

# **Faith Alive!**

## **Nourished by Liturgy**

**For an Adult Faith Formation Session  
Appropriate for use as an RCIA Session**

**by**

**Living Faith at Work**

**40 University Avenue  
Akron, OH 44308**

**[www.livingfaithatwork.org](http://www.livingfaithatwork.org)**

# Faith Alive! Nourished by Liturgy

## Nourished by Liturgy

<u>Contents</u>	<u>Page</u>
Notes for Session Coordinator .....	1
Agenda.....	5
Fundamental Purposes for Faith Alive! Sessions .....	7
Prayer Experiences	
Opening: <i>Bread for the Journey</i> .....	9
Closing Prayers .....	24
Introductory Learning Experience: Bread to Nourish the Soul .....	12
Recipe for Bread .....	15
Teaching Witness: Liturgy and Life: Being Centered and Sent	
Outline: Ideas for the Teaching Witness .....	16
Reflection Questions for the Liturgy in Life:	
Being Centered and Sent Talk.....	20
Personal Witness: Liturgy in Life: Strengthening the Connections .....	21
Reflection Questions for Liturgy in Life:	
Strengthening the Connections Talk.....	23
Materials List.....	26
Additional or Alternative Activities .....	28
Hand Out: Abstract of Encountering Christ: The Human Heart of God....	29
Hand Out: Information about the Living Faith at Work Website .....	30

# Faith Alive! Nourished by Liturgy

## Notes for the Session Coordinator

- *Within this planned session, there are a number of activities. In addition, there are several alternative activities made available in the pages after the planned session. The session coordinator and/or the team should feel free to choose among the planned and alternative activities. The point is to adapt the session to the particular needs of the group expected to participate in this session.*
- In preparation for the session, read over the session agenda and all the session elements and note the materials needed for the session. Obtain the materials and arrange them for use as planned in the session elements.
- Use your usual meeting place. If this includes a special space for prayer, use that for the opening and closing prayers for this session. It should be prepared in your customary way or, if preferred, with a crucifix, a bowl of water, a small glass of oil, and a loaf of unsliced bread or pita bread.
- We suggest allowing between 1½ and 2 hours for the session. This allows for some choice in what you include or remove from the session according to the needs of those anticipated to be participating.
- Some of the activities are presented here as small group (5 or 6 members) activities and others as whole group activities. If your participants number less than 9, treat all activities as whole group, adjusting as necessary for that situation.
- Where small groups are able to be utilized, try to separate the groups with enough space to avoid distractions caused by overhearing what is being said in the other groups.
- The timeframes given on the working agenda are all inclusive, that is, they include the time that must be allowed for moving the participants into and out of small groups and the various locations utilized for the sessions. The teaching-learning activities ought not be scheduled or allowed to run through all the allotted time in each segment. People, especially adults, will dawdle as they move between activities or locations—the greater the distance the more they are likely to dawdle.

- Determine who will be the Prayer Leader or person responsible for conducting the prayer services during the session. Give them the prayer service materials in time to prepare for the planned rituals.
- For these sessions, it is important that the participants see work more broadly than as only a job for pay. As part of the introduction for the session, it would be helpful to make a few comments about what work is.

Very broadly Living Faith at Work defines work as any productive activity. This would include children whose work can be that of students and stay-at-home parents whose work is housekeeping and child rearing. It is also worthy of note that each person may function in several different jobs or work efforts in the course of a day. An adult might work-for-pay with an employer, work at home on house cleaning or yard maintenance, and work at parenting with his/her children. We humans also experience different work over our lifetimes from student, to employee, to parenting, and to grandparenting and supporting our adult children and grandchildren in many, varied ways.

- The Introductory Learning Experience activities included for this session should fit within the allotted 15 minutes. If the one or more groups have trouble identifying ingredients for the “Bread for the Soul,” use the examples and the leading questions included with the materials for the Learning Experience.
- For the reflection part of the Introductory Learning Experience, if you choose to elicit and capture the reflections of the participants, the process can be speeded up by having 2 people ready to write the ideas on flip chart papers.
- Allow more time for the Teaching Witness than for the Personal Witness as the Personal Witness tends to be shorter. Allow more time for the reflection activities than for the witness talks. Recommended times are 15-20 minutes for each of the two reflection sessions, 15 to 20 minutes for the teaching talk, and 8-10 minutes for the personal witness talk. Shorten the talks rather than the reflection time.
- Video of each teaching witness is available from Living Faith at Work.
- An outline for the teaching witness, “Liturgy and Life: Being Centered and Sent,” is included in the documents. The outline is not intended to be delivered in totality. Rather the person giving this talk should select the ideas and method of presentation that would best fit the needs of the anticipated group. The preferred deliverer of this talk would be a priest or deacon of the

parish. Alternatively, a pastoral minister who is not a cleric could give the talk. A DVD with a video of the teaching witness is available from Living Faith at Work.

- The Personal Witness talk is intended to be a sharing of one person's efforts at recognizing and living Liturgy in Life: Strengthening the Connections. In the documents is a sheet with some ideas to help shape the presentation, but the key is the personal story of the speaker. A polished oration is not expected and probably would be less effective than the rougher texture of a personal, conversational sharing of the speaker's efforts and feelings.
- The givers of both talks are strongly encouraged to practice their talks in advance with a fellow team member offering feedback and suggestions for improvement in delivery and for keeping the talks within the time limits.
- When the reflection questions for the teaching and personal witness talks are given out, it is very important to give the participants time to reflect privately and even write out a few notes about their personal reflections before asking them to share their thoughts. The first sharing should be in a pairing of two or three people. Such a small group serves three purposes: (a) it is easier to try out one's ideas with just one or two other people than the full group, (b) it is harder to avoid sharing when there are only one or two others in the group, and (c) once a person shares an idea in a small group, the person is more likely to share it with a larger group.
- When bringing the entire group back together for the Sharing of Learning Reflections and Applications, lend some importance to the action by capturing the ideas in public writing.
  - We recommend having at least two writers, preferably three, equipped with markers (water based).
  - Space and equipment permitting, have chart paper ready on two or three stands and a writer/scribe next to each stand.
  - If space and/or equipment do not allow for chart paper on stands, tape chart paper sheets to the walls in two places (one place for Reflections/Learnings and another for Applications).
  - Prepare the writers/scribes in advance to capture the speakers own words in so far as possible. Avoid summarizing and/or paraphrasing.
  - Put headers on the chart paper sheets to clearly identify them as "Reflections & Learnings" and "Applications."

- As the session coordinator solicits statements of Reflections and Learnings, assign them to a writer/scribe in rotation. Do the same for the Applications when they are given.
  - Use no more than 10 minutes for capturing Reflections and Learnings, then move on to the Applications.
  - Be sure to give time for private consideration and jotting of notes about the application before soliciting ideas for capture on the chart paper.
  - Consider taking the last minute or two of time allotted for this activity to summarize briefly the Reflections and Learnings and the Applications.
  - Save the chart papers for posting in the meeting space for the next session.
- In dismissing the group at the conclusion of the final prayer, encourage the participants to share a greeting of peace and thanks with several of the people around them. Allow time after the session and before closing the facility for participants who wish to continue talking with each other.

# Faith Alive! Nourished by Liturgy

## Nourished by Liturgy

15 minutes	<p>I. Gathering and Opening Prayer</p> <p>A. Registration &amp; Hospitality</p> <ol style="list-style-type: none"> <li>1. Welcoming statement             <ol style="list-style-type: none"> <li>a. Greetings</li> <li>b. Identify key people of the session's program</li> </ol> </li> </ol> <p>B. Group Formation</p> <p>C. Opening Prayer Service</p> <ol style="list-style-type: none"> <li>1. Move the people to the Prayer Space.</li> <li>2. Opening Prayer Service: Bread for the Journey</li> <li>3. At the conclusion of the prayer, the participants return to the full group meeting space.</li> </ol>
15 minutes	<p>II. Introductory Learning Experience</p> <p>A. Bread to Nourish the Soul</p>
70 minutes	<p>III. In-Depth Learning Experience</p> <p>A. Teaching Presentation: Liturgy and Life: Being Centered and Sent</p> <ol style="list-style-type: none"> <li>1. Whole group presentation</li> <li>2. Distribute reflection questions at the end of the talk while giving directions for reflecting.</li> </ol> <p>B. Reflection on Presentation</p> <ol style="list-style-type: none"> <li>1. Personal and private first</li> <li>2. Shared in dyads within the small groups</li> </ol> <p>C. Witness Presentation: Liturgy in Life: Strengthening the Connections</p> <ol style="list-style-type: none"> <li>1. Whole group presentation</li> <li>2. Distribute reflection questions at the end of the talk while giving directions for reflecting.</li> </ol> <p>D. Reflection on Presentation</p> <ol style="list-style-type: none"> <li>1. Personal and private first</li> <li>2. Shared in dyads within the small groups</li> <li>3. Shared with entire small group</li> </ol>

15 minutes	<p>IV. Sharing Learning Reflections &amp; Applications</p> <p>A. Whole Group Sharing &amp; Reflection</p> <ol style="list-style-type: none"> <li>1. Bring the whole group back to together and invite them to share some of the reflections they gave or heard in the small groups.</li> <li>2. Have several team members write the reflections on chart paper as they are given by group members.</li> <li>3. Suggest having the at least three sheets of chart paper taped on to walls and one writer at each sheet taking turns writing the reflections.</li> </ol> <p>B. Reflection—Application Strategies</p> <ol style="list-style-type: none"> <li>1. After about half the time is up or when reflections stop flowing, pose a new question for the entire group, “How can or will you apply the ideas brought forward today?” or “What commitment(s) are you willing to make about improving your relationship with Jesus Christ?”</li> <li>2. Allow about 2 minutes for private consideration and note taking.</li> <li>3. Solicit volunteers to state their responses to the question(s) and put them on chart paper as with the reflections. Do not attach names to the commitments.</li> </ol>
5 minutes	<p>V. Closing Prayer Service</p> <p>A. See file for Closing Prayer Services</p>

# Faith Alive!

## Fundamental Purposes of the Faith Alive! Sessions

- To strengthen the **connection** between people's faith and work. (Work is defined as any productive activity we do.) [**Connection could be interpreted as interaction, interrelationship, and/or interdependence.**]
- To enhance parishes as formation centers which affirm, equip, challenge, and support believers in their daily life mission to live the gospel, especially at work

### **I. An examination of why our commonly understood Catholic Christian vision, at the grass roots level, needs further development for integrating faith and work.**

#### A. Dualistic thinking

1. sacred vs. secular **or** spiritual vs. material [This issue has existed throughout human history. Today's materialistic culture makes the issue particularly relevant for Catholic Christians today.]
2. separating the divine from the human
3. misunderstanding the American concept of separation of church and state

#### B. Tendency to view spirituality as fundamentally an interior, contemplative experience.

#### C. Failure to take seriously one's own ordinary life events including work as a way of encountering the divine.

#### D. Too much emphasis upon mission and ministry being directly related to internal church work or parish commissioned responsibilities.

E. Lack of recognizing one's work as a possible "religious" vocation, an opportunity to strengthen the connections between God, oneself, and others.

- Again, Mission has a church. The church belongs to the mission. The church equates to “the people gathered.”
- “Call” equals desires, gifts, talent, interests, skills. All God given for one’s unique piece of the mission. We are stewards of what God has given—the call and the mission. The mission is born of us. The church is the vehicle.

**II A realization we, as church, are forming people as disciples in the world. The Faith Alive! Retreat builds upon the foundation belief that together we can continue to strengthen our focus upon the vocation and mission of the laity in the world.**

- A. Emphasis upon forming people for volunteer or paid "inner/ecclesial church life and work" needs to be extended to formation for daily life and work.
- B. Recognition that the average lay person would benefit from learning more about recent church teachings on the role of the laity in the world, the call of lay people to be Christian influences in the social, political, military, economic, educational, medical, cultural, etc., spheres of life
- C. Need to foster approaches in Christian formation that are life and work-centered, that foster faith-inspired reflection, decision-making, and action in the midst of the marketplace (we can infuse much of this into what is already going on in parish formation of people).
- D. An opportunity to encourage believers to find meaning, value, and creativity in their work, experiencing their labor as God-centered, as a vocation, as kingdom building, as responsible and honest stewardship.
- E. A call to lay people to further develop and deepen their own unique spirituality rooted in who they are and what they do, a stewardship of God’s gifts integrating personal growth and concern for the common good, grounded in scripture and Catholic Christian tradition.
- Integrating personal and social moral growth based on scripture and Catholic Church tradition.

# Faith Alive! Nourished by Liturgy

## OPENING PRAYER

### BREAD FOR THE JOURNEY

**Opening Song:** *All Are Welcome* (#753 in *Gather* hymnal, #406 in *Today's Missal Music Issue 2005*)

**Leader:** Let us pray.

**All:** Dear God, you have gifted us with the bread of Eucharist to nourish us in our daily life—wherever we are and whatever we do. Help us to remember our call to be the Body of Christ, to bring the Good News to the world. Help us to remember that you are revealed when we love one another. Help us to act with love toward even those we do not like. We ask all in the name of Jesus, the Lord. Amen.

**Reading:** *John 6:35*

“I am the bread of life”, Jesus told them. Whoever comes to me will never be hungry; whoever believes in me will never be thirsty.”

**Leader:** **[Intercessions]** Take a moment to reflect on what you are thankful for and what you would ask of God, our loving Father. *[Pause for 15 to 20 seconds.]* I invite you to pray for the needs of your heart—giving voice to your prayers of thanksgiving or intercession. Our response will be, “LORD, HEAR OUR PRAYER.”

**Leader:** Let us thoughtfully and slowly say the prayer Jesus taught us:

**All:** Our Father

**Leader:** As members of the Body of Christ, let us offer one another a sign of peace.

**All:** [**Action:** Exchange a sign of peace with those near you.]

**Leader:** Let us pray.

**All:** [**Closing Prayer**] Renew in us, Holy Spirit, the call to be bread for the world. We ask this in the name of Jesus. Amen.

# Faith Alive! Nourished by Liturgy

## Opening Prayer

### Directions

#### Directions

Gather the participants in the space designated and decorated as the prayer space for the meeting. Have the participants take the provided hymnals or song sheets with them. If the *Gather* hymnal is not available, use what you have and select the listed songs or ones similar to them.

Prepare the prayer space. Use your customary decorations for the space. If there is not a customary decoration, we suggest a table covered with a cloth and holding a cross, a bowl of water, a small glass/cup of oil, and a loaf of unsliced bread or pita bread.

Gather the participants in the space designated and decorated as the prayer space for the meeting. Provide them with copies of the prayers to be recited.

For added effect, have the participants assemble around the cloth covered table and have the cross, water, oil, and bread carried to the table in procession by members of the session's team. The leader may note, if necessary, that the processors are bringing in the symbols of our salvation—the cross, our baptism—the water, our confirmation in the faith—the oil, and the nourishment of our spiritual life, the Eucharist—the bread.

Once all are gathered and the prayer space set up, begin the prayers.

### Materials needed

Copies of the prayer to be read by all or of the entire set of prayers.

Optional for setting up the prayer space

Table covered with a cloth

Cross

Bowl of water

Glass or cruet of oil

Loaf of bread, unsliced, or piece of pita bread

# Faith Alive! Nourished by Liturgy

## Introductory Learning Experience

### Bread to Nourish the Soul

After the Opening Prayer, have the participants gather in their groups. Each group should have its own table or space with a copy of a recipe for bread, a large piece of chart paper, and a marker.

If the group members do not know each other already, they should introduce themselves, giving their names and the type of work they do. Remind the participants that work is not limited to work-for-pay but includes any productive activity. For example, for stay-at-home parents, homemaking is their work, for caregivers, attending to the physical and spiritual needs of a loved one is their work, for the infirm, being a patient, a recipient of services from others, is their work.

**Recipe for Bread.** The session facilitator calls the groups to attention, introduces the activity, and gives them directions. The facilitator calls their attention to the ingredients in the recipe for bread. [Optional: split the loaf of bread used in the opening prayer and distribute it to the participants. Alternatively, have a small loaf of baked bread on the table for the participants to taste as they work.] The facilitator notes that the Eucharist is the bread of everlasting life—bread for the soul.

**Recipe for “Bread for the Soul:”** The task of the groups is to create a recipe for “bread for the soul” beginning with a list of ingredients. Note that as many bread recipes include some opposites to enhance flavor, such as sugar and salt or honey and vinegar and all yeast breads include punching and kneading of the dough, so souls can be nourished and grow through difficult experiences. Some examples of ingredients could be love, loss, caring, pain, respect, forgiveness, presence, loneliness, and joy.

Have the groups take one minute to allow each person to write down several things they believe are necessary ingredients for “bread for the soul.” After the private minute, they should take turns writing one ingredients at a time on the flip chart.

If one or more groups seem bogged down quickly, ask some of these questions as prompts for their thinking.

- What would a sad person need?
- What would a tired person need?
- What would a lonely person need?
- What would a person addicted to drugs or alcohol need?
- What would a person who struggles to find his/her daily food need?
- What would a person who has a physical handicap need?
- What would a child need to feel joyful?
- What would be hard to give to the spirit of another?
- What could be easily given to the spirit of another?
- What would be a sensible thing to give to the spirit of another?
- What would be a “far out” thing to give to the spirit of another?

If time permits, the groups can be encouraged to write a description of how the ingredients are combined and acted upon to provide food for the soul. This can be done in parallel to the bread recipe—mixing ingredients, shaping, kneading, and baking.

**SHARING:** (If the time allotted for the Introductory Learning Experience is running short, drop this part of the activity.) After about 5 to 7 minutes of drawing up ingredients, the facilitator can call “Time.” It is time to send team members out in search of other ideas. One member stays with the group’s chart to answer questions from visitors, and the others go looking at other charts for ideas that could be incorporated into their groups’ charts. Allow about 2 to 3 minutes for the visiting then call everyone back to their home groups. Members of each group should incorporate the ideas they have found and like into their own recipe.

**REFLECTION:** This reflection is done to prepare the participants for the teaching talks. It can be done quickly by asking the participants to reflect on the questions privately. If time is not an issue, the session leaders could elicit and record responses to the questions.

Ask the groups to pause for a moment and think about their recipes from one or two perspectives:

- The liturgy has as a function to feed our souls; do we look for the listed ingredients in the liturgies we attend?
- What ingredients do we find/experience?
- What could we do to improve our openness to receiving the benefits of the liturgy?
- What could we do to improve the quality of the “bread for the soul” that we receive in our liturgies?

Transition to the first talk.

### **Materials needed for the Learning for All Session**

- Tables for the groups or space for a circle of chairs.
- A copy of the recipe for bread for each group.
- Flip chart paper and marker pen for each group
- [Optional: a small loaf of bread for each group]

## Typical Recipe for Home Made Bread

1 packet yeast

1 tsp sugar

¼ cup water

Mix these three ingredients and let sit

1½ cups warm milk

½ cup sugar

½ cup melted butter

1 TBS salt

1 egg

4½ to 5 cups whole wheat flour

**Mix** the sugar, butter, salt and egg in lukewarm milk. **Add** yeast mixture and stir, working in the flour until dough is dry enough to knead. **Knead** until dough is smooth (about 10 minutes).

**Put in a large greased bowl** and let rise until double (2 hours). Punch down and knead again. Divide in 2; put into loaf pans and let stand until doubled (about 1 1/2 hour). **Bake** at 350° for 40 minutes.

# Faith Alive! Nourished by Liturgy

## Liturgy and Life: Being Centered and Sent

### *Outline of Ideas for the Teaching Witness*

**A note before beginning:** This outline is not meant to be totally incorporated into the Teaching Witness talk. It contains many ideas from which the witness can choose those most appropriate for the expected participants and the witness. Leave time and space in the talk for personal touches. Be aware of the time limitation necessary for the session and limit the content to fit the time.

### **Introduction**

- Make a reference to the Bread for the Soul experience just concluded.
- Note that the Eucharist and surrounding liturgy are the Church's communal soul or spirit nourishing encounter with our Lord.

### **1. A need to overcome the sacred-secular split in looking at and experiencing life**

- Eucharist understood by many as "the once a week experience of the Lord's real presence in my life."
- The rest of the week is viewed as living in the secular world. The operational belief of many is that God is not experienced in every day, ordinary, fast-paced, and at times sinful life.

### **2. A call to a deeper faith consciousness of the sacredness of all of life, a realization that God cannot be contained to a particular day (Sunday), or to a particular place (the physical church).**

- Eucharist is meant to be experienced as an expression, a celebration, a deepening of the Lord's real presence in all of life.
- Liturgy is meant to transform us in such a way that we more clearly see and cooperate with God's presence in our everyday living and working. Such a spiritual centeredness and perspective is the foundation of our loving attitudes and ethical values authentically lived on a day-to-day basis.

### **3. Liturgy reminds us of our deepest identity as church: We are the people of God becoming the body of Christ sent on mission to the world.**

- Emphasis upon the church as an experience of being in *communion* with God (Father, Son, and Spirit), with one another, with all of creation:
  - A focus upon the interior spiritual relatedness to one another as church which is expressed in our deepening solidarity/community/ communion.
  - We experience a part of our core identity not primarily as separate, distinct individuals or groups but as a people who are interconnected and interdependent, who are together centered in God.
- At Eucharist we are called to experience communion not only as the food we share but as the body of Christ we are together becoming (quote from St. Augustine).
- The experience of being the church only as a communion/community is incomplete. We are stewards sent on a *mission*, to be a sign and an instrument of the reign of God—of God's justice, peace, wisdom, and love transforming the world.
- The two dimensions of church as communion/community and as mission are inseparable and reciprocal. Genuine communion flows into mission (A truly caring community wants to share its love with others. Faith without works is lifeless). Central to the church's mission in the world is our own living in communion as fully as possible (we as church are called to be a sign of how God wants the entire world to relate and to serve). Also, a people on mission who are not centered in the human and divine love or communion have a greater chance of getting too caught up in their own egos or becoming exhausted, disillusioned, or cynical from trying to do everything on their own.

### **4. Foundations for deepening the liturgy-life connections**

- Second Vatican Council's *Constitution on the Liturgy* called for "a full, conscious, and active participation" by all in the liturgy. Such involvement needs to flow from and back into a full, conscious, and active participation in all of life, being centered in and cooperating with God as the abiding presence through it all.
- RCIA journey serves as a model for each Christian's lifelong conversion integrating life-centered evangelization, catechesis, community, personal and communal prayer, liturgical experience, and call to justice and service.

- We are *the church gathered* for worship, to share our common story as proclaimed through the scriptures, to center ourselves in God remembering who we are and whose we are, to share a common meal which expresses and deepens our unity with the Lord and with one another, to be formed and encouraged as missionaries sent to make a difference in the world.
- We are *the church scattered* into our various mission fields of work and home, school and wider community involvements, to foster gospel love, integrity, and justice.

## **5. Opportunities for deepening the liturgy-life connections**

- Realize the implications of the call to center our lives in Christ, to offer our entire lives with Christ to the Father through the power of the Holy Spirit in liturgy and in daily life.
- Experience at the heart of liturgy and life the fundamental pattern of dying (with Christ) and rising (with Christ), a readiness to die to oneself in order to experience resurrected, vital, other-centered life in this earthly existence and beyond.
- Experience Eucharist as a gift reminding us that God's love, at the heart of all of life, is a gift, is grace. Genuinely experience life as a blessing to be celebrated and given thanks for at Eucharist.
- Be aware that Eucharist is a communal prayer, reminding each of us that our overall relationship with God is not merely a private matter, that we are not to go through life as spiritual Lone Rangers.
- Recognize Eucharist as God's calling us into communion in the midst of our diversity that we may experience life as a coming together of our differences to enrich one another, that we may do our part to foster unity amidst diversity wherever we are, to overcome all unjust discrimination and division, to become builders of community.
- Eucharist expresses, celebrates, and deepens God's healing, reconciling, nourishing, guiding, challenging love which is ever present to us and for us and desires to work through us for the common good.
- God's word proclaimed in the scriptures encourages and challenges us to be more aware of and centered in God's word which breaks through into our everyday lives.
- The dismissal by the priest or deacon at the end of mass, "Go in peace to love and serve the Lord," is meant to be an essential and powerful sending

forth of everyone as missionaries into our daily life mission, fields of work, home, school, and wider community involvements. We are stewards of what we have received as a gift, God's love. We are called to give as a gift, to share with others—especially with "the least among us." As good stewards we become the body of Christ sent on mission to the world.

- We look at life, at one another, at what we are to do through the eyes of Christ and we respond with the heart and spirit and justice of Christ. We are centered in Christ and sent by Christ into the world.

### *Questions for Reflection and Dialogue*

1. What spoke to me personally concerning this teaching on *the liturgy-life connection*?
2. Have I experienced an occasion in which liturgy deeply influenced my life? If so, describe the situation. What contributed toward bringing about this impact upon my life?
3. How has my daily life in any way influenced my experience of liturgy?
4. What if, beginning at my next celebration of the Eucharist, I were to be as open as I could be to God's transforming wisdom and love during the Mass, what changes, if any, would this require of me? How am I being called to more actively participate in the liturgy?

# Faith Alive! Nourished by Liturgy

## LITURGY AND LIFE: BEING CENTERED AND SENT

### *Questions for Reflection and Dialogue*

1. What spoke to me personally concerning this teaching on *the liturgy-life connection*?
2. Have I experienced an occasion in which liturgy deeply influenced my life? If so, describe the situation. What contributed toward bringing about this impact upon my life?
3. How has my daily life in any way influenced my experience of liturgy?
4. What if, beginning at my next celebration of the Eucharist, I were to be as open as I could be to God's transforming wisdom and love during the Mass, what changes, if any, would this require of me? How am I being called to more actively participate in the liturgy?

# Faith Alive! Nourished by Liturgy

## Liturgy in Life: Strengthening the Connections

Potential Starting Points for the Personal Witness

**A note before beginning:** These starting points are not meant to be totally incorporated into the Witness talk. They contain many ideas from which the witness can choose those that best tell the witness' personal story about recognizing and developing the connection between the Liturgy and his/her daily life. Also, the witness is not limited to these prompts but can bring in similar ideas as appropriate. Be aware of the time limitation necessary for the session and limit the content to fit the time.

- How have I grown in my appreciation for and commitment to liturgy, especially the celebration of Eucharist? Reflect upon ways in which my openness to the Lord in Mass and through prayer and sharing with others has deeply influenced my daily life in some way.
- Reflect upon my growing awareness that all of life is sacred, is in some way a sacrament. How does this experience of the Lord's real presence on Sunday at Mass with others open my eyes, heart, and soul to his real presence on Monday (everyday)?
- Illustrate, give examples, of how my weekly preparation for the Sunday liturgy has enhanced my experience of the Eucharistic celebration.
- Give examples or practical ideas for how I practice being more mindful of the Lord in the "liturgy of daily life." What practical reminders in my everyday, ordinary life experiences do I use to open myself up to God's ever present healing, reconciling, inspiring, guiding love?

### *Questions for Reflection and Dialogue*

1. What valuable reminder, insight, or challenge that I received from this presentation do I want to remember?
2. How would my daily life be different if I were to recall frequently that my daily life activities serve as my liturgy of worship, love, and thanksgiving to my God?
3. What practical reminders, rituals, and actions can I build into my daily routine to remind me that Jesus is alive and celebrated in the liturgy of my daily life?
4. What have I done or might I do to be more open to God's word speaking to me in my daily life?

# Faith Alive! Nourished by Liturgy

## LITURGY IN LIFE: STRENGTHENING THE CONNECTIONS

### *Questions for Reflection and Dialogue*

1. What valuable reminder, insight, or challenge that I received from this presentation do I want to remember?
2. How would my daily life be different if I were to recall frequently that my daily life activities serve as my liturgy of worship, love, and thanksgiving to my God?
3. What practical reminders, rituals, and actions can I build into my daily routine to remind me that Jesus is alive and celebrated in the liturgy of my daily life?
4. What have I done or might I do to be more open to God's word speaking to me in my daily life?

# Faith Alive! Nourished by Liturgy

## Prayer Experiences

### Closing Prayer

(In the meeting room at the space designated for prayer rituals)

#### Opening Prayer

**Leader:** O God, come to my assistance.

**Response:** Lord, make haste to help me.

**Reading** John 6:48-51

#### Prayer I

**Leader:** Let us pray.

**All:** Jesus, Bread of Life, fill us with an understanding of the wondrous live-giving bread you have given us.

When we feel alone and desolate and believe life is not fair,  
raise up our trust in your presence in our daily cares and joys.  
When we feel the joys of life, let us recognize your presence in  
those uplifting moments

Open our eyes to your presence in the ministering love of those  
around us. And, grant us the grace to see that we are your  
hands, your voice, your love in the lives of all those with whom  
we live on this earth.

Let us realize the passion of your love; help us to pass on that  
freely-given love. Amen.

## Needed resources

- Copies of the prayers and reading for all participants

# Faith Alive! Nourished by Liturgy

## Materials list for This Session

### For the Gathering and Opening

- Sign-in sheet (if desired)
- Name tags and markers (if desired)

### For Prayer Space

- Bowl of Water
- Cruet of oil
- Loaf of bread
- Music Stand
- Cloth
- Bible
- Candles

### For the Opening Prayers

- Copies of the Opening Prayer, “Bread for the Journey,” for each participant.
- If individuals will be reading the various parts of the prayer rather than the group, identify them and be sure they are ready and willing.

### For the Introductory Learning Experience

- Copies of a recipe for baking bread
- Large sheets of chart paper
- Water based markers (one or two for each group)
- Tables for the groups or space and tripods or wall space for groups to gather around the chart paper.

For the Teaching and Personal Witness talks: copies of the outlines and related information about the talks.

For the Reflections

Copies of the reflection questions

Pencils

For the Sharing of Learning Reflections

Chart paper (use Post-it chart paper or have masking tape available to tape the paper to the walls)

Markers (water based so they do not bleed through the chart paper)

For the closing Prayer Ritual

- Bible marked for the reading.
- A Reader
- Copies of the Closing Prayers that will be read by all.

Include an abstract of the teaching talk, *Liturgy and Life: Being Centered and Sent*.

Encourage further exploration of the Living Faith at Work concepts by including the Living Faith at Work website flyer. The website is at <http://www.livingfaithatwork.org>.

# Faith Alive! Nourished by Liturgy

## ADDITIONAL OR ALTERNATIVE ACTIVITIES

- Have the groups review use their recipes for Bread for the Soul to review what they believe they received from the church liturgy they most recently attended. For whatever they identify as receiving, they could ask, “How can we improve our appreciation and reception of this ingredient?” For whatever they identify as not receiving, they could ask, “What can we do to obtain the missing ingredient?”
- Using their same recipes for bread for the soul, the groups could review the spirit of life in their individual households. First privately and then insofar as they are willing to share, the group members may respond to these questions: Which ingredients and actions that develop bread for the soul are present? Which are absent or in limited presence? How could the session participant improve the household as a place that nourishes the life of the spirits of those living there.
- Using the same recipe for bread for the soul, the group members could review the places where they work—remembering the broad definition of work, that is, any productive activity undertaken by a person. First privately and then insofar as they are willing to share, the group members may respond to these questions: Which ingredients or actions that develop bread for the soul are present? Which ingredients or actions are absent? How can the session participant improve his/her workplace as a place that nourishes the life of the spirits of those working there? What will the session participant commit to doing over the next week in that vein?

# Faith Alive! Nourished by Liturgy

## Liturgy and Life: Being Centered and Sent

### *Abstract*

1. There is a need to overcome the sacred-secular split in looking at and experiencing life.
2. We are called to a deeper faith consciousness of the sacredness of all of life, a realization that God cannot be contained to a particular day (Sunday), or to a particular place (the physical church).
3. The Eucharist Liturgy reminds us of our deepest identity as church: We are the people of God becoming the body of Christ sent on mission to the world.
4. We are *the church gathered* for worship, to share our common story as proclaimed through the scriptures, to center ourselves in God remembering who we are and whose we are, to share a common meal which expresses and deepens our unity with the Lord and with one another, to be formed and encouraged as missionaries sent to make a difference in the world.
5. Experience Eucharist as a gift reminding us that God's love, at the heart of all of life, is a gift, is grace. Genuinely experience life as a blessing to be celebrated and given thanks for at Eucharist.

<http://www.livingfaithatwork.org>

The Living Faith at Work website [<http://www.livingfaithatwork.org>] contains more information, individual activities, and small group activities.

There you will find

- Materials for use by individuals. These may also be used in small groups as discussion starters.
- Materials for facilitators of small groups including some suggestions on facilitating small groups. Abstracts and reflection/discussion questions for several books related to living our faith in our daily lives are included.
- A list of suggested readings.
- A PowerPoint slide show about Living Your Faith at Work.
- Homilies or homily notes for the Sundays before St. Joseph the Worker and Labor Day from the past several years.
- Information and Internet links related to Catholic Social Teachings.
- Contact information for Living Faith at Work.
- Internet links to a variety of websites that contain information, prayers, reflections, activities, and even more Internet links related to living a life faithful to the Catholic Faith.

<http://www.livingfaithatwork.org>