

NATIONAL CATHOLIC LEADERSHIP DEVELOPMENT

NATIONAL CATHOLIC COMMITTEE
ON SCOUTING®



PROGRAM GUIDE

Acknowledgements

We thank the Holy Spirit for his inspiration to all those contributing to this revision. Father James P. Oberle S.S. prepared the background (Instruction) material. Father Raymond L. Fecteau developed the Explorations and edited the material. Edward P. Martin directed the revision process and formatted the *Program Guide*. Members of the NCCS Training Committee, particularly Clancy Sloan, Tom Nishikubo, William Dailey, Irene Herring and Al Feliksa, contributed program ideas, thoughtful considerations and historical perspective. Father Nicholas Rachford proofread the document and contributed *What is Lay Apostolate Formation*. Michael Gannon revised the section *Promoting the Program*.

Note to 2014 Revision

At its annual meeting in Irvine, California, in April of 2014, the National Catholic Committee on Scouting (NCCS) Executive Board approved a motion by its Standing Training Committee to change the name of this course. The original course, developed in 1965, was called *Scouter Development*. In 2001, the content and format of the program were changed. *Lay Apostolate Formation for Scouting* was added to the title in order to more appropriately describe the nature of the revised program. The new name, *National Catholic Leadership Development*, better reflects the program content, helps widen the program market, and expands the concept of faith formation. The program is intended to be both *national* and *Catholic*, as it has been used by Catholic Scouters in (arch)dioceses throughout the United States and by those responsible for training catechists and campus ministers. The program is also intended to improve the *leadership* skills of Catholic Scouters. Moreover, the faith *development* of Scouters was the intent of the original program and remains the intent of the current program (cf. <http://www.forbes.com/sites/mikemyatt/2012/12/19/the-1-reason-leadership-development-fails/>).

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Introduction

Why a Program of Lay Apostolate Formation for Scouting?

The Second Vatican Council (1963-65) issued a universal call to holiness. Holiness is not reserved for the spiritual elite; rather, everyone is called to grow in holiness. In addition, spirituality can now be defined from the perspective of relationships. The key question is: “Am I growing in my relationship with God, with others, and with myself?” Each member of the body of Christ has a responsibility for the entire body.

The whole Church is apostolic, in that she remains, through the successors of St. Peter and the other apostles, in communion of faith and life with her origin; and in that she is ‘sent out’ into the whole world. All members of the Church share in this mission, though in various ways. ‘The Christian vocation is, of its nature, a vocation to the apostolate as well.’ Indeed, we call an apostolate ‘every activity of the Mystical Body’ that aims ‘to spread the Kingdom of Christ over all the earth.’ (CCC 863)

The Lay Apostolate Formation for Scouting program is a revision in approach and language from the original Scouter Development program. The revision makes more use of adult learning principles. In the past, not all members of the people of God have had equal access to religious and spiritual formation. The “explorations” will help to put what Scouters experience in the context of the traditions of the Catholic Church.

The revised program is designed to help all participants to trust and to be comfortable with each other. Through guided reflection and active participation, Scouters discern how they are called by Christ and his church to leadership, to holiness, to conversion, and to worship. Adult formation occurs most completely when adults both listen to other adults and exchange their ideas and experiences with them. Throughout the process, participants recognize the prompting of the Holy Spirit within a small community of faith.

The “textbook” for this formation program is the Bible. The words and deeds of Jesus and his disciples will provide most of the instruction. Those who keep their eyes and minds set on Christ can be fully prepared for service. It will be important to have a copy of the Bible, to read aloud from it, and to reflect silently on what is heard. Scouters are encouraged to write down their thoughts. As they become more comfortable with other participants, they are invited to share their reflections with each other.

This revised program has been developed for Scouters who seek to form and inform themselves as disciples of Christ. These Scouters then share their formation and information with other Scouters and Scouts, not only by what they say, but also by what they do. Participation in this program, then, prepares Scouters better to offer their talents and charisms in the service of the church.

What is Lay Apostolate Formation?

The laity are those of the Christian faithful who, “by their very vocation, seek the kingdom of God by engaging in temporal affairs and by ordering them according to the plan of God.” (*Dogmatic Constitution on the Church – Lumen Gentium*, 31).

The clergy, on the other hand, are those of the Christian faithful who, by their particular vocations are chiefly and professedly ordained to the sacred ministry. (*Dogmatic Constitution on the Church – Lumen Gentium*, 31). The ministry of the clergy and the apostolate of the laity complement each other so

that the whole mission of the church can be accomplished.

Hence the apostolate of the church and of all her members is primarily designed to manifest Christ’s message by words and deeds and to communicate his grace to the world. This work is done mainly through the ministry of the word and of the sacraments, which are entrusted in a special way to the clergy. But the laity too have their very important roles to play if

they are to be ‘fellow-workers for the truth’ (3 Jn 8). It is especially on this level that the apostolate of the laity and the pastoral ministry complement one another.” (*Decree on the Apostolate of the Laity – Apostolatum actuositatem*. 6).

The laity were certainly involved in bringing the Gospel message to the secular world throughout the early ages of the church. However, the lay apostolate eventually fell into disuse and remained so for many centuries. Pope Pius X was the first modern pope to promote the lay apostolate, referring to it by the term Catholic Action. While not much was heard about Catholic Action in the United States, it became widespread first in Italy and then through other European countries.

Pope Pius X’s successor, Pope Pius XI, strongly promoted Catholic Action, imbuing it with a sense of apocalyptic urgency. It was Pope Pius XI who realized that the layperson’s life in the world had to be dynamically related to the church’s mission.

Following him, Pope Pius XII continued to urge Catholic Action throughout the 1940s and it was during this time that the term Catholic Action gradually gave way to the more general term, lay apostolate. This term referred to all Catholic lay activity no matter whether it was organized or not, under Episcopal mandate or not. The Second Vatican Council, in several documents, underscored the validity and necessity of the lay apostolate. Most notable are the two quoted above, *Lumen Gentium* and *Apostolatum actuositatem*.

Current examples of the organized lay apostolate in the United States are The National Catholic Committee on Scouting, the Christian Family Movement, Serra International and Catholic interracial councils.

With increased activity of the laity in the church, certain difficulties and dangers have arisen in the post-conciliar path of the lay faithful, states Pope John Paul II,

In particular, two temptations can be cited which they have not always known how to avoid: the temptation of being so strongly interested in church services and tasks that some fail to become actively engaged in their responsibilities in the professional, social, cultural and political world; and the temptation of legitimizing the unwarranted separation of faith from life...” (*The Lay Christian Faithful – Christifideles laici*, 2).

In *Christifideles laici*, Pope John Paul II notes that the role of the laity should always be “in conformity to their specific vocation, which is different from that of the sacred ministry.

Their own field of evangelizing activity is the vast and complicated world of politics, society and economics, as well as the world of culture, of the sciences and the arts, of international life, of the mass media. It also includes other realities which are open to evangelization, such as human love, the family, the education of children and adolescents, professional work and suffering” (*Christifideles laici*, 23). In the Catholic Church in the United States, more and more lay persons are participating in the work of the ordained clergy, being so strongly interested in church services and tasks, rather than bringing the Gospel message to the world outside of the church.

They are often termed “ministers”. Pope John Paul, however, states that, “in fact, a person is not a minister simply in performing a task, but through sacramental ordination” (*Christifideles laici*, 23).

Catholic Scouters, on their part, do fulfill the role of the lay apostolate. Their involvement in the secular realm of the Boy Scouts of America, gives them the opportunity to carry out the necessary task of evangelizing the secular world, especially through education of children and adolescents. Lay Scouters collaborate with their priest-chaplains to carry out the church’s mission in this area of American life.

This program, *Scouter Development: Lay Apostolate Formation for Scouting*, responds to the direction given in *Christifideles laici* for forming the laity for their apostolates.

Groups, associations and movements also have their place in the formation of the lay faithful. In fact, they have the possibility, each with its own method, of offering a formation through a deeply shared experience in the apostolic life, as well as having the opportunity to integrate, to make concrete and specific the formation that their members receive from other persons and communities (*Christifideles laici*, 62).

Having been prepared through this *Scouter Development* program and through their continued prayer, education and experience, lay Catholic Scouters will be better enabled to manifest the

dignity of the laity as they fulfill the noble task of the lay apostolate.

Further reading:

The Second Vatican Council: *Apostolatum actuositatem (Decree on the Apostolate of the Laity)*,

Lumen Gentium (Dogmatic Constitution on the Church), *Gaudium et Spes (The Church in the Modern World)*.

Christifideles laici. (The Lay Christian Faithful) Pope John Paul II, 1988

“Some Questions Regarding Collaboration of Non-ordained Faithful in Priests’ Sacred Ministry”, The Vatican. Made public on Nov. 13, 1997.

How to Use This Program Guide

This Program Guide is divided into four sections preceded by an Introduction.

Section I contains all the handouts. The Handouts were placed together in the Guide to facilitate removal for copying and distribution to program participants. Section II provides background information on and clarity into the role of the facilitator. Section III provides logistical information required of the program staff to effectively prepare for, deliver and evaluate a session.

Section IV is provided for the program director’s reference only, to be used in preparing for the event. It is not to be used during the delivery of the Program. Only the material from the section of Program Handouts is to be disseminated to the program participants, whether in hard-copy form or verbally.

Section	User	When
Program Handouts	Facilitators	During the program
The Process	Facilitators	In preparation for the program
The Implementation	Program Director	Before, during and after the program
The Program	Program Director	In preparation for the program only

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Catholic Household Blessings & Prayers. Washington, C.D.: United States Catholic Conference Inc., 1988

Liturgy of the Hours. Revised by the decree of the Second Vatican Ecumenical Council and published by the authority of Pope Paul VI. *General Instruction of the Liturgy of the Hours*. New York: Catholic Book Publishing Co., 1975 (abbreviation: GILH)

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One Body, Different Gifts, Many Roles – Reflections on the American Catholic Laity (pub. 162-8), Washington, D.C., Bishops' Committee on the Laity, National Conference of Catholic Bishops, United States Catholic Conference, 1987

Post-Synodal Apostolic Exhortation Christifideles Laici of His Holiness John Paul II on The Vocation and the Mission of the Lay Faithful in the Church and in the World (pub. 274-8), Washington, D.C., United States Catholic Conference, 1988

Gifts Unfolding – The Lay Vocation Today with Questions for Tomorrow (pub. 348-5), Washington, D.C., Bishops' Committee on the Laity, National Conference of Catholic Bishops, United States Catholic Conference, 1990

Called and Gifted for the Third Millennium – Reflections of the U.S. Catholic Bishops on the Thirtieth Anniversary of the Decree on the Apostolate of the Laity and the Fifteenth Anniversary of Called and Gifted (pub. 5-002), Washington, D.C., Bishops' Committee on the Laity, National Conference of Catholic Bishops, United States Catholic Conference, 1995

Renewing the Vision – A Framework for Catholic Youth Ministry (pub. 5-004), Washington, D.C., Bishops' Committee on the Laity, National Conference of Catholic Bishops, United States Catholic Conference, 1997

Laity in the Church and in the World – Resources for Ecumenical Dialogue (pub. 5-247), Washington, D.C., Roman Catholic/Presbyterian-Reformed Consultation, United States Catholic Conference, 1998

Section I: Program Handouts

THE CALL TO LEADERSHIP

Exploration A: *Mt 4:12-22*

Trust-building: The facilitator leads all group participants to share what Scouting leadership position each has found the most fulfilling.

Scripture: A volunteer from the group reads aloud *Mt 4:12-22*.

Silence: Allow several minutes of silence for personal prayer and meditation.

Discussion: All participants (including the facilitator) record their responses to the following discussion items in silence. When all have finished writing, the facilitator leads the group members in sharing their responses.

1. How do I recruit as Jesus did?

- a. _____
- b. _____
- c. _____

2. How do I communicate as Jesus did?

- a. _____
- b. _____
- c. _____

3. How do I manage conflict as Jesus did?

- a. _____
- b. _____
- c. _____

4. How do I set an example as Jesus did?

- a. _____
- b. _____
- c. _____

5. How do I share leadership as Jesus did?

- a. _____
- b. _____
- c. _____

6. How do I teach as Jesus did?

- a. _____
- b. _____
- c. _____

7. How do I seize the moment as Jesus did?

- a. _____
- b. _____
- c. _____

8. How do I say “thank you” as Jesus did?

- a. _____
- b. _____
- c. _____

9. How do I rest or renew myself as Jesus did?

- a. _____
- b. _____
- c. _____

Prayer: All observe a moment of silent prayer, and then conclude with the following prayer (all stand):

Day by day we bless you, Lord.
We praise your name for ever.

Jesus, gentle and humble of heart, have mercy on us.
Mary, mirror of justice, pray for us.
Joseph, model of workers, pray for us.

May we know the shortness of our days,
That we may learn wisdom.

Lord,
may everything we do
begin with your inspiration
and continue with your help
so that all our prayers and works
may begin in you
and by you be happily ended.

We ask this through Christ our lord. Amen.

THE CALL TO LEADERSHIP

Exploration B: *Mk 1:14-20*

Trust-building: The facilitator leads all group participants to share what Scouting leadership position each has found the most fulfilling.

Scripture: A volunteer from the group reads aloud *Mk 1:14-20*.

Silence: Allow several minutes of silence for personal prayer and meditation.

Discussion: All participants (including the facilitator) record their responses to the following discussion items in silence. When all have finished writing, the facilitator leads the group members in sharing their responses.

1. What leadership qualities does Jesus have?

- a. _____
- b. _____
- c. _____

2. What leadership qualities did the disciples of Jesus have?

- a. _____
- b. _____
- c. _____

3. Where did Jesus and his disciples get their strength to do what was required of them?

- a. _____
- b. _____
- c. _____

4. In what ways could I be a leader like Jesus and his disciples?

- a. _____
- b. _____
- c. _____

5. What are leadership qualities that I possess?

- a. _____
- b. _____
- c. _____

6. What quality is my strongest?

7. What are the leadership qualities that I need to work on?

- a. _____
- b. _____
- c. _____

8. What leadership quality of mine do I most need to work on?

9. What resources do I have to help me become a better leader?

- a. _____
- b. _____
- c. _____

Prayer: All observe a moment of silent prayer, and then conclude with the following prayer (all stand):

Day by day we bless you, Lord.
We praise your name for ever.

Jesus, gentle and humble of heart, have mercy on us.
Mary, mirror of justice, pray for us.
Joseph, model of workers, pray for us.

May we know the shortness of our days,
That we may learn wisdom.

Lord,
may everything we do
begin with your inspiration
and continue with your help
so that all our prayers and works
may begin in you
and by you be happily ended.

We ask this through Christ our lord. Amen.

THE CALL TO LEADERSHIP

Exploration C: *Lk 5:1-11*

Trust-building: The facilitator leads all group participants to share what Scouting leadership position each has found the most fulfilling.

Scripture: A volunteer from the group reads aloud *Lk 5:1-11*.

Silence: Allow several minutes of silence for personal prayer and meditation.

Discussion: All participants (including the facilitator) record their responses to the following discussion items in silence. When all have finished writing, the facilitator leads the group members in sharing their responses.

1. Jesus called his disciples by the Lake of Genesaret (*Luke 5:1*). Describe a specific outdoor place where you have had a memorable religious/spiritual experience.
2. Jesus borrowed Peter's boat and nets (*Luke 5:3-4*). What are some basic tools of Scouting apostolate that seem borrowed from Jesus' style of leadership and ministry?
 - a. _____
 - b. _____
 - c. _____
3. Peter signaled to his mates to come and help (*Luke 5:7*). Name some resource persons you have called upon to help you with your Scouting apostolate program.
 - a. _____
 - b. _____
 - c. _____
4. Jesus chose Peter for leadership (*Luke 5:10*). It was necessary for Peter to be a good follower before he could be a good leader. Why is it also necessary for those engaged in the Scouting apostolate to be good followers?

Prayer: All observe a moment of silent prayer, and then conclude with the following prayer (all stand):

Day by day we bless you, Lord.
We praise your name for ever.

Jesus, gentle and humble of heart, have mercy on us.
Mary, mirror of justice, pray for us.
Joseph, model of workers, pray for us.

May we know the shortness of our days,
that we may learn wisdom.

Lord,
may everything we do
begin with your inspiration
and continue with your help
so that all our prayers and works
may begin in you
and by you be happily ended.

We ask this through Christ our lord. Amen.

THE CALL TO HOLINESS

Exploration A: *Mt 6:5-15*

Trust-building: The facilitator leads all group participants in sharing their favorite prayer or the one they pray most often.

Scripture: A volunteer from the group reads aloud *Mt 6:5-15*.

Silence: Allow several minutes of silence for personal prayer and meditation.

Discussion: All participants (including the facilitator) record their responses to the following discussion items in silence. When all have finished writing, the facilitator leads the group members in sharing their responses.

1. My closest relationship is with _____.

a. In what ways do I communicate with him/her/them?

(1) _____

(2) _____

(3) _____

b. How often do I communicate with him/her/them?

2. In *Matthew 22:37*, Jesus said, “You must love the lord your God with all your heart, and with all your soul, and with all your mind.”

a. In what ways do I communicate with Jesus?

(1) _____

(2) _____

(3) _____

b. How often do I communicate with Jesus?

3. Jesus prayed early and often.

a. Write a short prayer of adoration:

Jesus, I love you:

because _____

because _____

because _____ Amen.

b. Write a short prayer of contrition:

Jesus, I am sorry:

for _____

for _____

for _____ Amen.

c. Write a short prayer of thanksgiving:

Jesus, I thank you:

for _____

for _____

for _____ Amen.

d. Write a short prayer of supplication:

Jesus, I ask you to:

please _____

please _____

please _____ Amen.

Prayer: As time permits, quietly search through the book of *Psalms*, 150 prayers for all occasions. As you find one that you like, write the number down for future use in prayer. At the end of the time allotted, ask a volunteer to read aloud one of the psalms.

THE CALL TO HOLINESS Exploration B: *Mk 14:32-42*

Trust-building: The facilitator leads all group participants in sharing a description of the person who has helped them the most to grow spiritually and how the person did so.

Scripture: A volunteer from the group reads aloud *Mk 14:32-42*.

Silence: Allow several minutes of silence for personal prayer and meditation.

Discussion: All participants (including the facilitator) record their responses to the following discussion items in silence. When all have finished writing, the facilitator leads the group members in sharing their responses.

1. Where or when have I experienced the sense of God leading me...

a. To something new?

b. To something exciting?

c. To something frightening?

2. Who are the people for whom I pray most often and why?

For whom? Why? _____

a. _____

b. _____

c. _____

3. What and where are the quiet times and places in my daily life?

- a. _____
- b. _____
- c. _____

4. What are some memorable times and places I have prayed standing?

- a. _____
- b. _____
- c. _____

5. What are some memorable times and places I have prayed kneeling?

- a. _____
- b. _____
- c. _____

6. What are some memorable times and places I have prayed sitting?

- a. _____
- b. _____
- c. _____

7. What are some memorable times and places I have prayed lying down?

- a. _____
- b. _____
- c. _____

8. During those times when I prayed in the midst of pain or tears, fear or loss, what were the words of my spontaneous prayer?

THE CALL TO HOLINESS

Exploration C: *Lk 19:1-10*

Trust-building: The facilitator leads all group participants in sharing a description of the person they have met whom they consider to be holy.

Scripture: A volunteer from the group reads aloud *Lk 19:1-10*.

Silence: Allow several minutes of silence for personal prayer and meditation.

Discussion: All participants (including the facilitator) record their responses to the following discussion items in silence. When all have finished writing, the facilitator leads the group members in sharing their responses.

1. What does God love?

2. What is God's law?

3. How do I forgive as Jesus did?

- a. _____
- b. _____
- c. _____

4. How am I a servant?

- a. _____
- b. _____
- c. _____

5. What are some of the sacrifices I have made in my life?

- a. _____
- b. _____
- c. _____

6. How do I help others in need?

- a. _____
- b. _____
- c. _____

7. To whom have I extended mercy?

- a. _____
- b. _____
- c. _____

8. When and how do I focus totally on God?

- a. _____
- b. _____
- c. _____

9. When and where have I felt the personal presence of God most intensely?

- a. _____
- b. _____
- c. _____

10. What special gifts has God given me?

- a. _____
- b. _____
- c. _____

11. In what specific ways do I set a good example for my family?

- a. _____
- b. _____
- c. _____

12. In what specific ways do I set a good example for my friends?

- a. _____
- b. _____
- c. _____

13. In what specific ways do I set a good example for my colleagues?

- a. _____
- b. _____
- c. _____

14. What is most important to me in my life?

Prayer (all stand): All observe a moment of silent prayer and then conclude with the Lord's Prayer.

3. In the breaking of the bread their eyes were opened. There have been occurrences when I have celebrated the Liturgy of the Eucharist (Sacred Liturgy) and my eyes were suddenly opened. What and where was one occasion? What did I “suddenly see”?

How has this experience affected my relationship to others? My relationship with Christ?

How has this experience affected my commitment to others? My commitment to Christ?

4. As I stop and reflect upon it now, there is another time I have had a deeply religious/spiritual experience in my journey through life. Describe it.

How has this experience affected my relationship to others? My relationship with Christ?

How has this experience affected my commitment to others? My commitment to Christ?

Prayer (all stand): After a moment of silent prayer, all profess that faith handed on to us by the Apostles:

I believe in God,
the Father almighty,
Creator of heaven and earth,
and in Jesus Christ, his only Son, our Lord,

who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended into hell;
on the third day he rose again from the dead;
he ascended into heaven,
and is seated at the right hand of God the Father almighty:
from there he will come to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting. Amen.

THE CALL TO CONVERSION

Exploration B: *Acts 9:1-22*

Trust-building: The facilitator leads all group participants in sharing what they consider the most important commitment they have made in their lives.

Scripture: A volunteer from the group reads aloud *Acts 9:1-22*.

Silence: Allow several minutes of silence for personal prayer and meditation.

Discussion: All participants (including the facilitator) record their responses to the following discussion items in silence. When all have finished writing, the facilitator leads the group members in sharing their responses.

1. One point in my life at which a significant change took place was...

2. Reflecting on this life-changing event,...

a. How would I describe my emotions at that time?

b. How would I describe my thoughts at that time?

c. How would I describe my prayer life at that time?

7. How has this experience of change drawn me closer to others? Who are they?

8. How has this experience of change drawn me closer to Christ?

Prayer (all stand): After a moment of silent prayer, all profess that faith handed on to us by the Apostles:

I believe in God,
the Father almighty,
Creator of heaven and earth,
and in Jesus Christ, his only Son, our Lord,

who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended into hell;
on the third day he rose again from the dead;
he ascended into heaven,
and is seated at the right hand of God the Father almighty:
from there he will come to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting. Amen.

THE CALL TO CONVERSION

Exploration C: *Jn 21:1-17*

Trust-building: The facilitator leads all group participants in sharing what they consider the most important commitment they have made in their lives.

Scripture: A volunteer from the group reads aloud *Jn 21:1-17*.

Silence: Allow several minutes of silence for personal prayer and meditation.

Discussion: All participants (including the facilitator) record their responses to the following discussion items in silence. When all have finished writing, the facilitator leads the group members in sharing their responses.

1. The risen Jesus appeared to the disciples while they were at work (John 21:1).
 - a. Describe a specific time when you have experienced a powerful awareness that Jesus was with you in your professional or volunteer work.

 - b. Describe a time when you have witnessed this awareness of the presence of Jesus in someone else, or been told of this awareness of the presence of Jesus by someone else.

2. The risen Jesus encouraged the disciples to try casting their nets one more time (John 21:6).
 - a. Describe a specific time when, despite a feeling of fear or a feeling of failure, your faith in Jesus led you to persevere and to triumph.

 - b. Aware that the Lord is with you now, is there something you might try again? What is it?

Prayer (all stand): After a moment of silent prayer, all profess that faith handed on to us by the Apostles:

I believe in God,
the Father almighty,
Creator of heaven and earth,
and in Jesus Christ, his only Son, our Lord,

who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended into hell;
on the third day he rose again from the dead;
he ascended into heaven,
and is seated at the right hand of God the Father almighty:
from there he will come to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting. Amen.

THE CALL TO WORSHIP

Exploration 1a: Morning prayer (*lauds*)

MORNING PRAYER (*Lauds*)

Leader: + God, come to my assistance.
All: Lord, make haste to help me.
All: Glory to the Father, and to the Son,
 and to the Holy Spirit
 as it was in the beginning, is now
 and will be forever. Amen.

MORNING HYMN (sung)

PSALMODY (sung and/or recited, please sit)

Psalm

Canticle (Hebrew Scriptures)

Psalm

READING

RESPONSE TO THE WORD OF GOD (silent meditation)

CANTICLE OF ZECHARIAH (*Lk 1:68-79, please stand*)

INTERCESSIONS

The Lord's Prayer

Concluding prayer

BLESSING:

Priest/Deacon: The Lord be with you.
All: And also with you.
Priest/Deacon: May almighty God bless you,
 the Father, and the Son, and the Holy Spirit.
All: Amen.
Priest/Deacon: Go in peace.
All: Thanks be to God.

Or, if no priest or deacon is present:

Leader: May the Lord bless us,
 protect us from all evil
 and bring us to everlasting life.
All: Amen.

THE CALL TO WORSHIP

Exploration 1b: Morning prayers (Eastern churches)

This service of morning prayer (office of matins) has been adapted from vespers according to the Byzantine rite of the Catholic Church. It is based on the service on a weekday, outside of the Paschal season and the Great Fast, as prayed without a priest or deacon.

Leader: Through the prayers of our holy fathers, O lord Jesus Christ, our God, have mercy on us.

R: Amen.

Glory to God in the highest, on earth peace and good will to all. (3x)

O Lord, you shall open my lips, and my mouth will declare your praise. (2x)

THE HEXAPSAKMS

One or more of the hexapsalms is now prayed.

PSALM 3

PSALM 37

PSALM 62

PSALM 87

PSALM 102

PSALM 142

The psalm ends in this manner:

Glory be to the Father, and to the Son, and to the Holy Spirit, now and ever and forever.

Amen.

And then, three times with a bow each time:

Alleluia! Alleluia! Alleluia! Glory be to you, O God!

TROPARIA

(The Troparia appointed for the day are now taken, if available, and the tropar of St. George.)

TROPAR OF ST. GEORGE

You fought the good fight with faith, O martyr of Christ, George. You exposed the perversion of the persecutors and offered an acceptable sacrifice to God. Therefore, you also received a crown of victory and through your prayers, O holy one, obtained the forgiveness of sins for all.

READINGS FROM THE PSALTER

One or more of the kathismata of the psalter may be prayed.

The reading of each kathisma ends in this manner:

Glory be to the Father, and to the Son, and to the Holy Spirit, now and ever and forever.

Amen.

And then, three times with a bow each time:

Alleluia! Alleluia! Alleluia! Glory be to you, O God!

PSALM 50

THE CANON

(The Canon appointed for the day is now taken, if available, or the following)

(A short excerpt from the Canon of St. George)

We call upon you with a most ardent faith and love, O George, crowned martyr of Christ, as you stand by the precious judgment seat of the Lord of all, shining with light. Preserve us by your prayers and supplications.

Refrain: Most holy martyr George, pray to God for us.

O George, you have been a noble field for God, tilled by acts of martyrdom. The judge of the battles has put you, the living wealth, into the heavenly storehouses because of your outstanding valor.

Refrain: Most holy martyr George, pray to God for us.

O all-blessed George, without being called, you firmly and patiently set out for war and overturned the savage battle line of the tyrants. You have been an intercessor for all who called upon you.

Refrain: Most holy martyr George, pray to God for us.

O glorious martyr George, you have now received the blessed life hidden in Christ for which you fought even to the shedding of your blood. Ask that those who now sing your praises with faith may be saved from all trials.

Refrain: Glory be to the Father and to the Son and to the Holy Spirit; now and ever and forever. Amen.

O mother of God, you have been a mystical heaven, containing in your womb the heavenly Word through whom all things exist – heaven, earth and all beyond them. Therefore, pray for the salvation of those who sing your praises.

(kontakia of the day are now taken, if available, and the kontak of St. George)

KONTAK OF ST. GEORGE (tone 4)

Reared by God, you were a noble sower of piety, harvesting sheaves of virtue. You sowed in tears but reaped in joy: and having honorably fought and given your blood, you were received by Christ. Through your prayers, O holy one, obtain the forgiveness of sins for all.

OIKOS (of the day or of St. George)

OIKOS OF ST. GEORGE

The soldier, yearning for Christ the King, hastened to die for him who gave his life for the life of the world. Filled with a zealous spirit, he offered up his own life. Therefore, let us all faithfully praise the noble and fervent leader George as a truly glorious servant of Christ, who clearly imitated his master. He comes to the aid of all who pray and he hastens to implore Christ to grant us forgiveness of our sins.

ODE 9

(The Magnificat may be prayed here)

EXAPOSTILARION (of the day or of St. George)

EXAPOSTILARION OF ST. GEORGE (tone 2)

Spring has shone forth for us; * it is the splendorous and divine resurrection of the Master; * it transports us from earth to the heavenly Pasch. * The radiant remembrance of the glorious martyr George begins to shine with it. * We shall observe it with splendor * so that we may be made worthy of divine grace from Christ the savior.

Glory be to the Father and to the Son and to the Holy Spirit; now and ever and forever. Amen. Like the light-bearing sun, O martyr George, & you illumine all creation with your marvelous rays. * Therefore, we observe your memory and extol him who rose from the grave.

DAWN PRAISES

(One or more of the following may be prayed)

PSALM 148

PSALM 149

PSALM 150

SMALL DOXOLOGY

Glory to God in the highest, * on earth peace, and among men love and understanding. We praise you, we bless you, we worship you, we glorify you, * we give you thanks for your great glory. O Lord, king of heaven, God the Father almighty; * O only-begotten son, lord Jesus Christ; O Holy Spirit. O lord God, lamb of God, Son of the Father: you take away the sins of the world, have mercy on us. You take away the sins of the world, receive our prayer. * You who sit at the right hand of the Father, have mercy on us.

For you alone are holy, you alone are lord, O Jesus Christ, * to the glory of God the Father.

Every day will I bless you * and the praise of your name will be on my lips forever.

O Lord, you have been our refuge * from generation to generation.

I cried out, "Lord, have mercy on me. Heal my soul for I have sinned against you."

I run to you, Lord, teach me to please you for you are my God, the source of life, and in your light, we see light.

Shower you mercy * on those who believe in you.

O Lord, * keep us this day without sin.

Blessed are you, O lord, God of our fathers, * and praised and glorified is your name forever.

Let your mercy, O Lord, be upon us, * for we have placed our hope in you.

Blessed are you, O Lord, * teach me your commandments.

Blessed are you, O Master, * make me understand your commandments.

Blessed are you, O holy One, * enlighten me with your commandments.

O Lord, your mercy endures forever; * do not despise the work of your hands.

It is proper to praise you, * and hymns belong to you.

Glory belongs to you, Father Son, and Holy Spirit. * Now and ever and forever. Amen.

(The Troparia appointed for the day are now taken, if available, and the tropar of St. George.)

TROPAR OF ST GEORGE (tone 4)

You fought the good fight with faith, O martyr of Christ, George. You exposed the perversion of the persecutors and offered an acceptable sacrifice to God. Therefore, you also received a crown of victory and through your prayers, O holy one, obtained the forgiveness of sins for all.

DISMISSAL

More honorable than the Cherubim and beyond compare more glorious than the Seraphim, who, a virgin, gave birth to God the word, you, truly the mother of God, we magnify.

Glory be to the Father, and to the Son, and to the Holy Spirit, now and ever and forever. Amen. Lord, have mercy. Lord, have mercy. Lord, have mercy. Give the blessing!

Leader: May Christ our true God have mercy on us and save us through the prayers of his most pure mother; through the prayers of the holy, great martyr, George, patron of Scouting and through the prayers of all the saints; for he is gracious and he loves us all.

R. Amen.

THE CALL TO WORSHIP

Exploration 2a: Evening prayer (*vespers*)

EVENING PRAYER (*Vespers*)

Leader: + God, come to my assistance.
All: Lord, make haste to help me.
All: Glory to the Father, and to the Son,
and to the Holy Spirit
as it was in the beginning, is now
and will be forever. Amen.

EVENING HYMN (sung)

PSALMODY (sung and/or recited, please sit)

Psalm

Psalm

Evening canticle (apostolic writings)

READING

RESPONSE TO THE WORD OF GOD (silent meditation)

CANTICLE OF MARY (*Luke 1:46-55, please stand*)

INTERCESSIONS

The Lord's Prayer

Concluding prayer

BLESSING:

Priest/Deacon: The Lord be with you.
All: And also with you.
Priest/Deacon: May almighty God bless you,
the Father, and the Son, and the Holy Spirit.
All: Amen.
Priest/Deacon: Go in peace.
All: Thanks be to God.

Or, if no priest or deacon is present:

Leader: May the Lord bless us,
protect us from all evil
and bring us to everlasting life.
All: Amen.

THE CALL TO WORSHIP

Exploration 2b: Evening prayers (Eastern churches)

This service of evening prayer (office of vespers) has been adapted from vespers according to the Byzantine rite of the Catholic Church. It is based on the service on a weekday, outside of the Paschal season and the Great Fast, as prayed without a priest or deacon.

Leader: Through the prayers of our holy fathers, O lord Jesus Christ, our God, have mercy on us.

R: Amen.

Glory be to you, our God, glory be to you!

O heavenly king, comforter, Spirit of truth, You are everywhere present and fill all things. Treasury of blessings and giver of life, come and dwell within us, cleanse us of all stain, and save our souls, O gracious Lord.

Holy God, holy and mighty, holy and immortal, have mercy on us. (*3 times*)

Glory be to the Father, and to the Son, and to the Holy Spirit, now and ever and forever. Amen.

O most Holy Trinity, have mercy on us; O Lord, cleanse us of our sins; O Master, forgive our transgressions; O holy One, come to us and heal our infirmities for your name's sake.

Lord, have mercy. (*3 times*)

Glory be to the Father, and to the Son, and to the Holy Spirit, now and ever and forever. Amen.

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us, and lead us not into temptation, but deliver us from evil. For thine is the kingdom and the power and the glory, Father, Son, and Holy Spirit, now and ever and forever. Amen.

Come, let us adore the king, our God.

Come, let us adore Christ, the king and our God.

Come, let us adore and bow down to the only lord Jesus Christ, the king and our God.

PSALM 103

The psalm ends in this manner:

Glory be to the Father, and to the Son, and to the Holy Spirit, now and ever and forever. Amen.

And then, three times with a bow each time:

Alleluia! Alleluia! Alleluia! Glory be to you, O God!

READINGS FROM THE PSALTER

One or more of the kathismata of the psalter may be prayed.

The reading of each kathisma ends in this manner:

Glory be to the Father, and to the Son, and to the Holy Spirit, now and ever and forever.
Amen.

And then, three times with a bow each time:

Alleluia! Alleluia! Alleluia! Glory be to you, O God!

THE LAMP-LIGHTING PSALMS

One or more of the lamp-lighting Psalms may be prayed.

PSALM 140

PSALM 141

PSALM 129

PSALM 116

The psalms ends in this manner:

Glory be to the Father, and to the Son, and to the Holy Spirit, now and ever and forever.
Amen.

And then, three times with a bow each time:

Alleluia! Alleluia! Alleluia! Glory be to you, O God!

HYMN OF THE EVENING

O Joyful Light!

Light and holy glory

of the Father immortal,

The heavenly, holy, the blessed one,

O Jesus Christ!

Now that we have reached the setting of the sun, and see the evening light, we sing to God,
Father, Son and Holy Spirit.

It is fitting at all times

to raise a song of praise in measured melody to you, O Son of God, the giver of life.

Behold, the universe sings your glory.

READINGS

An appropriate reading from the Old or New Testament, exclusive of the Gospels, may be read.

HYMN OF GLORIFICATION

O Lord, keep us this evening without sin.

Blessed are you, O lord God of our fathers, and praised and glorified is your name forever.
Amen.

Let Your mercy, O Lord, be upon us because we have set our hope in you.

Blessed are you, O Lord, teach me your commandments. Blessed are you, O Master, make
me understand your commandments.

Blessed are you, O holy One, enlighten me with your laws. O Lord, your mercy endures
forever; do not despise the work of your hands.

It is proper to praise you, and hymns belongs to you.

Glory belongs to you, Father, Son, and Holy Spirit, now and ever and forever. Amen.

THE CANTICLE OF SIMEON

Now you shall dismiss your servant, O Lord, according to your word, in peace; because my eyes have seen your salvation which you prepared before the face of all peoples, a light to the revelation of the Gentiles, and the glory of your people, Israel.

Holy God, holy and mighty, holy and immortal, have mercy on us. *(3 times)*

Glory be to the Father, and to the Son, and to the Holy Spirit, now and ever and forever.

Amen.

O most Holy Trinity, have mercy on us; O Lord, cleanse us of our sins; O Master, forgive our transgressions; O holy One, come to us and heal our infirmities for your name's sake.

Lord, have mercy. *(3 times)*

Glory be to the Father, and to the Son, and to the Holy Spirit, now and ever and forever.

Amen.

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us, and lead us not into temptation, but deliver us from evil. For thine is the kingdom and the power and glory, Father, Son, and Holy Spirit, now and ever and forever. Amen.

(The Troparia appointed for the day are now taken, if available, and the tropar of St. George.)

TROPAR OF ST. GEORGE

You fought the good fight with faith, O martyr of Christ, George. You exposed the perversion of the persecutors and offered an acceptable sacrifice to God. Therefore, you also received a crown of victory and through your prayers, O holy one, obtained the forgiveness of sins for all.

DISMISSAL

More honorable than the Cherubim and beyond compare more glorious than the Seraphim, who, a virgin, gave birth to God the word, you, truly the mother of God, we magnify.

Glory be to the Father, and to the Son, and to the Holy Spirit, now and ever and forever. Amen. Lord, have mercy. Lord, have mercy. Lord, have mercy. Give the blessing!

Leader: May Christ our true God have mercy on us and save us through the prayers of his most pure mother; through the prayers of the holy, great martyr, George, patron of Scouting and through the prayers of all the saints; for he is gracious and he loves us all.

R. Amen.

THE CALL TO WORSHIP

Exploration 3: Order of blessing for a catechetical or prayer meeting

The Order of Blessing may be used during the Liturgy of the Eucharist or the Liturgy of the Hours. In the Liturgy of the Eucharist, the Order of Blessing follows the homily. Participants may take turns offering the intercessions. In the Liturgy of the Hours, the intercessions would follow the Gospel canticle. The prayer of blessing would follow The Lord's Prayer.

ORDER OF BLESSING (from *Order of Blessings, Part I: Chapter 4, II*)

In the following or similar words, the minister prepares those present for the blessing.

Through this meeting Jesus himself has spoken to us. We should now, therefore, give thanks to him who has revealed to us the mysterious design that for ages was hidden in God. Since our task is to conform our lives to the word we have heard, before leaving let us raise our minds and hearts to God, praying that he may guide us through the Holy Spirit to a fuller possession of the truth and give us the power always to do what is pleasing to him.

Intercessions

As circumstances suggest, the prayer of blessing may be preceded by the intercessions. The minister introduces them as an assisting minister or one of those present announces the intentions. From the following intentions those best suited to the occasion may be used or adapted, or other intentions that apply to the particular circumstances may be composed. The intentions are followed immediately by the prayer of blessing, no. 516.

The minister says:

The words of the Lord are spirit and life. Let us pray then to him, who has the words of eternal life, that we may be not only hearers of the word of God but doers, and workers with him in bearing witness to the truth.

Speak, Lord, for you have the words of eternal life.

or:

Lord, hear our prayer.

Assisting minister:

Christ, son of God, you came into the world to proclaim the Gospel of the Father's love; increase our faith, so that we will receive your word as the sign of his love. (For this we pray:) *R.*

Christ, son of God, the Father's favor rested on you and he commanded us to listen to you; give us the gift of understanding, so that we may contemplate your word and experience its gentle power. (For this we pray:) *R.*

Christ, son of God, you said: "Blest are they who hear the word of God and keep it"; grant that with Mary we may keep your word in our hearts and dwell upon it. (For this we pray:) *R.*

Christ, son of God, your word lights up the darkness of our minds and gives understanding to the lowly; help us to listen to your word with simplicity and to treasure the mysteries of your kingdom. (For this we pray:) *R.*

Christ, son of God, you continually proclaim your word in the Church, so that the one faith may enlighten all who hear it and the one charity may bind them together; make us grow as lovers and doers of your word, so that as Christians we may all be of one mind and one heart. (For this we pray:) *R.*

Christ, son of God, your word is a lamp to our feet, showing us the way through life; become our companion on the road, making our hearts burn within, so that we may run in the way of your commands. (For this we pray:) *R.*

Christ, son of God, you gave us your word to hasten our salvation for your greater glory; fill our minds and hearts with that word to make us heralds and witnesses of the Gospel. (For this we pray:) *R.*

When there are no intercessions, the minister, before the prayer of blessing, invites those present to ask for God's help in these or similar words.

My brothers and sisters, let us ask God, our all-powerful Father, to keep our steps always in the way of his commandments.

As circumstances suggest, all may then pray for a moment in silence before the prayer of the blessing.

Prayer of Blessing

A minister who is a priest or deacon says the prayer of blessing with hands outstretched; a lay minister says the prayer with hands joined.

We thank you and bless you, lord our God.

In times past you spoke in many varied ways through the prophets,
but in this, the final age, you have spoken through your Son
to reveal to all nations the riches of your grace.

May we who have met to ponder the Scriptures
be filled with the knowledge of your will
in all wisdom and spiritual understanding,
and, pleasing you as we should in all things,
may we bear fruit in every good work.

We ask this through Christ our lord.

Amen.

APPRAISAL FORM

DATE OF ACTIVITY: _____

SPECIFIC ACTIVITY: _____

Please check one:	Very good	Good	Mediocre	Not good
I would rate this experience...				
The value of this experience for me is...				

If I could change one thing about this activity, it would be...

One thing that I would not change is...

Other comments:

NAME (optional) _____

Section II: The Process

Adult Learning Principles

You tell me, and I forget.
You teach me, and I remember.
You involve me, and I learn.
Ben Franklin

The educational philosophy of this program is based on adult learning principles. In essence, these principles maintain that the learner be the center of the experience, that there is a focus on process as well as content issues, and that the leader's role is primarily as a facilitator.

In terms of educational design, there is a balance of didactic (lecture) and experiential (experience) components to the Dimensions. Since the emphasis in most of the dimensions is on the participants sharing their thoughts, what seems to work best is for the group leaders to take a more facilitative role. There are two primary benefits to this type of role: 1) it allows group leaders to observe their groups from a more objective perspective; i.e., who dominates, who needs to be drawn out, etc. and 2) the group members assume full responsibility for their own learning.

When group leaders take a more active or teaching role, their behavior affects the dynamics of interaction and often diminishes the impact of the sharing process. One of two counter-productive situations evolve: either the group leader takes over and controls the flow of discussion, or participants defer to the group leader instead of being responsible for their own learning.

Group leaders must facilitate the participants' experience. They do this by asking open-ended questions, by calling on individuals who are not

participating, and by being conscious of the conversation flow. In this way, group leaders can insure that the discussions are kept lively and on-track.

The main purpose of the questions in the exploration is to lead the participants (1) to reflect quietly and share on a passage of Scripture, (2) to share their faith experiences as they relate to a particular dimension, and (3) to apply what they write, hear and say to their daily lives. The questions help them to reflect and consider their own experiences and understanding in preparation for sharing. It is not necessary that all questions in an exploration be addressed. To answer all the questions should not be considered the goal of the group process. It is sufficient that each participant has reflected on each question.

Suggested responses to the exploration questions have purposely been omitted. In addition, the Instruction for each Dimension is provided strictly for use by the facilitators in preparation for the course. The instruction should never be displayed, distributed or read in the small group. The danger is that once the members of the small group have seen or been presented the instruction, they may be tempted to wait for the "right answer" instead of recognizing and developing their own ability to deepen their own faith and respecting the ability of others to do so. If there are questions about the "right answer," an explanation that the question has been discussed during the leaders' orientation is a better response than displaying the instruction. Facilitators should not refer to the instruction, but develop their own ability to learn from the grace of each new moment and the grace of each new group.

Effective Facilitation

The facilitator serves to stimulate the group and uses group dynamics to help the group focus. The facilitator removes communication barriers by acting as a translator between the speaker and the group. He elicits responses from the quieter group members and uses team dynamics to temper the power exercised by the more vocal contributors.

Set a climate of openness and love. Accept each person for who they are and where they are. Help the group members accept one another. Be sensitive to the feelings, moods, needs of each person.

Be a good listener. Be attentive. Use eye contact, facial expression, and body posture. Don't interrupt. Be attuned to what is being said verbally and non-verbally.

Be supportive. Respect each person's ideas and feelings, especially the timid and those who have difficulty expressing themselves. Draw out the best each has to give. Praise insights and faith experiences shared. Be sensitive to those uncomfortable with shared prayer and personal faith sharing.

Be affirming. The group may have people from all walks of life – housewives, teachers, mechanics, doctors, plumbers, office workers, factory workers, retirees – with varying amounts of knowledge, attitudes, and values.

Be encouraging. Some will have some knowledge of the Bible and experience of faith sharing; others very little. Encourage each in his efforts to be open to God's Word and one another.

Be a skillful questioner. A question can enlarge the group's vision of a topic or redirect the discussion if it wanders off the track.

Be responsive to the Holy Spirit working in the group. You are not the expert, but rather a fellow learner on the same faith journey seeking comfort, confidence and challenge in God's Word.

Be familiar with destructive behavior. The dominator, rambler, or opinionated person can hinder the group's progress. Draw the focus back to the group by encouraging others to share.

This list is meant to be a guide in helping you to recognize a possible facilitator. Through reading the above list, you should realize that not everyone can have all these attributes. In doing so, you also should begin to understand that not everyone has the gifts and talents, given by God, to be a facilitator. Therefore, make sure any facilitator selected has the necessary attributes needed to be a facilitator.

Expectations of the Facilitator

Before the program. Read and pray with the Scriptures and all the material in the program. This may also be done with all the scheduled facilitators as a group. You may use the process below, or find another one that works for you.

- Place your mind and heart in God's presence. Then, from the dimension, consider your response to the trust-building exercise.
- From your Bible, prayerfully read the Scripture passage selected. Let the images in the readings speak to you. Look for ideas or phrases that particularly touch your heart.
- Review the exploration questions. Pay attention to your responses to them. Record your thoughts. Consider sharing these thoughts during the program.

During the program. Lead the group through the exploration in the sequence presented. Try to draw in people who seem hesitant to share their reflections. Thank those who did readings and prayers. Listen carefully to what each says. Your first interest should be to hear how the question has affected the members of the group. You will have opportunities to share your experiences but your primary role is to listen. Keep the focus on faith sharing. Remember that this is not an academic discussion, but an occasion to share faith with others as disciples of Jesus Christ.

After the program. Prayerfully review participant appraisal forms. Be open to the Holy Spirit, who guides your growth in holiness and missionary zeal. Take seriously how you choose to live your faith and practice your apostolate as a committed disciple.

Building Group Trust

Instructions

- The session should be short and each person should take no longer than 2-3 minutes. With exceptions, more time must be allowed.
- All discussion must be friendly and flow freely. Do not push.
- This is to be a casual, low-key session with each participant sharing a few details about himself. The facilitator shall be informal and set the pace for the group by, perhaps, starting first to give some idea of content.
- The facilitator must use good judgment and can help the participant move along by the use of questions. Be careful, though. Participants may be embarrassed by the wrong questions or comments. Do not push; keep it simple.
- Thank everyone for sharing with the group and make them feel that each item they have shared is important. The facilitator must set the tone by listening to each participant as he speaks.

Process

- Introduction of self to group (name, where you are from, Scouting position and/or church you represent).
- History or background of yourself (family, church, Scouting, hobbies).
- How you make a living.
- Related roles (work, Scouting or other activities that you enjoy).
- Motivation for attending—why are you here?
- Expectation (explain what you expect this program to be, what benefit you will gain).

The purpose of these six general segments of background information is to involve everyone in sharing themselves with the group as preparation for the program that follows.

This is not meant as a list of items that each person must answer – but only a guide to assist the facilitator to have each participant say something about himself to the group. Do not push. This should be free and easy with each person saying what he feels comfortable sharing.

Section III: The Implementation

Program Personnel

The diocesan Training Chairman appoints or recruits the program director. Only after there is a group of interested persons who have experienced the National Catholic Leadership Development program may a team be formed to schedule, promote, and conduct the program.

The **program director** is active before, during and after the program.

1. In preparing for the program, this person:
 - Works in consultation with the Scout chaplain and Training Chairman.
 - Selects the materials and explorations to be used in concert with the facilitators.
 - Chooses the group facilitators and conducts the Program Orientation for Facilitators. Ideally there is one facilitator for each five to seven participants. The program director assigns the participants to groups.
2. During the program, the most important role that the program director can play is to lend active support to the process and the participants. To this end, the program director:
 - States the objectives in opening comments.
 - Instills a sense of vigor and commitment in participants to be prayerful and open to the prompting of the Holy Spirit.
 - Gathers feedback from the facilitators.
3. Upon completion of the program, the program director develops a summary of all the appraisals.

The **group facilitator**:

1. Participates in the Program Orientation for Facilitators.

2. Encourages and promotes group learning (as described in Section II).
3. Ensures that facilities and all materials are available prior to the start of each exploration.
4. Completes the *Appraisal Form for the Facilitator* upon completion of each exploration.

Who can be a **participant**?

1. Since this is a program of spiritual enrichment, everyone who has an interest in youth ministry in or out of Scouting may be a participant. This includes all members of the Catholic committee on Scouting, unit leaders, unit committee members, den leaders, den leader coaches, chartered organization representatives, district and council Scouters, parents, youth workers, chaplains, etc. If they affect a youth directly or indirectly, they are encouraged to participate.
2. Likewise the National Catholic Leadership Development program offers an excellent opportunity for non-Scouters to participate and thus become aware of the special benefits of Boy Scouting under Catholic auspices. They will see that Boy Scouting is much more than just camping skills.
3. Remember, for each program it is best to limit the total number attending to no more than four or five groups of five to seven persons each. Be sure to schedule enough programs at various locations to provide an opportunity for all Scouters to attend.

Registration fees should cover the costs of meals, lodging, coffee breaks, cracker barrel and program material. Fees should not hinder attendance.

Program Planning

Planning in advance. The (arch) diocesan Catholic committee on Scouting may schedule several sessions of the program throughout the year. They may use the *Program Planning Guide* (No. 16-168), in conjunction with the National Catholic Leadership Development Program Planning Timetable that follows.

Following the work plan. Use the Program Planning Timetable. Take action as indicated.

Conducting the program.

1. Content and timing. This program provides flexibility in content and timing. At a minimum, using one exploration from each dimension is required. Since there are three explorations for each of the dimensions, it's possible to deliver the program three times without re-using any of the explorations.

2. Recommended timings:

- One full day (eight hours)
- Overnight: Friday evening to Saturday evening, or Sunday evening to Monday evening
- Weekend: Friday evening to Sunday noon (time to use more than one exploration per dimension)

3. Review. The program director reviews the appraisals along with the facilitators to identify what went well and what may need improvement. The comments are documented and attached to the appraisals for future reference. Note: During a mid-session break (lunch/dinner), the program director conducts an informal appraisal with the facilitators should a mid-course adjustment be necessary.

Generic Agenda and Timeline for Using One Exploration Per Dimension	
Gathering	
	Registration, refreshments
Welcome and Introductions (60 minutes)	
15 min.	Welcome and Orientation: program director welcomes everyone, introduces key personnel involved with program, outlines day's schedule, reviews general administrative and facilities information (breaks, meals and refreshments, rest rooms, smoking, message procedures, etc.). Program director gives brief statement on purpose of program and provides opportunity for participants' questions and concerns to be addressed. Program director divides participants into pre-designated groups of 5-7, each with small-group facilitator and pre-designated meeting area.
15 min.	Pray <i>Liturgy of the Hours (Lauds)</i> from Dimension 4 .
30 min.	Break into small groups. Conduct <i>Building Group Trust</i> .
Dimensions 1 through 3 (95 minutes each)	
10 min.	A group member reads the Scripture aloud using the Bible. A short silence follows.
15 min.	The facilitator leads the group in the Trust Building exercise.
30 min.	Each group member reflects on the Exploration questions and records thoughts.
30 min.	Facilitator leads group sharing on Exploration questions.
05 min.	The group prays aloud the closing prayer.
05 min.	Participants and facilitators complete the Appraisal Form.
	Break
Closing (30 minutes)	
30 min.	Pray <i>Liturgy of the Hours (Vespers)</i> and conduct <i>Rite of Blessing</i> from Dimension 4 .

Program Planning Timetable

Days To Program	Required Action	Start Date	Assigned To	Done
-90	Promote the program. (Dates, location; see <i>Promoting the Program</i>)			
-80	Recruit program director			
-75	Order appropriate materials (Use Pub. No.16-163)			
-65	Recruit facilitators and provide them with copy of the Program Guide Acquire facility			
-45	Develop list of prospective invitees			
-40	Send invitation and a registration form to prospective participants			
-35	Confirm acquisition of facility			
-30	Contact prospective participants by phone or in person as necessary to discern interest			
-25	Issue publicity release as appropriate Confirm physical arrangements			
-20	Program Director reviews Program Guide, agenda, facilities with facilitators			
-15	Follow-up on personal contacts as necessary			
-10	Finalize list of participants, showing groups and facilitators assigned, meeting places, etc. Make copies of all materials to be distributed			
0	Conduct program			
+1	Issue news release on program and participants Review evaluations among program staff and facilitators to identify program and personal strengths and areas for improvement			
+10	Recognize efforts of staff			

Program Orientation for Facilitators

The purpose of the orientation is to ensure that everyone on the program staff feels comfortable with each other and is intimately familiar with the *Program Guide* and the skills required to deliver the program. In addition to the material covered by the agenda, training may be offered on advanced facilitation skills and techniques. Facilitators may also be included in decisions related to further promotion, registration fees, physical arrangements, etc. (See also Program Planning Timetable and Program Planning.)

	Step
05 min.	Open with Morning or Evening Prayer (from Program Guide)
15 min.	Welcome – introductions – statement of purpose
30 min.	Building Group Trust (2-3 minutes per person) After completing this portion, conduct a general discussion of the purpose of an Exploration, the role of the group facilitator, and how to handle the various dynamics of group behavior.
30 min.	The Call to Leadership Select an Exploration with which you are familiar and pick four or five questions for discussion. Review how these questions lead to the purpose stated at the beginning of the session. Review how the questions are supported by the Instruction provided at the beginning of the Dimension. Identify potential issues that may be presented and discuss how to handle them. Review the other Explorations; discuss how and when they can be used.
30 min.	The Call to Holiness Select an Exploration and discuss 4 or 5 questions. Review how these questions lead to the purpose stated at the beginning of the session. Review how the questions are supported by the Instruction provided at the beginning of the Dimension. Identify potential issues that may be presented and discuss how to handle them. Review the other Explorations; discuss how and when they can be used.
30 min.	The Call to Conversion Select an Exploration and discuss 4 or 5 questions. Review how these questions lead to the purpose stated at the beginning of the session. Review how the questions are supported by the Instruction provided at the beginning of the Dimension. Identify potential issues that may be presented and discuss how to handle them. Review the other Explorations; discuss how and when they can be used
30 min.	The Call to Prayer Review how these Explorations lead to the purpose stated at the beginning of the session. Review how the Explorations are supported by the Instruction provided at the beginning of the Dimension. Discuss where and how <i>Liturgy of the Hours</i> and the <i>Rite of Blessing</i> will be used.
30 min.	Commitment Review the design of the Program and what it intends to accomplish Review the use of the Program Guide. Cover carefully the Planning Timetable. Review each item and expand where necessary. Review the roles of each team member and their criteria for success. Set date for next review/planning session. Complete Appraisal Form.
05 min.	Close with Morning or Evening Prayer (from Program Guide)

Program Facilities and Materials

The facility is selected for the working comfort of the participants; an environment conducive to sharing faith. Meal services, refreshments, and rest rooms should be readily available. Distractions from the outside world are minimized by selecting a facility that is not convenient to such. Facilities such as retreat houses and camps are suitable. Rather than having open access to phones, a controlled means of sending and receiving messages should be provided.

The layout of the room also contributes to the success of the program. Each group area should be arranged in circular seating. Plenty of tabletop working space is preferred to allow for writing. Have comfortable chairs and good lighting. Writing supplies and Bibles should be convenient to all. Having a lighted candle, crucifix and soft devotional music will remind participants of God's presence. Groups should be organized so as to avoid interference with each other. Use separate rooms if necessary.

Only a few supplies are needed to support this program. Pens or pencils and erasers may be provided to the participants. The Explorations as handouts are used by the participants to record their responses to the questions. Additional sheets of paper may be provided for note taking. Although there should be at least one Bible per group, it's recommended that each participant have a Bible available. If multiple Bibles are to be used in a group, make sure the same version is used. Use only versions whose translations have been approved for liturgical use. A one-volume set of *The Liturgy of the Hours* may be bought, borrowed or donated from your local parish, seminary or Catholic bookstore.

	<u>Per Group</u>	<u>Per Participant</u>
1.	table	comfortable chair
2.	lighted candle	lined paper, pencil, pen
3.	crucifix or icon	Bible

Promoting the Program

The responsibility for promoting the program belongs to the diocesan/council/district Catholic committee on Scouting's Training Chairman. Use the procedures as outlined in the job description of this chairman (National Catholic Committee on Scouting form, No. 16-161e). As a group, or individually, proceed with the following:

- Provide information about the *National Catholic Leadership Development* program to all Scouters, especially commissioners and unit leaders. Inform all unit members. Inform all pastors in the diocese and/or council of scheduled programs.
- Have ample supplies of any promotional brochures in local council service centers and the diocesan Scouting office.
- Publicize the program in church and council bulletins, periodicals and Internet sites.
- Include statements about the program in district/council reports, publications and Internet sites.
- Recognize past participants of the program at diocesan, council, and district events.
- Have promotional materials in a Catholic committee booth at merit badge shows, Scout-O-Ramas, expositions, etc.; if feasible and financially able, combine several of these, explain program and eligibility to adults.
- Develop large color posters, color slide shows, or filmstrip about the program to be shown at retreats, conferences, camps, etc.
- Publicize the program in newspapers, on radio, and on television.
- Follow up on a one-to-one basis with those interested in attending.

Publicity Guidelines

There are five steps to effective publicity for Scouting programs. If used correctly, these steps can be helpful to the Scouter whose job it is to publicize activities and programs of Scouting. The steps are:

1. Know who your audience is
2. Use the proper tools to reach the audience
3. Make contact with the media and establish a relationship with them
4. Be timely in providing all information
5. Keep track of all coverage

Here is how to go about these five steps.

Know Who Your Audience Is

Along with the leadership of your organization develop a listing of all those individuals and groups who you think will have an interest in your programs and activities. For example, in a local diocesan Catholic committee these audiences might include:

- Catholic Scouters
- Catholic-chartered troops and packs
- Parishes that charter Scouting units
- Council/District personnel
- Youth workers
- Catholic Scouts in non-Catholic chartered units

Once this list has been compiled it becomes much easier to develop a communications strategy in that you have a target audience you need to reach with your message.

Use the Proper Tools to Reach the Audience

Once you have identified your audience, it is important to take the time to determine how you can best reach it. Each group has unique characteristics that allow for you to reach them best. Take, for example, Catholic Scouters. We might reach them through a variety of means, such as:

- News stories, notices in publications prepared by the local council or district offices
- E-mail groups established through the diocesan Catholic committee or interested Scouters
- New stories and notices published in local Catholic publications
- Flyers and brochures available at Scout offices or events
- Local Catholic committee Web sites
- One-to-one contacts via phone, e-mail or letter
- Items published in parish bulletins
- Stories or notices on local radio or television stations
- News stories and items published in local community newspapers

As you can see, there are many means to reach this very specific, yet important, group. In each case, the message would have to be prepared in a very specific manner for the particular communication medium. We will look at how to prepare those specific messages later in this section.

Make Contact With the Local Media and Establish a Working Relationship

You can begin by collecting basic information of what media are available and who and how you can make contact with the right people in the media. You will want to determine, for example, whether there are established e-mail groups, or if you can establish such a group. Are there Catholic publications in your area, e.g., Catholic radio or television stations, Catholic newspaper, etc? If so, who should you work with to determine if there is interest in stories about Catholic Scouting? Can you send your releases to the diocese where they can include items on Catholic Scouting in the various packages they send to each parish? Will they send items for mention in the parish bulletins?

Are there Web sites operated by the local diocesan Catholic committee, the diocese, the Scout council or districts, or local parishes? If so, how do you contact the Webmaster to get material included on the site? Are the local community papers interested in stories and photos of Catholic Scouting programs and events? If so, who do you contact, and what kinds of materials are expected from you?

Be Timely in Providing All Information

Not everything done in Scouting is news. But a lot of the things taking place regularly may be news to the general public and other events may only be news for the more specific Scouting audiences. Regardless of which audience you are trying to reach there are guidelines that can help you ensure your news is presented in the best manner possible. They include:

- Be the only person to contact the news media. When more than one person is calling or contacting the media, there will be confusion.
- Know what news the media want. The local papers may not want a story about a routine committee meeting, but they might be delighted to publish a story about Scouts receiving awards. Only send them stories in which you know they have interest.
- Be as timely as possible. A story about a training session or award ceremony will only be of interest if it is reported on immediately following the event. News is perishable!
- Be professional in the presentation of news.
- Type everything in a format acceptable to the media. Many media will appreciate getting the copy on a disk or via e-mail. Check with your contacts in the media to find out how they would like to get the copy.
- All the facts must be accurate, especially the names and dates.

- Be objective in your reporting. There is no need to say “it was the finest dinner ever held” or that “the singing was lovely”. Just tell the facts.
- Be thorough...but concise.
- Include in each story the “who, what, when, where and why”. Use the first paragraph as your lead; a summary of the story.
- Include your name and contact information with each story. Should there be questions, you can be contacted.
- Be careful what you present to the media. Comment or report only on the activities of your organization. Don’t overstep your bounds; let other organizations comment on their activities or issues.
- Don’t forget photo coverage of the event and remember that it, too, must be timely. The story can’t wait for three weeks while you finish your roll of film and get it processed.
- Know what size and style of photos the newspaper wants. Most can now use 5x7 black-and-white or color. Digital photos are becoming more acceptable in many publications as well.
- Show lots of faces – of Scouts and Scouters. Pictures of adults should be limited to those receiving awards. Identify EVERYONE in the photo and spell ALL names correctly.
- Avoid cliché photos; the “grip and grin” award shots, the “line-ups” or the “whole committee on one photo” shot. Focus on the action and vary your angles. Ensure each picture is in focus.
- Use your resources! Find someone in your organization that pursues photography as a serious hobby or profession. Let him be your photographer.

Keep Track of All Coverage

Keep a scrapbook of the committee’s publicity and keep it current. Include clippings of news stories, copies of brochures or handouts prepared for key events, and photos taken during events. Label each and identify everybody in the photos. Ensure the scrapbook is displayed at all of your events (e.g., retreats, dinners, award ceremonies, etc.). Don’t ask the newspaper for clippings or photos – buy them!

Marketing in a New Communications Era

The Internet has become a very popular way for people to communicate. If we are to be successful in communicating our programs, then we must use this new technology. Use of this new medium doesn't have to be scary or expensive. Rather it requires some technology, expertise and good oversight. If you aren't using the Internet, or are just beginning, here are some points to consider:

- Once the commitment has been made to use the Internet as a communications medium, establish a team of people to help guide you through the online strategy by planning ahead, starting small, learning as you go and expanding gradually. This team should include those with technical knowledge and those responsible for the content. It is important to have both.
- Decide what it is you need to communicate and then determine the best way to accomplish your communications needs. Some options include:
 - a Web page
 - sponsored discussion forums
 - online surveys
 - e-mail announcement or reminder services
 - e-mail addresses and list-serves
- Once you have established an online presence, publicize this fact widely and encourage everyone to pass on the information to their friends and others who may be interested in the information.
- If you are going to create a Web site, below are ten tips for creating reader-friendly Web sites from Roger Parker, a noted Web site designer.
 1. **Keep things simple.** Choose the simplest design that will communicate your message. Add motion with care, so as not to distract your visitors.
 2. **Design for low-tech visitors.** Don't be enamored by your state-of-the-art computer and high-speed Internet connection. Most visitors to your site won't have that luxury. If your site contains complex, slow-loading graphics, consider offering the option of a fast-loading text-only version.
 3. **Design visuals for speed.** Even first time users know that Web sites without graphics are boring. But keep your graphic files (photos, illustrations, tables or charts) as small as possible. Large files take significantly longer to download and visitors may resent the inconvenience. To reduce the graphic file size:
 - pick the right format,
 - save images at the correct resolution,
 - save only colors used in graphic, and
 - include "thumbnail" images for faster downloading.
 4. **Use text-as-graphic sparingly.** Set as much text in HTML as possible. This allows for faster downloading so the visitor can read it immediately.
 5. **Inform visitors while they wait.** Keep your visitors' attention with "Alt Tags" (text that describes images, graphics or logos as they download).
 6. **Design easy-reading text columns.** Text should be as easy to read as it is in print. To create easy-to-read, text-intensive sites:
 - limit line length to fewer than 60 characters (long lines are hard to read and give your site a "filled up" or "busy" look),
 - use sub-heads to break long articles and use a contrasting type style or size,
 - avoid distracting backgrounds so as to avoid hindering text legibility, and
 - insert extra space between paragraphs.
 7. **Use only Web-safe colors.** Limit the text and background to the palette of 216 colors that most monitors can create. Avoid over-using bright colors such as bright red, green or yellow in backgrounds.
 8. **Design for freshness.** Design your Web site to emphasize fresh content. Don't expect visitors to stay or return if nothing new captures their attention with each visit.
 9. **Monitor your Web site.** Make your organization's Web site the first page that loads on your computer every time you access the Internet. This gives you a unique first-time visitor's perspective. Make sure images are loading properly and the latest updates appear correctly. Always check your site on different computers running different software browsers as well as small monitors or laptops.
 10. **Don't compete with television.** Always remember your Web site exists to communicate information—not to provide entertainment.

Publications Order Form

NATIONAL CATHOLIC LEADERSHIP DEVELOPMENT
PUBLICATION ORDER FORM

To:
Boy Scouts of America
National Catholic Committee on Scouting
1325 Walnut Hill Lane
P.O. Box 152079
Irving, Texas 75015-2079

E-Mail:
nccs@netbsa.org

Please send me a copy of the *National Catholic Leadership Development Program Guide* via:

US Postal Service (hard-copy, 82 pages) OR e-mail (electronic, 400k)

Name

Name

Address

e-mail Address

City, State, Zip

Phone

Phone

If you are requesting a hard-copy of the document, please include a check for \$15.00 payable to NCCS to cover copying, shipping and handling.

This document may also be downloaded in PDF format from the NCCS website (www.nccs-bsa.org).

COPYING AND COPYRIGHT INFORMATION

It is essential that each staff member (program director, program chaplain, and group facilitators) has his own copy of the *National Catholic Leadership Development Program Guide*. The Program Guide includes all materials needed to conduct the program including participant handouts. Additional copies may be made locally.

This program is intended for use by diocesan Catholic committees on Scouting only. Permission may be granted to other organizations upon request. Please submit your request to webmaster@nccs-bsa.org, nccs@netbsa.org, call 972-580-2114, or write to the address listed above.

Section IV: The Program (Background)

Dimension 1: The Call to Leadership

Instruction

In this section we consider Jesus as a leader. Perhaps the most basic question is: Do you consider Jesus a leader? What in his life would help you decide the case one way or another? If Jesus is a leader, what can you learn about leadership from him?

Leadership is a complex issue. Some seek it; others shy away from it. In what instances do you seek to lead? When are you uncomfortable with the task?

While a collaborative leadership style might be preferable in most situations, one person is usually held responsible. If leadership is to be effective and truly beneficial for the group, there is an asceticism involved. Leaders must both preserve the group and accomplish the task at hand. In some instances, that may call for a good deal of self-sacrifice on their part. Leaders will certainly have to sacrifice time; they will probably have to let go of some of their ideas so that the group can grow and develop to its fullest potential.

While a group may be able to survive without a leader, it is unlikely that a leaderless group would ever reach its fullest potential. There is a need for one person to articulate a vision, to share that vision with others, to inspire cooperation, and then to organize the resources needed to accomplish the task. This will involve planning, organizing, doing, evaluating. In the process there will likely be the need to manage conflict and to adjust the resources to complete the project.

In light of the above, the question is posed: Is Jesus a leader? What do we know of his leadership style? Should we incorporate that style in our lives?

What is the fourfold mission of Jesus Christ?

Fourfold Mission of Jesus Christ	
1	To proclaim the good news
2	To demonstrate the Father's love
3	To reconcile humanity with God
4	To initiate the reign of God

Jesus can accomplish this task because he knows who he is and he knows his relationship to the Father. As we begin this section, it is appropriate to reflect on who Jesus says that he is. This can be done most easily through the *I Am* statements.

"I am the Messiah"	Jn 4:25-26
"I am the bread of life"	Jn 6:35, 41, 48, 51
"I am the good shepherd:	Jn 10:14
"I am the way, the truth and the life"	Jn 14:6
"I am the vine, you are the branches"	Jn 15:5

He knows his relationship with the Father:

“You are my beloved; on you my favor rests”

Mk 1:9-11, Mt 3:13-17, Lk 3:21-22, Mk 9:2-8, Mt 17:1-8, Lk 9:28-36

“The Father and I are one; if you have seen me, you have seen the Father”

Jn 14:8-11

He knows his mission:

“The Spirit of the Lord is upon me”

Lk 4:18-21

The Proclamation of the program for true happiness: The Beatitudes

Mt 5:3-10

This is why I came into the world: Confrontation with Pilate

Jn 19:37

Finding the child Jesus in the Temple:

“Did you not know I had to be about my Father’s business”

Lk 2:41-52

Knowledge of the mission is one thing; the ability to complete the mission is another vital task. Rarely can it be done alone. Thus, there are a series of leadership tasks that must be completed. Listed below are nine tasks of leadership. In the listing, the appropriate scriptural references are provided. As you read and reflect on these, some questions should be kept in mind. What is Jesus doing or not doing? What is being said or what is left unspoken? How would you respond in these situations?

	The Nine Tasks of Leadership
1	Recruitment
2	Communication
3	Managing conflict
4	Setting an example
5	Sharing leadership
6	Teaching
7	Timeliness
8	Thank you
9	Rest/Renewal

Recruitment

Call of the disciples

Mt 4:18-22, Mk 1:16-20, Lk 5:1-11, Jn 1:35-42

2. Communication (parables):

Sermon on the Mount

Mt 5 and 6

How to pray

Mt 6:5-13

Prediction of the passion

Mk 8:31; 9:30-32; 10:33-34

3. Managing Conflict

With Scribes and Pharisees	Mt 21:23-32; Mt 23:1-36 and parallels
With disciples	Mt 21:20-28; Mk 10:35-45; Lk 22:24-27
“Judge not and you will not be judged”	Jn 5:45, 21:21-22
“Love as you have been loved”	Jn 15:12

4. Setting an Example

Role and value of fasting	Lk 5:33-39; Mt 9:14-17; Mk 2:18-22, Mt 6:16-18
Washing of the feet	Jn 13:1-17
Forgiveness:	
The woman caught in adultery	Jn 8:1-11
“How many times must I forgive?”	Mt 18:21-35
Prodigal son	Lk 15:11-32
The good thief	Lk 23:39-43

5. Sharing Leadership

Sending of the 70	Lk 10:1-16, Mt 9:37-38; 10:7-16
“You are Peter...”	Mt 16:15-18; Mt 10:1-23

6. Teaching

Jesus teaching in the temple	Lk 2:46-47
“I give you a new commandment”	Jn 13:34-35
On the road to Emmaus	Lk 24:13-33
Any of the parables	

7. Timeliness

“Today” sayings	Lk 4:21; Lk 12:20; Lk 19:9; Lk 23:43
The hour (has not) has come	Jn 2:4; 13:1; 17:1
Farewell discourse	Jn 13-17

8. Thank you

For revealing the mysteries	Lk 10:21-22
Multiplication of the loaves	Jn 6:1-15
Raising of Lazarus	Jn 11:1-47
Curing the lepers	Lk 17:11-19

9. Rest/Renewal

Withdrawal to pray	Mk 1:35; 6:46; Mt 4:1; 14:23; 26:36; Lk 5:16
With Martha and Mary	Lk 10:38-42

It would be too time-consuming to read and reflect on all of the above statements. What might be very helpful would be to select the task of leadership that you find easiest and most difficult. Then take a few minutes to write down your thoughts regarding the ease or difficulty of the task.

In addition to the leadership demonstrated by Jesus, you might wish to reflect on the leadership style of Peter or Paul. From the Pauline letters you might like to reflect on *Rom 16*; *Gal 2*; *1 Tim 3*; *2 Tim 1 and 2*.

Dimension 2: The Call To Holiness

Instruction

Second Vatican Council (1962-65) recommended a number of changes and progress has been made on additional refinements of the concept of the call to holiness.

The group facilitators should have the entire group work on one topic that should be selected ahead of time. The alternative topics may be used when participants have conducted the Explorations in prior sessions or when additional time is available.

There are three options in this section:

I. A reflection on the nature of prayer

**Adoration
Contrition
Thanksgiving
Supplication**

II. A discussion of the seven components of spirituality:

**Transcendence
Relational
From doing to being
Integral – the whole person – all the time
Affective – heart-centered
A journey
Awareness, mindfulness, present**

III. An appropriation of Jesus' challenge to be holy (the components of holiness):

**Be of one mind with God.
Act so as to please God.
Strive to be like Christ.
Be quick to serve.
Follow a path of self-denial.
Be an advocate of justice and charity.
Be quick to extend mercy.
Have purity of heart.
Have a fear of God.
Be humble.
Try to do all things well.
Be spiritually-minded.**

Option I: A Reflection on the Nature of Prayer

It should be noted that major changes have occurred in our understanding of spirituality. Perhaps the greatest change has occurred in our understanding of prayer. In the past we said prayers; we told God what was on our minds. This was very important but it was only one-half of prayer. The second half – and the part most emphasized today – is listening to God. We need to develop a capacity for silence and solitude so that we can spend time listening to what God wishes to say.

In the *Catechism of the Catholic Church*, we are told that prayer consists of lifting our minds and hearts to God. We are challenged to contemplate the mysteries of God and we are to reach out affectionately to God. The *Catechism* goes on to say that prayer is dialogue; it is conversation; it develops a relationship.

In any encounter there is a time for speaking and a time for listening. We need to hear what we are saying as well as what God is saying. Waiting for God to speak is often a major challenge for us. Why? First, we are not sure if God will speak to us. Are we worthy? Second, in the process of listening we may have to confront certain parts of ourselves that we don't want to look at. Yet, God says I want all of you. I want your thoughts, your emotions and your will. All of your humanity, all of your relationships need to be given over to God.

True prayer is a confession of who we are here and now, not what we should be or hope to be. Prayer demands honesty with ourselves and with God. We need to be able to say, "Here I am, Lord, I come to do your will" (*1 Sam 3*). If we wait to change ourselves before we begin to pray, we will never approach God. Our task is to know who we are, where we are on the journey and how we hope to complete the journey. When we offer that to God, then the divine plan for us can be revealed. We can then surrender our wills and accept God's will as correct for us.

Who prays? Everyone! Whether we admit it or not, anytime we ask another for assistance, we pray. We admit our dependency and we ask for help. Often, in the beginning our prayers seem disorganized; we seem to fumble for the words; we don't know where to begin. In the Letter to the Romans, Paul says that when we don't know how to pray, the Holy Spirit puts our thoughts and groaning into words acceptable to God (*Rom 8:26*). Thus, when we don't know how to pray, we should simply ask for the help of the Holy Spirit. It is the Spirit of God that will help and sustain our prayer.

As youngsters, many of us were taught an acronym for the various types of prayer. This was A-C-T-S. The four types of prayer are adoration, contrition, thanksgiving and supplication. A more modern application of these would be:

	Type	Form
1	Adoration	I love you
2	Contrition	I am sorry
3	Thanksgiving	Thank you
4	Supplication	Please

If we prayed these four types each day, we would have very rich prayer lives.

Almost all prayer begins with desire: “I want.” There is nothing wrong with knowing what we want and asking God for it. We want to be in contact; we want to be able to make connections; we want peace of mind; we want to be satisfied. Thus, we pray for what we want. We say “please.” Saint Augustine said, “We affectionately reach out to God.”

The question we must answer is do we want quick and easy solutions or do we want what God wants. Additionally, do our prayers focus only on our wants or do they include others. Can we identify times when our prayers were solely for another’s good? Do we remember when we prayed for a universal good? Do our prayers ever resemble that of Solomon? He prayed for insight, understanding, courage, leadership skills, a generous spirit and the opportunity to be in a relationship with God? Our prayer must reach beyond ourselves, our wants, and embrace the wants and needs of all God’s children.

Some people are afraid of prayer. They don’t know if God will answer them. And if God does answer them, what will they do? Some dare God to be there (*Job*). In these cases prayer might begin. Who are you? Are you there for me? What are you like? What do you want from me? Do you have a face? Why do you allow suffering? Do you care about justice? Are you fair? Will you show yourself to me? Will you speak to me?

Prayer establishes our transcendent dimension. Saint Augustine said “My heart is restless until it rests in you.”

Prayer is hard work. Anyone who has tried to pray knows that it requires a good deal of discipline and a good deal of effort. If you are serious, you must establish a schedule for prayer. This would include a specific time of the day, a specific place, and a specific posture. It helps, although not required, to keep a journal. Prayer is like any exercise, you need to start slowly, build up stamina and be consistent. Start with five or ten minutes; gradually work up to one half-hour; try to pray everyday.

The best resources for prayer are the *Bible*, the *Liturgy of the Hours*, good poetry, good music and good art. Some will use nature as a starting point. The process is to quiet yourself down; to focus on being in God’s presence; to read the psalms, the Gospels, the letters of Saint Paul; to allow those words to guide reflection; to offer spontaneous affections to God; to rest quietly as God speaks to your heart.

Prayer does work. Answers do come. Prayer makes you more fully human. Gradually an imperceptible thought will arise, a light will shine, you will understand what you must do, and you will receive consolation. Gradually you will accept God’s will as right for you. Then you will find new energy, your perception of time will change, and you will not burn out. You will become more thankful and grateful. Your sense of causality will change. You will recognize that there are no coincidences. Prayer does not change events; it changes your understanding of the events. The greatest answer to prayer is more prayer. It is greater depth in the conversation; it is more listening; it is more reflection. Finally, you say to God, “Thy will be done.”

Option II: The Seven Components of Spirituality

	Components of Spirituality
1	Transcendence
2	Relational
3	From doing to being
4	Integral – the whole person – all the time
5	Affective – heart-centered
6	A journey
7	Awareness, mindfulness, present

The Council, in the document *Lumen Gentium (Dogmatic Constitution on the Church)*, stated very straightforwardly that there is a universal call to holiness. Every one of us, regardless of our stations in life, has an obligation to grow into the image and likeness of God (*Gen 1:26*).

- 1 The transcendent dimension recognizes that we are not complete in ourselves; we need another to bring us to fullness. The only person who has the ability to do that is God. The eternalness of God allows humanity to complete the circle and find unity. It might be helpful to have the group reflect on Saint Augustine’s statement “My heart is restless until it rests in thee.” Or, on Saint Thomas’ statement “God made us incomplete so that we would affectionately reach out to others.”
- 2 Relationships are an essential part of life. Indeed John Donne said, “No man is an island.” It is important to see our spirituality as relational. The primary relationship is, of course, with God. However, to really experience God, we must be in contact with others. How we relate to others, how we respect others, how we respond to the needs of others, is an indication of our relationship with God. In many ways the depth of our spirituality is measured by its breadth. Are we embracing the person in need? Have we put a human face on our prayer?
- 3 A wonderful symbolic representation of this concept is the spider’s web. Activity on any part of the web reverberates on the entire web, so also with us. Our relationship with God, as well as our relationships with others, impacts the other. If we reflect only on God, we can excuse ourselves from our social justice responsibilities. If we reflect only on the human, we could mislead ourselves and think that we are complete in ourselves.
- 4 Very often in the past we thought about the things we did for God. Our spirituality then became one of doing. We performed works of charity, we fasted, we gave money to the parish, and we said prayers. Each of these practices is important because each puts us in a position where we can be disposed to God’s will. In other words, they have the potential to create space in our lives so that God can be active. However, with any devotional practice that we adopt, we need to be careful to ensure that these actions are what God wants of us at this time. What is essential is that we be in the presence of God. When we are truly in the divine presence, then God will communicate his will for us.

This is a major challenge to us. We cannot measure it; there is no obvious output; there is no production. It is all an internal process. As we rest in God, we are nourished by God. We are invited just to “waste time with God.” We do not have to do anything; we do not have to reflect on anything. We just need to be aware of who God is and to allow God to speak to us. Thus, we must cease doing and just rest quietly so that God can nurture us.

A dimension of Christian spirituality that we lost for a long period of time was that of the Incarnation. Many people focused on the divinity of Jesus but not on the humanity of Jesus. If we reflected only on Jesus’ divinity, we could forget the body. This forgetfulness or denial of the body and its limitations lead to a spirituality that was lived only in the mind. Frequently, we have heard people say that if only they could get rid of their bodies they would be holy. There was a sense that the body was somehow sinful. It is important to accept Saint Paul’s statement, “Honor your body” (*1 Cor 6:19-20*). It is also important to recognize that Jesus is resurrected body and soul. The body is a necessary part of our lives and of our spirituality. The extent that we are conformed to the Christ is the extent to which we will experience the resurrection.

- 5 The experience of denying the importance of the body contributed to a spirituality that was very head-centered. It was an intellectual spirituality; it could be impassionate. Frequently, people were afraid of their emotions because they could not control them. Thus, at times, we have denied the affective part of our prayer. However, if we go back to the ancient tradition of *Lectio Divina*, then we can accept the affective dimension. *Lectio* starts with spiritual reading. This would be from the Bible or some other sacred text. There would be a period during which the reader would mull over or meditate on the text. Then there would be a time of spontaneous prayer. This is heart-felt prayer; it is emotional; it is a time to reach out affectionately to God. It would end with a prayer of quiet during which God could speak to the individual in prayer.
- 6 The concept of a journey emerges as we reflect on the Jewish experience as they leave Egypt and enter the promised land (see *Book of Exodus*). They would have liked a quick and easy passage. However, what they received was 40 years of travels. While we know that 40 is not literal, it does indicate a long time. We know of Jesus’ life-long pilgrimage and especially his journey to Jerusalem. Life is a journey, a pilgrimage back to God. It would be appropriate to pause and have everyone reflect on their personal journeys. When was God’s call heard? What surprises have occurred? When was it easy to walk with God? When were the challenges especially difficult? Were there times when they seemed lost? Times when they could not find God? What kept them going? Are they willing to assist others as they journey in faith?

It is important to recognize that the road is not always straight and that progress is not always apparent. The Jewish people seemed to wander at times; they seemed to be lost; they questioned Moses about the proper way; they were concerned about food and water. They disobeyed God. The prophets were sent to keep them focused and to help make their worship authentic.

- 7 The last component of spirituality is that of awareness. We are asked if we know what we are doing. That may seem strange but, at times, we really are not focused on the activity we are performing. We may be going through the motion; it may be a “mindless” activity. There is an ancient Latin proverb, “Do what you are doing.” We are challenged to do and be conscious of what we are doing; to be aware of what is happening; to live in the present moment. Very often people live in the past (lamenting) or in the future (planning) and they miss the present. God tries to get us to focus on the now when he says, “I am who I am.” He does not say “I was” or “I will be,” but simply “I am.” God is present; God is eternal now. In a similar way Jesus uses “today” statements. He says, “Today this scripture passage is fulfilled in your hearing” (*Lk 4:21*); he says to Zacchaeus, “Today, salvation has come to this house” (*Lk 19:9*); he says to the good thief, “Today you will be with me in paradise” (*Lk 23:43*).

The Buddhists have a term, *mindfulness*. They are mindful of their breathing, of their walking, of every activity. To be mindful, we must focus on one task at a time. We must be totally devoted to the task. We must be fully conscious of what is happening. Mindfulness can only occur if we live in the here and now. We are challenged to be mindful of our relationship with God. Once we are conscious of it, then that relationship must influence everything else in our lives.

Option III: An Appropriation of Jesus’ Challenge to be Holy

Holiness is a concept that is frequently misunderstood. Sometimes we confuse it with piety. Sometime we think of our unworthiness and do not accept our own holiness. Yet in *1 Pet*, Jesus is quoted as saying “Be holy as your heavenly Father is holy.” Alternatively, in Matthew’s Gospel we read “Be perfect as your Father is perfect”; and in Luke, we read “Be compassionate as your Father is compassionate.”

Holiness involves being consecrated and set aside for God. Something is taken out of the profane world and made sacred. In our baptisms, we were made holy. It is our task in life to live up to that holiness. Below are listed component parts of holiness.

	Component parts of holiness	
1	Be of one mind with God.	Holiness is the habit (virtue) of being of one mind with God. It is the habit of agreeing with God’s judgment; of loving what God loves.
2	Act so as to please God.	A holy person will shun every known sin; he will act so as to please God in everything. The holy person will delight in the law of God.
3	Strive to be like Christ.	The holy person will strive to be like Jesus Christ. He will be faith-filled; will be forgiving; will be unselfish; will lift up the lowly.
4	Be quick to serve.	The holy person will follow after meekness, gentleness, and patience. He will not be quick to demand rights or privileges but will be quick to serve.
5	Follow a path of self-denial.	The holy person will follow a path of self-denial. This will permit the proper ordering of the passions and pleasures of life.
6	Be an advocate of justice and charity.	The holy person will be an advocate of both social justice and charity. He will work to redress unjust systems of power and, at the same time, insure that the everyday needs of others are satisfied.
7	Be quick to extend mercy.	The holy person will be quick to extend mercy.
8	Have purity of heart.	The holy person will have a purity of heart. This is a single-mindedness in which he is totally focused on God.
9	Have a fear of God.	The holy person will have a fear of God. This is not the fear of a slave but an awe and wonder and reverence for God. He will be surprised by God; surprised by joy.
10	Be humble.	The holy person will be humble. In this, he will accept the gifts and talents given by God and he will use the gifts for God’s glory. However, the person will be aware that the gifts and talents are given by God; they are signs of God’s graciousness.
11	Try to do all things well.	The holy person will try to do all things well: to be good parents, good and faithful children, good friends, and colleagues. He will be good both publicly and privately so that there is an integrity of life.
12	Be spiritually minded.	The holy person will be spiritually minded. Affections will be set on things that truly matter. Life on earth will be held loosely so that eternal life can be fully grasped.

Holiness is not formalism; it is not legalism. Holiness is about our hearts. The holy person's motivating aim, passion, desire, longing, aspiration, goal and drive is to please God. Good works are praise, worship, honoring and exalting God. Holiness celebrates our humanity. Just as Jesus has a human nature and perfects it, we will be holy in our humanity. It is when we are compassionate (when we feel with the heart of God) that our humanity reaches its perfection and we achieve the holiness to which God has called us.

The *Catechism of the Catholic Church* states that we affectionately reach out to God in our prayer. Affection involves the affective part of the self. That is the heart. For too long we have dwelt in our heads. The church is specifically asking us to develop the whole person—most especially the heart.

The heart is the center of the person in the Biblical sense. This does not ignore the head and the will but shifts the focus to where it needs to be – the heart. The church is now asking us to adopt a heart-felt spirituality.

The greatest saints were holy because they were intensely human and loveable; they embraced their humanity. They were fully human; they accepted their limitations and allowed the power of God's grace to transform them. It was not something that they did or willed. Rather, they opened themselves to the love of God. It was God's love and their acceptance of the love that God offered that allowed them to be saints. Their relationships with God, others and self were properly ordered. They confronted the world and they chose God. The holy person will be a leader, a person of prayer, and will be open to God's invitation to grow and develop.

Dimension 3: The Call to Conversion

Instruction

Before we can make a commitment to God, a conversion must take place. When that term is used, we will immediately think of the evangelical question “Have you been born again?” While that sometimes carries negative connotations, all of us are converts and all of us need to be born again. We could argue like some of the Pharisees that we are descendants of Abraham and are, therefore, saved, but when we think about it, our faith is not personal until we accept it and act upon it. It is when we have our own conversion experience that we truly become Christian.

Conversion...

demands change
involves the whole person: body, mind, soul
involves the moral, intellectual and spiritual self
occurs in the midst of a relationship
is initiated by God

Identify the points in your life when significant change took place:

- Going away to college
- Getting married
- Getting a major promotion
- Moving to a new location
- The birth of children
- Serious injury or illness
- Death of a parent, spouse, child, close friend

What was the nature of the change? How do/did you feel about it? Did God play any role in the process? Do you feel God’s actions were fair/just?

In the *Gospel of Mark*, conversion means to follow Jesus. There is the call and the response. There is faith and discipleship. The one element that keeps us from responding is fear. We often ask how much will it cost, how much time will it take, are we competent? Deitrich Bonhoeffer in his book, *The Cost of Discipleship*, tells us that essentially following Jesus costs us everything. To use his term, there is no cheap grace. Jesus asks that we change our hearts, our ways and our lives. The poet Robert Frost stated, “Two roads diverged in the wood, and I, I took the one less traveled by, and that has made all the difference.” We are challenged to travel by a different road and under a different standard.

In the *Gospel of Matthew*, the concept of conversion is often equated with bearing good fruit. Matthew uses this concept very specifically in chapter 3:7-10, 7:15-20, and 12:33-37. It is also used in the parable of the sower (13:1-8, 18-23), the weeds and the wheat (13:24-30), the mustard seed (13:31-33), and the cursing of the fig tree (21:18-22).

What fruit are we bearing? Is it nourishing to us, to others? Is there an abundance of fruit and is the fruit fully developed? Where do we need to change so that we can bear good fruit?

Perhaps the book that contains the most familiar conversion stories is Luke's *Acts of the Apostles*. In it we read the story of Paul's conversion (9:1-19, 22:6-16, 26:12-18). There are also the stories of the Ethiopian eunuch (8:26-40), Cornelius (10:1-11, 18), and Lydia (16:14-15). In all of these stories, conversion means attaching oneself to a faith community established by the risen Jesus.

Has a dramatic change occurred? What was its nature? Was it positive or negative? Even in a negative event some good can emerge. Can you identify positive benefits that came about as a result of an illness, an accident, and a death?

Frequently change is more subtle. We need to be more aware, more reflective if we are to discover and benefit from the change. Can you identify any of these less dramatic changes? What insights have you discovered?

The *Gospel of John* oftentimes uses the play on words that reflect a movement from darkness to light. Thus, conversion occurs when we accept the light of Christ into our lives. We are challenged to become people of the light, and to testify to the light (1:8). The stories that John uses are that of John the Baptist (1:19-28), Nicodemus (3:1-20), the woman at the well (4:7-42), and the man born blind (9:1-41).

For a conversion to occur, there must be an affective change. The individual must become emotionally attached to Jesus Christ. While the intellect is involved, the person must also undergo a moral change as well as a political change. The latter has to do with a sense of justice and an option for the poor in spirit. Each person who has experienced the conversion process must have a relationship with the person of Jesus Christ and then be willing to preach the good news.

What does the church mean by a preferential option for the poor? Have we contributed our fair share to the parish, to the missions, to the work of the universal church? Do we pay a fair wage? Do we do a full day of work? Do we spend adequate time with our spouses? Our children? Those in need?

Since conversion requires change and a turning around, we can then draw the connection to commitment. Our relationship with Christ demands that we share that commitment with others. We have an obligation to help others discover and respond to the presence of God. Our commitment to the church, the parish, to Scouting, is dependent upon our commitment to an on-going relationship with Christ.

Dimension 4: The Call to Worship

Instruction

The source and summit of Christian life is the **sacred Liturgy**. Whenever possible, a participating priest presides at a closing **Liturgy of the Eucharist** with a celebration of the *Order of Blessing for a Catechetical or Prayer Meeting*. If a priest is not available, a deacon or member of the laity may lead a closing **Liturgy of the Hours** with a celebration of the *Order of Blessing*.

The celebration of blessings holds a privileged place among all the sacramentals created by the Church for the pastoral benefit of the people of God. As a liturgical action, the celebration leads the faithful to praise God and prepares them for the principal effect of the sacraments. By celebrating a blessing, the faithful can also sanctify various situations and events in their lives. (Decree, Congregation for Divine Worship, 31 May 1984)

LITURGY OF THE HOURS

From ancient times, the Church has made each day sacred through the celebration of **morning prayer** and **evening prayer**.

Hence, when the faithful are invited to the Liturgy of the Hours and come together in unity of heart and voice, they show forth the church in its celebration of the mystery of Christ. (*GILH* 22)

Since the celebration of the Liturgy of the Hours may be a new experience for some, a brief history is provided. Additionally, the structure of the Liturgy of the Hours is also given so that each group can prepare a celebration of morning prayer, evening prayer or both.

The Liturgy of the Hours in the Christian tradition dates back to the first century. From our reading of the *Acts of the Apostles* we know that this tradition had its roots in Jewish prayer. For our Jewish ancestors it was important to gather in the early hours of the morning to offer praise and thanks to God for the new day. They also came together in the evening to offer sacrifice and to light the Temple lamps. The *Acts of the Apostles* goes on to tell us that the apostles also gathered in the early afternoon to pray (Acts 3:1, 10:9, 16:25). We know from our reading of the New Testament that Jesus prayed the psalms, and that he worshiped in both the Temple and synagogue.

The early church continued the tradition of praying the psalms at different times of the day and made it an integral part of her divine praise. Even when the Christian community did not gather every day for sacred Liturgy, it did gather for the celebration of the Liturgy of the Hours.

Originally, they gathered in the early morning so as to consecrate the day to God; it was the dawn of a new day and they awaited the daystar; they awaited Christ our rising sun. It was a time to praise God for the gift of life and for the new day. When they came together again in the evening, it was to thank God for the blessings of the day; it was a time to recall the Lord's

passion (his sacrifice), and it was a time to recognize that Christ is the incorruptible light that shines even through the darkness.

Over time, the early church began to gather in the middle of the night (2 or 3 a.m.) to keep vigil. This recalled the gathering on Holy Saturday as the church awaits the Resurrection. This was then done on every Saturday night. Gradually it became the practice to gather at the tombs of the martyrs as a means to signal their hope for their and our own resurrection. Once the monastic tradition emerged, it became the practice to sanctify the entire day by prayer. Unfortunately, many believed that this prayer form was just for the monks, so it gradually lost its popularity among the entire people of God.

At the end of the Second Vatican Council, Pope Paul VI asked that the Liturgy of the Hours be reformed and revised. It was his hope that everyone would again adopt this process as part of his personal prayer life.

The Liturgy of the Hours extends to the different hours of the day the praise and thanksgiving, the commemoration of the mysteries of salvation, the petitions and the foretaste of heavenly glory that are present in the eucharistic mystery, “the center and apex of the whole life of the Christian community”. The Liturgy of the Hours is an excellent preparation for the celebration of the Eucharist itself, for it inspires and deepens in a fitting way the dispositions necessary for the fruitful celebration of the Eucharist: faith, hope, love, devotion and the spirit of self-denial. (GILH 12)

At all of the meetings of the National Catholic Committee on Scouting, the Liturgy of the Hours is now prayed. This is also the practice in many parish communities throughout America.

Gatherings of the laity – for prayer, apostolic work or any other reason – are encouraged to fulfill the church’s office by celebrating part of the Liturgy of the Hours. The laity must learn, especially in liturgical actions, how to adore God the Father in spirit and in truth, and be reminded that through public worship and prayer they are in touch with all mankind and can contribute in no small degree to the salvation of the whole world. (GILH 27)

Since most Scouters are members of the laity and do not have to pray the Liturgy of the Hours as part of their commitment to the people of God, they are at liberty to select psalms and canticles that focus on leadership, holiness and conversion. Copies of the Liturgy of the Hours are available at most Catholic bookstores and by mail order. The program directors can select the materials ahead of time or could involve the participants in the process. It would be very appropriate for the participants at least to compose the petitions/intercessions. They follow the structure of sacred Liturgy and would be for the church and her leaders, civic needs, the marginalized, the sick and the deceased.

Morning prayer (*lauds*)

Morning prayer sanctifies the morning. Since *lauds* is performed at the break of each new day, it calls to mind the resurrection of the lord Jesus, the true light who enlightens all people.

This hour begins with the introductory verse “God, come to my assistance. Lord, make haste to help me,” which is followed by the doxology. Next an appropriate hymn is sung.

After the hymn come the psalmody, a suitable psalm for morning, then a canticle from the Old Testament, and another psalm of praise.

After the psalmody there is a brief reading from Scripture.

In order to respond to God’s word, there is a responsorial verse, which can be omitted if need be or replaced by another type of response.

After the Gospel canticle (the canticle of Zechariah), which expresses praise and thanksgiving for the redemption, there are prayers to consecrate the day and its work to the Lord. One person could read these prayers while the community responds. At the end of the petitions there should be time given for personal petitions and silence. Then the *Our Father* is recited by all. The prayer of the day immediately follows.

The celebration concludes with: “May the Lord bless us, protect us from all evil, and bring us to everlasting life. Amen.”

Suggested Psalms:

Hymns of praise: 8, 19, 33, 65, 100, 104, 113, 114, 145–150.

Enthronement: 29, 47, 93, 96–99.

Songs of Zion: 46, 48, 76, 84, 87, 122.

Laments:

Individual: 3–7, 9, 10, 13, 17, 22, 25, etc.

Communal: 12, 14(53), 44, 58, 60, 74, 79, 80, 83, 85, 90, 123, 126, 129.

Thanksgiving: 11, 16, 23, 30, 62, 66, 67, 75, 92, 103, 107, 116, 118, 124, etc.

Royal psalms: 2, 18, 20, 21, 45, 72, 101, 110, 132.

Liturgical:

Entrance: 15, 24

Judgment: 50, 81, 82, 95

Protection: 78, 91, 105, 106, 115

Wisdom psalms: 1, 32, 34, 37, 49, 73, 111, 112, 119, 127.

Evening prayer (*vespers*)

Evening prayer is celebrated in the evening so that “we might return thanks for all that was given us, or rightly done by us that day” (St. Basil the Great).

Evening prayer begins with the introductory verse “God, come to my assistance. Lord, make haste to help me,” which is followed by the doxology. Next an appropriate hymn is sung.

After the hymn come the psalmody, two suitable psalms for evening prayer and a canticle from the New Testament.

After the psalmody there is a brief reading from Scripture.

In order to respond to God’s word, there is a responsorial verse, which can be omitted if need be or replaced by another type of response.

After the Gospel canticle (the canticle of Mary), which expresses praise and thanksgiving for the redemption, there are intercessory prayers. At the end of the petitions there should be time given for personal petitions and silence. Then the *Our Father* is recited by all. The prayer of the day follows.

The celebration concludes with “May the Lord bless and keep us...” which is the priestly blessing of Aaron in the Book of *Numbers* (6:24-26) – a fitting invocation for the close of day.

Suggested Psalms:

Hymns of praise: 8, 19, 33, 65, 100, 104, 113, 114, 145–150.

Enthronement: 29, 47, 93, 96–99.

Songs of Zion: 46, 48, 76, 84, 87, 122.

Laments:

Individual: 3–7, 9, 10, 13, 17, 22, 25, etc.

Communal: 12, 14(53), 44, 58, 60, 74, 79, 80, 83, 85, 90, 123, 126, 129.

Thanksgiving: 11, 16, 23, 30, 62, 66, 67, 75, 92, 103, 107, 116, 118, 124, etc.

Royal psalms: 2, 18, 20, 21, 45, 72, 101, 110, 132.

Liturgical:

Entrance: 15, 24

Judgment: 50, 81, 82, 95

Protection: 78, 91, 105, 106, 115

Wisdom psalms: 1, 32, 34, 37, 49, 73, 111, 112, 119, 127.