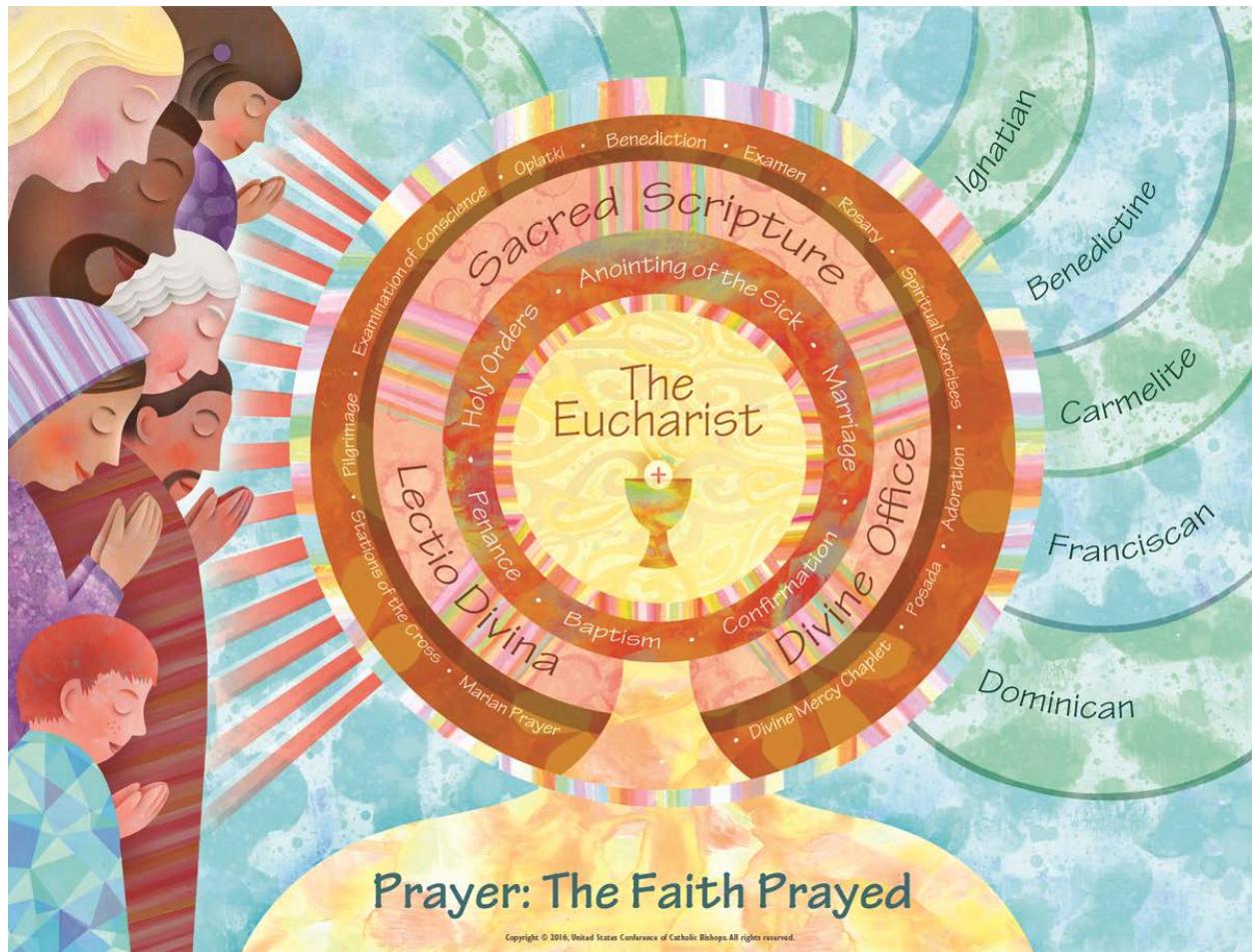


# Prayer: The Faith Prayed



*The Diocesan Educational/Catechetical Leadership Institute*

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# Introduction

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The bishop chairmen for the Committees on Catholic Education and Evangelization and Catechesis (USCCB) approved the Leadership Institute theme as “Prayer: The Faith Prayed”. This theme and its eight webinars are in support of the Committee’s priority activity related to catechetical leader and catechist formation. The series is based on the *Catechism of the Catholic Church* (nos. 2558-2865) and the *United States Catholic Catechism of Adults*, (chapters 35-36).

## Target Audience

The target audience for the series includes parish catechetical leaders who may not have had the opportunity for formal training in prayer, as well as catechists (at all levels and settings), Catholic school teachers, participants and leaders of adult faith formation, and parents providing formal catechesis for their children at home.

## Guiding Premise Regarding Formation Series

Participants will respond favorably to catechist formation when they experience that it helps them to live as missionary disciples of Jesus Christ and to more faithfully and effectively hand on the faith.

## Series Components

Each of the eight topics contains (in English and Spanish) the following resources:

- A 60-minute webinar which is broken into three 20-minute presentation segments, each with its own set of PowerPoint slides
- 2 or 3 discussion questions for each of the 20-minute segments, for individual, small and large group use
- A review that examines the understanding and integration of webinar content in one's catechesis to determine topical knowledge after each learning session
- 2016 Catechetical Sunday resources which contain 18 articles on prayer
- 2-3 minute instructional videos providing catechists with extra resources to teach one or more aspects of prayer

## Using this Series to Supplement Catechist Certification

For those dioceses who choose to use the series as a component of their catechist certification program, catechists could be granted credit for initial formation in the prayer component. In addition, they may also receive credit for ongoing formation by reading and discussing one or more of the additional ‘bonus’ articles. To access these articles on prayer, go to <http://www.usccb.org/beliefs-and-teachings/how-we-teach/catechesis/catechetical-sunday/prayer/index.cfm>.

## *Learning Outcomes*

- Webinar presenters will introduce participants to content on prayer as found in the Catechism and the U.S. Catholic Catechism for Adults, and invite participants to an experience of Catholic prayer;
- Participants will view program content, three 20-minute segments, presentation notes, PowerPoint slides, and other resource materials;
- Participants will participate in small/ large group discussion, or provide written answers to presenter's questions for each topic. Program administrator will monitor discussion or review written answers, and provide appropriate feedback;
- During discussion, participants will identify learning achieved, and explore how they intend to use series content with their learners;
- Participants will complete a quiz at the beginning of each of the webinar sessions  
Note: the program administrator will review scores to determine impact of programming and to authorize credit for series completion.

## *Some Indicators of General Program Success*

Participants report that they:

- Are being helped to deepen/enrich their own ongoing conversion
- Have experienced growth and renewed confidence regarding knowledge of the faith
- Have experienced growth in the practice of the faith
- Are ready to commit/recommit themselves to serve in the vocation of Catechist
- Have learned a variety of new ways to evangelize and bring others to Christ
- Can utilize a number of resources in effectively communicating the Gospel in a culturally appropriate way
- Are prepared to assist others (parish catechetical leaders, catechists, Catholic school administrators and teachers, home-schooling parents) in their roles as evangelizing catechists

The [series evaluation](#) is another possible indicator.

# Logistical Details

Go to Session [\[1\]](#), [\[2\]](#), [\[3\]](#), [\[4\]](#), [\[5\]](#), [\[6\]](#), [\[7\]](#), [\[8\]](#)

This portion of the document is intended to help with the logistics of putting together a series of training sessions based on the *Leadership Institute*'s webinars on prayer. Below you will find step-by-step instructions for planning these sessions. The recommendations below may be modified to suit your unique needs.

## ***Initial Planning: Several Weeks before the Series Begins***

If you have not done so already, it would be good to familiarize yourself with the [webinars](#). There are eight sessions total, each of which is divided into three parts, usually between 20 and 30 minutes each. (See the instructions for each individual session below for the exact times of each webinar.)

In the initial planning stage, you will want to decide on the location and time of the session, as well as whom to invite to attend.

- **Participants:** Determine who the participants will be, and collect their contact information. Send out initial invitations.
- **Location:** Choose the venue in which the session(s) will be held, and find out its availability. Also find out details such as parking accommodations.
- **Time:** Choose the date and time of the next session, perhaps in consultation with those who have shown interest in participating.

It would also be good at this time to delegate tasks, if so desired. For example, you might ask one person to prepare refreshments and someone else to obtain audiovisual equipment.

## ***One Week before:***

Send reminders to the participants and confirm attendance. Once this has been done, you will be able to:

- Assign *Food for Thought* (AKA “homework”): It can be helpful for participants to start thinking in advance about the subjects covered in a session. One way to encourage this is to have the participants review the session’s discussion questions (or at least some of them) during the week before (or the day before) the session. The discussion questions may be found below, in the [individual instructions](#) for each session.
- There are also other [supplemental resources](#) that could provide food for thought. In the resources document, each session has its own row. From left to right in each row you will find the session author, title, a list of related vignettes (videos), and a list of related articles.
- Inform the confirmed participants of directions and parking arrangements.
- Let those responsible for food preparation and room setup know the number of confirmed participants, and make sure that everything is on track with them.
- Prepare name tags, an attendance checklist, and event signage.

### ***The Day before:***

- Facilitator preparation: Consider how the upcoming session's topic relates to the ministry (or ministries) of the catechists. These considerations will be shared with the group to introduce the session.
- Print signage.
- Print handouts for each participant:
  1. Agenda, including a listing of titles and presenters for the 8 sessions
  2. Session quiz (see [Addendum 5](#))
  3. Discussion questions (available below in the instructions for each session)
  4. PowerPoint slides, printed 3 per page with room for notes (available for download from the Adobe Connect interface for this session)
  5. Vocabulary sheet (see [Addendum 1](#))
- Make sure that all of the equipment is in working order and that all links are accessible from the presentation room.
  1. Laptop (with internet access)
  2. LED projector with screen
  3. Pencils
  4. Chairs and tables (round if available)
    - Ideally, participants will be seated 6-8 per table. Each table should be arranged so that the participants can focus their attention on the screen (to follow the presentation) or on the other participants seated at the table (for small or large group sharing).
    - An additional registration table would be useful for making name tags and handouts available.

### ***The Day of the Session:***

- Set up (or check) the presentation room:
  - See that it is unlocked
  - Tables & chairs (sufficient number and appropriately arranged)
  - Registration table
  - Sound check
  - Decorations
- Put up signage.
- Put name tags and handouts on the registration table.

### ***During the Session:***

See [individual instructions](#) for each session.

### ***After the Session:***

#### *Articles on Prayer*

Catechetical leaders from across the U.S. have been chosen to write [articles on many aspects of prayer](#). Choose from among the titles listed, and then read them to enhance your knowledge and comfort with diverse forms of prayer. If possible, choose several articles to discuss with diverse learning groups.

### *A Gift for the Participants*

It would be a nice gesture to give each participant a gift after the final session. The facilitator could ask a parish or the Diocese to provide funds for copies of the *U.S. Catholic Catechism for Adults*, the *Catechism of the Catholic Church*, the *Compendium of the Catechism*, or even some artwork illustrating principles discussed in these sessions.

### **Other opportunities for experiences of prayer**

1. E.g., Lectio with a Psalm (relevant to Fr. DeSanio talk)
2. Act of Contrition (Fr. Mertz: Penance)
3. Memorare, Angelus (Praying with Mary)
4. Jubilee of Mercy prayer [but this is dated]
5. Prayers to memorize (cf. National Directory for Catechesis NDC, p. 102)
6. CCC on prayer

# Session 1: What is Prayer? Seeds and Flowering

Go to Session 1, [\[2\]](#), [\[3\]](#), [\[4\]](#), [\[5\]](#), [\[6\]](#), [\[7\]](#), [\[8\]](#)

## *General Information*

This session will touch on basic ideas of prayer, and explore the seeds of prayer as they are given to us in the revelation of the Jewish people. From Abraham to Moses, Prophets to Psalms, participants will be able to explore seminal events and forms of prayer that continue to influence our lives today. Exploring the roots of prayer and faith will help to deepen spiritual life, and the experience of prayer, for believers today.

Links to the three sessions for this webinar can be found below (total time: 1 hr 13 min):

Part 1: [Prayer in General](#) (22:56)

Part 2: [Abraham and Moses: Models of Prayer](#) (25:31)

Part 3: [Prophets, and Psalms: Growth in Faith and Prayer](#) (24:19)

You may want to review the information in the [Logistical Details](#) section for help with preparing for the session.

## *Discussion Questions*

It is often helpful for participants to start thinking about the subjects covered in a session before actually watching them. One way to encourage this is to have the participants review the session's discussion questions (or at least some of them) during the week (or day) before the session. The discussion questions for Session 1 are as follows:

### Part 1: Prayer in General

1. What do you think is your basic approach to prayer?
2. What kinds of prayer reinforce your sense of relationship with God?
3. How do you find yourself relating to the Triune God—Father, Son, and Spirit?
4. How does interior prayer support exterior prayer, and vice versa?

### Part 2: Abraham and Moses

1. Have you ever felt chosen by God? In your personal prayer? In your life calling?
2. What are the ways you experience your faith being tested?
3. What has helped you to persevere in your faith?
4. How do faith and prayer bring you freedom?
5. What are the ways you resist deepest freedom in your life? How can faith change that?
6. When have you cried to God for help for others? What have you experienced when you did that?

### Part 3: David, Prophets, and Psalms

1. How do I use imagination and vision in my prayer life? How does meditation lead to contemplation?
2. What kinds of gestures help me to pray? How does liturgy help me to “embody” my prayer, especially at Mass?
3. Do I have a favorite Psalm that I say? What does this say about me?

When introducing the session, it would be good to mention the ways in which the topic relates to the special ministry of the catechists who will be attending the session.

Thinking through the discussion questions with this in mind may help you to prepare for this.

Some participants may not be familiar with all of the terms used by the presenter. They may benefit from the definitions provided in [this session's vocabulary sheet](#), which can be found in Addendum 1.

## *Instructions for the Main Session*

### *Orientation*

The facilitator should briefly inform participants of miscellaneous pertinent information. For example, if this is the first time some participants have been to the session's venue, the facilitator should make sure everyone knows where the restrooms and fire exits are located.

### *Opening Prayer*

The opening prayer should be based on one of the resources listed in the [Guide for Use of Supplemental Materials \(Addendum 3\)](#). For example, Bishop Coyne has put together a [series of brief instructional videos on prayer postures](#). The facilitator could show one of these videos at the beginning of the first session and then lead in an opening prayer, based on the example given in the video. (For future sessions, one of the participants should choose the model resource and lead the opening prayer.)

## *Introductions for the First Session*

### *1. Personal Introductions (only before the first session, and only if needed)*

If some participants do not yet know each other, personal introductions should follow the opening prayer. This could be in the form of an icebreaker or simply going around the room and having everyone introduce himself or herself.

### *2. Session Introduction*

The opening prayer is meant to showcase a particular prayer style or form. Participants are encouraged to consider how they might use this prayer style with their own particular learning groups.

The topic for the first session is then introduced: "What is prayer?" The facilitator should offer some brief reflections on this topic, emphasizing how it relates to the participants' apostolate (RCIA instruction, teaching, youth ministry, etc.), and how it can bring us closer to Christ and the Church.

### *Quiz*

Before showing the first video of the webinar, the facilitator hands out copies of the quiz and allows 5 minutes or so for participants to complete it. Answers are reviewed aloud with the whole group. This helps to get the participants thinking about the topic about to be presented.

### *Webinar & Discussion Questions for Part 1*

The facilitator starts the webinar video presentation for Part 1. Afterwards, the facilitator leads a discussion about the webinar video, guided by the discussion questions (see above).

### *Webinar & Discussion Questions for Parts 2 and 3*

The same procedure is followed for the second and third webinar videos, perhaps making time for a short break before the third one.

### *Closing*

- If the participants have any lingering questions, the facilitator could answer them at this point.
- Time for silent reflection and prayer (esp. prayer for those to whom we minister).
- The next session's topic is announced, plus any logistical details (e.g., different time or place).
- The facilitator asks for a volunteer to open the next session in prayer, using one of the resources available in [Addendum 3](#).
- Closing prayer & dismissal.
  - If there is time, a vignette from [Addendum 3](#) could be viewed, and the closing prayer could be modeled after it.

### *Follow Up*

After a session, participants may benefit from further reflection on a topic related to the one in this session. See [Addendum 3](#) for ideas.



*About the author:* Frank DeSiano was ordained a Paulist Priest in 1972. He has served as pastor in downtown New York and Chicago. He was a consultant to the US Bishops' Committee on Evangelization for over a dozen years. He earned a Doctor of Ministry degree from Boston University in 1990 and has been a leader in Catholic evangelization since 1988. Widely traveled, Fr. DeSiano presents to Catholic clergy, to catechists, and to church leaders. He has written over a dozen books and writes for various Catholic magazines. He is present President of Paulist Evangelization Ministries in Washington, DC.

## Session 2: Five Basic Forms of Prayer

Go to Session [\[1\]](#), [2](#), [\[3\]](#), [\[4\]](#), [\[5\]](#), [\[6\]](#), [\[7\]](#), [\[8\]](#)

### *General Information*

In this session, Stephen Binz will discuss Christian prayer in all its variety. He will describe how different forms of prayer arise from a relationship with God and the variety of ways of praying from the Scriptures. He will also discuss prayer postures and gestures as a way of teaching prayer to others.

Links to the three videos for this webinar can be found below (total time: 58 min):

Part 1: [Our Natural Longing to Reach out to God](#) (17:35)

Part 2: [Forms of Prayer](#) (16:50)

Part 3: [Prayer Expressed in Thought, Word, and Gesture](#) (23:29)

You may want to review the information in the [Logistical Details](#) section for help with preparing for the session.

### *Discussion Questions*

It is often helpful for participants to start thinking about the subjects covered in a session before actually watching them. One way to encourage this is to have the participants review the session's discussion questions (or at least some of them) during the week (or day) before the session. The discussion questions for Session 2 are as follows:

#### Part 1: Five Basic Forms of Prayer

1. What are some indications that human beings have a natural inclination to reach out to God?
2. In what ways do lifted hands express the essence of prayer, a soul lifted up to God?
3. What enables the prayer of God's people to develop from a desperate cry to an open sky into developed forms of prayer?
4. In what sense do different forms of prayer express a person's developing relationship with God?
5. Which line from Psalm 25 would you like to memorize and repeat throughout your week? Try to remember to pray these words several times each day.

#### Part 2: Ways of Prayer in Scripture

1. Which of these many forms of prayer do you find yourself praying most often?
2. In what ways can a regular reading of the Bible enrich your life of prayer?
3. Why is the book of Psalms called the prayer book of the church?
4. How does Jesus teach us that there is a hierarchy of prayer? In what ways can this realization bring order to your life of prayer?

5. What type of prayer do you suppose was prayed most often by the saints of the church? What form of prayer would you like to learn to pray more often?

### Part 3: Gestures and Dispositions in Prayer

1. What are some of the postures and gestures you have used in prayer?
2. In what ways can prayer positions teach us a variety of different forms of prayer?
3. In what ways can a regular reading of the Bible enrich your life of prayer?
4. Of the five dispositions to cultivate in prayer—repentance, humility, trust, perseverance, and honesty—which do you need to cultivate within yourself so that prayer may become a home for your soul?
5. What has inspired or motivated you from this presentation on the forms of prayer?

When introducing the session, it would be good to mention the ways in which the topic relates to the special ministry of the catechists who will be attending the session. Thinking through the discussion questions with this in mind may be helpful for this.

Some participants may not be familiar with all of the terms used by the presenter. They may benefit from the definitions provided in [this session's vocabulary sheet](#), which can be found in Addendum 1.

### *Instructions for the Main Session*

#### *Opening Prayer*

The opening prayer should be based on one of the resources listed in the [Guide for Use of Supplemental Materials \(Addendum 3\)](#). Ideally, a participant (not the facilitator) would be chosen in advance to lead this part.

Participants could also be encouraged to consider how they might use the selected resource with their own particular learning groups.

#### *Session Introduction*

The topic for the second session is “Five Basic Forms of Prayer.” The facilitator should offer some brief reflection on this topic, how it relates to the participants’ apostolate (RCIA instruction, teaching, youth ministry, etc.), and how it can bring us closer to Christ and the Church.

## *Quiz*

Before showing the first webinar video, the facilitator hands out copies of the quiz and allows 5 minutes or so for participants to complete it. Answers are reviewed aloud with the whole group. This helps to get the participants thinking about the topic about to be presented.

## *Webinar & Discussion Questions for Part 1*

The facilitator starts the video presentation for Part 1. Afterwards, the facilitator leads a discussion about the webinar, guided by the discussion questions (see above).

## *Webinar & Discussion Questions for Parts 2 and 3*

The same procedure is followed for the second and third sessions, perhaps making time for a short break before the third one.

## *Closing*

- If the participants have any lingering questions, the facilitator could answer them at this point.
- Time for silent reflection and prayer (esp. prayer for those to whom we minister).
- The next session's topic is announced, plus any logistical details (e.g., different time or place).
- The facilitator asks for a volunteer to open the next session in prayer, using one of the resources available in [Addendum 3](#).
- Closing prayer & dismissal.
  - If there is time, a vignette from [Addendum 3](#) could be viewed, and the closing prayer could be modeled after it.

## *Follow Up*

After a session, participants may benefit from further reflection on a topic related to the one in this session. See [Addendum 3](#) for ideas.

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*About the author:* Stephen J. Binz is a biblical scholar, award-winning author of over 40 books, and popular speaker, offering keynotes, seminars, and workshops at national and regional conferences and churches. Following graduate degrees at the Gregorian University, the Pontifical Biblical Institute in Rome, and Hebrew University in Jerusalem, he has developed Bible studies in the church for three decades and has offered numerous study trips and pilgrimages. His work is focused on biblical theology, Christian spirituality, and psycho-social issues of personal development. His books have earned top publishing awards from the Association of Catholic Publishers and the Catholic Press Association. He lives with his wife Pamela in Baton Rouge, Louisiana.

# Session 3: Teaching Prayer to Persons with Disabilities

Go to Session [\[1\]](#), [\[2\]](#), [3](#), [\[4\]](#), [\[5\]](#), [\[6\]](#), [\[7\]](#), [\[8\]](#)

## *General Information*

In this session, Sr. Kathleen Schipani will discuss the theological, pastoral and practical perspectives of praying with children and youth with disabilities. Father William Gillum will present on a way of praying with persons with profound disabilities. He will demonstrate a symbolic catechesis which awakens an intuitive awareness of God and leads to prayer.

Links to the three videos for this webinar can be found below (total time: 59 min):

Part 1: [Praying with Children with Disabilities by Sr. Kathleen Schipani, IHM](#) (30:25)

Part 2: [Awakening Spiritual Dimensions by Fr. William Gillum, OFM Cap](#) (21:29)

Part 3: [Q&A with Dr. Michael Steier](#) (6:44)

You may want to review the information in the [Logistical Details](#) section for help with preparing for the session.

## *Discussion Questions*

It is often helpful for participants to start thinking about the subjects covered in a session before actually watching them. One way to encourage this is to have the participants review the session's discussion questions (or at least some of them) during the week (or day) before the session. The discussion questions for Session 3 are as follows:

### Part 1: Praying with Children with Disabilities

1. Within your parishes/parish what are positive signs that children and youth with disabilities are participating in the prayer life of the Church Community? What are the challenges to this participation?
2. What are the opportunities to support families with children with disabilities so they can foster prayer within their homes? What are the opportunities available to assist these families in fuller participation in the Liturgical prayer of the parish community?
3. Can you identify examples of children and youth with disabilities who are or could be agents of catechesis and evangelization? Are there ways to foster this within your parishes/parish?
4. How could elements of Symbolic Prayer Catechesis and Awakening Spiritual Dimensions be used with individuals with profound disabilities within your parishes/parish or in other settings such as group homes or institutions in your parishes/parish?
5. In the USCCB Pastoral on Disability it states: "It is essential that all forms of the liturgy be completely accessible to people with disabilities, since these forms are the essence of the spiritual tie that binds the Christian community together." Are there ways that the Liturgical Prayer of your

parishes/parish could be more completely accessible to people with disabilities?

#### Part 2: Awakening Spiritual Dimensions

1. In what ways have you noticed a child's desire to pray or a realization of his/her capacity to pray?
2. Consider your family's current daily or regular rituals of prayer. Are there ideas from the presentation that you could readily incorporate into daily family life? Are there suggestions of types of prayer that would be particularly helpful for a child with a disability?
3. What supports to prayer, resources or activities would be helpful for teaching a child with disabilities to pray and for fostering ongoing practices of prayer?
4. In the Awakening Spiritual Dimensions model of prayer, symbols and the senses were used in prayer. Are their particular symbols or sensory experiences that you use or could use during times of prayer with a child with disabilities?
5. Have you ever observed a child with disabilities participate in the Sunday Liturgy? What can be helpful in preparing a child with a disability for Mass attendance and what are some challenges to this? Is there a learning strategy, resource or accommodation that is particularly helpful to preparing a child with disabilities for engaging in Mass?

When introducing the session, it would be good to mention the ways in which the topic relates to the special ministry of the catechists who will be attending the session. Thinking through the discussion questions with this in mind may be helpful for this.

Some participants may not be familiar with all of the terms used by the presenter. They may benefit from the definitions provided in [this session's vocabulary sheet, which can be found in Addendum 1.](#)

#### *Instructions for the Main Session*

##### *Opening Prayer*

The opening prayer should be based on one of the resources listed in the [Guide for Use of Supplemental Materials \(Addendum 3\)](#). Ideally, a participant (not the facilitator) would be chosen in advance to lead this part.

Participants could also be encouraged to consider how they might use the selected resource with their own particular learning groups.

##### *Session Introduction*

The topic for the third session is "Teaching Prayer to Persons with Disabilities." The facilitator should offer some brief reflection on this topic, how it relates to the participants'

apostolate (RCIA instruction, teaching, youth ministry, etc.), and how it can bring us closer to Christ and the Church.

### *Quiz*

Before showing the first video, the facilitator hands out copies of the quiz and allows 5 minutes or so for participants to complete it. Answers are reviewed aloud with the whole group. This helps to get the participants thinking about the topic about to be presented.

### *Webinar & Discussion Questions for Part 1*

The facilitator starts the presentation for Part 1. Afterwards, the facilitator leads a discussion about the webinar, guided by the discussion questions (see above).

### *Webinar & Discussion Questions for Parts 2 and 3*

The same procedure is followed for the second and third videos, perhaps making time for a short break before the third one.

### *Closing*

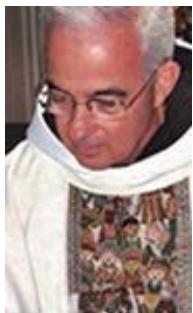
- If you (the facilitator) have ever worked with persons with disabilities, this would be a good time to share your experiences. Others may have experiences to share, as well.
- If the participants have any lingering questions, the facilitator could answer them at this point.
- Time for silent reflection and prayer (esp. prayer for those to whom we minister).
- The next session's topic is announced, plus any logistical details (e.g., different time or place).
- The facilitator asks for a volunteer to open the next session in prayer, using one of the resources available in [Addendum 3](#).
- Closing prayer & dismissal.
  - If there is time, a vignette from [Addendum 3](#) could be viewed, and the closing prayer could be modeled after it.

### *Follow Up*

After a session, participants may benefit from further reflection on a topic related to the one in this session. See [Addendum 3](#) for ideas.



*About the author:* Sister Kathleen Schipani, who is a member of the Immaculate Heart of Mary Sisters, has an M. ED. in Special Education from the College of New Jersey, a certificate in American Sign Language Studies from Gallaudet University and a B.A. in both Theology and English from Immaculata University. She has 38 years of teaching experience with children and adults of all abilities. For the past 28 years she has been a catechist for children and adults who are Deaf. Presently, Sister Kathleen is the Director of the Office for Persons with Disabilities and the Deaf Apostolate of the Archdiocese of Philadelphia. Sister Kathleen is the chair of the board of the National Catholic Partnership on Disability. She has recently co-authored a DVD Curriculum and Teacher Guide entitled Confirmation: Strengthened in Faith, a curriculum for individuals who are deaf.



*About the author:* Fr. Bill Gillum, Capuchin friar, professed vows in 1968, ordained in 1976, M. Div. in theology from Washington Theological Union and M. Ed. in special education from Loyola University in Baltimore, MD. Ministry experience; Diocese of Cleveland, Philadelphia, and 12 years at McGuire Memorial in New Brighton, PA – residential, school, and adult services for persons with severe and profound disabilities. Presently the Treasurer and on the Formation Staff for student friars preparing for Capuchin life at Capuchin College in Washington, DC.

## Session 4: Sources and Manner of Praying

Go to Session [\[1\]](#), [\[2\]](#), [\[3\]](#), 4, [\[5\]](#), [\[6\]](#), [\[7\]](#), [\[8\]](#)

### *General Information*

*Sources and Manners of Prayer* invites participants to examine how prayer is grounded in the depths of our experience as we enter in relationship with God, others, and the world. The session explores several sources of prayer life that call for an engagement of the richness of the Christian tradition in all its splendor. It also invites participants to reflect on various manners of prayer that can help us grow in our spiritual life, individually and communally.

Links to the three videos for this webinar can be found below (total time: 1 hr 17 min):

- Part 1: [Sources of Prayer](#) (28:09)
- Part 2: [Prayer Leads to Communion](#) (21:32)
- Part 3: [Manners of Prayer](#) (27:36)

You may want to review the information in the [Logistical Details](#) section for help with preparing for the session.

### *Discussion Questions*

It is often helpful for participants to start thinking about the subjects covered in a session before actually watching them. One way to encourage this is to have the participants review the session's discussion questions (or at least some of them) during the week (or day) before the session. The discussion questions for Session 4 are as follows:

#### Part 1: Sources of Prayer

1. What are your favorite prayers or moments when someone is praying in the Scriptures? Name two or three.
2. In what ways does the celebration of the Eucharist invite you to pray more intentionally?
3. What was one of the most recent moments/events in your life or the life of your family that motivated you to pray?

#### Part 2: Prayer Leads to Communion

1. What is the value of praying with others?
2. What can you do to make your prayer(s) more centered in the mystery of the Trinity?
3. What is the place or context where you feel most comfortable praying with others? Why?

#### Part 3: Manners of Prayer

1. What is the first prayer you remember having learned and who taught you that prayer? Why is this prayer important in your life?

2. Why is it difficult for our generation to appreciate the value of silence and how does that impact the quality of our prayer?
3. How do you imagine an experience of contemplation? Have you had one? If so, share a few details.

When introducing the session, it would be good to mention the ways in which the topic relates to the special ministry of the catechists who will be attending the session. Thinking through the discussion questions with this in mind may be helpful for this.

Some participants may not be familiar with all of the terms used by the presenter. They may benefit from the definitions provided in [this session's vocabulary sheet](#), which can be found in Addendum 1.

### *Instructions for the Main Session*

#### *Opening Prayer*

The opening prayer should be based on one of the resources listed in the [Guide for Use of Supplemental Materials \(Addendum 3\)](#). Ideally, a participant (not the facilitator) would be chosen in advance to lead this part.

Participants could also be encouraged to consider how they might use the selected resource with their own particular learning groups.

#### *Session Introduction*

The topic for the fourth session is the “Sources and Manner of Praying.” The facilitator should offer some brief reflection on this topic, how it relates to the participants’ apostolate (RCIA instruction, teaching, youth ministry, etc.), and how it can bring us closer to Christ and the Church.

#### *Quiz*

Before showing the first webinar, the facilitator hands out copies of the quiz and allows 5 minutes or so for participants to complete it. Answers are reviewed aloud with the whole group. This helps to get the participants thinking about the topic about to be presented.

#### *Webinar & Discussion Questions for Part 1*

The facilitator starts the video presentation for Part 1. Afterwards, the facilitator leads a discussion about the video, guided by the discussion questions (see above).

#### *Webinar & Discussion Questions for Parts 2 and 3*

The same procedure is followed for the second and third videos, perhaps making time for a short break before the third one.

## *Closing*

- If the participants have any lingering questions, the facilitator could answer them at this point.
- Time for silent reflection and prayer (esp. prayer for those to whom we minister).
- The next session's topic is announced, plus any logistical details (e.g., different time or place).
- The facilitator asks for a volunteer to open the next session in prayer, using one of the resources available in [Addendum 3](#).
- Closing prayer & dismissal.
  - If there is time, a vignette from [Addendum 3](#) could be viewed, and the closing prayer could be modeled after it.

## *Follow Up*

After a session, participants may benefit from further reflection on a topic related to the one in this session. See [Addendum 3](#) for ideas.

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*About the author:* Hosffman Ospino, PhD is an Assistant Professor of Theology and Religious Education at Boston's College's School of Theology and Ministry where he is also the Director of Graduate Programs in Hispanic Ministry. His research and writings explore how the conversation between faith and culture shapes Catholic educational and ministerial dynamics. Dr. Ospino was the principal investigator for the National Study of Catholic Parishes with Hispanic Ministry (2011-2014), whose main report was published as Hispanic Ministry in Catholic Parishes (Our Sunday Visitor, 2015). He also led (with Patricia Weitzel-O'Neill) the National Survey of Catholic Schools Serving Hispanic Families (2015). He has edited and authored several books on religious education, evangelization, and Hispanic ministry, including Hispanic Ministry in the 21st Century: Present and Future (2010), Evangelización y catequesis en el ministerio hispano, and the upcoming Hispanic Ministry in the 21st Century: Urgent Matters (2016). He is currently working on two books on culturally diverse parishes. Dr. Ospino currently serves as an officer of the Academy of Catholic Hispanic Theologians of the United States (ACHTUS). He serves on the Core Team planning the Fifth National Encuentro for Hispanic/Latino Ministry.

## Session 5: Prayer in Communion with Mary

Go to Session [\[1\]](#), [\[2\]](#), [\[3\]](#), [\[4\]](#), [5](#), [\[6\]](#), [\[7\]](#), [\[8\]](#)

### General Information

Continue delving into the prayer course on the fourth pillar of the Catechism by joining Sr. Jean Frisk as she discusses Prayer in Communion with Mary. How did it come about that the early Church drew Mary so deeply into its prayer life? Where did the text of the Hail Mary come from? Sr. Jean answer these and many other important questions on Marian prayer in this presentation.

Links to the three videos for this webinar can be found below (total time: 1 hr 10 min):

Part 1: [The Historical Development of Prayer to Mary and the Saints](#) (23:07)

Part 2: [The Hail Mary Prayer - Scripture and Devotion](#) (22:42)

Part 3: [The Angelus, Rosary, and Examples of Apparitions of Mary with the Rosary](#) (23:47)

You may want to review the information in the [Logistical Details](#) section for help with preparing for the session.

### Discussion Questions

It is often helpful for participants to start thinking about the subjects covered in a session before actually watching them. One way to encourage this is to have the participants review the session's discussion questions (or at least some of them) during the week (or day) before the session. The discussion questions for Session 5 are as follows:

Part 1: The Historical Development of Prayer to Mary and the Saints

1. Why do you think that the first action of Jesus' followers after the Ascension was to gather as a group and pray? How did Mary's presence there reflect her importance to the early Church and to the Church today?
2. How have you felt the presence of the blessed saints in heaven in your life? Are you ever reluctant to ask Mary and the other saints to intercede for you? Why or why not? What can you do to encourage the faithful to ask for help from Mary and the saints?
3. What "great things" has the Lord done for you? How do you choose to "magnify" him in your ministry?
4. Discuss how the *Sub tuum* [ We turn to you for protection ] is relevant to your life. Does it reflect your relationship with Mary? Why or why not?
5. How do images of Mary, hymns, and church architecture help you understand Mary and teach about her?

Part 2: The Hail Mary Prayer - Scripture and Devotion

1. What are your personal reasons for honoring Mary and for teaching others to do so? How do you use Mary to extend your Church family?

2. Are there any phrases from the Hail Mary that resonate with you personally? Why?
3. How does adding “Jesus” or “Jesus Christ” after the phrase “fruit of your womb” expand the meaning of that phrase?
4. What effect does trusting Mary have on your life, and how do you express that trust? What consolation do you experience from knowing that Mary will pray for you at the hour of your death?
5. How does it change the character of the “Hail Mary” to know that an alternate beginning for the prayer is “Rejoice, Mary”? How might you use this alternate start in your evangelization?
6. How might having a “little corner” dedicated to images of Christ, Mary, and the saints deepen family faith? How can you incorporate this concept into your evangelization?
7. Reflect on the value of morning and evening prayer. Which elements of Bishop Carroll’s suggestions can you use in your daily devotions?

### Part 3: The Angelus, Rosary, and Examples of Apparitions of Mary with the Rosary

1. Reflect on the descriptions of Mary: the attentive Virgin, the Virgin in prayer, the believing and obeying Virgin-Mother, and the Virgin presenting offerings. How do these phrases help you understand Mary as a model of the Church in divine worship?
2. Of the four orientations for teaching about Mary (biblical, liturgical, ecumenical, and anthropological), which one do you find easiest? Which is most challenging to you? Explain your answers.
3. How does the Angelus magnify the message of the Hail Mary? Why would Paul VI exhort Catholics to continue its traditional recitation? How does knowing the history of the Angelus and other Marian devotions help you appreciate them as a part of Catholic tradition?
4. What can you do to strengthen the relationship between liturgical prayer and the Rosary in your personal prayer life? Where can you pause and incorporate prayer into your day? How can you deepen the meaning of the Rosary for yourself and for those you evangelize?

When introducing the session, it would be good to mention the ways in which the topic relates to the special ministry of the catechists who will be attending the session. Thinking through the discussion questions with this in mind may be helpful for this.

Some participants may not be familiar with all of the terms used by the presenter. They may benefit from the definitions provided in [this session’s vocabulary sheet](#), which can be found in Addendum 1.

## *Instructions for the Main Session*

### *Opening Prayer*

The opening prayer should be based on one of the resources listed in the [Guide for Use of Supplemental Materials \(Addendum 3\)](#). Ideally, a participant (not the facilitator) would be chosen in advance to lead this part.

Participants could also be encouraged to consider how they might use the selected resource with their own particular learning groups.

### *Session Introduction*

The topic for the fifth session is “Prayer in Communion with Mary.” The facilitator should offer some brief reflection on this topic, how it relates to the participants’ apostolate (RCIA instruction, teaching, youth ministry, etc.), and how it can bring us closer to Christ and the Church.

### *Quiz*

Before showing the first webinar, the facilitator hands out copies of the quiz and allows 5 minutes or so for participants to complete it. Answers are reviewed aloud with the whole group. This helps to get the participants thinking about the topic about to be presented.

### *Webinar & Discussion Questions for Part 1*

The facilitator starts the presentation for Part 1. Afterwards, the facilitator leads a discussion about the video, guided by the discussion questions (see above).

### *Webinar & Discussion Questions for Parts 2 and 3*

The same procedure is followed for the second and third videos, perhaps making time for a short break before the third one.

### *Closing*

- If the participants have any lingering questions, the facilitator could answer them at this point.
- Time for silent reflection and prayer (esp. prayer for those to whom we minister).
- The next session’s topic is announced, plus any logistical details (e.g., different time or place).
- The facilitator asks for a volunteer to open the next session in prayer, using one of the resources available in [Addendum 3](#).
- Closing prayer & dismissal.
  - If there is time, a vignette from [Addendum 3](#) could be viewed, and the closing prayer could be modeled after it.

## *Follow Up*

After a session, participants may benefit from further reflection on a topic related to the one in this session. See [Addendum 3](#) for ideas.

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*About the author:* M. Jean Frisk is a member of the Secular Institute of the Schoenstatt Sisters of Mary. She has rich teaching experience on all levels and has worked with a variety of catechetical programs, including family formation. She spent twelve years in Germany with a focus on Marian devotion and pilgrimage. During that time she provided catechetical training, pilgrimages, and retreats for NATO military personnel and their families. Upon return to the US, she obtained a Masters (MA) and a Licentiate (STL) in Mariology from the International Marian Research Institute (where she now resides and works) in Dayton, Ohio. For her Licentiate she studied nearly 2000 textbooks to research: What Did We Teach about Mary?. She has authored award-winning devotional works and is a catechetical consultant for Marian content in William H. Sadlier, Inc. textbooks.

## Session 6: Prayer and Penance

Go to Session [\[1\]](#), [\[2\]](#), [\[3\]](#), [\[4\]](#), [\[5\]](#), [6](#), [\[7\]](#), [\[8\]](#)

### *General Information*

From the Fall of humanity in the garden of Eden to the present day, the bible (Old and New Testament) and Church teaching/practice has seen a need for penitential acts, coupled with prayer, as an essential aspect of coming to live the redemption that the Lord effects and calls us to. This session will explain the biblical background, magisterial teaching, and traditional practices of Penance within the context of Prayer—an essential part of our Tradition often overlooked in affluent western societies.

Links to the three videos for this webinar can be found below (total time: 1 hr. 11 min):

- Part 1: [The Biblical Background](#) (23:31)
- Part 2: [Some Magisterial Teaching](#) (22:47)
- Part 3: [Examples in the Tradition](#) (24:42)

You may want to review the information in the [Logistical Details](#) section for help with preparing for the session.

### *Discussion Questions*

It is often helpful for participants to start thinking about the subjects covered in a session before actually watching them. One way to encourage this is to have the participants review the session's discussion questions (or at least some of them) during the week (or day) before the session. The discussion questions for Session 6 are as follows:

1. What is the biblical background to fasting and how does it connect you to your spiritual nature?
2. How is your prayer affected by your sin and how can penance enhance your prayer life?
3. Discuss the need in your life for asceticism and/or mortification.
4. What is the role of the heart in penance?
5. What is the role of conversion in penance?
6. What spiritual works of mercy have you accomplished in your past?
7. What is your favorite penance?

When introducing the session, it would be good to mention the ways in which the topic relates to the special ministry of the catechists who will be attending the session. Thinking through the discussion questions with this in mind may be helpful for this.

Some participants may not be familiar with all of the terms used by the presenter. They may benefit from the definitions provided in [this session's vocabulary sheet](#), which can be found in Addendum 1.

## *Instructions for the Main Session*

### *Opening Prayer*

The opening prayer should be based on one of the resources listed in the [Guide for Use of Supplemental Materials \(Addendum 3\)](#). Ideally, a participant (not the facilitator) would be chosen in advance to lead this part.

Participants could also be encouraged to consider how they might use the selected resource with their own particular learning groups.

### *Session Introduction*

The topic for the sixth session is “Prayer and Penance.” The facilitator should offer some brief reflection on this topic, how it relates to the participants’ apostolate (RCIA instruction, teaching, youth ministry, etc.), and how it can bring us closer to Christ and the Church.

### *Quiz*

Before showing the first webinar, the facilitator hands out copies of the quiz and allows 5 minutes or so for participants to complete it. Answers are reviewed aloud with the whole group. This helps to get the participants thinking about the topic about to be presented.

### *Webinar & Discussion Questions for Part 1*

The facilitator starts the webinar presentation for Part 1. Afterwards, the facilitator leads a discussion about the video, guided by the discussion questions (see above).

### *Webinar & Discussion Questions for Parts 2 and 3*

The same procedure is followed for the second and third videos, perhaps making time for a short break before the third one.

### *Closing*

- If the participants have any lingering questions, the facilitator could answer them at this point.
- Time for silent reflection and prayer (esp. prayer for those to whom we minister).
- The next session’s topic is announced, plus any logistical details (e.g., different time or place).
- The facilitator asks for a volunteer to open the next session in prayer, using one of the resources available in [Addendum 3](#).
- Closing prayer & dismissal.
  - If there is time, a vignette from [Addendum 3](#) could be viewed, and the closing prayer could be modeled after it.

### *Follow Up*

After a session, participants may benefit from further reflection on a topic related to the one in this session. See [Addendum 3](#) for ideas.

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*About the author:* Fr. Daniel Merz was ordained a priest of the Jefferson City Diocese in 1998. He taught for ten years at Conception Seminary College, serving as professor, formator, Dean of Students and Vice-Rector, during which time he completed a doctorate in Sacred Liturgy from the Pontifical Institute of Liturgy in Rome. From 2011-2014, he was the Associate Director for the US Bishops Secretariat of Divine Worship in Washington, DC. Currently, he serves as Pastor of two parishes in his Diocese.

# Session 7: Praying the Lord's Prayer

Go to Session [\[1\]](#), [\[2\]](#), [\[3\]](#), [\[4\]](#), [\[5\]](#), [\[6\]](#), 7, [\[8\]](#)

## *General Information*

This presentation invites the participants to embark on an interior pilgrimage to prayerfully ponder the "most perfect of all prayers" against the backdrop of evangelization. Drawing upon Scripture and tradition, it considers the reflections and prayers of numerous saints, recent Popes, and various theologians and prominent Catholic figures. Through this session, listeners will embark on a pilgrimage to learn, love, and live the Lord's Prayer; explore the Lord's Prayer as nourishment for evangelization; and come to understand the life-giving power of the Lord's Prayer.

Links to the three sessions for this webinar can be found below (total time: 1 hr. 15 min):

- Part 1: [Embarking on a Pilgrimage to Learn, Love and Live the Lord's Prayer](#) (26:20)
- Part 2: [The Lord's Prayer as Nourishment for Evangelization](#) (25:13)
- Part 3: [The Life-Giving Power of the Lord's Prayer](#) (23:45)

You may want to review the information in the [Logistical Details](#) section for help with preparing for the session.

## *Discussion Questions*

It is often helpful for participants to start thinking about the subjects covered in a session before actually watching them. One way to encourage this is to have the participants review the session's discussion questions (or at least some of them) during the week (or day) before the session. The discussion questions for Session 7 are as follows:

- Part 1: Embarking on a Pilgrimage to Learn, Love and Live the Lord's Prayer
  - 1. Considering your ministerial work, ponder the word "Our" as the first word in the Lord's Prayer. What is its significance to your ministry? Discuss what it meant to Dorothy Day.
  - 2. Why do you think the disciples were prompted to ask Jesus to teach them to pray? Do others recognize you as people of prayer? Do your life and work witness to your relationship with "Our Father?"
  - 3. How do you collaborate with God's grace in your ministry?
  - 4. How do you hallow God's name as you evangelize?
  - 5. How does the Lord's prayer emphasize humility as the foundation of the spiritual life? What is the role of humility in evangelization?
  - 6. Discuss Catherine of Siena's understanding that "All the way to heaven is heaven." How might this understanding inform your evangelization efforts?

## Part 2: The Lord's Prayer as Nourishment for Evangelization

1. Teresa of Avila encourages us to pray: "thy kingdom come in us." How might these added two words help to remind us of our responsibility to discover and build the Kingdom of God in ourselves and in others?
2. Do you seek to know God's will in your daily life? How do you discern His will? How do you help others know and follow God's will?
3. Considering your ministerial work, ponder the petition: "Our Father...give us this day our daily bread...." What is the significance of the word "us?"
4. What is the "daily bread" you seek to provide in others? What is the "daily bread" that nourishes your spiritual life and ministry?
5. Consider Christ's words to Faustina: "Oh, child, especially beloved by Me, apple of My eye, rest a moment near My heart and taste of the love in which you will delight for all eternity...but child, you are not in the homeland; so go, fortified by My grace, and fight for My kingdom in human souls....Receive Me daily in Holy Communion. It will give you strength." How do these words complement key themes in the Lord's Prayer?

## Part 3: The Life-Giving Power of the Lord's Prayer

1. Considering your ministerial work, ponder the petition: "our Father...forgive us our trespasses..." What is the significance of the word "us?" Slowly meditate on the petition by adding the underlined words: "Our Father...forgive [ all of ] us our trespasses."
2. Have you asked God for the grace to forgive others? Have you asked God to forgive them?
3. In your evangelization and catechesis, do you consciously seek to introduce others to the merciful love of the Father?
4. As you strive to imitate Christ, do you pray to the Father to protect others from the Evil One, as Christ prayed for His disciples? Is that not the emphasis of the prayer: "Our Father...deliver [ all of ] us from evil?"
5. From what specific evils of our time do you pray to be delivered?
6. Do you project Christian joy as you seek to spread the Good News?
7. Is there a word or phrase in the Lord's prayer that particularly resonates with you? Why? Is it challenging? Inspiring?
8. How is the Lord's prayer a "summary of the whole Gospel?" (CCC, citing Tertullian, De Orat. 1: PL 1, 1251-1255)

When introducing the session, it would be good to mention the ways in which the topic relates to the special ministry of the catechists who will be attending the session. Thinking through the discussion questions with this in mind may be helpful for this.

Some participants may not be familiar with all of the terms used by the presenter. They may benefit from the definitions provided in [this session's vocabulary sheet](#), which can be found in Addendum 1.

## *Instructions for the Main Session*

### *Opening Prayer*

The opening prayer should be based on one of the resources listed in the [Guide for Use of Supplemental Materials \(Addendum 3\)](#). Ideally, a participant (not the facilitator) would be chosen in advance to lead this part.

Participants could also be encouraged to consider how they might use the selected resource with their own particular learning groups.

### *Session Introduction*

The topic for the seventh session is the “Praying the Lord’s Prayer.” The facilitator should offer some brief reflection on this topic, how it relates to the participants’ apostolate (RCIA instruction, teaching, youth ministry, etc.), and how it can bring us closer to Christ and the Church.

### *Quiz*

Before showing the first webinar, the facilitator hands out copies of the quiz and allows 5 minutes or so for participants to complete it. Answers are reviewed aloud with the whole group. This helps to get the participants thinking about the topic about to be presented.

### *Webinar & Discussion Questions for Part 1*

The facilitator starts the video presentation for Part 1. Afterwards, the facilitator leads a discussion about the video, guided by the discussion questions (see above).

### *Webinar & Discussion Questions for Parts 2 and 3*

The same procedure is followed for the second and third videos, perhaps making time for a short break before the third one.

### *Closing*

- If the participants have any lingering questions, the facilitator could answer them at this point.
- Time for silent reflection and prayer (esp. prayer for those to whom we minister).
- The next session’s topic is announced, plus any logistical details (e.g., different time or place).
- The facilitator asks for a volunteer to open the next session in prayer, using one of the resources available in [Addendum 3](#).
- Closing prayer & dismissal.
  - If there is time, a vignette from [Addendum 3](#) could be viewed, and the closing prayer could be modeled after it.

## *Follow Up*

After a session, participants may benefit from further reflection on a topic related to the one in this session. See [Addendum 3](#) for ideas.

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*About the author:* Dianne Marie Traflet, J.D., S.T.D., is Associate Dean and Assistant Professor of Pastoral Theology at Immaculate Conception Seminary School of Theology (ICSST) at Seton Hall University, South Orange, NJ. The founder and co-director of the Seminary's Institute for Christian Spirituality, Dr. Traflet received her BA from Montclair State University and her JD from Seton Hall University School of Law. She practiced law for four years while earning her MA in Catholic Theology and Pastoral Ministry from the Institute for Advanced Studies of Catholic Doctrine at St. John's University in New York. She then studied at St. Thomas Aquinas University (the Angelicum), Rome, where she earned a licentiate and a doctorate in Sacred Theology, focusing on the life and work of St. Edith Stein. Dr. Traflet has given numerous presentations, retreats, and days of recollection here in the United States, as well as England, Ireland, Canada and Italy, emphasizing the spirituality of Edith Stein, as well as related topics in spiritual theology. She is the author of *Edith Stein: A Spiritual Portrait*, published by Pauline Media in 2008.

## Session 8: Leading Others in Prayer

Go to Session [\[1\]](#), [\[2\]](#), [\[3\]](#), [\[4\]](#), [\[5\]](#), [\[6\]](#), [\[7\]](#), 8

### *General Information*

We continue delving into the prayer course on the fourth pillar of the Catechism by joining Dr. Susan Timoney as she discusses how to lead others in prayer.

Links to the three videos for this webinar can be found below (total time: 1 hr 11 min):

Part 1: [Leading Others in Prayer](#) (23:41)

Part 2: [Pray Like a Catholic](#) (23:46)

Part 3: [The Art of Praying Catholic](#) (23:41)

You may want to review the information in the [Logistical Details](#) section for help with preparing for the session.

### *Discussion Questions*

It is often helpful for participants to start thinking about the subjects covered in a session before actually watching them. One way to encourage this is to have the participants review the session's discussion questions (or at least some of them) during the week (or day) before the session. The discussion questions for Session 8 are as follows:

#### Part 1: Leading Others in Prayer

1. What are two skills that you think are important for leading others in prayer?
2. Do you agree with Lawrence Cunningham that "moments in which we formally stop to pray either individually or in common 'sum up' and 'articulate' our larger less consciously prayerful acts which make up the business of living." In other words, does your prayer reflect what went on in the course of your day?

#### Part 2: Pray Like a Catholic

1. Why is a Trinitarian formula essential to Catholic prayer?
2. In this segment a number of essential elements were identified that make prayer particularly Catholic. Identify two of the elements.
3. What gestures that accompany prayer or can be a form of prayer are most meaningful to you?

#### Part 3: The Art of Praying Catholic

1. What is an event (family gathering, meal time, meeting, gathering with friends) or a situation (with a sick loved –one, an aging parent, at time of death) for which you would like to be more comfortable leading prayer. What have you learned in this presentation that will help you?

2. It was stressed that as a leader of prayer, it is important that your prayer have a “beginning, middle and end.” Why is that important?
3. The importance of a “disciplined prayer life” was discussed. What does that mean for you?

When introducing the session, it would be good to mention the ways in which the topic relates to the special ministry of the catechists who will be attending the session. Thinking through the discussion questions with this in mind may be helpful for this.

Some participants may not be familiar with all of the terms used by the presenter. They may benefit from the definitions provided in [this session’s vocabulary sheet](#), which can be found in Addendum 1.

### *Instructions for the Main Session*

#### *Opening Prayer*

The opening prayer should be based on one of the resources listed in the [Guide for Use of Supplemental Materials \(Addendum 3\)](#). Ideally, a participant (not the facilitator) would be chosen in advance to lead this part.

Participants could also be encouraged to consider how they might use the selected resource with their own particular learning groups.

#### *Session Introduction*

The topic for the eighth session is “Leading Others in Prayer.” The facilitator should offer some brief reflection on this topic, how it relates to the participants’ apostolate (RCIA instruction, teaching, youth ministry, etc.), and how it can bring us closer to Christ and the Church.

#### *Quiz*

Before showing the first webinar session, the facilitator hands out copies of the quiz and allows 5 minutes or so for participants to complete it. Answers are reviewed aloud with the whole group. This helps to get the participants thinking about the topic about to be presented.

#### *Webinar & Discussion Questions for Part 1*

The facilitator starts the presentation for Part 1. Afterwards, the facilitator leads a discussion about the first session, guided by the discussion questions (see above).

### *Webinar & Discussion Questions for Parts 2 and 3*

The same procedure is followed for the second and third sessions, perhaps making time for a short break before the third one.

### *Closing*

- If the participants have any lingering questions, the facilitator could answer them at this point.
- Time for silent reflection and prayer (esp. prayer for those to whom we minister).
- The series evaluation form found in [Addendum 4](#) is distributed, completed by participants, and collected by the facilitator. If this series is being offered as part of a diocesan catechist certification program, the facilitator may be required to send in the completed evaluation forms and to provide a record of attendance.
- Closing prayer & dismissal.
  - Since this is the last session in the series, the facilitator or prayer leader may wish to prepare a special prayer of thanksgiving and encouragement of participants to continue growing in their knowledge and practice of prayer.

### *Follow Up*

After a session, participants may benefit from further reflection on a topic related to the one in this session. See [Addendum 3](#) for ideas.

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*About the author:* Susan Timoney is the presenter for a 2016 USCCB Leadership Institute workshop. Photo/Susan TimoneyDr. Susan Timoney is the Secretary for Pastoral Ministry and Social Concerns for the Archdiocese of Washington. Susan oversees the evangelization initiatives of the archdioceses the offices that give direct support to pastors and parish ministry. Susan earned her doctoral degree at the University of St. Thomas Aquinas in Rome. Susan is a regular contributor to the USCCB daily video reflections and served as one of the co-hosts for online coverage of Pope Francis' visit to the United States.

## Addendum 1: Vocabulary

### Vocabulary for Session 1: What Is Prayer? \*

**Abraham** - The man of faith and patriarch of Israel with whom God made a covenant which promised him land in which to live and many descendants, a great people for whom the Lord would be their God.

**Covenant** – A solemn agreement between human beings or between God and a human being involving mutual commitments or guarantees. The Bible refers to God's covenants with Noah, Abraham, and Moses as leader of the chosen people, Israel. In the Old Testament or Covenant, God revealed his law through Moses and prepared his people for salvation through the prophets. In the New Testament or Covenant, Christ established a new and eternal covenant through his own sacrificial death and Resurrection.

**Moses** – The leader chosen by God to lead the Israelites out of their exile in Egypt. To him God revealed the divine name (Yahweh) and the law on Mount Sinai (including the Decalogue) by which he sealed the covenant with his people Israel.

**Patriarch** - A title given to the venerable ancestors or “fathers” of the Semitic peoples, Abraham, Isaac and Jacob, who received God’s promise of election.

**Prophet** – One sent by God to form the people of the Old Covenant in the hope of salvation. The prophets are often authors of books of the Old Testament.

**Psalms** – A prayer in the Book of the Psalms of the Old Testament, assembled over several centuries; a collection of prayers in the form of hymns or poetry. The Psalms have been used since Jesus’ time as the public prayer of the Church.

**Revelation** – God’s communication of himself, by which he makes known the mystery of his divine plan, a gift of self-communication which is realized by deeds and words over time, and most fully by sending us his own divine Son, Jesus Christ.

Some Saints’ definitions of Prayer: St Thérèse of Lisieux – “For me, prayer is a surge of the heart; it is a simple look turned toward heaven, it is a cry of recognition and of love, embracing both trial and joy.” (CCC 2558) St. John Damascene - “Prayer is the raising of one’s mind and heart to God or the requesting of good things from God.” (CCC 2559) St. Augustine – “Whether we realize it or not, prayer is the encounter of God’s thirst with ours. God thirsts that we may thirst for him.” (CCC 2560)

“In the New Covenant, prayer is the living relationship of the children of God with their Father who is good beyond measure, with his Son Jesus Christ and with the Holy Spirit... Prayer is Christian insofar as it is communion with Christ and extends throughout the Church, which is his Body. Its dimensions are those of Christ’s love.” (CCC 2565)

\* Definitions taken from the Catechism of the Catholic Church, Glossary.

## Vocabulary for Session 2: Five Basic Forms of Prayer \*

**Communion of Saints** – The unity in Christ of all the redeemed, those on earth and those who have died. The communion of saints is professed in the Apostles' Creed, where it has also been interpreted to refer to unity in the “holy things”, especially the unity of faith and charity achieved through participation in the Eucharist.

**Exodus** – God's saving intervention in history by which he liberated the Hebrew people from slavery in Egypt, made a covenant with them, and brought them into the Promised Land. The Book of Exodus, the second of the Old Testament, narrates this saving history.

**Kingdom of God** – The reign or rule of God: “the kingdom of God is...righteousness and peace and joy in the Holy Spirit” (Rom 14:17). The kingdom of God draws near in the coming of the Incarnate Word; it is announced in the Gospel; it is the messianic Kingdom, present in the person of Jesus, the Messiah; it remains in our midst in the Eucharist. Christ gave to his Apostles the work of proclaiming the kingdom, and through the Holy Spirit forms his people into a priestly kingdom, the Church, in which the kingdom of God is mysteriously present, for she is the seed and beginning of the Kingdom on earth. In the Lord's Prayer (“Thy Kingdom come”) we pray for its final glorious appearance, when Christ will hand over the kingdom to his Father.

**Repentance (Contrition)** – Sorrow of the soul and hatred for the sin committed, together with a resolution not to sin again. Contrition is the most important act of the penitent, and is necessary for the reception of the Sacrament of Penance.

**Sanctuary** – The part of a church set apart for the principal rites of worship. A shrine or place of pilgrimage.

**Savior** – Jesus (which means “God saves” in Hebrew). The Son of God became man to achieve our salvation; he is the unique savior of humanity.

\* Definitions taken from the *Catechism of the Catholic Church, Glossary*.

## Vocabulary for Session 3: Teaching Prayer to Persons with Disabilities \*

**Adoration** – The acknowledgment of God as God, Creator and Savior, the Lord and Master of everything that exists. Through worship and prayer, the Church and individual persons give to God the adoration which is the first act of the virtue of religion. The first commandment of the law obliges us to adore God (2096, 2628; cf. 1083).

**Evangelization** – The proclamation of Christ and his Gospel (Greek: *evangelion*) by word and the testimony of life, in fulfillment of Christ's command (905; cf. 861).

**Liturgy** – In its original meaning, a “public work” or service done in the name of or on behalf of the people. Through the liturgy Christ our high Priest continues the work of our redemption through the Church’s celebration of the Paschal mystery by which he accomplished our salvation.

**Praise** – The form of prayer which focuses on giving recognition to God for his own sake, giving glory to Him for who he is (2639). In the liturgy of the Eucharist, the whole Church joins with Christ in giving praise and thanksgiving to the Father (1358).

**Rosary** – A prayer in honor of the Blessed Virgin Mary, which repeats the privileged Marian prayer Ave Maria, or Hail Mary, in "decades" of ten prayers, each preceded by the Pater Noster ("Our Father") and concluded by the Gloria Patri (Glory Be to the Father), accompanied by meditation on the mysteries of Christ's life. The rosary was developed by medieval piety in the Latin church as a popular substitute for the liturgical prayer of the Hours (2678, 2708; cf. 1674).

\* Definitions taken from the *Catechism of the Catholic Church, Glossary*.

## Vocabulary for Session 4: Sources and Manner of Praying \*

**Contemplation** – A form of wordless prayer in which mind and heart focus on God’s greatness and goodness in affective, loving adoration; to look on Jesus and the mysteries of his life with faith and love.

**Liturgy** – In its original meaning, a “public work” or service done in the name of or on behalf of the people. Through the liturgy Christ our high Priest continues the work of our redemption through the Church’s celebration of the Paschal mystery by which he accomplished our salvation.

**Meditation** – An exercise and a form of prayer in which we try to understand God’s revelation of the truths of faith and the purpose of the Christian life, and how it should be lived, in order to adhere and respond to what the Lord is asking.

**Monastic Life/Monasteries** – Of or related to consecrated life marked by the public profession of religious vows of poverty, chastity, and obedience, and by a stable community life (in a monastery) with the celebration of the Liturgy of the Hours in choir.

**Rituals/Rites** – The diverse liturgical traditions in which the one Catholic and apostolic faith has come to be expressed and celebrated in various cultures and lands; for example, in the West, the Roman and Ambrosian (Latin) rites; in the East, the Byzantine, Coptic (Alexandrian), Syriac, Armenian, Maronite, and Chaldean rites. “Rite” and “Ritual” are sometimes interchanged, as in “the sacramental rite” or “the sacramental ritual.”

**Sanctuary** – (1) The part of a church set apart for the principal rites of worship. (2) A shrine or place of pilgrimage.

**Trinitarian Character of Prayer** – The mystery of one God in three Persons: Father, Son, and Holy Spirit. Prayer that is rooted in the Trinitarian mystery. The revealed truth of the Holy Spirit is at the very root of the Church’s living faith as expressed in the Creed.

**Vocal Prayer** – Spoken prayer, the elevation of mind and heart to God in praise of his glory; a petition made to God for some desired good, or in thanksgiving for a good received, or in intercession for others before God. Through spoken prayer the Christian experiences a communion with God through Christ in the Church.

\* Definitions taken from the *Catechism of the Catholic Church, Glossary*.

## Vocabulary for Session 5: Prayer in Communion with Mary \*

**Communion of Saints** – The unity in Christ of all the redeemed, those on earth and those who have died. The communion of saints is professed in the Apostles' Creed, where it has also been interpreted to refer to unity in the "holy things" (communio sanctorum), especially the unity of faith and charity achieved through participation in the Eucharist.

**Ecumenism** – Promotion of the restoration of unity among all Christians, the unity which is a gift of Christ and to which the Church is called by the Holy Spirit. For the Catholic Church, the Decree on Ecumenism of the Second Vatican Council provides a charter for ecumenical efforts.

**Icon** – Religious painting traditional among many Eastern Christians. Christian iconography expresses in images the same Gospel message that Scripture communicates by words.

**Idolatry** – The divinization of a creature in place of God; the substitution of someone (or thing) for God; worshipping a creature (even money, pleasure or power) instead of the Creator.

**Intercession** – A form of prayer of petition on behalf of others. The prayer of intercession leads us to pray as Christ, our unique Intercessor, prayed.

**Martyr** – A witness to the truth of the faith, in which the martyr endures even death to be faithful to Christ. Those who die for the faith before having received Baptism are said to have received Baptism are said to have received a "baptism of blood," by which their sins are forgiven and they share in the death and resurrection of Christ.

**People of God** – A synonym for the Church, taken from the Old Testament people whom God chose, Israel. Christ instituted the new and eternal covenant by which a new priestly, prophetic, and royal People of God, the Church participates in these offices of Christ and in the mission and service which flow from them.

**"Sensus fidei"** – A supernatural appreciation of the faith (sensus fidei) shown by the universal consent in matters of faith and morals manifested by the whole body of the faithful under the guidance of the Magisterium.

**Veneration of the Saints** – Showing devotion and respect to Mary, the Apostles, and the martyrs, who were viewed as faithful witnesses to faith in Jesus Christ. Later, veneration was given to those who led a life of prayer and self-denial in giving witness to Christ, whose virtues were recognized and publicly proclaimed in their canonization as saints. Such veneration is often extended to the relics or remains of those recognized as saints; indeed, to many sacred objects and images. Veneration must be clearly distinguished from adoration and worship, which are due to God alone.

\* Definitions taken from the Catechism of the Catholic Church, Glossary.

## Vocabulary for Session 6: Prayer and Penance \*

**Adam** – According to the creation story in Genesis, the first man. From this story the Church has learned that humanity was originally created in a state of holiness and justice and that the first ancestors of the human race lost this state for themselves and all humanity by their sin (“original sin”). Christ is called the second or “new” Adam because he ushered in the new creation by forgiving sin and restoring humanity to the grace of God’s friendship lost by original sin.

**Ascesis** – The practice of penance, mortification, and self-denial to promote greater self-mastery and to foster the way of perfection by embracing the way of the cross.

**Chastity** – The moral virtue which, under the cardinal virtue of temperance, provides for the successful integration of sexuality within the person leading to the inner unity of the bodily and spiritual being. Chastity is called one of the fruits of the Holy Spirit.

**Concupiscence** - Human appetites or desires which remain disordered due to the temporal consequences of original sin, which remain even after Baptism, and which produce an inclination to sin.

**Intercession** – A form of prayer of petition on behalf of others. The prayer of intercession leads us to pray as Christ, our unique Intercessor, prayed.

**Reparation** – Making amends for a wrong done or for an offense, especially for sin, which is an offense against God. By his death on the cross, the Son of God offered his life out of love for the Father to make reparation for personal sins against justice and truth, either through restitution of stolen goods or correcting the harm done to the other's good name.

**Sacrifice** – A ritual offering made to God by a priest on behalf of the people, as a sign of adoration, gratitude, supplication, and communion. The perfect sacrifice was Christ's death on the cross; by this sacrifice, Christ accomplished our redemption as high priest of the new and eternal covenant. The sacrifice of Christ on the cross is commemorated and mysteriously made present in the Eucharistic sacrifice of the Church.

**Stations of the Cross** – A devotional exercise which follows the “way of the cross” in the Savior's steps, observing stops or “stations” to meditate on the path Jesus took from the Praetorium in Jerusalem to Golgotha and the tomb. “By his holy Cross he has redeemed the world.”

\* Definitions taken from the *Catechism of the Catholic Church, Glossary*.

## Vocabulary for Session 7: Praying the Lord's Prayer \*

**Beatitudes** – The teachings of Jesus in the Sermon on the Mount on the meaning and way to true happiness (cf. Mt 5:1-12; Lk 6: 20-23). These teachings reflect the promises made to the chosen people since Abraham; they portray the countenance of Christ and describe his charity. Moreover, by shedding light on the actions and attitudes characteristic of the Christian life, they describe the vocation of all the faithful (1716).

**Evangelization** – The proclamation of Christ and his Gospel (Greek: *evangelion*) by word and the testimony of life, in fulfillment of Christ's command (905; cf. 861).

**Grace** – The free and undeserved gift that God gives us to respond to our vocation to become his adopted children. As sanctifying grace, God shares his divine life and friendship with us in a habitual gift, a stable and supernatural disposition that enables the soul to live with God, to act by his love. As actual grace, God gives us the help to conform our lives to his will. Sacramental grace and special graces (charisms, the grace of one's state of life) are gifts of the Holy Spirit to help us live out our Christian vocation (1996, 2000; cf. 654).

**Meditation** – An exercise and a form of prayer in which we try to understand God's revelation of the truths of faith and the purpose of the Christian life, and how it should be lived, in order to adhere and respond to what the Lord is asking (2705).

**Mercy** – The loving kindness, compassion, or forbearance shown to one who offends (e.g., the mercy of God to us sinners) (1422, 1829). See Works of Mercy.

**Mission** – (1) Trinitarian missions: To accomplish the divine plan of the triune God for the redemption of humanity, the Son and the Holy Spirit were "sent" into the world: hence the Trinitarian "missions" (Latin *missus* means "sent") (257, 689). (2) Apostolic mission: Just as he was sent by the Father, Jesus sent his Apostles into the world to continue his own saving mission (858). (3) Church as mission: Thus the Church is missionary by its very nature, continuing the mission or work of Christ through the Holy Spirit, according to the plan of God. This apostolic mission of the Church is fulfilled according to their different states of life by the clergy, laity, and religious (849, 863, 913). Missionary activity is sometimes given in a more specific sense as the work of initial evangelization and establishment of the Church in non-Christian lands.

**Peter (Saint)** – Simon, whom Jesus called Peter or "Rock," upon whom he would build his Church (Mt 16:16-19). He was the first to confess Jesus to be the Christ, the Son of the living God (442). He was the first among the Apostles, and their head; the pope is his successor as Bishop of Rome and Vicar of Christ, and as pastor of the universal Church (552 ff.; 765, 862, 881).

**Praise** – The form of prayer which focuses on giving recognition to God for his own sake, giving glory to Him for who he is (2639). In the liturgy of the Eucharist, the whole Church joins with Christ in giving praise and thanksgiving to the Father (1358).

\* Definitions taken from the *Catechism of the Catholic Church, Glossary*.

## Vocabulary for Session 8: Leading Others in Prayer \*

**Adoration** – The acknowledgment of God as God, Creator and Savior, the Lord and Master of everything that exists. Through worship and prayer, the Church and individual persons give to God the adoration which is the first act of the virtue of religion. The first commandment of the law obliges us to adore God (2096, 2628; cf. 1083).

**Anointing** – A symbol of the Holy Spirit, whose "anointing" of Jesus as Messiah fulfilled the prophecies of the Old Testament. Christ (in Hebrew Messiah) means the one "anointed" by the Holy Spirit. Anointing is the sacramental sign of Confirmation, called Chrismation in the Churches of the East. Anointings form part of the liturgical rites of the catechumenate, and of the Sacraments of Baptism and Holy Orders (695).

**Blessing** – A blessing or benediction is a prayer invoking God's power and care upon some person, place, thing, or undertaking. The prayer of benediction acknowledges God as the source of all blessing. Some blessings confer a permanent status: consecration of persons to God, or setting things apart for liturgical usage (1671, 2626).

**Charism** – A specific gift or grace of the Holy Spirit which directly or indirectly benefits the Church, given in order to help a person live out the Christian life, or to serve the common good in building up the Church (799, 951).

**Council, Ecumenical** – A gathering of all the bishops of the world, in the exercise of their collegial authority over the universal Church. An ecumenical council is usually called by the successor of St. Peter, the Pope, or at least confirmed or accepted by him (884).

**Intercession** – A form of prayer of petition on behalf of others. The prayer of intercession leads us to pray as Christ, our unique Intercessor, prayed (2634).

**Laity** – The faithful who, having been incorporated into Christ through Baptism, are made part of the people of God, the Church. The laity participate in their own way in the priestly, prophetic, and kingly functions of Christ. Laity are distinguished from clergy (who have received Holy Orders) and those in consecrated life (897).

**Theology** – The study of God, based on divine revelation (236, 2033, 2038).

\* Definitions taken from the *Catechism of the Catholic Church, Glossary*.

## Addendum 2

### Retreat Planning for *Praying the Lord's Prayer*

#### ***Introduction***

Dr. Dianne Traflet's presentation *The Lord's Prayer* is part of a series of webinars entitled *Prayer: The Faith Prayed* offered by the *Leadership Institute*. The goal of these webinars is to help catechetical leaders to grow in their life of prayer and thereby to equip them to help others to grow in prayer, as well. A retreat can be an especially effective way to accomplish this. This document is intended to assist with the logistical details for organizing a retreat.

Dr. Traflet's presentation invites participants to embark on an interior pilgrimage to prayerfully ponder the "most perfect of all prayers" against the backdrop of evangelization. Drawing upon Scripture and tradition, it considers the reflections and prayers of numerous saints, recent Popes, and various theologians and prominent Catholic figures. Through this session, listeners will embark on a pilgrimage to learn, love, and live the Lord's Prayer; explore the Lord's Prayer as nourishment for evangelization; and come to understand the life giving power of the Lord's Prayer.

#### ***Initial Planning: Several Weeks before the Retreat***

In the initial planning stage, you will want to decide on things such as the location and time of the session, as well as whom to invite to attend.

- **Retreatants:** Determine whom to invite to the retreat, and collect their contact information. Send out initial invitations.
- **Funding:** How will the retreat be funded? (By a parish? By the diocese? By the retreatants themselves? Some combination?) How much funds will be available? The following aspects of the retreat are likely to require significant funds:
  - Food.
  - Reserving the selected venue.
  - Stipend for the Mass celebrant (if the retreat will include Mass).
  - Gifts: It would be a nice gesture to give each retreatant a gift at the close of the retreat. Possibilities include copies of [Dr. Traflet's book on St. Edith Stein](#), the *U.S. Catholic Catechism for Adults*, the *Catechism of the Catholic Church*, the *Compendium of the Catechism*, or even some artwork illustrating principles discussed in these sessions.
- **Location:** Choose the venue for the retreat, and find out its availability. Also find out details such as parking accommodations. Some possibilities to consider are:
  - A *monastery/convent*. These places are specifically designed for prayer, which would suit the retreat very well. (Also, if you choose this option, will you be able to join the religious for any times of prayer?)
  - A *parish center/hall*. This is often the most cost-effective option.
- **Time:** Choose the date and time of the retreat, perhaps in consultation with those who have shown interest in participating.

- **Format:** How long should the retreat be? Will there be time to include Mass? Some [sample schedules](#) are provided below.
  - **Sample Schedule 1:** Half-day, ends with lunch.
  - **Sample Schedule 2:** Similar to Sample Schedule 1, but with additional time for prayer partner discussions.
  - **Sample Schedule 3:** Similar to Sample Schedule 2, but with additional time for Mass before lunch.
  - **Sample Schedule 4:** Similar to Sample Schedule 3, but with additional time for prayer. Mass is towards the end of the retreat.
- **Division of labor:** Who can help? Maybe one retreatant enjoys preparing or arranging the details for refreshments & meals. Perhaps another person would be helpful with audiovisual equipment.

### **One Week before:**

Send reminders to the retreatants and confirm attendance. Once this has been done, you will be able to:

- Assign *Food for Thought* (AKA “homework”): It can be helpful for retreatants to start thinking in advance about the material which Dr. Traflet will cover in her presentation. A couple possibilities for accomplishing this are as follows:
  - **Discussion Questions:** Have the retreatants review the [discussion questions](#) (or at least some of them) during the week before (or the day before) the retreat.
    - Thinking through the discussion questions can also be helpful for the retreat leader. How do these questions relate to the special ministries of the catechists who will be attending the retreat?
  - **Saints, etc.:** A number of [saints and other notable Catholics](#) are used as illustrations in Dr. Traflet’s presentation. Retreatants could be assigned the task of researching one of these figures and sharing their findings with the group.
- Inform the confirmed retreatants of directions and parking arrangements.
- Let those responsible for food preparation and room setup know the number of confirmed retreatants, and make sure that everything is on track with them.
- Prepare name tags and an attendance checklist, if desired.
- Prepare event signage.

### **The Day before:**

- Retreat leader’s preparation: Consider how the retreat topic relates to the ministry (or ministries) of the catechists. These considerations will be shared with the group to introduce the session.
- Print signage.
- Print handouts for each participant:
  1. Retreat Agenda/Schedule
  2. [Discussion questions](#)
  3. Dr. Traflet’s PowerPoint slides, printed 3 per page with room for notes (available for download from the Adobe Connect interface for this session)

- 4. Vocabulary sheet (see [Addendum 1](#))
- Make sure that all of the equipment is in working order and that all links are accessible from the presentation room.
  - 1. Laptop (with internet access)
  - 2. LED projector with screen
  - 3. Pencils
  - 4. Chairs and tables (round if available)
    - Ideally, retreatants will be seated 6-8 per table. Each table should be arranged so that the retreatants can focus their attention on the screen (to follow the presentation) or on the other retreatants seated at the table (for small or large group sharing).
    - An additional registration table would be useful for making name tags and handouts available.

### ***The Day of the Retreat:***

#### *Before the Retreatants Arrive:*

- Set up (or check) the presentation room:
  - Unlocked
  - Tables & chairs (sufficient number and appropriately arranged)
  - Registration table
  - Sound check
  - Decorations
- Put up signage.
- Put name tags and handouts on the registration table.

### *The Retreat Itself*

#### *Orientation*

The retreat leader should briefly inform retreatants of miscellaneous pertinent information. For example, if this is the first time some people have been to the retreat venue, the leader should make sure everyone knows where the restrooms and fire exits are located.

#### *Opening Prayer*

As with the other sessions in the series, the opening prayer should be based on one of the resources listed in the [Guide for Use of Supplemental Materials \(Addendum 3\)](#). Ideally, one of the retreatants would choose the model resource and lead the opening prayer. Afterwards, retreatants should consider together how they might use the modeled prayer style with their own particular learning groups.

#### *Introduction*

The retreat leader then offers some brief thoughts to introduce Dr. Traflet's presentation. It would be especially good to note how it relates to the retreatants' apostolate (RCIA instruction, teaching, youth ministry, etc.), and how it can bring us closer to Christ and the Church.

### *Webinar & Discussion Questions for Part 1*

At this point, the first webinar can be shown: [Embarking on a Pilgrimage to Learn, Love and Live the Lord's Prayer](#) (26:20). Afterwards, the whole group shares their thoughts about the discussion questions.

#### *Discussion Questions for Part 1*

1. Considering your ministerial work, ponder the word "Our" as the first word in the Lord's Prayer. What is its significance to your ministry? Discuss what it meant to Dorothy Day.
2. Why do you think the disciples were prompted to ask Jesus to teach them to pray? Do others recognize you as people of prayer? Do your life and work witness to your relationship with "Our Father?"
3. How do you collaborate with God's grace in your ministry?
4. How do you hallow God's name as you evangelize?
5. How does the Lord's prayer emphasize humility as the foundation of the spiritual life? What is the role of humility in evangelization?
6. Discuss Catherine of Siena's understanding that "All the way to heaven is heaven." How might this understanding inform your evangelization efforts?

If there is time (as in Sample Schedule #4), there might be a break for private prayer or free time after this discussion.

### *Webinar & Discussion Questions for Part 2*

Next, the second webinar is shown: [The Lord's Prayer as Nourishment for Evangelization](#) (25:13). Afterwards, retreat could go in a few different directions. There could be another group discussion, as above (see Sample Schedule #1 and #4), or there could be a break for individual prayer and/or prayer with prayer partner (see Sample Schedule #2 and #3).

#### *Discussion Questions for Part 2*

1. Teresa of Avila encourages us to pray: "thy kingdom come in us." How might these added two words help to remind us of our responsibility to discover and build the Kingdom of God in ourselves and in others?
2. Do you seek to know God's will in your daily life? How do you discern His will? How do you help others know and follow God's will?
3. Considering your ministerial work, ponder the petition: "Our Father...give us this day our daily bread...." What is the significance of the word "us?"
4. What is the "daily bread" you seek to provide in others? What is the "daily bread" that nourishes your spiritual life and ministry?
5. Consider Christ's words to Faustina: "Oh, child, especially beloved by Me, apple of My eye, rest a moment near My heart and taste of the love in which you will delight for all eternity...but child, you are not in the homeland; so go, fortified by My grace, and fight for My kingdom in human souls....Receive Me daily in Holy Communion. It will give you strength." How do these words complement key themes in the Lord's Prayer?

## *Webinar & Discussion Questions for Part 3*

Next (or after lunch in Sample Schedule #4), the third webinar is shown: [The Life-Giving Power of the Lord's Prayer](#) (23:45). Group discussion of the discussion questions follows.

### *Discussion Questions for Part 3*

1. Considering your ministerial work, ponder the petition: "our Father...forgive us our trespasses..." What is the significance of the word "us?" Slowly meditate on the petition by adding the underlined words: "Our Father...forgive [ all of ] us our trespasses."
2. Have you asked God for the grace to forgive others? Have you asked God to forgive them?
3. In your evangelization and catechesis, do you consciously seek to introduce others to the merciful love of the Father?
4. As you strive to imitate Christ, do you pray to the Father to protect others from the Evil One, as Christ prayed for His disciples? Is that not the emphasis of the prayer: "Our Father...deliver [ all of ] us from evil?"
5. From what specific evils of our time do you pray to be delivered?
6. Do you project Christian joy as you seek to spread the Good News?
7. Is there a word or phrase in the Lord's prayer that particularly resonates with you? Why? Is it challenging? Inspiring?
8. How is the Lord's prayer a "summary of the whole Gospel?" (CCC, citing Tertullian, *De Orat.* 1: PL 1, 1251-1255)

Here, again, the retreat could go in a few different directions. There could be another break for private prayer (see Sample Schedule #4), or lunch and dismissal (#1 and #2), or Mass, followed by lunch and dismissal (#3).

In Sample Schedule #4, the time for private prayer is followed by Mass and then a closing session.

## **Appendix: Some Saints (etc.) Mentioned by Dr. Traflet**

Dr. Traflet mentions a number of saints and other notable Catholic figures in her presentations. Below you will find some information about their lives, along with quotations from them and reflections culled from Dr. Traflet's presentations.

**Catherine de Hueck Doherty** (1896 - 1985), "Servant of God" (which means that her cause for canonization is open), was a Russian baroness and founder of *Friendship Houses* in Canada and New York City, as well as of Madonna House, which was a lay apostolic community dedicated to helping the poor. Catherine appreciated the power of the Lord's prayer to give her renewed enthusiasm for living out her Christian life in service to others. A prayer from Catherine:

Holy Spirit and Jesus Christ, My Lord, teach me to pray-- to worship, adore, petition, and thank my Father who is in heaven. You have given me a prayer that is all mine as a Christian—the Our Father. Give me the grace to say it sweetly, to meditate on it, to live it. Give me the gift of prayer. Release the weariness of my spirit.... Teach me to pray. O Jesus, You who prayed so much. Teach me also that my prayer cannot be selfish, for it is a Christian prayer. Let it include the world, O Jesus. Let it bring me closer to You.

Teach me to pray. Give me, Your humble servant, the gift of prayer that I might glorify Our Father, 'who art in heaven.'<sup>1</sup>

**Dorothy Day** (1897 - 1980), also Servant of God, was a Catholic Convert, founder of *The Catholic Worker*, and a friend of Catherine Doherty. She lived among the poorest of the poor in downtown New York City. Dorothy loved to pray, particularly the Lord's Prayer. The more she prayed, the closer she felt to all people, friends and strangers, and to all the people God sent her way. As Dorothy drew closer to God, who is Love, she drew closer to others. She found that she was able to love more, seeking to give not just her love, but God's Love to others. Praying revived her sense of mission and gave her a sense of joy in her work. She explained once:

Often I am tempted to depression, thinking that I have scarcely begun to live a spiritual life, even to live the way we all profess to, that of voluntary poverty and manual labor. It is a great cleanser of conscience, this living in community, with so many poor and suffering. That harsh saying, "You love God as much as the one you love the least," often comes to mind. But, just to say over and over again that one prayer, the Our Father, is to revive, to return to a sense of joy. "The worst malady of all is sadness," caused by lack of trust in the Lord and the desire to impose our own will on Him. Pope John [XXIII] wrote this in one of his letters to his family. In another place, there is this – "I repeat: to know how to say the Our Father, and to know how to put it into practice, this is the perfection of the Christian life."<sup>2</sup>

Dorothy came to a tremendous realization of our connectedness as she prayed her daily Rosary. She said:

As I waited for the traffic light to change on my way to the Seamen's Defense Committee headquarters, I was idly saying the Rosary, which was handy in my pocket. The recitation was more or less automatic, when suddenly like a bright light, like a joyful thought, the words Our Father pierced my heart. To all those who were about me, to the longshoremen idling about the corner, black and white, to the striking seamen I was going to see, I was akin, for we all are children of a common Father, all creatures of one Creator...bound together by this tie.<sup>3</sup>

Dorothy also realized the importance of the Eucharist, which she received daily. She understood that, without receiving that nourishment, she could not really see God in others. With the help of the Eucharist, she was able to be with the people, to see the stranger as being in the image and likeness of God. She said:

Not only is there no chance of knowing Christ without partaking of that Food that He has left us (the Eucharist), but also we can't know each other unless we sit down to eat together. We learn to know each other in the breaking of the bread. When the stranger comes to us to be fed, we know because Christ told us so, that inasmuch as we have fed one of His hungry ones we have fed Him.<sup>4</sup>

Throughout her life, Dorothy tried to introduce people to the mercy of God. Her greatest comfort was Jesus' teaching on forgiveness. Jesus had said, "Judge not." He taught us to pray "forgive us our trespasses, as we forgive those who trespass against us." And he requires us to "forgive seventy times seven times." Dorothy took this forgiveness business very seriously. She knew

<sup>1</sup> Catherine de Hueck Doherty, quoted in *O Jesus, Prayers from the Diaries of Catherine de Hueck Doherty* (Combermere, Ontario: Madonna House Publications, 1996), 37-38.

<sup>2</sup> Dorothy Day. "On Pilgrimage," *The Catholic Worker*, September 1975, 2, 8.

<sup>3</sup> Dorothy Day. *House of Hospitality*, (New York: Sheed & Ward, 1939), 179.

<sup>4</sup> Dorothy Day. *The Catholic Worker*, 1936, quoted in "Who Will Inherit the Legacy of Dorothy Day. The Questions" by Mark and Louise Zwick in *Houston Catholic Worker*, May 1, 1994.

her own need for forgiveness -- she herself had had an abortion -- and she was deeply grateful for God's mercy. She said:

I believe Christ is our Truth and is with us always. We may stretch towards it, falling short, failing seventy times seven, but forgiveness is always there. He is a kind and loving judge.<sup>5</sup>

Dorothy Day understood the "us" in "forgive us our trespasses." In the Our Father, we are truly asking God to forgive all of us our trespasses, recognizing that we too are sinners.

**St. Teresa of Jesus** (1515 - 1582), also known as Teresa of Avila, was a Spanish Carmelite nun and mystic during the tumultuous time of the Protestant Reformation. She undertook a true reformation of the Carmelite Order and, together with St. John of the Cross, laid the foundation for the Order of Discalced Carmelites. Pope Bl. Paul VI declared her Doctor of the Church in 1970, the first woman to be so honored. (St. Catherine of Siena followed St. Teresa in this distinction 6 days later.) St. Teresa is especially known for her writings on prayer, such as *The Interior Castle*. In *The Way of Perfection*, she writes:

All I want is that we should know and abide with the Person with Whom we are speaking, and not turn our backs upon Him; for that, it seems to me, is what we are doing when we talk to God and yet think of all kinds of vanity. The whole mischief comes from our not really grasping the fact that He is near us, and imagining Him far away—so far, that we shall have to go to Heaven in order to find Him. How is it, Lord, that we do not look at Thy face, when it is so near us?... For love of the Lord, then, ... accustom yourselves to saying the [Our Father] in this recollected way, and before long you will see how you gain by doing so... I assure you, however, that before long you will have the great comfort of finding it unnecessary to tire yourselves with seeking this holy Father to Whom you pray, for you will discover Him within you<sup>6</sup>.

We must ask for God's kingdom to come in our own individual hearts, but not only in ours! When we pray the Lord's prayer, can we pray, "Thy kingdom come in us"? In the hearts of all those around us? St Teresa said:

He begins to give us His Kingdom on earth so that we may truly praise Him and hallow His name and strive to make others do likewise<sup>7</sup>.

She also said:

Now the good Jesus bids us say these words, in which we pray that this Kingdom may come in us: 'Hallowed by Thy Name, Thy Kingdom come in us.' Consider now,...how great is our Master's wisdom. I am thinking here of what we are asking in praying for this kingdom, and it is well that we should realize this. His Majesty, knowing of how little we are capable, saw that, unless He provided for us by giving us His Kingdom here on earth, we could neither hallow nor praise nor glorify nor exalt this holy name of the Eternal Father in a way befitting it. The good Jesus, therefore, places these two petitions next to each other<sup>8</sup>.

**Pope Blessed Paul VI** (1897 - 1978), known as Giovanni Battista Montini before his elevation to the papacy, was most famous for seeing the Second Vatican Council through to its end after

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<sup>5</sup> Dorothy Day. "On Pilgrimage," *The Catholic Worker*, December 1972, 2, 8.

<sup>6</sup> Teresa of Avila. *The Way of Perfection* (New York: Sheed and Ward, 1946), Chapter 29.

<sup>7</sup> Teresa of Avila. *The Way of Perfection* (New York: Sheed and Ward, 1946), Chapter 31, p.200.

<sup>8</sup> Teresa of Avila. *The Way of Perfection*, (New York: Sheed and Ward, 1946), 197.

Pope St. John XXIII, who had called the council, died. On the feast of the Immaculate Conception in 1975, Pope Paul VI published his apostolic exhortation *Evangelii Nuntiandi*. Dr. Traflet comments on a number of passages from this exhortation. What joy there is, she says, in being able to proclaim the Good News!

Only the kingdom [of God] therefore is absolute and it makes everything else relative... As the kernel and center of His Good News, Christ proclaims salvation, this great gift of God which is liberation from everything that oppresses man but which is above all liberation from sin and the Evil One, in the joy of knowing God and being known by Him, of seeing Him, and of being given over to Him.<sup>9</sup>

This kingdom and this salvation, which are the key words of Jesus Christ's evangelization, are available to every human being as grace and mercy, and yet at the same time each individual must gain them by force - they belong to the violent, says the Lord, through toil and suffering, through a life lived according to the Gospel, through abnegation and the cross, through the spirit of the beatitudes. But above all each individual gains them through a total interior renewal which the Gospel calls metanoia; it is a radical conversion, a profound change of mind and heart.<sup>10</sup>

[The Church] exists in order to evangelize, that is to say, in order to preach and teach, to be the channel of the gift of grace, to reconcile sinners with God, and to perpetuate Christ's sacrifice in the Mass, which is the memorial of His death and glorious resurrection.<sup>11</sup>

[The] person who has been evangelized goes on to evangelize others. Here lies the test of truth, the touchstone of evangelization: it is unthinkable that a person should accept the Word and give himself to the kingdom without becoming a person who bears witness to it and proclaims it in his turn.<sup>12</sup>

On the morning of Pentecost [the Immaculate Blessed Virgin Mary] watched over with her prayer the beginning of evangelization prompted by the Holy Spirit: may she be the Star of the evangelization ever renewed which the Church, docile to her Lord's command, must promote and accomplish, especially in these times which are difficult but full of hope!<sup>13</sup>

**Father Jacques de Jesus** (1900 - 1945), formerly known as Lucien Bunel, was a French priest and Discalced Carmelite, who tried to hide Jewish children from the Nazis during World War II. He was eventually caught by the Nazis and sent to a concentration camp. Even as he went into the concentration camp, Fr. Jacques tried to give his "yes" to God and he tried with every fiber of his being to carry divine life into the world. Before being captured, Fr. Jacques gave a retreat to Carmelite sisters called "The Divine Preparation in Mary and in Us." He said:

[Mary,] our sister human being, had the tremendous honor of forming a body and bringing God into the world. She received him, she guarded him, she enclosed him in the humble, narrow limits of her own body. What a privilege! The creator of the world

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<sup>9</sup> Pope Paul VI. *Evangelii Nuntiandi*. (Libreria Editrice Vaticana, 1975), para. 8-9.

<sup>10</sup> Pope Paul V. *Evangelii Nuntiandi*, para. 10.

<sup>11</sup> Pope Paul VI. *Evangelii Nuntiandi*, para. 14.

<sup>12</sup> Pope Paul VI. *Evangelii Nuntiandi*, para. 24.

<sup>13</sup> Pope Paul VI. *Evangelii Nuntiandi*, para. 82.

called her “Mama.” ... You may well imagine that such an exceptional creature should be full of grace in order to accomplish her sublime role, and rightly so. God always prepares the being to whom he would confide a great mission. Each one of us has been and will remain chosen by God. He has given us a special mission to be the saviors of the world. Because we have this mission, we are chosen... for his service of love, and have received particular divine preparation. It is essential for us to realize this truth in order not to disappoint God by wasting his gift or by nullifying his special divine preparations. Let us do as the Virgin Mary did. When the moment arrived, the angel came to reveal God’s plan, saying: “Do you wish to accept the role of mother of the savior of the world?” She replied: “Fiat” [let it be done]... [She] surrendered herself to God’s will for her. And what do we do? What have we done with God’s preparations in us? When something disconcerting happens to us, do we say “fiat” so that the divine plan may not be squandered or lessened in its efficacy? We should be saints and allow the divine plan to be fulfilled to its utmost extent. Alas! Where do we stand?<sup>14</sup>

**St. Therese of the Child Jesus** (1873 - 1897), also known as St. Therese of Lisieux, was a Discalced Carmelite nun. Like her predecessor and namesake, St. Teresa of Jesus, she was declared a Doctor of the Church. St. Therese is often referred to as “The Little Flower,” but it is good to remember how strong she was. She was a spiritual leader. She understood that the only way she could serve others well and give nourishment to them was to remain little, to remain in the arms of God. She said:

Lord, you see that I am too little to give nourishment to your children. If you will to give them through me the special food that each one requires, fill my little hand, and without leaving your arms, even without turning my head, I will hand over your treasures to the soul that shall come to ask its bread from me. When I find that this food is according to its state, I shall know that it is not to me, but to You, that she owes it<sup>15</sup>.

**St. Faustina Kowalska** (1905 - 1938) a religious of the Congregation of the Sisters of Our Lady of Mercy is most well known for her *Diary*, published after her death, in which she reported many visions of and conversations with Jesus. In one place she writes that Jesus said:

Oh, child, especially beloved by Me, apple of My eye, rest a moment near My heart and taste of the love in which you will delight for all eternity... but child, you are not in the homeland; so go, fortified by My grace, and fight for My kingdom in human souls.... Receive Me daily in Holy Communion. It will give you strength<sup>16</sup>.

**Immaculee Ilibagiza** (born 1972) is a survivor of the Rwandan genocide of 1994. She relates that, as she was hiding in the small bathroom of a neighbor, she could hear men calling her name, shouting that they had killed her family, and that now they would find and kill her. Immaculee could hear every word. As she listened to them, she tried to listen to God. She prayed the Rosary silently during that time. But she had an excruciatingly difficult time praying the Our Father for one reason: the part of the Lord’s prayer that deals with forgiveness. She decided to pray it, but to leave out, “Forgive us our trespasses as we forgive those who trespass

<sup>14</sup> Jacques Bunel. *Listen to the Silence, A Retreat with Pere Jacques*, translated and edited by Francis J. Murphy (Washington, DC: Institute of Carmelite Studies, 2004), 34-36.

<sup>15</sup> Thérèse of Lisieux. *Story of a Soul* (Washington, DC: Institute of Carmelite Studies, 1976), 238.

<sup>16</sup> Sister Faustina Kowalska. *Diary of Saint Faustina: Divine Mercy in my Soul* (Stockbridge, MA: Marians of the Immaculate Conception, 1996), para, 1489, p. 533.

against us." But she eventually came to a realization: Christ gave us this prayer; who am I to change it? So she tried to pray the whole prayer, including the forgiveness part. Before she got to that particular spot, she would confess to God how hard it was for her. Soon she came to another realization: "They know not what they do." She realized that the people who were seeking to kill her did not know what they were doing -- they needed her forgiveness. She knew that there were times in her own life when she had sinned, but that it was not until later that she realized the gravity of what she had done. God had forgiven her anyway. She, too, had to forgive in that way.

After months of hiding, she was able to leave the house safely, and she began to pick up the pieces of her life. The man who had killed her family had been imprisoned, and she was told that she could see him. She went to the jail, and the guard brought out this particular prisoner, saying something like, "Do whatever you want to him." The guard was expecting her to inflict some harm on the prisoner, but instead, Immaculee turned to this man -- her parents' murderer -- and said, "I forgive you." The guard was stunned. "You forgive him?" She responded (as Dr. Traflet paraphrases her), "I had to forgive him."<sup>17</sup>

"Forgive us our trespasses, as we forgive those who trespass against us."

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<sup>17</sup> Recommended Reading: Immaculee Ilibagiza, *Left to Tell* (UK: Hay House, 2006).

## Addendum 3

### GUIDE FOR USE OF SUPPLEMENTAL MATERIALS

<u>Session Presenter</u>	<u>Webinar Title</u>	<u>Vignettes</u>	<u>Articles</u>	
1. DeSiano	What Is Prayer?	<a href="#">"Words &amp; Actions"</a> - Bishop Coyne	Rev. Hater McAtee	<a href="#">Embracing Universal Call to Holiness</a> <a href="#">Practical Skills for Crafting &amp; Engaging Students in Prayer</a>
2. Binz	Elements of Prayer	Adult Catechism Eucharistic Devotion Types of Prayer Intercessory Prayer Liturgy of Hours	Binz Aquilina	<a href="#">Ancient Practice of <i>lectio divina</i></a> <a href="#">Praying With Fathers of the Church</a>
3. Sr. Shipani & Rev. Gillum	Teaching Prayer to Persons with Disabilities		Ospino	<a href="#">Grateful Remembrance: Taking Memorized Prayer to Heart</a>
4. Ospino	Source & Manner of Praying	The Way of the Cross Liturgical Year	McAtee Rev. Andrew Menke	<a href="#">Practical Skills for Crafting &amp; Engaging Students in Prayer</a> <a href="#">Liturgical &amp; Personal Prayer</a>
5. Sr. Frisk	Praying in Communion with Mary	Litany to Mary Marian Apparitions	Frisk	<a href="#">Celebrating a Special Day of Prayer for Families</a>

## GUIDE FOR USE OF SUPPLEMENTAL MATERIALS (*continued*)

<u>Session Presenter</u>	<u>Webinar Title</u>	<u>Vignettes</u>	<u>Articles</u>
6. Rev. Merz	Prayer & Penance	Reflection on Fasting	Jamin Herold <a href="#">Creating Prayer Environment for Any Age Group</a>
		Pledge to Fast	Rev. Hauser <a href="#">Following Christ in the Holy Spirit: Discernment of the Holy Spirit</a>
		Almsgiving Forgiveness Penance	Jonathan Sullivan <a href="#">When You Pray, Open Your App</a>
7. Traflet	Praying the Lord's Prayer (mini retreat option)	Jesus Prayer & <i>Lectio Divina</i> - Bishop Ricken	Traflet <a href="#">Encounter with God in Prayer Today &amp; throughout the Centuries</a>
8. Timoney	Leading Others in Prayer		Rita Burns Senseman <a href="#">Utilizing Different Styles of Prayer</a>
			Sr. Paruch <a href="#">Catechist &amp; Catholic School Teacher as Leaders &amp; Models of Prayer</a>
			Paprocki <a href="#">What Every Catechist Needs to Know about Leading Others in Prayer</a>
			Gontis <a href="#">Another Look at Sacramentals &amp; Devotional Prayers</a>
			Schaeffler <a href="#">How to Pray Primer for Parents &amp; Families</a>

## MORE SUPPLEMENTAL MATERIALS

Webinar Title	Vignettes	Articles
1. What Is Prayer? Seeds and Flowering	<p>Prayer Postures: Videos by Bishop Coyne (CatholicTV.com)</p> <ol style="list-style-type: none"> <li>1. (1:58) <a href="#">Invocation in Prayer</a></li> <li>2. (1:59) <a href="#">Praise and Thanksgiving</a></li> <li>3. (2:27) <a href="#">Intercession in Prayer</a></li> <li>4. (2:17) <a href="#">Blessing God</a></li> <li>5. (2:46) <a href="#">Being Present</a></li> <li>6. (2:49) <a href="#">Sitting in Prayer</a></li> <li>7. (2:18) <a href="#">Standing in Prayer</a></li> <li>8. (2:45) <a href="#">Kneeling in Prayer</a></li> <li>9. (2:57) <a href="#">Genuflecting</a></li> <li>10. (2:54) <a href="#">Beating the Breast</a></li> </ol>	<ol style="list-style-type: none"> <li>1. <a href="#">Article on Prayer Postures</a> (USCCB)</li> <li>2. <a href="#">The Catechism of the Catholic Church on Prayer</a></li> </ol>
2. Five Basic Forms of Prayer	<ol style="list-style-type: none"> <li>1. (18:44) <a href="#">"Prayer: the Faith Prayed"</a> (USCCB)</li> <li>2. (4:08) <a href="#">Adoration</a> (USCCB)</li> <li>3. (2:28) <a href="#">Jesus Prayer</a> (Bishop Ricken)</li> <li>4. (2:59) <a href="#">Lectio Divina</a> (Bishop Ricken)</li> </ol>	<ol style="list-style-type: none"> <li>1. <a href="#">Eucharistic Devotion</a> (USCCB)</li> <li>2. <a href="#">Examples of intercessory prayer</a> (USCCB)</li> <li>3. <a href="#">Liturgy of the Hours</a> (USCCB)</li> <li>4. <a href="#">Prayer of Thanksgiving</a> (USCCB)</li> <li>5. <a href="#">Morning Offering</a> (USCCB)</li> <li>6. <a href="#">Stations of the Cross and Adoration</a> (USCCB)</li> <li>7. <a href="#">La posada</a> (USCCB: Spanish)</li> </ol>
3. Teaching Prayer to Persons with Disabilities	<ol style="list-style-type: none"> <li>1. (2:38) <a href="#">Teaching Children How to Pray in American Sign Language</a></li> <li>2. (1:59) <a href="#">Teaching the Our Father in American Sign Language</a></li> </ol>	<a href="#">Making Room for Persons with Disabilities (Catechetical Sunday 2015)</a>
4. Sources & Manner of Praying	<ol style="list-style-type: none"> <li>1. (22:27) <a href="#">Way of the Cross</a> (USCCB)</li> </ol>	<ol style="list-style-type: none"> <li>1. <a href="#">Sacred Art and Music</a> (USCCB)</li> <li>2. <a href="#">Morning Offering</a> (USCCB)</li> <li>3. <a href="#">Liturgy of the Hours</a> (USCCB)</li> <li>4. <a href="#">Liturgical Year</a> (USCCB)</li> </ol>

## MORE SUPPLEMENTAL MATERIALS (continued)

Webinar Title	Vignettes	Articles
5. Prayer in Communion with Mary	1. (5:39) <a href="#">Singing as Prayer</a> (USCCB)	<ol style="list-style-type: none"> <li>1. <a href="#">Marian Glossary</a> (USCCB)</li> <li>2. <a href="#">Litany to Mary, Mother of Life</a> (USCCB)</li> <li>3. <a href="#">Introducing Children to the Holy Family and the Hail Mary</a> (USCCB)</li> <li>4. <a href="#">Angelus</a> (USCCB)</li> <li>5. <a href="#">Marian Apparitions</a> (CNS)</li> <li>6. <a href="#">Verifying Marian Apparitions</a> (CNS)</li> <li>7. <a href="#">Apparition in the Diocese of Green Bay</a> (CNS)</li> <li>8. <a href="#">The Memorare and the Angelus</a> (USCCA)</li> </ol>
6. Prayer & Penance	None.	<ol style="list-style-type: none"> <li>1. <a href="#">Reflection on Fasting</a> (USCCB)</li> <li>2. <a href="#">Pledge to Fast</a> (USCCB)</li> <li>3. <a href="#">Almsgiving</a> (USCCB)</li> <li>4. <a href="#">Forgiveness (Catechetical Sunday 2014)</a></li> <li>5. <a href="#">"God's Gift of Forgiveness"</a> (USCCB: Pastoral Statement)</li> <li>6. <a href="#">Penance Resources</a> (USCCB)</li> <li>7. <a href="#">Examinations of Conscience</a> (USCCB)</li> <li>8. <a href="#">Acts of Contrition</a> (USCCA)</li> </ol>
7. Teaching the Lord's Prayer	(5:39) <a href="#">Singing as Prayer</a> (USCCB)	<a href="#">Statement on posture during the Our Father at Mass</a> (USCCB)
8. Leading Others in Prayer	(2:59) <a href="#">Lectio Divina</a> (Bishop Ricken)	<ol style="list-style-type: none"> <li>1. <a href="#">The Worshiping Assembly At Mass</a> (USCCB)</li> <li>2. <a href="#">Prayers and Devotions</a> (USCCB)</li> <li>3. <a href="#">Various Prayers</a> (USCCB)</li> </ol>

## Addendum 4 – Evaluation Form

The following two pages are meant to be printed front and back for distribution amongst the participants.

**Prayer: The Faith Prayed**  
Participant Evaluation

**Name & Role of Administrator:** \_\_\_\_\_ **Diocese or Parish:** \_\_\_\_\_  
**In general, as a participant of this prayer series, I would assess the experience as follows. (Circle only 1 response per line)**

1. The Prayer series' organization and components are:	Poor	Fair	Good	Excellent
2. I am most comfortable serving as a catechist of:	Pre-k – 8	Youth	Young Adults	Adults
3. The prayer materials (presentations, questions, vignettes, quizzes, Articles, Vocabulary) are:	Poor	Fair	Good	Excellent
4. Besides the webinars and discussion, I studied the vignettes and articles as possible tools to use with my learners:	Never	A few times	4/8 sessions	Every session
5. I found the vignettes helpful personally as well as catechetically:	Not at all	Occasionally	Regularly	Always
6. The prayer series content reflects the 4 <sup>th</sup> pillar of the Catechism:	Not at all	Somewhat	Well	Very Well
7. The stated series' outcomes were addressed and achieved:	Not at all	Somewhat	Well	Very Well
8. I found the webinar presentations clear and helpful:	Not at all	Occasionally	Regularly	Always
9. The presenters provided helpful examples and applications:	Not at all	Rarely	Occasionally	Nearly Always
10. On average, my attendance was:	< 25 %	26- 50 %	51-75 %	> 75 %
11. I chose to answer questions in:	Small group	Large group	Small & Large Group	Solo
12. My participation in discussion was usually lively and engaged:	Not at all true	Somewhat true	Usually true	Very true

13. As a participant, I found the quizzes helpful in summarizing the key points of each of the webinars:	Not at all	Somewhat helpful	Usually helpful	Very helpful
14. We participants were treated to a variety of prayer experiences:	None	2-4 experiences	5-8 experiences	> 8 experiences
15. Having participated in a variety of prayer experiences, I now feel more confident as a leader of prayer as well as one who prays regularly:	Not confident	Slightly more confident	Confident	Very Confident
16. This Prayer series has helped me to increase and enhance daily prayer:	Not especially	Somewhat helpful	Usually helpful	Very helpful
17. This series has helped me deepen understanding and commitment to daily prayer in union with Jesus and the Church:	Not really	Somewhat aware	Aware & engaged	Committed
18. This Prayer series has helped me to imitate Jesus as his disciple in prayer, and to encourage those I teach to do likewise:	Not really	Sometimes	Fairly often	Very often
19. As a result of this series, I can identify what I have learned about prayer, and apply it in my vocation and ministry as a catechist:	Not sure	Sometimes	Often	Always
20. As a result of this series, I have learned a variety of new ways to evangelize and bring others to Christ:	Not sure	Need more help	Getting started	Evangelizing agent
21. Any other comments or recommendations?				

## Addendum 5: Quizzes and Answer Keys

### Quiz for Session 1: “What is Prayer?” (CCC 2558-2597)

1. What is Prayer?

2. How does creation help us pray?

3. What is the Covenant?

4. What are the two dimensions of prayer?

5. What does the Trinity have to do with prayer?

6. Who was Abraham?

7. Who was Moses?

8. Who are the prophets?

9. Who are the Major Prophets?

10. What is a Psalm?

## Answer Key for Session 1

### 1. What is Prayer?

*The Catechism says that prayer is a living relationship of a child of God with the Father who is good beyond measure, with his Son, Jesus Christ, and with the Holy Spirit. (CCC 2565)*

### 2. How does creation help us pray?

*Creation shows us the power and generous goodness of God; the beauty of creation leads us to praise and thank God.*

### 3. What is the Covenant?

*The Covenant is how God becomes bound to people in faithful love and loyalty; it is when people respond to God in faithful commitment.*

### 4. What are the two dimensions of prayer?

*Prayer can involve external ritual, but it must involve inner, personal experience as we relate to God.*

### 5. What does the Trinity have to do with prayer?

*In prayer we relate to the God that Jesus revealed to us, as Father from whom all good things come, as Son who accompanies us and saves us, and as Holy Spirit who guides us in holiness.*

### 6. Who was Abraham?

*Abraham is considered the “Father of Faith” because he responded to God’s call that he leave his people and homeland and become the father of a new people specially chosen by God. He settled in what we now call the Holy Land or Palestine.*

### 7. Who was Moses?

*Moses is the leader called by God to free the enslaved Jews from Egypt; the great march of freedom is called the “Exodus” which led from Egypt through the desert and ultimately to the Holy Land.*

### 8. Who are the prophets?

*Prophets were poets and preachers in ancient Israel who corrected the unfaithful behavior of both kings and people, and who inspired the Jewish people in times of great stress.*

### 9. Who are the Major Prophets?

*The Major Prophets are Isaiah, Jeremiah, and Ezekiel.*

### 10. What is a Psalm?

*A Psalm is one of 150 hymns composed throughout the history of Israel, with many composed by King David, which shaped Jewish worship from the year 1000 BC onwards.*

## Quiz for Session 2 Five Forms of Basic Prayer

1. The key to learning to pray is self-discipline.  
 True       False
2. Prayer begins with a human appeal to God and is then followed by God's response.  
 True       False
3. Each of the different types of prayer flow naturally from our relationship with God.  
 True       False
4. The Catechism of the Catholic Church describes an almost endless number of forms of prayer.  
 True       False
5. Our prayer of blessing ascends to bless God and God's blessings descend to us.  
 True       False
6. The prayer of intercession may be offered only by Jesus Christ to the Father.  
 True       False
7. Each of the last five psalms in the book of Psalms is a prayer of thanksgiving.  
 True       False
8. There are three bodily positions used for Christian prayer.  
 True       False
9. Different prayer postures and gestures remind us that prayer is the expression of a personal relationship with God.  
 True       False
10. Repentance is a prerequisite for genuine prayer.  
 True       False

## Answer Key for Session 2

- 1) False
- 2) False
- 3) True
- 4) False
- 5) True
- 6) False
- 7) False
- 8) False
- 9) True
- 10) True

## Quiz for Session 3: Praying with Children with Disabilities

1. Name the two documents of USCCB that give pastoral and sacramental directives related to persons with disabilities within and the Church.
2. What section of the National Directory for Catechesis relates to faith formation of children and youth with disabilities?
3. Name three foundational and theological understandings about children with disabilities in relationship to prayer and growth in holiness.
4. Suggest ways that a child with a disability could be engaged in family prayer routines and rituals.
5. What are some learning strategies that could assist a child with intellectual developmental disabilities, learning disabilities or language disabilities to learn formal prayers?
6. List some accommodations or strategies that could be used to support a child with a disability to attend and participate in the Sunday Liturgy.
7. Name sacred symbols that can be used in Symbolic catechesis and prayer with children with disabilities.
8. Give examples of ways that the senses can be used in prayer with children with profound disabilities.
9. List ways that can assist to prepare participants with profound disabilities to enter into a prayerful time.
10. Name at least three Do's and Don'ts in praying with persons with significant disabilities.

## Answer Key for Session 3

1. Name the two documents of USCCB that give pastoral and sacramental directives related to persons with disabilities within and the Church.

1. *Pastoral Statement of the U.S. Catholic Bishops on Persons with Disabilities, 1978*
2. *USCCB, Guidelines for the Celebration of the Sacraments with Persons with Disabilities, 1995*

2. What section of the National Directory for Catechesis relates to faith formation of children and youth with disabilities?

*Section # 49*

3. Name three foundational and theological understandings about children with disabilities in relationship to prayer and growth in holiness.

*Desire, capacity and the ability to lead others to prayer*

4. Suggest ways that a child with a disability could be engaged in family prayer routines and rituals.

*Bed Time, Meals especially dinner, Morning “Rituals”, Comings and Goings, while driving, Birthday, Anniversary of Baptism , Times of Sickness or Death, Times of Celebrations, Ethnic or family customs, and Feast Days*

5. What are some learning strategies that could assist a child with intellectual developmental disabilities, learning disabilities or language disabilities to learn formal prayers?

*Some examples are:*

- *Use prayer aides*
- *Have children memorize prayers by signing together or reciting out loud.*
- *Memorize them while driving- Sign or recite prayers during long and short trips*
- *Video yourself or your child saying/signing the prayer. Use it again and again.*
- *Use good YouTube, podcasts on prayer or rosary to assist with repetition.*
- *Try to memorize them every night before bed by signing and/or reciting their prayers*

6. List some accommodations or strategies that could be used to support a child with a disability to attend and participate in the Sunday Liturgy.

*Some strategies and accommodations are:*

- *Selecting a Mass with less music or that is shorter. (Adaptive Mass)*
- *Teen, young adult or peer to act as buddy – modeling.*
- *Use forward or backward chaining.*
- *Use a worship aids such as My Picture Missal App*
- *Ask your child's IEP team or behavior specialist to assist with a plan.*
- *Make a plan that involves your parish Staff.*
- *Positive reinforcement*
- *Make Sunday Mass attendance special*

## Answer Key for Session 3 (continued)

7. Name sacred symbols that can be used in Symbolic catechesis and prayer with children with disabilities.

*Cross, candles, liturgical colors, vestments, nature, sounds, statues.*

8. Give examples of ways that the senses can be used in prayer with children with profound disabilities.

*Use of the sounds of liturgy like bells, touching sacred symbols such as the cross or vestments, smelling of incense or sacred oils.*

9. List ways that can assist to prepare participants with profound disabilities to enter into a prayerful time.

*Welcome participants by name, provide time of silence and/or use calming music, light candles and use bells to show that prayer is beginning.*

10. Name at least three Do's and Don'ts in praying with persons with significant disabilities.

*Do go slowly and don't rush. Do use brief sentences and don't be wordy. Do be still and patient and don't be anxious or hurried. Do be consistent with setting, structure and routine and don't change setting and routine. Do use peaceful and calming music and don't use music with lyrics or that is loud. Do be creative with topics and don't abandon the philosophy and goals of the program.*

## Quiz for Session 4: Sources and Manners of Prayer

1. Because Jesus is the perfect model of prayer for Christians, we can only draw insights about prayer from the New Testament and not the Old Testament:

True       False

2. Fill in the blank: “the liturgy is the \_\_\_\_\_ toward which the activity of the Church is directed; at the same time it is the font from which all her power flows”

3. The Theological Virtues are:

a. \_\_\_\_\_

b. \_\_\_\_\_

c. \_\_\_\_\_

4. Authentic Christian prayer can only take place in churches or sacred places:

True       False

5. “Apophatic prayer” basically means praying without words and images:

True       False

6. Select the correct answer: Through prayer we affirm and nurture our relationship with...

- a. Only God
- b. God, others, and the world
- c. Sometimes others
- d. Mostly God and others
- e. Only God and the world

## Quiz for Session 4 (continued)

7. Who said the following wisdom words: “Contemplative prayer in my opinion is nothing else than a close sharing between friends; it means taking time frequently to be alone with him who we know loves us”?

8. Only highly trained spiritual masters can experience prayer of contemplation:

- True       False

9. Select the correct answer: According to the Catechism of the Catholic Church, meditation engages...

- a. Primarily the higher functions of the intellect
- b. Thought, imagination, emotion, and desire
- c. Never emotions and desires
- d. None of the above

10. Select the option that is not a Catholic school of spirituality and prayer

- a. Benedictine
- b. Ignatian
- c. Kabbalah
- d. Franciscan

## Answer Key for Session 4

1. False
2. Summit
3. Faith, Hope, Love
4. False
5. True
6. B
7. St. Teresa of Jesus
8. False
9. Thought, imagination, emotion, and desire
10. Kabbalah

## Quiz for Session 5: Prayer in Communion with Mary

### *True or False*

1. Saint Joseph gave Mary the title “Full of Grace.”

True       False

2. Mary is the Mother of God.

True       False

3. Jesus is both fully man and fully God.

True       False

4. The Apostles never prayed with Mary.

True       False

5. The Holy Spirit came upon Mary so that she would become the Mother of God.

True       False

### *Multiple choice*

6. The prayer called the “Hail Mary”

- a. is partly from the Bible.
- b. is all from the Bible.
- c. is not in the Bible at all.

7. Mary is sometimes called

- a. The Mother of Jesus
- b. The Mother of God
- c. Full of Grace
- d. All of the above

8. Jesus changed water into wine when someone asked him to. Who was that?

- a. St. Peter
- b. St. John
- c. His mother, Mary
- d. None of these

9. The greatest prayer of all is

- a. Holy Mass
- b. The Our Father
- c. The Rosary
- d. Praying in our own words

10. The Holy Family is made up of

- a. Father, Son, Holy Spirit
- b. Peter, Paul, John
- c. Jesus, Mary, Joseph

## Answer Key for Session 5

1. False
2. True
3. True
4. False
5. True
6. A
7. D
8. C
9. A
10. C

## Quiz for Session 6: Prayer and Penance

1. Humanity's Fall from grace began with:
  - a. Talking to the snake
  - b. Hiding from God
  - c. Breaking the fast
  - d. Passing the blame
  
2. Sin affected Adam and Eve's prayer life by:
  - a. Making them afraid of God
  - b. Making them forgetful of their prayers
  - c. Making God angry at them
  - d. Making them think that prayer doesn't work
  
3. Humanity's redemption was shown through:
  - a. Christ walking on the water
  - b. Christ multiplying the loaves and the fish
  - c. Christ birth in the manger
  - d. Christ keeping the fast in the desert
  
4. What was the point of King David fasting and weeping when his child with Bathsheba was struck ill?
  - a. To enhance his prayer by showing his dependence on God
  - b. To humble himself before God
  - c. Both A and B
  
5. The purpose of the Old Testament law was:
  - a. To contain sin
  - b. To overcome sin
  - c. To avoid sin
  - d. To foster sin
  
6. Of the three "Offices" are "charisms" of Christ bestowed on Christians at Baptism, which pertain particularly to acts of penance?
  - a. Priestly Office
  - b. Prophetic Office
  - c. Kingly Office
  - d. Both A and C

### Quiz for Session 6: Prayer and Penance (continued)

7. What is the connection between prayer and penance?
  - a. Prayer brings out the spiritual dimension of penance
  - b. Penance places us in the appropriate attitude of dependence for prayer
  - c. Prayer keeps penances from becoming sterile and false
  - d. All of the above
8. The most common law of fasting is:
  - a. Friday abstinence
  - b. The Communion fast
  - c. Ash Wednesday and Good Friday
  - d. Fasting from sin
9. The penitential days and times in the universal Church are:
  - a. Every Friday of the whole year and the Season of Lent
  - b. Ash Wednesday and Fridays of Lent
  - c. Advent and Lent
  - d. After every Sacrament of Confession
10. Name as many corporal and spiritual works of mercy as you can

## Answer Key for Session 6

1. C
2. A
3. D
4. C
5. A
6. C
7. D
8. B
9. A

## Quiz for Session 7: Praying the Lord's Prayer

1. True False Jesus taught the Apostles how to pray as recorded in Luke 17:1; Mt 6:7-9
2. True False The Lord's Prayer is a Trinitarian prayer.
3. True False In the Lord's Prayer we hear him say he wished us a change of heart.
4. True False Jesus calls his people to pray that "his kingdom come" and "will be done."
5. True False When Jesus prays "thy Kingdom come," he does not intend that we the baptized should pray for "God's Kingdom to come, his will be done."
6. True False Jesus' prayer in garden of Gethsemane shows Jesus' yes to God in love; but he doesn't intend that we should do the will of God or grow closer to the Father.
7. True False The Lord's Prayer is nourishment for evangelization.
8. True False When I am united with Jesus in the reception of the Eucharist, I am immediately united with his Body the Church.
9. True False Reception of Holy Communion helps us to be connected to others in our daily life and to forgive them when they injure us.
10. True False It is not enough that we ask God to forgive us, but that he may forgive others that have injured us.
11. True False Jesus' encounter in temptation provides a model to resist the devil's temptations.

## Answer Key for Session 7

1.    **True**   **False**     Jesus taught the Apostles how to pray as recorded in Luke 17:1; Mt 6:7-9
2.    **True**   **False**     The Lord's Prayer is a Trinitarian prayer.
3.    **True**   **False**     In the Lord's Prayer we hear him say he wished us a change of heart.
4.    **True**   **False**     Jesus calls his people to pray that "his kingdom come" and "will be done."
5.    **True**   **False**     When Jesus prays "thy Kingdom come," he does not intend that we the baptized should pray for "God's Kingdom to come, his will be done."
6.    **True**   **False**     Jesus' prayer in garden of Gethsemane shows Jesus' yes to God in love; but he doesn't intend that we should do the will of God or grow closer to the Father.
7.    **True**   **False**     The Lord's Prayer is nourishment for evangelization.
8.    **True**   **False**     When I am united with Jesus in the reception of the Eucharist, I am immediately united with his Body the Church.
9.    **True**   **False**     Reception of Holy Communion helps us to be connected to others in our daily life and to forgive them when they injure us.
10.   **True**   **False**     It is not enough that we ask God to forgive us, but that he may forgive others that have injured us.
11.   **True**   **False**     Jesus' encounter in temptation provides a model to resist the devil's temptations.

## Quiz for Session 8: Leading Others in Prayer

1. True or False: Prayer is a fundamental gesture of faith or belief.

True       False

2. Name the five core forms of Christian Prayer.

a. \_\_\_\_\_

b. \_\_\_\_\_

c. \_\_\_\_\_

d. \_\_\_\_\_

e. \_\_\_\_\_

3. True or False: Lay people are able to lead others in prayer only by a special decree of the Second Vatican Council.

True       False

4. True or False: Spontaneous prayer is not appropriate for group prayer in the Catholic tradition.

True       False

5. Identify two types of Catholic devotional prayer that work well in a group setting.

6. Identify two or three characteristics that make a person an effective leader of prayer.

## Answer Key for Session 8

1. True
2. Blessing/Adoration, Petition, Intercession, thanksgiving, praise.
3. False, by virtue of Baptism, lay people are gifted with the charism for prayer; personal and communal.
4. False, Groups and a group leader are welcomed and encouraged to learn how to pray spontaneously.
5. Rosary, Liturgy of the Hours, Divine Mercy Chaplet, litanies, shared intercessions—to name just a few
6. Welcoming, explains how prayer will work, takes the lead, uses gestures well, draws from Catholic tradition, draw people into prayer, etc...