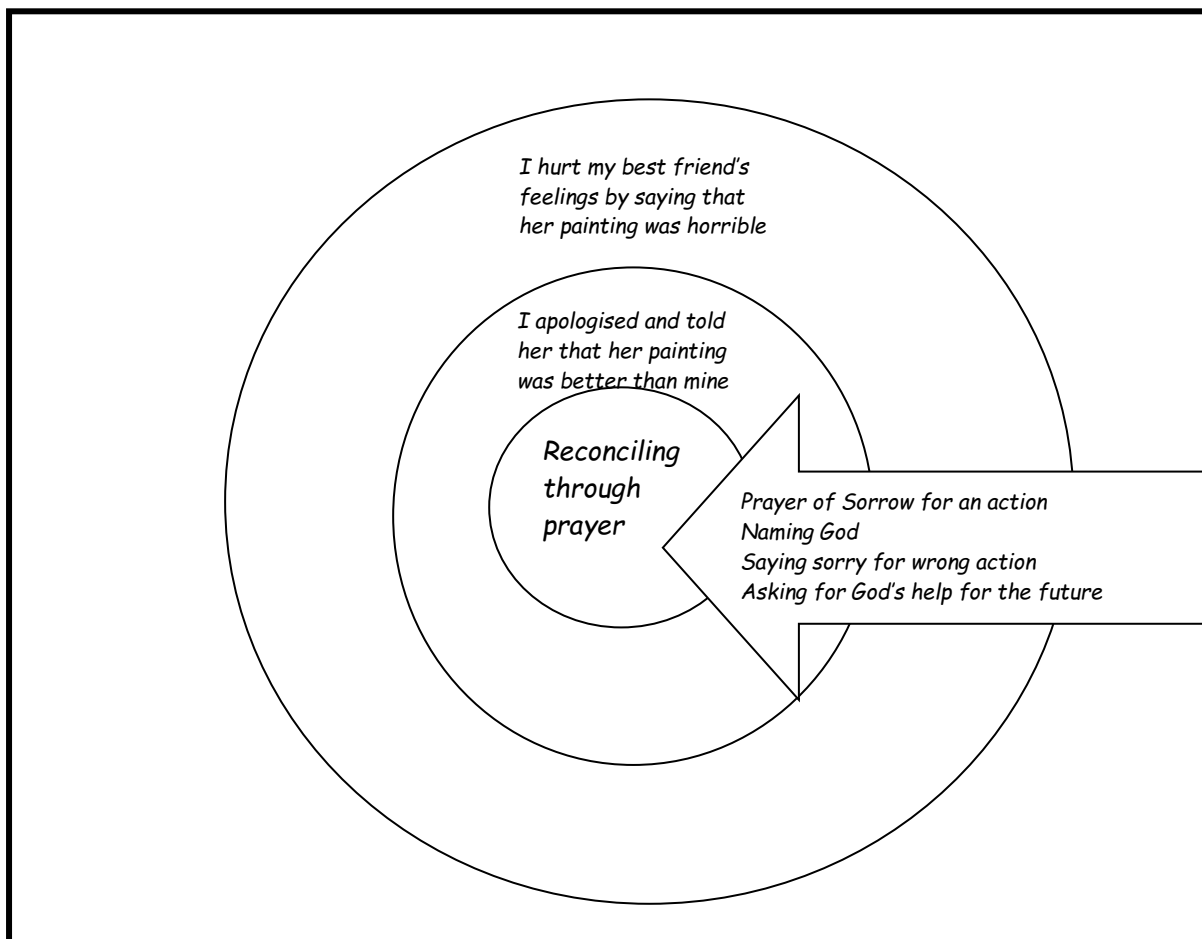
O God, give me the serenity
To accept the things that I cannot change,
The courage to change the things I can,
And the wisdom to know the difference.

We think it is a prayer of Inspiration because the prayer encourages us to try to do better.

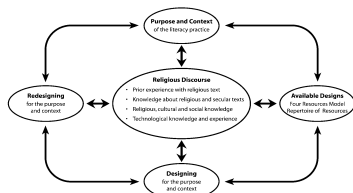## Activity   Saying and Praying Sorry ◉ C2.2 C3.2

Students brainstorm times that they have missed the mark or the target and sinned against others and also what they have done to make up to the person to feel better and reconciled within themselves.

Students use the **Target Strategy** ⓘ and record in the outer circle some times that they have missed the mark or target, that is, they have sinned against someone. Students reflect on those times and record in the second circle what they have done to make up to the person to feel better and reconciled within themselves. On the arrow they write a prayer of sorrow using the suggested structure.

The following is an example of the suggested Target

I hurt my best friend's feelings by saying that her painting was horrible

I apologised and told her that her painting was better than mine

Reconciling through prayer

Prayer of Sorrow for an action
Naming God
Saying sorry for wrong action
Asking for God's help for the future

Students as text users, explore the sorry prayers below by asking the following questions:
- ❑ What is the purpose of this text and what might be my purpose in using it?
- ❑ What should I do with this text?
- ❑ When could I use it?

My God,
I am sorry for my sins with all my heart.
In choosing to do wrong and failing to do good,
I have sinned against you whom I should love above all things.
I firmly intend, with your help, to do penance, to sin no more, and to avoid whatever leads me to sin.
Our Saviour Jesus Christ suffered and died for us.
In his name, my God, have mercy.

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.

*Lord Jesus Christ, Son of the Living God,*
Have mercy on me, a sinner.

Students explore prayers within the Penitential Rite of the Mass using the activities below that incorporate the four resource model. They can also discuss possible reasons for the inclusion of these prayers at the early stages of the Mass.
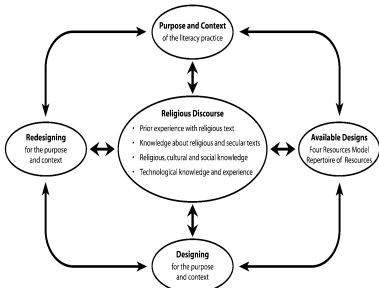
Students as **Code Breakers** make lists of new words and concepts with their meanings in the prayers of the Penitential Rite.
They decode the text by asking the following questions:
- ❑ How does this text work? Are words or phrases repeated? Why might this be?
- ❑ Is the prayer in parts? If so is there any relationship between parts?
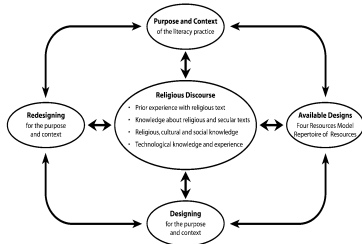- ❑ When could I use it?
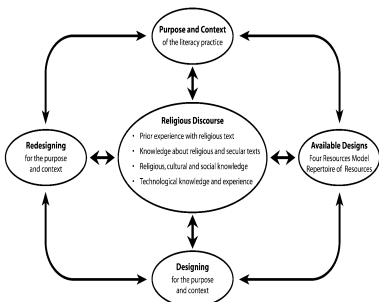
Students as **Meaning-Makers** clarify their understandings of the prayers of the Penitential Rite by asking the following questions:
- ❑ What prior knowledge helped me make meaning of this text?
- ❑ How are the ideas sequenced?
- ❑ Is the text interactive in that different groups or individuals Say and respond to the prayer?
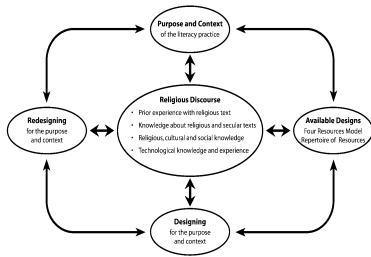
Students as **Text Users**, explore the prayers within the Penitential Rite by asking the following questions:

- ❑ What is the purpose of this text and what might be a purpose for using it?
- ❑ What should I do with this text?
- ❑ When could I use it?

Students as **Text Analysts**, critique the prayers within the Penitential Rite by asking the following questions:

- ❑ What is the text trying to make me believe and do?
- ❑ What might be the values of the authors of this text?
- ❑ How could this text be changed and improved for another context?
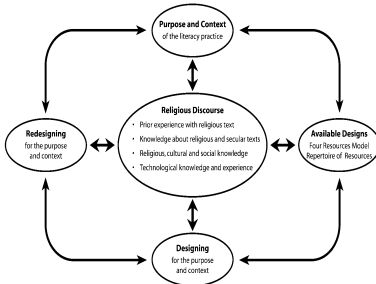
Students as **Code Breakers** make lists of new words and concepts and their meanings within the prayers of the Penitential Rite.
They decode the text by asking the following questions:

- ❑ How does this text work? Are words or phrases repeated? Why might this be?
- ❑ Is the prayer in parts? If so is there any relationship between parts?
- ❑ When could I use it?

Students use the generic structure of the provided Option C prayers within the Penitential Rite to jointly construct prayers for a coming mass. Options A and B are set prayers of the Mass.

PENITENTIAL RITE A:

ALL: 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.

Priest: May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.
ALL: Amen.

PENITENTIAL RITE B:

Priest:	Lord, we have sinned against you: Lord, have mercy.
All:	Lord, have mercy.
Priest:	Lord, show us your mercy and love.
All:	And grant us your salvation.
Priest:	May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.
All:	**Amen.**

PENITENTIAL RITE C: [The following or other invocations may be spoken by the priest or another minister, but the priest always gives the final blessing.]

Presider:	Invocation e.g. You raise the dead to life in the Spirit: Lord have mercy.
ALL:	Lord have mercy.
Presider:	Invocation e.g. You bring pardon and peace to the sinner: Christ have mercy.
ALL:	Christ have mercy.
Presider:	Invocation e.g. You bring light to those in darkness: Lord have mercy.
Priest:	May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.
All:	**Amen.**

Activity   Leading Litanies ◉ C2.2 C3.2

Students brainstorm the things they could include in prayers of praise, thanks, help (petition) and sorrow. These ideas are written on four separate prayer purpose charts.

Students in learning teams use these ideas to assist them in their design of a litany or list prayer. The litany should include the four purposes of prayer; to praise, to thank, to ask for help (petition) and to say sorry. Students are provided with a simple generic structure to support the designing of their litany e.g. *Prayer leader: For………* and the *Response: We…….. you G*od. Students change the verb in the response to match the purpose of each short prayer. An example of a simple four purpose litany follows:

❑ For the shady trees and refreshing rain…
   Response: We praise you, God. (to praise)

❑ For our family and friends…
   Response: We thank you, God. (to thank)

❑ For peace in our world…
   Response: We ask your help, God. (to ask for help or make a petition)

❑ For excluding others from our game when they wanted to play…
   Response: We're sorry, God. (to say sorry)

Students use these litanies for whole class morning prayer or other appropriate class prayer reflections.

Students design litanies of saints that are significant to them and the school community. They use the standard generic structure of naming the saint………*St Agatha Response: Pray for us.* Students can sing these litanies. A student cantor could lead the group and the remainder of the students could sing the response. Students could include the names of Saints that they are named after and/or patron saints of the school and parish.

Learning Activities   Variety of Prayers and Rituals

The following learning activities, when used in conjunction with others in this module, support the outcomes indicated in the table below. The activities are focused on each of the three organising ideas for the module organiser **Prayer Purposes**. Teacher background information precedes the learning activities.

Roles for Lifelong Learners	Core Learning Outcome	
Reflective, Self Directed Learner Active Investigator Designer and Creator	C2.2 Students describe a range of purposes within a variety of prayers and rituals.	C3.2 Students design prayers and rituals for different contexts using a range of resources.
Module Organisers	**Organising Ideas**	
Variety of Prayers and Rituals	❑ Traditional Prayers and Rituals ❑ Spontaneous Prayers and Rituals ❑ Meditation and Reflection	

❑ Traditional Prayers and Rituals

Teacher Background
There are some prayers, aspirations and hymns which have emerged from the story of the church in various times and places and have become an integral part of the ongoing prayer life of the church: they represent a common or unifying link for all Catholics and have become, in essence, part of what it is to "be" Catholic. These are the prayers all Catholics are expected to know and use; they form the basis of individual and institutional prayer. Examples are The Sign of the Cross, the Lord's Prayer, Hail Mary; Glory Be (Trinity Prayer); the Morning Offering; Act of Sorrow; and the Apostles (or Nicene) Creed. Other denominations of Christianity also have favoured prayers and hymns which come out of their tradition and history and help them to remain unified in and identify with, their particular tradition.

Some traditional and formal prayers have developed as a result of particular social, historical, political and religious contexts, while other traditional prayers have evolved from Scripture (the Magnificat, Stations of the Cross). Some evolved from particular charisms, such as the Monastic life (e.g. the Prayer of St Francis of Assisi; The Prayer of St Ignatius), or devotion to particular saints e.g. Marian Spirituality (the Hail Mary; The Rosary, the Salve Regina, the Memorare).

The Our Father (Lord's Prayer)
In response to the request of his followers "Lord, teach us to pray as you do", Jesus gave them the 'Our Father' or the Lord's Prayer. Even though the Our Father is recounted in different words in the Gospels of Luke (11.2-4) and Matthew (6.9-13), this essentially reinforces the argument that that the spirit of prayer is more important than the formula of words. The 'Our Father', itself providing a pattern of prayer for contemporary followers of Christ, captures key elements in the Christian understanding of the purposes of prayer- praising God, petitioning God, maintaining a relationship with God and a yearning for the coming of God's reign in the 'here and now'. The Catechism of the Catholic Church identifies seven petitions (seven is the perfect number) in The Lord's Prayer. These are:

1. May your holy name be honoured;
2. May your kingdom come;
3. May your will be done on earth just as it is in heaven;
4. Give us today the food we need;
5. Forgive us the wrongs we have done, just as we forgive the wrongs others have done to us;
6. Do not put us to hard testing
7. Keep us safe from all that is evil

The Place of Mary and the Saints in the Prayer of the Catholic tradition
All Christian denominations and other faith traditions tend to develop their relationship with God or their particular deity through practices of praying that have as their purpose adoration, thanksgiving, petition and contrition. Praying in the Catholic tradition reflects its richness and uniqueness through an inclusion of prayer that recognises the special devotion afforded to Mary, the angels and the saints as well as prayer addressed to God. Prayers and rituals such as litanies, the Angelus, the Hail Mary and various prayers to specific saints generally include statements of praise for God for the great things that have been done for those honoured. This is followed by a request for the intercession of Mary or the saints on behalf of all people that they too may follow the path of faith, hope and love that once found daily expression in the lives of those now with God, to whom devotion is shown.

The Second Vatican Council (1962-1966) articulated with clarity that while all prayers are ultimately addressed to God, prayers to Mary, the angels and saints in heaven are requests for them to intercede before God for us. (cf. LG 50).

> At the same time, let the faithful be instructed that our communion with those in heaven, provided that it is understood in the more adequate light of faith, in no way weakens, but rather on the contrary, more thoroughly enriches the supreme worship we give to God the Father, through Christ, in the Spirit (LG 51).

To God, whom we give absolute worship, we pray: "Have mercy on us," while to Mary and the saints to whom we show a different kind of honour, we ask: "Pray for us." (cf. LG 67).
A history of the prayers to Mary can be found at www.memorare.com/mary/marianprayershistory.html

The Hail Mary
The early history of the Hail Mary is not clear, as the words are taken from Scripture and it is difficult to ascertain when the greeting/prayer was distinctly used. One source attributes the distinct use of the first half to St. Idlefonsus of Toledo in the 7th century. Its use as a salutation and prayer begin to appear from frequently in the 11th and 12th centuries, though the first half only was regarded as the 'Hail Mary'. Here are the parts of the prayer:

- Hail Mary, full of grace. The Lord is with thee (Luke 1:28 with 'Mary' gradually added by the Church)
- Blessed art thou amongst women and blessed is the fruit of thy womb, Jesus (Luke 1:42 with 'Jesus' being added by Pope Urban IV in 1261)
- Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen (based on the declaration of the Council of Ephesus in 431, this part of the prayer appeared in the mid-15th century, being codified by the Council of Trent in 1568)

The Apostles' Creed

For hundreds of years Christians believed that the twelve apostles were the authors of the widely known creed that bears their name. According to an ancient theory, the twelve composed the creed with each apostle adding a clause to form the whole. Today practically all scholars understand this theory of apostolic composition to be legendary. Nevertheless, many continue to think of the creed as apostolic in nature because its basic teachings are agreeable to the theological formulations of the apostolic age.

The full form in which the creed now appears stems from about 700 C.E. However, segments of it are found in Christian writings dating as early as the second century. The most important predecessor of the Apostles' Creed was the Old Roman Creed, which was probably developed during the second half of the second century.

The Apostles' Creed functioned in many ways in the life of the church. For one thing, it was associated with entrance into the fellowship as a confession of faith for those to be baptised. In addition, catechetical instruction was often based on the major tenets of the creed. In time, a third use developed when the creed became a "rule of faith" to give continuity to Christian teachings from place to place and to separate the true faith from heretical deviations. By the sixth or seventh century, the creed had come to be accepted as a part of the official liturgy of the Western church. Likewise, it was used by devout individuals along with the Lord's Prayer as a part of their morning and evening devotions. The churches of the Reformation gladly gave their allegiance to the creed and added it to their doctrinal collections and used it in their worship.
Further information can be found at:
http://catholicism.about.com/gi/dynamic/offsite.htm?site=http%3A%2F%2Fmb-soft.com%2Fbelieve%2Ftxc%2Fapostles.htm.

The Morning Offering

The Apostleship of Prayer was born in 1844 out of the apostolic restlessness of a group of Jesuit seminarians at Vals, France. These young men, destined for the missions of America and India, were impatient with their dull routine of study and eager to get on with their work as missionaries. Their spiritual director, Fr. Francois Xavier Gautrelet, pointed out that the end they desired-the salvation of souls-was a supernatural end and that supernatural means were the best and quickest way to accomplish that end. Thus, their prayer, study, work, recreation, headaches, offered in union with Christ's sacrifice as renewed in the Mass, would advance the work of the missions as much as their direct work in the field. The idea quickly caught on and was spread to others and thus was developed an apostolic spirituality of prayer and activity. This soon was formalised into what we know as the **Morning (or Daily) Offering**, to help people unite their daily lives to the oblation of Christ for the intentions close to His Heart.

Traditional Rituals

Ritual is the combination of repeated words, repeated actions and familiar symbols which define, express and strengthen the identity and/or beliefs of those participating. Ritual defines and expresses who we are, what we believe, to whom we belong and our relationship with others. (Amy Florian 2001:15)

Ritual Body Language

Ritual body language used for prayer includes gesture, posture, mime, dance and movements such as proclaiming, processing and singing. Such action was used for prayer in ancient times and in ancient cultures. Christianity has a long and rich tradition of ritual body language. Along with particular words and symbols, certain actions also serve to signal key moments and transitions within prayer, liturgy and ritual. A wide variety of prayer actions can be observed on those occasions when prayer is less formal and liturgical, such as a class welcome ritual. Official Church liturgies such as the Mass have certain guidelines which dictate appropriate ritual action.

Masses with children allow for more body language of a less traditional nature. It is also worth exploring and using with students the rich repertoire of more traditional body movement and ritual action beyond occasions of official Church worship. Ritual actions and movements of blessing, the single or triple signing of the cross or processing, along with the postures of bowing, standing with hands raised and arms outstretched, or kneeling with hands joined, are considered to be prayers in their own rite as they were by St Dominic. When explored and practised outside of the formal context, such movements and actions can then be used more meaningfully and respectfully within Church worship.

Above are Eight of St Dominic's Prayers. The postures can be identified as bowing, prostrating, kneeling, standing, standing with arms outstretched, standing with arms and hands raised, sitting and walking or processing. Further information can be found on the website
http://groups.msn.com/GentleWoman/prayerpostures.msnw

The Sign of the Cross
The sign of the Cross is probably the most often used prayer of Christians and for many, the first prayer they learned as children - "In the name of the Father and of the Son and of the Holy Spirit, Amen." Despite its simplicity, the sign of the Cross is an ancient prayer rich in meaning. References to it appear in writings dating back to Tertullian (d. 230 C.E.) and it is believed that it was in use during the earliest days of Christianity.

The How
Initially the sign of the Cross was made with thumb, usually on the forehead but sometimes on the lips and chest. This small sign of the Cross was in common use by the end of the fourth century and is still used today, preceding the proclamation of the Gospel at the celebration of the Eucharist. In doing this, we acknowledge our belief in the Word of God, our commitment to spread God's Word in our daily lives and our awareness of God's presence in our hearts. In other words, we pray that we should understand it with our minds, speak it with our lips and believe it in our hearts. Likewise, the sign of the Cross made with the thumb occurs when receiving the sacraments of Baptism, Confirmation and the Anointing of the Sick. It also is used for marking the forehead with ashes on Ash Wednesday. By the end of the Middle Ages, the Western Church had adopted the practice of making the large sign of the Cross with an open hand and touching the left shoulder before the right. This is the form we continue to use today.
A more detailed history can be found at www.scborromeo.org/papers/signcros.PDF

Genuflection/ Kneeling
This involves dropping on one knee as a sign of veneration (of the cross, of the blessed sacrament) or in order to receive a blessing from a member of the clergy.

Kneeling is positioning oneself on both knees, with either body upright, or bowed. Head is often bowed as well.

Joining hands in prayer

There are a number of ways hands can be joined or raised in prayer - hands clasped together, fingers upright or folded, hands raised outwards and upwards.

Activity   The User's Guide ◉ C2.2 C3.2

Students, in learning teams, are given a traditional prayer of the church from the following prayers. They create and design a page for *The User's Guide for Traditional Prayers*. Each team chooses or is allocated a specific traditional prayer so that none is repeated in the completed class copy of the *User's Guide for Traditional Prayers*. The layout and context of this guide is that of a travel guide e.g. *Lonely Planet* or *Eye Witness* Travel Guides.

Each page would include the following headings:
- ❏ The name of the prayer
- ❏ Copy of the prayer
- ❏ Purpose of the prayer
- ❏ Traditional use
- ❏ Good design ideas for use in diverse contemporary contexts.
- ❏ Appropriate illustrations

Activity   Our Father ◉ C2.2 C3.2

Students, in their learning teams, locate and read Matthew (6:5-15) to discover the original purpose of the Lord's Prayer within its biblical context. Using the Scriptural text provided, students use a highlighter pen to identify similar phrases to the traditional prayer of The Our Father.

When you pray, don't be like those show-offs who love to stand up and pray in the meeting places and on the street corners. They do this just to look good. I can assure you that they already have their reward.

⁶When you pray, go into a room alone and close the door. Pray to your Father in private. He knows what is done in private, and he will reward you.

⁷When you pray, don't talk on and on as people do who don't know God. They think God likes to hear long prayers. ⁸Don't be like them. Your Father knows what you need before you ask.

⁹You should pray like this:

Our Father in heaven,

help us to honour your name.

¹⁰Come and set up your kingdom,

so that everyone on earth will obey you,

as you are obeyed in heaven.

¹¹Give us our food for today.

¹²Forgive us for doing wrong,

as we forgive others.

¹³Keep us from being tempted

and protect us from evil.

¹⁴If you forgive others for the wrongs they do to you, your Father in heaven will forgive you.

¹⁵But if you don't forgive others, your Father will not forgive your sins. (Matthew 6:5-15)

The original purpose of this text was to …

Students complete the following retrieval chart to identify the purposes of phrases within the traditional Our Father e.g. *Forgive us our sins – To seek forgiveness*.

The Our Father	Purposes within the text
Our Father	
who art in heaven	
hallowed be your name	
Your kingdom come,	
your will be done,	
on earth as it is in heaven.	
Give us this day our daily bread,	Give us today the food we need.
and forgive us our trespasses,	
as we forgive those who trespass against us;	
and lead us not into temptation	
but deliver us from evil.	
Amen	

Students, in their learning teams, use a **Postcard Strategy** ⓘ to express their understanding of the prayer and their capacity to redesign a prayer for a contemporary context. For this activity:
- ❑ students are given a phrase from the Our Father to create their postcard skit
- ❑ students discuss and design a short dramatic skit in mime that interprets the phrase in a contemporary context.

In completing this activity, students gain a deeper understanding and application of the meaning of a particular phrase within the prayer. As a culminating activity, each group could report on their postcard skit and its intended meaning.

Students could complete similar retrieval charts to the one above used for the 'Our Father' to describe the purpose of any of the following traditional prayers that are provided.

Student, in learning teams, listen to and/or read these traditional prayers. They decided the purpose of each prayer and match each prayer with a purpose card.

Hail Mary
Hail May, 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.

Apostle's 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 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 the body,
And the life everlasting. Amen.
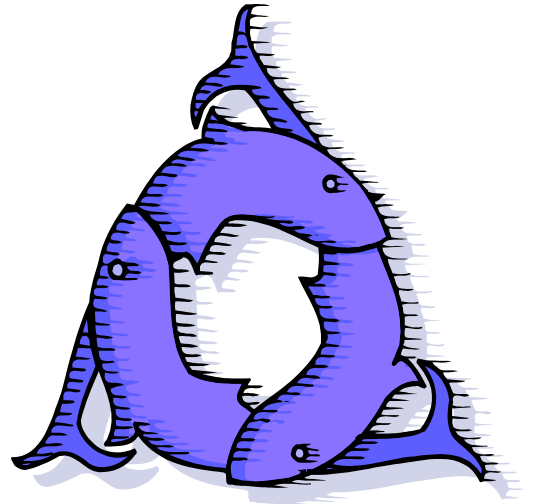
Glory Be

Glory be to the Father
And to the Son
And to the Holy Spirit.
As it was in the beginning
Is now
And ever shall be
World without end. Amen
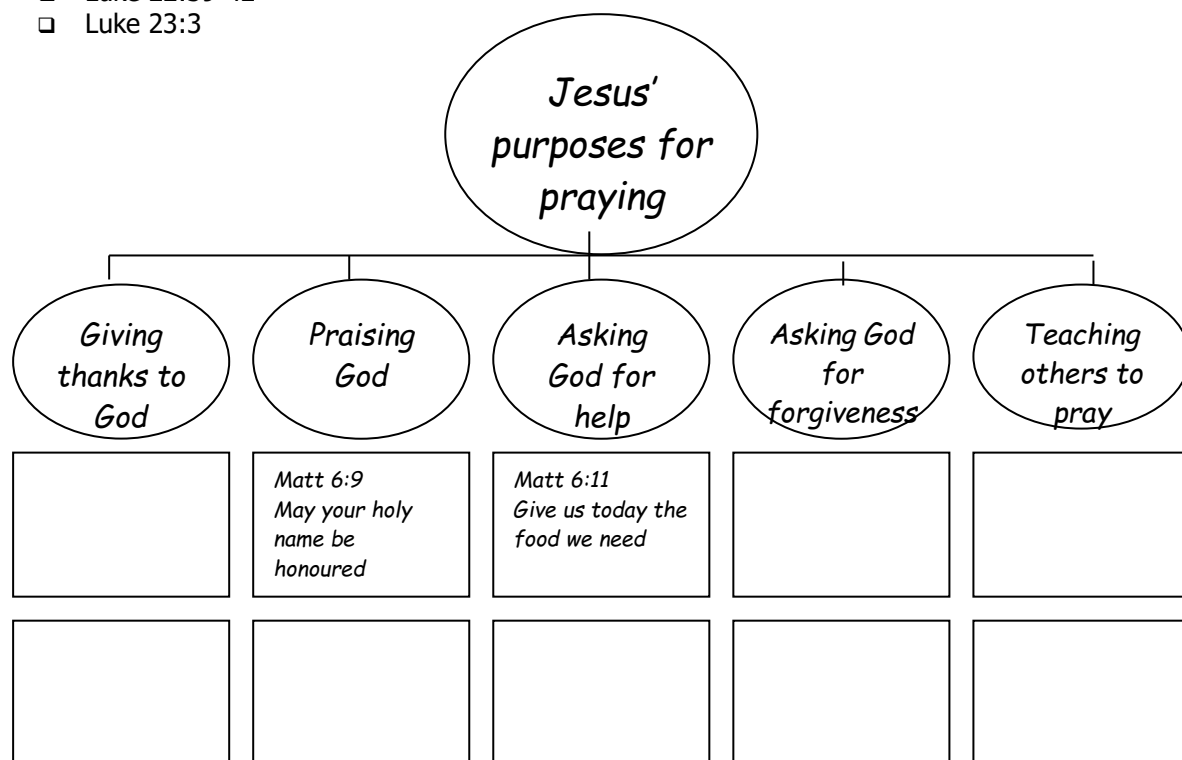
The Song of Mary (Magnificat)

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 forever.
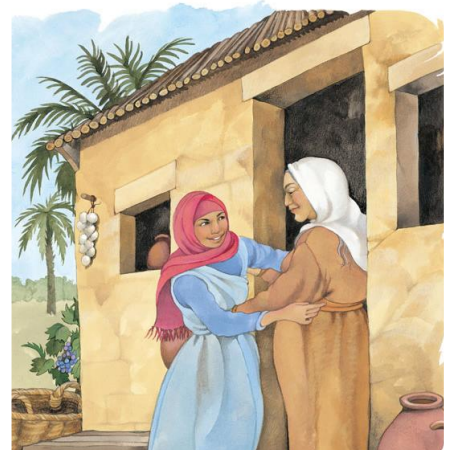
Students use a **Concept Web Strategy** ⓘ to investigate Jesus' purposes for praying. The following outline of a concept map could be displayed on the 'Jesus' Purposes for Praying' word wall.

Students match the references below with the purposes provided on the 'Jesus' Purposes for Praying' word wall.
- ❑ Matthew 6:7-16
- ❑ Matthew 11:25-26
- ❑ Matthew 15:36
- ❑ Luke 22:17-19
- ❑ Luke 22:39-42
- ❑ Luke 23:3

Jesus' purposes for praying

Giving thanks to God	Praising God	Asking God for help	Asking God for forgiveness	Teaching others to pray
	Matt 6:9 May your holy name be honoured	Matt 6:11 Give us today the food we need		

Activity   **Prayer Postures ◉ C2.2 C3.2**

Students observe ritualistic actions during a celebration of a class Eucharist. Students may be given a particular part of the Mass to observe closely. The teacher, with the permission of the priest, takes digital photographs of significant ritualistic actions during the Mass. These individual photographs of ritualistic actions can be used as task cards for the following activity.
Students, in learning teams, use existing purpose cards or create new purpose cards to match the ritualistic action with a purpose. Students also jointly construct meaning for the ritualistic action.

Students, in teams, use Drama Strategies to design their choice of an **Echo Mime** ⓘ for use in a prayer such as the *Our Father* or the *Sign of the Cross*, **Liquid Pictures** ⓘ**, Freeze Frames** ⓘ**,** other appropriate actions for a Scripture text or song, or dance strategies to choreograph a song, for use in a prayer ritual or reflection.

Students explore the traditional prayers provided in learning teams. They engage with learning centres based on the Multiple Intelligences Framework, using some of its dimensions.

Intelligence	Activity
Linguistic (Word Smart) The ability to use words effectively. Effective use of spelling, vocabulary and grammar.	Students design a jigsaw using a cardboard copy of the traditional version of the Our Father. The jigsaw is cut up and each member of the team has a turn at assembling the jigsaw. Students are encouraged to recite the prayer to assist them in their assembling of the jigsaw. Students take a section of a traditional prayer e.g. *give us this day our daily bread* and they rewrite it in a contemporary context.
Logical Mathematical (Math Smart) The ability to order, categorise and observe patterning.	Students use a set of rosary beads and a visual and written guide to reciting the Rosary appropriate for their age and understanding. They explore the text and the beads and identify and list patterns in the prayer. Students brainstorm ideas for saying the rosary using materials other than rosary beads.
Musical Intelligence (Music Smart) The capacity to carry a tune, remember musical melodies, enjoy, appreciate and compose music and sound and have a sensitivity to rhyme and rhythm.	Students listen to a contemporary musical version of a traditional prayer. The words of the contemporary version should also be provided. The students design and create their own contemporary version of all or part of the prayer.
Bodily – Kinesthetic Intelligence (Body Smart) The ability to control movement, dance, act, mime, manipulate, make.	Students design and create a movement sequence to match a traditional prayer.
Spatial Intelligence (Art Smart) The ability to create and interpret symbols and images and to create mental pictures.	Students are given a section of a traditional prayer and they design and create a visual representation of that section. At the culmination of the activity, each section is assembled into a prayer collage/book.

Students attend a weekday school Eucharist to observe and study the parts of the Mass. The teacher should inform the priest that the students are attending the Eucharist with the dual purpose to worship and to observe and study the parts of the Mass. By informing the priest well in advance, he may be prepared to briefly explain parts of the Mass during the celebration. Before the Eucharistic celebration, students are given particular observer role cards for one part of the Mass. The parts of the Mass include: the Introduction, Gathering Rite and Procession, Liturgy of the Word, The Liturgy of the Eucharist, Communion Rite and Concluding Rite. An example of an observer card follows.

> *Your role is to observe the Entrance Procession by completing a 5 W's + H in your mind.*
> *Who is involved?   Where does it happen?   When does is happen?*
> *What do they do? Why does it happen? How does it happen?*

During the Eucharist, students observe closely and reflect on that part of the Eucharist. Students record and report their 5 W's + H findings back to the class when they return to the classroom.

Students in learning teams use a 'Purpose and Structure of a Ritual' **Retrieval Chart** ⓘ to analyse more complex religious rituals. Each learning team selects, or is given, the title and brief context of one such ritual. A diagrammatic list is provided below. Students in learning teams complete the retrieval chart. This retrieval chart can be amended for the purposes of analysing a secular ritual.

Purpose and Structure of a Ritual

Ritual:	
Purpose of the ritual:	
Parts of the Ritual	**Evidence from observation**
Gather and Prepare - *Setting the Scene* - *Welcome* *Song or Hymns (optional)* - *Creating the space considering the senses e.g. the visual, the auditory, the olfactory - taste and smell, texture and touch*	
Listen and Respond - *Sacred Words/Wisdom words, prayers, Scripture, Stories, Sacred Actions* - *Respond: Word, Songs, Prayers and actions*	
Share and Give Thanks - *Sharing and thanking action actions*	
Go and Tell - *Final Blessing and/or Prayer of commission Hymn* - *Farewell, tell others about the celebration*	

Students, in learning teams of four, use the **Jig Saw Strategy** ⓘ on the web site provided below to investigate the parts of the Mass. Each student in the home group is allocated one of the four weeks indicated on the web site. They form expert groups to investigate sections within each part of the Mass. Students list the sections within each part of the Mass and return to their home group with this information. The home learning team creates a *Parts of the Mass* booklet indicating the four parts of the Mass and sections within those parts. Students can include simple illustrations in their booklets. These booklets can be taken to class Mass and be used as a student guide to the Mass.
The following website is an excellent source for descriptions of the parts of the Mass
www.sjy.org/Church/exp_mass.html

Students interview people within their family or Catholic community who have a devotion to Mary, firstly to gather information about how they put their devotion into action and secondly, what the purpose and significance of this devotion is in their lives- e.g. saying the rosary, keeping Mary prayer cards, having a picture of Mary on the wall, having a statue, key ring, pendant or piece jewelry, medals etc.; and what, when, where, who, why and how they express their devotion. Students collect both sets of data and record the devotions on a whole class pictograph and the purposes and significance on another.

☐ Spontaneous Prayers and Rituals

Teacher Background

There are two basic types of prayer- those that use words and images and engage the mind and silent prayer, where one chooses simply to sit in the presence of God- wherever one considers that to be. These are sometimes called discursive and affective prayer respectively. In discursive prayer, reason, or thinking, dominates, though it need not follow a set formula. In affective prayer, the feelings dominate (trust, surrender, gratitude, wonder, awe, love). The normal development in the life of prayer is from discursive to affective prayer.

Spontaneous prayer may take any form and serve any purpose and is perhaps best described as prayer that does not fit under headings of liturgical or traditional prayer. It is characterised by:

- immediacy rather being time bound;
- creativity and fluidity in form rather than regulated by structure or mandated protocols and rubrics;
- spontaneous in response to life situations rather than constrained within the confines of a pre-determined formula or template;
- informality rather than formality in celebration, formed from within and led by members of the celebrating community, rather than imposed from without and led by official celebrants,
- personal rather than institutional,
- relational rather than obligated or procedural.

Spontaneous prayer is frequently more liberated in expression because of the context in which it is celebrated. In schools where many students no longer have a familiarity with formal and liturgical prayer, spontaneous prayer services offer a level of entry into a prayer life that is based on their life experience. But while spontaneous prayer is free to take on a wider range of forms and contexts than set liturgical prayer, it still remains prayer and should contain the basic elements of sacred ritual. (See below)

Sacred Spaces for Sacred Rituals
A 'sacred space' is not only to be equated with a holy or religious space. Neither should the term 'sacred ritual' name only that which is identifiably religious because clues that can be used to assist one to understand or be reminded of God can be found in the created world, in interpersonal and intra-personal relationships and in one's daily life. A prayer or sacred space therefore need not be a church or modeled on the layout of a church any more than a prayer or ritual needs be presided over by a priest or deacon or prepared by an 'expert'. The "realm of the sacred" (Amy Florian 2001:32) can also be found in homes, schools and everyday places, people, things and events. These ordinary places, people and things can be used as 'markers' to engender a relationship with and understanding of God.

A prayer space for any occasion should be adequate in sise, simply and aesthetically prepared, dignified and worthy. Markers such as symbolic, decorative and practical items to signal that something special is about to take place in this space can be used. Such items may include a cross, a scented candle, special furniture or decorations, water, flowers or plants, coloured cloths or banners, the Bible and appropriate music or any number of symbols which suggest an encounter with the sacred. While these may require explanation in the learning context of the classroom, they should by their very placement, composition, colour and symbolism, be allowed to speak clearly for themselves in the ritual space and time. These items must be chosen and used appropriately for the unique

prayer context. Certain markers, however, may need to be used consistently and frequently, especially for more formal and official prayer contexts such as in the Mass, as they are an "instantly recognisable part of a predictable pattern" (Margaret Bick 1998:27) and engender a sense of security and continuity over time.

Sacred Rituals
Rituals are co-evolved (worked on together) symbolic acts. A ritual includes not only the ceremonial aspects of the actual presentation or performance, but the process of preparing for it and responding to it. They may or may not include words, but do have both open (changeable) and closed (unchanging) parts which are "held" together by a guiding metaphor (or theme or purpose). Repetition can be part of rituals, either through the content (words, songs, actions), form (the order of the ceremony & roles) or the occasion. There should be enough space in rituals for the incorporation of multiple meanings by various members and leaders as well as a variety of levels of participation.

Characteristics of Rituals include:
- Special time/s
- Special place/s
- Special symbols
- Special dress
- Special action/s
- Special music/sounds/words
- Special people
- Special relationships, roles.

Symbols for Sacred Spaces
Symbols are the building blocks of rituals. It is critical that symbols connect and fit with the participants of a ritual. In many cases, participants should be able to connect with/choose from a variety of symbols. Symbols give rituals the power to provide multiple meanings and different levels of participation for individuals and groups.

Symbolic markers for rituals include objects such as water because it can symbolise cleansing or life and candles, because they provide light in the darkness just as Christ is described as the light of the world. A symbol is known to be such if, as something physical, concrete and material, it points beyond itself to another reality, belief or thought, such as a spiritual belief of God's love or Christ's light, without losing its own identity (Amy Florian 2001). In ritual, symbols may contain as many meanings as there are participants, but this is all part of their power and purpose.

Activity   Pray About It ⊙ C2.2 C3.2

Cause	Effect

Students, as a whole class, brainstorm the significant times in people's lives when they have had an urgent or spontaneous need to pray. Students in learning teams draw on their own life experience, or the lives of characters in children's stories, movies etc. to complete a **Top Level Structure Strategy** ⓘ. On the 'cause' side of the chart students record the person's experience and on the 'effect' chart students record, to the best of their knowledge, the words of the prayer. Students then analyse the information on the 'cause and effect' chart to determine the purpose of these diverse prayers. Students in learning teams discuss and record possible reasons why people spontaneously pray during or after significant life experiences.

Students independently record times that spontaneous prayer could be used in a school or classroom setting. A class chart could be used to gather these records. It should be noted here that many people find it difficult to construct and deliver spontaneous prayer largely due to their lack of confidence and experience.

Students in learning teams use a **Ten Word Strategy** ⓘ to jointly construct the body of a simple spontaneous prayer. Students also use simple prayer starters: (Descriptor, God) e.g. Dear God; (Descriptor, Jesus) e.g. Dear Jesus; (Descriptor, Holy Spirit) e.g. Come Holy Spirit; and prayer enders e.g. I (We) ask this through Christ our Lord, Amen.

Students in learning teams use a 'Purpose and Structure of a Ritual' **Retrieval Chart** ⓘ to record the purpose and some of elements of familiar rituals. Each learning team selects, or is given, a familiar ritual to reflect upon. They then complete the sections of the provided 'Purpose and Structure of a Ritual' Retrieval Chart' to discover that rituals have a structure and elements.
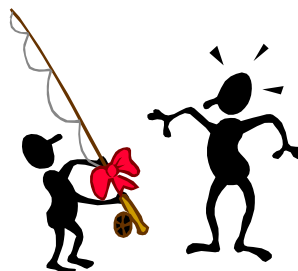

A Birthday Ritual

A birthday ritual for someone your age

A pet's funeral

Christmas
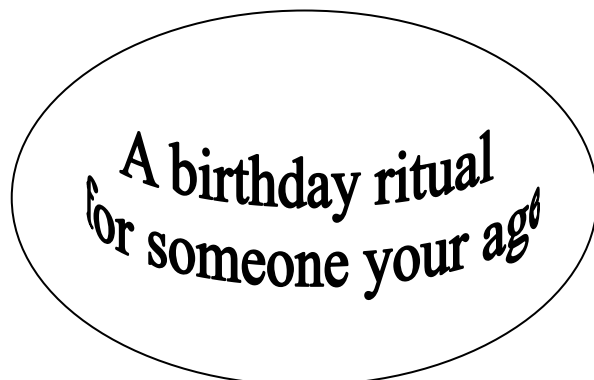
Wedding of a relation

Mother's Day

Father's Day

Students in learning teams use a 'Purpose and Structure of a Ritual' **Retrieval Chart** ⓘ (See in the previous learning activity) to design a spontaneous religious ritual that includes prayers. Some purposes for such rituals are provided below. They can follow the process suggested in the previous activity.

Spontaneous Rituals of a Religious Nature

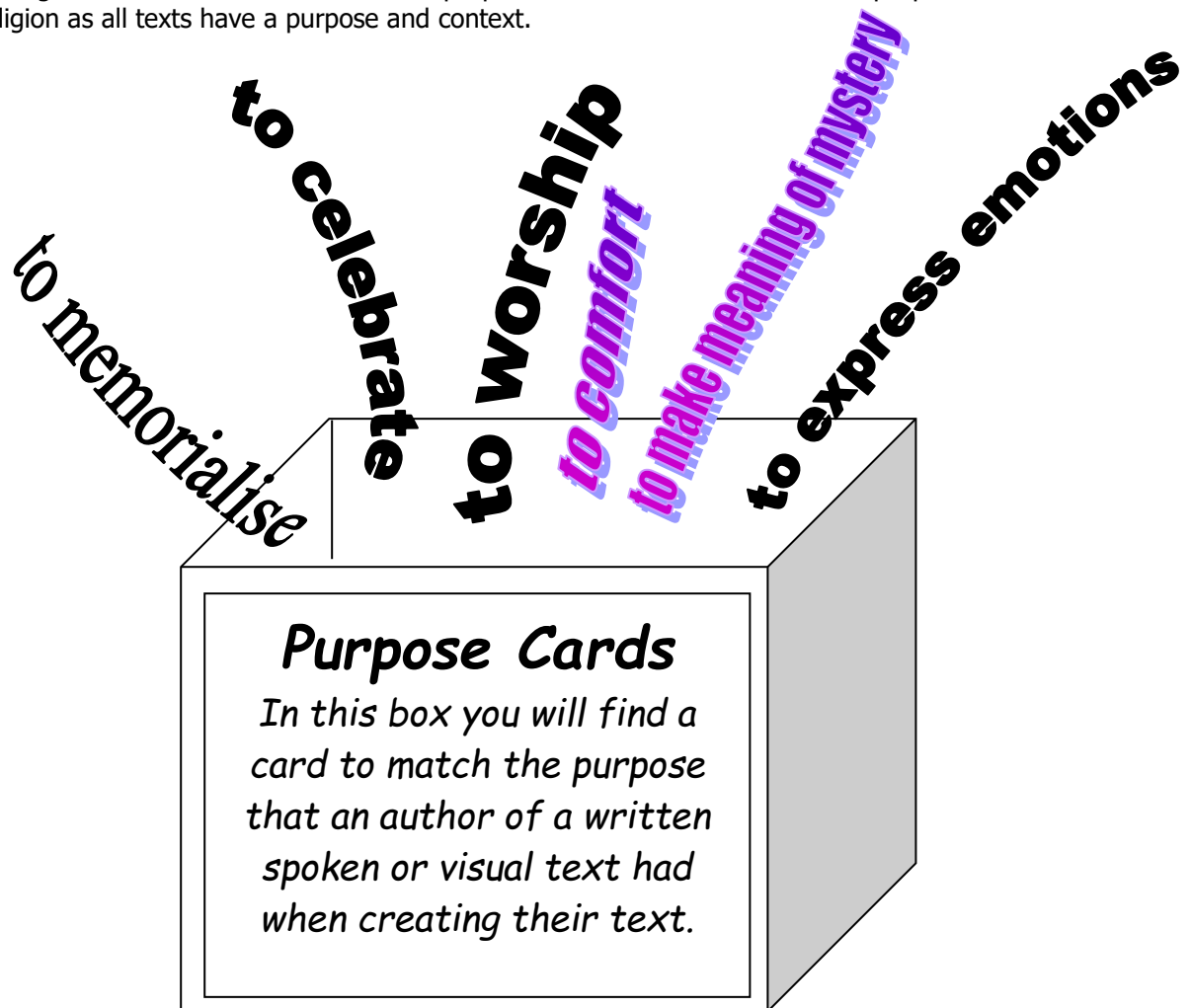*To farewell someone who is leaving the class*

To commission class leaders

To initiate a new member of the class

To celebrate Australia Day or Anzac Day as a class

To encourage reconciliation and peace within and beyond the classroom

To comfort or remember those involved in a sad event

Students brainstorm the diverse secular and religious rituals they have participated in and make ritual purpose cards for the class purpose card box. Some examples of the purposes for rituals are provided in the illustration and list below. These purpose cards can then be used for diverse designing and analysing ritual activities. These laminated purpose cards can be used for other purposes than the KLA of religion as all texts have a purpose and context.

to memorialise   *to celebrate*   *to worship*   *to comfort*   *to make meaning of mystery*   *to express emotions*

Purpose Cards

In this box you will find a card to match the purpose that an author of a written spoken or visual text had when creating their text.

Students brainstorm a list of necessary objects for designing and creating a ritual. This list might include: candles, fabric, cross, bible, music, decorative containers, prayer cards etc. Students can access information about designing rituals and what is needed from this module to inform their list of necessities. Students decide which objects are already available in the classroom and which need to be made or purchased. Students design and decorate a rituals' box appropriate for their classroom context.

☐ Meditation and Reflection

Teacher Background

Meditation is a form of mental prayer, involving an extended reflective thought on the presence and activity of God. It is a practice developed by the monastic tradition, which requires stillness of body in order for the mind to be active and fully focused on God. Christian meditation is generally understood to involve discursive reasoning, traditionally using the *lectio divina* - the prayerful reading and meditative reflection upon sacred Scripture, the Christian classics, or other types of spiritual writing. Three well-known styles of meditation have emerged from the Benedictine, Ignatian and Augustinian monastic traditions. **Benedictine meditation** focuses on the concept of *lectio* or, as Benedict called it, "listening with the ear of one's heart". In it, one listens to, or reads over, or reflects on a Scriptural

passage, pausing to sit with any word that presents itself and allowing it to speak to one of God or the works of God. **Ignatian meditation** involves reflecting on a passage of Scripture, especially the words or actions of a Biblical character and then imagining that one has the opportunity to have some time alone with the character in order to seek further explanation of the character's words or actions. What would one ask? The Spiritual Exercises of St. Ignatius of Loyola (known as "The Examen") can be used as a guide in fostering or teaching about the mental prayer of meditation. Caroline Berger and Maureen Burton have adapted and modified the spiritual exercises of St Ignatius of Loyola for school students. Their publication, *Kids Connect,* contains a variety of activities based on these spiritual exercises to assist students to become more reflective and spiritual. The adapted Examen has been used in this module to introduce students to this form of interior prayer prayed by many Christians. **Augustinian meditation** involves inserting into a passage one's own name- for example, where God or Jesus addresses Israel, the crowd, or an individual, one replaces them with oneself in order to ask what God is saying to us.

Contemplation, on the other hand, is the simple awareness of and focus upon, the presence of God. It is prayer without words or images. Contemplation is not a method of prayer to be chosen at will, like meditation. It is a gift from God into which one is drawn. Contemplation in the Christian tradition more closely resembles what is generally understood as meditation in Eastern religions such as Buddhism.

Beth Nolen (1999) suggests that contemplative prayer has among its characteristics:
  ❑ Faith and trust in the presence of God.
  ❑ An inner awareness of God.
  ❑ An awareness of the word of God.
  ❑ A relationship with God in our hearts.
  ❑ An act of commitment to God.
  ❑ A response to the presence of God.

And that it involves:
  ❑ Taking time to be alone with God.
  ❑ Turning our eyes and heart towards Jesus.
  ❑ Dwelling in God's love and grace.
  ❑ Silence. (Beth Nolen 1999: 83)

Centering prayer is a special method of contemplation in which the person simply attends to the presence of God within- at the center of one's being. A mantra or short phrase is sometimes repeated to keep one's attention centered. An example is the *Jesus Prayer*, which requests, 'Jesus, son of David, have mercy on me, a sinner' when repeated in a mantra.

Mantras, which assist centering prayer, involve the repetition of a particular phrase or word as part of one's breathing pattern. Repetition is essential, as it aids the rhythmical nature of this kind of prayer and of the breathing itself while assisting one to maintain focus. Over a period of time, however, the words become less important in themselves when a place of inner silence and stillness is reached. This takes constant practice and adequate time given for the mantra. The Rosary has been used within the Catholic tradition as a form of contemplative Mantra, as well for meditation on the lives of Jesus and Mary.

The Rosary
It is usually suggested that the rosary began as a practice by the laity to imitate the monastic Office (Breviary or Liturgy of the Hours), by which monks prayed the 150 Psalms. The laity, many of whom could not read, substituted 50 or 150 Ave Marias for the Psalms. Sometimes a cord with counters on it was used to keep an accurate count.

The first clear historical reference to the rosary, however, is from the life of St. Dominic (+1221), the founder of the Order of Preachers or Dominicans. He preached a form of the rosary in France at the time that the Albigensian heresy was devastating the faith there. Tradition has it that the Blessed Mother herself asked for the practice as an antidote for heresy and sin.
One of Dominic's future disciples, Alain de Roche, began to establish Rosary Confraternities to promote the praying of the rosary. The form of the rosary we have today is believed to date from his time. Over the centuries the saints and popes have highly recommended the rosary, the greatest prayer in the Church after the Mass and Liturgy of the Hours. Not surprisingly, its most active promoters have been Dominicans.

Rosary means a crown of roses, a spiritual bouquet given to the Blessed Mother. It is sometimes called the Dominican Rosary, to distinguish it from other rosary-like prayers (e.g. Franciscan Rosary of the Seven Joys, Servite Rosary of the Seven Sorrows). It is also, in a general sense, a form of chaplet or corona (also referring to a crown), of which there are many varieties in the Church. Finally, in English it has been called "Our Lady's Psalter" or "the beads." This last derives from an Old English word for prayers (bede) and to request (biddan or bid).

Activity   Rosary Meditation ◉ C2.2

Students participate in a teacher led guided meditation based on a scene or story named as one of the mysteries that are based on the gospels and decide on the most personally helpful and contemplative way of meditating on the scriptures from within the contexts of the Rosary or the guided meditation.

Students pray the Rosary without focusing on scripture but simply as a series of traditional prayers such as the *Hail Mary, Glory Be* and *Our Father* as a mantra and using beads. Students identify the two different purposes of using the Rosary to assist in a meditation of scripture and as a repetitive mantra.

Students use a set of rosary beads and a visual and written guide to reciting the Rosary appropriate for their age and understanding. They explore the text and the beads and identify and list patterns in the prayer. Students brainstorm ideas for saying the rosary using materials other than rosary beads.

The following website has a very explanation of how to pray the Rosary:
www.myfriendmagazine.com/misc/howtoprayrosary2.html

Activity   Examine the Examen ◉ C2.2 C3.2

Students participate in the 'Prayer of the Examen', which is a reflective prayer with a particular structure. Students could focus on a lighted candle that may be used as a symbol of God's presence in the group, while being guided through the following prayer of the Examen.

- Become aware of your feelings at this moment.

- Be thankful to God for your gifts and your life.

- Tell God that you want to see yourself more and more as God sees you.

- Go over the events of your day so far and reflect on one of these when you really noticed God with you and loving you.

- Thank God for the good times.

- Tell God that you are sorry and ask for help if you need to change in some way.

- Look forward with hope and reflect on how you need to grow in your love for God by being more helpful to others in the days to come.

Students use the *Blue Hat* of DeBono's **Six Thinking Hats** ⓘ while reflecting in a journal on their experience of the Examen reflection.

Students, in learning teams of four use the **Think: Whisper: Refine: Share Strategy** ⓘ to identify and describe a purpose for the Prayer of the Examen. This outline of the Examen prayer has been adapted from *Kids Connect* by Maureen Burton and Caroline Berger.

Activity   Spaces and Places ◉ C3.2

Students participate in a guided imagery exercise where with they are guided through an imaginary tranquil and peaceful place. With eyes closed students imagine and reflect on particular scenes conducive to contemplation described vividly by the teacher. Students design and create a visual image of the place and space they created in their mind during the guided imagery exercise.

Students in learning teams design a 'Prayer of the Examen' for the particular classroom purpose and context.

Students **Sketch to Stretch** ⓘ a space or place where they would choose to be to assist them to be reflective or to pray.

In learning teams, students share sketches and then design spaces for class reflective prayer such as meditation, centred breathing, or listening to prayer, or the Examen.

Activity   Be Silent, Be Still ◉ C2.2 C3.2

Students, in learning teams, use the **Frayer Concept Model** ⓘ to explore the concept and practice of stillness.

Students journal their personal experience of contemplating and being still.

Students discuss how people could connect with God through these kinds of contemplative prayer and in doing so, are also describing the purpose of this prayer form. Students compose and record their own mantras for personal use or to share for class prayer.

Activity   Designing a Reflection ◉ C3.2

Students, as a whole class, design a reflective sacred ritual. The structure provided draws on the core structure and elements of a sacred ritual. This structure can be used to design any sacred ritual for a particular purpose and context. Students clarify the purpose and context of the chosen reflective ritual e.g. the class decides to design a ritual to inspire and bless because in two weeks it will be Mother's Day and mothers of children in the class will be invited to participate in a Mother's Day reflection in the classroom.

Students, using the sacred ritual structure below, briefly brainstorm ideas that align with the purpose and context of the sacred ritual. The purpose of doing this activity is for the whole class to gain some common understandings and directions that will inform the designing of the ritual. The following activity involves the students designing specific elements of the sacred ritual.

Purpose of the Sacred Ritual –

Gather and Prepare
Setting the Scene
Creating the sacred space considering the senses e.g. the visual, the auditory, the olfactory – taste and smell, texture and touch,
Welcome
Introduction
Hymns (optional)

Listen and Respond
Listen and observe: Sacred Word, Prayers, Stories, Sacred Actions
Respond: Word, Songs, Prayers and actions

Share and Give Thanks
Sharing inspiration and blessing actions

Go and Tell
Final Blessing and/or Prayer of commission
Hymn

Students are allocated to one of four learning teams. Each learning team plans a section of the chosen ritual for inspiration and blessing. Within each learning team, students can be given a specific role for each element of the ritual - e.g. in the Gather and Prepare element a student could be assigned the role of visual symbol gatherer for the sacred space. Before students are allocated learning teams and task cards, the whole class should explore the concepts of inspiration and blessing in a particular context. This could be achieved through a **Y Chart strategy** ⓘ or similar activity.

Gather and Prepare Task Cards

Task Card for Creators of the sacred space
What visual symbols could be used?
What music or sounds could be used?
What tastes and/or smells could be incorporated?
What textural materials could be used to touch?

Task Card the Welcome

Who will be welcomed?
How will you welcome them?

Task Card the Introduction
How will you introduce the theme?
What hymns could be sung?
What needs to be said?

Listen and Respond Task Cards

Task Card for Choosing Readings
What Scripture could be used?
What stories could be used?
What prayers could be used?
What ritualistic actions could be used?

Task Card for Preparing a Response
What prayers could be used?
What hymn/song could be used?
What ritualistic actions could be used?

Share and Give Thanks Task Cards

Task Card for designing the sharing and thanking element
What could take place?
What might be given, shared and said?
What ritualistic actions could be used?

Go and Tell Task Cards

Task Card for Designing the Go and Tell Element
What prayers could be used?
What hymn/song could be used?
What ritualistic actions could be used?

That is the final activity in this module.

Learning Strategies featured in this module and identified by the Learning Strategies Icon ⓘ are detailed in the pages following resources and appear on the following pages:

▢ Multimedia Centre

Multimedia Resources

The Brisbane Catholic Education Multimedia Centre has a wide range of multimedia resources available for loan to schools. Teachers are encouraged to consult with the staff of the centre regarding suitable multimedia resources to enhance units of work developed from this module. Contact details for the Brisbane Catholic Education Multimedia Centre:

Telephone (07) 3840 0405

Alternatively, teachers are able to conduct a Multimedia Centre online search through the BCE Intranet. Religious Institute schools are able to access the BCE intranet through the public site located at: www.bne.catholic.edu.au

Teacher Background References

Bick, M. (1998) *Preparing to Celebrate in Schools*. Collegeville, MN. Liturgical Press.

Charpentier, E. (1982) *How to read the Old Testament*. London. SCM Press

Fitz-Herbert, J., Moran, J., Wood, G. (2002) *We Pray as One: Daily Liturgical Prayer*. Queensland. Duo Publications.

Florian, A. (2001) *Sign & Symbol, Word and Song: Creating and Celebrating Classroom Rituals*. USA. Ave Maria Press, Inc.

Hughes, K. (1988), *Lay Presiding: The Art of Leading Prayer*, Washington. DC. The Pastoral Press.

Nolen, B. (1999), *Prayer Strategies: A Teacher's Manual* East Melbourne. HarperCollinsReligious.

ⓘ Y Chart Strategy

A Y Chart enables students to respond to a situation, proposal, problem or stimulus material. It relies on the senses, intuition and imagination.

Process for Y chart:
- ❑ Decide on the topic to be analysed.
- ❑ Draw up a simple Y Chart (see below) and write the topic at the top of the chart.
- ❑ In the "Looks Like" segment, students brainstorm all they might see happening around the topic.
- ❑ In the "Sounds like" segment, students record things they might hear such as words, sounds and sound effects.
- ❑ In the "Feels Like" segment, students brainstorm all the things they might feel in a tactile kinesthetic sense as well as in an emotional response.
- ❑ This information can then be applied in other learning contexts.

Topic

Looks like

Sounds like

Feels like
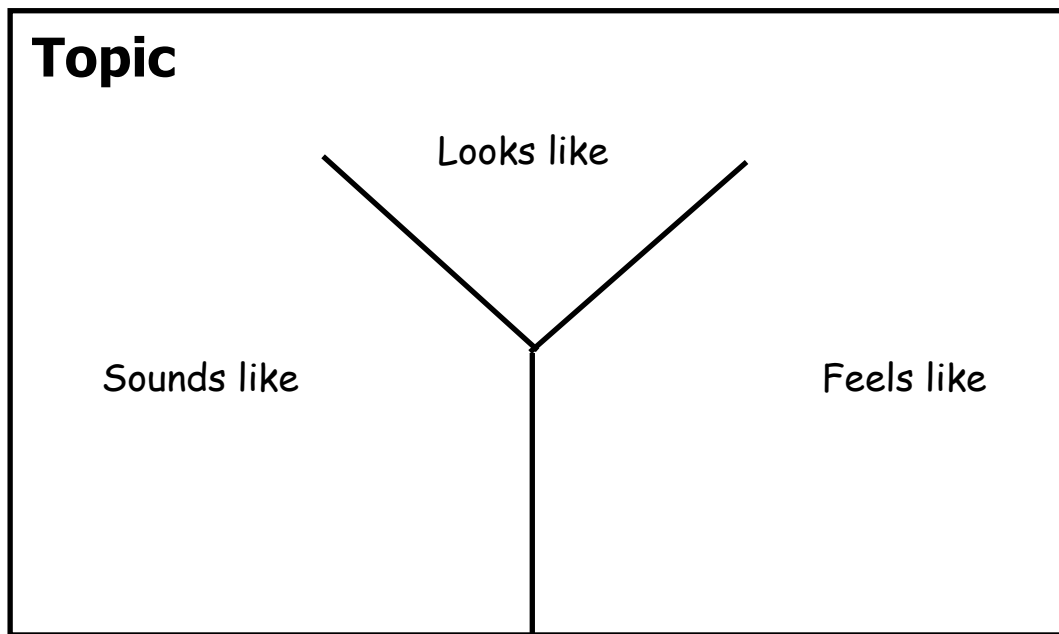
ⓘ Big Book Strategy

Creating Class Big Books enables whole class or smaller learning groups to participate in the reading process and the joint construction of the big book text. Students can create their own ideas, or rewrite some of their favourite literature and predictable books. Each student is able to contribute to a page and students can get take turns at bringing the big book home and sharing it with their family. In doing this, students are practising many important early reading and writing strategies. At times it is good to include a page for parent/family comments at the end of the book.

You can use a wide variety of materials to make your own big books. Large poster size cardboard is useful for the pages. Make sure you laminate the covers to protect them from "wear and tear". Big Books can be bound in different ways. Sometimes using plastic binding and the school binding machine works well. Alternatively, coloured duct tape is effective. Another binding method involves punching holes in the cardboard pages and using curtain rings to bind them together.

You can also use photo albums, sheet protectors, poster board, felt, scrapbooks and paper plates to make your big books. It is fun to try different types of books, so that students don't get bored with the same old thing! You can also make your books in different sizes and shapes.

Process for creating big books:

- ❑ Ensure that there is teacher and student clarity on the purpose, context, generic structure and formatting of the big book.
- ❑ Exhibit a repertoire of big books for students' perusal and discussion.
- ❑ Scaffold written text and discuss a repertoire of possible illustrations.
- ❑ Use sentence starters or some type of text support for all learners particularly the very young.
- ❑ Assist students to make decisions on the design of their page or pages of the big book.
- ❑ Have students complete a first draft.
- ❑ After consultation students complete their final draft.
- ❑ Assemble the big book.
- ❑ Read big book to the whole class or learning groups.
- ❑ Use the big book for further learning.

Big books can be used at any stage of learning. The following site is excellent for students or teachers who are interest in creating interactive/digital big books.
www.kented.org.uk/ngfl/pembury/lessons.html

ⓘ Frayer Concept Model Strategy

The Frayer Model is an adaptation of a concept map. The framework of the Frayer Model includes:

❑ concept word
❑ definition
❑ characteristics of the concept word
❑ examples of the concept word
❑ non-examples of the concept word.

It is important to include both examples and non-examples so students are able to identify what the concept word is and what the concept word is not. First, the teacher will assign the concept word being studied and then talk about the steps involved in completing the chart.

Definition	**Characteristics**
Examples	**Non-examples**
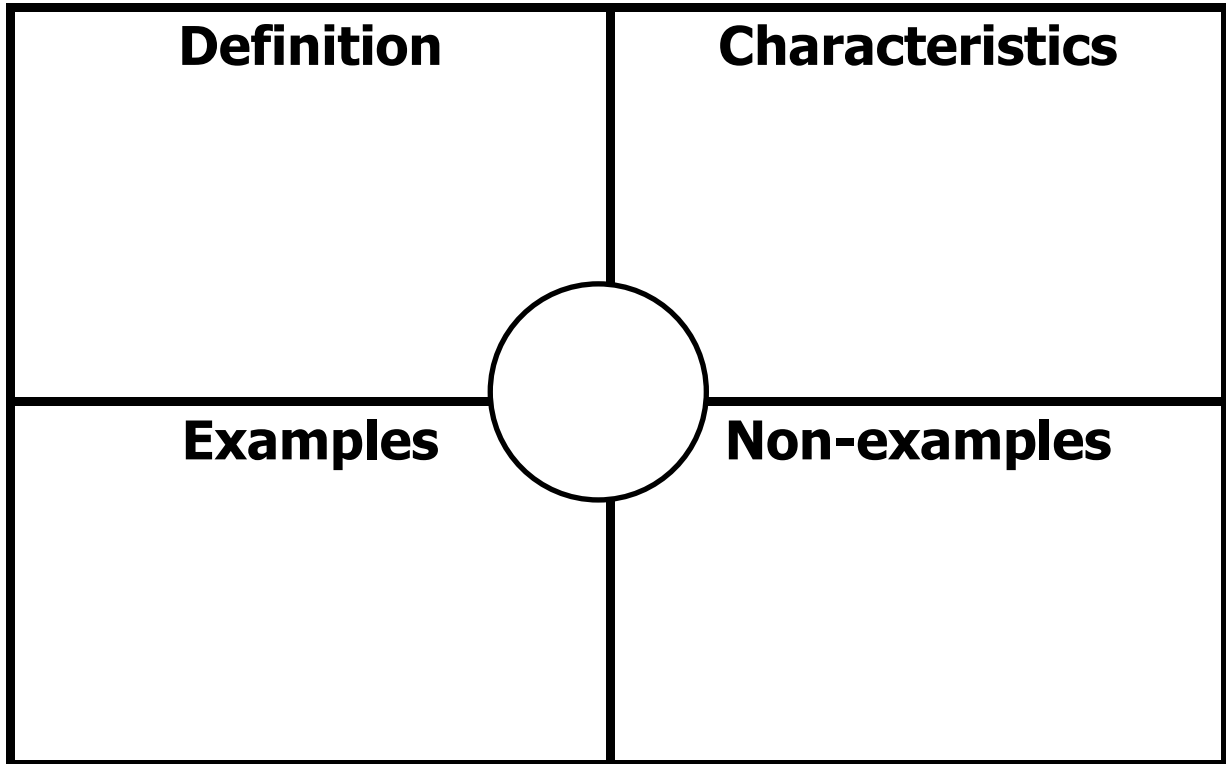
In the centre oval of the Frayer Model, students write the concept word.

In the first box, students write the definition of the concept word under the space labelled DEFINITION. Remember this definition needs to be clear and easily understood by all students.

In the second box, students list the characteristics of the concept word following a group or class brainstorm.

In the third box, students list examples of the concept word.

In the fourth and final box, students list non-examples of the key or concept word.

ⓘ 5Ws + H Strategy

The 5 Ws + H Strategy provides a simple checklist to help students think through issues: What, When, Why, Who, Where and How.

Who

What

Where

When

Why

How
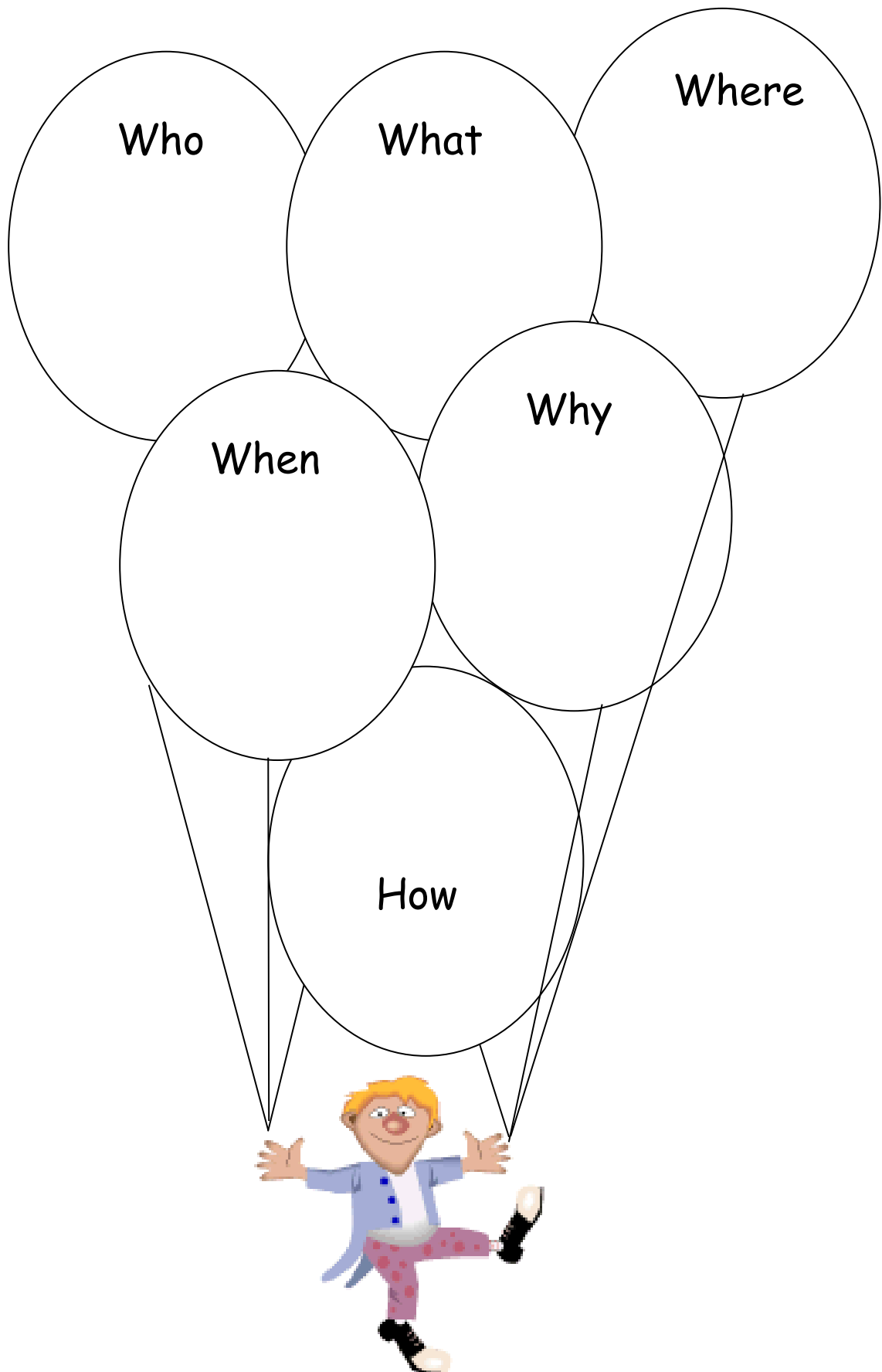
ⓘ Concept Web Strategy

A concept web is a diagram that indicates relationships between concepts. Put simply, webs are visual maps that show how different categories of information relate to one another. Webs provide structure for concepts, ideas and facts and give students a flexible framework for organising and prioritising information.

Typically, major topics or central concepts are at the centre of the web. Links from the centre connect supporting details or ideas with the core concept or topic. Concept maps are more effective in aiding comprehension and retrieval if the connection lines are labelled as well.

Teachers and students alike use webs to brainstorm, organise information for writing (pre-writing), as well as to analyse stories, events and characterisation. Classroom teachers use that webbing as an effective technique in small group settings. As students work cooperatively they can build collaborative webs, incorporating the thoughts and contributions of each group member.

As an assessment tool, a concept web can be used to:

- ❑ Assess content knowledge and show hierarchy and relationships among concepts
- ❑ Provide teachers with insight into a student's understanding and reasoning
- ❑ Pre-assess student understanding of an area of study.

There are a variety of elements that students need to consider in designing a concept web. These include:

- ❑ The quantity and depth of terms used
- ❑ The accuracy of relationships
- ❑ The levels of hierarchy generated
- ❑ The number of branches and the number of cross links and how these are labelled.

Typical concept webs look something like these:
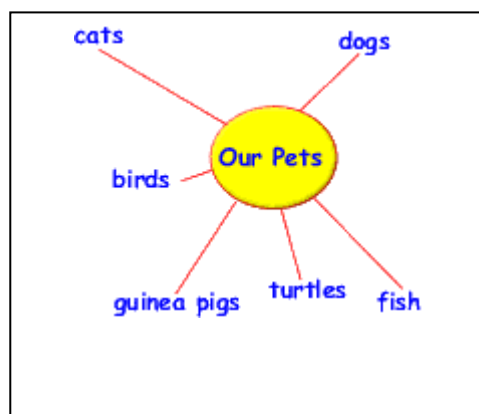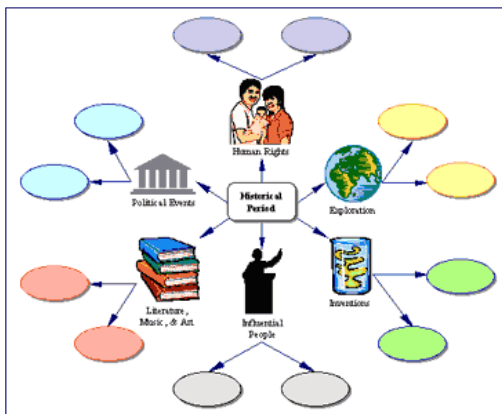
A useful process for teaching students to create a concept web is:
Start with a major idea or central concept.
Arrange items in a directional hierarchical pattern with subordinate concepts.
Place labelled links with appropriate linking words or phrases.
Identify the links to the sub-branches of the network.
Encourage students to use their own words.
Use only a few important concepts in the subject domain.
Check to make sure the connections are valid and clear.
An excellent software tool for creating concept webs is **Inspiration.** A free thirty-day trial version of this software can be downloaded through the Inspiration web site located at:
www.inspiration.com/index.cfm

ⓘ Target Strategy

The target strategy assists students to reflect on their actions, the consequences of those actions and an appropriate response.

Process for the target strategy:
- ❑ The students are given a target consisting of three concentric circles.
- ❑ Students write desired aim on the center circle (Bull's eye).
- ❑ Students write ways they have missed the target on the next circle.
- ❑ On the outer circle, students write feelings about missing the target.
- ❑ Students are given an arrow shape on which they record a way of acting that will lead them to achieving what they are aiming for.
- ❑ Students attach the arrow to the target.
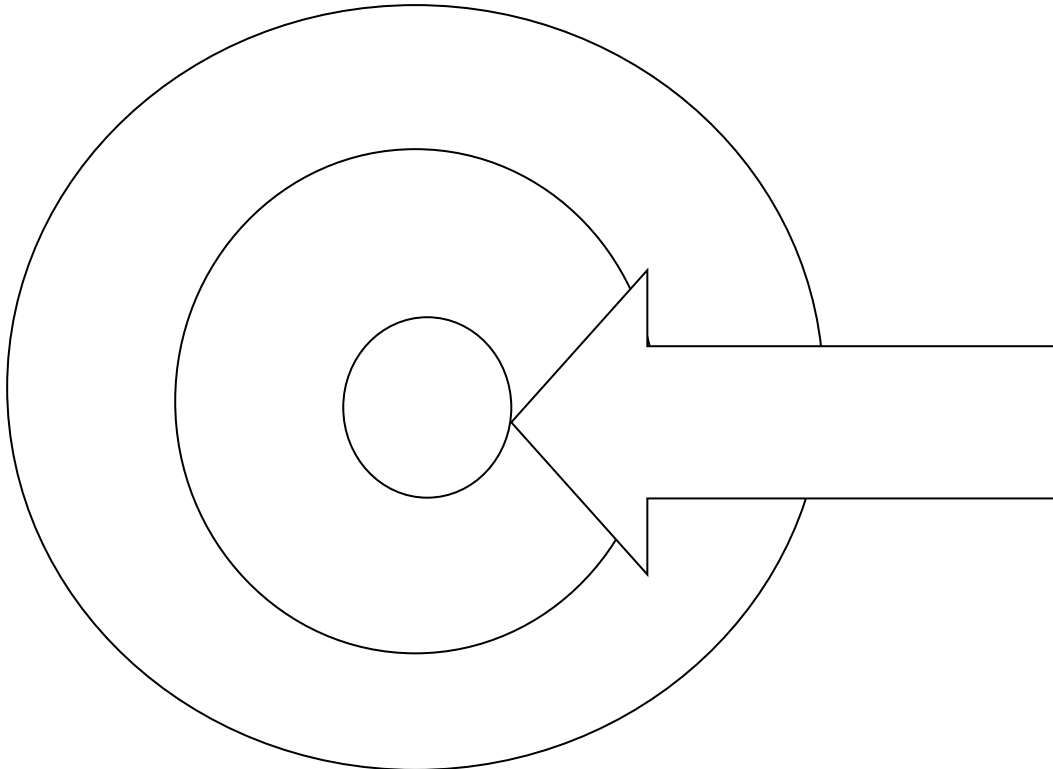
ⓘ Postcard Strategy

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)

ⓘ Echo Mime/Prayerful Echoes

a) An echo mime requires the students to:

- Rewrite a prayer scripture passage in short simple phrases, sentences or lines.
- Devise an action for each phrase, sentence or line.
- Perform the mime by reading or reciting the phrase, sentence or line and performing the action.

The whole group then repeats the words and actions, creating an .'echo'.

b) Yet another exercise of echoing requires the students to use a traditional prayer such as the *Hail Mary* or a scripture passage to echo and highlight one, two or three key words on each line of a printed or computer word version of a prayer for echoing by the group.

1. The first reader proclaims the first line or phrase.
2. The second echoes the highlighted words chosen from the line or phrase.
3. The remainder of the group repeats the highlighted words.
4. The group continues line-by-line and echo-by-echo.

An example follows:

Voice (Reader 1)	Echo (Reader 2)	Re-Echo (Chorus)
Hail Mary…	Mary…	Mary…
Full of Grace…	of grace…	of grace…
The Lord is with you	Lord with you…	Lord with you…etc

ⓘ Liquid Pictures Strategy

'Liquid pictures' is a form of drama that allows a story to be presented in a flowing or liquid manner. The process follows this pattern:

1. Choose a familiar Scriptural story.
2. Divide the story into five or six main sections
3. For each section choose one or two short phrases.
4. Choose a simple action for each section.
5. Choose one person for each section. These five or six people stand with their backs to the rest of the group.
6. A teacher or leader introduces the story with a simple statement.
7. The first child turns to face the group, repeats a phrase two or three times (once is not enough for children to remember!) accompanied by a simple action, then freezes.
8. The second child turns, repeats a phrase from the second, or the next section while performing a simple matching action and also freezes.
9. The process continues with the repetition of phrases accompanied by a simple action from the remaining sections of the text until the last child finishes.
10. The teacher or leader concludes with a simple statement.

ⓘ Freeze Frames Strategy

Freeze Frame	A series of linked still images that can describe different important moments within a text.

Expressions of Prayer and Ritual

ⓘ Retrieval Chart Strategy

A Retrieval Chart is a graphic organiser used for organising and categorising data using headings or key concepts. Retrieval Charts are useful for:

- ❑ Presenting information in an easily accessible way
- ❑ Comparing and contrasting attributes
- ❑ Organising data for use in research projects
- ❑ Note taking in a systematic way

An example is provided below:

Five Inventions I would choose to take back to my planet

Invention	Date of Invention	Description	Use	Contribution to Society
One				
Two				
Three				
Four				
Five				

ⓘ Jig Saw Strategy

The Jigsaw strategy is a co-operative learning strategy that enables each student of a group to specialise in one aspect of the learning unit. Students meet with members from other groups who are assigned the same aspect and after mastering the material, return to the original group and teach the material to the group members.

Step 1 Form home groups
First, organise your class into heterogeneous groups of four. These groups are your "home groups". Students need to understand that ultimately they are responsible to and dependent upon their home groups for their learning. Students take a number from one to four.

Step 2 Form Expert Groups
After the home groups are established, separate the students into "expert groups" whose composition is arranged according to number (Number one students gather together, number two students gather together etc.). Students physically leave their home groups and join their expert groups to complete tasks that will give them expertise. Each expert group has its own task. As soon as the class has settled into its expert groups, work begins on acquiring the expertise students will carry back to their home groups.

Step 3 Reform Home Groups
Once the expert groups have acquired their expertise, they return to their home groups and teach their skills to the home group. It is important for each home group to appoint a timekeeper.

Step 4 Refecting on Learning
One way of assisting students to reflect on their learning within the group setting is to use a numbered heads strategy. In each home group, students count off from 1-4. The teacher asks questions from a quiz they have constructed. Each group then has one minute to confer and make sure that everyone knows and can explain the correct answer. When time is up, the teacher randomly chooses a number from 1-4 and calls on a home group. The student in the home group with that number must answer the question. If the question is answered correctly, the whole group gets one point. In this manner, teachers can assess each student's knowledge of content and concepts without disadvantage those students who lack sufficient literacy.

Original Groups

Expert Group

Original Group
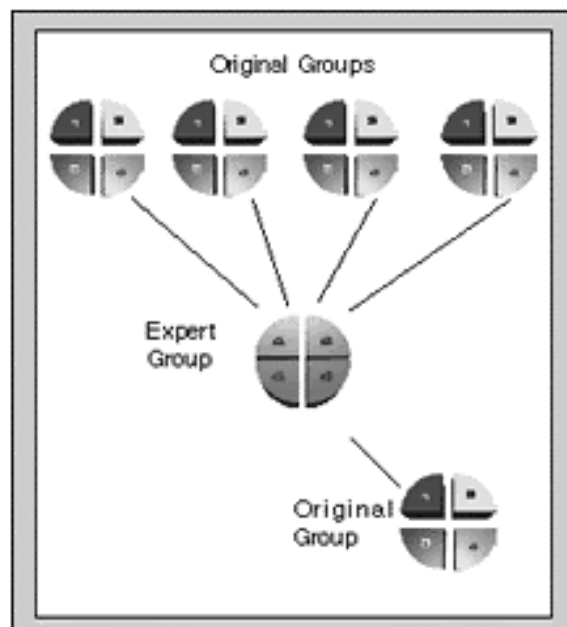
An excellent web site containing detailed information about this strategy will be located at:
www.jigsaw.org/steps.htm

ⓘ Top Level Structure Strategy

Top Level Structure refers to the patterned arrangement of ideas in expository texts. When students are able to identify the structure of short passages of text it helps them to recognise how the structure helps them to comprehend and remember what they read. Additionally, when students familiarise themselves with the typical words and phrases associated with the various conventional structures it also assists them in inferential and evaluative comprehension. For example, in a comparison passage, typical words an author might use are "on one hand," "on the other hand," "in contrast," and "similarly." By skimming the text for these types of elements, students can identify the top level structure prior to reading.

Essentially there are four core top level structures around which most texts are structured. They are:

- ❑ Compare/Contrast
- ❑ Lists
- ❑ Problem/Solution (Question/Answer)
- ❑ Cause/Effect

A basic process to assist students to identify top level structures of texts and then use that information to design their own texts follows.

- ❑ Discuss with students the general concept of patterns, leading to a more specific discussion of the patterned arrangement of ideas in expository text. Eventually, students should study whole pieces of text and, since most expository text is an amalgamation of the various conventional structures, students should identify the macrostructure, as well as any other structures in the same passage.
- ❑ A first step is having students practice doing some self-questioning as they read, asking themselves "thinking questions," such as: "What do I suspect may be the pattern of this section? If I am right, how should I study it?" and "What other patterns are in this paragraph? What cause-effect relationships are pointed out?"
- ❑ A final suggestion is for students to use visual aids in identifying structures and taking notes once structures have been identified. The following examples are provided.
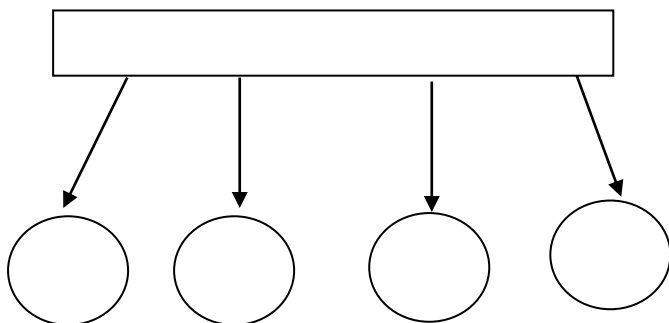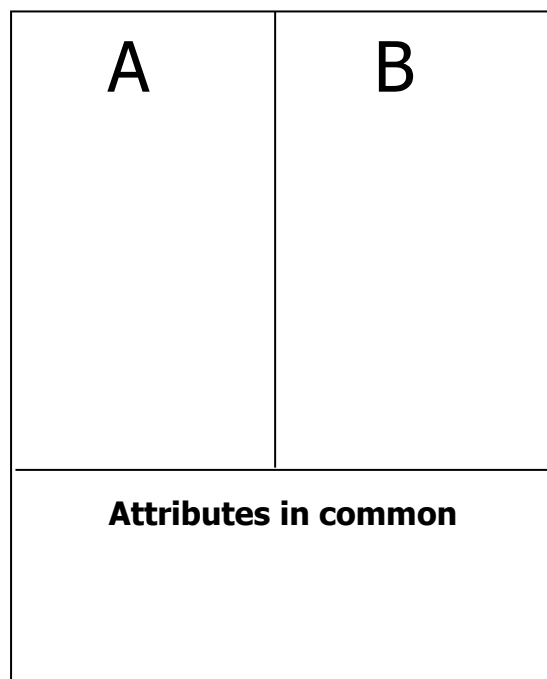
List Structure

Compare/Contrast Structure

Cause/Effect Structure

ⓘ Ten Word Strategy

A Ten Word Strategy encourages students in small learning teams to collaboratively synthesise meanings of paragraphs or sections of texts. Students read or view a paragraph or section of static print text or dynamic text e.g. multimodal/ multimedia texts and jointly construct a ten word meaning for that paragraph or section. This strategy relies on the students' capacity to make meaning, collaborate, interpret and synthesise texts.

Process for the Ten Word Strategy:

- ❑ Clarify with the students that the purpose of this strategy is to develop students' capacity to make meaning and interpret text in learning teams.
- ❑ Students read or view a paragraph or section of static or dynamic text.
- ❑ In learning teams students discuss the meaning of the paragraph or section. Each team member should provide a meaning.

The learning team then negotiates a ten-word meaning for the paragraph or section. One student should record the meaning. All students should be involved in creating the ten-word meaning. No more than ten words can be used for each meaning.

ⓘ Six Thinking Hats Strategy

Edward de Bono has devised this strategy to encourage diverse thinking, problem solving and decision-making. This strategy suggests the concept of six different coloured hats used as analogies for thinking in different ways. The hats and the types of thinking they encourage are:

	Red Hat	Feelings and emotions
	Blue Hat	Thinking about my thinking (metacognition)
	Yellow Hat	Positive issues
	Green Hat	Creative Improvement
	Black Hat	Negative Issues
	White Hat	The Facts

Some questions that facilitate learning, problem-solving or decision-making activities include:

Red Hat (Emotional Reactions)
What are prominent feelings about an idea or issue?

Blue Hat (Reflecting on the process/metacognition)
What strategy used for learning/ solving problems or decision-making was most effective for the idea or issue? Which hat was the best for this idea or issue?

Yellow Hat (Positive Tracking)
What are the positive aspects, strengths and advantages of the idea or issue?

Green Hat (Creative Improvement)
What are some ways the idea, issue or problem can be improved or made better?
How many creative uses are there for this idea or issue?

Black Hat (Negative Issues)
What are the disadvantages or negative aspects of the idea or issue?
What are the weaknesses, dangers and problems?

White Hat (Collecting Information/Facts)
What are the facts?
What core information is needed to help understand the problem, issue or idea?
What questions need to be answered to solve the problem?

Teachers use this strategy once an idea, issue or problem is established. The students then engage in thinking about this idea, issue or problem by using all, or some of, the thinking hats in small group or whole class scenarios. Once students have engaged in this thinking strategy the data generated can be used to enhance other learning purposes and contexts.

ⓘ Think Whisper Refine Share Strategy

This strategy encourages students to listen to the ideas of others and provides opportunities for students to refine and develop their original ideas in a spirit of collaboration.

The process for this strategy is described below.

❑ Students are organised into learning teams of four and designated **A, B, C** and **D.**
❑ All students listen to the question and think of an answer to the problem (Think).
❑ At a given signal, **A** whispers a solution to **B** while **C** whispers a solution to **D**. Then **B** offers a solution to **C** and **D** tells **A** a solution. In this way, each member of the group is now likely to have his or her own solution plus that of another member of the group (Whisper).
❑ Without speaking students think of their first solution and the solution offered by another person and how attempt to refine or improve their thinking in order to generate an even better idea (Refine).
❑ The students now share all four new ideas within this group, discuss each one and attempt to present a solution based on the discussion. Each group then presents one solution to the class (Share).
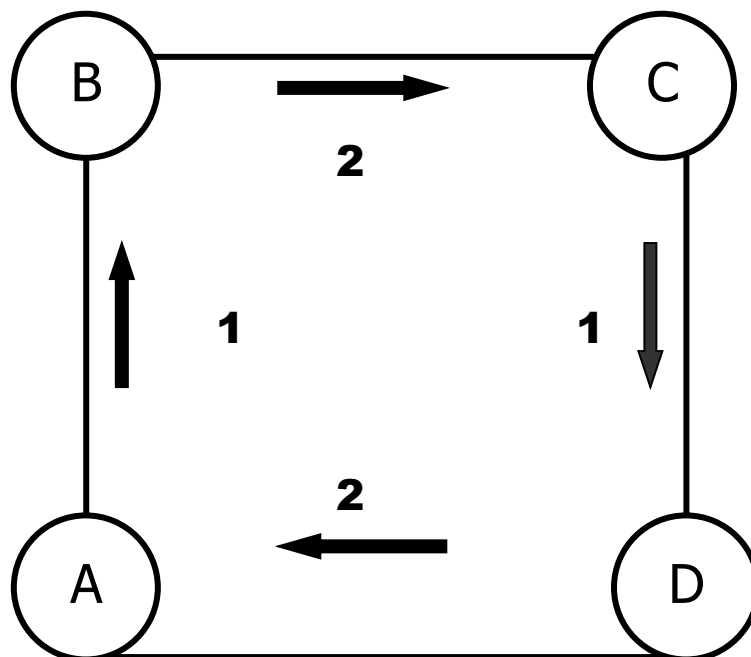
ⓘ Sketch to Stretch Strategy

Sketching is a tool used to assist in the 'stretching' of, or broadening and deepening of the imagination, ideas or concepts. Most students would find this to be a most enjoyable and productive activity, but particularly those who are 'art smart', rather than, or as well as, word smart.