

FORM 4**A. TRADITIONAL DEVOTIONS**

1. **Interview somebody** of your parents'/grandparents' generation asking them what forms of prayer they were brought up with and what prayer practices their families had.
2. **Invite somebody** with a specific devotion to one of the traditional forms of prayer:

The Rosary
The First Fridays
Novenas
Benediction
The Angelus

to speak to the class.

3. **Set a project** on the history of the various forms of devotion.
4. **Discover the use of 'beads'** in other traditions.
5. **Discuss why various forms of devotion** are no longer as commonly practised now as they were pre-Vatican II.

eg: The growth in faith development away from fear.
 The wealth of forms of prayer taught and experienced today.
 The higher level of literacy, and the greater availability of books.
 Greater opportunity for participation in the Church's liturgies.
 Catholics no longer prevented from understanding and participating in liturgy because of the Latin language.

6. **Discuss the concepts of 'Blessings'**

We bless ourselves as we make the Sign of the Cross.
The blessing of a house.
The blessing of wedding rings.
The blessing of holy water.
The blessing given at Benediction.

7. **Benediction with the Blessed Sacrament:**

Introduce with a short history.

Benediction was celebrated from the 14th century. This followed on from a practice in the Middle Ages of concluding popular devotions by blessing with a sacred object, eg: a crucifix, a relic; all those who took part in them.

Benediction no longer takes place by itself. It is always preceded by a period of Exposition of the Blessed Sacrament.

There are two forms of Benediction today:

- a) The Host is exposed to view in a monstrance, placed on a suitably decorated altar. The Host is incensed, hymns are sung, prayers recited, sometimes there will be scripture readings and a homily. The ceremony is concluded by blessing the congregation with the Host.
- b) The ciborium containing the Hosts for communion is placed on the altar normally used for the Eucharist; after the reciting of suitable prayers and singing of hymns, the people are blessed with the veiled ciborium.

Arrange for Exposition and Benediction with your class. This would be a good time to invite parents and friends to join you.

The regulations and outline for Benediction are provided in the official rite:

Holy Communion and Worship of the Eucharist Outside Mass,
Chapter 3. ICEL 1974.

8. The Rosary.

- a) Introduce the basic reciting of the rosary.
- b) Tell the history of the Rosary - (Refer 4D - The Church's Story)

The Rosary dates back to approximately the 9th Century. The Monks prayed the psalms of the breviary daily. This dedication to prayer led some of the laity to seek some form of daily prayer also. Many of these people were unable to read or write, so they could not read the psalms, they were too long and too many to be memorised. One of the monks decided to teach the local lay people to use a prayer they knew well — the 'Our Father' — 'Pater Noster', and to pray it 150 times (there are 150 Psalms). The people began to keep little bags with 150 small stones to help them count their prayers. 150 stones in a bag was not the easiest, nor the most convenient way to keep track of their praying so they developed other forms of counting — 150 knots in a rope, beads on a string. Eventually the most common method was to use 50 beads, so they could choose to say 50, 100 or 150 'Our Fathers'. This became known as 'The Poor Man's Breviary'.

At the same time as the 'Pater Nosters' were developing in Ireland, a similar prayer devotion was becoming popular in Europe. In Europe they prayed 50 'Aves' (*Hail Mary full of grace, the Lord is with thee*). In the twelfth century the words '*blessed art thou among women*' were added, and in the thirteenth century the name of Jesus was added on.

In the thirteenth century the 'Pater Noster' and 'Ave' forms were merged into one prayer form. The monks also were exploring prayer forms, especially the idea of meditating on the Psalms. They composed praises in honour of Jesus and eventually 150 Psalms were gathered into a 'Psalter of Our Lord and Saviour Jesus Christ'. Once the idea caught on, Psalters in praise of Mary were developed.

One monk then composed a Psalter of 50 thoughts on Jesus and 50 thoughts on Mary; each set of 50 points was called a 'Rosarium' or 'Rose Garden' and this was the beginning of the Mysteries of the Rosary as we pray them today.

After the Middle Ages, a shorter form of the Rosary developed consisting of five decades (5 sets of 10 prayers), with a thought or 'mystery' for each decade rather than each prayer.

- c) Pray a 'scriptural rosary' — as it was prayed in the Middle Ages — reading a thought from scripture before each 'Hail Mary' — one decade at a time.
- d) **A Scriptural Rosary** (based on the Teachings of Jesus in the Gospel of Matthew. Relate to Topic 4G 'The Teachings of Jesus')

Pray the opening prayers for the rosary:

- Apostles Creed
- Our Father
- Hail Mary (3)
- Glory be.

The response to each scripture verse is: **'Teach us Lord Jesus'**

The First Decade : The Beatitudes:

Matthew 5: 3	Matthew 5: 6	Matthew 5: 9
Matthew 5: 4	Matthew 5: 7	Matthew 5:10
Matthew 5: 5	Matthew 5: 8	Matthew 5:11
		Matthew 5:12

The Second Decade : Jesus teaches on prayer:

Matthew 6: 6	Matthew 18:19-20	Matthew 26:26
Matthew 6: 7- 8	Matthew 21:22	Matthew 26:27-28
Matthew 7: 7	Matthew 24:42	Matthew 26:36-37
		Matthew 27:46

The Third Decade : Jesus teaches about the Kingdom:

Matthew 7:13-14	Matthew 13:31-32	Matthew 13:45-46
Matthew 10:42	Matthew 13:33	Matthew 13:47-48
Matthew 11:28-30	Matthew 13:44	Matthew 16:24-25
		Matthew 19:14

The Fourth Decade : Jesus teaches about caring for each other:

Matthew 5:16	Matthew 18: 5	Matthew 19:21
Matthew 7: 1-2	Matthew 18:15	Matthew 20:26
Matthew 7:12	Matthew 18: 21-22	Matthew 22:39
		Matthew 28:19

The Fifth Decade : Jesus teaches through miracles:

Matthew 8:13	Matthew 9:28-29	Matthew 15:28
Matthew 8:26	Matthew 14:19-20	Matthew 17:17-18
Matthew 9: 2	Matthew 14:29-31	Matthew 20:31-34
		Matthew 28:20

Closing prayer - Ephesians 3:14-21

- e) Get class to form own scriptural rosary
- divide into five groups
 - each group responsible for finding scripture thoughts for one decade - given a theme.

Suggested themes relating to 4G 'The Teachings of Jesus'

- i) Thoughts from the Parables.
- ii) Thoughts from Jesus' sayings.
- iii) Thoughts from Jesus' life-style.
- iv) Thoughts from friends of Jesus.
- v) Thoughts from Jesus' last days.

- f) A person for every bead.

A form of intercessory prayer — you may choose ten people to start the 'Hail Mary' in a decade of the Rosary — each person names a person they would like to pray for as they lead the 'Hail Mary'.

- g) A country for each decade/bead.

For each decade/bead name a country that is in need of prayer. You may expand this by naming a country and then at each bead naming one aspect that needs prayer.

eg: Ethiopia — famine, refugees, helpers, need for peace....

- h) A Rosary Vigil

Organise a class/school Rosary Vigil using song, scripture and decades of the Rosary on a particular theme for a specific cause.

- i) A Teens Rosary — Relate the mysteries of the Rosary with a thought for teenagers.

eg: The Joyful Mysteries —

The Annunciation (Luke 1:26-38)

Mary, you heard God's call to you, and answered it, help us to hear what God is asking of us and give us the courage to respond.

The Visitation (Luke 1:39-56)

Mary, you heard the call of your family and friends, you shared their joy and their pain, help us to care for our families and friends and help us to be willing to share our lives with them.

**The Nativity (Luke 2:1-20)**

Mary, you allowed Christ to be present in the world through you, help us to allow Christ's presence in the world to radiate through us.

The Presentation (Luke 2:22-39)

Mary, you offered your Son to the Lord, help me to offer the good things I have, the gifts and talents, my material possessions and my personality to the Lord.

The Finding in the Temple

Mary, you lost Jesus - and so you searched for him and rejoiced when you found him - when we lose our way help us to search for Jesus - and then to rejoice when we find him.

- Students will also be able to form their own thoughts for each mystery.

9. Stations of the Cross:

- a) A traditional form of the 'Stations' — there are many simplified versions — the 'Marist Messenger' often prints a version during Lent.
- b) Tell the history of the Stations. (Refer to 4D 'The Church's Story')

The word 'station' traditionally meant a place where a Christian 'stood guard' against the devil. The word is derived from the Latin 'Statio' — military guard, and 'stationarius' meaning 'soldier on guard'.

St Augustine (354-430 AD) and St Ambrose (340-397 AD) both refer to the 'Stations' as places where people were protected from the devil and were able to overcome temptation.

'Station' then came to mean a 'Sacred Assembly'. These assemblies consisted of a procession to a Basilica where Mass was offered. Pope Gregory the Great (590-604 AD) regulated where these were to be held; normally the Mass was celebrated by the Pope.

During the 4th century the 'Stations' were held at various holy sites around Jerusalem, and pilgrims processed from one 'Station' to the next.

The first known 'Stations' representing the various stages of Christ's journey to Calvary were in the Church of San Stefano in Bologna in the 5th century. This idea became more general during the crusades and by the 15th century was accepted throughout the Catholic Church.

The number of Stations varied greatly — 5 in Bologna to 20, 30 or more in other places! Adrichomius settled on 12, and the number seems to have been accepted as 14 by the 16th century.

As a private or communal devotion the Stations are a reminder of Christ's great love for us, and are suitable at many times of the year, especially on Fridays and during the season of Lent.

- c) Have students write their own reflection/prayers for each Station — relating them to their lives now.
- d) Divide class into 14 groups/pairs. Each group takes one Station, makes a collage of this Station, using modern pictures to portray some situation in the world today where people are suffering, eg: Ethiopia, Albania, South America, etc. Display the collages around the Chapel or an appropriate place with the group responsible sitting with their station. Have each group read their prayer to the class.
- e) Pray the Stations as an Examination of Conscience.

† 1) Jesus is condemned to death

Have I blamed somebody for something they didn't do?
Have I been jealous of somebody because of the good things they do?

† 2) Jesus begins to carry his cross

Am I willing to take responsibility for my own actions?
How do I react when I have problems at home? At school?
With my friends?

† 3) Jesus falls the first time

What do I do when life gets really difficult?
What are some of the burdens I feel are too difficult to cope with?

† 4) Jesus meets his mother

Do I listen to my parents' words of advice?
Do I respect what my parents want for me?

† 5) Simon helps Jesus carry the cross

Do I feel concerned when I see people treated unjustly?
Am I willing to share with others my gifts, my talents, my possessions?

† 6) Veronica wipes the face of Jesus

Am I willing to reach out to others in kindness - in love?

Do I try to see Jesus in other people?

† 7) Jesus falls the second time

When I am doing something important and keep getting it wrong - am I willing to try again?

Am I willing to ask for help when life gets difficult?

† 8) Jesus meets the women

Am I willing to acknowledge my belief in Jesus?

Am I willing to share my faith with others?

† 9) Jesus falls a third time

Am I willing to forgive others, or do I carry grudges?

Do I take care of my life and the lives of others?

† 10) Jesus is stripped of his clothes

Do I make fun of others to show up what I think are their faults?

Do I recognise my own weaknesses?

† 11) Jesus is nailed to the Cross

How do I hurt others?

How do I react when others hurt me?

† 12) Jesus dies on the Cross

How do I show respect for all life?

How do I react when I see others suffering?

† 13) Jesus is taken down from the Cross

How do I react when I lose something precious or somebody who is special to me?

How do I feel when I think about death?

† 14) Jesus is buried

Am I able to forgive and forget old hurts?

How do I react when I'm lonely?

† 15) Jesus Rises from the dead

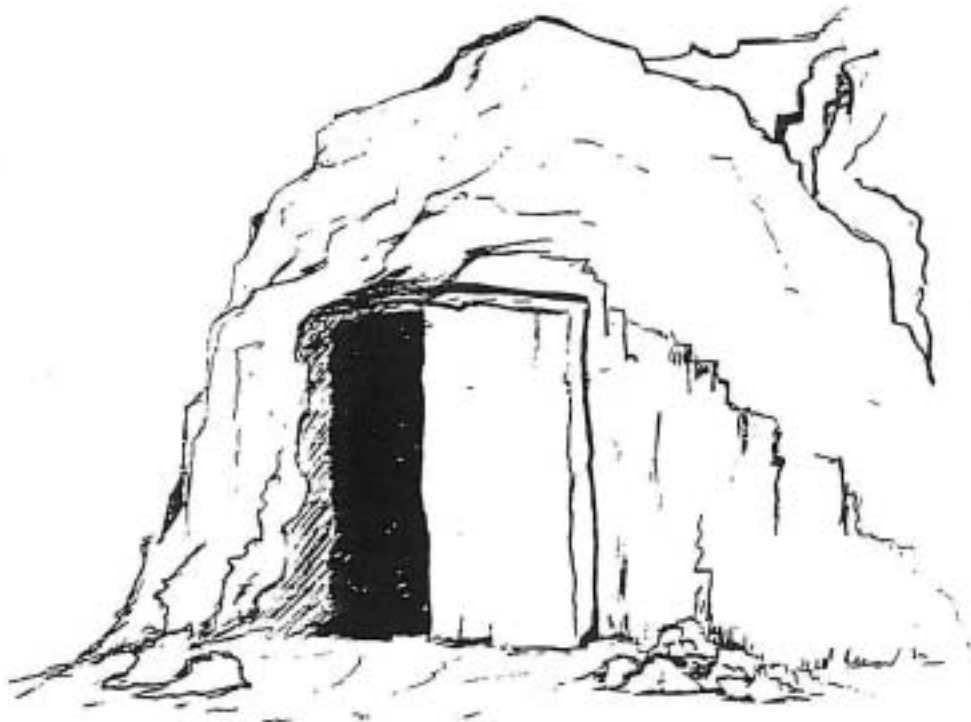
Am I happy that I am alive?

Do I live my life in the joy of the Resurrection?

This may be used in a variety of ways:

- The basis of a Reconciliation service.
 - Taking a Station a day for part of Lent.
 - The questions placed on cards/posters under each Station in chapel for times of personal reflection.
 - Cards/posters placed around the classroom during Lent.
- f) Spend some time creating your own Stations of the cross, this may be:
- by making collage Stations using magazine pictures to portray each station.
 - making clay Stations - give each group a lump of clay and ask them to create a symbol for each Station.
 - making a mural of the Stations with paint.

For each of these give the students the name of the Station and several modern reflections.





Teacher may photocopy these pages for students.

A Celebration of the Stations

In a darkened room — display the Stations the group have created — use candles to light each Station and candles around a crucifix on the floor. Give each reader a candle. You may have a reader for each Station, from the group that has prepared the Station — or you may have two readers reading alternative Stations. Play quiet background music as people assemble.

Opening Prayer:

Lord we are here to journey with you the way of the cross; as we journey help us to find you in our lives and stretch out our hands in trust to you.

Reading: Mark 14:43-52

Stations

† 1) Jesus is Condemned to Die

Dear Lord, we often hurt because we have been wrongly accused — accused of being too young to understand, too young to be responsible - and yet we struggle to find our place in the world, to let our voices be heard as we try to make the world a better place for all to live in.

Time for silent reflection, quiet music.

† 2) Jesus Takes Up His Cross

Each day we set out in the world, taking up our cross - the world demands that we conform, we fit in, we find the place we belong; we also want to love and follow you Jesus - help us to remain faithful to you even when all the cares and worries seem hard.

Sing a suitable response.

† 3) Jesus Falls the First Time

The cross was heavy, Jesus, because you carried it alone - so you do understand my loneliness, my cry for love, for others who care. Help me to realise that I am never alone, that you are always with me and for me.

Silent Reflection

† 4) Jesus Meets His Mother

Take a moment to think of our own parents and care-givers. Sometimes they fail to understand, fail to recognize what is so important to us in our lives - have expectations for us that we are not so sure of. Help us to reach out to them, even when it is hard, help us to love them and accept them just as they are.

Silent Reflection

MASTER

† 5) **Simon Helps Jesus Carry His Cross**

When the load seems too heavy - we too need help. Lord, will you send someone to share our burdens, someone to talk with, a shoulder to cry on, arms to support us, and will you help us to share others' burdens when they need us?

Sing a suitable response

† 6) **Veronica Wipes The Face of Jesus**

Everyday we see people who need our help, friends who need some encouragement, elderly people who need a visitor, the lonely who need to share, those who find an escape in drink and drugs. Help us to reach out to them, to love them, to show that we really care who they are.

Silent Reflection

† 7) **Jesus Falls a Second Time**

Sometimes even when people help us, we seem to fail - the troubles are still there, the fears are still real : Give us the strength and courage to get up and go on again. When we do things that we know are wrong and feel guilty - help us to learn from these experiences and find new strengths in your Spirit.

Silent Reflection

† 8) **Jesus Meets the Women of Jerusalem**

Jesus, were you embarrassed when you were accused of being a criminal? Often we are embarrassed when we've done something wrong, we don't want to admit it, even to ourselves. Help us to accept the pain of embarrassment, to love ourselves still, even when we do unlovable things.

Sing a suitable verse

† 9) **Jesus Falls the Third Time**

Jesus, we cannot even imagine the pain and exhaustion you must have known - we pray for the strength of spirit to keep following you even when the price is high. Help us to grow more and more like you.

Silent Reflection

† 10) **Jesus is Stripped of His Clothing**

God - we cannot hide from you...
You examine us and know us...
You can read our thoughts from afar...
You know every detail of our conduct (Ps 139)
When we are weak and selfish we often try to hide away from you.
Help us to seek your forgiveness and experience your love.

Silent Reflection

MASTER**†11) Jesus is Nailed to the Cross**

Jesus, you opened yourself to others and in opening yourself made yourself vulnerable to their criticism, their hatred. When we open ourselves we too are vulnerable - and people take advantage of us. Let us take hope in reflecting on your suffering, that someday we too will enjoy the treasures of heaven.

*Quiet Music***†12) Jesus Dies on the Cross**

Jesus, thank you for giving your life for us. Help us to live our lives for you, we need your help and your love. Be with us, Jesus, reach out your hand and heal us.

*Silent Reflection***†13) Jesus is taken down from the Cross**

Let us pause and reflect on the times we've not helped others - instead we've teased them, laughed at them, made fun of them, lied and cheated to get what we want. We have hung you on the cross and left you there. Forgive us.

†14) Jesus is Laid in the Tomb

Your friends came, Jesus, and laid you in the tomb. It was too late to save you from death, but they still showed you their love. To death you relied on God, and showed your love to all, and although you died you rose again to new life. We take hope in that and give thanks for your gifts of life, love, freedom, forgiveness, hope...

Sing a Suitable Song

You may like to follow this with a veneration of the cross, a brief explanation of this and a challenge to all to go forward, living the Gospel message Jesus gave us in his life, death and resurrection.

Close with a Suitable Song

10. Novena:

A period of nine days of private or public devotion by which it is hoped to obtain some special grace. The observance of Novenas dates back to the 17th century, although the concept comes from the nine days' preparation the Apostles and the Blessed Virgin Mary had for Pentecost.

Suggest the class may choose a special cause or need they know, for which to prepare a Novena; they may keep it within the class, or organise it for the school.

Perhaps use the **Novena for Christian Unity** as one example of a 'modern novena'.

11. Angelus:

There is little known of the history of the Angelus. It is a devotion that consists of repeating three times daily (early morning, noon and evening) three 'Hail Marys' with versicles and a collect. A bell is rung three times for each 'Hail Mary' and accompanying versicle and nine times for the collect. In the Eastertide, the **Queen of Heaven** is recited instead of the Angelus.

12. First Fridays:

It is said that this practice comes from a private revelation, made by Jesus to St Margaret Mary Alacoque [1647-1690]: those who keep the First Fridays and strive to live the way of love, symbolized by Jesus' Sacred Heart, would not die in sin but that at the moment of death, the love of Jesus' Sacred Heart would support them.

This is a practice students should be familiar with — although it may be difficult for them to practise!

13. Devotion to the Angels.

The Old Testament speaks of angels as messengers of God. 'God created a kingdom of immaterial spirits or purely spiritual beings. These are the angels. We express our devotion towards them by showing them reverence and honour. We thank them for their guidance and protection, and with them, we adore and worship the holy Trinity as we offer the Eucharist, the Church's sacrifice.'

Gen. 22:11; 24:7; 31:11; Exodus 3:22; 14:19; Judges 2:1; 13:3;
2 Sam. 24:16ff; Psalm 35:5

are some examples. In the Gospels angels appear in —

the infancy narratives:	Mt. 1:20; Lk. 1:26; 2:9ff
at the temptation of Jesus:	Mt. 4:11; Mk. 1:13;
during the agony in the Garden:	Lk. 22:43;
at the resurrection:	Mt. 28: 2; Lk. 24:23; Jn. 20:12.

The existence of angels is also presupposed in

Mt.18:10; Lk. 16:22; Mt.13:41, 49.

In other New Testament writings

angels appear in	Acts	5:19;	12:7ff;	10:3ff;	8:26;	27:23;
	1 Cor.	4: 9;	11:10;			
	2 Cor	12: 7;	11:14;			
	Gal.	1: 8;	3:19;			
	Col.	2:18;				
	1 Tim	5:21;				
	2 Th.	1: 7;				
	Heb	1:4ff;	2: 2.			

The earliest known devotions to angels centred around the Archangel Michael; in the East there is evidence of this devotion in the fourth century, whilst in the West the feast of St Michael and the Angels was celebrated as early as the fifth century. A growing tradition of an angelic cult of faith, love and devotion developed from the time of St Benedict (543). St Bernard of Clairvaux (d1153) and Gregory the Great developed the angelic devotions that have continued within the Church.

Although some modern theologians have questioned the existence of angels, considering that they are explained as an uncritical taking over of cultural baggage from the East, the Church's teaching authority [the Magisterium], which alone has the special task of deciding what the truth of faith really is, constantly has taught that the actual existence of angels and the devil is part of Catholic faith. God's revelation always does, and, in fact, must occur within some specific cultural context.

The Church teaches the veneration due to angels, the benefits of angelic intervention, and the human-angel relationship in the communion of saints. There are a variety of liturgical and non-liturgical rites-Masses and Divine Offices in honour of Michael, Gabriel and Raphael, Archangels (September 29), and Guardian Angels (October 2), also in the prayers of the Mass, especially the prefaces.

There are traditional prayers to angels, for example —

PRAYER TO A GUARDIAN ANGEL

*Angel of God, my guardian dear,
To whom God's love commits me here,
Ever this day be at my side
To light and guard, to rule and guide. Amen.*

FORM 4

B. IDEAS FOR LITURGIES/RELIGIOUS CELEBRATIONS**1. Sacramental Liturgies**

Each of the sacraments is a time when the community, or part of the community gather to pray together. These times of prayer have set prayers, prayer formations and rituals that enable the community to communicate with God in a special way for a special reason. Knowledge of the sacraments is built into the Religious Education programme units. It is important that students also experience these sacraments.

Form 4 includes a study on the Eucharist in Topic C — '**The Meaning and Significance of the Eucharist**', and a study on Reconciliation in Topic F — '**Sinfulness and Reconciliation**'. The studies of these units could be accompanied by prayerful reflections on the prayer used:

- Prefaces of the Mass
- Eucharistic Prayers
- Act of Contrition

Participation in, and reflection on other sacramental liturgies should be encouraged throughout the students' time at school.

2. A Reflection on Baptism**Setting:**

Set the room with a candle, bowl of water, small quantity of oil and a white cloth — the symbols of Baptism. If students have pictures of themselves as children, ask them to place these on desk or floor where they can see them. If they do not have their own pictures, arrange a number of pictures of babies and young children around the Baptism symbols.

Sit in a position where you are comfortable

Relax your face — eyes — lips — neck — shoulders — arms — legs.

Listen to noises outside

- noises in the room
- your own heart beat
- your own breathing.

As you breathe in ask the Spirit of God to come in.

As you breathe out let go of any fears, worries, frustrations, thoughts that intrude into your prayer — offer these to God.

Look at your baptism picture, a picture of yourself as a child (or imagine this).

Ask God to bless those who showed you love when you were young, ask by name.

Ask God to forgive anybody who hurt you when you were young, ask by name.

Take time to think about how you've grown - decisions people have made for you, the love people have shared with you.

(Use suitable song or music as background)

Listen to Ephesians 5:8-14 - read aloud slowly.

Listen to the promises made in baptism - do they express what you want in your life - talk with God about each one.

BAPTISM PROMISES

Do you reject sin, so as to live in the freedom of God's children?

Do you reject the glamour of evil, and refuse to be mastered by sin?

Do you reject Satan, father of sin and prince of darkness?

Do you believe in God, the Father almighty, creator of heaven and earth?

Do you believe in Jesus Christ, his only Son, Our Lord, who was born of the Virgin Mary, was crucified, died and was buried, rose from the dead and is now seated at the right hand of the Father?

Do you believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, the life everlasting?

3. A Reflection on the Eucharist

The Eucharist is the Church's sacrifice, in which the one sacrifice of Christ is given to us as our worship. This is the meaning of the Bread-Word and the Cup-Word —

"... my body, given up for you"; "... the new covenant in my blood, poured out for you."

- Follow relaxation methods already practised.
- Read aloud to the class Luke 22:14-20
- or tell the story of the Lord's Supper.

Each year the Jewish people gather to remember the Passover - the time when God helped the Jewish people escape to their freedom from being slaves in Egypt. Jesus made special plans to celebrate this with his disciples. He arranged in advance for a room to be set up ready for him. When the Passover time came he sent Peter and John ahead to check all was ready and to welcome guests as they arrived. Later in the day Jesus joined them to share the celebration meal with them. During the meal he spoke out, words they had difficulty understanding.

'I have longed to eat this Passover Meal with you before I suffer, because I tell you, I shall not eat it until it is fulfilled in the Kingdom of God.'

He took a cup of wine, held it up and said:

'Take this and share it among you, because from now on, I tell you, I shall never again drink wine until the Kingdom of God comes.'

The disciples were bewildered by what he was saying, but he continued to mystify them by taking some bread, which he broke and handed around to them saying:

'This is my body given up for you, do this in remembrance of me'.

They all continued to eat the meal before them, talking about the Passover, about things that had recently happened to them as they followed Jesus. At the end of the meal Jesus took a cup of wine and handed it to them saying:

'This is the new covenant in my blood poured out for you.'

Get them to imagine themselves in the scene — they are one of the disciples, or one of the women preparing the meal, and allow them time to imagine the full story — possibly read it again, starting to help them place themselves in the story.

Conclude with them writing a few thoughts (for themselves and those they want to share with — not for class sharing!) on what happened, how they felt, what it meant to them, what it told them about the Eucharist meal which is Christ's sacrifice.

Ask — How does our reflecting on this story differ from the disciples' experience of what happened? We know of the resurrection and ascension (Luke 24:44-53) and read the Gospel knowing this — what difference does this make to our reflecting on the Last Supper story in the Gospels.

Possibly develop another reflection time around Luke 24:44-53.

4. Liturgy of the Hours

The Church has an official prayer book, otherwise known as the Divine Office or Breviary, or now often named the Liturgy of the Hours. Show copies of this to the students (if you do not have one - try and borrow one from a local Religious or Priest - or invite them in to speak about it!)

You may like to use the following article to give students a history of this form of Liturgy.

Here I wish only to outline the format generally followed in the decades immediately before the Second Vatican Council and used normally by priests in pastoral ministry.

- ◆ Priests read from a multi-volume set, 'the Breviary' which contained the entire text in Latin.
- ◆ All 150 Psalms were recited or sung each week.
- ◆ Most priests took their obligation to 'read the breviary' very conscientiously, often staying up late and struggling in their weariness to complete the hour-long task of recitation before midnight.
- ◆ Few lay persons prayed the full Divine Office, although some did possess shortened and modified versions, using them daily or occasionally.
- ◆ There are eight parts:

Matins	-	(now the Office of Readings)
Lauds	-	(today's Morning Prayer)
Prime	-	(First hour or 6.00am)
Terce	-	(Third hour or 9.00am)
Sext	-	(Sixth hour or 12 noon)
None	-	(Ninth hour or 3.00pm)
Vespers	-	(now Evening Prayer)
Compline	-	(today's Night Prayer)

Matins often was combined with Lauds or anticipated the night before and also had more the character of spiritual nourishment through various readings than of pure praise of God. The others were combined to become prayers of praise: 'seven times a day I praise you for your just ordinances.'

- ◆ Instead of reciting these at the appropriate moments throughout the day, the clergy often read the total breviary at one sitting, preferably early in the day. Some books on spirituality for priests actually recommended this 'safe' practice. In that way there was no danger that because of human weakness and unforeseen pastoral demands they might fail to discharge such a serious duty.
- ◆ Priests usually prayed the breviary alone and were supposed to move their lips even when reciting the texts by themselves. Older Catholics certainly have memories of clergy pacing back and forth beside church or rectory quite intent on a small, but thick, soft leather-bound black book and with lips moving silently in prayer.

The Second Vatican Council Fathers decreed the revision of the Divine Office just as they ordered the reform of all the other liturgical books. Some of the major modifications, ordered then and to be found today in the renewed Liturgy of the Hours, are:

- ◆ The sequence of the hours has been restored so they more easily can be recited daily at the proper time and thus fulfil their purpose of sanctifying the day.
- ◆ **Lauds** becomes **Morning Prayer** and **Vespers** becomes **Evening Prayer**, with both termed the chief hours and the two hinges on which the daily office turns.
- ◆ **Compline** is changed to **Night Prayer** and revised so as suitably to mark the day's close.
- ◆ **Matins**, now the **Office of Readings**, contains fewer psalms, longer readings and may be recited at any hour of the day or evening before.
- ◆ The hour of **Prime** has been dropped.
- ◆ The minor hours of **Terce**, **Sext** and **None** have been combined into **Daytime Prayer** with a mid morning, midday or mid afternoon component. Outside monastic or choral recitation, we select the one most suited to the time of day.
- ◆ The 150 Psalms have been distributed over a four week cycle with a few difficult Psalms and some awkward verses omitted.
- ◆ The clergy are encouraged to pray the Liturgy of the Hours together when feasible.
- ◆ 'The laity, too, are encouraged to recite the Divine Office, either with the priests, or among themselves, or even individually.'

taken from **Behind Closed Doors** -
A Handbook on How to Pray pp106-107
by Joseph M Chaplin, Paulist Press 1984.
Used with permission of the publishers.

5. Some Considerations in Preparing a Prayer Service/Religious Celebration.

What is the occasion for this gathering?

What/who do we want to pray for?

Is there a theme for the overall gathering?

What is the most suitable place to gather?

How will we arrange this place for this gathering?

What symbols and rituals will be used?

What images of God are appropriate to the reason for gathering and the theme?

What scripture, stories, messages will we use?

What music will we sing, hear, participate in?

Questions to Ask...

What type of prayer service are we preparing?

— Celebration of the Word, Reconciliation or Penance Service, Healing Service etc.

Whom do we worship?

Why do we worship?

How do we worship?

What are we celebrating/gathering for?

Who will be there?

How can we help those present to experience the celebration that is taking place?

In what way will people participate in the event/ritual?

6. Themes

a) Developing the Theme:

Allow students to explore the wide variety of non-liturgical possibilities.

Remember to start with 1 or 2 main ideas then build all others around these.

For example in a Celebration of the Word you may plan:

- A Main Reading
- A Significant Ritual

Develop other ideas that will complement these.

The following is a list of suggestions you may wish to explore, and add to from your own experiences:

b) Themes and Ideas for Presentation

i) The Passion of Our Lord:

Select about ten students, dress them in black, with white socks and no shoes. Paint their faces white.

Choose one to be Christ - in distinctive dress.

These students distribute a palm to each of the congregation - then mime the Passion of Christ - from leaving the Last Supper to the crucifixion. This may accompany one of the Gospel stories being read, or a mime of the Stations of the Cross.

At the conclusion of the mime allow time for meditation - play '**Were You There**' or another suitable song and show a slide sequence of the different people.

Conclude with all being given a nail to take home as a reminder of crucifixion.

ii) Lenten Reconciliation Service:

Reading: The Prodigal Son (Luke 15:11-32)
or A Gospel Healing Story (Luke 6:6-11;
Matthew 9:27-31)

Time to reflect quietly.

Divide into four groups. Each group is given a box containing a broken and torn article, eg:

a broken plate
a torn picture
an article of clothing in pieces
a damaged book
a broken table

and the necessary equipment to repair their article.

Time is spent mending their articles - play appropriate background music.

The articles are used to form a focus for prayer.

iii) New Year

Read:

A Story of hope - **The Blind man seeking to be healed**
- **Jesus calling Peter**

c) Possible Themes to build a service or devotions around:

- i)
- We are called to love God first
 - God - First!
 - Is God more important than...?
 - God cares - Do I?
 - Loving God isn't always easy
 - Do we love God enough?
 - Who is first?
 - Jesus, the Messiah - What does that mean?
 - He is risen!
 - Glory to God!
 - The Lamb of God
 - Jesus is God!
 - The breaking of bread
 - Who is He?
 - I am the Good Shepherd
 - God is with us.



ii) God in My Life

- Is Jesus my Messiah?
- Don't put off God until tomorrow when there's still today!
- Jesus - Stranger or friend?
- Could I walk on water?
- Faith can move mountains - and people!
- Lord - when did I see you hungry?
- Me - Thomas!
- Happy are they who have not seen - and believe
- He said he'd rise - why am I surprised?
- My Lord and my God.



iii) Scripture References on 'God in My Life':

James 5: 7-10	1 Thes 5:16-24	John 20:19-31
Luke 24:13-35	John 21: 1-19	Mt 10:37-42
Mt 13: 1-23	Mt 13:24-43	Mt 14:13-21
Mt 14:22-33	Mt 16:13-20	Mt 21:33-43
Mt 22: 1-14	Isaiah 6: 1-11	1 John 5: 1- 4
1 Peter 1:17-21	Luke 24:36-43	John 1: 1-10
Romans 6: 3-11	Romans 8:26-27	Romans 8:35-39
Romans 9: 1- 5	Romans 11:33-36	Phil. 4: 6- 9

iv) Salvation

The ten commandments - of love
 The reign of God is near
 The Beatitudes
 Love God - love neighbours
 How do I use my talents?
 I hope the eye of the needle widens!
 Love.....

v) Reconciliation

Come back to the Father
 New Hope
 Forgive those who trespass against us
 Feelings - will ours allow us to forgive?
 How do you punctuate - Jesus came to call us sinners?
 And there I was - stone in hand -
 God forgives - Do I?

vi) Calling the Apostles

Here I am, Lord,
 Me...an Apostle? - Oh no!
 Come, follow me!

vii) Healing

Thank you - God
 Who's afraid of...
 He will raise us up...
 Let me see, let me hear...

viii) Temptation

It looks good!
 Temptation...
 The world says it's good - but?



ix) **My Potential**

Use God's gift.
 I am me
 Yes! I can!
 The Holy Spirit will help.
 God - I need your help - NOW!
 Use my gifts?
 Me - work for God?

x) **Love Others**

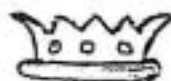
Love my ...enemies?
 Try love - it's contagious
 An eye for an eye is easier!
 Love is...
 God loves me, do I love others?

xi) **God Promises**

Covenant - A two way promise
 The Rainbow promise
 God promises me...
 Do I break my promises?
 The Church is part of God's promise
 Christ - the greatest promise ever
 God promises to be a friend

d) **Symbols and Rituals**

These are just some ideas from which you may develop your own symbols and rituals.

i) **Making Christ Symbols, eg:**

Create these on posters, as mobiles, on clay/papier mache.

ii) **Creation Symbols:**

Read the Creation Story (Gen. 1:1-24)
 List the symbols that represent each day.
 Create these symbols and form a mural representing the Creation Story.

iii) **Mary:**

List all the titles given to Mary - create symbols to represent each title.

iv) **Paper-Chain:**

Each student makes one link of a paper chain - use bright paper and felt pens - on their link they:

Write a prayer

Write a good intention

Write the name of someone they want to pray for.

v) **Papier-mache:**

Use papier mache to create symbols, bible scenes, thematic presentation.

vi) **Clay:**

Use clay to create - chalice, patens, vases, cruets, candle holders, symbols...

vii) **Candle Making:**

Melt wax in a double boiler - add old crayons for colour.

Prepare moulds - rubbing the inside with salad oil. Moulds can be made from plastic containers or plastic plumbing pipes. (**check that they will not melt!**)

Wrap one end of the wick around a stick and balance and secure on top of mould so that wick reaches to the bottom - wicks can be carefully knotted through a small hole at the base - providing this is then secured so that hot wax cannot go through the hole.

Pour wax with care.

When set remove candle.

viii) **Prepare the special unleavened bread which will be used in the Eucharist.**ix) **Textile Painting:**

Create your own altar cloths, stoles, robes, banners, using textile paints.

x) **Junk Art:**

Celebrate God's creation by creating sculptures, collages and models from - **Junk!**

xi) **Blown out eggs/boiled eggs:**

Carefully blow the egg - break the yoke by shaking
pin prick both ends
gently blow!

Wash egg shells gently

Colour with dye or paint

Use thematic symbols appropriate for Easter.



xii) **Rocks:**

Collect - or better still - get students to collect - **ROCKS**.

Decorate these with symbols and words. Particularly useful for themes of:

stony hearts
heavy burdens of the hardness of selfishness and sin
the rock in front of Christ's tomb.

xiii) **Crosses:**

Service of veneration of the Cross.

- Supply a variety of materials; card, paper, crayons, paint, collections from nature.
- Each participant creates a cross.
- When completed get all to kneel with their cross whilst you pray a suitable prayer about the cross - or participants create their own prayer.
- Encourage all to take their cross home.

xiv) **Repeat Designs:**

Give a single word that expresses the theme of the celebration.

Get each student to create a motif from this word, on different coloured paper. Cut out the motifs and display.

xv) **Banners:**

Use felt, yarn, contact paper to create banners.

xvi) **Rituals:**

- Processions.
- Acts of Veneration - bowing before the book
kissing the book
sign of the cross
standing, sitting, kneeling
incense
elevating the book.

[The book could be a Bible or Lectionary]

xvii) **Mime/Drama/Speech:**

Act/mime Gospel story/parable

Student prepared speeches

Student written/prepared drama on theme.....

xviii) **Music/Song:**

Create your own music
tapes...
singing...



xix) Slides/Videos:

A single slide for reflection
A slide sequence accompanied by music/prayer reflection
Extracts from video on theme...

xx) Names:

Raphael	- God heals
Joseph	- It is God who makes things grow.
Jerusalem	- City of Peace
Golgotha	- Skull place
Christ	- The Anointed.

xxi) Words:

Salvation Faith Redemption Truth Love Hope.

xxii) Scripture/Prayer Verses:

From The Beatitudes
Our Father
Command of love
The chosen reading...

xxiii) Images:

Develop posters — pictures — photos — drawings that develop the theme or images within the theme — especially useful in deepening understanding of Biblical tradition.

xxiv) Centre Piece:

Have a central display on the chosen theme — may include using: candles, flowers, collection from creation, material, artwork, books, student work....





Photocopy these pages for students.

7. Eucharistic Liturgy Planning Form

Date: Time: Place:

Occasion: Theme:

Celebrant:

Servers:

Commentator:

Introduction:

Entrance Procedure:

Song:

Procession:

Penitential Rite:

Opening Prayer:

First Readings:

Reader:

Responses:

Second Reading:

Reader:

Gospel Acclamation:

Gospel:

Homily focus/ideas:

or Alternative:

Profession of Faith:

Prayers of the Faithful:

Offertory Procedure:

Song:

Gifts:

Prayer over the Gifts:

Preface:

MASTER



Photocopy these pages for students.

Eucharistic Liturgy Planning Form (cont'd)

Holy, Holy:

Eucharistic Prayer:

Memorial Acclamation:

'Our Father':

Sign of Peace:

Lamb of God:

Communion Procedure:

Song:

Reflection:

Blessing:

Closing Procedure:

Song:

Special Needs:

MASTER



Photocopy these pages for students.

8. Reconciliation Liturgy Planning Form

Date: Time: Place:

Occasion:

Celebrant:

Song(s):

Reading(s):

Reader(s):

Response(s):

Leader(s):

Gospel:

Homily Focus/Ideas:

or Alternative:

Examination of Conscience:

Individual Confession:

Prayer(s):

'Our Father':

Proclamation of Praise:

Blessing:

Special Needs:

.....

.....

FORM 4

C. PRAYING WITH THE GOSPELS

This section follows on from Form 3 — **Praying with the Imagination**. Refer to that unit for introduction to the preparation for this type of prayer (p.11) — also consult the Form 3 teacher over how this was used, responses and ideas.

1. **Lead in a Gospel Imagination Journey** — for example: **Zaccheus** (Luke 19:1-10)

Imagine you are a man called Zaccheus, a wealthy man who collects taxes from other people, so nobody really likes you. You hear that Jesus is coming to town; he seems very popular, gathers large crowds around him, so you are very curious to find out who he is and why people follow him. You find yourself at the back of the crowd — there's no way you are going to see him — there are all these people jostling in front of you and no way that any of them will let you through! You see your chance to run ahead of Jesus and climb a tree before the crowds press that far ahead. Clamber up the tree and settle on a branch — is your branch strong? Do the leaves of the tree conceal you? What thoughts pass through your mind? Suddenly the crowd is below you — you spot Jesus — what does he look like? Who is he with? What is he saying? You hear his voice calling, *Zaccheus — come down — I want to be with you — in fact — I want to come home with you for a meal!*

What do you say? How do you feel? Hear the crowd around you, *'He's got the wrong man there!' 'What's he doing going to Zaccheus' place?' 'Fancy going to that sinner's place'* — How does that make you feel? How do you feel when Jesus looks at you?

Walk with Jesus back to your place — who is there? Who prepares the meal? Who sits to the meal with you? What does Jesus say? You find yourself speaking, *'Jesus, I'll give half my wealth to the poor, I'll give back all the money I've stolen, I'll repay the people I've cheated.'* How do you say it? How do you feel about saying it? How does Jesus respond?

At each set of questions, pause and allow time for their imagination. At the conclusion, leave time for them to quietly return to the room. Conclude when most seem comfortably back, by reciting a commonly known prayer. Give a chance for students to write, draw or in other ways, respond to their prayer experience.

2. **The Story of Martha and Mary** (Luke 10:38-42)

Listen to the story of Martha and Mary - as the story unfolds let yourself take on one of the roles as Martha or Mary - listen to what is said, be sensitive to how you feel, reflect on what God is saying to you through this.

Martha and Mary are at home, working together on the normal chores of the household. Martha always tends to be the more practical, whilst Mary tends to be a dreamer. Jesus comes to the house, Martha welcomes him in and then realises as hostess she must offer him a meal and good hospitality. Mary sees Jesus sitting alone and goes and sits with him, listening to his stories and ideas. Martha comes in with a cool drink for Jesus and finds Mary, relaxed, at peace, sitting with Jesus listening, and Martha asks Jesus, *'Do you not care that Mary is leaving all the work to me? Please send her to help me!'* And Jesus responds, *'Oh, Martha, you worry and fret so much about so many different things, they are not all that important. There is really one important thing, Mary has chosen the better part, do not take it away from her.'*

Take time to write or record or share responses and to reflect on the experience.

3. Take Christ's teaching on prayer as a prayer reflection.

The Pharisee and the Tax Collector (Luke 18:9-14)

Introduction: The Pharisees saw religion as a matter of 'keeping the laws' and they were really insistent that the letter of the law be followed, rather than the spirit of the law. Tax collectors were those despised by the general population because they were servants of the Roman authorities.

Read: Luke 18:9-14

Reflection Questions:

- What is the attitude of those listening to the parable?
- Do you ever feel like that?
- Draw how you think the Pharisee stood while he prayed.
- Draw how you think the tax collector stood while he prayed.
- As each man prays who does he focus his attention on?
- Why is the prayer of the tax collector more acceptable?
- What does this tell you for your own prayer?

4. Retell one of the parables in a modern context.

The Prodigal Son (Luke 15:11-32)

(You may change the son to daughter and rephrase the story appropriately)

There was once a family, the Berger family, who lived in Ohakune. In the Berger family there were two boys, Patrick and David. Patrick was the eldest son; he's been away to Boarding School in the city, left school at the end of the 7th Form with an A Bursary, gone to university and studied for three years until he graduated with a Bachelor of Agricultural Science. Patrick then went home to his father's farm and worked for his father. He was a hard worker, often getting up early in the morning or working late at night to see that all the animals were well tended and the farm made a good profit.

David was given the same opportunity, sent away to the same Boarding School, but he was always rebelling. He didn't like the school routine, and thought even less of the work he was expected to do. As soon as he was fifteen he was ready to leave. No School Certificate, no reference from the school, no school prizes — he just left. He did follow Patrick home, however when Patrick was up early, David would be still sleeping. When Patrick worked late, David would be out partying. Eventually David became tired of his father nagging him to work — so he asked for his share of the money so he could go overseas and live the life he dreamed of. His father gave him the money and David was elated. He bought a ticket from Auckland to Sydney and was off to explore. After a few weeks in Sydney, he bought a ticket to London, then to Paris. David felt great, he had money, freedom, friends, parties — his own life! He lived in an expensive flat, ate the best of food, went to the night clubs — lived the life he'd dreamed of — but, it all lasted but a short time! For the letters that arrived now demanded money, talked of his overdraft — the landlord gave him notice for he'd not paid his rent, there was no money for food, his friends all drifted away — desperate, he looked for a job — but they all asked the same questions:

Where is your curriculum vitae?
What qualifications do you have?
Do you have a work permit?
What experience do you have?

Nobody wanted to employ David. Eventually David went out into the country and a farmer offered him a run-down cottage and his food if he'd look after the animals. David's food was not much better than what the animals ate, he was expected to work long hours and was given no money. David suddenly realised he was worse off than the farm hands at home; he longed for his mother's home cooking, and he wanted to see his old friends, so he wrote home.

A few days later he was delighted to receive a letter with a New Zealand stamp on it and even more delighted when, not a letter, but an air ticket fell from the envelope. Well, it didn't take long and he was on the plane for home, through the airport — he hardly saw anything — eventually to Auckland, then Wanganui and there his family came to meet him, all except Patrick.

At home, David's friends greeted him, and were interested to hear of his adventures. There was a party prepared, his parents were so excited and pleased to see him. After being home for a few hours, David saw Patrick through the window, just coming from the farm — and David saw Patrick was arguing with his father. *'Why all this fuss? Why all his friends? Why all the food? He's just a worthless rascal, too busy having a good time to work and you put on a big celebration for him. What about me? I'm home all the time and there are no celebrations for me!'* Mr Berger was trying to quieten him — *'Yes, Patrick you are always here with us, and we really care for you, but we thought David was dead, and now he's back with us!'*

Ask students to reflect:

Which son are you most like?

How do you feel about the father's reaction through the story?

How do you feel about the two sons and their reactions?

What does the story tell you about God? About yourself?

It is also good to get students to rewrite other parables themselves and to use these as prayer reflections.

5. Write your own reflection

Take time to quieten down. (Try the exercise on page 6 from Form 3 suggestions.)

Ask the Holy Spirit to be present with you - you may say a prayer together as a class or ask students to express their own thoughts.

Take a short passage from the Gospel (a list of suggestions is included at the end of this section). Read it slowly, take time to be with it, to become part of it, putting yourself in the scene. What do you see, feel, hear, touch, smell, think? What are you saying? What is being said to you? At the end of the meditation, resolve what you will do in your life as result of this meditation. At the end of the meditation write down your thoughts and feelings, retelling the story as though you were there.

Suggested Gospel Passages:

The Young Jesus	Lk 2:41-50	The Temptations	Mt 4: 1-11
Calling the Disciples	Lk 5: 1-11 Mk 1:16-20	Calming the Storm	Mk 4:35-41
The Annunciation	Lk 1:26-38	Choosing the Twelve	Lk 6:12-16
Cure of the Paralytic	Mk 2: 1-12	The Woman in Simon's House	Lk 7:36-50
Miracle of Cana	Jn 2: 1-12	Walking on Water	Mt 14:22-33
Feeding the 5,000	Jn 6: 1-13	Rich Young Man	Mt 19:16-22
Raising of Lazarus	Jn 11: 1-44	Washing the Apostles' Feet	Jn 13: 1-17
Good Samaritan	Lk 10:29-37	Gethsemane	Lk 22:39-46
Crucifixion	Lk 23:32-48	The Resurrection	Jn 20: 1-18
The Road to Emmaus	Lk 24:13-35	The Appearance on the Shore	Jn 21: 1-23

FORM 4

D. SUGGESTED RESOURCES FOR TEACHERS:

- | | |
|-------------------------|--|
| Abbott, W M | The Documents of Vatican II
Constitution on the Sacred Liturgy 1963. |
| Costello, Gwen | Prayer Services for Religious Educators
Twenty-third Publications, Connecticut, 1989. |
| De Angelis, William | School Year Liturgies - 14 Eucharistic Celebrations and 3 Reconciliation Series
Twenty Third Publications, Connecticut, 1985.

A good collection of ideas that could be easily adapted for the local scene. |
| Donders, Joseph | The Peace of Jesus - Reflections on the Gospels for the A-Cycle
Orbis Books, NY, 1983. |
| Donders, Joseph | Beyond Jesus : Reflections on the Gospels for the B-Cycle
Orbis Books, NY, 1984. |
| Donders, Joseph | Jesus, Hope Drawing Near - Reflections on the Gospels of the C-Cycle
Orbis Books, NY, 1985.

These books give a reflection on the Sunday Reading for the full cycle of Readings. The reflections are in simple language - ideal for reading in a Liturgy or for using as a meditation. |
| Jeep, Elizabeth McMahon | Children's Daily Prayer
Liturgy Training Publications, Chicago, 1991

This volume, specially prepared for each school year, contains A Liturgy of the Hours for the Classroom, including prayers for Morning, Lunchtime and End of the Day. |
| Krier, Catherine | Symbols for all Seasons. Environmental Planning Cycles A, B and C.
Resource Publishers Inc. 1988

This gives an introduction for planning Liturgies and for setting the environment - the book then gives the themes of the Reading for each Sunday of the year and a suggestion as to how the environment could be prepared for the Liturgy - all good practical and reasonably simple ideas! |

Suggested Resources for Teachers (cont'd)

Lebon, Jean

How to Understand the Liturgy

Crossroad Publishing Co, New York, 1988.

This book explores signs, symbols, sacraments and rites in history and in the present. A good overview of Liturgy and good ideas for preparation and presentation of Liturgies.

Pope Pius XII

Mediator Dei : Encyclical Letter of Pope Pius XII on the Sacred Liturgy

Powers, Isaias

Quiet Places with Jesus - 40 Circled Imagery**Meditations for Personal Prayer**

Twenty Third Publications, 1978.

Each meditation gives a scripture passage, a reflection and a meditation. The meditations are ideal for leading students into a deeper understanding of scripture through the use of their imagination.

Reutemann, Charles

Let's Pray

St Mary's Press, Terrace Heights, Winona MN55987

A good collection of Liturgies of the Word.

Sloyan, Virginia

Signs, Songs and Stories - Another Look at Children's Liturgies.

The Liturgical Conference, Washington DC, 1974

Excellent ideas for preparation of Liturgies of the Word, including ideas of songs, dance, drama, setting the environment, as well as ideas for special occasions.

Tuthill, Marye

Art for Children's Liturgies - What you Need and How to Do It.

Paulist Press, New York, 1982.

A book full of excellent ideas, suitable for all ages.

Directory for Masses with Children, 1973