



A New Way of Being Brother & Sister



Prayer One



■ HYMN

YOU ARE MINE

David Haas

I will come to you in the silence.
I will lift you from all your fear.
You will hear my voice, I claim you as my choice.
Be still, and know I am here.

I am hope for all who are hopeless.
I am eyes for all who long to see.
In the shadows of the night, I will be your light.
Come and rest in me.

Do not be afraid, I am with you.
I have called you each by name.
Come and follow me, I will bring you home.
I love you and you are mine.

I am strength for all the despairing.
Healing for the ones who dwell in shame.
All the blind will see, the lame will all run free.
And all will know my name.

I am the Word that leads all to freedom.
I am the peace the world cannot give.
I will call your name, embracing all your pain.
Stand up, now, walk, and live.

- *Pause for a moment to be still and aware of God's presence among us and in creation*

■ READING

At the heart of all of this is what we are calling “The Spiritual Search”, the reason we joined this way of life in the first place. It is the search for meaning, the search for the Mystery inherent in

PRAYING IN A NEW TIME

all of life. It is Augustine's cry: "You have made us for yourself, O Lord, and our hearts can never be at rest until they rest in you".

It is the promise made by Jesus to show us the Father.

"Each of us has in life one moment of insight, one Mount Sinai – an uncanny, otherworldly, time-stopping experience that somehow succeeds in breaking through the grimy, boisterous present, the insight that, if we let it, will carry us through our life" (*The Gift of the Jews*, Thomas Cahill).

We have been involved in this search in a special way over the recent past, and our Congregation's spirituality has been shaped by it. Out of this spirituality has grown a far greater desire to be with those at the margins of society. This desire comes from an ancient wisdom that tells us it is here we will find our wholeness, that among poor people we will be shown the self-emptying that will make us fully and truly human. The option for poor people has always been a hallmark of Religious life down the ages. What we are stressing is that we do this as brothers, out of a sense of real solidarity, knowing that we have more to learn than to share.

"It is only by fundamentally changing our relationship with poor people that true change and that genuine, future Christian Brother mission is made possible" (Martin Byrne in Message from the Congregation Leader).

OWITF Publication, Philip Pinto

■ *Pause for a moment to reflect and share
on the Reading*

■ PSALM 63

O God, you are my God, I long for you;
my soul thirsts for you;
My body seeks for you
as in a dry and weary land without water.

So I have looked upon you in the sanctuary,
beholding your power and your glory.
For your constant love is better than life,
So I will bless you as long as I live;
I will lift up my hands and call on your name.

My soul feasts on you
and my mouth praises you,
as I think of you upon my bed,
and meditate on you in the watches of the night;

For you have been my help
and in the shadow of your wings I sing for joy.
My soul clings to you; your right hand upholds me.

■ SCRIPTURE

Jn 14: 6-7

JESUS ANSWERED, "I am the way and the truth and the life. No one comes to the Father except through me. If you really know me, you will know my Father as well. From now on, you do know him and have seen him."

PRAYER

May we allow the Breath of Life to be evident
in our words and actions, in our homes, in our
workplaces, in all our relationships, and in our
world.

AMEN.

Praying a New Story, Morwood



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Prayer Two



■ HYMN

PILGRIM

Enya

Pilgrim, how you journey on the road you choose
to find out why the winds die and where the stories go.
All days come from one day that much you must know.
You cannot change what's over but only where you go.

One way leads to diamonds, one way leads to gold.
Another leads you only to everything you're told.
In your heart you wonder which of these is true;
the road that leads to nowhere, the road that leads to you.

Will you find the answer in all you say and do?
Will you find the answer in you?

Each heart is a pilgrim, each one wants to know
the reason why the winds die and where the stories go.
Pilgrim, in your journey you may travel far
For pilgrim it's a long way to find out who you are....
Pilgrim it's a long way to find out who you are....
Pilgrim it's a long way to find out who you are....

- *Pause for a moment to be still and aware of
God's presence among us and in creation*

■ READING

The Brothers will be committed to sharing the spiritual search both within and beyond the community. People of all backgrounds will be welcome to engage with the community in this search.

The Proposition, 12

The community is the context for our personal and communal lives, including a deepening understanding of ourselves, of others, of creation and of God. It also means that we share with one

another what is happening in our relationships, especially what we are learning through mutual friendship with poor people which connects us more deeply with our own vulnerability and humanity.

There are going to be challenges to living together that can provoke anger, frustration or hurt. An openness and acceptance of these emotions is necessary. Rituals of reconciliation and other methods of addressing differences are important and will have to be developed if the community is to grow and relationships deepen. Intensive preparation for this new kind of community is essential, and facilitation will be needed at times once the community moves into its place of living.

For a community to be a joyful place, it must seek authenticity. Masks must drop and members must see and recognise the individuality and dignity of each person. This is the heart of vowed living. There is no place in such a community for silent, hidden suffering which can alienate and make us strangers to each other. Members must feel accepted, cherished and supported and seek to intimately share their lives together.

OWITF Publication, Philip Pinto

■ *Pause for a moment to reflect and share
on the Reading*

■ PSALM 138

I give you thanks with all my heart;
before the gods I sing your praise;
I bow down before your holy temple.
I give thanks to your name
for your steadfast love and your faithfulness;
for exalted above all are your name and your word.
On the day I called, you answered me;
you increased the strength of my soul.

All of earth's rulers shall praise you
for they have heard the words of your mouth;
they shall sing of your ways
for great is your glory, O God.

Though you are high, you look on the lowly
and the haughty you know from afar.
Though I walk in the midst of trouble,
you preserve my life;
you stretch out your hand and save me.
You will fulfill your purpose for me;
your steadfast love endures forever.
Do not forsake the work of your hands.

■ SCRIPTURE

2 Cor 3: 17-18

NOW THE LORD IS THE SPIRIT, and where the Spirit of the Lord is, there is freedom. And we all, who with unveiled faces contemplate the Lord's glory, are being transformed into his image with ever-increasing glory, which comes from the Lord, who is the Spirit.

PRAYER

We pray, mindful of men and women throughout human history who allowed the Spirit of Life to work in them for the betterment of our world and humanity.

For their lives and their inspiration, we give thanks.

Praying a New Story, Michael Morwood



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Prayer Three



■ HYMN

WHO YOU REALLY ARE

Kirtana

Could there be more
to this life we call “mine”
than a journey through space
or a story line?
More to life than the body can sense
than the mind can conclude
from experience.
Does who we are begin with breath,
depend on form or end with death?
Strip away these roles, these names
and tell me what remains
and who you really are,
who you really are.

We measure success
by the things we accrue
or the bonds that we form,
or the deeds we do.
But these too shall pass,
as hard as we try
to hold on to form; form will die.
But inherent in this dance of form
is the chance to see what’s yet unborn.
And the choice to throw this chance away
and be caught up in the play
of who we think we are,
who we think we are.

This is your lifetime; it could end at anytime.
Where is your attention?
Where is your prayer?
Where is your song?

PRAYING IN A NEW TIME

In a fortunate life,
comes a call to be free.
From the cycle of bondage and misidentity,
to wake from the dream
and finally realize
the truth of one's being
before the body dies.
So before the final scene is past,
see the screen on which it's cast.
See what's seeing this me and you.
And then you will see
who we really are.

- *Pause for a moment to be still and aware of
God's presence among us and in creation*

■ READING

The primary challenge in our spirituality is to shift from an external deity to the God within as we foster our spiritual search. We are called to seek an experience of the Oneness of all things and to awaken to this sacred presence deep within ourselves and within all beings.

Our personal prayer is characterized by mindfulness, quiet space, stillness, conscious breathing, wonder, amazement, gratitude, positive intentionality, listening to the word coming from within the depths of ourselves, the earth and the universe.

Our personal prayer is not directed to an outside deity but is an awakening to Presence, Energy, Light, Spirit, Wholeness and Cosmos within and recognizing also that this deity is present in our body, being, soul and spirit.

Our personal prayer leads us to move forward, filled with this energy, grateful for what has led us to this point, and confident in what lies ahead.

In communal prayer we create a space where positive energies flow and are shared. We listen together for the Word coming from within, as we move away from prayer to an external deity. While not discarding our Scriptures, we recognize that there is no single way to experience God, and so we expand the ways we avail of to access God. We overcome the fear of using language or symbols from indigenous and oriental traditions, from other religions and other Scriptures.

OWITF publication, Godfrey, Mathew and Ellul

■ *Pause for a moment to reflect and share
on the Reading*

■ PSALM 147

O praise the Most High, Jerusalem!
Praise your God, O Zion!
For God strengthens the bars of your gates,
blessing your children within you,
establishing peace in your borders,
feeding you with the finest of wheat.

You send out your word to the earth;
your command runs swiftly,
giving snow like wool,
scattering hoarfrost like ashes.

You cast forth your ice like crumbs;
who can stand before your cold?
You send forth your words, and melt them;
you make the wind blow, and the waters flow.

You make your word known to your people,
your statutes and decrees to Israel.
You have not dealt thus with any other nation;
you have not taught them your decrees.

■ SCRIPTURE

Col 3:15-16

Let the peace of Christ rule in your hearts, since as members of one body you were called to peace. And be thankful. Let the message of Christ dwell among you richly as you teach and admonish one another with all wisdom through psalms, hymns, and songs from the Spirit, singing to God with gratitude in your hearts. And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him.


PRAYER

O Holy One, ineffable and yet as near as now.
You are the nameless one, though named by
many traditions.

You are holy, you are wholeness, you are that
mystery, that magnificence that no single
tradition can contain. Your beauty abounds, your
wisdom clarifies, your abundance flows out by
many rivers and returns to your ocean heart.

We honour each river – veins of tradition,
arteries of life, returning to your fathomless
heart, and back again into the body of creation.
We are carried away, trusting the flow more than
our names.
AMEN.

If Darwin Prayed, Bruce Sanguin



Underlying
the principle
of the common
good is respect
for the human
person as
such, endowed
with basic and
inalienable
rights ordered
to his or
her integral
development.

Laudato Si, par. 157



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Prayer Four



■ HYMN

A REMEMBERING HEART

Monica Brown

God grant to me a heart that remembers,
the life in the seed that lies buried in dark night.
All the mystery You have revealed to me
in the tapestry of my life, a remembering heart.

God grant to me a heart that is faithful,
as the word is made flesh in the breaking of bread.
The call You speak to me, the song You sing in me
the desire for You, my God, a faithful heart.

God grant to me a heart that is grateful,
as the blind one who now sees,
sings in praise of Your name.
The gifts You give to me, the life You free in me,
All the goodness You bestow, a grateful heart.

God grant to me a heart that truly loves,
as the one who surrendered His life for His friends.
That I may dare to be more true to You
In the face of all who need, a loving heart.

- *Pause for a moment to be still and aware of
God's presence among us and in creation*

■ READING

IT IS NO SURPRISE THEN that OWITF focuses on the spiritual journey, deeper community living and collaborative and empowering ministry. These are three strands of the global emerging spirituality and three key pieces of all our congregational reflection for the last fifty years. There is, of course, a sense of the already and the not yet. We are on a journey of transformation, an unfolding is gently occurring in each person and among us. The challenge

PRAYING IN A NEW TIME

for many of us is to strike a better balance, to integrate the various pieces healthily in our lives together.

“God puts out our lights to keep us safe because we are never more in danger of stumbling than when we think we know where we are going. When we can no longer see the path we are on, when we can no longer read the maps we have brought with us or sense anything in the dark that might tell us where we are, then and only then are we vulnerable to God’s protection. This remains true even when we cannot discern God’s presence. The only thing the dark night requires of us is to remain conscious. If we can stay with the moment in which God seems most absent, the night will do the rest” (Barbara Brown Taylor quoted by Nancy Schreck at LCWR).

OWITF Publication, John Casey

■ *Pause for a moment to reflect and share
on the Reading*

■ PSALM 40

I waited patiently for you, O God,
and you stooped down to me;
and heard my cry.

You drew me from the desolate pit,
out of the miry clay,
and set my feet upon a rock,
making my steps secure.

You put a new song in my mouth,
a song of praise to you.
Many shall see and fear
and place their trust in you.

Happy are we who have placed
our trust in you, O God,
who do not turn to the proud,
to those who follow false gods!

Sacrifice and offering you do not desire;
but you have given me an open ear.
Burnt offering and sin offering you have not required.
Therefore, I said, "Here I am;
In the scroll of the book it is written of me:
my delight is to do your will;
your law is within my heart."

■ SCRIPTURE

Ezek 37: 12-14

Therefore prophesy and say to them: "This is what the Sovereign Lord says: My people, I am going to open your graves and bring you up from them; I will bring you back to the land of Israel. Then you, my people, will know that I am the Lord, when I open your graves and bring you up from them. I will put my Spirit in you and you will live, and I will settle you in your own land. Then you will know that I the Lord have spoken, and I have done it, declares the Lord."

PRAYER

We pray that we will allow the life and teaching
of Jesus to motivate all that we do so that what
we profess to have seen in his life and heard in
his teaching might be evident in our living and
loving.

AMEN.

Praying a New Story, Morwood, p. 58



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Prayer Five



■ HYMN

TAKE MY LIFE, LORD

Margaret Rizza

Take my hands, Lord, to share in your labours;
take my eyes, Lord, to see your needs.
Let me hear the voice of lonely people,
let my love, Lord, bring riches to the poor.

Give me someone to feed when I'm hungry,
when I'm thirsty give water for their thirst;
when I stand in need of tenderness
give me someone to hold who longs for love.

Keep my heart ever open to others;
may my time, Lord, be spent with those in need;
may I tend to those who need your care.
Take my life, Lord, and make it truly yours.
Things will be better in the end.

- *Pause for a moment to be still and aware of God's presence among us and in creation*

■ READING

The Universal Declaration of Human Rights (1948) declares in Article 1:

"All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood."

So flourishing creative life, as the diverse gift of the evolving earth, is given freely and abundantly to an ever more aware and responsive earth community. The gift of human rights is inherent, written into the heart of humanity, as one of these freely given gifts. These rights, inscribed by the Creator, are evidence of the graced presence of the Spirit in our lives. This is the *imago dei* in each person

where the presence of the divine spark dwells. Human rights are the Gospel 'writ large' in a universal language for our time in history. Reading the Gospels through the lens of 'Jesus the advocate for rights' demonstrates how the ministry of Jesus was integrally tied to advocating for and with those made poor by the political and religious structures of his day. This is clearly demonstrated when he stands up for the woman caught in adultery (*John 8: 1-11*). Edmund Rice also advocated for those made poor through being denied the right to a quality education. In the face of strong opposition from some religious and political leaders he started inclusive schools for those excluded from government institutions on the grounds of religion, poverty or class.

OWITF publication, Peter Harney

■ *Pause for a moment to reflect and share
on the Reading*

■ PSALM 119

I have done what is right and just:
let me not be oppressed.
Guarantee the goodness of your servant.
Let not the proud oppress me.

My eyes grow weak watching for salvation,
and the fulfilment of your promise.
Treat your servant according to
the greatness of your love,
and teach me your statutes.

I am your servant; give me knowledge,
that I may know your will!
It is time for you to act, O God,
for your law has been broken.

Therefore I love your commandments
more than finest gold.
I guide my steps by your precepts:
I hate the ways of falsehood.

■ SCRIPTURE

Jn 8: 9-11

Jesus was left alone with the woman standing before him. Jesus straightened up and said to her, "Woman, where are they? Has no one condemned you? She said, "No one, sir." And Jesus said, "Neither do I condemn you. Go your way, and from now on sin no more."

PRAYER

Most Holy One,
Order within Chaos,
Chaos within Order,
Freedom within Destiny,
Life within Death,
Death within Life.

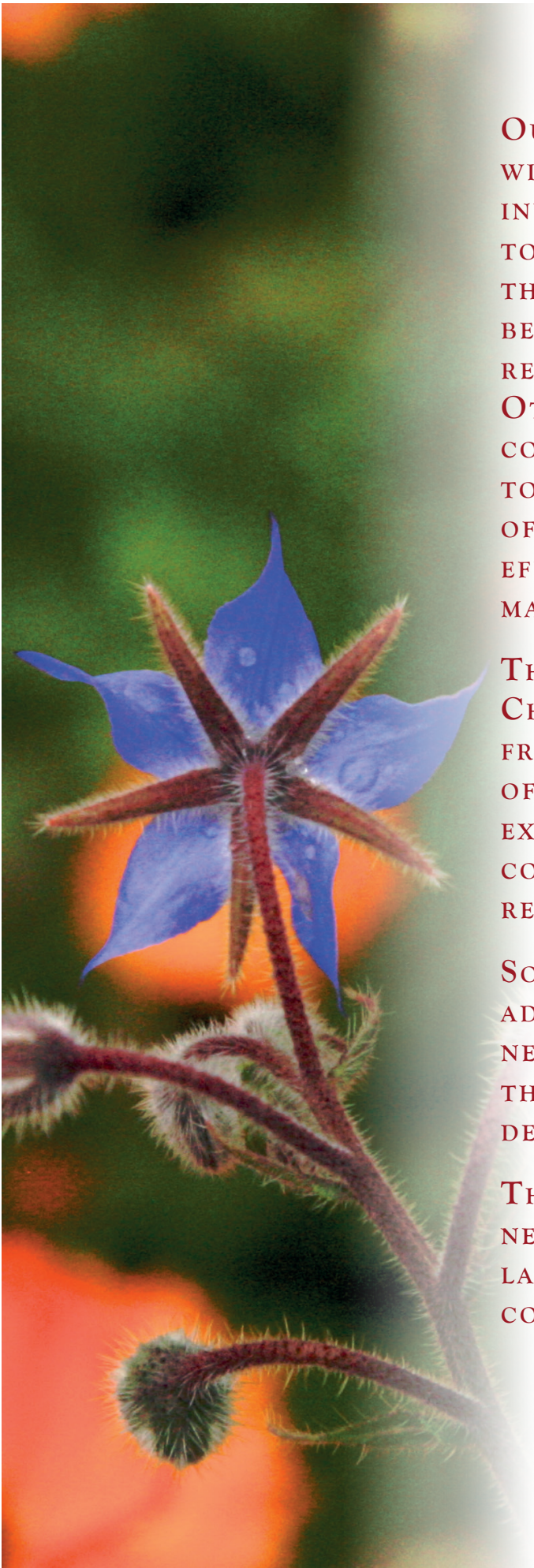
You are the air we breathe,
the green of trees,
the shape of ferns,
the colour of flowers,
the humming of city streets,
the sound of silence,
the laughter of children,
the weeping of the forlorn,
the longing for peace,
the dream of justice,
the tear of joy

PRAYING IN A NEW TIME

as the arms of our hearts fling open
to the beauty of it all
and our voices utter
a simple thank-you
that changes everything.
Unsolicited praise rises.
AMEN.

If Darwin Prayed, Bruce Sanguin





OUR EFFORTS AT EDUCATION
WILL BE INADEQUATE AND
INEFFECTUAL UNLESS WE STRIVE
TO PROMOTE A NEW WAY OF
THINKING ABOUT HUMAN
BEINGS, LIFE, SOCIETY AND OUR
RELATIONSHIP WITH NATURE.
OTHERWISE, THE PARADIGM OF
CONSUMERISM WILL CONTINUE
TO ADVANCE, WITH THE HELP
OF THE MEDIA AND THE HIGHLY
EFFECTIVE WORKINGS OF THE
MARKET...

THE RICH HERITAGE OF
CHRISTIAN SPIRITUALITY, THE
FRUIT OF TWENTY CENTURIES
OF PERSONAL AND COMMUNAL
EXPERIENCE, HAS A PRECIOUS
CONTRIBUTION TO MAKE TO THE
RENEWAL OF HUMANITY...

SOCIAL PROBLEMS MUST BE
ADDRESSED BY COMMUNITY
NETWORKS AND NOT SIMPLY BY
THE SUM OF INDIVIDUAL GOOD
DEEDS...

THE ECOLOGICAL CONVERSION
NEEDED TO BRING ABOUT
LASTING CHANGE IS ALSO A
COMMUNITY CONVERSION...

Laudato Si, par. 215-219