

COMPLETE LEADER'S GUIDE

A FUTURE
WITH
HOPE

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PART I: INTRODUCTION

1. Philosophy behind this approach

In writing this book, we often asked ourselves, “Is this really something that parishes need?” There are already lots of resources that aim to help young people pray. So why write another?

What this resource does is try to blend together the sometimes separate worlds of liturgical ministry and faith formation. We feel it is critical that liturgical prayer be an integral part of sacramental preparation. Further, mirroring the patterns of liturgy in faith formation establishes important touchstones that can assist participation in the greater liturgical life of the parish. As such, the development of this resource has been guided by the following:

YOUNG PEOPLE

There are numerous studies that confirm the same reality: young people are increasingly distanced from religious identity. The number of “nones,” those who claim no religious affiliation, is growing with each generation. Additionally, the cultural context is becoming less inclusive of religious expression, meaning that young people are not growing up with the same reinforcement of ideas and practices that previous generations experienced.

We can all provide anecdotes from our own communities that support these trends. However, these data do not paint a full picture. Other studies confirm that young people today crave a sense of life-purpose, they are open to spiritual and ethical questions, they believe deeply in social justice and

the common good, and they are open to the ideas of faith and God.

So the lack of religious formation and experience in the lives of many young people presents a tremendous evangelization opportunity for those of us in ministry. While we cannot assume that the students we serve come to sacramental preparation with the same type of prior knowledge or experience of the faith as some previous generations did, we also must not assume that young people are not open to learning about or experiencing what our faith communities have to offer. Our efforts must be authentic and must meet young people where they are.

LITURGICAL PRAYER

Given what we know about the often limited liturgical formation of young people, we believe it is critical that parishes and school communities do everything they can to help provide experiences of liturgical prayer whenever possible. The Church’s liturgical prayer traditions have been shaped over centuries. Therefore, these ancient structures of prayer connect us across boundaries of time and place. The patterns and structures of the liturgy both form and express Catholic identity. Praying in these ways connects us across time and border to the universal Church and also to the Sunday Eucharist.

If young people are not regularly attending Mass, their only experience of communal prayer might be the experiences they encounter as part of their confirmation program. By promoting the use of litur-

gical prayer in sacramental preparation programs, communities can help young people learn the patterns and structures they are missing. Ideally, building familiarity with liturgical prayer can also assist young people in their experience of, and participation in, the Sunday Eucharist.

It is important to note that liturgical prayer is different from devotional prayer. Liturgical prayer is a communal experience of Scripture and ritual. There is space for individual reflection in liturgical prayer, but that reflection happens within a communal context.

REFLECTIVE PRACTICE

In professional circles, reflective practice is the process of examining choices and actions in order to constantly grow, adjust, and improve. In a sense, a healthy prayer life does this same thing. Many faith formation programs successfully use the practice of reflection to help participants apply concepts to their own lives. While an important skill, reflection is something that doesn't always come naturally. The ability to reflect—before and after experiences—is something that needs to be developed, nurtured, and practiced.

2. How to use this book

We want this book to be as “user friendly” as possible. As such, we've attempted to scaffold resources in order to meet your community where it is.

- ***If your community has never prayed this way before:*** We have included eight complete prayer scripts with an introductory prayer overview, full text for prayers, psalms, Scripture, suggested points for reflection, and recommendations for music. We've also included special preparation guides to help the young people in your community serve as presider, lector, or music minister. Along with the accompanying participant guide, you should have almost everything you need to implement this type of prayer.

- ***If there are elements you would like to change:*** The content we have included or suggested is fully customizable. You should feel free to edit, change, and tailor the prayers, intercessions, Scripture selection, or music choices to fit your community. For example, all of the prayers and texts are presented in English, but they could easily be adapted to include the languages spoken in your faith community.
- ***If you would prefer to write your own prayer scripts:*** If you would like to plan and craft your own prayer, we have included an extensive outline of a planning process, including tips on how to assemble a planning group and how to select Scripture, psalms, and music.

A word about the accompanying Participant Guide. This resource is meant for the individual participants in your community. It includes the participant parts for each prayer service and the full text of the psalms and Scripture passages. Most important, it includes reflection questions for before and after the prayer experience and space for journaling. As such, it serves not simply as a worship aid. Rather, it presents the opportunity for students to match reflection with liturgical prayer and, both for each prayer experience as well as over the course of the year, chart the development of their own prayer lives.

3. Notes about Scripture and music choices

- Each prayer script includes a recommended reading from Scripture. In many cases, the included passage is from the Gospel of Luke. We selected these stories for a variety of reasons. First, parables are effective tools for teaching. This is why Jesus uses them so often. Second, most of these stories are found in the Sunday Lectionary, creating another connection to Sunday Eucharist. Third, they are drawn from a part of the gospel known as the “travel narrative,” the teachings of Jesus as he traveled toward Jerusalem. Just as Jesus used

these stories on his journey, we hope they become a suitable accompaniment for the young people in your community on their journey of life.

- We included the same Scripture translations that are used in the Lectionary. This means the versions of these texts that you find here are the same as you will find at Sunday Eucharist. The psalm and canticle translations are from the new *Abbey Psalms and Canticles*, published by the United States Conference of Catholic Bishops.
- Just as liturgical prayer is different from devotional prayer, so, too, is liturgical music different from other kinds of religious music. Just as we encourage communities to use liturgical prayer to help form young people, we also encourage communities to use liturgical music. This helps young people learn the community's repertoire of hymns and songs used at Eucharist and other liturgical celebrations. It also helps ensure the use of texts that help support and catechize a communal experience of prayer. In Section V we recommend music that can be found in the most common hymnals and liturgical music resources. That being said, you are free to use other music than what you see recommended. Consult your parish music director for additional ideas.

- While we encourage the use of live music ministers, we understand that many faith formation programs do not have access to musicians for all events. If you choose to use recorded music, we have included scannable codes with our music suggestions. These codes work with the Spotify streaming service and will take you to the recording. To use these codes, follow these steps:

- » Open the Spotify app on your phone or tablet.
- » Open the "search" menu.
- » Touch the camera icon located at the top of the screen.
- » Place the Spotify code graphic in the view finder. The song will immediately start playing.

If you do not use Spotify, there are other alternative avenues to access this music. You can purchase downloads and CDs of all the music suggestions through the various publisher websites and most online music platforms (Apple Music, Google Play, etc.).

PART II: PRAYER SCRIPTS

In this section you will find complete scripts—including prayers, music suggestions, reflection points, and Scripture readings—for the following services:

1. “Follow Me”: Prayer at the start of a new faith formation year
2. Evening prayer I: General evening prayer for any time of year
3. Evening prayer II: General evening prayer for any time of year
4. “Teach Us to Pray”: Prayer during a retreat
5. “You Give Them Something to Eat”: Evening prayer in the presence of the Blessed Sacrament
6. “What Was Lost Has Been Found”: Prayer of reconciliation
7. “Go and Do Likewise”: Morning prayer during a service project/service trip
8. “Go Out to All the World”: Prayer of commissioning (sending and blessing)

There is more information about how to prepare for these prayers in Part IV, how to use these prayers in Part I, and how to write your own prayer scripts in Part III.

“Follow me”

prayer for the start of the faith formation year

If we are not intentional, the start of our faith formation year can tend to be defined by paperwork, e-mails, committee meetings, parent meetings, etc. This is especially true of faith formation years when sacraments like confirmation are involved. This is not a phenomenon exclusive to faith formation. Parish communities are constantly struggling to navigate their way out of a framework of “maintenance” to a paradigm of “mission.” Common among the various resources tackling this challenge is the importance of prayer.

In any parish program, especially faith formation, we should be firmly rooted in prayer. Our programming should be careful to include a steady rhythm of prayer. This communicates to teachers and students that prayer, our relationship with Jesus Christ, is the foundation, guide, and goal for everything we do. So while it is tempting to begin the faith formation year with parent meetings and passing out paperwork, we can set a more spiritual tone by first engaging people in prayer.

PRAYER OVERVIEW

Central themes: Commissioning, discipleship, belonging, faith and spirituality, beginnings

The end of the ninth chapter of Luke ushers us into a particularly important portion of Jesus’ ministerial life: Jesus’ journey to Jerusalem. Many scholars refer to this central section of Luke’s gospel as the “travel narrative.” As Jesus is at the beginning of a significant journey, so too are the students who are beginning

their journey toward the sacrament of confirmation.

In addition to framing us at the beginning of a journey alongside Jesus, the Scripture passage also sets before us a challenging teaching of what real discipleship is. First, Jesus presents the call of discipleship as immediate and imperative. This is exemplified in his response to the would-be disciple who asked to first bury his father who died, and the one who asked to say farewell to his family (Luke 9:59–62). Second, when we speak of Jesus’ journey to Jerusalem, we are talking about his journey to the cross. So as we spend the coming year forming our candidates for confirmation, it is important that we allow for time and space to grapple with and pray about it truly means to be a disciple of Jesus Christ.

Gathering

The presider, lector(s), cantor(s), and other prayer leaders will be seated along with the community. When it is time to begin, the presider will gesture for all to stand. If there is a gathering song, the music begins immediately.

Gathering Song: _____

OPENING PRAYER

PRESIDER Let us pray. (*pause to allow all to enter into prayer*)

God of all wisdom and learning,
we give you thanks and praise for the gift
of this faith community.

We thank you for the gift of hope and wonder found in new beginnings. Guide us, O Lord, as we strive for deeper understanding of your truths, as we ponder your many mysteries, as we draw closer to the Lord, Jesus Christ. Be with us as we set new goals and try new things. Teach us the humility we need to learn and to be of service to you and each other. We pray this through Christ, our Lord.

ALL Amen.

At the conclusion of the opening prayer, the presider gestures for all to be seated. The cantor (or lector) should move into place in order to lead the first psalm.

Psalmody

Psalm 40: _____

If the psalm is not being sung, the following form is used.

LECTOR Here am I, Lord; I come to do your will.

ALL Here am I, Lord; I come to do your will.

LECTOR I waited, I waited for the LORD,
and he stooped down to me;
he heard my cry.
He put a new song into my mouth,
praise of our God.

ALL Here am I, Lord; I come to do your will.

LECTOR You delight not in sacrifice and offerings,
but in an open ear.
You do not ask for holocaust and
sin offering.
Then I said, "Behold, I have come."

ALL Here am I, Lord; I come to do your will.

LECTOR In the scroll of the book it stands
written of me:
"I delight to do your will, O my God;
your instruction lies deep within me."

ALL Here am I, Lord; I come to do your will.

LECTOR Your uprightness I have proclaimed
in the great assembly.
My lips I have not sealed;
you know it, O LORD.

ALL Here am I, Lord; I come to do your will.

After the psalm concludes, all should sit for a moment of prayerful reflection. Following this moment of silence, the presider gestures for all to stand for the psalm prayer.

PSALM PRAYER

PRESIDER Let us pray. (*pause to allow all to enter into prayer*)

Ever-merciful and gracious God,
we have come to do your will,
to sing new songs of praise.
As we begin this year of learning and
preparation,
calm our fears and hesitations,
quiet our worry and doubt,
show us that we are exactly where we are
meant to be.
Teach us to delight in doing your will.
Amplify our voices when we sing of your
justice.
Lord God, here we are.
We have come to do your will.
We pray this through Christ, our Lord.

ALL Amen.

At the conclusion of the psalm prayer, the presider gestures for all to be seated. The cantor (or lector) should move into place in order to lead the second psalm.

Psalm 122: _____

If the Psalm is not being sung, the following form is used.

LECTOR Let us go rejoicing to the house of the
Lord.

ALL Let us go rejoicing to the house of the
Lord.

LECTOR I rejoiced when they said to me,
“Let us go to the house of the LORD.”
And now our feet are standing
within your gates, O Jerusalem.

ALL Let us go rejoicing to the house of the
Lord.

LECTOR Jerusalem is built as a city
bonded as one together.
It is there that the tribes go up,
the tribes of the LORD.

ALL Let us go rejoicing to the house of the
Lord.

LECTOR As it is decreed for Israel
to give thanks to the name of the LORD.
There were set the thrones for judgment,
the thrones of the house of David.

ALL Let us go rejoicing to the house of the
Lord.

*After the psalm concludes, all should sit for a moment
of prayerful reflection. Following this moment of silence,
the presider gestures for all to stand for the psalm prayer.*

PSALM PRAYER

PRESIDER Let us pray. *(pause to allow all to enter into
prayer)*

Everlasting, ever-present God,
you set before us a journey;
a path not free of fear and suffering,
but a path that leads to salvation.
O God, make straight our path:
clear it of needless worry and distraction;
help us to leave behind all that weighs us
down;
lead us home to you,
lead us to eternal rejoicing.
We pray this through Christ, our Lord.

ALL Amen.

The Word

*After all are seated, a period of silence should be
observed so that all can ready themselves to hear the
word of God. After this period of silence, the lector
should move into place in order to proclaim the
reading from Scripture.*

SCRIPTURE READING

LECTOR A reading from the Gospel of Luke.

When the days for Jesus' being taken up
were fulfilled,
he resolutely determined to journey to
Jerusalem,
and he sent messengers ahead of him.
On the way they entered a Samaritan
village
to prepare for his reception there,
but they would not welcome him
because the destination of his journey
was Jerusalem.

When the disciples James and John saw
this they asked,
“Lord, do you want us to call down fire
from heaven to consume them?”
Jesus turned and rebuked them, and
they journeyed to another village.

As they were proceeding on their journey
someone said to him,
“I will follow you wherever you go.”
Jesus answered him,
“Foxes have dens and birds of the sky
have nests,
but the Son of Man has nowhere to rest
his head.”

And to another he said, “Follow me.”
But he replied, “Lord, let me go first and
bury my father.”
But he answered him, “Let the dead
bury their dead.
But you, go and proclaim the kingdom
of God.”
And another said, “I will follow you, Lord,

but first let me say farewell to my family at home.”
To him Jesus said, “No one who sets a hand to the plow and looks to what was left behind is fit for the kingdom of God.”

The Word of the Lord.

ALL Thanks be to God.

After the Scripture reading has been proclaimed, the lector should be seated. A period of silence may be observed for prayerful reflection. Following this silence, the person chosen to offer the reflection should move into place.

REFLECTION

Possible reflection themes:

- The urgency of discipleship. Is our faith life something we prioritize?
- The journey to Jerusalem is Jesus’ journey to the cross. What does that mean for us as disciples?
- What is the will of God? How do we discern it?

At the conclusion of the reflection, all remain seated for some prayerful reflection. After this period of silent prayer, the presider will gesture for all to stand. Immediately, the canticle is sung (or recited) by the entire community. As the canticle begins, all make the Sign of the Cross.

Canticle: _____

If the canticle is not being sung, then all recite one of the following.

If praying in the morning:

Blessed be the Lord, the God of Israel;
he has come to his people and set them free.

He has raised up for us a mighty savior,
born of the house of his servant David.

Through his holy prophets he promised of old

that he would save us from our enemies,
from the hands of all who hate us.

He promised to show mercy to our fathers
and to remember his holy covenant.

This was the oath he swore to our father Abraham:
to set us free from the hands of our enemies,
free to worship him without fear,
holy and righteous in his sight
all the days of our life.

You, my child, shall be called the prophet of the
Most High:
for you will go before the Lord to prepare his way,
to give his people knowledge of salvation
by the forgiveness of their sins.

In the tender compassion of our God
the dawn from on high shall break upon us,
to shine on those who dwell in darkness and the
shadow of death,
and to guide our feet into the way of peace.

Glory to the Father, and to the Son, and to the
Holy Spirit,
as it was in the beginning, is now, and will be
forever.

Amen.

If praying in the evening:

My soul proclaims the greatness of the Lord,
my spirit rejoices in God my savior
for he has looked with favor on his lowly servant.

From this day all generations will call me blessed:
the Almighty has done great things for me,
and holy is his Name.

He has mercy on those who fear him
in every generation.

He has shown the strength of his arm,
he has scattered the proud in their conceit.

He has cast down the mighty from their thrones,
and has lifted up the lowly.

He has filled the hungry with good things,
and the rich he has sent away empty.

He has come to the help of his servant Israel
for he has remembered his promise of mercy,
the promise he made to our fathers,
to Abraham and his children for ever.

Glory to the Father, and to the Son, and to the
Holy Spirit,
as it was in the beginning, is now, and will be
forever.
Amen.

*After the canticle concludes, the presider immediately
begins the intercessions by proclaiming the following.*

INTERCESSIONS

PRESIDER Gracious and awesome God,
hear us now,
as we place before you our prayers and
hopes.

*Following this introduction, the lector begins
with the following.*

LECTOR For the Church,
for authentic witness,
for communities of welcome,
we pray to the Lord.

ALL Lord, hear our prayer.

LECTOR For our world,
for mercy and forgiveness,
for justice and peace,
we pray to the Lord.

ALL Lord, hear our prayer.

LECTOR For those whom we love,
for family and friends,
for all who help support our service,
we pray to the Lord.

ALL Lord, hear our prayer.

LECTOR For those beginning a new year of
faith formation,
for teachers and students, parents and
staff,

for all who long to deepen their faith
in Christ Jesus,
we pray to the Lord.

ALL Lord, hear our prayer.

*After the intercessions conclude, the presider
immediately invites the community to pray the
Lord's Prayer by saying the following:*

THE LORD'S PRAYER

PRESIDER Gathering all of our prayers and praise
into one,
let us now pray with the words that
Christ himself gave to us.

ALL Our Father, who art in heaven,
Hallowed be thy name;
thy kingdom come, thy will be done
on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses,
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.

For the kingdom, the power, and the
glory are yours,
now and forever. Amen.

Dismissal

*Immediately following the Lord's Prayer, the presider
initiates the final blessing with the following:*

BLESSING

PRESIDER Let us now ask for God's blessing.

May the Lord bless us,
protect us from all evil,
and bring us to everlasting life.

ALL Amen.

Immediately following the blessing, the presider invites the community to share a sign of peace with the following:

PRESIDER As we go, let us now share with one another a sign of Christ's peace.

All exchange a sign of peace. As the sign of peace concludes, a final song may be sung by the entire community.

Song of sending: _____

The prayer concludes after the sign of peace (or the final song). All depart.

PART III: PLANNING YOUR OWN PRAYER

1. Basic structure

The basic structure of the prayers included in this resource is drawn from the Liturgy of the Hours, the official daily prayer of the church. In general, the format follows this outline:

Gathering Prayer usually begins with a gathering song followed by an opening prayer that establishes the tone and focus of the prayer service.

Psalmody A selection of sung (or recited) psalms is offered, picked because of their connection to the time of day or focus (theme) of the prayer service. Each psalm is followed by a psalm prayer.

Word A reading from Scripture is offered, picked because of its connection to the focus (theme) of the prayer service. A reflection may be given by a member of the community. A period of silence is allowed for personal reflection. Following this, a canticle is sung (or recited) by the entire community.

Intercessions Intercessory prayers are offered for the needs of the Church, the world, and the local community. All pray the Lord's Prayer.

Dismissal A prayer of blessing is offered. All exchange a sign of peace. A sending forth song may be sung.

Within this general outline there are opportunities

for the addition of ritual, special prayers for a season or need, celebrations of a feast or other event, etc. For our purposes, we will utilize this simple outline for the material that follows.

2. Planning considerations

Effective liturgical prayer requires intentional planning. After all, since liturgy is for the entire community, planning what the community will pray, sing, and hear is a great responsibility. What follows is a guide to help you develop your own prayer services using the gifts of your community.

A. SUGGESTED PROCESS (LECTIO DIVINA)

Prayer planning is the act of deciding what the gathered community will sing, hear, and pray for. So, how should you begin? There are many different methods and approaches to planning prayer. For us, though, the most effective planning processes are the most inclusive. It is critical that the planning process is attuned to the current needs, desires, and hopes of that community.

We recommend using a modified form of an ancient practice called *Lectio Divina*, or “holy reading.” This practice, used for centuries by monastic communities, involves careful and prayerful reading and reflection. It is reading that is marked by openness and listening, trying to become attuned to hear what God is telling us and calling us to be. It is this type of intentional reflection that often yields deeper

and more consequential insights—and, therefore, more meaningful prayer—than when planning is done by one person in isolation. The wisdom and insight yielded by this process will help to shape all decisions—Scripture choices, musical selections, prayer content, environment, ritual, etc.

B. REPRESENTATION

Among the most important questions asked in planning liturgies should be, “How are we representing the entirety of our community in this prayer?” Indeed, this should be one of the first questions asked at the beginning of the planning process. If we are striving for effective communal prayer, then we must be creating experiences in which everyone can feel like they belong. As you select Scripture and psalms, what language (or languages) will be they proclaimed in? As you write prayers, what cultural images or ideas will you incorporate? As you select music, what styles and cultures will be heard? When were the songs composed, and by whom? As you recruit young people to help plan and lead prayer, are you reaching out to young women and young men?

C. INVITING A PLANNING GROUP

When prayer is planned by only one or two people, we limit insight, wisdom, and the opportunity for the Spirit to speak. Don’t get us wrong; it is very possible for one or two people to plan a great prayer experience. But, it’s more difficult to do so, and it excludes other voices and experiences.

We recommend that a small group be assembled for planning *Lectio Divina*. The size of the group is really up to you, but be careful that the group not become too large. If it does, not everyone will have the ability to participate as fully. The person responsible for leading the music should be present, as should the person who will provide the reflection. Being present for the entirety of the conversation will help inform the way they exercise their ministries. We recommend inviting others so that the group is reflective of the community that will gather for prayer. Some considerations when inviting: age range, gender, culture, interests.

Because the group includes multiple perspectives and multiple voices, the process of *Lectio Divina* can yield unexpected insights. It also acts to provide opportunities for involvement and leadership to a broader group of people.

The group doesn’t need training ahead of time, and they don’t need any prior experience or education. You can change the group members each time you plan a prayer service, or you can keep the group the same for a semester or for a year. The important thing to keep in mind is that this should be as inclusive as possible.

D. SELECTING SCRIPTURE

If liturgical prayer is an opportunity for dialogue between God and the gathered community, then the foundation for that prayer must be the word of God. The first step in planning any prayer experience, therefore, is to select the Scripture reading that will be proclaimed. This is an important point to emphasize because it can be tempting to start elsewhere. If we do start elsewhere, like with that song that we love, then our planning and our prayer will not be in dialogue with God but with a songwriter. Our goal, after all, is to hear God’s voice. What better place is there to start than God’s word?

The Scripture passage to be proclaimed at prayer should be selected before the planning group meets. This means that you might need to choose the Scripture passage on your own, or in coordination with the pastor, catechists, or others. This is fine because, though you are selecting the Scripture outside of the planning group, the group will be participating in the reflection process that will structure and design the prayer experience.

Selecting a suitable Scripture reading for prayer can be challenging, especially as there are so many wonderful passages from which to choose. Here are a few suggestions:

- i. Brevity* Make sure the selected passage is only as long as it needs to be. Effective prayer is focused. Since Scripture is so very rich, it’s important that the passage you select is focused too.

PART IV: OTHER RESOURCES

The following guides are designed to assist in preparation for prayer. They can be reproduced and distributed to the young people who will be planning and leading each prayer.

1. Prayer planning worksheet
2. Prayer preparation checklist
3. Preparation guide for presiders
4. Preparation guide for lectors
5. Preparation guide for music ministers

Prayer Preparation Checklist

Effective prayer requires careful preparation. The following is a sample checklist that can help ensure adequate organization and arrangement of the many “moving parts” of liturgical prayer.

MATERIALS

These tasks should be completed at least two weeks prior to the date of the prayer service.

- The full prayer script has been given to the assigned presider.
- Copies of the readings have been given to the assigned lector(s).
- Copies of the music have been given to the music minister(s).
- An extra copy of the prayer script, readings, and music has been made in case of an emergency.
- An adequate number of participant guides has been furnished for all participants.
- Several extra worship aids have been produced for any guests who may attend.

LOGISTICS

These tasks should be completed within one week of the date of the prayer service.

- A physical plan of the prayer space has been created, indicating seating locations for participants, the presider, the lector(s), the musician(s), and any other prayer leaders.
- The musicians have rehearsed the music. They also have identified cues to begin each song. If a cantor will lead the singing of a psalm, they have rehearsed, preferably in the prayer space using the microphone (if one is to be used).
- The lector(s) has rehearsed the reading(s), preferably in the prayer space using the microphone (if one is to be used).
- The presider has rehearsed the script, preferably in the prayer space using the microphone (if one is to be used).
- All prayer leaders have completed a walk-through of the prayer script.
- Ministers of hospitality have been identified and trained.

ENVIRONMENT

These tasks should be completed within one day of the date of the prayer service.

- An adequate number of seats are arranged for participants.
- Any additional decorations or suitable symbols have been placed.
- Worship aids/participant guides have been placed where they will be needed.
- A copy of the script (in a binder) has been placed at the presider’s place.
- A copy of the reading(s) (in a binder) has been placed on the podium.