

Year 8 Religion, Catholic Studies

People and Ministries in the Church

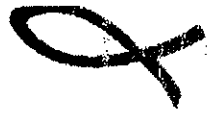


Name:

Teacher:

Class:

This unit examines ministries and functions within the Church, focusing particularly on the Catholic Church in Australia. Students explore the notion and nature of service in the Church, including the ordained ministry. Students are encouraged to appreciate those people who offer service in the various ministries and to reflect on their own contribution to the mission of the Church. The unit asks the question: 'what can I do to help?'



Roles in the Early Church – Scripture Analysis Task

Outcome: Use sources from early Church history to illustrate the varied gifts of the Holy Spirit.

Task:

(A) You will be allocated one of the following Scripture passages. Read the passage and answer the questions that follow.

Scripture Passages:

- a. the hospitality of Lydia – Acts 16:11-15, 40
- b. the role of the deacon – Acts 6:1-7 and 1 Timothy 3:1-13
- c. Martha and Mary of Bethany – Lk 10:38-42
- d. Martha and Mary of Bethany – Jn 11:17-44
- e. Martha and Mary of Bethany – Jn 12:1-8

1. Identify and name the people and places involved (Note: you may have to look in the passages that surround it to find this answer)
2. Outline what is happening and/or being taught in the passage/s
3. Demonstrate how the people involved in the story are relating to each other, that is, what interactions are taking place between the people?
4. Describe the person/people in the passage, that is, what is their personality like (OR what should their personality be like in the case of Timothy 3)?
5. Outline the special qualities or gifts this person/s offers/ed the community
6. Identify the message this story had for people in Jesus' time. How do you know this?
7. Outline what people of today can learn from this passage. How is the message we get from the passage different to the message at the time of Jesus?
8. Describe the aspects of the work that the Christian church does today that demonstrate the teachings or gifts displayed in the passage.

(B) Now each of the Scriptural groups a – e are to get together, compare your answers and as a group, complete a written summary of your Scriptural passage on the sheet you will be given by your teacher.

This summary is to be completed *neatly* and *clearly*, with correct spelling and then given to your teacher who will photocopy it for everyone.



Roles in the Early Church – Scripture Analysis Task

SCRIPTURE PASSAGE:

STUDENT NAMES:

The setting for this Scripture passage was...

The people involved in this passage were...

In this passage ...

The interactions taking place in this passage...

The personality / ies (circle) of the person / people (circle) in this passage are...

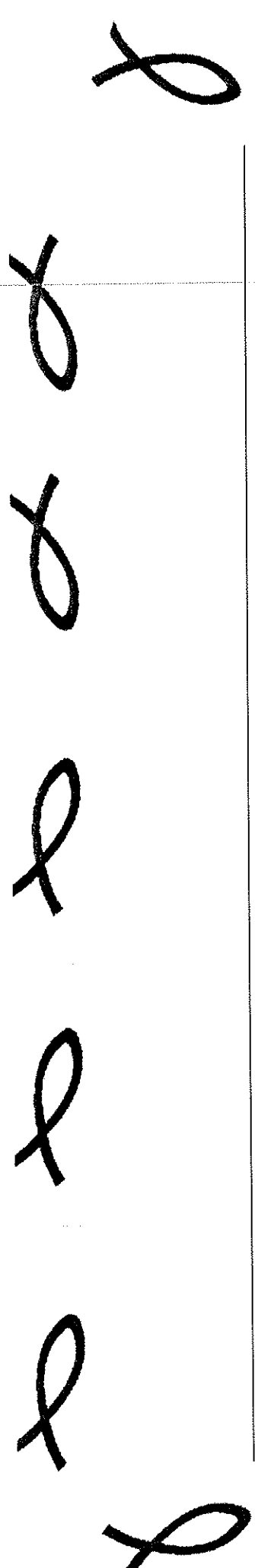
The special qualities or gifts...

The message this story had for people in Jesus' time was...

People of today can learn...

The message for today is different to Jesus' time because...

The Christian church today...



Jesus calls the apostles

"Follow me and I will make you fishers of men."

It was with these words that Jesus invited Simon Peter and his brother Andrew, who were fishermen on the Sea of Galilee, to become his apostles. And he did the same with James and John, also fishermen, who were the sons of Zebedee. As soon as they heard his invitation they stopped what they were doing and followed him. Later others joined them, until there were twelve of them in all.

The Twelve Apostles then travelled around with Jesus and were his helpers and witnesses, as he taught "in their synagogues, proclaiming the Good News of the kingdom and curing all kinds of diseases and sicknesses among the people." Do you know the names of the remaining apostles?

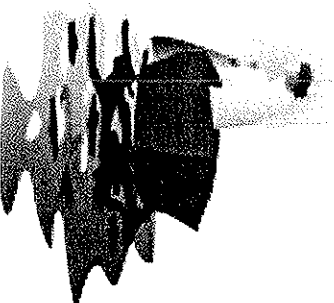
They are Philip from Bethsaida; Bartholomew from Cana; Matthew who was a tax-collector; Thomas whose name means "twin"; James who was the son of Alphaeus; Jude who was also called Thaddaeus; Simon who was a zealot; and Judas Iscariot, who later betrayed Jesus.

Except for Judas, these men not only followed Jesus whilst he was on earth, they also carried out his will after he had returned to God the Father in heaven, by continuing the work that he had started. Jesus would like us to follow him as well, just as the apostles did.

We can do so by trying to live our lives in the way he taught us.

Many words which relate to the Twelve Apostles, the first followers of Jesus, are hidden in the Wordsearch Game for you to find.

B E T H S A I D A N D A N D R E W T
 M A T T H E W B E T T E R A Y I W
 C U R I N G J U D E F S G T E
 P A J T A U G J U D E I A A N L
 R P N O H S E E O E S D L E V
 O O P A I O P G V A H U I S E
 C S H T E N L O M S E J L S P
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 A L L M J O H N M S M E S E
 I E I E O T W I N E A E P O H
 M S P N Y N S W E J W S A V E
 E U R T O L A E Z E B E D E E



- | | | | | |
|-------------|---------|-----------|---------|----------|
| ANDREW | CURING | HOPE | JOY | NET |
| APOSTLES | FISHERS | JAMES (2) | JUDAS | PHILIP |
| BARTHOLOMEW | FOLLOW | JESUS | JUDE | PROCLAIM |
| BETHSAIDA | GALILEE | JEW | LOVE | THOMAS |
| BETRAY | GOD | JOHN | MATTHEW | TRUE |
| CANA | HELP | JOHN | MEN | SEE |
| | | JOIN | | SIMON |
| | | | | THOMAS |
| | | | | TWELVE |
| | | | | ZEBEDEE |

I'm not involved in any of the groups at St. Johns, but when I do get along I'm always made to feel welcome. The Parish has a really good feel to it.



INVITATION



To The Parish Celebration For The Golden Wedding Anniversary of Sue and Graham Marsh. All parishioners are warmly invited To celebrate This special occasion at The 10.30 Mass on Sunday August 12.

Morning Tea will be served in The courtyard following Mass.



I'm Tim and I've been part of the Parish music group for 6 months. We play at the Saturday night Mass. If you can play an instrument or enjoy singing please come along and join us. Everyone is welcome.



Why not give yourself a morning out and join us at the Parish playgroup? We meet each Tuesday morning at 10.00 in the hall. The kids have a great time and it is a good way to get to know other parishioners. Leave your details at the office and we will give you a call. Lia and Jenny, Playgroup Co-ordinators.



I'm Father Denton. I was ordained a year ago and am Assistant Parish Priest at Sacred Heart Parish, Croydon.

If you would like to join any of the existing parish groups or if you have ideas you would like to share please get in touch with the Parish Office. Your time and talents can make a difference to our community!

If you have a few spare hours once a week or once a month you could make a difference in the lives of people in need in our local community. Leave your details in the SDVP box at the rear of the church or contact the Parish Office. Remember: Christ has no hands but YOURS!



Hi! I'm Liz Hughes. I co-ordinate the Children's Liturgy Program for the 10.30 Mass. Extra hands are always welcome!



We are Glad and Jim Davidson. When we retired Fr Smith suggested we become Catechists at the local State School. It has been one of the most rewarding experiences we have ever shared. New Catechists are needed. Please come along to the information evening on Tuesday August 14 to have all your questions answered. It keeps you young!



Some Duties of a Parish Priest

(Changes reflect feedback from some priests)

Daily	Weekly	Monthly	Three or four times a year	On-going
<p>Mass</p> <p>On Sunday, three or four Masses including Vigil on Saturday evening</p> <p>Prayer</p> <ul style="list-style-type: none"> • Divine Office or breviary (30 minutes) • Meditation or mental prayer (30 minutes) • Rosary <p>Parish Administration</p> <p>(Even with the assistance of a Parish Secretary this can be quite demanding)</p> <p>Being present and available</p> <p>Appointments</p> <p>Pastoral Activity</p> <p>Exercise</p>	<p>Administering Sacraments</p> <ul style="list-style-type: none"> • Penance • Baptism (includes visiting parents of each candidate) • Holy Com-munion for the sick (Assisted by lay people) • Anointing the sick in hospitals, nursing homes and other institutions <p>Visiting primary school to keep up contact with teachers and students</p> <p>Meeting with Principal of the primary school</p> <p>Preparing material for parish bulletin</p> <p>Preparing sermons for the week</p> <p>Instruction for new Catholics</p>	<p>Meetings</p> <ul style="list-style-type: none"> • Liturgy Committee • Finance Committee • Works Committee • Parish Council • Parish Groups • School parents association <p>Funerals</p> <p>(two-four per month; includes visiting the family before and after the funeral)</p> <p>Marriages</p> <p>(Approximately twelve – twenty per year, includes preparation and rehearsals)</p>	<p>Meetings</p> <ul style="list-style-type: none"> • Deanery • School committees or boards • Senate of priests • Meeting with parents prior to sacramental programs <p>Sacramental Programs</p> <p>Special parish devotions such as the Lenten program</p> <p>Fundraising events</p> <p>Parish/School social events</p>	<p>Parish building and maintenance</p> <p>Mass and Penance for school students</p> <p>Parish visitation (visiting parishioners in their homes)</p> <p>Hospital visits</p> <p>Visiting/giving Religious Education Classes at primary and secondary schools</p> <p>Dealing with parishioners on a personal basis, following up problems and helping in times of crisis</p> <p>Assisting with sacraments at other parishes</p> <p>Providing written references</p>

Ministry (or Service) in the Church



SCRIPTURE REFERENCE	SCRIPTURE PASSAGE	MINISTRY / SERVICE	TODAY THIS IS CALLED...
Acts 2:42-47			
Act 3:1-10			

<p>Acts 4:32-37</p>	<p>Act 5:12-15</p>	<p>Acts 6:1-7</p>

A conversation with

Teresa Pirola, Writer

Reflections on the 'single' vocation

After years of trying to appreciate the beauty of the 'single' vocation and yet never being quite comfortable with the word, I finally realised why. What does the word 'single' tell you about me? Nothing! Nothing except that I am not married. It is a term which defines only in the negative. It offers no positive detail of who I am or what I stand for. I found it liberating to realise this. I would prefer to be referred to as a "life activist" than a "single". I tell my sister. She laughs and says 'Yeah, that's you'. But seriously, when I think of who I am: a sister, a daughter, a godmother, an aunt, a friend, a baptised Catholic, a disciple, an educator, a small business operator, a post-grad student, a sports enthusiast ... I mean, really, the word 'single' is like calling a marathon runner a non-swimmer. To have come through an amazing thirty-five year journey of living and loving only to acquire the title of 'non-married' seems a bit lame.

Diverse paths

The word 'single' camouflages the extraordinary variety of paths from which people approach the unmarried state. I think of a woman who is widowed and lives with a profound awareness of her husband's loving presence. As far as she's concerned, her perspective is marital more than anything else. I think of a divorced woman who has found a way to bring life to people through understanding her own life story. She is a healer. I think of an elderly woman who has never married and who is such a



ner but to hurtful experiences which can, with patient and prayerful attention, be healed. Another aspect to finding fulfilment is to take care in relationships, to take risks wisely. Being unmarried and at peace is far better than being in a 'relationship' that does not nurture your self-worth and essential life values.

Unique gifts

I am becoming increasingly aware of the particular baptismal witness a person like myself can offer. I never saw this until recently. I used to think, 'Well, we're all baptised so there's nothing unique about me being baptised'. But there is. You see, I am living out my baptism without the filters of a marital, priestly, or religious perspective. In a certain wonderful and freeing sense, baptism is 'all I've got' to declare my worth and dignity as a member of the Church. While others celebrate the anniversary of their marriage or ordination all I can celebrate is the anniversary of my sacramental initiation. There is a challenge here to explore baptism at depths which can be overlooked in the other vocations. Do I really believe in the power of my baptismal calling? Or do I subtly view the other vocations as 'promotions' up the ladder of Christian 'accomplishment'?

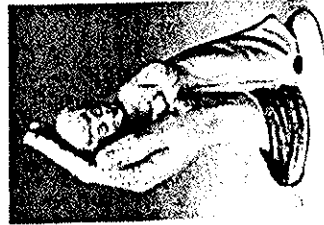
Another gift I've discovered is my relationship with my nieces and nephews. As they and I have grown older I have become deep and I have grown older I have become aware of my deep love for them. It's not as if they are my 'substitute kids'. It's a unique relationship, a familial

And there is the person reading this article who fits into none of the above categories but can validly add their own.

steadfast support to initiatives in her parish. She is a source of wisdom and generosity. I think of a 20 year old playing the social field. She is a different kind of 'single' again.

I think, too, of the 'singles' immersed in apostolic activity who lead a lifestyle characterised by mission rather than job or career (I would probably fall somewhere in this category). Then there are those who remain unmarried for a range of personal circumstances - mental illness, family needs, homosexuality. The term 'single' says nothing about the hidden courage and commitment of such people. Nor does it acknowledge the deep relational experiences which have formed those who, while technically single, have been 'psychologically' married, widowed or divorced (There's something of me in this category too).

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Given such vocational diversity, I can only claim to speak for myself in the reflections that follow.

Positive and proactive

I was at a restaurant one night celebrating a friend's 40th birthday. The discussion turned into a spirited critique of being '40 and not yet married'. It was funny and made great party chit chat, but later I couldn't help thinking how subtly disempowering are such conversations. Even in jest it perpetuates the myth that to be unmarried is a 'lesser' state. You are a 'have not' who is 'hoping to have' but may not. Poor you!

I prefer a proactive approach - not to focus on 'hoping' or 'looking' for a marriage partner but on finding fulfillment as a baptised Catholic 'life activist' with a mission to fulfil. After all, if I can't find contentment in simply being 'me' - without the 'aid' of a life partner - how can I find fulfillment anywhere or with anyone?

I believe it is possible to find that fulfilment and peace. The 'how' may be more difficult to pinpoint, but for me it comes down to a very real experience of my Catholic faith - being part of a faith family that shapes my life in so many ways. It's about relationships. It's about immersing myself in Christ's love. And 'walking with the saints' which includes Mary, the saints of heaven and the flesh-and-blood people of faith around me in everyday life. It's about finding meaning in my work. And it's about being appreciative of all that life offers. I think, too, it's about healing. The loneliness that is often attributed to being 'single' may not be due to the absence of a marriage part-

friendship totally distinct from a parental role. It evokes a profound love; a feeling that, if necessary, I would die for them. Without children of my own, there is a 'loving space' in my life into which they can freely come and go as they need me. I look forward to the privilege of 'being there' for them as they grow up.

A changing Church

The presence of 'single' people like myself raises pertinent issues for a Church in transition. In a different era would people like me have entered into another vocational commitment? Perhaps. But not now. Not here in this Church the way things are. The decision not to commit can rightfully be challenged. It must also be listened to, for it poses important questions to the Church (and by 'Church' I mean all of us - not just some faceless 'institution'). We have insights but they can't be mind-read. They are accessed by asking real questions: 'Have you ever felt called to a vocation like priesthood or religious life? Would you? Why not? What would have to happen for you to say yes?' And, finally, 'So what are you going to do about it?'

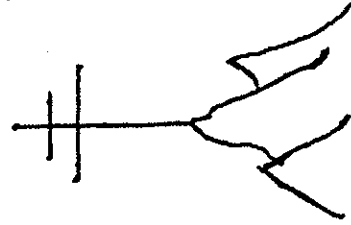
These are just a few thoughts from my journey of faith. The reflections are tenuous and always in a state of development. My only sure sense is that, like all mature human persons, 'single' people are called to take responsibility for forging the direction of their own lives.

From a life activist who loves the Church, warts and all, I wish you every blessing in your own faith journey.

Teresa Pirola operates *The Story Source*, a publishing ministry that produces parish and diocesan resources.

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Fr. Chris Saenz

Inspiration from Bernadette



In this interview with

The Far East
Columban Fr. Chris

Saenz tells us how he heard God's calling to the priesthood after reading a book about Lourdes.

promised if he ever made it out alive, he would write a book.

At this point I had no idea that the book was about St. Bernadette and the apparitions of Lourdes. I devoured the book and was intrigued by the history of Lourdes. Later, I reread the old black-and-white movie starring Jennifer Jones and Vincent Price. It was marvellous.

The simplicity, courage and humbleness of St. Bernadette made me question my own purpose in life. What was I doing for the kingdom of God? How would people remember me? What good did I bring into this world? From that moment on, I began reading books about other saints and found the desire to be like them.

I felt the call to return to church. After making my first confession in many years, I became active in various church ministries. This is where my desire to be a priest began.

Q. When I first received my vocation to the priesthood, I knew instantly that I wanted to be a missionary priest. I had grown up near the Columban U.S. Regional office in

Nebraska and was familiar with many of the Columbans and their stories.

My father was a U.S. Air Force officer and spoke about his travels to different lands and cultures. These influenced my desire to see new lands and experience new cultures and ways of life.

Q. Why did you choose St. Columban's Mission Society?

A. I chose to be a Columban because of their practical spirituality. I looked at other missionary groups, visited them and talked with their vocational directors. However, the Columban spirituality kept calling me.

I liked the Columbans' down-to-earth spirit. They are always the missionaries of the people who believe in living and working alongside the people they minister to. Most Columbans don't envision being in high offices, just in the trenches. This I like: a simple, humble approach with the people.

Also, the Columbans' hospitality attracted me. They believe in being good hosts and enjoy entertaining others.

Q. What was an incident that affected you in a positive way and reaffirmed your decision during your formation for the priesthood?

The most important part of my formation years was my overseas training programme. During the years of preparation for missionary life, a young Columban must spend two years doing missionary work. It gave me an idea about whether or not he wishes to continue permanently to the missionary work of St. Columban.

I was sent to Chile and worked in the southern part of the country with the Mapuche (indigenous people). I'd grown up in a city and never lived in a small town or isolated rural area. Life was difficult to adjust to. After my first year in Chile, I became frustrated with myself. I didn't speak the language, understand the people or culture and my spiritual life was dry and dark. There were moments when I wondered if I was doing the right thing. I seriously considered leaving Chile and the Columbans.

One of my mentors was a confirmation group of teenagers. One day after a Mass, some came over and asked me what was wrong. I told them that I wasn't the right person to teach them; it would be

better if a Columban taught them. I explained my inadequacy.

One of them said, "That's why we have you, because you are like us." Older people don't understand us, but you do because you struggle like us.

That hit me like a tonne of bricks. I never thought I was actually bonding people with my inadequacies. That I realize that mission wasn't about success or failure, but about the love of God.

Q. Is there anything you want Columban supporters to know?

A. I believe we are here in a great moment of transition in the Catholic Church. It's scary but exciting because we don't know where it will lead us. The Christian faith isn't about certainty, but about love. It's about always having faith.

respected and share a national heritage. I am looking forward to the different traditions, cultures and churches coming forward and working in love. I am excited about participating in and promoting the mission of the Church.

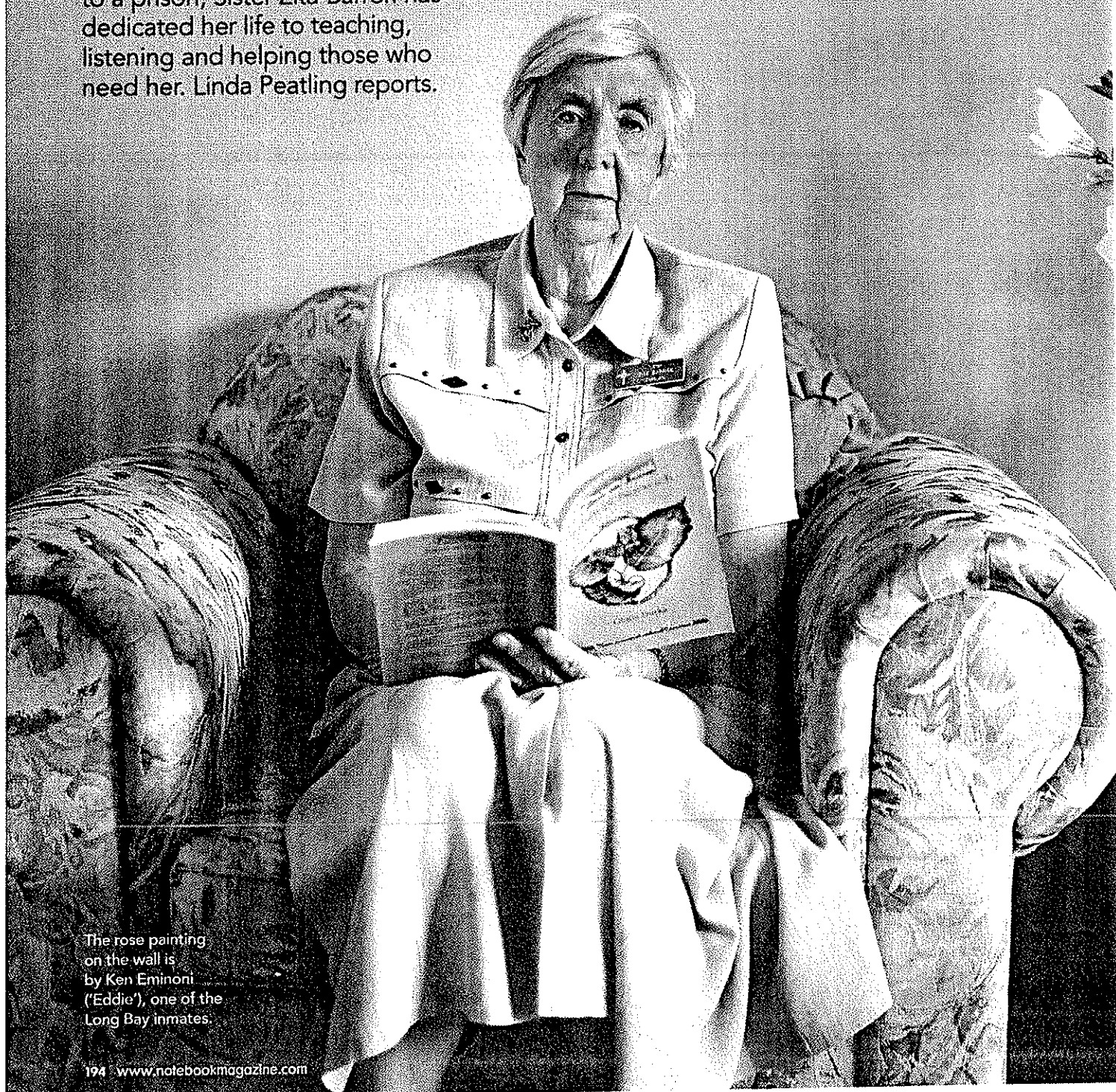
Fr. Chris Saenz was ordained in 2000.

The Christian faith isn't about certainty, but about love. It's about always having faith.

24 hours: Prison discipline

A day in the life

From a convent to a classroom to a prison, Sister Zita Barron has dedicated her life to teaching, listening and helping those who need her. Linda Peatling reports.



The rose painting on the wall is by Ken Eminoni ('Eddie'), one of the Long Bay inmates.



Sister Zita's calling

Sister Zita first contemplated becoming a nun as a Catholic schoolgirl in the country town of Cooma, NSW. "The nuns were my role models and I always thought I'd like to be one of them but had no idea how to go about it," she explains. Like most girls of the 1940s, Sister Zita left school at 16 and considered becoming a telephone operator or nurse before taking a job as a home tutor. While she loved teaching children, she found there was something missing in her life and 18 months later was compelled to ask the Mother Superior of her old school for advice. "Becoming a nun is not something one takes lightly. You have to be sure," she says, "but after I spoke with Mother Superior I knew it was the right thing to do." Sister Zita joined the Brigidine order at 18, became a teacher and worked in a number of Catholic schools for almost 40 years.



8.30am
Arrives at Long Bay Correction Complex in Malabar, Sydney.

JUDGMENT IS NOT a word Sister Zita Barron has much time for. At 79, she has only just retired from her chaplaincy work at one of Australia's maximum-security prisons, but still takes time to visit the men she says are often forgotten on the outside. Almost every Tuesday, she leaves the comfort of her retirement village in Sydney's Maroubra to enter a world most people wouldn't even like to imagine, let alone experience. To many on the outside, Long Bay Correction Complex in Sydney's Malabar is a frightening place filled with dangerous criminals. To Sister Zita, it's a community filled with real people who need her. She greets them, talks to them, laughs with them, counsels and listens to them. It can be heartbreaking, it can be inspiring and it can sometimes take all the strength, faith and courage this one woman can muster.

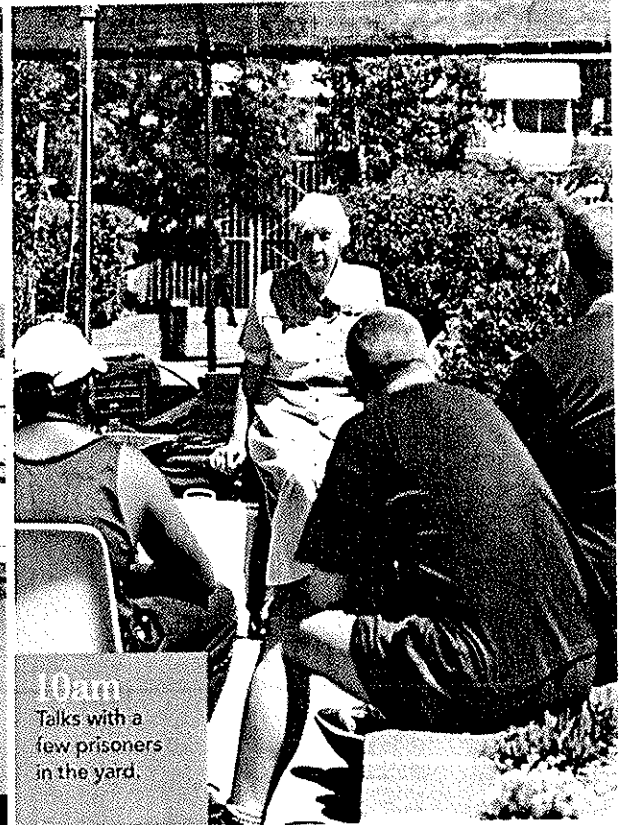
6am: After she has showered and made her bed, Sister Zita starts her day in prayer as she has done ever since she became a nun at the age of 18. "I carry out what we call a Christian meditation, where I use a mantra to empty my mind of the material world," she explains. "I ask for guidance at times to help me help the people inside the prison because sometimes I don't know what I'm going to say or be able to do for them."

7am: Sister Zita has breakfast of cereal and toast in the kitchen of her self-contained apartment and packs her lunch for her visit to the gaol. By 8.15am she's on the road making the short journey from Maroubra to the next suburb of Malabar.

8.30am: Arriving at the Long Bay car park boom gate, Sister Zita shows her ID card, parks her car and walks into the prison, where she's greeted by Corrective Services officers. She still remembers her first day at the prison seven years ago.



9am
Sister Zita starts her day in the sewing room.



10am
Talks with a few prisoners in the yard.

"I'd had no experience of gaols apart from one in my hometown of Cooma when I was a child, and I'd always rush past the gate in case anyone tried to grab me!" she laughs. "I was like most people then and prejudged the fellows inside, but life has taught me not to judge people, so I honestly wasn't afraid of what I'd find inside Long Bay." Instead, Sister Zita says she was nervous about how the inmates would accept her. "I wondered whether they'd even want to talk to me or if I'd be any help to them at all," she smiles.

To her relief, the welcome she received from the inmates was more than she could have expected. "Shortly after I started at Long Bay, a chaplain suggested I bring four sisters from the convent to the prison with me. We were taken to an area where the inmates were suffering from hepatitis C. A few of the men had made a beautiful morning tea for us and they honestly treated us like royalty," she says.

As she enters the prison now, she sees the same things she has seen for those seven years. "In maximum security, it's pretty stark inside those walls and it's the same every day... Some guys have jobs and they're called 'sweepers', but the rest walk up and down the yard and smoke or use the gym equipment," she explains. Apart from saying hello, Sister Zita usually leaves it to the inmates to approach her. "I don't go around preaching to them; that's not what they need... I'm there if they need to talk," she says. "Some want to tell me or ask me something and some don't ever talk to me at all, but most will say, 'Hello, Sister!'"

She makes her way through the yard to the bakery or 'Cor-Tex' (sewing area) where she begins her closer interaction with the prisoners. Sister Zita brings rosary beads, holy cards and crosses for men who have requested them. "Sometimes an inmate and I will find a corner and pray together, particularly if they're worried about a family member."

9.30am: Sister Zita heads to the chaplaincy office, where she greets her colleagues who also dedicate their lives to helping the people inside the prison walls. The chaplaincy is multi-denominational; working there full-time are Father Peter Carroll, a Catholic priest, Sister Pauline Stanton, the administrator of Chaplaincy NSW, Reverends Peter Baines and Ray Beckman, who are Anglican ministers, and Pastor Gary Ring, an Assembly of God minister. A Muslim imam also visits once a week as does a Buddhist lay chaplain, an Orthodox priest and a Jewish rabbi. "It's a very positive environment to work in," says Sister Zita.

10am: As a chaplain, Sister Zita usually has particular inmates she visits every week. She'll meet them in the yard or in the chapel. "Some of these men have nobody else because their families and friends have lost contact with them," she explains. "One chap has been there for thirty-two years, some are elderly men who've spent almost their entire lives behind a prison wall, so my visit is one more thing, I suppose, they have to look forward to... How can I leave them just because I've retired?"

It might be hard for many of us to believe, but Sister Zita finds it easy to not judge the inmates. "I don't ask them what they've done," she says firmly. "Some of them have made terrible mistakes and some have even done evil things, but it's not my role to judge them. They've already been judged and punished and now they need something else." That 'something else' can take many forms, and Sister Zita does her best to accommodate each person's needs. "Sometimes they want me to contact a family member or lawyer; sometimes they want to tell me about something terrible that happened in their childhood, which they've never told anyone; sometimes they want to talk about what they did to be in prison; and sometimes they just want to chat about their lives or mine," she says.

Life on the outside

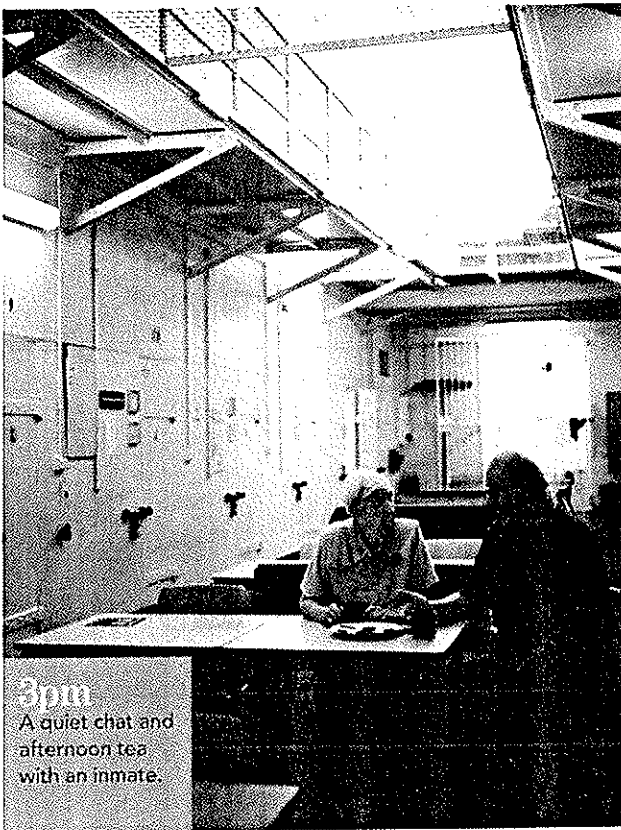
There may be no rest for the wicked, but it seems there's little rest for the good either when it comes to Sister Zita's schedule. She spends two days each week carrying out pastoral care duties at two nursing homes and will sometimes accompany elderly sisters to doctor's appointments. She often visits ex-inmates at a halfway house. Saturday might include a trip to the cinema or a visit with friends and family, and on Sundays she attends Mass at the Long Bay Prison Chapel. Once a year, she attends a Catholic retreat that offers time for prayer and spiritual direction.



One of Sister Zita's favourite places to visit is the prison art unit. There is an inmates art gallery at Long Bay which is open to the public – go to www.notebookmagazine.com for details.

2pm

Visiting 'Eddie' who painted the rose picture (page 194)



3pm
A quiet chat and afternoon tea with an inmate.



4pm
Prison officer Joe David sees Sister Zita out.

11.30am: The inmates are called to muster (rollcall) and locked in their cells until 1pm. This is a time when Sister Zita does office work or makes phone calls to inmates' family members. Every so often, she will get a call from the prison's deputy governor asking her to talk to one of the inmates he thinks might need special support from her. "When those phone calls come I know it's going to be difficult, and I say a prayer for strength and guidance because I never know what I'm about to encounter," she says. "I've had men who have just heard that a family member has taken their own life on the outside. Those sorts of things are desperately tragic because the men are sometimes inconsolable and when you hear how it got to this point it can be almost unbelievable to know what pain a person can go through in his life. All I can do is be there as a calm, nurturing energy for him because I can't make it go away or reverse it."

1pm: Sister Zita walks to the gaol's hospital to offer what little comfort she can to sick or injured inmates. "Everybody needs to feel comforted when they're ill and it can also be very boring lying in a bed all day, so it just gives them a break in the routine and a chance to talk," she says.

2pm: One of Sister Zita's favourite places to visit is the prison art unit. "It's like a little sanctuary filled with their beautiful work," she says. Her own little flat is decorated with the artwork inmates have given her over the years and she also has albums full of cards she's received from them. "When I see the beautiful words and pictures these men are capable of it reminds me what a shame it is that this is where their lives have led them," she laments. "There are some truly talented artists in there and I can't help but wonder what they could have become if they'd taken another path. Then again, they might never have

discovered their talent on the outside, so something good can come from anything, I suppose."

3pm: Before Sister Zita leaves for the day, she might share a cup of tea with some of the men she has come to think of as her friends. "People are always asking me whether I'm afraid in there and I tell them I've never felt safer in my life. I have developed some tremendous friendships with those men and some of them are almost like family to me," she says. "Don't get me wrong: I know they're not angels. The language can be very colourful at times and it's certainly no picnic in there, but it's a type of community and we all make the most of it wherever we can."

4pm: Sister Zita is heading home and will often stop off to pick up a few groceries on her way. When she arrives home she says she sometimes feels like collapsing, but usually relaxes into an afternoon prayer instead. "I thank the Lord for allowing me to help people, even if it was only in a small way."

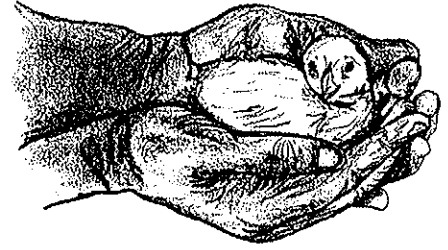
5pm: Sometimes Sister Zita will visit the other sisters who share her apartment block. "We enjoy each other's company and it's good to relax and chat with your friends," she reflects.

6.30pm: After sitting down to an evening meal, Sister Zita might watch television, though only if it's a program that she feels will expand her mind. "Apart from those, I don't watch TV. I'd rather read a book or listen to music."

10pm: Sister Zita falls into bed after her day at the prison and sometimes wonders how she did it five days a week up until a year ago. "I think the momentum of helping people keeps you going and even though I miss it, it was taking a lot out of me." ■

People and Ministries in the Church

Prayer Service



NOTE: Students bring their passage "People take up a ministry in the Church because..." to the prayer space and a pen.

EQUIPMENT:

- candle
- matches
- CD player
- CD – song + meditation music
- Reflection passage – 'The Future is in My Hand'
- Cardboard hand cut outs
- Sticky tape

SUGGESTED FORMAT

- Student lights a candle
- Play the song 'Hands' by Jewel or 'The Basin and the Towel' by Michael Card or 'Deep Water' by Trish Watts
- Discuss – what is the song about and how does it relate to the unit? (servant-leadership)
- Teacher prays:
Loving God, you have created a world that needs the specific gifts we each have to offer. Help us to think about how we can use our gifts in the service of the communities that shape our lives. Give us courage to respond generously to your call. We come together in prayer today with faith in your love for us.
- Student reads the Gospel: John 13:1-20
- Teacher may like to reflect on the Gospel – something like "we are all called to serve others as Jesus served..."
- Read the reflection (and give students a copy) "The Future is in my Hand"
- Silent reflection time – students reflect on how they are able to serve others
- Students then write how they might use their hands to serve others, write this on a piece of cardboard with a drawn and cut out hand and in their time take it to the sacred space. Play quiet meditation music while this is happening.
- Teacher leads the class in the "Our Father..."
- Teacher finish with a blessing:
*Loving God,
May we always imitate Jesus in our service of others.
Strengthen us to be open to your call in our lives.
Make us ready to accept the challenges of Christian ministry.
This we ask through Christ our Lord, Amen*

In the Name of the Father, and of the Son, and of the Holy Spirit.