

Saturday 13 April: Session 5 - Leela Ramdeen:

The Year of Faith: Integrating Prayer and Justice to develop a spirituality of Justice.

“...the deepening of the spiritual life must go hand in hand with practical concern for our neighbour, and thus with social action.” (the late Cardinal George Basil Hume (UK)).

As you would know, Pope Emeritus Benedict XVI decreed that the Catholic Church will observe a Year of Faith to run from 11 Oct 2012 to 24 Oct 2013 (the solemn Feast of Christ the King).

He wants the Year of Faith “to arouse in every believer the aspiration to *profess* the faith in fullness and with renewed conviction, with confidence and hope. http://catholic-year-of-faith.com/?page_id=41 (Read his Apostolic Letter: Porta Fidei – The Door of Faith issued at the beginning of the Year of Faith (www.vatican.va/))

In Acts 1:8 we read: “You will be my witnesses to the ends of the earth.” To be true witnesses we must have a close encounter with Christ.

There are major challenges to our discipleship in today’s world. However, if we deepen our personal encounter/relationship with Christ; if we pray for “an authentic and renewed conversion to the Lord”, He will help us to transform the world to reflect Gospel values. We can do nothing without God, so we need to pray incessantly to Him during this Year of Faith for the grace to live up to our vocation to be holy and to build his Kingdom on Earth.

To be credible witnesses to our Faith, we must respond to the call in Matthew (5:13-16) to be “salt of the earth” and “light of the world. We won’t become ‘salt’ and ‘light’ by ‘vaps’. We need to pray incessantly for God’s grace to let our light shine in the midst of the darkness that threatens to overwhelm us. Prayer helps us to SEE/JUDGE/ACT from a Catholic perspective. “Prayer and reflection lead us to a place of action, helping us to engage. Prayer becomes transformative.” (www.jointpublicissues.org.uk/)

“Take time to develop an active prayer life. Prayer strengthens and defines our relationship with God. Without prayer we lose touch with our loving God and we isolate ourselves from a God who desires intimacy and closeness” (www.bostoncatholic.org). It is important to remember Pope Emeritus Benedict XVI’s words in his encyclical, Charity in Truth: “Without God man neither knows which way to go, nor even understand who is. ‘Apart from me you can do nothing (John 15:5) (78).

See the US Bishops’ Website for more details about: *Nine Ways to Integrate Prayer and Justice*: <http://old.usccb.org/campus/prayer-ipj.shtml>

1. The Newspaper Prayer
2. Becoming a Character in the Parables
3. Journaling
4. A.C.T.S. (Adoration, Confession, Thanksgiving, Supplication)

5. The Map Prayer
6. Just Listening
7. The Old Testament Prophets and You
8. The Prayer Box
9. The Service Prayer

We must pray that God will enlighten our minds and open our hearts so that we will be His instruments of justice, peace, truth, love and forgiveness. Social justice work requires that we speak and act fearlessly. This requires courage. A solid prayer life will give us the courage and endurance we need as we strive to let Christ's light shine through us. See example below of CCSJ's Vision and Mission:

CCSJ's VISION

We envision a transformed national/world community where Justice, Peace and Love prevails, as divinely ordained by God, and which

- ensures human rights, duties and human dignity
- celebrates diversity and promotes equality
- promotes the common good, respect for human life and ecology justice

CCSJ's MISSION

The CCSJ is grounded in the Biblical concept of Social Justice and Catholic Social Teaching and is challenged by the Mission of Jesus to bring about a New World Order based on truth, love, justice, peace and freedom.

Our mission is to be a fearless and unified voice to eradicate social injustice in T&T and in the world, a voice infused with Gospel values that will awaken the social conscience of all citizens and create an empowered population so that all can be active participants in bringing about the Kingdom of God here on earth. We strive to do this through

- Social Justice Education and Advocacy
- promoting people-centred development, and
- working for the transformation of inequitable structures and systems.

CORE VALUES

- We recognise our duties and obligations to the wider community
- "To bring good news to the poor, liberty to captives, new sight to the blind, and to free the downtrodden". (Luke 14)
- Always respecting the dignity of the human person
- We value the process of Reflection, Research and Action.

Let us start this session with a prayer. Let us pray that in our country/world, "justice" will "flow like water, and integrity like an unfailing stream." (Amos 5:24).

See your handout entitled: *O God, you call for Justice* (see handout. It's a hymn but we will say the words). It is written by Carolyn Winfrey Gillette and is based on Micah 6:8:

<http://sojo.net/blogs/2012/06/20/new-hymn-justice>

Prayer is essential to our lives as Catholics. Our Catechism tells us that Prayer is "a vital and personal relationship with the living and true God." (*Catechism*, 2558). "Prayer is the lifeblood of your faith. Without prayer, your faith will die." (*Catechism*, 2744).

"Prayer is a vital necessity. Proof from the contrary is no less convincing: if we do not allow the Spirit to lead us, we fall back into the slavery of sin. How can the Holy Spirit be our life if our heart is far from him?"

Nothing is equal to prayer; for what is impossible it makes possible, what is difficult, easy. . . ."

There are certain prayers we have all learned since we were small. We all have to learn how to pray. (Refer to the leaflet "This is our Faith" produced for all Catholics in TT as part of our Pastoral Priority: Catholic Culture and Identity): <http://rcsocialjusticett.org/2.0/2012/09/26/this-is-our-faith/>

There are different forms of prayer e.g. for praising, worshipping, petitioning, thanking God etc. and each of us may have different ways of speaking to God. It was St. John Chrysostom who said:

"It is possible to offer fervent prayer even while walking in public or strolling alone, or seated in your shop, . . . while buying or selling, . . . or even while cooking."

"Prayer is a form of communication, a way of talking to God or to the saints... While we often still think of prayer primarily as asking God for something, prayer, properly understood, is a conversation with God or with the saints. Just as we cannot hold a conversation with another person unless he can hear us, the very act of praying is an implicit recognition of the presence of God or the saints here with us. And in praying, we strengthen that recognition of the presence of God, which draws us closer to Him. That is why the Church recommends that we pray frequently and make prayer an important part of our everyday lives."

http://catholicism.about.com/od/prayers/f/What_Is_Prayer.htm

In Luke 11:1-4 (Matthew 6:9-13, Luke 11:2-4), Jesus' disciples asked, "Lord, teach us to pray." He taught them how to pray the Lord's Prayer.

In London I worked voluntarily for a number of years with the late Cardinal George Basil Hume. His funeral homily in June 1999 was delivered by the Right Reverend John Crowley, Bishop of Middlesbrough. He said:

"In those last days here on earth he (Cardinal Hume) came to a fresh understanding of Our Father.

"It was, he said, like discovering its inner meaning for the very first time 'It's only now that I begin to glimpse how **everything we need is right there in the Lord's prayer**'.

"In the presence of a friend he then prayed the first three phrases of the Our Father, adding to each phrase a tiny commentary of his own. Sitting there and listening was somehow to understand afresh all that he stood for, to see again with great clarity why we admired him so much and loved him so deeply.

"Our Father who art in heaven, hallowed be thy name' - 'to sing the praises of God, it is that for which we were made, and it is that which will be, for all eternity, our greatest joy'.

"Thy Kingdom come' - 'the gospel values of Jesus, justice, love and peace, embraced throughout the whole world and in all their fullness'.

"Thy will be done on earth as it is in heaven' - 'that's the only thing which really matters. What God wants for us is what is best for us'.

"In those final weeks, curtain up or curtain down, the Cardinal's one prayer was simply this: 'Father, into your hands I commend my spirit'."

http://news.bbc.co.uk/2/hi/special_report/1999/06/99/cardinal_hume_funeral/377891.stm

See **Cardinal Hume's Reflection on Prayer** below:

http://www.stoc.org.uk/index.php?option=com_content&task=view&id=237

Reflection on Prayer

"Prayer is the raising of the mind and heart to God." That definition in the catechism remains, for my part at any rate, the best of all definitions of prayer. But one word was omitted: trying. Prayer is trying to raise our minds and hearts to God.

The only failure in prayer is when we neglect it. The only 'success' in prayer is the sense of God's presence, or a deep peace and sense of well-being, a marvellous moment of inner freedom. When that comes, it is a special gift from God. We have no claim on it, we cannot demand it. Our part is to turn to Him as best we can, trying to raise our minds and hearts to Him.

Friendships need space to develop and grow strong. Friends must waste time together. It is also thus in prayer. Prayer is making friends with God and He with us. Prayer is trying to focus the mind on God, and to admit Him into our hearts. Prayer is wasting time with God. Prayer needs space to develop and grow strong. Reading and reflecting, either alone or with others, on passages from the Gospel leads to our focusing our minds on Christ, his words and actions. It is the discovering of a friend. It is the beginning of prayer.

We cannot get to God Himself except in so far as He enables us to do so. More often than not we get no further than the sense of a presence which is beyond words, images, ideas. It can be likened to being in a room, dark and silent, with a loved one - no words being spoken, no sight vouchsafed, just a sense of the presence of the other. These moments of 'presence' are gift from

God, frequent for some, rare for others. Being gift they are neither of right or reward, but more likely to occur to one faithful in prayer and in life.

When you get no consolation in prayer, when you feel you are getting nowhere, that may be the best prayer you have ever said, because you are doing it not for your sake, but for God's. Always seek the God of consolation; never seek the consolations of God. It is always that way round.

Quite often we are in a kind of distraught mood, and simply don't know how to pray, feeling that deep sense of being lost. It is good at such times to see oneself rather like the lost sheep in the parable caught in the briars, surrounded by fog; the more you try to escape from the brambles the more you get entangled. The more you try to rush through the fog the more likely you are to get lost. When you are in that mood just wait in your prayer, wait for Him to come and disentangle you.

Private prayer

Personal, private prayer: that is when we find ourselves wanting to steal a few minutes out of the day just to be alone with God, trying to give Him our attention, trying to focus our thoughts on Him, trying to listen when He speaks to us deep within. We are poor, blind, wounded, but those are the best dispositions in order to put ourselves into a situation where we try to raise our minds to think about God and try to purify our desire of Him. When I begin to do that, then I am beginning personal prayer. Once I start doing that then my official response - either attending Mass or Evening Prayer - begins to be a little bit different. Public prayer finds its real soul when we start doing seriously private prayer.

Quite often, perhaps even very often, praying words slowly or reflecting on a passage from the Gospel may seem to be frustrating and unrewarding. Do not be surprised and anxious. Such a situation purifies our motive for praying, which is primarily to please God, not to comfort ourselves. Our perseverance is a proof of our love.

The prayer of silence

A very precious way to pray is just through silence. No thoughts or words, just wanting to be silent in the presence of God. Perhaps one of the high points in prayer is where two silences meet: God's silence and our silence. No need for thoughts - and words get in the way.

To be alone with God

Meditation is what we do when we steal moments out of the day to be alone with God, however short that time may be; when we wonder what He is like, when we 'explore' God. But we need something to guide us in our exploration. There can be no better starting point than a passage from the Gospel, reading it slowly until it gives up its meaning; then it stirs your heart. When you start to meditate, you will find distractions galore, even boredom, the sense of getting nowhere. The point is you have to stick at it. You have to make an act of faith, because the moments you spend trying to raise your mind to God are moments precious and golden. There is a kind of paradox in the situation because the more you try, the more frustrating the activity seems to become. You have to stick at it and come to recognise the simple truth that if there is any success in prayer it is a gift from God.

Prayer before a Crucifix

I think the Crucifix is a great help to prayer. You look and look, and if you are suffering as Jesus did, then that looking will help you understand something about Our Lord, and something about yourself. It gives up its secret. Those are things you cannot write about, things you cannot talk about. Those are things you have to experience. Pray with your eyes in times of stress, no words, no thoughts, just look at the Crucifix. Then take out your rosary and kiss the Crucifix. That is a marvellous prayer.” (end of Reflection by Cardinal Hume).

For most of us “prayer” is an essential part of our decision-making processes. Without Prayer I am sure I would not be able to engage in social justice work. Give examples of attacks – even by Catholics e.g. on radio, TV etc – “Leela Ramdeen, shut your mouth. I am Catholic and I say hang them high.” And I have similar responses e.g. in my pro-life work – against abortion/in defense of life etc. Catholics are called to have a consistent ethic of life. We must defend and promote life in all circumstances and in all stages from conception until natural death.

(Talk about my experience in Gonzales, TT, – Lance Small– refer to CITY/Pride in Gonzales, group tried to overturn my car, man at Archbishop’s House – insane etc. And then there is praying with those in need e.g. man with HIV – prayed with him etc. Examples of my justice work in London – prayer e.g. With You in Spirit – way treated when gathering information and even when report published – within our own Church. Prayers saw me through – refer to praying the Rosary etc.)

Social justice work requires a lot of prayers and we will each have our favourite prayers. Blessed John Paul II has called the Rosary his "favorite prayer," after the Mass and the Liturgy of the Hours. And Blessed John XXIII said: "The Rosary is a magnificent and universal prayer for the needs of the Church, the nations and the entire world."

My Commission holds an annual Retreat to pray and reflect on our work and to ask God for strength and endurance to carry on. Prayers help us to grow in holiness.

As Robert F. Morneau says: "Integration is one of the goals of the spiritual journey. The vertical relationship with God that is nurtured in personal prayer and public worship needs to be integrated with our horizontal relationship with our sisters and brothers. A balanced spirituality is one of both/and not either/or. In other words, we are to be contemplatives in action. Contemplation is that loving attention as we gaze upon the mystery of God; action is reaching out to others who are in need."

“For Christians, prayer is never entirely a personal matter. Jesus taught us to pray in such a way that we are always mindful of the concerns of others, and of our relationships with others. (*Living God's Justice* is a sourcebook of just such prayers—words that help us to orient ourselves toward others in a way that leads to right relationship with God and effective prayer.”)

<http://www.amazon.com/Living-Gods-Justice-Reflections-Prayers/dp/0867167424>

“We are all members of one body, one church and others depend upon our prayers as much as we depend upon theirs.” <http://catalog.franciscanmedia.org/>

One Pastor wrote some time ago: <http://faithincommunity.blogspot.com/2010/10/prayer-and-justice.html>:

“Prayer and justice. If we put them together more often, what an explosion the world would hear.

Is the parable about the widow beating on the door of the unjust judge about persistent prayer? (Luke 18:7). Or is it about seeking justice?

Yes. I think the answer is yes. ..Persistent prayer and seeking justice: both of them, it seems to me involve struggle, involve wrestling, involve honest questioning. When we come to God in prayer, we learn to speak honestly, to ask questions, to persist despite failure, despite silence. And when we persist in seeking justice, we also struggle, become more honest with God and with others and with ourselves, and persist despite failure.

In both cases, we persist because, somehow, we have learned to trust God. We believe that God is just, that ultimately, God is on the side of healing, or reconciliation, of the poor being lifted up and the silent finding a voice. I don't know why we keep believing it, sometimes, but we do. There's so much failure, so much silence, so much injustice, so much death -- except for that strange story that intrigues us, that we keep coming back to, you know the one: about the Son of man rising on the third day. So, despite ourselves, we keep praying. Or we keep seeking justice. But usually, not both. Why not?”

**Prayer and Reflection <http://www.trinity.org/socialjustice/prayer> :

If we are walking with the 2 feet of Christian justice, then “Prayer and Reflection with people in need is essential to cultivating the sense of awareness that fuels this ministry. Prayer and Reflection includes discerning God's spirit and the greater good (Magis) in prayer, responding to the call to holiness by reflecting on what's happening to our hearts and habits as people of the Church and thus integrating all our activity into on-going personal and social transformation.

By the practice of "prayer and reflection" we refer to:

- 1) Discerning God's Spirit and the "greater good" (Magis) in prayer
- 2) Responding to the call to holiness by reflecting on what's happening to our hearts and habits as persons and as Church, and thus, integrating all our activity into ongoing personal and social transformation.”

See also: Extract from: "FOUR KEYS TO AN EFFECTIVE PRAYER LIFE:
http://www.ascensioncatholic.net/TOPICS/spirituality/FourKeys_Key3.html :

"John Shea, a well known poet and writer stresses the absolute importance of integrating prayer with our daily lives when he says: *Unless the prayers we speak are tightly linked with the lives we lead, they will be babblings we hide behind rather than true speech which reveals who we are in relation to all that is.*

"We must always remember that *the spiritual life is all of life.* We must always be careful not to compartmentalize our lives into the 'sacred' and secular'. The truth is *every activity* in our day can be a spiritual activity if we bring to it the proper mindset. If Jesus is to become *Lord* of our life, he must be invited to guide and permeate *every* activity of our day. When this happens our whole day-with its religious and secular dimensions-will become one act of worship to the Father. "Jesuit priest Richard Hauser, in his book *In His Spirit: A Guide to Today's Spirituality*, writes: 'The holiest actions of our day are those done most in tune with the Spirit: These may be either prayer or service.' What an interesting quote. The holiest action of our day may not be the hour or 10 minutes we spend in prayer, but rather the good deed we did with love and proper motivation. That is good and consoling news. Washing dishes, changing diapers, dealing with conflicts, driving in our vehicle etc. etc. can be holy and sacred activities if we bring to them the mindset of Christ. Authentic spirituality does not separate formal prayer and secular activities because the same Spirit is present and active in all of them. Ideally one complements the other. True prayer imbues our action with the Spirit of Christ, and action done in God's Spirit not only sanctifies us but also prepares us for formal prayer.

The spiritual life is all of life: God isn't just present in 'holy things' like the Eucharist, the Church, and the Bible. God is present in *all encounters, events, and objects.* Moses met God in a burning bush. Every bush or event in life is burning with the presence of God, if only we had the inner eyes of faith to see it. The challenge is not just to do a few spiritual exercises every week when we attend Mass, read the Bible, or pray the rosary. The challenge is to make *every* encounter and every event of our week a spiritual exercise through which we grow in our relationship with God. The more we do this the more real God will become for us. God will become a companion with whom we share all of life-not like a doctor whom we only call when we need some help or like a boss with whom we exchange daily greetings and niceties but with whom we have no personal relationship. The more we compartmentalize God and box him in, the more unreal he will be to us and the more we will be alienated from him. Perhaps one reason why God allows our prayer life to dry up is because we have stopped looking for the Lord in the laundry room, the store, or the office and in the "burning bushes" of daily life..."

***Each one of you has come here because you believe in Jesus Christ who came so that we may have life and have it more abundantly. In order that we may truly have 'life' we need to pull our weight to transform our countries and our world so that the Order ordained by God will be established. Each of us can make a difference in our troubled country/world. Indeed, we must try to make a difference, because, as His Grace, Archbishop Edward Gilbert said at the opening Mass of our Synod in TT a few years ago, *we are the living stones.* We are the Church and we have a duty to help build God's kingdom here on earth.

Prayer will help us to consider ways of building God's kingdom on earth; prayer will help us to move mountains. The Eucharist is our greatest prayer. Each time you go to mass and look at the Cross above the altar what do you think of? Do you reflect on the enormity of the sacrifice that Jesus made for us and what implications that act has for us? Even though Jesus asked His Father in heaven: "*Father, remove this cup from me*" (Lk 22:42), Jesus kept faith with us. Do we keep faith with him?

On Jan 11 last year (2012), Pope Emeritus Benedict XVI continued his series of reflections on prayer at one of his general audiences "by explaining why the Eucharist stands at "the apex" of all Christian prayers.

"By participating in the Eucharist we have an extraordinary experience of the prayer which Jesus made, and continues to make for us all," Jesus offers us this prayer, he taught, so that "the evil we encounter in our lives may not triumph, and that the transforming power of Christ's death and resurrection may act within each of us...Christ's act of "breaking the bread and offering the cup on the night before he died" becomes "the sign of his redemptive self-oblation in obedience to the Father's will," he said. In doing so, Jesus revealed himself as "the true paschal lamb."

It was also Christ's wish that the supper be "something special, different from other gatherings," and so he "gave something completely new: Himself," in anticipation of his cross and resurrection.

"He offered in advance the life that would shortly be taken from him, thus transforming his violent death into a free act of the giving of self, for others and to others. The violence he suffered became an active, free and redemptive sacrifice."

He said that in contemplating the words and gestures of Jesus "we can clearly see that it was in his intimate and constant relationship with the Father that he accomplished the gesture of leaving to his followers, and to all of us, the sacrament of love."

He also gave support to his disciples, knowing the difficulty they had "in understanding that the way of God had to pass through the Paschal mystery of death and resurrection, which was anticipated in the offer of bread and wine."

He noted that even today the Eucharist is "the food of pilgrims" as well as "a source of strength" for those who are "tired, weary and disoriented."

He concluded his reflection by praying that the Eucharist "always remain the apex of all our prayers," especially through proper preparation for it, including receiving the Sacrament of Penance."

<http://www.catholicnewsagency.com/news/pope-explains-why-eucharist-is-greatest-prayer/>

***The Eucharist should carry over into our lives. When we hear the words: "*This is my body which I have given up for you*", what images do these words conjure up in our hearts? Do these words spur us on to leave at the end of Mass to proclaim God's word in the wider society; to

“do” justice; to seek to break down unjust structures; and to place Christ at the centre of our lives?

We cannot say we love God if we have hate in our hearts for our neighbour, if we see our neighbour in need and turn away with indifference to his/her plight. And, remember, in our global village, ‘our neighbour’ takes on global perspectives. We are one human family and cannot turn our backs on the needs of our neighbours in various parts of the world.

Let us during this Workshop renew our faith and love of God; reconsider Gospel values; and how the love of God is revealed in our daily lives.

Let us not be overwhelmed by all that is wrong with the country and the world. If we feel overwhelmed, we may be paralysed and do nothing. Let us, instead, do what Pope Emeritus Benedict has said and be ‘*communicators of hope*’.

We were put on earth to share in the banquet of life on par with each other. Before God all of us are equal because of our natural dignity – not because of our wealth, race, gender, age and so on. The goods of the earth are there for all of us to share in but is there a fair distribution of these goods in TT and in the world today? NO. In the face of injustice are we going to sit back and think only about our own salvation? NO! The words of Blessed John Paul II, at his Meeting with Young People, Sept. 23, 2001, apply to us also. He said:

“Know that you are called *to be the builders of a better world*. Be peace-makers, because a society solidly based on peace is a society with a future.”

I want you to close your eyes and think about all the changes taking place around you and ask yourself:

What has changed in my faith journey?

What can I change?

In what ways has God transformed me?

Is mine a life of good deeds?

Am I letting the Holy Spirit work in and through me?

Just concentrate on these words. I will repeat them and just take 2 minutes to begin your reflection on them. You can continue this reflection later tonight on your own.

(Repeat the sentences). At the end of the silence, continue:

It was Mother Teresa who said: "*The fruit of silence is prayer, the fruit of prayer is faith, the fruit of faith is love, the fruit of love is service, the fruit of service is peace.*"

“Prayer is always an encounter with Christ. Our work for justice depends on this encounter. Only Christ can compel us to give more generously, serve more faithfully and love when we think we have nothing left. Only Christ can give us hope when we are overwhelmed by the suffering of our brothers and sisters. Only with Christ are peace and justice a concrete possibility. Christ reveals to us the dignity of the human person in the populations that we so easily cast aside and overlook--the unborn, the poor, the immigrant. Let us integrate prayer into every action we take while spreading Christ's revelation about human dignity.”

<http://service.cua.edu/socialjustice/prayer.cfm>

GROUP WORK: We are an Easter People and Halleluiah is our name. Christ is Risen and lives among us. Therefore, as we come to the end of our Workshop, I would like each of you to spend at least **10 minutes** composing a prayer about any aspect of social justice e.g. you may wish to lift up your prayer to praise God, that He is a God of justice, peace, truth, love, and forgiveness; pray for our Church/our Faith and for our new Pope Francis 1 – the Catholic Church is under attack in many countries because of our beliefs e.g. on life issues; pray for wise leaders, and politicians worldwide, that they will undertake their duties with integrity, honesty etc.; pray for the elimination/alleviation of poverty and social exclusion, domestic violence, incest, bullying, human trafficking, poor governance, injustices meted out to migrants and refugees, pray for the victims of crime and their families, as well as for prisoners and their families; pray that the world will respect God’s creation and be good stewards of all that He has created; pray for yourselves that you will live your faith daily – pray for strength, courage and endurance, to avoid evil and do good; pray for your families, for each other and for those in your communities, for those in our own islands and worldwide.

Like the persistent widow in Luke 18:7, let us lift up our hearts and minds to God the Father in prayer, through His Son, Jesus Christ, and in the Holy Spirit. And let us ask Our Lady, the angels and saints to intercede for us so that we will achieve our goals.

Let us pray for a greater faith and love. Jesus, is the light who brought us hope and joy. Let us lift up our prayers to the Father through his Son and in His Spirit. Let us pray that our faith, hope, and charity will turn hatred to love, conflict to peace, death to eternal life. Let us ask God to heal our wounded humanity. Ask our Lady to intercede with her Son, Jesus, so that the love within us will be seen in what we do and that He will direct all our thoughts and actions so that we will do good and avoid evil.

Ask persons on each table to share the prayers they wrote. These will be collected and displayed.

Conclude by praying the Our Father together and singing a hymn: “Make me a channel of your peace.”