

R.E. News

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Welcome to the first edition of R.E. News for the year 2011/2012

As the newly appointed Post-Primary Diocesan Adviser for the Archdiocese of Dublin I look forward to meeting you this year. I have eleven years experience of teaching R.E. in Dublin and I hope to be able to support you in your work in whatever way I can.



If you would like to receive regular R.E. updates and resources please send an email with your name and school to garyabrahamian@gmail.com

You can also visit our website www.education.dublindiocese.ie and follow the links to the Post-Primary section where you will find numerous resources and useful links.

This edition of R.E. News has a variety of articles to offer our readers. I welcome your thoughts and comments and if you have any interesting events, articles or prayer services which you would like to share through the R.E. News please let me know, as I would love to feature them in our next edition.

Gary Abrahamian

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Diocesan Pilgrimage to Lourdes 7-12 September 2011

At the start of September this year, six **Manor House School** students, Alanna, Mai, Orlaith, Aoife, Maria and Dearbhla, travelled to Lourdes as part of the schools group which helped the Dublin Diocesan Pilgrimage. It's fair to say we were nervous and maybe a little apprehensive even. However, when we arrived in Lourdes any doubts we may have had disappeared as we were totally captivated by the place.



It's difficult to describe Lourdes, how it makes you feel, the sense of community and aura that surrounds you while you're there. It makes you realise all that you have and what you should be grateful for. It was the most rewarding experience that any of us have ever had or could have even imagined.

We travelled with around 170 sick pilgrims and really formed strong friendships with them over the five days. Their lives are incredibly difficult in comparison to ours yet they don't complain. Our problems, it could be a hair straightener that doesn't work or not having the latest iPhone or whatever, seem so inadequate and ridiculous in comparison to the hardships in their lives.

For five days the pilgrims were the most important people in the world. They were the centre of attention.

The pilgrims got a lot out of Lourdes; many of them did not even want to go home on the last day. However, it was the helpers who gained the most out of the trip. It's very true what they say about Lourdes, "you get out of it, what you put in" and I would urge you all, especially 5th Years thinking of travelling next year, to apply and experience the wonder of Lourdes. You really won't regret it, I promise.

While we were in Lourdes, Dearbhla, Mai and Orlaith worked as Stewards directing the pilgrims to and from the different ceremonies and making sure they could get around the Lourdes Domain safely. In the free time the three girls went up onto the wards of the Accueil to help out in any way they could, even just to sit and spend time with the pilgrims, talking and getting to know them better.

Alanna, Aoife and Maria worked as Ward Support in the Accueil. This included the duties of cleaning, making beds, looking after the patients' needs, bringing the pilgrims to and from ceremonies and even around the small shops outside the Domain itself. The pilgrims in the wards we were assigned to were some of the most admirable people that we girls have had the opportunity of meeting. It was an emotional job working in the wards of the Accueil as we encountered so many heart breaking stories that the patients shared with us. However, these same patients were never short of smiles and kindness and showed such strong character. Many great friendships were made in Lourdes and many faces will never be forgotten.

Words seem to come up short when talking of or trying to describe Lourdes; you just have to experience it for yourself. You won't regret it and will always remember the unbelievable experience that is Lourdes.

By Maria Bourke, 6th Year Manor House School, Raheny

HARVEST MASS

Introduction

Our Mass today is about harvest and we reflect on how fortunate we are to have so many wonderful gifts from God, and we think about those who do not have as much as we have.

Penitential Rite

Let us confess our forgetfulness of the needs of the poor, and repent of the ways in which we waste the resources of the world.

God has blessed us,
but still God's children go hungry.
Lord, have mercy.
Lord, have mercy.

God has blessed us,
but still the poor cry out for justice.
Christ, have mercy.
Christ, have mercy.

God has blessed us,
but still we see inequality and
oppression in the earth.
Lord, have mercy.
Lord, have mercy.



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

Opening Prayer

God of life and love,
we offer you our thanks and praise in this season of Harvest.
We thank you that you are Creator and Provider,
the source of all goodness.
We thank you for the sunshine and the rain,
for the land and the soil.
We thank you for the miracle of fertility and growth,
for the rhythm of nature and life.
We thank you for crops and livestock, farmers and growers.
We thank you for our calling to be co-creators with you
and we pray especially for all who share with you
in the task of growing and supplying the food we eat.
God of life and love,
we offer you our thanks and praise. Amen.

First Reading 2 Corinthians 9:6-15

Do not forget: thin sowing means thin reaping; the more you sow, the more you reap. Each one should give what he has decided in his own mind, not grudgingly or because he is made to, for God loves a cheerful giver. And there is no limit to the blessings which God can send you – he will make sure that you will always have all you need for yourselves in every possible circumstance, and still have something to spare for all sorts of good works. As scripture says: He was free in almsgiving, and gave to the poor: his good deeds will never be forgotten. The one who provides seed for the sower and bread for food will provide you with all the seed you want and make the harvest of your good deeds a larger one, and made richer in every way, you will be able to do all the generous things which through us, are the cause of thanksgiving to God. For doing this holy service is not only supplying all the needs of the saints, but it is also increasing the amount of thanksgiving that God receives. By offering this service, you show them what you are, and that makes them give glory to God for the way you accept and profess the Gospel of Christ, and for your sympathetic generosity to them and to all. And their prayers for you, too, show how they are drawn to you on account of all the grace that God has given you. Thanks be to God for his inexpressible gift.

The Word of the Lord. Thanks be to God.

Gospel Matthew 6:24-34

You cannot be the slave both of God and of money. That is why I am telling you not to worry about your life and what you are to eat, nor about your body and how you are to clothe it. Surely life means more than food, and the body more than clothing! Look at the birds in the sky. They do not sow or reap or gather into barns; yet your heavenly Father feeds them. Are you not worth more than they are? Can any of you for all his worrying, add one single cubit to his span of life? And why worry about clothing? Think of the flowers growing in the fields; they never have to work or spin; yet I assure you that not even Solomon in all his regalia was robed like one of these. Now if that is how God clothes the grass in the field which is here today and thrown into the furnace tomorrow, will he not much more look after you, you men of little faith? So do not worry; do not say, ‘What are we to eat? What are we to drink? How are we to be clothed?’ It is the pagans who set their hearts on all these things. Your heavenly Father knows you need them all. Set your hearts on his kingdom first, and on his righteousness, and all these other things will be given you as well. So do not worry about tomorrow: tomorrow will take care of itself. Each day has enough trouble of its own.

The Gospel of the Lord. Praise to you, Lord Jesus Christ.

Prayers of the Faithful

As we pray this Mass, let us make our intentions to God:

Loving God, through your love for the earth and its fruits, help us to redeem the harm we have done to our planet so that future generations may not go hungry; Lord, hear us.

Christ Jesus, You come to us in the breaking of bread that we may celebrate our oneness with the whole community of life and give our lives in service. Help us to live more simply, that others may simply live; Lord, hear us.

Creator God, help us to love and care for the produce of land, sea and sky, recognising it all as your gifts to be cherished, protected and shared; Lord, hear us.

The Presentation of Creation

(To consist of a parade of gifts with students representing various aspects of harvest and nature)

- Earth – (e.g. some soil presented as a treasure)
- Plants – (home grown vegetables, home-made bread)
- Seasons – (four students each dressed to represent one of the seasons)
- Fish and birds - (e.g. dancing representations of fish and birds)
- Creatures of the earth (pets)
- Human Beings – (a deliberately diverse group of students by age, ethnicity, etc., dressed in traditional costume)

Each one presents themselves in turn and is asked by the leader ‘What is this?’

To which they reply, each in turn

- **We are the earth – and the soil that makes for life**
- **We are the plants – which bring forth such beauty and goodness**
- **We are the seasons - which make up the cycle of life**
- **We are the fish and birds – which dance in freedom and are fed by the gracious hand of God**
- **We are creatures of the earth – who share our planet**
- **We are human beings – made to praise the Creator of all things**

Communion Reflection

"My sisters the birds, much are you beholden to God your Creator, and always and in every place should you praise him. He has given you the freedom to fly wherever you wish and he has clothed you so fully. Moreover he preserved your kind in the ark of Noah so that you might not die out. Again, you are beholden to him for the very air that he has given to you. Furthermore, you do not sow nor reap yet God feeds you and gives you rivers and fountains from which you drink, He gives you mountains and valleys as places of refuge and the tall trees in which to build your nests. Because you do not know how to sew or spin, God clothes you and your young: you can see how much God loves you in that he gives you so much. Guard yourselves therefore my sisters the birds from the sin of ingratitude and be ever mindful to give praise to God."

From The Little Flowers of St. Francis.

Concluding Prayer

We bless you,
God of Seed and Harvest
And we bless each other
That the beauty of this world
And the love that created it
Might be expressed through our lives
And be a blessing to others
Now and always
AMEN



The Pope John Paul II Award



“The Pope John Paul II Awards offer young people the chance to learn the way of service and to develop the skills of Christian leadership. Christian service gives them the opportunity to think beyond themselves and their own needs and to reach out to others. The way of leadership based on knowing the person and the teachings of Jesus gives them the skills to use their talents with enthusiasm and energy for the benefit of all”.

The Pope John Paul II Awards were created to commemorate the late Pope John Paul II who was so committed to young people. The Awards are open to young people of all abilities between the ages of 16 to 18. There are four Awards:

- The Papal Cross Award
- The Gold Award
- The Silver Award
- The Bronze Award.

The Pope John Paul II Awards are run by Catholic Youth Care (CYC) in Dublin. CYC is supporting parishes, schools and young people in this new Award.

The Award requires a commitment from the young person and a lead person in the school/parish. They also show young people a pathway back to their Parish Community with two areas covered: Parish Involvement and Social Awareness. Having actively participated in a meaningful way within a parish context for an agreed period of time, the young person is then required to prepare a presentation reflecting on his/her experience.

This is an exciting new project that has the ability to show young people how to actively live out their faith. We warmly welcome young people between the ages of 16 and 18 years in schools and parishes throughout the Diocese to become involved in the Pope John Paul II Awards.

We hope that your school will be able to take part in the awards. The first Award ceremony took place on 29 September in City Hall. Our young people worked hard to receive their award and it was a great night to celebrate their achievements.

For more information contact

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Faith is the only adequate response to God's revelation to us. But what exactly is faith?



Faith is the assurance of things hoped for, the conviction of things not seen” Hebrews 11:1



Faith is first of all a personal adherence of a person to God

How does one get faith?

Faith is first and foremost a gift of God, a supernatural virtue infused by him.

“Before this faith can be exercised, man must have the grace of God to move and assist him; he must have the interior help of the Holy Spirit, who moves the heart and converts it to God, who opens the eyes of the mind and makes it easy for all to accept and believe the truth.” (Dei Verbum, 5)

What does this mean to us?

It is intrinsic to faith that a believer desires to know better the One in whom he has put his faith, and to understand better what He has revealed.



Abraham is known as the “father of faith”

Faith is active!

You must attempt to grow in your understanding of God. *For truly I tell you, if you have faith the size of a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible for you.” Matt 17:20*



What mountains do you need to move?

Faith in Film

Why use film?

Most senior students like and regularly watch movies. The popularity of film can assist the teaching of R.E. because pupils are enthusiastic about watching film in the classroom.

However, they are not necessarily critical viewers. Film is more than a narrative – we have to be sensitive to, and able to explore the whole package:

- The leap between passive consumption and critical evaluation can be large but is an essential part in the development of pupils' critical thinking skills.
- Consider why they sympathise with one character and despise another, why they feel tense this moment and amused the next – this involves reflection on more than the narrative and characterisation.
- It also involves acknowledgment of and reflection upon the mechanics of cinematic presentation: the direction, lighting, dialogue, costumes and so on, without which film would remain a screenplay

Films are about life; the 'stuff' of R.E.

- Film is a medium through which humans seek to explore, explain and rationalise their place within the world.
- Suggest a topic covered in R.E. and you can almost certainly identify a film that addresses it (although it may not then be appropriate for use in the classroom!). Mainstream films repeatedly reference, address, and sometimes depend upon religious ideas, language, concepts, figures and narratives. The fact that film does so often usurp the 'stuff of faith' makes an exploration of film in R.E. not just valuable but sometimes essential.
- Do we want our pupils to accept uncritically 'resurrection' as it is named and presented in *The Mummy* or understand prophecy purely in terms of *The Matrix*?
- The fact that film is so much a part of students' lives makes it even more important that we enable them to articulate, explore and evaluate the (often implicit) messages they contain.

Integrating film in R.E.

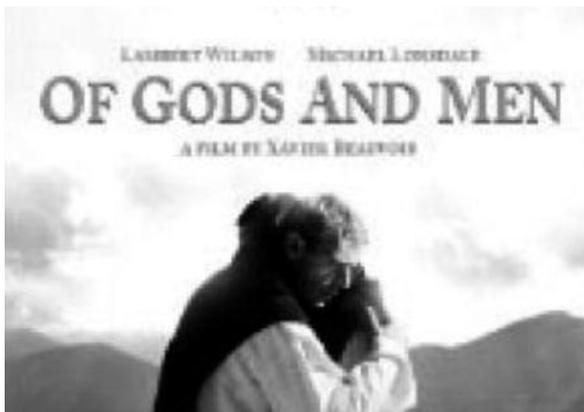
Film can...

stimulate
illustrate
challenge
support

...the R.E. programme.

- Film can be used as a starter activity or it may form a core area of study.
- When used appropriately film can deepen reflection and enable pupils to actively engage mentally, emotionally and sometimes spiritually with the area of study.
- But it is important to address the complexity of the cinematic material and not simply take a film for its narrative content – otherwise we under-use the resource and limit pupils' critical reflection on the medium.

A FILM TO WATCH AT SENIOR CYCLE



Of Gods and Men (2010) is an award winning French film by Xavier Beauvois that tells the true story of a group of Cistercian monks living and working in a poor community in North Africa. Their work comes under threat from Islamic terrorists as political tensions rise in the area.

It's an absorbing and moving film - at times it is quite slow, matching the rhythm of the monks' lives, and may not hold the attention of the class

for long periods. Fortunately there are many fine scenes, short set pieces that effectively illustrate many of themes that feature in R.E. classes. The film is especially useful at TY and Senior Cycle – there are complex issues of faith and the rating is over-15, probably because of the portrayal of a very violent assault on foreign workers. Note that scene timings given below are approximate.

For exploring the topic of **ritual** there are many scenes of the monks at their prayers (collectively and individually) and hymns (e.g. the opening scene, or the Christmas crib ritual at 43 min:16 sec – 45:02). These are sparse, largely visual and often musical.

The topic of **social justice** is also to the fore as the monks work generously with the local Muslim community, especially providing medical attention. Some early scenes (e.g. from 6:25 to 7:34) show Dr Luc, one of the monks tending to queues of locals at his monastery clinic.

The theme of **community** is evident on at least two levels. Firstly, there's the monastic community itself with all its rituals and its sense of mission, the human relationships and conflicts – in a few key scenes the monks debate whether they should leave for their own safety or stay to fulfil their mission with the people (e.g. 27:27 – 29:15). About two thirds of the way through there's a wonderful image of solidarity as the monks huddle together and sing while a military helicopter hovers over the chapel (1:28:58 – 1:31:12). There is also the local community, ordinary Muslims eking out an existence and not too happy with the tensions and fears brought about by the activities of terrorists. The two communities come together early in the film as the monks attend a local Muslim celebration (10:08 – 13:40).

Some scenes may be useful for the study of **Islam and inter-faith dialogue**. There is one particularly tense scene where the terrorists arrive at the monastery demanding supplies (36:23 – 41:52). This scene will probably have the students riveted because of the strong sense of threat, but there's also an interesting exchange about Christianity and Islam between the terrorist leader and the Abbot.

There's a most striking scene about three quarters way through the film – a beautiful example of **table fellowship** (1:39:40 – 1:43:06). As the monks dine, it's reminiscent of the Last Supper. With great compassion the camera pans across the faces of the monks as their emotions change at the thought of what is to come.

By Brendan O'Regan, Arklow CBS



A BOOK TO READ AT SENIOR CYCLE NON-EXAM R.E.

Have a Little Faith by Mitch Albom

Have a Little Faith is a 2009 non-fiction book by Mitch Albom, author of previous works that include *Tuesdays with Morrie* and *The Five People You Meet in Heaven*. It is based on two separate sets of conversations that took place between the author and members of the clergy: a rabbi in a relatively affluent section of New Jersey and a Protestant Minister in a very poor section of Detroit, Michigan. This book raises many questions about the nature of faith and belief and the relationship between different faiths. *Have a Little Faith* links with many of the sections of the Leaving Certificate Syllabus and provides an opportunity for students to explore their own faith.

Synopsis

Mitch Albom writes in the introduction to this book that the idea for it began with the request by Albert L. Lewis, his childhood rabbi, to write and deliver the eulogy when the time came for the rabbi's funeral. Albom agreed, contingent on an agreement that he could begin a series of interviews and conversations, in order to get to know Lewis as a man, not just as a rabbi.

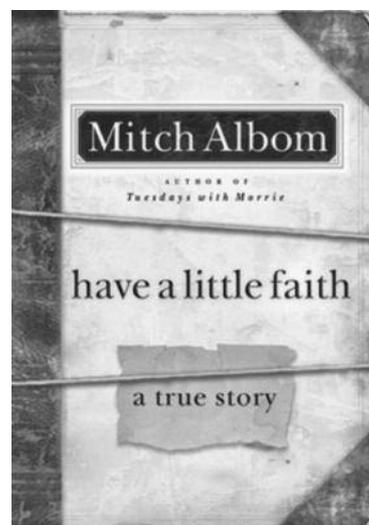
Albom writes that his conversations with Lewis - whom he refers to as *the Reb*, an affectionate term drawn from the Yiddish word for rabbi - eventually led to an increased interest on Albom's part in the power and meaning of faith in a larger sense. In his hometown of Detroit, he forged a link with Pastor Henry Covington, an African-American Protestant minister at the *I Am My Brother's Keeper Church*. Covington, a past drug-addict, dealer, and ex-convict, was ministering to the needs of his down-and-out parishioners, in an urban church serving a largely homeless congregation, in a church so poor that the roof leaked when it rained.

The book alternates between his conversations with Lewis, and excerpts from some of his sermons; and *Life of Henry*, the title of the sections describing his conversations with Covington, and stories about him.

From his relationships with these two very different men of faith, Albom writes about the difference faith can make in the world. As Albom writes:

This is a story about believing in something and the two very different men who taught me how. It took a long time to write. It took me to churches and synagogues, to the suburbs and the city, to the "us" versus "them" that divides faith around the world. And finally, it took me home, to a sanctuary filled with people, to a casket made of pine, to a pulpit that was empty.

In the beginning, there was a question. It became a last request. "Will you do my eulogy?" And, as is often the case with faith, I thought I was being asked a favor, when in fact I was being given one.



Albom has told interviewers that he believes the reason Lewis originally asked him to deliver the eulogy may actually have been a way to draw him back to the roots of his own faith, and "back to God a little bit."

Sermon by the Reb

Albom included a number of Lewis's many stories, which were used as mini-sermons for his congregation, in the book. One example is this story, delivered in 1981:

A soldier's little girl, whose father was being moved to a distant post, was sitting at the airport among her family's meagre belongings. The girl was sleepy. She leaned against the packs and duffel bags. A lady came by, stopped, and patted her on the head. "Poor child," she said. "You haven't got a home."

The child looked up in surprise. "But we *do* have a home," she said. "We just don't have a house to put it in."

The Eulogy

The book, both about individuals with faith and faith itself, concludes with the eulogy that Albom delivered at Lewis's funeral, on February 12, 2008. It included the words:

I didn't want to eulogize you. I was afraid. I felt a congregant could never eulogize his leader. But I realize now that thousands of congregants will eulogize you today, in their car rides home, over the dinner table. A eulogy is no more than a summation of memories, and we will never forget you, because we cannot forget you, because we will miss you every day. To imagine a world without you in it is to imagine a world with a little less God in it, and yet, because God is not a diminishing resource, I cannot believe that.

In addition to the eulogy, the book describes the fact that funeral attendees were surprised to hear a seven minute taped message from Lewis, which he specifically prepared to be played at the funeral. In it, he delivers his final teaching to his congregation, touching on questions about God and immortality; expressing his gratitude to friends and family for the privilege of knowing them and ending with the words, *Shalom Haverim - Goodbye, Friends.*



QUESTIONS TO GO WITH YOUR READING

1. *Have a Little Faith* asks, "What if our beliefs were not what divided us, but what pulled us together?"
How would you begin to answer this question?
Which of the world's ills could be healed, what wrongs could be made right, if religion was more of a unifying force?
2. How would you react if someone you knew asked you to write his/her eulogy? How would you go about doing so?
3. In describing the journeys of faith taken by the Reb and Pastor Henry, Mitch Albom discusses his complicated relationship to his Jewish beliefs. Talking about one's religious faith is a personal endeavour; do you find it easy or difficult to talk to others about religion, specifically your relationship to it? Are you comfortable discussing religion with someone with different beliefs?
4. In continuation of the above question, do you think anyone can ever "win" a religious argument? What do you think lies at the core of disagreements about religion?
5. Compare and contrast the Reb and Pastor Henry. How are their stories similar, different? Did you identify with one man more than the other?

6. Were you uncomfortable with Henry's troubled past, especially when he admits his violation of the Ten Commandments? What did you think of Mitch's hesitation towards him? Do you think that someone who turns so far away from God, even though truly repentant, can really be a "Man of God"?
7. Research some famous eulogies delivered in recent years: Charles Spencer's eulogy of his sister, Princess Diana; Oprah Winfrey's of Rosa Parks; Cher's emotional tribute to her former husband Sonny Bono; Barack Obama's stirring remarks about Senator Edward M. Kennedy. Re-read Albom's eulogy of the Reb at the end of the book—what does it have in common with other eulogies you've heard or read? What makes a eulogy truly memorable—does it rely solely upon the personality of the person who died?
8. Have you ever experienced a crisis of faith? How did you approach it? Was it resolved? Was there a lesson you took away from it?
9. In "*A Little History*," Albom describes his early religious education, and his resistance to it. Think about your primary school religious instruction? Did you enjoy it, or did you experience the same way Mitch did, sitting in class feeling like a "dragged prisoner?" (page 11).
10. Albom talks about his ambivalence toward his New Jersey childhood home, characterizing it as being "too small for what I wanted to achieve in life, like being stuck wearing your grade school clothes," (page 25). What do you think of your area or town? Why are hometowns so pivotal to how people are shaped?
11. Consider what the Reb says to Albom in the chapter "May: Ritual": " 'Mitch,' he said, 'faith is about doing. You are how you act, not just how you believe.' " Do you agree with the Reb's sentiment?
12. Re-read the anecdote that Albom relays on page 76, about his interpretation of the story of the parting of the Red Sea. What does this story mean to you?
13. "It is far more comforting to think God listened and said no, than to think nobody's out there" (page 82). What do you think of what the Reb says here? Do you agree?
14. Both the Reb and Pastor Henry describe what they believe to be the keys to happiness. What do you think the secrets to happiness are? Where might faith fall on such a list?
15. In "September: What Is Rich?" Albom explores the Reb's childhood as an impoverished son of immigrants living in New York City. At the end of this chapter, how do you answer the question asked in its title? What does "rich" mean to you?
16. At the end of the chapter "Church," Albom describes the Hindu celebration of Kumbh Mela, a gathering that's been called the world's largest single act of faith. In your own life, have you ever been a part of something big while doing something small? How did it make you feel?
17. How can many faiths coexist? If different faiths have different beliefs, how can they all be correct? Does one faith have the right or obligation to convert the other? When Mitch asks this of the Reb, he explains that just as there are a variety of trees, multiple faiths all come from the same God (page 160). What do you think about the Reb's explanation? Can dialogue and debate about different beliefs, as the Reb argues, really enrich one's own faith?
18. Opposite the start of "The End of Autumn," Albom chose a quote from the Robert Browning Hamilton poem "Sadness" to appear. What did this verse mean to you? How does it relate to the themes Albom explores in the book?
19. After reading *Have a Little Faith*, were you inspired to learn more about religions other than your own? What are some commonalities between different religions?
20. If you had to write your own eulogy, what would you say about yourself? How would you most like to be remembered?

WHY CARE? Learning About Social Justice

Whycare.ie is a new online education initiative by the Jesuit Centre for Faith and Justice - a non-profit organisation working on behalf of those suffering injustice or disadvantage in society. 'Why Care?' introduces students to contemporary social issues.

This new initiative, designed to engage young people in some of the critical social issues facing Ireland today is a web-based resource for educators and young people, to help promote an understanding of issues such as human rights, poverty, inequality, homelessness and crime. The website (www.whycare.ie) provides a variety of audio & video clips, articles, class activity plans and links to relevant organisations in order to encourage informed debate among young people and to underline the importance of acting for social justice.

Within our society, some people have greater access to these basic supports than others - a secure home, good healthcare, enough food, an income and access to education. But what are the barriers that exist for some people in accessing these supports? What problems can these inequalities create in our society? 'Why Care?' aims to propel these complex concepts of social justice from the abstract into the practical. These ideas are broken down into digestible chunks for students and are then explained in the modern Irish context. Focusing on social justice in general, then housing & homelessness, and crime & prison, the website provides a step-by-step introduction to understanding the many dimensions of these issues.

The website includes suggested activity plans for teachers which can be accessed privately in the 'Educator's Area' of the website. Social Justice; Housing & Homelessness; Crime & Prisons and Working for Justice.

The website is divided into four main sections:

Social Justice

With the help of quotes from Martin Luther King Jr., Bob Dylan and Muhammad Ali, this section explores the meaning of respect for human dignity, poverty & inequality, human rights and our responsibility to ensure equal access to those rights. Social justice is an important aspect of the major world religions and is explored here using examples from Christianity, Buddhism, Hinduism and Islam.

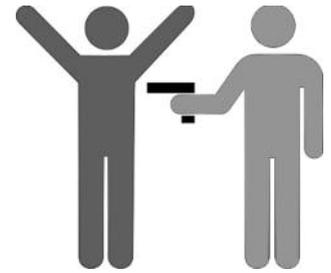


Homelessness

This section asks students to apply their understanding of social justice to the issue of homelessness. Although homelessness is an acknowledged problem in society, it is seldom fully understood. Here, perceptions of homelessness are challenged. How do people become homeless? What do we really mean when we use the term 'homeless'? What is life like on a daily basis when you don't have a home?

Understanding Crime

This section challenges students to examine the complexity of crime as a social issue. Students are called to question their own perceptions of crime, reflect on the reality of crime rates, and consider how they think it should be tackled. In exploring responses to crime, such as imprisonment, students can consider whether these responses actually prevent crime or if they resolve the underlying issues which result in crime.



Stand

Speak

Act

Working for Justice

This final section of the website highlights the people who, in their various roles, dedicate their working lives to acting for social justice.

This section also invites the student or young person to 'Stand, Speak, Act' for social justice in their own lives. Current campaigns and projects for young people to be involved in are highlighted in this section.

'Why Care?' can be accessed at www.whycare.ie

To gain access to the 'Educators' Area', please email: info@jcfj.ie in order to obtain a username and password.

GUIDE TO MEDITATION & PRAYER

Awareness of the Presence of God

If someone asked you to give them another word for 'God', you could use the word 'Presence', for that is what God is. When Moses asked Yahweh his name, Yahweh replied, 'I am who am' and this means 'I am present'. God is really saying, 'I shall be there for you.' God is intimately present to everything, and especially to us. Jesus' name is Emmanuel, which means 'God is with us'. Matthew's Gospel ends with the marvellous statement: Know that I am with you always; yes, to the end of time.



(from *Finding God in All Things* by Brian Grogan SJ)

Body Exercise

Sit in your chair, upright but comfortable, with your back supported. Let your body relax (without slouching), with your feet on the floor in front of you and your hands at rest on your thighs or joined in your lap.

Close your eyes, or fix them on some point in front of you. Now let your whole attention focus on what you can feel in your body. You may start at your feet and work upwards, letting your attention dwell, perhaps only for a few seconds, on whatever part of the body you can feel, shifting attention from one part of the body to the other, although the longer you can hold attention on one part, the better. Your attention is on what you are feeling, not on thoughts about feeling. If you are uncomfortable, or itch or want to move position, just acknowledge the discomfort, assure yourself that it is all right and, without moving, continue to focus attention on what you can feel in the body.

The mind rarely leaves us long in peace to do this, but begins to demand attention with comment and questions: This is a waste of valuable time. What has this to do with prayer? Is this some kind of Hindu thing? What is the point of it? Deal with the questions and comments as you dealt with the itch; acknowledge them, then return to feeling the body.

You can, if you like, move into more explicit prayer by repeating to yourself St Paul's phrase, In him I live, and move, and have my being.

(adapted from *God of Surprises* by Gerry W Hughes SJ)

Breathing Exercise

This exercise involves concentrating all your attention on the physical feelings of breathing in and breathing out, without deliberately changing the rhythm of your breathing.

Focus attention on feeling the cold air entering your nostrils and the warm air when you exhale. At first you may become self conscious about your breathing and find it becomes irregular, but this does not, as a rule, continue. If it were to do so, and you find yourself becoming breathless, then this exercise is not for you at present.

Most people find that on doing this exercise the pattern of their breathing changes, the breath becoming deeper and slower, and they begin to feel drowsy. In itself, it is a very good relaxation exercise, but if you care to use it for more explicit prayer, then let the in-breathing express all that you long for in life, however impossible it may seem in practice, and let the out-breath express your surrender of everything to God, all of your life with its worries, sins, guilt and regrets.

It is important to do this without self-judgement, whether of approval or disapproval. Keep your attention fixed on your desire to hand over all these worries about self, and do not clutch at them as if they were a treasured possession.

(adapted from *God of Surprises* by Gerry W Hughes SJ)

Listening Exercise

Sit in your chair, upright but comfortable, with your back supported. Now just notice the sounds that you can hear, sounds far away. Just hear them, don't even try to name them.....

Notice fainter sounds, then sounds which are nearer. Just listen, become aware of them.....

And the sound of your own heartbeat, faint, but your own rhythm of life....

And the sound of silence in your place of prayer, the silence within yourself....

Listen like this for a few minutes.

(adapted from *Praying in Lent* by Donal Neary SJ)



Peace Together



Peace Together was a project which began in 2009 through Peace III funding where a group of teachers in Monaghan schools, as part of the Embedding Tolerance in our Young People project, came together to discuss the issues of racism, bullying, sectarianism and diversity in the school. The resource is divided into 8 units which is aimed at Transition Year students in Monaghan but can be adapted for use in any county. This resource would also be very useful with a Junior Certificate class studying the Communities of Faith section. One of the Prescribed Titles for Junior Certificate Journal Work in 2012 is ‘an analysis of the challenge that sectarianism could pose for one community of faith today’ and this resource provides excellent material on the topic of sectarianism.

The units contain a range of activities and are set out as follows:

- **Introducing Diversity** – defining diversity, setting aims, drafting a group contract, rapid research.
- **Diversity and Me** – approaching diversity, experiencing discrimination, who or what influences me? Autobiography of intercultural encounters.
- **Understanding Myself** – developing identities, first impressions, introducing stereotypes, symbols, attitudes and labels, all about me, familiar faces.
- **Getting to know our community** – Communities in our classroom, exploring our attitudes, pass the bean bag, rapid research, what it says in the papers, which religions are worshipped here?, test yourself.
- **A sense of Belonging** – Introducing sectarianism and racism, count me in, group together, crossing cultural links, identifying our barriers to inclusion, in or out, bad language.
- **Looking at migration** – Push and pull, past and present, in his shoes, the world around me, what it says in the papers, other voices.
- **Peace-ing it all Together** – exploring peace, conflict and diversity, co-operative squares, analyzing my approach to conflict, analysing a conflict, walk the line, look at the past.
- **Research and action** – diversity unit, analysing your results, our school, our community, our responsibility.

Further information about Peace Together can be found on the Monaghan Education Centre website www.metc.ie and a PDF version of the resource is available at:

<http://www.metc.ie/f/documents/Peace%20Together%20FINAL.pdf>

Assessment for Learning in the R.E. Class

This is an example of how you can use assessment for learning techniques in an R.E. class.

Strategies		Explanation
Share the learning intention	Teacher clearly sets out the purpose of the lesson i.e. 'What we are learning today'	Example: The purpose of this lesson is that you will have an understanding of the term sectarianism and religious conflict in Ireland. (1st year R.E. Syllabus)
Share the criteria for success	Teacher tells the students what they will learn in the class i.e. 'What am I looking for?'	Example: 'By the end of this lesson, you will be able to explain the term sectarianism and be aware of sectarianism in local, national and global contexts. You will know that sectarianism is a controversial issue.'
Questions		
	Allow for wait time	Systematically allow 5+ seconds for all replies to teacher's questions, without prompting or answering first. If no hands up: Select students to answer questions - allow no volunteering or hands up.
	Or	Distributed answering Ensure all students get to answer questions fairly by systematically calling, as appropriate, upon who will answer each question and track distribution.
	Think, pair and share	Or
		In pairs students discuss question before answering.
Written tests/ feedback		
	Comment only marking	If students are submitting written work for correction, use <i>comment only marking</i> i.e avoid giving grades on returned papers for class tests but write a comment only employing the '3 strand feedback'.
	3 strand feedback	Indicate 3 factors about the assignment: i. what has been done well; ii. key areas to work on relevant to the learning aims of the exercise; and iii. the next steps to be taken by the student to improve from where s/he is now.
Peer/self assessment		
	Examples of student self-assessment	<ul style="list-style-type: none"> • Students discuss & check work in pairs or small groups before handing in assignments. • Students review their own work first before handing it in and their comments can show their grasp of the intended learning outcomes as well as their own learning.
Assessment for Learning Homework Techniques		
	Set at beginning of class	Give or set homework on board at start of class and relate lesson to the homework task, emphasizing the continuity of class and home work.
	Provide written criteria	Give criteria of success with the homework assignment to focus students on purpose of homework and allow them to self-assess prior to handing in work.
	Provide exemplars	Give examples of what is sought and explain them to guide students to what they should be striving towards.
	Response to returned homework	Give time for written reflection by students on outcomes of homework (comments, suggestions etc.) and enable follow up discussion with other students or teacher.

R.E. AND LITERACY

Following on from the OECD Report on literacy there has been a strong emphasis by the DES on improving literacy. It is clear that there is a need for a cross curricular approach to literacy and it may be useful to include the area of literacy in your **R.E. Subject Plan**.

Students in R.E. classes may have difficulty with their ability to:

- Comprehend instructional language – aural; written
- Demonstrate their learning through language – oral; written

R.E. teachers like all teachers must improve students' ability to

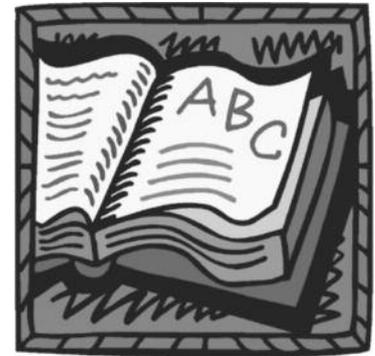
- read/ comprehend language and
- produce language

and they must work creatively with vocabulary items and text elements.

Strategy to help students understand a text

Draw students' attention to the purpose of the text

- To tell a story
- Explain
- Compare
- Cause & Effect
- Instruct
- Report
- Persuade



At your R.E. subject department meetings:

- Check the reading age of the textbooks used in school in R.E. Find a continuous piece of prose with approximately 10 sentences. The easiest way to establish the readability level of a text is to use an online SMOG calculator such as one that is available free at www.niace.org.uk/development-research/readability
This calculator can be used to calculate the readability level of any text that is pasted into it. The SMOG readability score for the text on this page is 18 years!
- Identify key words in your subject for 1st Year students.
- Agree a lesson plan and a time frame to teach these key words.

Eucharistic Congress 2012

The 50th International Eucharistic Congress will be held in Dublin from 10-17 June, 2012. Congress takes place every four years and offer liturgical and cultural events along with lectures and workshops to the faithful. The event will also celebrate the 50th anniversary of the inauguration of the Second Vatican Council. The theme for this 2012 International Eucharistic Congress (IEC) is "The Eucharist: Communion with Christ and with one another".



The Logo, entitled People in Communion, was designed by Martin Barlow of Portadown, Co. Armagh. The design concept is based on the idea of people “from every nation, race, tribe and language” [Rev.7:9] being drawn together in Communion as “One Body” formed by faith in the person of Jesus Christ, the Lamb of God, and the sacrifice he made upon the cross.

Congress Website

<http://www.iec2012.ie> is the official website of the Congress. It includes comprehensive information and resources in relation to the Congress which can be downloaded.

Congress Theme Song

Learn this song as part of the preparation for the visit of the bell and Congress 2012. The words and music are available on <http://www.iec2012.ie/index.jsp?p=160&n=170&a=0>

Pray the Congress Prayer with your Class

Lord Jesus,
You were sent by the Father
to gather together those who are scattered.
You came among us, doing good and bringing healing,
announcing the Word of salvation
and giving the Bread which lasts forever.
Be our companion on life's pilgrim way.
May your Holy Spirit inflame our hearts,
enliven our hope and open our minds,
so that together with our sisters and brothers in faith
we may recognise you in the Scriptures
and in the breaking of bread.
May your Holy Spirit transform us into one body
and lead us to walk humbly on the earth,
in justice and love,
as witnesses of your resurrection.
In communion with Mary,
whom you gave to us as our Mother
at the foot of the cross,
through you
may all praise, honour and blessing be to the Father
in the Holy Spirit and in the Church,
Now and forever.
Amen

THE NEW MISSAL

Since September congregations and priests have begun to use the texts of the new edition of the Roman Missal for the celebration of Mass. While the structure, actions and pattern of the Mass remain the same and the readings are unchanged, the texts of recited prayers sound different to our ears. Over time, as the new style of language becomes familiar to us, it is very much hoped that we will come to appreciate both the richness and depth of our prayer at Mass.



WHAT HAS CHANGED?

The people's response to the priest's '**GREETING**' at Mass has changed. There are five such 'greetings' in the Mass: at the beginning of Mass, before the Gospel, before the Preface (the Eucharistic Prayer), at the Sign of Peace and at the end of Mass before the Final Blessing. The priest used to say, **THE LORD BE WITH YOU** and people responded **AND ALSO WITH YOU**. The people now respond **AND WITH YOUR SPIRIT**.

You will also notice a very small change in the dialogue before the Gospel. In the old version when the priest said: **A READING FROM THE HOLY GOSPEL ACCORDING TO MATTHEW** the people responded **GLORY TO YOU, LORD**. The people now respond **GLORY TO YOU, O LORD**. This phrase rolls off the tongue more easily with the 'O'!

Also in the dialogue before the Preface the last line of the dialogue has changed. When the priest said: **LET US GIVE THANKS TO THE LORD OUR GOD** the people responded **IT IS RIGHT TO GIVE HIM THANKS AND PRAISE**. The people will now respond **IT IS RIGHT AND JUST**. It is more succinct and closer to the original Latin response.

There are now three **PENITENTIAL ACTS** in the New Missal: options A, B and C. It is envisaged that the priest should make use of all three in the Liturgy, possibly varying them in different liturgical seasons. Penitential Acts A and B have changed but Penitential Act C (invocations with the *Kyrie*) has not changed from the old missal.

Penitential Act A is the *Confiteor* or the 'I confess'. It has changed only slightly. There is a minor addition of the word 'greatly' to the word 'sinned' **I HAVE GREATLY SINNED**. Also, we now add **THROUGH MY FAULT, THROUGH MY FAULT, THROUGH MY MOST GRIEVOUS FAULT**. This translates a well known Latin phrase *mea culpa, mea culpa, mea maxima culpa*. There is also the replacement of the word 'and' with the word '**therefore**' in the second part of the prayer.

The Penitential Acts should conclude with the prayer, *Lord have mercy/Christ have mercy/Lord have mercy or Kyrie eleison/Christeeleison/Kyrie eleison*, unless they have been used already. The words, *Kyrie eleison*, are Greek not Latin. Like the Hebrew words *Hallelujah/Alleluia* (praise the Lord) and *Amen* (so be it), they reminds us of ancient languages that were used in early Christian worship. We keep a connection with the Church throughout time when we keep ancient words alive in the Liturgy: Hebrew, Latin and Greek. In the Passion of Good Friday we hear that the inscription over the cross of Jesus was written in Hebrew, Latin and Greek (Jn 19:20).

Penitential Act B is an amendment of a Penitential Act in the old missal that did not get much liturgical use, possibly because it did not flow well. The new version flows much better and relates more closely to prayers in the Old Testament,

HAVE MERCY ON US O LORD
FOR WE HAVE SINNED AGAINST YOU
 SHOW US, O LORD, YOUR MERCY
AND GRANT US YOUR SALVATION

The Gloria and The Creed have also changed:

<p>Glory to God in the highest, and on earth peace to people of good will. We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory, Lord God, heavenly King, O God, almighty Father. Lord Jesus Christ, Only Begotten Son, Lord God, Lamb of God, Son of the Father, you take away the sins of the world, have mercy on us; you take away the sins of the world, receive our prayer; you are seated at the right hand of the Father, have mercy on us. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.</p>	<p>I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible. I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made. For us men and for our salvation he came down from heaven, <i>bow your head up to the words 'and became man'</i> and by the Holy Spirit was incarnate of the Virgin Mary, and became man. For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end. I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets. I believe in one, holy, catholic and apostolic Church. I confess one baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen.</p>
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The changes in the congregation's prayers in the first part of the **LITURGY OF THE EUCHARIST** i.e. up until the Acclamation of Faith, are few in number. In response to the priest's invitation to pray, '**Pray my brothers and sisters...**' the new prayer differs in only one word from the old version.

Instead of saying '*for our good and the good of all his Church*', we now say '**for our good and the good of all his holy Church**'.

There is only one change in the *Sanctus* (the Latin word for Holy) or the 'Holy, Holy, Holy' as it is referred to in English. Rather than glorifying the '*Lord God of power and might*' we now glorify the '**Lord God of hosts**'.

The changes to the **ACCLAMATIONS OF FAITH** will be the most noticeable changes in the new missal. One of the most familiar acclamations will no longer be used i.e. *'Christ has died, Christ has risen, Christ will come again'*. This phrase is more a statement or proclamation of faith than an acclamation. Another familiar acclamation - *'Dying you destroyed our death, rising you restored our life, Lord Jesus come in glory'* - will be replaced by the following:

We proclaim your death, O Lord, and profess your Resurrection until you come again.

THE PRAYERS BEFORE COMMUNION. Before the congregation come forward to receive Holy Communion the priest holds up the Sacred Host and, as John the Baptist did in the Gospels, invites the people to **Behold the Lamb of God** (John 1:29). The words the priest prays at this part of the Mass have changed. The new translation uses more biblical language. We are invited to **'Behold him'**, we not just told *'This is the Lamb of God'* (old version). Note that we are now **'Blessed'** not simply *'Happy'* (old version) to be called to the 'supper of the Lamb' (Rev 19:9). The congregation's response to the priest's prayer has two changes. Firstly, the phrase *'Lord I am not worthy to receive you'* is now translated,

'Lord I am not worthy that you should enter under my roof'.

This is much closer to the Latin and calls to mind an important Scriptural reference, which we will look at presently. Secondly the phrase *'I shall be healed'* is changed to **'my soul shall be healed'**.

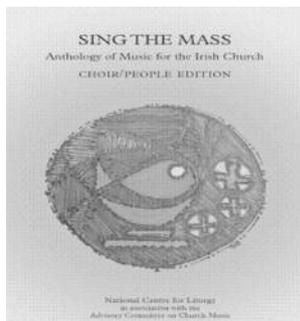
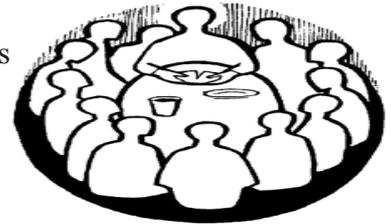
The change to the congregation's response at the **DISMISSAL** is the same as the change at the beginning of Mass. When the priest says, **THE LORD BE WITH YOU** the people now respond **AND WITH YOUR SPIRIT.**

The other changes in this part of the Mass concern the priest's words of dismissal. All the dismissals begin with the word 'GO'.

GO FORTH

GO AND ANNOUNCE

GO IN PEACE.



SING THE MASS

This anthology of music has been prepared by the National Centre for Liturgy in association with the Advisory Committee on Church Music of the Bishops' Conference. It was launched at the 42nd annual summer school of the Irish Church Music Association as the final preparations are being made for the use of the third edition of the Roman Missal and as Ireland prepares for the International Eucharistic Congress in June 2012.

This new English edition of the *Roman Missal* has a new translation of the prayer texts for Mass, including the daily and Sunday texts and therefore with changes in several parts that affect all who celebrate the great Mystery of Faith which is the Eucharist. This anthology provides music for the people gathered to celebrate Mass. A complementary anthology will be produced to accompany the publication of a new edition of *An Leabhar Aifrin*.

The anthology contains new settings of the Mass by Ephrem Feeley, Liam Lawton, Columba McCann and Bernard Sexton. It also has settings that have been in use, in many cases for over thirty years but amended for the new translations of the text of the *Roman Missal*, including Masses by Seóirse Bodley, Fintan O'Carroll and the Lourdes Mass.

Sing the Mass is published in two editions, choir/people and accompaniment. A CD Rom is included with the accompaniment edition containing jpg images of congregational parts that may be reprinted, with acknowledgement, for non-commercial use by congregations.

Emmanuel Concert 2011

St. Mary's Holy Faith Glasnevin was well represented again this year at the Emmanuel Concert in the Helix on the 24 March. Fifty members of the choir participated in the concert. We were all delighted to hear that two of our choir members were picked, out off all the auditions, to sing solo at the concert.

*“ It was a great experience to get the chance to sing solo in the Helix and I loved all the songs we did”
(Aine Holland 4th Year student.)*

The Choir worked hard to prepare for the concert by learning the set list and adding parts. The students commented on how the liturgical music chosen for the concert is so interesting and fun to sing.

*“The music is great, I never thought church music could be so enjoyable to sing, it has made me think differently about Church music”
(Student from Choir).*

The students had a great day in Clonliffe College when they joined the choirs of other schools in rehearsals and faith-based workshops. All students enjoyed the experience of singing in the Helix and look forward to being involved in Emmanuel 2012.



EMMANUEL CONCERT 2012

The Sixth Emmanuel programme of liturgical music in Second-Level Schools in the Archdiocese of Dublin organised by the Dublin Diocesan Liturgy Resource Centre will culminate in the Mahony Hall, Helix Centre on Tuesday and Wednesday 13 & 14 March 2012 at 8.00 p.m.



Last year all the schools and students who wanted to participate were accommodated. Over the two Helix days there was a total of 1,450 students from second-level schools. As you can imagine the financial investment was substantial and so this year once again in difficult financial conditions we have to look for a contribution of €10 per participating student. We are continuing to look at sponsorship options and other ways to keep this dynamic and successful project going. We hope that this charge will not exclude students with limited resources from schools in disadvantaged areas. Please feel free to contact us if this situation arises and be assured of our discretion.

If your school has never taken part or attended an Emmanuel event and want to get a flavour of this project you could look at You Tube, Facebook, Bebo and Twitter. For further details email litsec@dublindioocese.ie

Catholic Schools Week 2012



Catholic Schools Week 2012 takes place from Sunday, 29 January to Saturday, 4 February. The theme for the week is 'Catholic Schools –Christ's Living Body Active in Our World'. Please put these dates in the school calendar as soon as possible. Resources to help celebrate Catholic Schools Week will be available shortly after you return to school from the Christmas holidays.

Transition Year Certification

This is the eleventh year of the Diocesan Certification Programme for Transition Year Religious Education. The programme offers students a Diocesan Certificate of Merit in completing Transition Year Religious Education.

Schools design their own programme which usually involves students undertaking a particular project or the year's work in R.E.

The Diocesan Adviser, at the invitation of the school or indeed students, visits the school in the last term. This provides the students with the opportunity to display and discuss their work and facilitates the presentation of the Certificates to the students involved. The students are encouraged to report on their experiences during the year, to ask questions and to discuss issues with the Diocesan Adviser.

The programme is also available to Junior Certificate Schools Completion Programme students and to students in 5th Year.

For more information email: garyabrahamian@gmail.com

ARCHDIOCESE OF DUBLIN POST PRIMARY DIOCESAN ADVISERS	
<i>This Certifies that</i>	
<hr/> <i>has successfully completed the</i> <i>Religious Education Module</i>	
<small>Diocesan Adviser</small>	_____
<small>Class Teacher</small>	_____
<small>Principal</small>	_____
<small>Date</small>	_____
