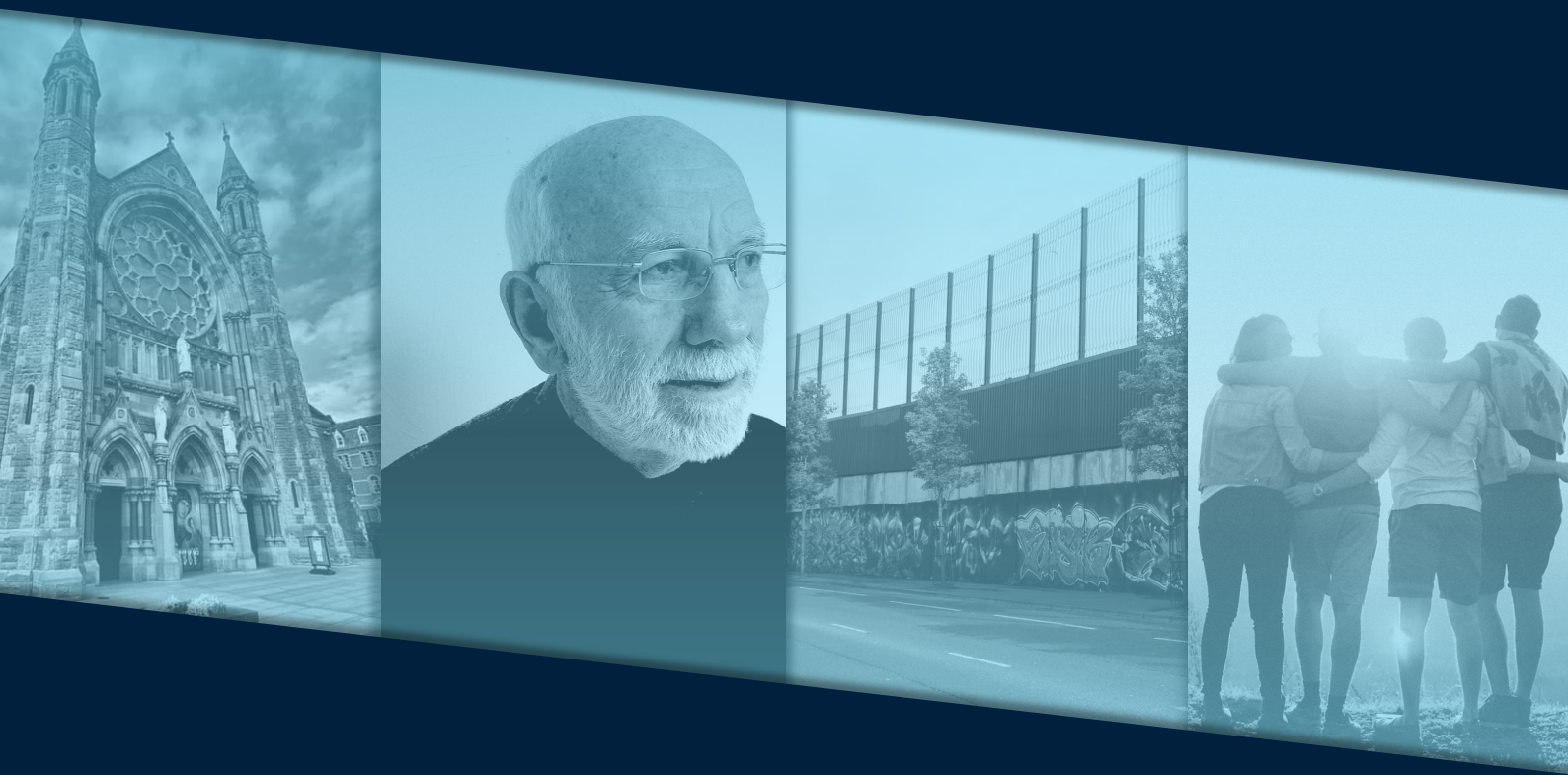


Clonard Youth & Young Adult Ministry



Resource for School Retreats
& Youth Groups

CLONARD



**YOUTH
MINISTRY**

PEACE MINISTRY

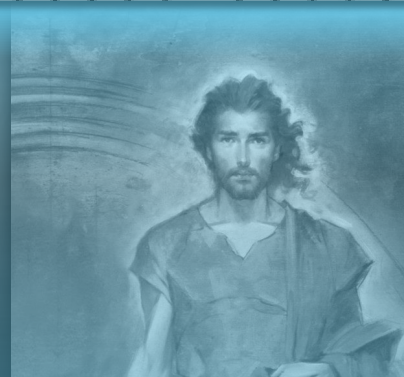
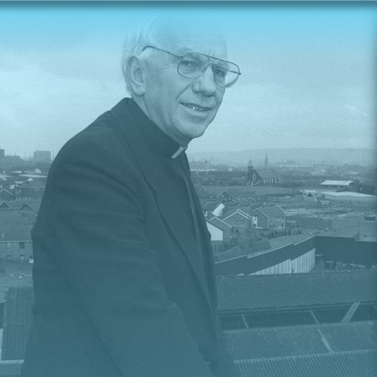


**CLONARD
BELFAST**



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Introduction

The intention of this resource is to provide Clonard Youth Ministry (CYM) with reflective activities for school groups (and other groups as needed) of various ages that would best fit into a segment of the retreat day. The aim of the resource is to:

- communicate aspects of the history of Clonard Monastery, its role in peace-making and the life of Fr Gerry Reynolds
- provide space for reflection on how Christian faith calls us to engage with 'others' who we perceive as different from ourselves
- encourage consideration about what actions this reflection might lead to

Approach

The approach taken in this resource material is that each segment covers three aspects:

- information communicated
- Scripture readings and questions for reflection
- space for consideration both in quiet and in discussion (as preferred)

A range of questions and ideas has been included here for a facilitator to choose from. There is suggested text that might be used or adapted for a group, but the facilitator is free to introduce the questions in an entirely different way. Similarly, the amount of small group and/or whole group discussion is flexible, according to the needs of each group. The setting for reflection and discussion could also be variable, again, depending on the needs of the group, available space and the right conditions to move around the buildings or locality.

The resource material has been structured across four different age groups:

- key stage 2 (8-11)
- key stage 3 (12-14)
- GCSE (15-16)
- A-level/Young adults (17-18+)

Each session is divided up into four sections:

- information about Clonard Monastery, its role in peace-making and Fr Gerry Reynolds' life (Where we are)
- helpful prayers and readings (What we know)
- a set of questions for reflection either individually, in pairs or in groups (What we can see)
- application of what has been talked about and ending the session (What this means)

Perspective

The gospels are full of different perspectives. People struggle to understand who Jesus is. They come to him with many different needs. The disciples think very differently from each other. Jesus constantly tells stories about who people are, what they have experienced and why they act the way they do. The idea of considering how 'others' have experienced the world, is therefore central to knowing them fully, and understanding their needs, in order to love them and put their needs before our own. The story of Zacchaeus meeting Jesus has not been included in any of the session material, but it might be a worthwhile text for reflection, because it has much to say about perspective.

Jesus entered and walked through Jericho. There was a man there called Zacchaeus, the head tax man and quite rich. He wanted desperately to see Jesus, but the crowd was in his way. He was a short man and couldn't see over the crowd. So he ran on ahead and climbed up in a sycamore tree so he could see Jesus when he came by.

When Jesus got to the tree, he looked up and said, "Zacchaeus, hurry down. Today is my day to be a guest in your home." Zacchaeus scrambled out of the tree, hardly believing his good luck, delighted to take Jesus home with him. Everyone who saw the incident was indignant and grumped, "What business does he have getting cosy with this crook?"

Zacchaeus stood there, a little stunned. He stammered apologetically, "Master, I give away half my income to the poor—and if I'm caught cheating, I pay four times the damages." Jesus said, "Today is salvation day in this home! Here he is, Zacchaeus, son of Abraham! For the Son of Man came to find and restore the lost."

Luke 19:1-10, The Message

Zacchaeus recognises the limits of what he can see and makes a decision to see more. His vantage point offers him a different perspective. The crowd already have a particular perspective on Zacchaeus, but Jesus takes a different view. Somewhere between Zacchaeus' action and Jesus' words to him, something changes. Zacchaeus chooses to live differently, in a way that will benefit others. The story is told about Jesus as evidence that he has come to restore what has been lost.

Following the life and practice of Fr Gerry, and using this story as an example of the direction of Scripture, the underlying model for each session of this resource is about:

- recognising our own perspective is limited and other people will see things differently
- considering how following Jesus includes trying to see people as he sees them; serving others requires us to be able to understand others' needs
- making a decision to widen our perspectives and reflecting on ways to do that
- asking what those alternative perspectives mean for us, and what actions they might lead to

Other Youth Work

It is worth noticing briefly, that the aims and intentions of this resource sit easily alongside the Education Authority's current Youth Work Outcomes Framework. The key aspects included in this resource are:

1. Enhanced personal capabilities (including self-awareness)
4. Development of positive relationships with others (including engagement with others from diverse backgrounds)
5. Increased participation (including sense of belonging to community, influence on others and advocating on behalf of others)
6. Active citizenship (including awareness of local & global issues & social action)

Further information on the Outcomes Framework can be found here:
<https://www.eani.org.uk/publications/youth-service/youth-work-outcomes>



Where we are?

Information about Clonard Monastery, its role in peace-making and Fr Gerry Reynolds' life
Use video A, text is available in Appendix 1

What we know?

The Bible says, in the book of 1 Peter:

All of you, be like-minded, be sympathetic, love one another, be compassionate and humble. Do not repay evil with evil or insult with insult. Instead, repay evil with blessing, because to this you were called so that you may inherit a blessing. Whoever would love life and see good days must keep their tongue from evil and their lips from deceitful speech. They must turn from evil and do good; they must seek peace and pursue it.

1 Peter 3:9-11

Other helpful texts might also include:

Let each of you look not only to his own interests, but also to the interests of others.

Philippians 2:4

You have heard that it was said, 'You shall love your neighbour and hate your enemy.' But I say to you, love your enemies and pray for those who persecute you, so that you may be children of your Father who is in heaven... For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? And if you greet only your friends, what more are you doing than others?

Prayer

There may be other familiar prayers that might be helpful here – or a recurring prayer used throughout the day. The prayer suggested below is simply a gathering, settling prayer for what follows.

Jesus,
In your life and death, you showed us what it was
to love others and repay evil with good.
Be with us now in this place and in this moment.
Be in our thinking.
Be in our speaking.
Be in our growing and learning.
Be in our actions when we go from this place.
Amen

What we can see?

Making peace doesn't have to be about bringing wars to an end or stopping violence. Making peace begins with how we understand each other, whether that's people we live with, or share a classroom with or meet somewhere.

We're going to use this time for some thinking and talking about what it means to be peace makers. Let's go back to the words written in the first letter to Peter. What does it mean to be 'like-minded, or sympathetic, or compassionate and humble'? Take one or two of those words and think for a moment quietly about what you think they mean and how we might behave.

Space for some responses, which might include:

- like-minded: not to be the same as everyone else, but to be able to be agreeable where possible, to see things in common
- sympathetic: to be able to feel an understanding for someone else, often if they are feeling sad or upset (but not always)
- compassionate: like being sympathetic, being able to show concern for someone, often connected to how we feel and act
- humble: making someone else to be more important than ourselves, this can include not assuming that we know everything about another person

Following the way of Jesus, we are being asked to think about what we have in common with other people, to think about their experiences and to not assume we know everything about them. Even if we think they are very different to us or have been unkind to us.

Let's put that to the test. Think of something you feel very strongly about. Something you deeply believe in. Something important to you.

Depending on the group, suggestions might include:

- the environment: recycling, litter, cutting down pollution, stopping global warming
- animal welfare: treating animals kindly, looking after pets properly
- not eating meat
- treating people fairly: elderly people are respected, people are not treated badly because of their race or faith or some other difference

Take a few moments to think, why do you feel strongly about these things?

How do you feel when others disagree with you, or don't seem to care about it as much as you do?

Without changing your own values or beliefs, or seeing them as less important, why do you think others disagree with you, or perhaps don't feel as strongly as you do? A perspective is how someone sees something, their point of view. While you might not agree, are you able to see someone else's perspective on what you feel strongly about?

What this means?

Peace making is about being able to know and talk to someone, even if we disagree with them. This isn't always easy! Think about arguments or disagreements you have had with people. What happened? Can you think of different ways that you might have disagreed with someone, where you might have been more 'like-minded, or sympathetic, or compassionate and humble'? It might be helpful here, for the facilitator to give an example from their own life.

Closing reflection and prayer.

The Bible says, in the book of Romans:

Do not repay anyone evil for evil. Be careful to do what is right in the eyes of everyone. If it is possible, as far as it depends on you, live at peace with everyone. Do not take revenge, my dear friends, but leave room for God's wrath, for it is written: "It is mine to avenge; I will repay," says the Lord. Instead, "If your enemy is hungry, feed him; if he is thirsty, give him something to drink..." Do not be overcome by evil, but overcome evil with good.'

Romans 12: 17-21

Again, there may be other familiar prayers that might be helpful here – or the same prayer that began the session may be used to bring it to a close.

Jesus,
In your life and death, you showed us what it was
to love others and repay evil with good.
Be with us now in this place and in this moment.
Be in our thinking.
Be in our speaking.
Be in our growing and learning.
Be in our actions when we go from this place.
Amen



Where we are?

Information about Clonard Monastery, its role in peace-making and Fr Gerry Reynolds' life
Use video A, text is available in Appendix 1

What we know?

The Bible says, in Mark's record of Jesus' life:

The most important commandment,' answered Jesus, 'Is this: 'Hear, O Israel: The Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength. The second is this: Love your neighbour as yourself. There is no commandment greater than these.

Mark 12:29-31

Other helpful texts might also include:

If anyone says, 'I love God,' and hates his brother or sister, they are a liar; for anyone who does not love his brother or sister, whom they have seen, cannot love God whom they have not seen. And this commandment we have from him: whoever loves God must also love his brother or sister.

1 John 4:20-21

A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another. By this all people will know that you are my disciples, if you have love for one another.

John 13:34-35

Prayer

There may be other familiar prayers that might be helpful here – or a recurring prayer used throughout the day. The prayer suggested below is simply a gathering, settling prayer for what follows.

Jesus,
You call us to place you at the centre of our lives.
To love you with all of our heart, with all of our soul,
with all of our mind and with all of our strength.
To love our neighbour.
And to love ourselves.
Be with us now in this place and in this moment.
Be in our thinking.
Be in our speaking.
Be in our growing and learning.
Be in our actions when we go from this place.
Amen.

What we can see?

Making peace doesn't have to be about violence between groups of people, whether that's countries or sections of a country. Making peace begins with how we treat each other, whether that's people we know well, or people who are distant or unfamiliar to us.

We're going to use this time for some thinking and talking about what it means to be peace makers. Let's go back to the words of Jesus written in Mark's account of his life. What does it mean

to 'love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength'? What does it mean to 'love your neighbour as you love yourself'? Take a moment to think quietly about these two questions.

Space for some responses. Obviously, there are going to be many possible answers to these questions (which followers of Jesus have wrestled with for centuries); however, in this context, participants might consider:

- energy is centred around a life pleasing to God
- everything (physical being, how we think, how we act) is about worship
- we do this through loving our neighbour. Love for God and love for others always come together; this is how we love God
- our neighbour might be someone close by, but it might also refer to people we live near, share a city or country with, or even people who live in other parts of the world given how globally connected we have become
- loving others as we love ourselves, could mean that we make others as important, but also means that we need to be kind to ourselves

Following the way of Jesus, we are being asked to show our love for God by how we love the people around us, whether that's people we know well, or people less familiar to us. Today, we're going to think beyond our family, school and the local communities in which we live, to think more widely about Belfast as a whole [or the town/rural area as appropriate].

Take a few moments to think about some of the activities you are involved in (both inside and outside of school) that are important to you, where you live. For example, sports you are involved in; teams you support; music; language; the kind of places you go to; community celebrations. What is enjoyable about these activities? Why are these activities important to you?

Belfast [or other area] has many activities that are loved by some people and disliked by others. Can you give examples of these in your own experience? (Answers will vary depending on the experience of the group, but might include Twelfth celebrations, division of sports, football teams supported, areas where people feel they can/can't go.) Why do you think those activities are important to other people?

Looking at the divisions you have listed, what does it mean 'to love your neighbour as you love yourself'? (This is quite a tricky concept for a key stage 3 group, nevertheless, it requires the group to consider what it means to show love to people who appear to be very different from themselves. It might be helpful to try to isolate two or three examples from the group, for example, what would showing love look like to,

- the supporters of a local rival football team
- pupils of a local school from a different area/community background
- people living on the other side of a peace wall.

What this means?

Loving our neighbour can mean lots of different things, depending on who we consider our neighbour to be. When someone asked Jesus, 'Who is my neighbour?' he told the story of the Good Samaritan [which might need summarised here, depending on the group]. Our neighbours include anyone who has needs – and since everybody has needs, that asks us to think about how we treat everybody. Showing love to someone or a group of people we consider to be unpleasant or feel threatened by, is difficult. But Jesus still asks us to treat people in the way we would want to be treated.

It might be helpful here, for the facilitator to give an example from their own life.

Closing Reflection & Prayer.

The Bible says, in the letter to the church in Corinth:

Love is patient and kind; love does not envy or boast; it is not arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrongdoing, but rejoices with the truth. Love bears all things, believes all things, hopes all things, endures all things. Love never ends.

1 Corinthians 13:4-13

Again, there may be other familiar prayers that might be helpful here – or the same prayer that began the session may be used to bring it to a close.

Jesus,
In your life and death, you showed us what it was
to love others and repay evil with good.
Be with us now in this place and in this moment.
Be in our thinking.
Be in our speaking.
Be in our growing and learning.
Be in our actions when we go from this place.
Amen

Alternatively, the prayer of St Francis of Assisi might be used:

Lord, make me an instrument of Your peace;
Where there is hatred, let me sow love;
Where there is injury, pardon;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light;
And where there is sadness, joy.
O Divine Master,
Grant that I may not so much seek
To be consoled as to console;
To be understood, as to understand;
To be loved, as to love;
For it is in giving that we receive,
It is in pardoning that we are pardoned,
And it is in dying that we are born to eternal Life.
Amen.



Where we are?

Information about Clonard Monastery, its role in peace-making and Fr Gerry Reynolds' life
Use video B, text is available in Appendix 2

What we know?

The Bible says, in the letter to the Hebrews:

Strive for peace with everyone, and for the holiness without which no one will see the Lord. See to it that no one fails to obtain the grace of God; that no 'root of bitterness' springs up and causes trouble, and by it many become defiled.

Hebrews 12:14-15

Other helpful texts might also include:

Let no corrupting talk come out of your mouths, but only such as is good for building up, as fits the occasion, that it may give grace to those who hear. And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. Let all bitterness and wrath and anger and clamour and slander be put away from you, along with all malice. Be kind to one another, tender hearted, forgiving one another, as God in Christ forgave you.

Ephesians 4:29-32

Prayer

There may be other familiar prayers that might be helpful here – or a recurring prayer used throughout the day. The prayer suggested below is simply a gathering, settling prayer for what follows.

Jesus,
We are grateful for every blessing you have given to us.
We are grateful for your presence with us, even in the midst of difficulty.
Forgive us for our moments of unkindness,
when we have been bitter or angry or malicious.
Be with us now in this place and in this moment,
as we reflect on our actions and consider
Who we are and who you call us to be;
Your work of grace in our lives;
Your invitation to live life to the full;
How we strive for peace;
How we show grace to others;
How we include and how we exclude.
Amen.

What we can see?

- What do you think it means to 'give grace' in how we speak? What might this involve? Give examples.
- If we were to communicate 'the grace of God' in our actions generally, what would that look like? Would it look differently to different groups of people we come into contact with? In what ways?

- What is bitterness? Give examples. Take two or three of those examples, where does that bitterness stem from? What damage is done by it? How might bitterness between people, or groups of people be ended or changed?
- In this context, we're going to look at what 'striving for peace' might ask of us.
- Can you think of a time when you became aware of another perspective, something you had never considered before? This might be someone's life experience told through a video, film or book, or it might have been someone you heard speak at an event, or through a conversation you had with someone. [This might be a good point for the facilitator to give an example in their own experience. Bear in mind how this will set the tone for what follows.]
- What effect did this discovery have on you? What (if anything) surprised you? What did you realise? Did it change anything not only about what you knew, but also about how you thought or acted?
- Think of the various political or cultural experiences you have had. This might include beliefs about how this part of Ireland should/shouldn't be governed, the rights people have (or, you think, should have), issues you feel strongly about. Why is it that you feel strongly about these things? What, in your experience, has led to you holding these opinions?
- Are there people, or perhaps other sections of society who might disagree with some or all of these beliefs? Why do you think they have arrived at alternative viewpoints? Is it possible for you to understand their point of view? (And it's reasonable to say that you can't!)
- If not, what are the gaps in what you know? What questions would it be worth asking those who think differently from you?
- Taking Fr Gerry's approach, and trying to understand the perspective of people who have other experiences in life and other viewpoints, what actions might you take to try to understand why other people think differently from you? What information is needed? How can you go about answering your questions?

What it means?

It can be very easy to write off someone else's viewpoint. However, no matter how strange or incorrect or unacceptable it might seem to us, there is a reason why they believe what they do. 'Striving for peace with everyone' requires us to not to agree that every belief is acceptable, but to try to understand how those beliefs have formed, and to consider, if we had the same experience as others, would we think any differently to them? Conflict can be reduced when we take a step back from anger and bitterness to instead consider what the other person or group of people have seen of the world, how they are feeling and what needs they have. We may not agree, and in some cases should not agree, but we can at least begin to understand how other people think and act. There is then more chance of resolving conflict than by responding with bitterness or anger.

Closing reflection and prayer:

The Bible says, in Matthew's account of the life of Jesus:

Do not judge, or you too will be judged. For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you. Why do you look at the speck of sawdust in someone's eye and pay no attention to the plank in your own eye? How can you say to someone, 'Let me take the speck out of your eye,' when all the time there is a plank in your own eye? You hypocrite, first take the plank out of your own eye, and then you will see clearly to remove the speck from someone else's eye.

Matthew 7:1-5

Again, there may be other familiar prayers that might be helpful here – or the same prayer that began the session may be used to bring it to a close.

Jesus,
We are grateful for every blessing you have given to us.
We are grateful for your presence with us, even in the midst of difficulty.
Forgive us for our moments of unkindness,
when we have been bitter or angry or malicious.
Be with us now in this place and in this moment,
as we reflect on our actions and consider
Who we are and who you call us to be;
Your work of grace in our lives;
Your invitation to live life to the full;
How we strive for peace;
How we show grace to others;
How we include and how we exclude.
Amen



Where we are?

Information about Clonard Monastery, its role in peace-making and Fr Gerry Reynolds' life
Use video B, text is available in Appendix 2

What we know?

The Bible says, in the record of Isaiah's prophecies

In the last days the mountain of the Lord's temple will be established as the highest of the mountains. It will be exalted above the hills, and all nations will stream to it. Many peoples will come and say, "Come, let us go up to the mountain of the Lord, to the temple of the God of Jacob. He will teach us his ways, so that we may walk in his paths.

He will judge between the nations and will settle disputes for many peoples.

They will beat their swords into ploughshares and their spears into pruning hooks.

Nation will not take up sword against nation, nor will they train for war anymore.

Isaiah 2:2-4

And in Matthew's record of the life of Jesus:

When Jesus saw the crowds, he went up on a mountainside and sat down. His disciples came to him, and he began to teach them. He said:

"Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are those who mourn, for they will be comforted.

Blessed are the meek, for they will inherit the earth.

Blessed are those who hunger and thirst for righteousness, for they will be filled.

Blessed are the merciful, for they will be shown mercy.

Blessed are the pure in heart, for they will see God.

Blessed are the peacemakers, for they will be called children of God.

Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven."

Matthew 5:3-10

Prayer

There may be other familiar prayers that might be helpful here – or a recurring prayer used throughout the day. The prayer suggested below is simply a gathering, settling prayer for what follows.

Jesus,

Show us how your Spirit is at work in the world,
shaping and changing and creating.

Lead us to see how much this world needs transformation
and the coming of your kingdom.

Be with us now in this place and in this moment,
as we reflect on our world and our place within it.

And as we consider

Who we are and who you call us to be;

How we are all made in your image;

How you care for all people, everywhere;

How we strive for righteousness and peace

and the coming of a world as you want it to be.

Amen.

What we can see?

Fr Gerry's ministry might seem less remarkable more than two decades after the Troubles, but at the time, his interests and activity were often considered unusual. Actions such as becoming a regular visitor to the Shankill Road, bringing Protestants and Catholics together in worship and visiting bereaved families with a Protestant counterpart, were not common practice in the context of the 1980s and 1990s. His work drew attention. Some considered his work unnecessary and even unhelpful; others considered it to be vital and prophetic. Part of the legacy of Fr Gerry is his example of noticing what was happening in the world around him, prayerfully reflecting on it and then choosing to live in a manner that could bring change, even if it was only in a small way.

- In the context of how the north of Ireland has slowly moved away from the violence of the Troubles, how would you describe society in the north of Ireland now? What divisions remain? What divisions have been created?
- A possible way to consider this question might be to use a SWOT analysis. Considering what you can see of life in the north of Ireland, what are its Strengths? What are its Weaknesses? While there have been significant cultural changes in recent years, divisions remain. Do you think there are Opportunities to this? What do you consider to be Threats to the peaceful development of society?
- What type of society do you want to see in the future? In real terms, what kind of descriptions would you like to be used for society in twenty years' time?
- To move closer to that vision of a new and different society, what changes does that ask of you now? How do we affect others around us? What is within our gift to do?
- In general, what kind of actions develop peace? (It doesn't have to be a scheme or a programme.) Are any of those things happening already? (How? Where?)
- These questions may take more than one session to discuss

What it means

Fr Gerry Reynolds was a priest who had space and capacity to follow his calling to a ministry of peace-making and reconciliation. No one is called to be Fr Gerry, but everyone, whether of faith or not, has an opportunity to contribute to the building of a new and different type of society than the one we have emerged from at the end of the last century. In addition, people of Christian faith believe the Holy Spirit continues to work in the world, both inside and outside the church, creating and changing, and inspiring people to be imaginative and to find simple ways to bring change. Our challenge is to respond to the call of the Spirit that the world can be different.

Closing reflection and prayer:

The Bible says, in the letter to the church in Galatia:

Put on then, as God's chosen ones, holy and beloved, compassionate hearts, kindness, humility, meekness, and patience, bearing with one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive. And above all these put on love, which binds everything together in perfect harmony.

Colossians 3:12-14

Again, there may be other familiar prayers that might be helpful here – or the same prayer that began the session may be used to bring it to a close.

Jesus,
Show us how your Spirit is at work in the world,
shaping and changing and creating.
Lead us to see how much this world needs transformation
and the coming of your kingdom.
Be with us now in this place and in this moment,
as we reflect on our world and our place within it.
And as we consider
Who we are and who you call us to be;
How we are all made in your image;
How you care for all people, everywhere;
How we strive for righteousness and peace
and the coming of a world as you want it to be.
Amen.



Text for Video A (for use with key stage 2 and 3 age children and young people)

Clonard Monastery has stood between the Shankill and Falls Roads for well over a century. The large building you see today, the Church of the Holy Redeemer, was completed in 1911, but Clonard has been home to Redemptorist priests and brothers from before that time.

Belfast very quickly grew into a city in the 1800s. At the start of the century, around 20 000 people lived here, but by 1900, Belfast had nearly 350 000 citizens. The Catholic population grew so quickly there were too many people for the local Catholic priests to look after by themselves. In 1896, the Bishop of Down and Connor invited the religious the Redemptorists to come to Belfast. The Redemptorist religious 'congregation' began in Italy in the early 1700s and was particularly interested in caring for people who were poor or neglected. Today, Redemptorists believe that God loves people in a whole way; this includes treating people fairly and changing situations where there is injustice.

Over the years Clonard monastery has been a centre for a range of religious activities that led people to be more devoted to following Jesus. There have been various groups for men and women, very often including religious services and instruction. Today, the monastery is perhaps most well-known for its annual Novena. The Novena is a series of devotional services which run over nine days -the same number of days between the ascension of Jesus back into heaven and the coming of the Holy Spirit at Pentecost. The Novena can attract over 100,000 visits, Catholic and Protestant, from across Ireland, as well as viewers and listeners from across the world through the internet.

In the late 1960s, Clonard monastery found itself in the middle of the community violence. Rioting took place between the mainly Catholic Falls Road area and the mainly Protestant Shankill Road area. During this time, houses owned by Catholics in the nearby Bombay Street and Cupar Street were attacked. The residents were forced to flee and many of the houses were burnt to the ground -including the whole of Bombay Street. The peace walls that still exist today were first formed at this time. Clonard remains at the centre of a divided community.

The priests living in Clonard were involved in caring for local people throughout what became known as the 'Troubles', a conflict which began in 1969 and lasted until the 1990s. Perhaps the most well-known were Fr Alec Reid and Fr Gerry Reynolds. Fr Gerry lived in Clonard for over thirty years. Fr Gerry cared deeply for people on both sides of the peace line and desired to bring divided people together in different ways and across all of Ireland. Over time, he became heavily involved in peace work, helping people meet and understand each other so as the violence between different groups would end.

Some of Fr Gerry's activities involved arranging meetings between Catholic people, often from Clonard, and people in Protestant churches. He was keen that friendships would be created and that the Christian church would be able to show how Christian people could do things together, even if they had differences. Some of these activities were very public, such as the Good Friday walk between the Shankill and the Falls through the peace wall.

Fr Gerry was also involved with meeting people from different parts of the community whether on the Shankill Road, or Traveller communities or people in prison. He met with politicians and people in political leadership, as well as supporting Fr Alec Reid, who worked hard connecting political leaders in order to bring the violence of the 1970s, 1980s and 1990s to an end. Even after the 'Troubles' ended, Fr Gerry firmly believed that the best way to create a peaceful society was for people to be able to meet others who were different and be able to talk and share and get to know each other.

Sadly, Fr Gerry Reynolds and Fr Alec Reid are no longer with us, but today, Clonard monastery remains a place where people meet, talk and break down barriers between themselves. As you visit Clonard today, a short walk away from some of Belfast's peace lines, the challenge remains for us: How do we follow Jesus and create a society where people understand each other and feel safe and secure and included?

Text for Video B (for use with key stage 4 age young people and young adults)

Clonard Monastery has stood between the Shankill and Falls Roads for well over a century. The large building you see today, the Church of the Holy Redeemer, was completed in 1911.

Belfast very quickly grew into a city in the 1800s. At the start of the century, around 20 000 people lived here, but by 1900, Belfast had nearly 350 000 citizens. The Catholic population grew rapidly and there were too many people for the local Catholic priests to look after without assistance. In 1896, the Bishop of Down and Connor invited the religious the Redemptorists to come to Belfast. The Redemptorist religious 'congregation' began in Italy in the early 1700s and was particularly interested in caring for people who were poor or marginalised. Today, Redemptorists believe that the love of God is holistic; God loves the individual, but is also concerned about treating people justly.

Over the years Clonard monastery has been a centre for a range of religious activities that led people to be more devoted to following Jesus. Today, the monastery is perhaps most well-known for its annual Novena. The Novena is a series of devotional services which run over nine days -the same number of days between the ascension of Jesus back into heaven and the coming of the Holy Spirit at Pentecost. The Novena can attract over 100,000 visits, Catholic and Protestant, from across Ireland, as well as viewers and listeners from across the world through the internet.

In the late 1960s, Clonard monastery found itself in the middle of the community violence. A tense political period resulted in rioting, first in Derry, and then between the mainly Catholic Falls Road area and the mainly Protestant Shankill Road area. During this time, houses owned by Catholics in the nearby Bombay Street and Cupar Street were attacked. The residents were forced to flee and many of the houses were burnt to the ground -including the whole of Bombay Street. The peace walls that still exist today were first formed at this time, and Clonard remains at the centre of a divided community.

The priests living in Clonard were involved in caring for local people throughout what became known as the 'Troubles', a conflict which began in 1969 and lasted until the 1990s. Perhaps the most well-known were Fr Alec Reid and Fr Gerry Reynolds. Fr Gerry lived in Clonard for over thirty years. Fr Gerry cared deeply for people on both sides of the peace line and felt a calling to connect people across these divisions. Over time, he became heavily involved in peace work, both with Christian denominations, and with groups beyond the church.

Some of Fr Gerry's activities involved arranging meetings between Catholic people, often from Clonard, and people in Protestant churches. Projects such as the Cornerstone Community, Unity Pilgrims or the Clonard-Fitzroy Fellowship created friendships between congregations and demonstrated that Christian people could do things together, even if they had differences in belief and culture. Some of these activities were very public, such as the Good Friday walk between the Shankill and the Falls through the peace wall. Other activities were more private, such as the visitation of the many families, mainly in west and north Belfast, who were bereaved during the sectarian killings of the Troubles.

Fr Gerry was also involved with meeting people from different parts of the community whether on the Shankill Road, or Traveller communities or people in prison. He met with politicians and people in political leadership, as well as supporting Fr Alec Reid, who worked hard connecting political leaders in order to bring the violence of the Troubles to an end. John Hume, the leader of the Social Democratic and Labour Party, and Gerry Adams, the President of Sinn Fein, first met at Clonard monastery, at a time when no one was talking openly to Sinn Fein or the IRA. These meetings were at the very beginning of a peace process that developed in the 1990s, which eventually led to the Good Friday Agreement in 1998, and the power-sharing government in Stormont.

Even after the 'Troubles' ended, Fr Gerry firmly believed that the best way to create a peaceful society was for people to be able to meet others who were different and, over time, be able to talk about those differences. Sadly, Fr Gerry Reynolds and Fr Alec Reid are no longer with us, but today, Clonard monastery remains a place where people connect, converse and break down barriers. As you visit Clonard today, you are a short walk away from some of Belfast's peace lines, which provide evidence that we still live in a divided society. A challenge remains for us: How do we follow Jesus and create a society where people understand each other and feel safe and secure and included?

Other texts that consider relationships between people, that might be used as alternatives to the texts in the resource

You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' But I say to you, do not resist the one who is evil. But if anyone slaps you on the right cheek, turn to him the other also. And if anyone would sue you and take your tunic, let him have your cloak as well. And if anyone forces you to go one mile, go with him two miles. Give to the one who begs from you, and do not refuse the one who would borrow from you.

Matthew 5:38-42

If anyone sins against you, go and tell them their fault, between you and them alone. If they listen to you, you have gained your brother or sister. But if they do not listen, take one or two others along with you, that every charge may be established by the evidence of two or three witnesses. If they refuse to listen to them, tell it to the church. And if they refuse to listen even to the church, let them be to you as a Gentile and a tax collector.

Matthew 18:15-18

But I say to you who hear, love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you. To one who strikes you on the cheek, offer the other also, and from one who takes away your cloak do not withhold your tunic either. Give to everyone who begs from you, and from one who takes away your goods do not demand them back. And as you wish that others would do to you, do so to them.

Luke 6:27-36

There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus.

Galatians 3: 28

I therefore, a prisoner for the Lord, urge you to walk in a manner worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, eager to maintain the unity of the Spirit in the bond of peace.

Ephesians 4:1-3

My brothers, show no partiality as you hold the faith in our Lord Jesus Christ, the Lord of glory. For if someone wearing a gold ring and fine clothing comes into your assembly, and a poor person in shabby clothing also comes in, and if you pay attention to the one who wears the fine clothing and say, 'You sit here in a good place,' while you say to the poor person, 'You stand over there,' or, 'Sit down at my feet,' have you not then made distinctions among yourselves and become judges with evil thoughts? Listen, my beloved brothers, has not God chosen those who are poor in the world to be rich in faith and heirs of the kingdom, which he has promised to those who love him?

James 2:1-13

If you really fulfil the royal law according to the Scripture, 'You shall love your neighbour as yourself,' you are doing well. But if you show partiality, you are committing sin and are convicted by the law as transgressors.

James 2:8-16

NOTES

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