

R.E. News

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Welcome to the third edition of R.E. News for this academic year.

This Spring edition of R.E. News has a variety of articles to offer our readers.
Grateful thanks to all those who contributed to this Newsletter.



I hope you enjoy reading this Newsletter. I welcome your thoughts and comments and look forward to your continued support and guidance as we continue our journey in faith together. If you have any interesting events coming up please let me know with a view to featuring them in a future edition.

Contents

New Website2

Earthquake in Haiti.....3

Lent 20104

Reflection for Lent10

The Cross of Nails11

Prayer Service for
Pentecost 2010.....12

Graduation Service.....17

Manor House Prayer Book20

Is Maith an Bhean Muire Mhór.....22



NEW

Education Secretariat Archdiocese of Dublin

Visit our new website at www.education.dublindiocese.ie

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> To contact us, click here <

- Home
- Schools Directory
- Boards of Management Primary
- Religious Education Primary
- Religious Education Post-Primary
- Links to Useful Websites
- Disclaimer
- Site Search

Archdiocese of Dublin Education Secretariat

Welcome to the new website of the Education Secretariat. Through this site we plan to provide support to Catholic schools, parents and parishes in the field of education.

At the beginning of 2010, we wish God's blessing on all of you in our school communities. We hope you have a happy, healthy and productive new year.

Athbhliain faoi mhaise daoibh go léir.

Anne Mc Donagh
Director

Comparing our lives to those of the victims of the earthquake in Haiti

Thank you Lord.....

Lord, thank you for this sink of dirty dishes
We have plenty of food to eat.
Thank you for this pile of dirty, stinky laundry
We have plenty of nice clothes to wear.
And I would like to thank you Lord, for those unmade beds
They were so warm and comfortable last night
I know that many have no bed.
My thanks to you, Lord, for this bathroom, complete with all the splattered mirrors,
Soggy grimy towels and dirty lavatory; they are so convenient.
Thank you for this finger-smudged refrigerator that needs cleaning
It has served us faithfully for many years.
It is full of cold drinks and enough leftovers for two or three meals.
Thank you Lord, for this oven that absolutely must be cleaned today
It has baked so many things over the years.
The whole family is grateful for that tall grass that we all enjoy in the yard.
My kids are healthy and able to run & play.
Lord, the presence of all those chores awaiting me says
You have richly blessed my family.
I shall do them cheerfully and I shall do them gratefully.
Even though I clutch my blanket and growl when the alarm bell rings,
Thank you, Lord, that I can hear.
There are many who are deaf.
Even though I keep my eyes closed against the morning light as long as possible.
Thank you, Lord, that I can see. Many are blind.
Even though I huddle in my bed and put off rising.
Thank you, Lord, that I have the strength to rise.
There are many who are bedridden.
Even though the first hour of my day is hectic,
When socks are lost, toast is burned and tempers are short,
my children are so loud.
Thank you Lord, for my family.
There are many who are lonely.
Even though our breakfast table never looks like the pictures in magazines
and the menu is at times not balanced.
There are many who are hungry.
Even though the routine of my job is often monotonous,
Thank you, Lord, for the opportunity to work.
There are many who have no job.
Even though I grumble and bemoan my fate from day to day
and wish my circumstances were not so modest.

Thank you, Lord for life.

With grateful thanks to Eddie O`Carroll, Coláiste Iosaef, Kilmallock, Co. Limerick.

LENT 2010



The season of Lent is a highlight in the Catholic calendar. An opportunity for "spiritual self improvement", Lent focuses on an increased emphasis on prayer, fasting and almsgiving.

Lenten Customs

BAPTISM IS THE KEY

The key to understanding the meaning of Lent is simple: Baptism. Preparation for Baptism and for renewing baptismal commitment lies at the heart of the season.

Why is Baptism so important in our Lenten understanding? Lent as a 40-day season developed in the fourth century from three merging sources. The first was the ancient paschal fast that began as a two-day observance before Easter but was gradually lengthened to 40 days. The second when the catechumens (candidates for baptism) as part of the process of preparation for Baptism, engaged in an intense period of preparation for the Sacraments of Initiation to be celebrated at Easter. The third was the Order of Penitents, which was modeled on the catechumenate and sought a second conversion for those who had fallen back into serious sin after Baptism. As the catechumens entered their final period of preparation for Baptism, the penitents and the rest of the community accompanied them on their journey and prepared to renew their baptismal vows at Easter.



Lent, then, is radically baptismal in nature.

ASHES

Ashes are an ancient symbol of repentance (sackcloth and ashes). They also remind us of our mortality ("remember that you are dust") and that on our final day we will stand before God to be judged. This can be linked easily to the death and resurrection motif of Baptism. To prepare well for the day we die, we must die now to sin and rise to new life in Christ. Being marked with ashes at the beginning of Lent indicates our recognition of the need for deeper conversion of our lives during this season of renewal.

Giving something up

For most older Catholics, the first thought that Lent brings to mind is giving something up.



In my childhood, the standard was to give up sweets, a discipline that found suitable reward in the huge amount of eggs I received at Easter. Some of my friends even added to the Easter surplus by saving sweets all through Lent, stockpiling what they would have eaten had they not promised to give it up.

A few years ago I urged students to move beyond giving

up sweets to giving up some habit of sin that marked their lives. About halfway through Lent I asked the students how they were doing with their Lenten promise. One of the girls had promised to give up fighting with her brothers and sisters during Lent. When I asked her how it was going, the girl replied, "I'm doing pretty good, but I can't wait until Easter!" That response indicates that this girl had only partly understood the purpose of Lenten "giving up." Lent is about conversion, turning our lives more completely over to Christ and his way of life. That always involves giving up sin in some form. The goal is not just to abstain from sin for the duration of Lent but to root sin out of our lives forever. Conversion means leaving behind an old way of living and acting in order to embrace new life in Christ.

PENANCE

Lent is the primary time for celebrating the Sacrament of Penance, because Lent is the season for baptismal preparation and baptismal renewal. Early Christian teachers called this sacrament "second Baptism," because it is intended to enable us to start again to live the baptismal life in its fullness. Those who experience the loving mercy of God in the Sacrament of Reconciliation, should find themselves standing alongside the newly baptised at Easter, filled with great joy at the new life God has given all of us.



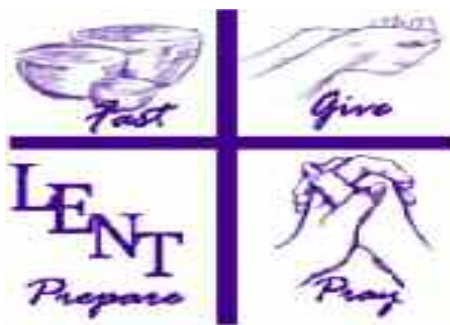
PRAYER, FASTING AND ALMSGIVING

The three traditional pillars of Lenten observance are prayer, fasting and almsgiving. The key to renewed appropriation of these practices is to see their link to baptismal renewal.



Prayer: More time given to prayer during Lent should draw us closer to the Lord. We might pray especially for the grace to live out our baptismal promises more fully. We might pray for those who will be baptised at Easter and support their conversion journey by our prayer. We might pray for all those who will celebrate the sacrament of reconciliation with us during Lent, that they will be truly renewed in their baptismal commitment.

Fasting: Fasting is one of the most ancient practices linked to Lent. In fact, the paschal fast predates Lent as we know it. The early Church fasted intensely for two days before the celebration of the Easter Vigil. This fast was later extended and became a 40-day period of fasting leading up to Easter. Vatican II called us to renew the observance of the ancient paschal fast: "...let the paschal fast be kept sacred. Let it be celebrated everywhere on Good Friday and, where possible, prolonged throughout Holy Saturday, so that the joys of the Sunday of the Resurrection may be attained with uplifted and clear mind" (Liturgy, # 110). Fasting is more than a means of developing self-control. It is often an aid to prayer, as the pangs of hunger remind us of our hunger for God. The first reading on the Friday after Ash Wednesday points out another important dimension of fasting. The prophet Isaiah insists that fasting without changing our behavior is not pleasing to God. "This, rather, is the fasting that I wish: releasing those bound unjustly, untying the thongs of the yoke; setting free the oppressed, breaking every yoke; sharing your bread with the hungry,



sheltering the oppressed and the homeless; clothing the naked when you see them, and not turning your back on your own" (Is 58:6-7).

Fasting should be linked to our concern for those who are forced to fast by their poverty, those who suffer from the injustices of our economic and political structures, those who are in need for any reason. Thus fasting, too, is linked to living out our baptismal promises. By our Baptism, we are charged with the responsibility of

showing Christ's love to the world, especially to those in need. Fasting can help us realize the suffering that so many people in our world experience every day, and it should lead us to greater efforts to alleviate that suffering.

Abstaining from meat traditionally also linked us to the poor, who could seldom afford meat for their meals. It can do the same today, if we remember the purpose of abstinence and embrace it as a spiritual link to those whose diets are sparse and simple. That should be the goal we set for ourselves—a sparse and simple meal. Avoiding meat while eating lobster misses the whole point!

Almsgiving: It should be obvious at this point that almsgiving, the third traditional pillar, is linked to our baptismal commitment in the same way. It is a sign of our care for those in need and an expression of our gratitude for all that God has given to us. Works of charity and the promotion of justice are integral elements of the Christian way of life we began when we were baptised.

Here is a list of good deeds that you could do during Lent.

Pick a different deed each day and add others.

- | | |
|--|--------------------------------|
| 1. Pray for peace | 20. Say your prayers |
| 2. Tidy your room | 21. Give something away |
| 3. Help at home | 22. Tell someone you are sorry |
| 4. Cook dinner for the family | 23. Help your parents |
| 5. Be friendly | 24. Forget a grudge |
| 6. Smile more often | 25. Don't fight |
| 7. Help your brother/sister | 26. Remember your Trocáire Box |
| 8. Listen more carefully | 27. Mind the baby |
| 9. Be on time | 28. Be nice to your family |
| 10. Say 'thanks' to someone | 29. Eat what you are served |
| 11. Do your homework | 30. Make a gift for someone |
| 12. Share your possessions | 31. Go to Mass |
| 13. Pray for the sick | 32. Thank Jesus for his love |
| 14. Be kind | 33. _____ |
| 15. Don't complain | 34. _____ |
| 16. Try to be patient | 35. _____ |
| 17. Wash your own clothes/dishes | 36. _____ |
| 18. Remember Mother's Day | 37. _____ |
| 19. Make a 'Get Well' Card for someone who is sick | 38. _____ |

Don't say a word



1. When you're angry - don't let rip, even if you are justified, before you give yourself a chance to cool down. If you do, you may live to regret some harsh, thoughtless words.
2. When someone is telling you something detrimental about someone else, even if what is being said is true, don't allow yourself to become a member of the judgement team. Try to say something positive about the person or else change the subject.
3. When you're tempted to say "I told you so", they probably know that already! Reminders don't help.
4. When someone needs your silence more than your words, stay quiet even if you have words of advice. Often people who are distressed, confused or unhappy really need a good listener rather than a good adviser.
5. When you have something private or personal to say to someone and other people are within earshot wait for a while. Respect confidentiality at all times.

My list of positive words/phrases:

1.

2.

3.

4.

ARE YOU A REAL CHRISTIAN?

Conscience

Conscience can be a heavy burden, particularly as so often we choose to carry not only our own but other people's as well. Conscience means that we are centred in truth, the truth that spreads to our deepest being.

We come to hear that inner voice through the word of God in Scripture, through the teaching of the Church and also by thinking through our own lived experience in the light of that Scripture and revelation. That must mean that our conscience, like everything else, must continue to develop and grow in understanding and scope as we mature. It means too, that if we refuse to allow it to develop and grow, we stay in spiritual nappies and become barren evangelisers with limited vision.

Am I centred on truth?

Do I listen to my own inner voice?

Having listened to the word of God in Scripture and to the teaching of the Church, do I think through my own lived experience in the light of that Scripture and revelation?



Perhaps in the area of conscience more than any other, we are in danger of damaging ourselves and others. It's so easy to slip into a belief that we are being true to our own conscience when what we are really being true to is something that satisfies a need in us for security, maintaining the status quo to make excuses for our behaviour. When we do this, it is usually because we are giving insufficient attention to reverence and respect for the conscience of another.

Do I allow my conscience to continue to develop?

When I say I am being true to my own conscience can I be sure that I'm not simply satisfying a need in me for security, maintaining the status quo or making an excuse for my own behaviour?

We are Christians, we are called to be evangelisers, because we share God's belief in the value of other people. In fact we are called to worship the incarnate God in other people and especially, we must respect their conscience and their belief. Being a Christian does not give us a right in good conscience to ignore or dismiss the conscience and belief of others.

We are called to nurture our conscience in the light of the Holy Spirit within; we must always give credit to other people for doing the same. Only God and the individual can know his or her true state of conscience.

Do I respect the conscience of other people I meet?

Do I give them credit for a good conscience, integrity and sincerity?



With grateful thanks to Gary Abrahamian, Manor House, Raheny

Reflection for Lent

At this time of year we are encouraged to:

Stop

Take Time To Reflect

Turn Towards Different Things

We can turn away from everyday distractions

Turn towards God

Turn away from too-busyness

Turn to our families

Turn away from material satisfaction

Turn and look at our spiritual health

Turn away from disconnectedness

Turn towards being connected.

We connect with God
and with others only if
we take time to TURN.



THE CROSS OF NAILS

Christ became obedient for us, even to death

(Suggestion for Lent: place a cross in your local Church or prayer room. The Cross should have twenty four holes for the nails to fit into. The nails do not go through the wood they should be placed in the wood so they can be easily removed by hand)

You are invited, each time you call into the church, to pray here at the cross for your own intentions and for the intentions of others.

What to do.....

1. First of all, remove a nail from the Cross and place it in the box provided.
As you remove the nail, offer a short prayer for the person who placed that nail, praying that God may remove the 'cross' from his or her life.
2. Then, place a nail in the cross for your own intentions, again asking for the Lord's help to remove a particular burden from your life.
Someone else will visit the Cross later and will take your nail back out and pray a special prayer for you.

The 'cross' will help us during Lent to be more aware of the worries.... sufferings....and crosses.....each one carries. It helps us to connect with the Lord in His Sufferings, Dying and Rising to New Life.



With grateful thanks to Eddie O'Carroll, Coláiste Iosaef, Kilmallock, Co. Limerick.

Prayer Service

Pentecost 2010



Introduction

Believed to be the oldest feast in the Church, the story of Pentecost dates back to the first century. The feast originated from the Jewish Feast of Weeks, which occurs 50 days after the Passover. Pentecost is also known as Whitsunday, because of the white garments worn by those who are baptised. The purest meaning of Pentecost is that of a time of renewal for Christian believers. The framework upon which Pentecost is built includes the story of the Road to Emmaus and the fact that Thomas was doubtful of Jesus' Resurrection. As we read these stories of fear, doubt and confusion we get a picture of a group of people cut adrift, unable to cope with the lack of immediate leadership and guidance which Jesus had given them.

The gift of the Holy Spirit and their subsequent courage and zeal is an example to us that we too can be disciples and witnesses to our faith. Pentecost is also an opportunity for us to recall our own Confirmation and Baptism, both sacred and defining moments in our lives.



Sacred Space

- Students come forward and place the fruits and gifts of the Spirit (which they have written out earlier) in the Sacred Space. The **fruits of the Spirit** offer a vision of how we can live together. They are the grace of God working within us.
- The candle is lit as a sign that God is always with us.
- Holy water is placed as a remembrance of our baptism.
- Oil is placed as a further reminder of our baptism and of our Confirmation.
- The cross is placed as a sign that Jesus loved us so much that he died for us.

Opening Hymn

This is the Day

Opening Prayer

Come, Holy Spirit, be with us, guide us and shepherd us as we go through life. Transform us so that we can be witnesses to the wondrous Good News told to us by Jesus. Amen.



Scripture

A Reading from the Acts of the Apostles 2:1-4

When the time for Pentecost was fulfilled, they were all in one place together.

And suddenly there came from the sky a noise like a strong driving wind, and it filled the entire house in which they were. Then there appeared to them tongues as of fire, which parted and came to rest on each one of them.

And they were all filled with the Holy Spirit and began to speak in different tongues, as the Spirit enabled them to proclaim.

Now there were devout Jews from every nation under heaven staying in Jerusalem.

At this sound, they gathered in a large crowd, but they were confused because each one heard them speaking in his own language. They were astounded, and in amazement they asked, "Are not all these people who are speaking Galileans? Then how does each of us hear them in his own native language? We are Parthians, Medes, and Elamites, inhabitants of Mesopotamia, Judea and Cappadocia, Pontus and Asia, and Pamphylia, Egypt and the districts of Libya near Cyrene, as well as travelers from Rome, both Jews and converts to Judaism, Cretans and Arabs, yet we hear them speaking in our own tongues of the mighty acts of God." They were all astounded and bewildered, and said to one another, "What does this mean?"

This is the Word of the Lord

Time to reflect



Intercessions

God of Joy, you created for us a world full of beauty and wonder. Help us always to be grateful for these gifts. Help us to do everything in our power to protect them so that many

generations to come may appreciate them too.

God of Love, we thank you for your loving presence in our lives. Be with those who are suffering today. Help them too, to feel your healing love in their lives. Show yourself to those who, like Thomas, doubt your love.

God of Peace, comfort and strengthen those who struggle to survive in war torn places. Ease their pain and fear. May they, like the disciples in the upper room that night, be filled with courage.

God of Patience, be with us always when tempers flare, when life does not live up to expectations or when we want an immediate response to something that we just cannot have. May we strive to grow in understanding and acceptance of our own situations and the people we meet each day.

Time to reflect



Affirmation of our Baptism

Response: I will, with God's help.

Reader Jesus said, "You are the salt of the earth". Will you be the salt of the earth, showing by what you do and say that you are trying to live as Jesus asked?

Reader Jesus said " You are the light of the world. Will you be the light of the world by sharing God's love with others?

Reader God calls you beloved sons and daughters. Will you answer the call to live as God's beloved sons and daughters by working for justice and peace in this world?



Time to reflect

What does being baptised into
the Catholic Faith mean to you?

Is it a significant part of your life?

Prayer to the Holy Spirit

Come, Holy Spirit, fill the hearts of your faithful
And kindle in them the fire of your love.
Send forth Your Spirit, and we shall be created
And you shall renew the face of the earth.
Let us pray. O God, you have instructed the hearts of the
faithful by the light of the Holy Spirit, grant us in the
same Spirit to be truly wise, and rejoice in His consolation.
Through Christ our Lord.
Amen.

Closing Blessing

May you always be inspired to stand tall in the sunlight
To seek out the bright face of beauty
To reach for the dream and the stars
To see the world through eyes of tenderness
To love with open heartedness
To speak the quiet word of comforting
To look up the mountain and not be afraid to climb
To be aware of the needs of others
To believe in the wonder of life
The miracle of creation
The rapture of love
The beauty of the universe
The dignity of the human being.

Native American Prayer.

Closing Hymn

God's Spirit is in My Heart.



Graduation Service

Introduction to service

Today we gather to remember and to give thanks.

We remember and give thanks for all that has taken place during our time here in school. We are aware of the stories that have shaped our lives and brought us to this moment. We are mindful that as we come to the end of one journey, we are about to begin another and so we come in gratitude for all that has been and to welcome the gift of what will be. Above all, we acknowledge God's Presence in ourselves, each other and the world around us. Walk with us, Lord, as we move from this place into a future filled with your love and peace.

Symbols & Commentary

- Books/Folders - represent academia
- Bowl of seeds – hope for the future – future growth and development as you leave school
- Sports jersey - sporting aspect and recreational aspect of your time here at school also reminds us of the teams that represented the school.
- Plant – maturity and growth
- Mobile phone - communication – staying in touch with your friends as you move on from school
- Friendship bracelet – friends made here over the past five or six years
- Candle – light shown by the staff
- Extra curricular – collage of photos

Gospel Reading: *John 15:15-17*

"I call you friends, because I have made known to you everything I have learnt from my Father.

You did not choose me. No, I chose you; and I commission you to go out and to bear fruit, fruit that will last; and then the Father will give you anything you ask him in my name. What I command you is to love one another."

This is the Good News of the Lord.

Praise to you, O Lord Jesus Christ.



Music

In my Life (Beatles)

Intercessions

We pray and give thanks to our parents, families and friends who have supported and provided for us in so many ways; that the Lord will bless and reward them all.

Lord Hear Us.

Response: Lord graciously hear us.

We pray and give thanks to our teachers and staff for their encouragement, guidance and direction during our time at school.

Lord Hear Us.

Response: Lord graciously hear us.

We pray and give thanks for all who are graduating today; that they may use their God –given talents and the knowledge and skills gained for the betterment of the world.

Lord Hear Us.

Response: Lord graciously hear us.

Today we recall those who began school with us but are not with us today for whatever reason. We remember them to the Lord.

Lord Hear Us.

Response: Lord graciously hear us.

Reflection

Our deepest fear is not that we are inadequate. Our deepest fear is that we are powerful beyond measure. It is our light, not our darkness that most frightens us. We ask ourselves, who am I to be brilliant, gorgeous, talented, fabulous? Actually, who are you not to be? You are a child of God. Your playing small does not serve the world. There is nothing enlightened about shrinking so that other people won't feel insecure around you. We are all meant to shine, as children do. We were born to make manifest the glory of God that is within us. It is not just in some of us; it is in everyone. And as we let our own light shine, we unconsciously give other people permission to do the same. As we are liberated from our own fear, our presence automatically liberates others.

~Marianne Williamson, A Return to Love: Reflections on the Principles of "A Course in Miracles," 1992 (commonly misattributed to Nelson Mandela, 1994 inauguration speech)

Closing Prayer

God of our beginnings, we thank you for the gifts of these graduates; their contributions have blessed and challenged us, and we have become a richer and more diverse community because of them. Guide and direct them while they lead a future into the warmth and promise of your light.

We make this prayer through Christ our Lord.

Amen.

Blessing

May the beauty of God always surprise you.

May the freedom of God keep you centred and whole.

May the truthfulness of God bring peace to your heart.

May God's gift of Christ saturate you with love.

May the wisdom of God's dream always invite you deeper.

And may the blessing of God, in the company of Christ
and the life-giving Spirit guide you now and every minute of your life.

Amen

I hope your dreams
take you to the corners of your smiles,
to the highest of your hopes,
to the windows of your opportunities,
and to the most special places
your heart has ever known.

~Author Unknown

Manor House Prayer Book

We are 4th years in Manor House School, Raheny. Our religion class decided to produce something that will be remembered throughout the years. We wanted to do something that would involve every member of our class, our school and our sister schools. We decided to make a prayer book. This prayer book would hold sentimental value as a reminder of our days in Manor House when we leave.



We're really enjoying this project as it involves a lot of teamwork; this gave us the opportunity to get to know our classmates better. Many of us have never encountered a project like this before. We enjoyed the interaction and the response of the rest of the school.

The class was split into six groups for the project and each had a different job:

- Communications: Writing letters and getting in contact with schools and people involved in our project.
- Art: Design and layout of the prayer book
- Assembly: Speaking at school assemblies advertising the prayer book and asking for prayers to be submitted.
- Printer: Contacting a printing company to print our prayer book after finding the best value company
- Trip Organiser: Organising the trip to Cork.
- Themes: Deciding which chapters our prayer book would be divided into.



During the course of this project we visited two of our sister schools, Scoil Áine, our local primary school and St Aloysius, in Cork. We got a good response in Scoil Áine as they gave us many unique and thoughtful prayers. In our own school we got members of our class to speak at the different assemblies. They asked the girls to submit some

prayers. Our whole class submitted at least one prayer each and we set up prayer boxes in the religion room where students could submit their prayers. We got a phenomenal response, with a total of over 450 prayers so far and we are still expecting more!

On the 1st December, 11 girls from the class and two of our teachers took a five hour journey to our sister school, St Aloysius, in Carrigtwohill. We arrived to a great welcome, the school had organised a short prayer service. We were shown snapshots of their mission to Africa and we were given a nice lunch. Afterwards, it was our turn to tell them about our project. They were very enthusiastic and we left with high expectations of gathering lots of prayers, which we have since received.



We have acquired skills over the last few months through this project. We developed our public speaking skills as we had to speak at our school assemblies and to the different schools we visited. We developed much needed communication skills between the different class groups. For example, the Art group had to know what the Themes group



were doing as each theme needed a piece of corresponding artwork. We developed computer skills in order to type up the prayers to make the job easier for the printing company.

We have high hopes for this project and we hope that the reaction to it will be positive. We hope that the prayer book will remain a part of school life in the years to come and that others will be inspired to take on a similar project for their own schools.

MANOR HOUSE SCHOOL

Raheny, Dublin 5

With grateful thanks to Mrs Lori Fields Whelan and the Transition Year Students in Manor House, Raheny.

“Is Maith an Bhean Muire Mhór”



Trí phictiúr de Mhuire:

- (1)Teachtaireacht an Aingil, (2) An “Pieta”(trua)
(3) Muire ag Lourdes/Cnoc Mhuire nó...
agus trí choinneal

Is Maith an Bhean Muire Mhór

Is maith an bhean Muire Mhór,
Máthair Ard-Rí na slógh síor;
Is iad a grásta is gnáth lán,
Bean do chuir fál fó gach tír.

Traidisiúnta, Veritas Hymnal 124

Cinnire: Tugaimid onóir do Mhuire mar gheall ar an mbaint a bhí aici lena mac, Íosa. Déanfaimid machnamh ar a saol agus ar an mbaint atá aici linn-ne.

Muire Déagóir

Nuair a bhí Muire ina déagóir, chuir Dia aingeal chuici chun cuireadh a thabhairt di a bheith mar mháthair ag Íosa, Slánaitheoir an domhain. Léiríonn sé sin go bhfuil meas ag Dia ar dhéagóirí agus go bhfuil muinín ag Dia astu.

Lastar coinneal ag pictiúr a haon.

Guímis le chéile:

‘Sé do bheatha, a Mhuire, atá lán de ghrásta; tá an Tiarna leat. Is beannaithe tú idir mhná agus is beannaithe toradh do bhroinne, Íosa.

Guth 1: A Mhuire, tuigean tú saol an déagóra mar bhí tú féin i do dhéagóir tráth. Tuigean tú na dea-rudaí agus na deacrachtaí a bhaineann leis. Taispeáin dúinn conas leas a bhaint as an ré iontach seo dár saol.

A Mhuire na nGrást

A Mhuire na ngrást, a mháthair Mhic Dé,
Go dtreoraí tú mise go deireadh mo ré.
Tabhair cuidiú is cabhair dom in aghaidh chathú an tsaoil,
Agus tabhair mé i gcónaí leat saor as gach baol.

Traidisiúnta, Veritas Hymnal 123

Muire, Máthair Íosa

Cinnire: Bhí sé de phribhléid ag Muire gur roghnaigh Dia í mar mháthair dá mhac, Íosa. Bhí sí páirteach i ngach sólás agus dólás ina shaol agus ba mhór an dúshlán é sin. D'éirigh léi mar chuir sí a muinín i nDia.

Lastar coinneal ag pictiúr a dó.

Guth 2: A Mhuire, cuir i gcuimhne dúinn ár muinín a chur i nDia nuair a bhíonn deacrachtaí le sárú again.

Rug Muire Mac do Dhia

Rug Muire mac do Dhia,
Íosa Críost, triath na reann;
Maireann dá éis 'na hóigh,
An bhean is dóigh do gach dall.
Buime is máthair Mhic Dé bhí,
Bean mar í ní fhaca súil;
Bean ler osclaíodh flaitheas Dé,
A mholfas mé os gach dúil.

Ní cosúil í le mnáibh,
Muire mhór, an bláth nach críon;
Ní cosúil balsam le moirt,
Le lionn goirt ní cosúil fíon.

Focail: Traidisiúnta

Ceol: Seán Óg Ó Tuama, Veritas Hymnal 71

Muire ár Máthair

Cinnire: Nuair a bhí Íosa ag fáil bháis ar an gcrois, d'iarr sé ar Mhuire a bheith mar mháthair againn-ne. Thaispeáin sí í féin do pháistí i Lourdes agus do dhaoine fásta ar Chnoc Mhuire i gCo. Mhaigh Eo, chun a chur i gcuimhne dúinn go mbíonn sí ag guí ar ár son i gcónaí.

Lastar coinneal ag pictiúr a trí.

Guímis le chéile:

**A Naomh Mhuire, a Mháthair Dé, guigh orainn-ne,
peacaigh anois agus ar uair ár mbáis, Áiméan.**

Áivé Máiria

A Mhuire Mháthair, 'sé seo mo ghuí
go maire Íosa go deo inár gcroí.
Ave Máiria, mo ghrá Ave,
is tú mo mháthair, is máthair Dé.

A Mhuire Mháthair, i rith mo shaoil
bí liom mar dhídean ar gach aon bhaol.
Ave Máiria, mo ghrá Ave,
is tú mo mháthair, is máthair Dé.

A Mhuire Mháthair, tá lán de ghrás'
go raibh tú taobh liom ar uair mo bháis.
Ave Máiria, mo ghrá Ave,
is tú mo mháthair, is máthair Dé.

Traidisiúnta

Céad Moladh le Muire Bheannaithe

Céad moladh le Muire bheannaithe
atá sna flaithis os cionn na naomh.
Céad moladh leatsa a bhanaltra
an Mhic sin d'fhulaing pian.
De ghnáth i ndéanamh caradais
do chaithis ar fad do shaol.
A Mhaighdean ghlégeal gheanúil
dár n-anamacha guighse féin.

Faoi mar'gheall an tAthair neamhaí dúinn
do chabhairse i dtús an tsaoil,
nuair a caitheadh Ádhamh is Éabha leis
as an ngairdín de bharr a ngnímh,
is mar gheall an tAon Mhac beannaithe,
uair duitse 's do d'aspal caoin;
A Mhaighdean ghlórmhar cheannasach,
dár n-anamacha déanse díon.

Traidisiúnta, Veritas Hymnal, 122

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