



# A New Way of Being with People made Poor



## *Prayer One*



## ■ HYMN

### THE CRY OF THE POOR

The Lord hears the cry of the poor.  
Blessed be the Lord.  
I will bless the Lord at all times,  
with praise ever in my mouth.  
Let my soul glory in the Lord, who will hear the cry of the poor.

Let the lowly hear and be glad:  
the Lord listens to their pleas;  
and to hearts broken, God is near,  
who will hear the cry of the poor.

Every spirit crushed, God will save;  
will be ransom for their lives;  
will be safe shelter for their fears, and will hear the cry of the poor.  
We proclaim your greatness, O God,  
your praise ever in our mouth;  
every face brightened in your light,  
for you hear the cry of the poor

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

## ■ READING

ENGAGING WITH POOR PEOPLE as a disciple of Jesus demands an openness of mind and heart and a listening ear. Relating to people as brothers requires an attitude of reverence, respect and trust.

*Validation, OWITF*

Religious carry a passion for Jesus' stance of solidarity with those at the margins, including poor people, people who suffer gender

discrimination and those whose participation in leadership and worship is restricted by hierarchical power structures. Religious Life must be the thorn, the restlessness, the constant impetus, forbidding the Church to make its peace with the powers of the world. This stance brings religious inevitably into conflict with the hierarchical Church and secular power structures.

As his followers, his voice in our world, tomorrow's Christians are called to challenge institutional injustice, as Jesus did, as much in the realm of religion as in society at large. For instance, the right wing of the Church, the wealthiest constituency, is obsessed with sexuality issues, while ignoring what Jesus said about the danger of riches.

As someone has said, if Jesus were alive today he would be more concerned with what went on in the boardroom than in the bedroom! Jesus hardly spoke about human sexuality, but he had a great deal to say about the injustices of the system. He was in line with the great prophets of Israel who challenged their people with substituting religious ritual and purity for the concerns of God, which were more about justice to the poor than the collection of religious offerings.

*OWITF Publication, Philip Pinto*

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

## ■ PSALM 36

Sin speaks to the wicked  
in the depths of their hearts.  
There is no fear of God  
before their eyes.

They so flatter themselves in their own eyes  
that they know not their own guilt.

In their mouths are mischief and deceit.  
They no longer act wisely or good.

They plot the defeat of goodness  
as they lie on their beds.  
They set their feet on evil ways,  
and do not spurn what is evil.

But your steadfast love extends to the heavens,  
your faithfulness to the skies.  
Your justice is like the mountain,  
your judgments like the great deep.

To both human and beast you give salvation.  
How precious is your love.  
The children of this earth  
take refuge in the shadow of your wings.  
They feast on the riches of your house;  
and drink from the stream of your delight.

In you is the fountain of life  
and in your light we see light.  
Keep on loving those who know you,  
giving salvation to upright hearts.

Let the foot of the proud not crush me  
nor the hand of the wicked drive me away.  
There the evildoers lie prostrate!  
Thrust down, they are unable to rise.

## ■ SCRIPTURE

*Mt 5:20, 23:23-26*

For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven.

## PRAYING IN A NEW TIME

Woe to you, teachers of the law and Pharisees, you hypocrites! You give a tenth of your spices - mint, dill and cumin. But you have neglected the more important matters of the law - justice, mercy and faithfulness. You should have practised the latter, without neglecting the former. You blind guides! You strain out a gnat but swallow a camel.

Woe to you, teachers of the law and Pharisees, you hypocrites! You clean the outside of the cup and dish, but inside they are full of greed and self-indulgence. Blind Pharisee! First clean the inside of the cup and dish, and then the outside also will be clean.

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

## PRAYER

Jesus challenges us to look into our hearts,  
to examine the way we are neighbour,  
to overcome our prejudices,  
to put an end to divisions,  
to stretch our generosity,  
to overcome our fear of God's mystery,  
to see God present in our everyday loving,  
and to make the "reign" of love visible  
throughout the world.

We give thanks for Jesus of Nazareth,  
who inspires us to name ourselves as 'temples of  
God's Spirit'.

We rejoice in this freeing, good news,  
and we seek to give this Spirit generous  
expression in our lives.

We pray that the one Spirit all people share  
may be given free and generous expression  
for the betterment of humanity and our world.  
AMEN.

*Praying a New Story, Michael Morwood*







# A New Way of Being with People made Poor



## *Prayer Two*



■ HYMN

BEAUTY FOR BROKENNESS

*Graham Kendrick*

Beauty for brokenness, hope for despair,  
Lord, in your suffering, this is our prayer.  
Bread for the children, justice, joy, peace  
sunrise to sunset your kingdom increase!

God of the poor, friend of the weak,  
give us compassion we pray.  
Melt our cold hearts, let tears fall like rain.  
Come, change our love from a spark to a flame.

Shelter for fragile lives, cures for their ills,  
work for the craftsman, trade for their skills,  
land for the dispossessed, rights for the weak,  
voices to plead the cause of those who can't speak.

Refuge from cruel wars, havens from fear,  
cities for sanctuary, freedoms to share,  
peace to the killing-fields, scorched earth to green,  
Christ for the bitterness, his cross for the pain.

Rest for the ravaged earth, oceans and streams  
plundered and poisoned, our future, our dreams,  
Lord, end our madness, carelessness, greed,  
make us content with the things that we need.

Lighten our darkness, breathe on this flame,  
until your justice burns brightly again,  
until the nations learn of your ways,  
seek your salvation and bring you their praise.

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



## ■ READING

PEOPLE ALL OVER THE GLOBE are caught up in the sudden realisation that life is demanding of us to stand up and live more responsibly.

It is, Rahner said, as if “we are pressured from within to evolve”. That pressure is what we call the Holy Spirit and the Spirit is constantly urging us.

Unfortunately, we live in our own worlds far removed from the global realities that so affect our brothers and sisters. Many of us live insulated lives. We work hard at what we do, convinced of the importance of our efforts. But our lives are so enclosed that we are unable to see the big picture in the world around. We fail to realise that any future we desire for ourselves will revolve around our willingness to engage with people.

The social upheaval that we notice around our world is being fed by the realisation that a vast percentage of people are living sub-human lives. The income of the richest one per cent (fifty million people) is the same as the income of the poorest sixty per cent (2.7 billion people). There is a huge gap between rich and poor countries across a range of health issues.

Political freedom is threatened in many countries and denied in others. Such issues challenge all of us to focus on the needs of the poor in those areas of the world where the need is greatest. We cannot continue to call ourselves disciples of Jesus and turn a blind eye to what is happening in our world.

We bump into God by bumping into harsh and occasionally brutal reality. This reality resists our manipulations, and on it the ideas and images about God which we have invented simply disintegrate. The best way to approach the mystery of the living God is to get involved with the mystery of other people.

*CLT Reflection Letter 3, 2013*

## ■ PSALM 82

God stands in the divine assembly;  
holding judgment in the midst of the gods:

“How long will you judge unjustly  
and favour the cause of the wicked?  
Give justice to the weak and the orphan;  
defend the afflicted and the needy.  
Rescue the weak and the destitute;  
deliver them from the hand of the wicked.”

They have neither knowledge nor understanding,  
they walk about in darkness;  
the foundations of the world are shaken.

God says, “You are gods,  
children of the Most High, all of you;  
yet, you shall die like human beings,  
and fall like any of their leaders.”

Arise, O God, judge the earth;  
for to you belong all the nations.

## OR PSALM 82 INSTRUCTIONS

Among the many clamouring voices in my being  
speaks One, still and small.  
How long will you consort with the wicked?  
Instead save the weak and the orphan  
defend the humble and the needy  
Rescue the sick and the poor  
and deliver them from the Powers of the world.

## PRAYING IN A NEW TIME

Help the ones who go about in darkness.  
Shake things up!  
for you have more power than you like to think.  
You are a child of the Most High  
and you are here but a little while.

*Psalms for a New World, Christine Robinson*

## ■ SCRIPTURE

*Lk 12:49-51*

I HAVE COME TO CAST FIRE UPON THE EARTH, and how I wish that it were already kindled! I have a baptism with which to be baptized, and how greatly and sorely I am urged on until it is accomplished! Do you suppose that I have come to give peace upon earth?

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

## PRAYER

May the Spirit of life  
help us to keep our minds and hearts  
open to the stories of others,  
that the compassion of Jesus  
might become our compassion,  
and that our fears and misunderstandings might  
be transformed.

We pray the blessings of Jesus,  
who urged people to work together  
to establish the “reign of God”  
by wholehearted generosity,  
by eliminating boundaries between people,

by trust in the goodness of people,  
and by working for peace and justice in all  
human endeavours.

AMEN.

*Praying the New Story, Michael Morwood*





# A New Way of Being with People made Poor



## *Prayer Three*



## ■ HYMN

### THE BEATITUDES

*Mike Anderson*

The Kingdom of Heaven,  
the Kingdom of Heaven is yours!  
A new world in Jesus,  
a new world in Jesus is yours!

Blessed are you in sorrow and grief,  
for you shall all be consoled.  
Blessed are you the gentle of heart,  
you shall inherit the earth.

Blessed are you who hunger for right,  
for you shall be satisfied.  
Blessed are you the merciful ones,  
for you shall be pardoned too.

Blessed are you whose hearts are pure,  
your eyes shall gaze on the Lord.  
Blessed are you who strive after peace,  
the Lord will call you his own.

Blessed are you who suffer for right,  
the Heavenly Kingdom is yours.  
Blessed are you who suffer for me,  
for you shall reap your reward.

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

## ■ READING

AS DISCIPLES OF JESUS we are called to open our hearts to the cry of the poor and the earth and to be moved to prophetic action through advocacy and works for justice (Munnar Chapter Document, 2008).



## PRAYING IN A NEW TIME

I am convinced of one thing: the great changes in history were realized when reality was seen not from the centre but rather from the periphery. Today's world doesn't know how to cry. The emarginated people, those left to one side, are crying. Those who are discarded are crying. Certain realities of life we only see through eyes cleansed by our tears. I invite each one here to ask yourself: Have I learned how to weep? (Pope Francis, January 2015)

The option for poor people has always been a hallmark of religious life down the ages. What we are now 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.

The model of Church out of which we aspire to operate is that of the Church of poor people. The spirituality of the Church of poor people bewails the seeming absence of God in the violations of human dignity, the affronts to life, and in the abuse and destruction of human and earth eco-systems. It affirms the paradoxical presence of the Mystery we call God in these situations. It strives to bear testimony to this saving presence among the people through solidarity with them in their struggles. It is a Church where poor people, equal to all others in dignity, are not only evangelised but become evangelisers themselves. It is a Church where no one is so poor as to have nothing to give, and no one is so rich as to have nothing to receive.

Philip Pinto 2012

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

## ■ PSALM 68

O sing to God, make music to his name.  
Extol the One who rides on the clouds.  
The Lord is his name; exult at his presence.  
Father of orphans, defender of widows:

such is God in his holy place.  
God gives the desolate a home to dwell in;  
he leads the prisoners forth into prosperity.

O God, when you went forth before your people,  
when you marched out across the desert,  
the earth trembled, heavens poured down rain:  
at the face of God, the God of Israel.

You poured down, O God, a generous rain;  
when your people languished,  
you restored their inheritance.  
It was there that your flock began to dwell.  
In your goodness, O God, you provided for the poor.

Day after day, may the Lord be blest.  
He bears our burdens; God is our saviour.  
This God of ours is a God who saves.  
The Lord our Lord provides an escape from death.

Awesome is God in his holy place.  
He is God, the God of Israel.  
He himself gives strength and power to his people.  
Blest be God!

## ■ SCRIPTURE

*Is 58: 6- 8, 10*

ISN'T THIS THE FAST I CHOOSE: releasing wicked restraints, untying the ropes of a yoke, setting free the mistreated, and breaking every yoke? Isn't it sharing your bread with the hungry and bringing the homeless poor into your house, covering the naked when you see them, and not hiding from your own family? Then your light will break out like the dawn.

If you open your heart to the hungry, and provide abundantly

## PRAYING IN A NEW TIME

for those who are afflicted, your light will shine in the darkness,  
and your gloom will be like the noon.

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

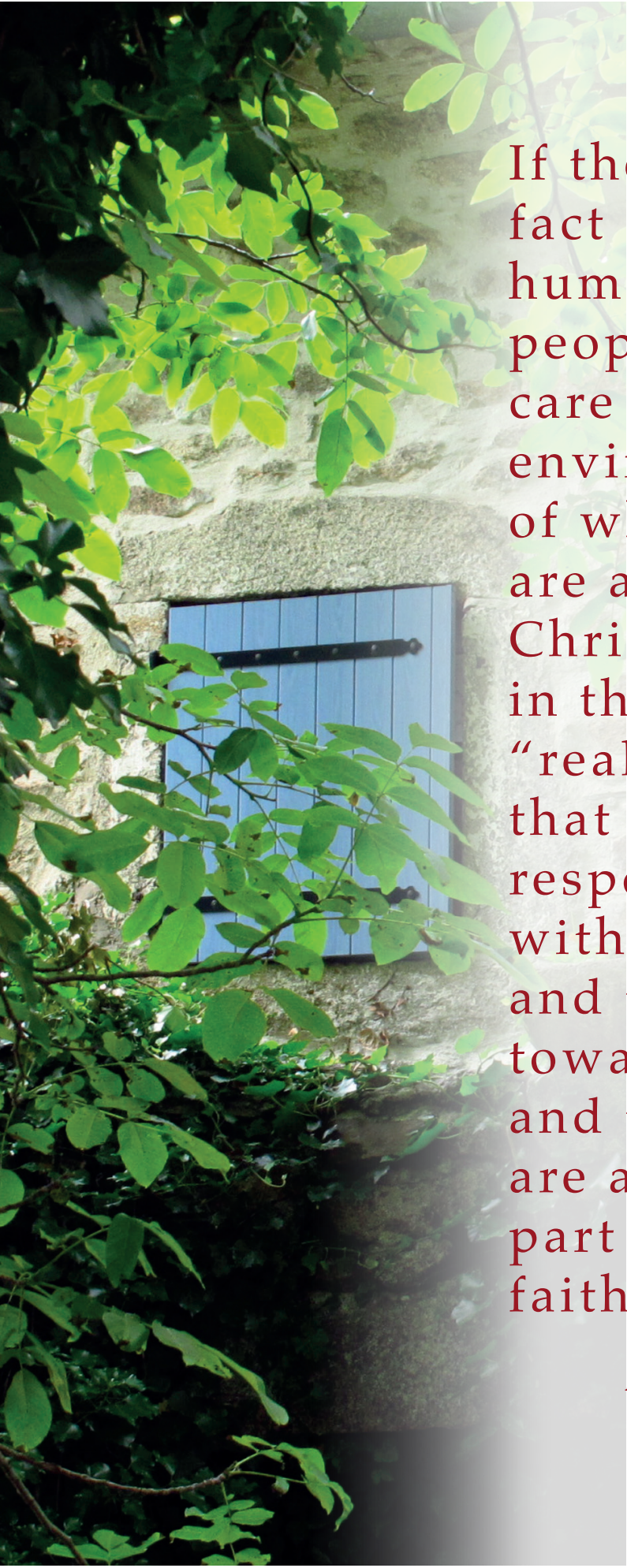
## PRAYER

To live the full life one must have the courage to  
bear the responsibility of the needs of others.

May we have the courage to see.  
May we have the courage to feel.  
May we have the courage to act.  
AMEN.

Aung San Suu Kyi





If the simple fact of being human moves people to care for the environment of which they are a part, Christians in their turn “realise that their responsibility within creation, and their duty towards nature and the Creator, are an essential part of their faith”.

*Laudato Si, par. 64*





# A New Way of Being with People made Poor



## *Prayer Four*



## ■ HYMN

### THERE IS NO DISTANCE

*Chris Skinner*

There is no distance, no distance at all,  
between the ear of God and the cry of the poor.  
There is no distance at all.

God is right here among us  
not in a heaven beyond the sky.  
Who says that God keeps silent  
when the people cry.  
There is no distance...

If we are searching for the face of our God,  
if we are longing for a voice,  
we must look to the ones who are victims  
and feel as our God feels.  
There is no distance...

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

## ■ READING

THE GOD-FIRE WHICH BURNED IN THE HEART of Blessed Edmund became in him the energy for transformation in the lives of many others, especially the people who were poor, neglected and relegated to the margins of mainstream society. He befriended the poor and developed a relationship with them, which was characterised by loving and compassionate service.

*Introduction to the Constitutions, par. 6*

As Christian Brothers, sharing in the charism of Blessed Edmund Rice, we are moved by the Spirit to be aware of the providential presence of God in our lives, and to respond to Christ, present and appealing to us in the poor (Constitution 24). *Our Way into*



*the Future* is our response to the cry of our times to become a vibrant example of religious life that is responding to the urgent needs of our world. The Nairobi Chapter declared that “it is the agenda of the world that sets our mission direction. It is in deep listening to the groaning earth and her suffering people that the Church and Congregation experience God calling them to be agents of change, hope and transformation”.

*Responding to the Call, CLT 2015*

It's necessary to spend time in real contact with the poor. For me this is really important: it's necessary to know from experience what's real, to dedicate time going to the periphery to truly know the situation and the life of the people.

Pope Francis, November 2014

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

## ■ PSALM 112

Happy are they who fear the Most High,  
who greatly delight in God's commands.  
Their children will be mighty in the land;  
the offspring of the upright will be blessed.

Wealth and riches are in their homes;  
their justice endures forever.  
Light rises in the darkness for the upright:  
God is gracious, merciful and just.

It is well for those who are generous and lend,  
who conduct their affairs with justice.  
The upright will never be moved;  
they will be remembered forever.

They have no fear of evil tidings;  
their hearts are firm, trusting in God.  
With steadfast hearts, they will not fear;  
they will withstand all deception.

Open-handed, they give to the poor;  
their justice endures forever.  
Their power is exalted in glory.  
The wicked see and are angry,  
gnash their teeth and melt away;  
the desire of the wicked comes to nought.

## ■ SCRIPTURE

*Mt 25: 35-36*

I WAS HUNGRY AND YOU GAVE ME FOOD TO EAT. I was thirsty and you gave me a drink. I was a stranger and you welcomed me. I was naked and you gave me clothes to wear. I was sick and you took care of me. I was in prison and you visited me.

## PRAYER

In lives where love has been born this day  
thanks be to you, O God.

In families where forgiveness has been strong  
thanks be to you.

In nations where wrongs have been addressed,  
where tenderness has been cherished and where  
visions for earth's oneness have been served  
thanks be to you.

May those who are weary find rest.

May those who carry great burdens for their

PRAYING IN A NEW TIME

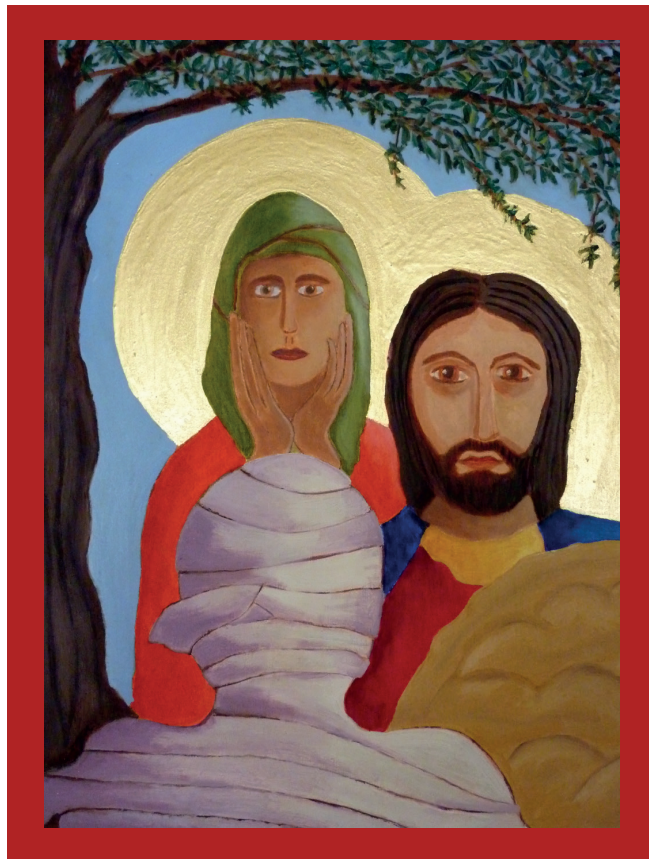
people find strength.

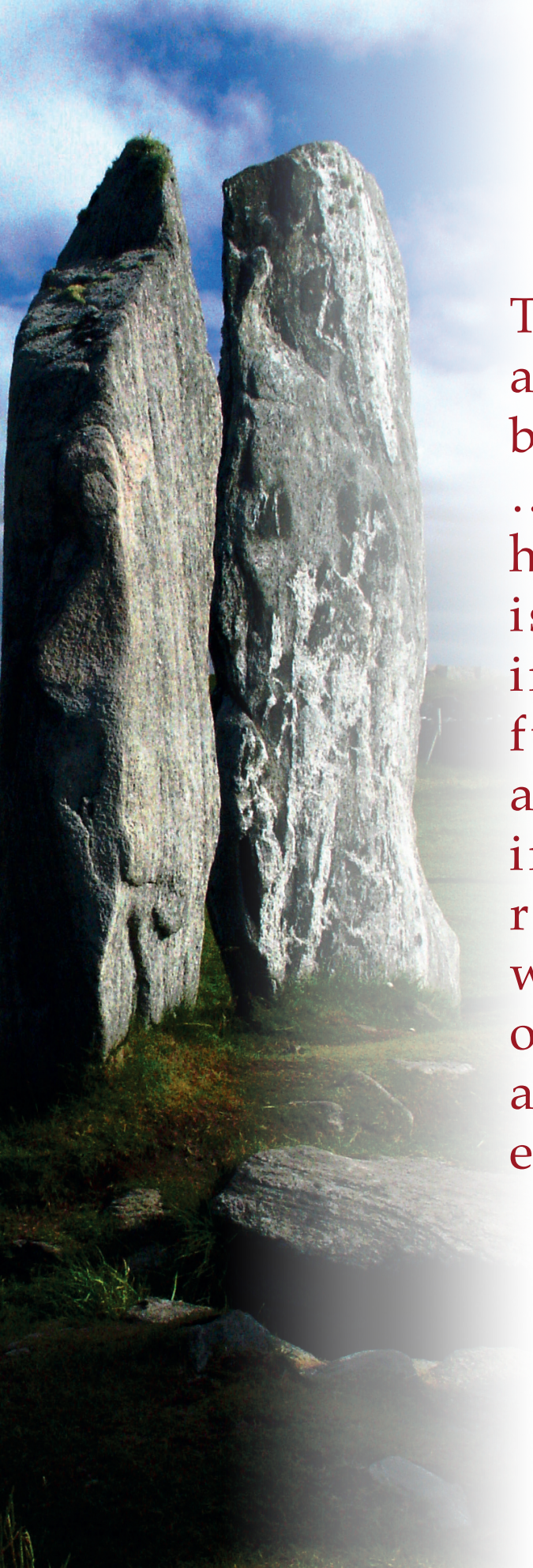
May the midwives of new beginnings in our  
world find hope.

And may the least among us find greatness  
strength in our souls, worth in our words, love  
in our living.

AMEN.

*Praying with the Earth, John Philip Newell*





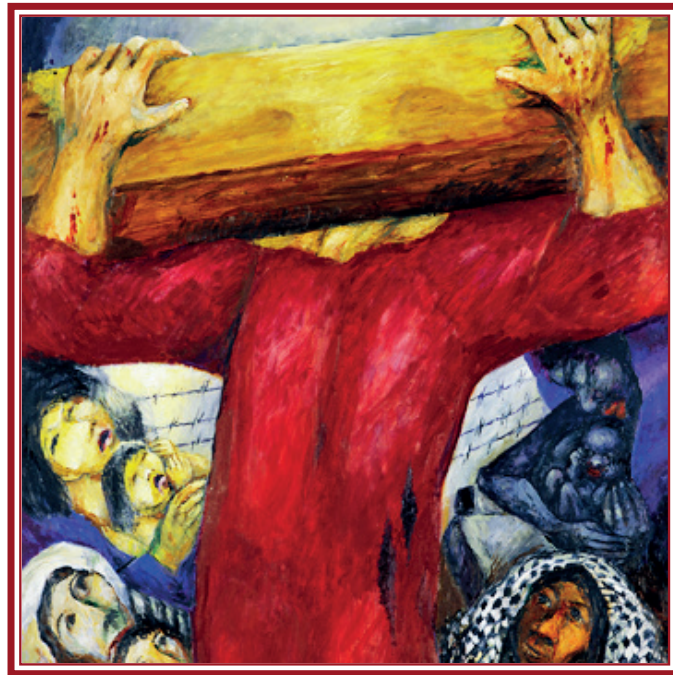
The creation  
accounts in the  
book of Genesis  
... suggest that  
human life  
is grounded  
in three  
fundamental  
and closely  
intertwined  
relationships:  
with God, with  
our neighbour  
and with the  
earth itself.

*Laudato Si, par. 66*





# A New Way of Being with People made Poor



## *Prayer Five*



## ■ HYMN

### I SAY, "YES"

*Jan Novotka*

To the Mystery that calls me, I say, "Yes!"  
To the longing that beckons, I say, "Yes!"  
To the truth that disturbs me, I say, "Yes!"  
I say, "Yes," to the One within All.  
I say, "Yes," to the One that is All.

For the suffering and broken, I say, "Yes!"  
For the lost and forsaken, I say, "Yes!"  
For the voiceless and ravaged, I say, "Yes!"  
I say, "Yes," to the One within All.  
I say, "Yes," to the One that is All.

For the exiled and homeless, I say, "Yes!"  
For those poisoned and dying, I say, "Yes!"  
For those pushed to extinction, I say, "Yes!"  
I say, "Yes," to the One within All.  
I say, "Yes," to the One that is All.

For the healing of the Body, I say, "Yes!"  
For the sake of the Future, I say, "Yes!"  
For the Life of the planet, I say, "Yes!"  
I say, "Yes," to the One within All.  
I say, "Yes," to the One that is All.

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

## ■ READING

AS RELIGIOUS BROTHERS we dare to keep alive what Metz called "the dangerous memory of Jesus", Jesus who exemplified an alternative way of living, who challenged the conventions of



## PRAYING IN A NEW TIME

society and of religion that supported and validated domination in the name of God.

Conscious that we are called to 'right relationships as brother with each other, with people made poor and with the whole earth community', we do everything possible to live healthily and promote the fullness of life for all beings. We review the quality of our relationships, not from a sense of power or privilege but from our renewed commitment to humility, compassion and self-emptying.

What is being asked of us is imagination and creativity, the capacity to imagine a different way of living and the courage to take the first small steps. It has been said that God meets us in our real lives, in the anger and fear, in the humiliation and denial. Amid the dying and new life that is the paschal mystery, God's compassion heals us and gives us strength. This can happen if we allow the Spirit to transform us from within.

Each brother is called to make that personal commitment to living differently. Then, in community, we are challenged to take the initiative and begin to relate in a deeper way. Meanwhile our experience of being with people living in poverty is transforming our hearts.

*Responding to the Call, CLT 2015*

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

## ■ PSALM 41

Blessed are they who consider the poor!  
O God, you deliver them in the day of trouble;

You guard them and give them life;  
they are called blessed in the land;  
you do not give them up to temptation.

You sustain them on their sickbeds;  
you heal them of all their infirmities.  
As for me, I said: "O God, be gracious to me,  
heal me, for I have sinned against you."

Some could say of me in malice:  
"When will you die and your name perish?"  
They come to see me, uttering empty words,  
while their hearts gather mischief; and spread it abroad.  
They whisper about me, imagining the worst of me.

They say, "A deadly thing has come upon you;  
you will not rise from where you lie."  
Even my friend in whom I trusted,  
who ate of my bread, has turned against me.

But you, O God, be gracious to me.  
Raise me up in your great mercy.  
By this I shall know that you are pleased with me,  
that evildoers have not triumphed.

You have upheld me in my integrity,  
and set me in your presence forever.  
Blessed are you, God of Israel,  
from everlasting to everlasting.  
Amen. Amen.

## ■ SCRIPTURE

*Mk 6: 34 – 43*

WHEN JESUS ARRIVED AND SAW A LARGE CROWD, he had compassion on them because they were like sheep without a shepherd. Then he began to teach them many things.

Late in the day, his disciples came to him and said, "This is an isolated place, and it's already late in the day. Send them away so that they can go to the surrounding countryside and villages

## PRAYING IN A NEW TIME

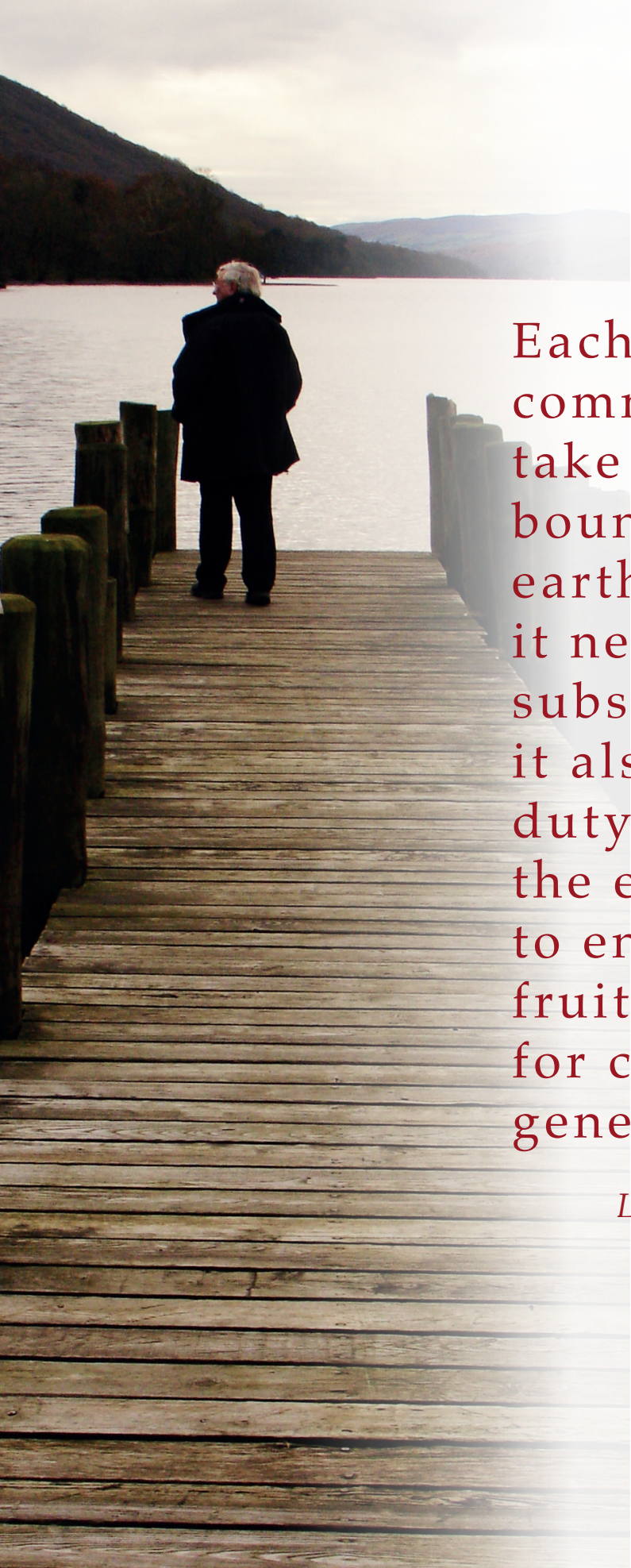
and buy something to eat for themselves.” He replied, “You give them something to eat.” But they said to him, “Should we go off and buy bread and give it to them to eat?” He said to them, “How much bread do you have? Take a look.” After checking, they said, “Five loaves of bread and two fish.”

He directed the disciples to seat all the people in groups as though they were having a banquet on the green grass. They sat down in groups of hundreds and fifties. He took the five loaves and the two fish, looked up to heaven, blessed them, broke the loaves into pieces, and gave them to his disciples to set before the people. He also divided the two fish among them all. Everyone ate until they were full. They filled twelve baskets with the leftover pieces of bread and fish. About five thousand had eaten.

## PRAYER

We give thanks for Jesus and for all people  
who have taught and shown us how to live  
and what to believe:  
we are to act justly;  
we are to walk humbly with our God;  
we are to love tenderly;  
we are to expand our notions of neighbor;  
we are to care for all of material creation;  
we are to forgive and be merciful;  
we are to give God’s spirit freedom to act in us;  
we are to make the reign of God  
evident in our world;  
we are to love as Jesus would love,  
generously and wholeheartedly.  
AMEN.

*Praying a New Story, Michael Morwood*

A photograph of a person with white hair, wearing a dark jacket and pants, standing on a wooden pier. The pier is made of weathered wooden planks and has a railing of vertical wooden posts. The person is looking out over a calm body of water, likely a lake, towards a range of mountains in the distance under a cloudy sky. The lighting is soft, suggesting an overcast day.

Each  
community can  
take from the  
bounty of the  
earth whatever  
it needs for  
subsistence, but  
it also has the  
duty to protect  
the earth and  
to ensure its  
fruitfulness  
for coming  
generations.

*Laudato Si, par. 69.*