

The Catholic Women's League of Canada

One in the Spirit



... an opportunity to become
more aware of individual
spiritual preferences
and to enrich
your relationship with God
and with others.

AGENDA

Welcome & Introductions

Opening Liturgy ... One in the Spirit

Foreword

Personal Inventory & Spiritual Dimensions

Dimensions ... Blue, Yellow, Red, Green, Rainbow

Dyads ... Like Groups ... Large Groups

Mixed Group Task

Summary

Closing Liturgy ... Called by Name

One in the Spirit

OPENING PRAYER SERVICE:

Adapted from Drawn into the Mystery of Jesus through the Gospel of John, Jean Vanier, Novalis 2004, pg. 290-299 and from Psalms/Now, Leslie F. Brandt & Corita Kent, Concordia 1986, pg. 211- 212.

OPENING SONG: (options)

Come to Us, Creative Spirit, CBW III #408

They'll Know We are Christians, BB #404, CBW II #694

Lord, You Search Me and You know Me, CBW III #474

SACRED SPACE:

On a cloth covered table, place five white pillar candles and a symbol of the Holy Spirit (a figurine of a white dove or a small banner with a dove). After each voice prays, an appropriate coloured ribbon (blue, yellow, red, green, and rainbow) is attached to a candle.

Voice 1: Jesus, the Word, became one of us to reveal the face and heart of God and to lead us all into a loving communion with the Creator.

Voice 2: God's yearning, God's prayer is that we all become one in Christ: each one different, each one unique, but together, One in the Spirit.

Voice 3: At the Last Supper, Jesus called his followers to abandon any rivalry or competition and to serve each other, to wash each other's feet, to help each other to rise up in truth and in the Spirit of God.

Voice 4: It is something totally new, a unity that cannot be achieved by human means.

Voice 5: Friends of Jesus are no longer just walking towards God, serving one another, they are together, one in God, because God is in them.

ALL: Each one is different and each one is needed for the completion of the humanity of God. Together, we reflect the infinite beauty and unity of God. Together, we cry out our thanks to God and to each other. All are important and precious to God.

CLOSING SONG: sing the remaining verses of the chosen opening song.

Foreword ... One in the Spirit

Human beings are complex. We spend our lives in growing more aware of who we are in relation to ourselves, to others, and to God. Self-knowledge is most significant in our pursuit of a spirituality that will meet our needs ... if our spiritual way does not harmonize with our personality, we may not hear God's call as clearly as we need to.

From early biblical times, people have been inclined to wanting to be with their "own kind" ... they believe that there was only one way to speak, to live life, and to pray. Recall the story about the Tower of Babel in Genesis Chapter 11 where tribes of like people began building a walled city and tower to keep themselves apart from those who were different from them. God saw this and sent confusion over them ... languages were spoken and not understood, the people scattered, again to look for others who spoke the same language. Not much has changed throughout the centuries.

In the story about the Tower of Babel, God wanted people to love one another and to accept the differences they saw in each other. I believe He still wants that for us. Everybody has an essence or a personal energy pattern that is unique and individual. By learning our preferred prayer type we will understand and appreciate our strengths and limitations, because who we are is how we pray!

Several years ago, a committee of League members met and developed a program called, *Spirituality: A Day of Discovery*. It was, and still is, a program of intrinsic value. Its well-chosen material has provided women with new insights about themselves and others. We became more aware that it is ideal to pray in different ways ... contemplative prayer, ritualistic, personalized, or celebratory prayer ... we believe that we are one in the spirit and that each prayer type will be accepted and valued by our Creator.

PERSONAL SHARING ... Recently, a League member and I were discussing spiritual development. I mentioned that we pray from our individual experience of who we are and that not everyone likes to pray in the same way. She was very taken aback and asked, "You mean, you think it is okay that our members follow their own agenda for prayer? Now, I was a little surprised by her attitude regarding prayer

style, but I assured her that I truly believe that it is better than okay for each of us to pray in our own way. I knew she had participated in a workshop for Spirituality: A Day of Discovery but I guess she concentrated more on her own personality and spirituality type than on another. That can and does happen! However, the purpose of the workshop is that not only do we learn more about ourselves and our prayer type; but, we also learn about others who like to pray and who value different methods of prayer.

We are now going to take a step beyond that workshop and focus more on our spirituality type. For those who participated in *Spirituality: A Day of Discovery*, you will notice some changes have taken place in the material, such as the types are now referred to with female saints' names, a fifth dimension has been added, but all changes are in keeping with the original message of typology.

Personal Inventory

Distribute personal inventory sheet to each participant.

Participants are asked to check off the phrase that seems most appropriate to their spirituality or personality type ... 10 minutes

Total checks in each column.

Dimensions

Types according to columns are Blue – Yellow – Red – Green ... the column that has the largest number of checks indicates your type. Should your checks be fairly even such as: 9 – 8 – 9 - 8 would indicate you are a member of the new dimension, the Rainbow energy or St. Scholastica Spirituality. If your checks have three even totals with one slightly higher total, you are a member of the Blue – Yellow – Red or Green energy (such as: 9 – 11 – 9 – 9). Distribute ribbon pins.

When it was determined it was time to create a program that would focus on women's spirituality, but remain connected to Spirituality: A Day of Discovery, a decision was made to use the names of female saints who were related in some way to the male saints used in that program.

Originally, the Blue energy types were identified as Thomistics, then as Dominicans / Thomistics. St. Catherine of Siena was chosen to be the female saint because she belonged to the Dominican order, was contemplative, exemplifies the personal inventory of that energy.

The Yellow energy types were identified as Ignatians and St. Therese of Lisieux was selected to represent this group because her personality and spirituality traits move with the Ignatian exercises.

Red energy types were known as Augustinians and because of their type of spirituality, St. Augustine's mother, St. Monica was chosen to represent this type because of her deep strength in personal prayer.

The Green energy was named Franciscan because of their free-flowing celebratory prayer style. Because of her deep friendship with St. Francis, St. Clare of Assisi represents this type.

It was decided to add a new dimension because some of the responses to the phrases on the personal inventory indicated that some participants were quite equal in all of the types. St. Benedict adopted Lectio Divina, an ancient form of prayer using scripture as his way of speaking to God. His sister, St. Scholastica followed the same way and was chosen to represent the Rainbow energy.

St. Catherine of Siena Spirituality Blue Energy

Blessed with the “charism of exhortation”, St. Catherine of Siena deliberately told popes, queens, kings, paupers, and everyone in between how to behave. She was spontaneous, unafraid of authority and fearless in the face of death. She was a true contemplative, embodying the synthesis of the Dominican life.

Caterina Di Giacomo Di Benincasa (Catherine) was born on March 25, 1347 in Siena; she was the second to last of 25 children born to Gia and Lapa Benincasa. From an early age, Catherine began to see visions and underwent mystical experiences throughout her lifetime.

She was always radiantly happy with much personal charm, and her practical wisdom gave her the highest spiritual insight. Using this gift, she discerned the Lord’s call to leave her Dominican monastery cell to tend to the poor, the sick, and the suffering.

She had an aptitude for unprecedented action, and when the Great Western Schism began, Urban VI invited her to Rome. She wrote letters to state and Church leaders in defence of Pope Urban’s right to the papal throne.

She took on large ecclesiastical concerns ... a Crusade to the Holy Land, clergy reform, the return of the papacy to Rome, which shortly took place. Everywhere she seems to have been listened to and respected, which suggests that her intelligence and spiritual authority were extraordinary.

St. Catherine was one of the most brilliant theological minds of her day and is most remembered for her writings; which eventually led her to being named one of the first women Doctors of the Church by Pope Paul VI in 1970.

The works of St. Catherine rank among the classics of the Italian language, written in beautiful Tuscan vernacular of the fourteenth century.

Her writings consist of ...

- the Dialogue or Treatise on Divine Providence;
- a collection of nearly four hundred letters; and
- a series of Prayers.

The truth be known is that Catherine did not learn to write until near the end of her life, many of her early writings were dictated to secretaries. Her mind was quick, subtle, and very well informed. She became known for her gifts as a teacher and a preacher.

Catherine died in 1380 at the age of 33 years. She was elevated to sainthood by Pope Pius 11 in 1461; her Feast Day is April 29.

The spirituality of St. Catherine of Siena is centered in truth, goodness, beauty, unity, love, life, and spirit. It is often theological in structure and craves a sound basis in logical principles; it is a spirituality that embodies reason and order as a basis for meditation and the development of spiritual scenarios.

With a tremendous hunger for perfection; once those in this prayer type have made their choice for God and holiness as their ultimate goal, they exert extraordinary effort and energy to attain it. Often those in this prayer type find spiritual growth through exercises that encourage reflection on possibilities and implications beyond the present event.

They seem to have an especial attraction for the higher mansions of spirituality and emphasize a deep, contemplative, mystical union with God. Women who follow St. Catherine spirituality are aware that contemplation is a grace and gift from God and leave no stone unturned in their co-operation with the graces of God that are offered to them.

St. Thérèse of Lisieux Spirituality Yellow Energy

"I prefer the monotony of obscure sacrifice to all ecstasies. To pick up a pin for love can convert a soul." These are the words of St. Thérèse of Lisieux, a nun who became known as the "Little Flower of Jesus". She lived a cloistered life of obscurity, following God's call to live a life of goodness, to pray for priests and to save souls.

Thérèse was born in Alençon, France, January 2, 1873 to Louis and Zélie Martin. She was brought up in an atmosphere of faith; and her vocation manifested itself when she was still only a child. At the unusual age of fifteen and with special permission, she entered into a Carmelite convent. She took the religious name "Thérèse of the Child Jesus and the Holy Face."

Thérèse had frail health and suffered much illness from a young age, but she bore it with cheerfulness. She was a woman who saw that the power of love could change everything, including weakness, into service for others. During her illness, she kept a journal, writing down her memories of family and convent life, reflections on her spiritual way and her retreat meditations. Her writings were put together in a book called "The Story of a Soul" and circulated to other convents.

Thérèse died on September 30, 1897 at the age of twenty-four years. She was canonized in 1925, and in October 1997, Pope John Paul II proclaimed her a Doctor of the Church, in recognition of her holiness and the influence of her teaching on spirituality in the Church.

Thérèse's spirituality, the 'Little Way', is of trusting in Christ to make one holy and relying on small daily sacrifices appeals to thousands of Catholics and others who are trying to find holiness in their ordinary lives.

As Thérèse was dying in the convent infirmary, she could look and see the rose bushes blossoming. She loved roses. Trust in her is important, and when she wills, roses or their fragrance may appear. They are her way of whispering to those who need a sign that she has heard, and God is responding.

The spirituality of St. Thérèse of Lisieux is a carefully organized regimen of striving toward a relationship with God. Those in this energy are strong in their fidelity to tradition; and their spirituality can probably be best expressed in the celebration of the liturgical year.

Through the annual celebration of events of the life, death, and resurrection of Jesus during the Church year, Christians in this spirituality, not only commemorate the past events of history; but they actually make them present and operative in their prayers.

The purpose of this prayer style is to try to make the Gospels and Scripture scenes so alive and real to us that they make a personal application to the teaching or message contained therein. Thérèse spirituality types like to project themselves into the original events so that they become part of them.

Gratitude for past benefits is very much part of this spirituality; women who follow the "Little Way" of St. Thérèse occupy themselves with daily Gospel meditation.

The Feast Day for St. Thérèse of Lisieux is October 1st.

St. Monica Spirituality

Red Energy

St. Monica is best known as the mother of St. Augustine of Hippo, whose loving writings about her are the primary sources of information about her. Born a Christian, she was given in marriage to a bad-tempered, adulterous pagan who was much older than she was. She gave birth to three children, Navigius, Perpetua, and Augustine. The first two entered religious life at young ages but Augustine led a much more hedonistic life for most of his adult life. Monica's intense prayers led to the conversion of her mother-in-law and the deathbed conversion of her husband but it took 17 more years for the conversion of St. Augustine. St. Monica died the same year as his conversion. Her feast day is August 27th.

St. Monica's prayers and her persistent petitioning of priests to pray with her for her son – to the point that some of them tried to avoid her – served as a solid example for the women of her home town of Tagaste (Souk Ahrus), Algeria. She lived the same hard life as they did, that of a woman married to a philandering, violent man with a difficult, bad-tempered mother-in-law living with them and a son that caused her great grief and anguish. St. Monica is the patron saint of abuse victims, difficult marriages, disappointing children, and homemakers, among other things. Her symbols are tears and a girdle (a rope belt that was wrapped around the midriff).

She was a spiritual student of St. Ambrose yet is considered a proponent of the Augustinian rule; perhaps because she was such an influence on St. Augustine. Her spirituality is characterized as both active and contemplative. People drawn to this style of prayer see God's presence in the people with whom they associate in daily life and in their work, indeed in all the events of their lives. The incarnation is very present to them, constantly giving them impetus and creativity through the love of Jesus. They are a hopeful group responding to God's call, often with persistence.

Women of Augustinian spirituality see God in the 'now'. They also continually project into the future. They see the presence of God all around them and envision how this presence will continue. This prayer energy is open to possibilities which could mean change. They pray in anticipation and bring the scripture to life as they consider community and worldly situations. These are a prophetic people always finding new meaning to life's experiences.

Women of this prayer type are happy in scripture studies, self-help workshops, anything which will inspire them to new levels and use their creative imaginations. These people find inspirational and challenging books to feed their hunger for spiritual growth. Some others of this discipline are St. Rita of Cascia, Gregor Mendel (geneticist), St. Clare of the Cross of Montefalco, and Martin Luther. The image of Our Lady of Good Counsel (Our Mother of Good Counsel) is housed by the Augustinian Friars.

St. Clare of Assisi Green Energy

Saint Clare of Assisi was born Chiara Offreduccio on July 16th, 1194. As a young girl, Clare dedicated herself to the service of God. Inspired by Francis of Assisi, Clare was determined to follow his way of life in order to bring her closer to the poverty of Jesus Christ.

Clare was not bound by the restraints of the traditional roles of the women of her time. She was educated and able to write in Latin. At the age of eighteen and under the cover of darkness, Clare left the comfort and wealth of her family home behind her to follow the life of St. Francis.

Clare was accepted by Francis and, with his assistance and guidance, she started the order of the Poor Ladies or Poor Clare's. She enjoyed the privilege of poverty; she remained insistent that the order be true to the intention of Francis and live in absolute poverty, owning nothing.

Clare would get up late at night to tuck in her sisters who'd kicked off their covers. It was said that Clare never asked her sisters to do anything she would not do herself. Clare insisted that the sisters sustain themselves through the work of their own hands.

Clare, abbess of the order for forty years, modelled her life on the humanity of Jesus. Francis respected Clare's gifts of listening and insights. Nobles and peasants sought her prayers and advice.

During the threat of an invasion, Clare, rising from her sick bed, proceeded to face the invaders at an open window against which they had already placed a ladder. As she raised the Blessed Sacrament on high, the soldiers fell backward, as if dazzled, and they took flight. She is generally represented in art bearing a ciborium.

When Clare was too ill to attend a Mass, she had been miraculously able to see and hear it on the wall of her room. In 1958, Pope Pius XII designated Clare as the patron saint of television.

Clare died in Assisi on August 11th, 1253. In September 1255, she was solemnly canonized.

This spirituality is very optimistic and sees the beauty, goodness, and love of God in the simple joys of life. If a person of this prayer energy has made a commitment to doing God's will, all these acts will be accompanied by a free-flowing, spontaneous, informal praising, and loving dialogue with God.

Women whose spirituality is like that of St. Clare, make full use of the five senses and their prayer will be flexible and free flowing. It is what we call "spirit-filled prayer", totally open to the presence and voice of the Holy Spirit. Women of this prayer type welcome others with open arms and are accepting of differences. This prayer type loves to celebrate the goodness, greatness, love and power of God.

At prayer, individuals of St. Clare Spirituality will often show forth love for God by using a musical instrument, a paintbrush, or something that involves movement, action, and the senses. To relax, they need some less demanding activity like walking in the woods and taking time to observe and reflect upon the sights and sounds of nature.

The Feast Day for St. Clare of Assisi is August 11th.

St. Scholastica Spirituality Rainbow Energy

Little is known about this saint. She was born about 480 in Nurscia, Italy and is accepted as the sister (some say twin) of St. Benedict with whom she had an extremely close relationship. Her feast day is February 10th.

Scholastica was consecrated to God from an early age. When she learned of her brother's commitment to God, she also left home to begin a community within five miles of his. She became Abbess and he was the community's Spiritual Director.

They would meet yearly to spend time in spiritual discourse and prayer. At the 543 meeting, St. Scholastica pleaded with her brother to stay with her in prayer and discussion. Having had a vision of her imminent death, she wished to prolong this last visit with her beloved brother. St. Benedict was angry because it meant breaking one of their rules. She put her head down on the table, cried openly, and prayed to God to intercede for her. As she did a sudden storm rose up, so violent Benedict could not leave. He turned to her and exclaimed "May Almighty God forgive you, sister, for what you have done!" She replied simply "I asked a favour of you and you refused it. I asked it of God, and He has granted it!" Immediately after Benedict returned home, he had a vision of Scholastica's soul departing her body, ascending to heaven in the form of a dove. Within three days she was dead. St. Benedict had her body moved to the tomb that had been prepared for him.

The details of all this were recorded by Benedict and preserved by Pope Gregory the Great as part of his writings, *Dialogues*, and the story ends: "...it is not astonishing that he should be overcome by this woman who desired to be with her brother for a longer time, for it is written in St. John: 'God is love.' And it was by the just decree of God that she, who loved more, was the more powerful." Other members of this Order include St. Hildegard of Bingen, St. Boniface, and St. Augustine of Canterbury.

It is notable the term 'monk' was used for both male and female religious in the Benedictine Rule, developed for lay people doing works of loving service exemplifying the life presented in the Gospels. Members take up any work that suits their particular circumstances or is dictated by their needs. This includes teaching, arts, agriculture, spiritual care, or intense study. The Benedictine way of life accepts authority is, and as, a form of service.

Scholastica's spirituality is one of hope. She used scripture as a basis for prayer (Lectio Divina). This method is a traditional way of praying the Scriptures so that the Word of God may penetrate our hearts helping us to grow in an intimate relationship with God.

Women of this spirituality are led to short, frequent prayer; usually a form of dialogue with God while reading inspirational material. However, every form of prayer is used because

they are involved wherever there is a need. Each situation lends itself to its own style of prayer – praise, petition, thanksgiving, intercession, song, music, meditation, etc. Their way of living their lives is a form of prayer.

Because this Order was set up without a specific task in mind but calls its members to work addressing whatever is necessary when and where they might be, it is a natural fit for the Rainbow Energy. Rainbows incorporate parts of each of the other four energies that each person's individual characteristics happen to embrace.

DYADS – LIKE GROUPS – LARGE GROUPS

Dyads: How do you see God working in your daily life?

Large Group: Responses to question. (Flip Chart)

Dyads: How do you see God working in the community?

Large Group: Responses to question. (Flip Chart)

Dyads: How do you see God working in the world?

Large Group: Responses to question. (Flip Chart)

Like – Groups: As you become more aware of your spiritual journey,
In what way have you changed?

Large Group: Response to question. (Flip Chart)

MIXED GROUP TASK

Divide the participants into mixed colour groups, a group or groups may not have a representative from a particular colour energy (probably blues will be a low number).

Task: a 5-minute liturgy

Planning Time: 30 minutes

Facilitators: Ask assembly if they recognized the different colour energies used and what part of the liturgy indicated the colour ... if they recognized colour energy was not part of the liturgy.

Materials: List to be compiled of materials to assist in the liturgy, i.e. Hymn books, Bible, inspirational books, rosaries, candles, statues/ornaments that represent sacred images, special cloths, bowls of water, CDs, items from nature (stones, grasses, flowers, etc.), other items. The 5 colour groups should choose materials for their presentation as suggested from items above:

Blue	Yellow	Red	Green	Rainbow
- Rosary	- Bible	- music	- grass	- Bible
- flowers	- Rosary	- Hymn books	- flowers	- stationary
- bowl of water	- prayer card	- candles	- vegetables	- dialogue
- fountain	- statue	- art	- fruit	- taize
- icon/statue	- Hymn books	- Zen	- wheat	- prayer cards
- ornament represented	- lectionary	- elements of nature (wind)	- real plant seedlings	- Gregorian chant
- special cloths	- candles	- butterflies	- wine	- CD's
- prayer card	- holy pictures	- dragonflies	- pussy willows	
- pictures of the Holy Father		- ornaments of birds	- sacred vessels	
- sacred space				

Presentations given in whichever order is acceptable by facilitators and participants.

Summary

During our time together, we have learned more about our own spirituality and that of others. We have learned there are different dimensions in spirituality and that they are all good. Find a special way of prayer in each type that appeals to you, then try that way of prayer ... you may find it will enhance and enrich your own type.

Spirituality brings us peace of mind and is, above all, an ever-expanding feeling of relationship with God. To equip ourselves for a peaceful journey, we need to learn to understand one another, or at least, accept one another in the energy in which each of us functions. One in the Spirit has equipped us so that we can listen to the spirit within and know God's presence.

You are invited to spend a short time of personal reflection, comparing the experience of sharing in a "like group" with the experience of planning the five-minute liturgy working with the mixed group. Focus on "how and why did these two experiences differ?"

Consider relating these experiences to real life challenges in the real world, trying to accept, if not welcome the richness that comes from our diversity. Knowing, that this diversity is rooted in our spiritual energy or type should deepen our acceptance of and love for one another and, it is hoped, smooth the path of collaboration in our practical daily lives.

Each spirituality / prayer type is a gift:

- St. Catherine of Siena or the Blue energy is contemplative and can be seen in Dominican spirituality.
- St. Therese of Lisieux or the Yellow energy is ritualistic and can be seen in Ignatian spirituality.
- St. Monica or the Red energy is Personalizing and can be seen in the Augustinian spirituality.
- St. Clare of Assisi or the Green energy is Celebratory and can be seen in the Franciscan spirituality.
- St. Scholastica or the Rainbow energy is Lectio Divina (Sacred Reading) and can be seen in the Benedictine spirituality.

Honour your gift of prayer and walk together in God's love.

Called by Name

God, most intimate.
You are a God of closeness to our hearts.
You have implanted your likeness in us.
You know us each by name
and constantly send your love to support
us on our way.

As you call each of us by name,
may we call the name of one another
with affection and reverence.
As you accept and love us the way we are,
give us the wisdom and courage to do the same
for ourselves and for our sisters and brothers.

AMEN

Let us honour our time together with a sign of peace.

APPENDICES

ONE IN THE SPIRIT

WORKSHOP GUIDELINES

SACRED SPACE

- Look at the Opening Liturgy page under Sacred Space and use that as a guide, but use your own creativity.
- As soon as possible, set up your Sacred Space, that's accessible to everyone, centered at the front of the room; or near the facilitator's podium
- If you wish, you may enlarge and laminate the front cover page and the collage of Saints, then post them in the area of the sacred space but not in it.

REGISTRATION AND GATHERING

- areas set up for registration and refreshments

WELCOME & INTRODUCTIONS

- Initial welcome from the Council President
- introduce facilitators (2)
- brief housekeeping duties
 - time element - 15 minutes maximum

FACILITATOR PREPARATION

- We recommend the facilitators be in teams of two, and that at least one should have experience with *Spirituality: A Day of Discovery* or the *Myers-Briggs program*.
- prepare an information chart about the program - spirituality types

OPENING LITURGY

- Liturgy
- Leader for opening song
- at Sacred Space, set up 5 candles and then after each of 5 Voices Prayers, each will come forward and attach the appropriate colored ribbons to a candle
 - time element - 15 minutes maximum

FOREWORD

- presented by one of the facilitators

PERSONAL INVENTORY & SPIRITUAL DIMENSIONS

- one facilitator explain the distribution
- the other facilitator hands out personal inventory sheet
- five pages of resource material
- read Saints of Spirituality types
- one facilitator will read the blue, red and yellow energy; the other reads the green and rainbow energy
- ribbons will be distributed at end of dimensions
- colored pins will be handed out at end of the presentation
 - time element - 20 minutes maximum

DYADS

- Like Groups - Large Groups
 - time element - 20 minutes maximum

MIXED GROUP TASK

- participants divided into mixed colour groups and materials from list obtained for presentation
 - time element - 30 minutes maximum

SUMMARY

- opportunity for questions
 - time element - 10 minutes maximum
- distribute resource list
 - time element - 5 minutes maximum

CLOSING LITURGY

- closing prayer
 - time element - 15 minutes maximum

ONE IN THE SPIRIT PERSONAL INVENTORY

Read the following and mark phrases which best describe you

BLUE	YELLOW	RED	GREEN
<input type="checkbox"/> you are logical	<input type="checkbox"/> you have a sensible imagination	<input type="checkbox"/> you have a creative imagination	<input type="checkbox"/> you are open-minded
<input type="checkbox"/> you set high standards for yourself	<input type="checkbox"/> you enjoy church tradition	<input type="checkbox"/> you personalize scripture	<input type="checkbox"/> you are impulsive
<input type="checkbox"/> you are an orderly person	<input type="checkbox"/> you are conservative	<input type="checkbox"/> you motivate others	<input type="checkbox"/> you love the dramatic
<input type="checkbox"/> you expect competence	<input type="checkbox"/> you like to connect the past and the present	<input type="checkbox"/> you are articulate	<input type="checkbox"/> you react well in a crisis
<input type="checkbox"/> you like things which may be complicated	<input type="checkbox"/> you have a sense of obligation	<input type="checkbox"/> you are hopeful	<input type="checkbox"/> you like to give and receive gifts
<input type="checkbox"/> you are a perfectionist	<input type="checkbox"/> you are a realist	<input type="checkbox"/> you are optimistic	<input type="checkbox"/> you can be flexible
<input type="checkbox"/> you search for truth and knowledge	<input type="checkbox"/> you have a practical approach	<input type="checkbox"/> you are a good listener	<input type="checkbox"/> you make a good mediator in a dispute
<input type="checkbox"/> you tend to be a workaholic	<input type="checkbox"/> you are task-focused	<input type="checkbox"/> you love to participate	<input type="checkbox"/> you have a sense of humor
<input type="checkbox"/> you are straightforward	<input type="checkbox"/> you are cautious	<input type="checkbox"/> you are intuitive	<input type="checkbox"/> you are a storyteller
<input type="checkbox"/> you accept leadership	<input type="checkbox"/> you want and trust facts	<input type="checkbox"/> you are community-minded	<input type="checkbox"/> you are present-oriented
<input type="checkbox"/> you need time for reflection	<input type="checkbox"/> you are organized	<input type="checkbox"/> you are a person of vision	<input type="checkbox"/> you like informal relationships
<input type="checkbox"/> you are a planner	<input type="checkbox"/> you are a law and order person	<input type="checkbox"/> you are prophetic	<input type="checkbox"/> you see God in nature
<input type="checkbox"/> you are organized	<input type="checkbox"/> you like to commemorate the past	<input type="checkbox"/> you are a peacemaker	<input type="checkbox"/> you have a charismatic personality
<input type="checkbox"/> you like to meditate	<input type="checkbox"/> you are loyal	<input type="checkbox"/> you are sensitive	<input type="checkbox"/> you are interested in the real and literal
<input type="checkbox"/> you long for intimacy with God	<input type="checkbox"/> you enjoy secluded prayer	<input type="checkbox"/> you seek affirmation	<input type="checkbox"/> you love a celebration
<input type="checkbox"/> you are honest	<input type="checkbox"/> you like planned prayer	<input type="checkbox"/> you anticipate new directions	<input type="checkbox"/> your prayer involves the five senses
<input type="checkbox"/> you have a passion for justice	<input type="checkbox"/> your prayer intentions are internal	<input type="checkbox"/> you are comfortable with spontaneous prayer	<input type="checkbox"/> you like informal communing with God
<input type="checkbox"/> you must be centered to pray	<input type="checkbox"/> you find the liturgical year meaningful	<input type="checkbox"/> you see Jesus in others/focus on Jesus in prayer	<input type="checkbox"/> you see the hand of God in everything
<input type="checkbox"/> your prayer intentions are unspoken	<input type="checkbox"/> you are a giver	<input type="checkbox"/> you welcome change	<input type="checkbox"/> you are free-spirited

INSTRUCTIONS FOR RIBBON PINS

Supplies: Rolls of 5/8" wide Blue Ribbon
Rolls of 5/8" wide Yellow Ribbon
Rolls of 5/8" wide Red Ribbon
Rolls of 5/8" wide Green Ribbon
Rolls of 5/8" wide Rainbow Ribbon
Packages of Butterfly Clutch and Tie Tack Pins



Cut ribbon into 6 inch pieces, fold in half with ends even, and cut at a 45 degree angle.

Fold ribbon in half with even ends, form a loop at the closed top of the half and cross one piece of ribbon over the center of the other piece.



Insert a tie tack pin through the center where the ribbons are crossed, place a butterfly clutch on the pin at the back the ribbon.

RESOURCE LIST ... ST. CATHERINE OF SIENA SPIRITUALITY

Womanprayer, Spirit Journey ... Judy Esway

Women's Prayer Services ... Iben Gjerding and Katherine Kinnamon

Dance of the Spirit: The Seven Steps of Women's Spirituality ... Maria Harris

We are the Circle: Celebrating the Feminine in Song and Ritual ... Julie Howard

Miryam of Nazareth: Woman of Strength and Wisdom ... Ann Johnson

More than Words: Prayer & Ritual for Inclusive Communities, Janet Schaffran & Pat Kozak

Woman Prayer, Woman Song: Resources for Ritual ... Miriam Therese Winter

Models of God: Theology for an Ecological, Nuclear Age ... S. McFague

Exploring the Feminine Face of God: A Prayerful Journey ... B. M. Meehan

The Revelation of Mechtild of Magdeburg ... Mechtild of Magdeburg

The Interior Castle ... St. Teresa of Avila

Symbols of Inner Truth: Uncovering the Spiritual Meaning of Experience, C. M. Kelly, osf

Prayers for Meditations ... Herder & Herder

Vital Spiritualities: Naming the Holy in Your Life ... Gerard T. Broccolo

Companions for the Journey: Praying with Catherine of Siena ... Patricia Mary Vinje

Companions for the Journey: Praying with Dominic ... Michael Manshau

Companions for the Journey: Praying with Teresa of Avila ... Rosemary Broughton

Open Mind, Open Heart: The Contemplative Dimension of the Gospel ... Thomas Keating

Invitation to Love: The Way of Christian Love ... Thomas Keating

Catherine of Siena: Vision Through a Distant Eye ... Suzanne Noffke

RESOURCE LIST ... ST. THÉRÈSE OF LISIEUX SPIRITUALITY

- Companions for the Journey: Praying with Ignatius of Loyola, Jacqueline Syrup Bergan and Marie Schwan
- Companions for the Journey: Praying with Thérèse of Lisieux, Joseph F. Schmidt
- Companions for the Journey: Praying with John of the Cross, Wayne Simsic
- Through Moses to Jesus - The Way of the Paschal Mystery, Carlo M. Martini, sj
- Mastering Sadhana - On Retreat with Anthony de Mello, Carlos G. Valles, sj
- Awareness - The Perils and Opportunities of Reality, Anthony de Mello
- Making Friends of Enemies - Reflections on the Teachings of Jesus, Jim Forest
- Prayer and Remembrance, Rev. Rodger A. Swenson
- The Kingdom Within - The Inner Meaning of Jesus' Sayings, John A. Sanford
- The new Companion to the Breviary with seasonal supplement, copyright by the Carmelites of Indianapolis
- My Vocation is Love, Jean Lafrance
- Autobiography of St. Thérèse of Lisieux: The Story of a Soul, translation by John Beevers
- St. Teresa of Lisieux, Frances Parkinson Keys
- Articles on Carmelite Spirituality, Fr. Ernest Larkin, O. Carm.
- Articles on St. Thérèse and Carmelite Spirituality, Fr. John Russell, O.Carm.
- Edith Stein: Her Life in Photos and Documents, Maria Amata Neyer, O.C.D. translated by Waltraut Stein
- Edith Stein: Convert, Nun, Martyr, Laura Garcia

GENERAL RESOURCES:

The Beatitudes Study Program, Vivian Bosch

CWL Prays, Lucille Cullen and Helen Turner

Praying a Prayer Service/Liturgy of the Word, designed by the Edmonton Diocesan Field Workers

Paulist Bible Study Program, Catholic Biblical Association of Canada

RESOURCE LIST ... ST. MONICA SPIRITUALITY

Meditations with Teilhard de Chardin; Blanche Gallagher

Companion for the Journey: Praying with Teilhard de Chardin

Gathering the Fragments – A Gospel Mosaic; Edward Farrell

Prayer is a Hunger; Rev. Edward J. Farrell

Miriam of Judah – Witness in Truth and Tradition; Ann Johnson

Seeking the Face of God; William H. Shannon

The Homing Spirit – A Pilgrimage of the Mind, Heart, Soul; John S. Dunne

Woman to Woman – conversations with Mary; Jeannette M. Cooper

Images of Women in Transition; compiled by Janice Grana

Women at the Well – Feminist Perspectives on Spiritual Direction; Kathleen Fischer

God's gifted people – Discovering and Using your Spiritual and Personal Gifts; Gary L.

Harbaugh

Community, Conflict Resolution and also Feminine Awareness; Janet Malone, cnd

The Feminine Face of God; Sherry Ruth Andrew and Patricia Hopkins

Women Strength; Joan Chittister, osb

The Psalm; Joan Chittister, osb

Who We are is How We Pray and also Dealing with Difficult People; Dr. Charles J. Keating

Trouble and Beauty – Women Encounter Catholic Social Teaching; Maria Riley, op and

Nancy Sylvester, ihm

The Listening God; Miriam Pollard, ocso

Praying our Goodbyes; Joyce Rupp, osm

Fresh Bread; Joyce Rupp, osm

Star in My Heart; Joyce Rupp, osm

May I Have This Dance?; Joyce Rupp, osm

Dear Heart Come Home; Joyce Rupp, osm

Psalms Anew – In Inclusive Language; compiled by Nancy Schreck, osf and Maureen Leach, osf

Empowerment and Spirituality – Women, Ministry and Church; Joan Chittister, osb

Spirituality for Today's Women; Maria Harris

Dance of the Spirit; Maria Harris

Miriam, Mary and Me; Lois Miriam Wilson

A Retreat with Job and Julian of Norwich; Carol Luebering

RESOURCE LIST ... ST. CLARE OF ASSISI SPIRITUALITY

- Called Into Her Presence: Praying with Feminine Images of God ... Virginia Ann Froehle
- Created in God's Image: Meditating on Our Body ... Carl Koch and Joyce Heil
- Earth Prayers ... Elizabeth Robets and Elias Amidon
- Companions for the Journey: Praying with Clare of Assisi ... Ramona Miller and Ingrid Peterson
- Companions for the Journey: Praying with Dorothy Day ... James Alaire and Rosemary Broughton
- Companions for the Journey: Praying with Elizabeth Seton ...Margaret Alderman and Josephine Burns
- Pilgrimage of Dzhvari: A Woman's Journey of Spiritual Awakening ... Valeria Alfeyeva
- The Little Flowers of St. Francis ... E.M. Blaiklocke
- Clare of Assisi and the 13th Century Women's Movement ... William J. Short
- Every Earthly Blessing: Celebrating A Spirituality of Creation ... Esther de Vaal
- Women, Earth and Creator Spirit ... Elizabeth A. Johnson
- The Body of God: An Ecological Theology ... Sallie McFague
- Clare of Assisi: A Biographical Study ... Ingrid J. Peterson
- The Call of St. Clare: The Story of the Greatest Friend and Follower of St. Francis of Assisi Henri Daniel-Rops
- Liturgy and Creation ... Audrey Whitson
- The Breath of Love ... Michael Quoist
- Ten Fun Things to Do Before You Die ... Karol A. Jackowski

- Psalms of Laywoman ... Edwina Gateley, vmm
- Out of Solitude, Compassion ... Henri Nouwen
- Bus 9 to Paradise: A Loving Voyage ... Leo Buscaglia
- Celebrating the Rest of Your Life ... David Yount

RESOURCE LIST ... ST. SCHOLASTICA SPIRITUALITY

Enfolded in Love, Daily Readings with Julian of Norwich; Members of the Julian Shrine

Companions for the Journey – Praying with Hildegard of Bingen; Gloria Durka

Gaia and God: An Ecofeminist Theology of Earth Healing; Rosemary Radford Ruether

Seeking God – the Way of Benedict; Ester de Waal

A Life-Giving Way; Ester de Waal

Saint Scholastica and Saint Benedict: a paradox, a paradigm; Sr. Jane Morrissey, SSJ

Book II of Gregory's Dialogues; J.B. Holloway

The Holy Twins; Benedict and Scholastica; Kathleen Norris and Tomie dePaola

Scholastica – Not a Wife!; McMahon

Cloister Walk; Kathleen Norris

Rule of Benedict; Patrick Barry

Preferring Christ: A Devotional Commentary and Workbook on the Rule of St. Benedict;

Norvene Vest, Luke Dysinger, Dom Robert Hale, Peter Brett

The Celtic Way of Prayer; Esther de Waal

All Will Be Well: Based on the Classic Spirituality of Julian of Norwich; Richard Chilson

ONE IN THE SPIRIT

Date:

(Name of Parish Council President)

(Address of Council)

(Telephone number)

(E-mail:)

Dear _____ (name of president) _____:

Thank you for hosting the *One In The Spirit* workshop on _____ (date) _____.

The workshop's success depends on the joint efforts of your council and the facilitators. To ensure its success, the following items are the responsibility of your council:

- publicity of the workshop
- registration and name tags
- meeting room: one large room to accommodate the entire group and three extra areas for small group workshops.
- refreshment breaks
- symbols (see attached list)
- CD player (for CD's) or ghetto blaster (for tapes)
- flip chart and markers or blackboard and chalk

This workshop takes approximately 3 hours, but should you choose to include a light lunch or refreshments, please include additional time for these breaks, in addition to the 3 hour workshop. Also, to cover any costs incurred by your council, a registration and/or refreshment fee could be charged to offset these costs.

We are excited about the workshop and look forward to being with you and your members on _____ (date) _____. Should you have any questions prior to this date, please contact me at _____ (telephone number) _____ or my e-mail address _____ (_____) _____,

Sincerely,

Facilitator

SUGGESTED TIMES TO HOLD THIS WORKSHOP (OPTIONS OF YOUR CHOICE)

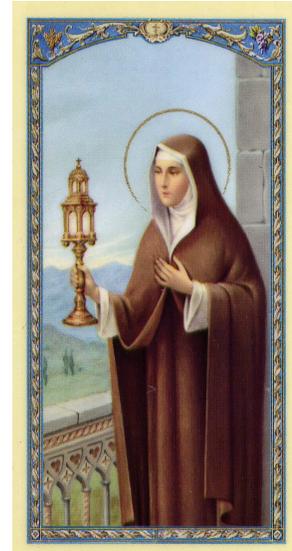
- 1) Morning Workshop - Begin workshop at 9:00 a.m. with registration, and conclude with a light lunch
- 2) Morning Workshop - Begin with refreshments, end at noon
- 3) Saturday - Begin the workshop at 1:30 p.m., and end with a Mass and/or pot luck supper
- 4) Weekday- Start with a pot-luck lunch or end with a pot-luck supper
- 5) Evening - Start with a pot-luck dinner or end with refreshments

Suggested Materials for Group Participation/Presentation

Spiritual Corner	Hymn Books	Fruit
Sacred Space	Lectionary	Wheat
Sacred Vessels	Candles/Candle Holders	Plant Seedlings
Bible	Holy pictures	Vegetables
Rosary	CD's	Stones
Fountain	Art	Taize
Icon(s)	Zen items	Gregorian chants
Statue(s)	Elements of Nature (water)	Wine
Bread	Butterflies	Prayer Cards
Decorative Cloths	Bird Ornaments	Coloured Paper
Flowers	Dragonflies	Pussy Willows



St. Catherine of Siena



St. Clare of Assisi



St. Scholastica



St. Monica



St. Therese of Lisieux

