

ONEWITH

OneWith community, OneWith faith, OneWith Christ.

November 17, 2019

Reflection Break Outline Grade 10-11 ~ Session #5:



Session Goals

Mass Unpacked (Mass Moment): Liturgy of the Word

Mass Learning Outcomes:

- The Liturgy of the Word is the 2nd movement of the Mass. It includes the proclamation of 4 passages from the Bible and preaching (homily) by either a priest or a deacon.
- The Liturgy of the Word – grew out of the Jewish liturgical practice of gathering the community to listen to the public reading of Scripture... it is the most ancient part of our Catholic liturgy (Mass).
- The practices of listening to God's Word, "remembering our story" and relationship with God, of reflecting on how God's wisdom applies to our own life – not only unlock the power of the Mass, they are critical for your spiritual growth and personal relationship with God.

Catechetical Outcomes:

- The Bible is divided into two main parts...
 - The Old Testament is comprised of ancient Jewish Scriptures.
 - The New Testament is comprised of books and letters about the life of Jesus and the early Christian Church.
- *Reflect on scripture readings/homily*
- *Commitment to discipleship activity of "welcome" in the community.*

Coordinators Notes:

This session continues our focus on Scripture. The Bible provides a framework for us to understand our relationships with God and each other. Through its variety of authors and literary forms we can learn the central truths that God has revealed to his people. God's unconditional love, unending mercy and desire for relationship with humanity all come into focus throughout the Bible. Themes emerge: Justice, Relationship/Covenant, Salvation, the Kingdom/Reign of God and more.

And though they are ancient, these are no mere history lessons! These words are "God Breathed", infused with God's own wisdom and truth. As we read (and re-read) the Scriptures, we will begin to see our experiences reflected in the biblical texts. Sometimes the texts will guide and support our actions; other times they will challenge us. And in some cases the Bible won't seem to speak to our experience at all, yet the more we seek (and act on) God's Wisdom, the closer we are drawn to Him, and the more we become the people God created us to be.

~ Barry

Processing Questions (5-8 minutes)

Be on the look-out for answers that synthesize concepts presented with contemporary cultural beliefs. This is our (your) chance to correct or put a theological fine point on any misconceptions or perceptions that our teens might have.

Examples:

- *What did you hear in Scriptures/homily (Fr. Mike's teaching)?*
- *What do you think Father Mike was trying to say?*
- *Did you see or hear anything that you did not understand or need to be clarified in your mind?*

Close this part of the lesson by reiterating the teaching focus for the session.

Reflection: Old Testament vs New Testament. (14-20 minutes)

"When you read God's Word, you must constantly be saying to yourself, It is talking to me and about me." – Kierkegaard

So we already know that Catholics believe that the collection of Sacred Scriptures we call the Bible, is the inspired word of God, which hands on the truth of God's "Self-Revelation" (the God who wants to be known) to humanity in written form - "the word of God in human language." ... So let's start to break down how the scriptures communicate these truths/this God.

Know what the Bible is – and what it isn't. The Bible is the story of God's relationship with the people he has called to himself. It is not intended to be read as history text, a science book, or a political manifesto. In the Bible, God teaches us the truths that we need for the sake of our salvation.

However as you read/interpret your Bible, it is important to pay close attention to the authors' audience and understand their intentions in writing the books. For instance, in Genesis we read how God created the world in six days. It would be a mistake to interpret Genesis as a scientific text on the cosmological origins of the universe... *The truth the author of Genesis wanted to convey was that God created the world out of love with a plan. Similarly, when Jesus said that you should cut off your hand if it causes you to sin (Matt 5:30), he was using hyperbole to tell us how important it is that we avoid whatever causes us to sin.*

Two Libraries. The Bible is divided into two sets of books. The Old Testament books are drawn from the Hebrew Scriptures called the Tanakh. These stories illustrate God's relationship with "His chosen people" and recount their faith and doubts; fidelity and betrayal; their greed, lust, mercy and love as a human family trying to understand what it means to be God's chosen.

The New Testament texts tell the story of Jesus and the early Church. The Gospels (Matthew, Mark, Luke and John) tell the story of Jesus' life and teaching. The rest of the New Testament is made up of letters to (and about) the lives of Christians and Christian communities following Jesus' resurrection.

These two libraries also complement each other. Old Testament covenants and prophesies find fulfillment in Jesus and the early Church, While New Testament writers, relied largely on the vocabulary and literary forms as a framework to help tell the story of Jesus.

Catholics also believe that woven into and throughout all of these books is a unified theme intended to lead us to the person of Jesus, and to salvation.

Dei verbum (Vatican II document) states that scripture teaches "solidly, faithfully and without error that truth which God wanted put into sacred writings for the sake of salvation," DV#11 meaning that Scripture is inerrant only "to the extent to which it conforms to the salvific purpose of God"

Group Share/Journal

Here is an example how the New Testament can help us understand the Old Testament. Ask for a volunteer to read (s-l-o-w-l-y) Genesis 1:1-5 and John 1:1-5 [Read directly from a Bible if you can, but I also have a copy of each passage printed in the reference section for your convenience]

The parallels between John 1 and Genesis 1 are impossible to miss. They begin with the same words, invoke the same themes (creation, light, life), and employ the same stylistic structure. The authorial intent in John 1 to parallel Genesis 1 is so clear that John 1 should be the primary frame of reference that all Christians should use interpret Genesis 1.

- When we think of creation, we think of the words that God spoke in Genesis 1:3. How John's text about the Word/Jesus, being involved in creation help you understand and appreciate the Genesis creation account?
- How does John's statement about Jesus' involvement in creation change the way you view our world (sunset, sunrise, stars, etc.)?
- What questions do you have about the Bible?
 - *Write your questions down, pass them along to Fr. Mike/Barry*

Coordinators Notes:

These two sections (Discipleship Challenge & Presentation & Prayer) can be done in any order you like. Some group leaders find that collecting the prayer intentions makes for a nice icebreaker at the beginning of the Reflection Break. I also know of at least one group that write their Discipleship Challenge on the note cards during check-in time at the very beginning of the session. I have placed them in this order as it roughly follows the Order of the Mass, but the only thing that really matters is that it happens.

Discipleship Challenge (2-3 minutes)

*With your group brainstorm some concrete ideas for the following question. Ask each member of the group to write down one of the brainstorm ideas (or one of their own) on an index card, post-it note, or **on their phone** – somewhere that they will be able to see and be reminded of the challenge to connect and act.*

- *What is one thing you can commit to doing this week to be “welcoming” to someone outside my social circle?*
- *What is one thing you can do to help me understand/learn about the bible?*

Presentation & Prayer (5-8 minutes)

Both of these are part of the Mass experience so make sure to leave time for them. They also provide a prayerful tone as you transition back for Mass.

Presentation of Gifts: Ask each teen to fill out a note card describing a contribution that they have made to the community since the last time the group has met. *Ideally it will be a response to the challenge given by the priest during the closing prayer at the previous session, but this “gift” can be pretty much anything! A good deed, a monetary contribution to a worthy cause (almsgiving), talking to a friend about God, Jesus or the Church are all examples of the gifts we bring with us to Mass. Youth will offer these gifts (drop card into the basket) along with their tithe or donation during the Presentation of the Gifts portion of the liturgy. Then watch what God can do with our ordinary gifts!*

After everyone has filled out their cards, choose one person to represent your group and bring all of the cards with them to the Worship Space. That representative will be part of the procession for the Presentation of the Gifts. Meet at the statue of Jesus & Joseph in the Gathering Space for detailed instructions. Choose a new representative each week.

Intercessory Prayer: Pray for your needs and the needs of the world. Collect prayer requests from your Discipleship Group and add them to the universal intentions. *Ask a volunteer to read the intentions aloud; and ask everyone to respond with “Lord, hear our prayer” (following each intention).*

Leader:

Our prayer response is “*Lord hear our prayer*”

For the Church, that we may always strive to live Jesus’ Commandment to love and serve our neighbor
For world governments and leaders, that they may Act for the Common Good of all.
For who are suffering...
For those who are neglected by society...
For our sister parish, St. Catherine’s in Bouzy, Haiti...
For those who have died...
For [Read your group’s intentions here...]
For the prayers we hold in silence, (pause) ...
For the prayers we hold in silence, (pause) ...

We pray: “*Lord hear our prayer*”

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Session Goals/Resources

Resources

Sunday Readings: <http://usccb.org/bible/readings/111719.cfm>

Articles about Liturgy of the Word

[Liturgy of the Word.](#) (USCCB - good info but "Churchy" language)

[Our Catholic Faith](#) (LotW outline w/synopsis)

Videos...

<https://www.youtube.com/watch?v=B01Y9XyWKTw> (Public Reading of Scripture – The Bible Project)

[Liturgy of the Word - Readings](#) (Archdiocese of Brisbane Australia)

Scripture Links...

Articles:

[What Do Catholics Believe about the Bible?](#) (A very basic primer in approachable language)

[Understanding the Bible?](#) (A helpful USCCB article that I pulled from for this lesson)

Videos:

[Why Catholics Need to Read the Bible](#) (by Author, National Speaker and SJTW Parishioner Jeff Cavins)

[Ways to Read the Bible](#) (Another Minnesotan – Fr. Mike Schmitz; lots of great points, worth the 8 minutes)

Nerd alert!

[Do Catholics Take the Bible Literally?](#) (Article explaining the different contexts of biblical interpretation.)

Super Geek: [Dei Verbum](#) (Vatican II's Dogmatic Constitution on Divine Revelation – Vatican Website)

The Nicene Creed

*I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.*

*I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, consubstantial with the Father;
through him all things were made.
For us men and for our salvation
he came down from heaven,
and by the Holy Spirit was incarnate of the Virgin Mary,
and became man.*

*For our sake he was crucified under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.*

*I believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is adored and glorified,
who has spoken through the prophets.*

*I believe in one, holy, catholic and apostolic Church.
I confess one Baptism for the forgiveness of sins
and I look forward to the resurrection of the dead
and the life of the world to come. Amen.*

Parts of the Mass

Introductory Rites: *The Introductory Rites help unite us as the Body of Christ and prepare us for worship.*

- Gathering Song
- Penitential Act
- Collect Prayer

Liturgy of the Word: *The Liturgy of the Word is the part of the Mass when we listen, reflect and respond to God's Word.*

- 1st Reading (*typically Old Testament*)
- Psalm (*typically sung*)
- Reading (*New Testament/but not a Gospel – Matthew, Mark, Luke or John*)
- Gospel Reading (*Priest or Deacon*)
- Homily (*Priest or Deacon*)
- Profession of Faith (*Creed*)
- Prayers of the Faithful (*Intercessions*)

Liturgy of the Eucharist: *The Liturgy of the Eucharist is the part of the Mass where the death and Resurrection of Jesus are made present again; our gifts of bread and wine become the Body and Blood of Jesus, which we receive in Holy Communion.*

- Presentation of the Gifts
- Eucharistic Prayer
 - *Holy, Holy, Holy.*
 - *Institution Narrative and Consecration*
 - *Memorial Acclamation*
 - *Offering (Second half of Eucharistic Prayer)*
 - *Doxology (Through him, **and** with him, **and in him...**)*
- Communion Rite
 - *Lord's Prayer*
 - *Sign of Peace*
 - *Breaking of the Bread – Lamb of God*
 - *Communion*
 - *Prayer after Communion (sometimes a song)*

Concluding Rites: *In the Concluding Rites the priest blesses us in God's name and sends us into the community to live as disciples of Jesus.*

- Blessing
- Dismissal

Genesis 1:1-5 (RSVCE)

Six Days of Creation and the Sabbath

1 [a]In the beginning God created[b] the heavens and the earth. **2** The earth was without form and void, and darkness was upon the face of the deep; and the Spirit[c] of God was moving over the face of the waters.

3 And God said, “Let there be light”; and there was light. **4** And God saw that the light was good; and God separated the light from the darkness. **5** God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day.

Footnotes:

- a. **1.1—2.4a** The aim of this narrative is not to present a scientific picture but to teach religious truth, especially the dependence of all creation on God and its consecration to him through the homage rendered by man, who is the climax of creation. Hence its strong liturgical character and the concluding emphasis on the sabbath. It serves as a prologue to the whole of the Old Testament.
- b. **Genesis 1:1** Or *When God began to create*
- c. **Genesis 1:2** Or *wind*

John 1:1-5 (RSVCE)

The Word Became Flesh

1 In the beginning was the Word, and the Word was with God, and the Word was God.[a] **2** He was in the beginning with God; **3** all things were made through him, and without him was not anything made that was made. **4** In him was life,[b] and the life was the light of men. **5** The light shines in the darkness,[c] and the darkness has not overcome it.

Footnotes:

- a. **1.1** John begins by giving his Gospel a theological background. By speaking at once of “the Word” he implies that his readers are familiar with the term. To Gentiles it indicated some form of divine revelation or self-expression. Jews would equate it with the divine Wisdom described in Proverbs, which already appears as something more than a divine quality and has some relationship with the visible world. In Sirach and Wisdom the idea is further developed. In the last-named book, Wisdom appears as a pre-existing person, taking part in the creation of the world and having a mission to reveal God to his creatures; cf. Wis 7.22–8.1.
- b. **John 1:4** Or *was not anything made. That which has been made was life in him*
- c. **1.5** *light . . . darkness*: One of the familiar themes of the Gospel.

Revised Standard Version Catholic Edition (RSVCE)

<https://www.biblegateway.com/passage/?search=Genesis1:1-5;John1:1-5&version=RSVCE>