

# MENTOR GROUP CURRICULUM

The mentor group curriculum is a 30-page resource guide containing seven lesson plans that invite students into rhythms of discerning God's presence and action, theological reflection, and prayer.



## Table of Contents

|  |    |
|--|----|
| Background to Leading a Mentor Group.....    | 2  |
| Day 1 Lesson Plan: Coming to the Table ..... | 5  |
| Day 2 Lesson Plan: Baptismal Covenant.....   | 8  |
| Day 3 Lesson Plan: Creation .....            | 12 |
| Day 4 Lesson Plan: Christ.....               | 16 |
| Day 5 Lesson Plan: Church .....              | 21 |
| Day 6 Lesson Plan: Coming Reign of God.....  | 26 |
| Day 7 Lesson Plan: Go in Peace.....          | 29 |

## Background to Leading a Mentor Group

### Goals for Mentor-led Small Groups

1. Building and Nurturing Christian Community
  - Confidentiality and Exceptions
  - Trust
  - Speaking the Truth in Love (Accountability)
  - Speaking *AND* Listening
  - Mutual Care
  - Reconciliation
  - Teaching and Participating in Prayer
  - *What else?*
2. Discerning the Presence and Activity of God in the world
3. Cultivating Theological Reflection – developing and using theological vocabulary
4. Vocational Discernment
5. Making transparent small group process and leadership

### Planning and Leadership

- Mentors may use scheduled afternoon free time to examine the nightly curriculum to anticipate themes, scriptures, practices of the day and how the curriculum relates to them. Try to visualize how the group process will unfold. Think about possible answers to the questions posed and follow up questions to those answers. When anticipating the direction of a conversation, consider how the growing body of communal experience and theological vocabulary may become a resource for your group.
- Consider together your leadership styles, strengths, and growing edges. Does it make the most sense for one mentor to lead and one to support on a given night? To share responsibilities for different tasks on a given night? Regularly talk with each other about your perceptions of the quality of the group process and your own leadership. Do not hesitate to bring the Director, Academic Ministry Coordinator, or another member of the Leadership Team into these conversations.
- If after careful consideration of the curricular offerings for a given evening you deem it unworkable, or if unexpected communal events make it less relevant, then consider the purposes of the curriculum structure's three movements (described below) and create your own offerings rooted in those purposes.
- Utilize alternative pedagogies when you feel the need. For example, invite gestures, journaling, poetry, drama, or drawing instead of spoken words.

### Group Facilitation

Facilitating a group, especially a group of teens, requires a blend of artistry and skill acquired over a lifetime. No one does it perfectly. It is a vital task of ministry, however, and DYA provides an excellent setting to practice. Facilitation is akin to improvisation—one must make instantaneous decisions about when to speak, when to remain silent, when to ask a question, when to remind the group of a previous insight, when to press, when to comfort, when to allow a conversation to unfold, and when to redirect it. It involves exercising power and also restraining power. There is no one right way

facilitate. So long as you trust that the Spirit resides within yourself, your mentor partner, and your students both corporately and individually, all will be well.

- Make every effort to ensure that all members sit at the same level and that eye contact is possible for all.
- Gently encourage body language or positioning that communicates interest and participation.
- Persons with whom you have direct eye contact are more likely to speak in response to you than those on either side of you. Use this insight to your benefit when considering the more or less talkative members of your group.
- Do not be afraid to try art, journaling, singing, movement and more as pedagogical tools. People learn and think and communicate in broadly diverse ways. Speaking does not exhaust knowing especially when the subject is God and our own deepest longings. These pedagogies may also serve you and students the group (inevitably at some point) rebels against the process and/or rails against you or the world in general.
- Plan ahead to ensure you have proper supplies on hand. Your group's Ministry Apprentices can help you gather what you need with proper notice.
- Make the transition from worship to your group quickly to ensure the full time for reflection.
- Light a candle as a ritual of beginning.

## **A note on using the curriculum**

This curriculum is designed in light of feedback from students and mentors over several years of DYA sessions. It offers structured flexibility so that you can adapt it to the particular needs and concerns of your mentor group. We encourage you, as much as possible, to stay within the framework of the curriculum so that students are receiving common opportunities for reflection. If you have questions or concerns about any part of the curriculum or your mentor group, contact the Director or the Academic Ministry Coordinator.

As the week progresses, facilitate addressing needs for closure, speaking the truth in love (Ephesians 4:15,) peacemaking, and going forward in Christian eschatological hope! Acknowledge that DYA is a way-station on the journey of faith; not everything gets worked out here. Closure and goodbyes are appropriate at the end of the residency, even though the relationships will continue throughout the year. For individual matters that need to remain open, brainstorm resource persons a student could contact in the home community, including their community mentor and local DYA alumni. Consult with the Director and Leadership Team if needed.

## **Structure of the curriculum**

Each session has three parts:

**Part I: Discernment of God's Presence and Action**

**Part II: Theological Reflection** with assistance from Book, Bath, Table & Time, consideration of pressing student issues, and nurturing Christian community

**Part III: Evening Prayer**

Parts I and III are fairly structured; while we have intended to offer freedom in how you choose to frame time for reflection, we hope that every session will include these two essential elements of discernment and corporate prayer. Part I involves spiritual discernment in light of daily communal life

and practice (Where was God present/absent in this? How are we invited to be part of what God is doing?) Part III provides an opportunity to meditate and pray for and with each other as a community of faith and another important dimension to the communal patterning of time.

Part II offers options to be pre-arranged by mentor partners. Mentors should select the option(s) most appropriate for their group based on the follow broad categories:

1. Use the pre-written curriculum exercise, which is based on the day's themes and lectionary;
2. Choose a pertinent/pressing question (out of a hat, from a pile, etc.) that students have written which they would like to discuss;
3. Elect to use this time to attend to issues of nurturing Christian community within your group.
4. Attend to the particular practices that your mentor team can teach your students (i.e. music, prayer, dance and movement, arts, justice work, etc.).

## Day 1 Lesson Plan —Coming to the Table

Sunday's mentor group is intended to be a time of introductions and welcoming. Here's a suggested format:

1. Extended introductions. Light-heartedness welcome.
2. Three sentences or less answer to: "Why did you decide to come to DYA?"
3. Mentors name the goals of the reflection groups. Invite students to comment on or add to these. Consider explaining how the goals of the groups include more than just "getting close to each other."
4. Polling Activities around Group Process. (See below)
5. Evening Prayer

### **Polling Activity**

Ask for individual rapid fire responses to the following questions (or some you create with your mentor partner). [Consider that responses may fall along a continuum. Students may register their responses either by moving to a point on an imaginary line in your meeting space, or by showing a number of fingers between one and five or one and ten, etc.]

*In small groups, are you more likely to think while speaking or think before speaking?*

*In group discussions, do you tend to talk more or listen more?*

*In group settings, do you try to find common ground and build consensus or try to clarify the position of each person in the group, especially the differences?*

*In a small group are you more likely to move toward argument/conflict (to sort it out) or away from it (to keep the peace)?*

*When confronted, do you tend to attack or retreat?*

*When someone shares a problem with you, are you more likely to offer objective solution/critique or more likely to offer an empathetic response?*

When the group has been polled, ask:

*What does this straw poll reveal about us?*

*With respect to quiet people and talkative people and those in between, what is required of us for this to become a Christian community?*

*How will we be accountable to one another in the midst of ongoing conversation, which will sometimes be difficult (this week in residency and throughout the year)?*

### **Evening Prayer**

Please offer an extemporaneous prayer (this could be a mentor or a student).

### **Lectionary Texts**

#### **Gospel: John 6:24-35 (NRSV)**

<sup>24</sup>So when the crowd saw that neither Jesus nor his disciples were there, they themselves got into the boats and went to Capernaum looking for Jesus. <sup>25</sup>When they found him on the other side of the sea, they said to him, "Rabbi, when did you come here?" <sup>26</sup>Jesus answered them, "Very truly, I tell you, you are looking for me, not because you saw signs, but because you ate your fill of the loaves. <sup>27</sup>Do not work for the food that perishes, but for the food that endures for eternal life, which the Son of Man will give you. For it is on him that God the Father has set his seal." <sup>28</sup>Then they said to him,

“What must we do to perform the works of God?”<sup>29</sup> Jesus answered them, “This is the work of God, that you believe in him whom he has sent.”<sup>30</sup> So they said to him, “What sign are you going to give us then, so that we may see it and believe you? What work are you performing?”<sup>31</sup> Our ancestors ate the manna in the wilderness; as it is written, ‘He gave them bread from heaven to eat.’”<sup>32</sup> Then Jesus said to them, “Very truly, I tell you, it was not Moses who gave you the bread from heaven, but it is my Father who gives you the true bread from heaven.<sup>33</sup> For the bread of God is that which comes down from heaven and gives life to the world.”<sup>34</sup> They said to him, “Sir, give us this bread always.”<sup>35</sup> Jesus said to them, “I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty.”<sup>36</sup> But I said to you that you have seen me and yet do not believe.

#### **New Testament: Ephesians 4:1-16 (NRSV)**

I therefore, the prisoner in the Lord, beg you to lead a life worthy of the calling to which you have been called,<sup>2</sup> with all humility and gentleness, with patience, bearing with one another in love,<sup>3</sup> making every effort to maintain the unity of the Spirit in the bond of peace.<sup>4</sup> There is one body and one Spirit, just as you were called to the one hope of your calling,<sup>5</sup> one Lord, one faith, one baptism,<sup>6</sup> one God and Father of all, who is above all and through all and in all.<sup>7</sup> But each of us was given grace according to the measure of Christ’s gift.<sup>8</sup> Therefore it is said, “When he ascended on high he made captivity itself a captive; he gave gifts to his people.”<sup>9</sup> (When it says, “He ascended,” what does it mean but that he had also descended into the lower parts of the earth?<sup>10</sup> He who descended is the same one who ascended far above all the heavens, so that he might fill all things.)<sup>11</sup> The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers,<sup>12</sup> to equip the saints for the work of ministry, for building up the body of Christ,<sup>13</sup> until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ.<sup>14</sup> We must no longer be children, tossed to and fro and blown about by every wind of doctrine, by people’s trickery, by their craftiness in deceitful scheming.<sup>15</sup> But speaking the truth in love, we must grow up in every way into him who is the head, into Christ,<sup>16</sup> from whom the whole body, joined and knit together by every ligament with which it is equipped, as each part is working properly, promotes the body’s growth in building itself up in love.

#### **Old Testament: Exodus 16:1-5; 31 (NRSV)**

The whole congregation of the Israelites set out from Elim; and Israel came to the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after they had departed from the land of Egypt.<sup>2</sup> The whole congregation of the Israelites complained against Moses and Aaron in the wilderness.<sup>3</sup> The Israelites said to them, “If only we had died by the hand of the Lord in the land of Egypt, when we sat by the fleshpots and ate our fill of bread; for you have brought us out into this wilderness to kill this whole assembly with hunger.”<sup>4</sup> Then the Lord said to Moses, “I am going to rain bread from heaven for you, and each day the people shall go out and gather enough for that day. In that way I will test them, whether they will follow my instruction or not.<sup>5</sup> On the sixth day, when they prepare what they bring in, it will be twice as much as they gather on other days. . . .<sup>31</sup> The house of Israel called it manna; it was like coriander seed, white, and the taste of it was like wafers made with honey.”

#### **Psalms 51:1-17 (NRSV)**

<sup>1</sup>Have mercy on me, O God, according to your steadfast love; according to your abundant mercy blot out my transgressions.<sup>2</sup> Wash me thoroughly from my iniquity, and cleanse me from my sin.<sup>3</sup> For I know my transgressions, and my sin is ever before me.<sup>4</sup> Against you, you alone, have I sinned, and

done what is evil in your sight, so that you are justified in your sentence and blameless when you pass judgment. <sup>5</sup>Indeed, I was born guilty, a sinner when my mother conceived me. <sup>6</sup>You desire truth in the inward being; therefore teach me wisdom in my secret heart. <sup>7</sup>Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. <sup>8</sup>Let me hear joy and gladness; let the bones that you have crushed rejoice. <sup>9</sup>Hide your face from my sins, and blot out all my iniquities. <sup>10</sup>Create in me a clean heart, O God, and put a new and right spirit within me. <sup>11</sup>Do not cast me away from your presence, and do not take your holy spirit from me. <sup>12</sup>Restore to me the joy of your salvation, and sustain in me a willing spirit. <sup>13</sup>Then I will teach transgressors your ways, and sinners will return to you. <sup>14</sup>Deliver me from bloodshed, O God, O God of my salvation, and my tongue will sing aloud of your deliverance. <sup>15</sup>O Lord, open my lips, and my mouth will declare your praise. <sup>16</sup>For you have no delight in sacrifice; if I were to give a burnt offering, you would not be pleased. <sup>17</sup>The sacrifice acceptable to God is a broken spirit; a broken and contrite heart, O God, you will not despise.



# Baptismal Covenant

## Day 2 Lesson Plan – Baptismal Covenant

### Part I: Getting Started

Let each person say again her/his name to help each other remember. Use some kind of get-to-know-you exercise if your group seems to need it.

Reflection on the day so far (journal first and then share, perhaps):

*When or where did you feel most alive, connected, or inspired yesterday or today?*

*When or where did you feel isolated, confused, or lost?*

*Where was God most present for you today?*

### Part II: Engaging with the day's themes and lectionary

Read these words from the United Methodist Service of Baptismal Covenant (United Methodist Hymnal, p. 33):

*Brothers and Sisters in Christ*

*Through the sacrament of baptism*

*We are initiated into Christ's holy church.*

*We are incorporated into God's mighty acts of salvation*

*And given new birth through water and the Spirit.*

*All this is God's gift offered to us without price.*

Based on the plenary this morning, what does it mean to be initiated? Incorporated? Given new birth?

Imagine that you encounter a person who has had no prior experience with Christianity or the Church, but is interested in becoming a Christian. What practices, strategies, and ideas are required to form a person into Christian life? Does one become a Christian in a moment or over a lifetime? Could it be a both-and rather than an either-or?

### Journal writing exercise:

Turn to Romans 6:3-11.

Read the scripture passage and respond to the questions:

What are the various nuance of life and death?

What might it mean to be baptized into Christ's death and resurrection?

Or:

Turn to I Corinthians 13:11.

Read the scripture and respond to the passage

*Where in your life are you called to grow out of "childish ways?"*

## **Lectionary Texts**

### **Gospel: Mark 1: 1-13 (NRSV)**

<sup>1</sup>The beginning of the good news of Jesus Christ, the Son of God. <sup>2</sup>As it is written in the prophet Isaiah, "See, I am sending my messenger ahead of you, who will prepare your way;<sup>3</sup>the voice of one crying out in the wilderness: 'Prepare the way of the Lord, make his paths straight,'" <sup>4</sup>John the baptizer appeared in the wilderness, proclaiming a baptism of repentance for the forgiveness of sins. <sup>5</sup>And people from the whole Judean countryside and all the people of Jerusalem were going out to him, and were baptized by him in the river Jordan, confessing their sins. <sup>6</sup>Now John was clothed with camel's hair, with a leather belt around his waist, and he ate locusts and wild honey. <sup>7</sup>He proclaimed, "The one who is more powerful than I is coming after me; I am not worthy to stoop down and untie the thong of his sandals. <sup>8</sup>I have baptized you with water; but he will baptize you with the Holy Spirit." <sup>9</sup>In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. <sup>10</sup>And just as he was coming up out of the water, he saw the heavens torn apart and the Spirit descending like a dove on him. <sup>11</sup>And a voice came from heaven, "You are my Son, the Beloved; with you I am well pleased." <sup>12</sup>And the Spirit immediately drove him out into the wilderness. <sup>13</sup>He was in the wilderness forty days, tempted by Satan; and he was with the wild beasts; and the angels waited on him.

### **New Testament: Romans 6:3-11 (NRSV)**

<sup>3</sup>Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? <sup>4</sup>Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life. <sup>5</sup>For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his. <sup>6</sup>We know that our old self was crucified with him so that the body of sin might be destroyed, and we might no longer be enslaved to sin. <sup>7</sup>For whoever has died is freed from sin. <sup>8</sup>But if we have died with Christ, we believe that we will also live with him. <sup>9</sup>We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. <sup>10</sup>The death he died, he died to sin, once for all; but the life he lives, he lives to God. <sup>11</sup>So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

### **Old Testament: Genesis 8:6-22 (NRSV)**

<sup>6</sup>At the end of forty days Noah opened the window of the ark that he had made <sup>7</sup>and sent out the raven; and it went to and fro until the waters were dried up from the earth. <sup>8</sup>Then he sent out the dove from him, to see if the waters had subsided from the face of the ground; <sup>9</sup>but the dove found no place to set its foot, and it returned to him to the ark, for the waters were still on the face of the whole earth. So he put out his hand and took it and brought it into the ark with him. <sup>10</sup>He waited another seven days, and again he sent out the dove from the ark; <sup>11</sup>and the dove came back to him in the evening, and there in its beak was a freshly plucked olive leaf; so Noah knew that the waters had subsided from the earth. <sup>12</sup>Then he waited another seven days, and sent out the dove; and it did not return to him any more. <sup>13</sup>In the six hundred first year, in the first month, the first day of the month, the waters were dried up from the earth; and Noah removed the covering of the ark, and looked, and saw that the face of the ground was drying. <sup>14</sup>In the second month, on the twenty-seventh day of the month, the earth was dry. <sup>15</sup>Then God said to Noah, <sup>16</sup>"Go out of the ark, you and your wife, and your sons and your sons' wives with you. <sup>17</sup>Bring out with you every living thing that is with you of all flesh—birds and animals and every creeping thing that creeps on the earth—so that they may abound on the earth, and be fruitful and multiply on the earth." <sup>18</sup>So Noah went out with his sons and his wife and his sons' wives. <sup>19</sup>And every animal, every creeping thing, and every bird, everything that

moves on the earth, went out of the ark by families. <sup>20</sup>Then Noah built an altar to the Lord, and took of every clean animal and of every clean bird, and offered burnt offerings on the altar. <sup>21</sup>And when the Lord smelled the pleasing odor, the Lord said in his heart, "I will never again curse the ground because of humankind, for the inclination of the human heart is evil from youth; nor will I ever again destroy every living creature as I have done. <sup>22</sup>As long as the earth endures, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease."

**Psalm 119:1-8,33-48,129-144 (NRSV)**

<sup>1</sup>Happy are those whose way is blameless, who walk in the law of the Lord. <sup>2</sup>Happy are those who keep his decrees, who seek him with their whole heart, <sup>3</sup>who also do no wrong, but walk in his ways. <sup>4</sup>You have commanded your precepts to be kept diligently. <sup>5</sup>O that my ways may be steadfast in keeping your statutes! <sup>6</sup>Then I shall not be put to shame, having my eyes fixed on all your commandments. <sup>7</sup>I will praise you with an upright heart, when I learn your righteous ordinances. <sup>8</sup>I will observe your statutes; do not utterly forsake me. . . .

<sup>33</sup>Teach me, O Lord, the way of your statutes, and I will observe it to the end. <sup>34</sup>Give me understanding, that I may keep your law and observe it with my whole heart. <sup>35</sup>Lead me in the path of your commandments, for I delight in it. <sup>36</sup>Turn my heart to your decrees, and not to selfish gain. <sup>37</sup>Turn my eyes from looking at vanities; give me life in your ways. <sup>38</sup>Confirm to your servant your promise, which is for those who fear you. <sup>39</sup>Turn away the disgrace that I dread, for your ordinances are good. <sup>40</sup>See, I have longed for your precepts; in your righteousness give me life. <sup>41</sup>Let your steadfast love come to me, O Lord, your salvation according to your promise. <sup>42</sup>Then I shall have an answer for those who taunt me, for I trust in your word. <sup>43</sup>Do not take the word of truth utterly out of my mouth, for my hope is in your ordinances. <sup>44</sup>I will keep your law continually, forever and ever. <sup>45</sup>I shall walk at liberty, for I have sought your precepts. <sup>46</sup>I will also speak of your decrees before kings, and shall not be put to shame; <sup>47</sup>I find my delight in your commandments, because I love them. <sup>48</sup>I revere your commandments, which I love, and I will meditate on your statutes. ..<sup>129</sup>Your decrees are wonderful; therefore my soul keeps them. <sup>130</sup>The unfolding of your words gives light; it imparts understanding to the simple. <sup>131</sup>With open mouth I pant, because I long for your commandments. <sup>132</sup>Turn to me and be gracious to me, as is your custom toward those who love your name. <sup>133</sup>Keep my steps steady according to your promise, and never let iniquity have dominion over me. <sup>134</sup>Redeem me from human oppression, that I may keep your precepts. <sup>135</sup>Make your face shine upon your servant, and teach me your statutes. <sup>136</sup>My eyes shed streams of tears because your law is not kept. <sup>137</sup>You are righteous, O Lord, and your judgments are right. <sup>138</sup>You have appointed your decrees in righteousness and in all faithfulness. <sup>139</sup>My zeal consumes me because my foes forget your words. <sup>140</sup>Your promise is well tried, and your servant loves it. <sup>141</sup>I am small and despised, yet I do not forget your precepts. <sup>142</sup>Your righteousness is an everlasting righteousness, and your law is the truth. <sup>143</sup>Trouble and anguish have come upon me, but your commandments are my delight. <sup>144</sup>Your decrees are righteous forever; give me understanding that I may live.

**Part III: Corporate / Closing Prayer**

Light a candle, if available.

[Note: You could also light a candle at the beginning of your time together, if you prefer.]

Leader: Light and peace in Jesus Christ.

**All: Thanks be to God.**

**Song:** Pick a simple meditative song that some know. Please refer to the DYA song list in your binder for suggestions.

**Scripture: Psalm 119:1-8, 33-48, 129-144** (perhaps read by a youth)

**Prayer of Thanksgiving for the Day:** (Choose a prayer from your or your mentor partner's faith tradition/denomination, or invite a youth to lead this prayer, or pray in a circle, inviting youth to pray for examples of dead/alive and old/new in one's own life.)

Close with a **benediction or blessing**, such as:

Leader: The grace of Jesus Christ enfold you this evening. Go in peace.

**All: Thanks be to God.**

Have a student extinguish the candle.

# Creation

## Day 3 Lesson Plan —Creation

### Part I: Getting Started

Reflection on the day:

*Where is God for you in our service of Morning Prayer? How do you usually encounter God in your mornings? From today's plenary session, what would you like to discuss further?*

### Part II: Engaging with the day's themes and lectionary

Offer an opportunity for students to reflect and share on their living theology workshop experiences this afternoon.

*What did you do?*

*So what is the connection to today's theme?*

*Now what does that mean and why does that matter going forward?*

Invite participants to listen to **2 Corinthians 5:16-21** as if for the first time, listening for words of hope and challenge.

*What words or phrase gives you hope? Which words challenge the way you think or act? How is "a human point of view" different than God's point of view?*

*What gifts may we expect to receive from Christians of different backgrounds (socio-economic, gender, race, etc.)?*

*What does "new creation" mean for identities that we have typically created out of gender, race, ethnicity, class, or age?*

*How do this passage and the activities of the day interact with one another?*

Read **Romans 8:18-25** out loud. Discuss:

*What are some indications that creation, including humanity, is in bondage to decay and "groaning in labor pains"?*

### Lectionary Texts

#### **2 Corinthians 5:16-21 (NRSV)**

<sup>16</sup>From now on, therefore, we regard no one from a human point of view; even though we once knew Christ from a human point of view, we know him no longer in that way. <sup>17</sup>So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new! <sup>18</sup>All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation; <sup>19</sup>that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us. <sup>20</sup>So we are ambassadors for Christ, since God is making his appeal through us; we entreat you on behalf of Christ, be reconciled to God. <sup>21</sup>For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

### **Romans 8:18-25 (NRSV)**

<sup>18</sup>I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us. <sup>19</sup>For the creation waits with eager longing for the revealing of the children of God; <sup>20</sup>for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope <sup>21</sup>that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God. <sup>22</sup>We know that the whole creation has been groaning in labor pains until now; <sup>23</sup>and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies. <sup>24</sup>For in hope we were saved. Now hope that is seen is not hope. For who hopes for what is seen? <sup>25</sup>But if we hope for what we do not see, we wait for it with patience.

### **Psalms 65 (NRSV)**

<sup>1</sup>Praise is due to you, O God, in Zion; and to you shall vows be performed, <sup>2</sup>O you who answer prayer! To you all flesh shall come. <sup>3</sup>When deeds of iniquity overwhelm us, you forgive our transgressions. <sup>4</sup>Happy are those whom you choose and bring near to live in your courts. We shall be satisfied with the goodness of your house, your holy temple. <sup>5</sup>By awesome deeds you answer us with deliverance, O God of our salvation; you are the hope of all the ends of the earth and of the farthest seas. <sup>6</sup>By your strength you established the mountains; you are girded with might. <sup>7</sup>You silence the roaring of the seas, the roaring of their waves, the tumult of the peoples. <sup>8</sup>Those who live at earth's farthest bounds are awed by your signs; you make the gateways of the morning and the evening shout for joy. <sup>9</sup>You visit the earth and water it, you greatly enrich it; the river of God is full of water; you provide the people with grain, for so you have prepared it. <sup>10</sup>You water its furrows abundantly, settling its ridges, softening it with showers, and blessing its growth. <sup>11</sup>You crown the year with your bounty; your wagon tracks overflow with richness. <sup>12</sup>The pastures of the wilderness overflow, the hills gird themselves with joy, <sup>13</sup>the meadows clothe themselves with flocks, the valleys deck themselves with grain, they shout and sing together for joy.

### **Genesis 1:2-4a (NRSV)**

In the beginning when God created the heavens and the earth, <sup>2</sup>the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters. <sup>3</sup>Then God said, "Let there be light"; and there was light. <sup>4</sup>And God saw that the light was good; and God separated the light from the darkness. <sup>5</sup>God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day. <sup>6</sup>And God said, "Let there be a dome in the midst of the waters, and let it separate the waters from the waters." <sup>7</sup>So God made the dome and separated the waters that were under the dome from the waters that were above the dome. And it was so. <sup>8</sup>God called the dome Sky. And there was evening and there was morning, the second day. <sup>9</sup>And God said, "Let the waters under the sky be gathered together into one place, and let the dry land appear." And it was so. <sup>10</sup>God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good. <sup>11</sup>Then God said, "Let the earth put forth vegetation: plants yielding seed, and fruit trees of every kind on earth that bear fruit with the seed in it." And it was so. <sup>12</sup>The earth brought forth vegetation: plants yielding seed of every kind, and trees of every kind bearing fruit with the seed in it. And God saw that it was good. <sup>13</sup>And there was evening and there was morning, the third day. <sup>14</sup>And God said, "Let there be lights in the dome of the sky to separate the day from the night; and let them be for signs and for seasons and for days and years, <sup>15</sup>and let them be lights in the dome of the sky to give light upon the earth." And it was so.

<sup>16</sup>God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. <sup>17</sup>God set them in the dome of the sky to give light upon the earth, <sup>18</sup>to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. <sup>19</sup>And there was evening and there was morning, the fourth day. <sup>20</sup>And God said, “Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the dome of the sky.” <sup>21</sup>So God created the great sea monsters and every living creature that moves, of every kind, with which the waters swarm, and every winged bird of every kind. And God saw that it was good. <sup>22</sup>God blessed them, saying, “Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth.” <sup>23</sup>And there was evening and there was morning, the fifth day. <sup>24</sup>And God said, “Let the earth bring forth living creatures of every kind: cattle and creeping things and wild animals of the earth of every kind.” And it was so. <sup>25</sup>God made the wild animals of the earth of every kind, and the cattle of every kind, and everything that creeps upon the ground of every kind. And God saw that it was good. <sup>26</sup>Then God said, “Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth.” <sup>27</sup>So God created humankind in his image, in the image of God he created them; male and female he created them. <sup>28</sup>God blessed them, and God said to them, “Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.” <sup>29</sup>God said, “See, I have given you every plant yielding seed that is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food. <sup>30</sup>And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food.” And it was so. <sup>31</sup>God saw everything that he had made, and indeed, it was very good. And there was evening and there was morning, the sixth day. <sup>2</sup>Thus the heavens and the earth were finished, and all their multitude. <sup>2</sup>And on the seventh day God finished the work that he had done, and he rested on the seventh day from all the work that he had done. <sup>3</sup>So God blessed the seventh day and hallowed it, because on it God rested from all the work that he had done in creation. <sup>4</sup>These are the generations of the heavens and the earth when they were created.

### **Part III: Corporate / Closing Prayer**

Light a candle, if available.

Leader: Light and peace in Jesus Christ.

**All: Thanks be to God.**

### **Prayer:**

**Praying** by Mary Oliver

*It doesn't have to be  
the blue iris, it could be  
weeds in a vacant lot, or a few  
small stones; just  
pay attention, then patch  
A few words together and don't try  
to make them elaborate, this isn't  
a contest but the doorway  
into thanks, and a silence in which  
another voice may speak.*

**Song:** Pick a simple meditative song. Consider echoing one of the songs from evening worship.

**Scripture: Psalm 33:1-22** (perhaps read by a youth)

<sup>1</sup>Rejoice in the Lord, O you righteous. Praise befits the upright. <sup>2</sup>Praise the Lord with the lyre; make melody to him with the harp of ten strings. <sup>3</sup>Sing to him a new song; play skillfully on the strings, with loud shouts. <sup>4</sup>For the word of the Lord is upright, and all his work is done in faithfulness. <sup>5</sup>He loves righteousness and justice; the earth is full of the steadfast love of the Lord. <sup>6</sup>By the word of the Lord the heavens were made, and all their host by the breath of his mouth. <sup>7</sup>He gathered the waters of the sea as in a bottle; he put the deeps in storehouses. <sup>8</sup>Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of him. <sup>9</sup>For he spoke, and it came to be; he commanded, and it stood firm.

<sup>10</sup>The Lord brings the counsel of the nations to nothing; he frustrates the plans of the peoples. <sup>11</sup>The counsel of the Lord stands forever, the thoughts of his heart to all generations. <sup>12</sup>Happy is the nation whose God is the Lord, the people whom he has chosen as his heritage. <sup>13</sup>The Lord looks down from heaven; he sees all humankind. <sup>14</sup>From where he sits enthroned he watches all the inhabitants of the earth— <sup>15</sup>he who fashions the hearts of them all, and observes all their deeds. <sup>16</sup>A king is not saved by his great army; a warrior is not delivered by his great strength. <sup>17</sup>The war horse is a vain hope for victory, and by its great might it cannot save. <sup>18</sup>Truly the eye of the Lord is on those who fear him, on those who hope in his steadfast love, <sup>19</sup>to deliver their soul from death, and to keep them alive in famine. <sup>20</sup>Our soul waits for the Lord; he is our help and shield. <sup>21</sup>Our heart is glad in him, because we trust in his holy name. <sup>22</sup>Let your steadfast love, O Lord, be upon us, even as we hope in you.

**Prayer of Thanksgiving for the Day:** (invite a youth to lead this prayer, or pray in a circle, inviting youth to thank God for the beauty and diversity of creation, God's unfailing love, etc.)

**Blessing:**

Leader: The grace of Jesus Christ enfold you this evening. Go in peace.

**All: Thanks be to God.**

Have a student extinguish the candle.



# Christ



## Day 4 Lesson Plan - Christ

### Part I: Getting Started

Reflection on the day:

*Where have you seen God at work yesterday and today? What was especially beneficial for you? How are your energy levels? Where might tired Christians find rest?*

### Part II: Engaging with the day's themes and lectionary

Study Matthew 16:13-23 together and discuss:

*By your lived actions, who do YOU say Jesus is?*

*Considering your living theology experiences, how do various workshop leaders embody and display who Jesus is?*

In response to Philippians 2:1-11

Invite a time of quiet (or written) reflection on the experience of what it might mean to be of the same mind as Jesus Christ. How might this look in your daily life?

Isaiah 52:13-53:12 may present an opportunity to talk about the relationship of the Old Testament and the New Testament, specifically how Jesus is and is not the promised Messiah of Israel. An outline of historical information about Isaiah and current Isaiah scholarship has been provided below to facilitate your conversation.

*What do you know about the historical context of the book of Isaiah? What insights do we gain from understand the context and structure of the book?*

*In what ways does the OT testify to Jesus Christ, or (looking from the other side), how does Jesus fulfill the Law and the Prophets?*

Bernhard Duhm was the first to divide Isaiah into three sections, cf. *Das Buch Jesaja* (Göttingen: Vandenhoeck & Ruprecht, 1892); such an approach (whether 2 books or 3) is standard in OT scholarship today.

1. I Isaiah, Chs. 1-39 (8th c. bce)
2. II Isaiah, Chs. 40-55 (exilic)
3. III Isaiah, Chs. 56-66 (post-exilic)

The real debate among scholars is the degree of continuity & unity between the three Isaiahs.

1. Duhm is on one end; he really believed there was not continuity
2. Brevard Childs argued that the book is a unified theological composition, though not that one person wrote it (beginning in his *Introduction to the Old Testament as Scripture*, 1979). Doesn't say that the book was written as a whole by one hand, but asserts that there is theological continuity throughout.

### First Isaiah (chapters 1-39): Doom and Destruction

Time: 8<sup>th</sup> century BCE; 738-701 (during the reigns of Judean kings Uzziah, Jotham, Ahaz and Hezekiah; the Assyrian Empire is growing, putting pressure on Israel and Judah to confront or ally; First Isaiah preferred they remain independent; he was an independent man of God, but he had the ear of kings) During this time, growth of large estates owned by aristocracy and impoverishment of peasantry. First Isaiah emphasizes social and economic justice.

Place: Jerusalem (Kingdom of Judah; pre-exilic)

First Isaiah believed that the Holy City (Jerusalem) would never fall to Judah's enemies. Kings of the Davidic line are God's anointed vice-regents on earth.

Themes: All sin stems from failure to recognize that God alone can/should be exalted.

Lack of oracles of vengeance against Judah's enemies.

Asks "Who is king of Judah and Jerusalem?" and answers "GOD"

### Second Isaiah (chapters 40 – 54/55): Consolation and Comfort and Light

Time: 6<sup>th</sup> century BCE; 597 (first wave of exiles) - 539 (a generation after the Babylonian empire destroyed Judah--586)

[Ellen Davis hypothesizes that the writer was a descendant of the "crème de la crème" first wave of exiles.]

Place: Babylon (exilic)

Promised that the Persians would allow exiles to return to Jerusalem and rebuild the Temple.

Themes: A message of consolation to those who have the despair of abandonment—Isaiah gives voice to what they are saying and feeling; to those who have the despair of God's failure—Isaiah points to the power of God to deliver. God still controls history. Don't settle down. The life of exile is going to end.

Gives the strongest polemic against idol worship we have in scripture.

Style: long, markedly lyrical oracles

### Third Isaiah (chapters 55/56 – 66) [a disciple of 2<sup>nd</sup> Isaiah] Varied Tone

Time: 6<sup>th</sup> century BCE; after 539 BCE, 538-515 (work has begun on the Temple, which is completed between 520-515 BCE)

Place: Jerusalem, Judah (post-exilic)

Themes: Frustration and disappointment that the realities of restoration have not matched hopes and expectations.

Judgment oracles shot through with shafts of light.

### Messianic readings of the OT

Hebrew scripture testifies to Jesus in the mode of anticipation (what God has yet to do and what God has promised to do for Israel).

Messianic faith in Hebrew scripture focuses on the Davidic house and line.

Isaiah is the OT book most cited in NT.

Brevard Childs has argued that the Psalter is eschatological in its focus (it tends in that direction). Still, it is seen through a glass darkly in the OT. Recognizing Jesus as Messiah, the first Christians had to

discern Jesus' image through the multitude of images in their scripture that might be read quite differently. Jesus was not what they had in mind.

OT makes it possible, but not easy, to discern Jesus as Messiah. (Prophet, Priest and King)

Knowing Jesus as Messiah--in our perspective--affirms for Christians the witness of Hebrew scripture.

Barth calls Jesus "the True Witness" (Job prefigures Jesus in this way).

1. He is the true Israelite. He is the perfect Jew and embodies covenant faithfulness. Bonhoeffer says we can pray the Psalms truly and perfectly only when we pray them through Jesus Christ.
2. He is the true witness to Israel's God. He shows us the true character of God as it is written in Israel's scriptures. There are a plethora of images of God. Reading those "around Jesus" (cf. Rowan Williams) we see Israel's God more clearly. Insofar as to know Christ is to know the Father (I and the Father are one) makes it impossible to split the character of God in OT vs. NT

### **Lectionary Texts**

#### **Matthew 16:13-23 (NRSV)**

<sup>13</sup>Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, "Who do people say that the Son of Man is?" <sup>14</sup>And they said, "Some say John the Baptist, but others Elijah, and still others Jeremiah or one of the prophets." <sup>15</sup>He said to them, "But who do you say that I am?" <sup>16</sup>Simon Peter answered, "You are the Messiah, the Son of the living God." <sup>17</sup>And Jesus answered him, "Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you, but my Father in heaven. <sup>18</sup>And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it. <sup>19</sup>I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven." <sup>20</sup>Then he sternly ordered the disciples not to tell anyone that he was the Messiah. <sup>21</sup>From that time on, Jesus began to show his disciples that he must go to Jerusalem and undergo great suffering at the hands of the elders and chief priests and scribes, and be killed, and on the third day be raised. <sup>22</sup>And Peter took him aside and began to rebuke him, saying, "God forbid it, Lord! This must never happen to you." <sup>23</sup>But he turned and said to Peter, "Get behind me, Satan! You are a stumbling block to me; for you are setting your mind not on divine things but on human things."

#### **Philippians 2:1-11 (NRSV)**

If then there is any encouragement in Christ, any consolation from love, any sharing in the Spirit, any compassion and sympathy, <sup>2</sup>make my joy complete: be of the same mind, having the same love, being in full accord and of one mind. <sup>3</sup>Do nothing from selfish ambition or conceit, but in humility regard others as better than yourselves. <sup>4</sup>Let each of you look not to your own interests, but to the interests of others. <sup>5</sup>Let the same mind be in you that was in Christ Jesus, <sup>6</sup>who, though he was in the form of God, did not regard equality with God as something to be exploited, <sup>7</sup>but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, <sup>8</sup>he humbled himself and became obedient to the point of death— even death on a cross. <sup>9</sup>Therefore God also highly exalted him and gave him the name that is above every name, <sup>10</sup>so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, <sup>11</sup>and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

#### **Isaiah 52:13 – 53:12 (NRSV)**

<sup>13</sup>See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. <sup>14</sup>Just as there were many who were astonished at him—so marred was his appearance, beyond human semblance, and his form beyond that of mortals— <sup>15</sup>so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate.

<sup>53</sup>Who has believed what we have heard? And to whom has the arm of the Lord been revealed? <sup>2</sup> For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him.

<sup>3</sup> He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account.

<sup>4</sup> Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. <sup>5</sup> But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. <sup>6</sup> All we like sheep have gone astray; we have all turned to our own way and the LORD has laid on him the iniquity of us all.

<sup>7</sup> He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. <sup>8</sup> By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people. <sup>9</sup> They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth.

<sup>10</sup> Yet it was the will of the LORD to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the LORD shall prosper. <sup>11</sup> Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. <sup>12</sup> Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

### **Part 3: Corporate / Closing Prayer**

Light a candle, if available.

Leader: Light and peace in Jesus Christ.

**All: Thanks be to God.**

**Song:** Pick a simple meditative song.

### **Scripture: Psalm 146 (NRSV)**

<sup>1</sup> Praise the LORD!

Praise the LORD, O my soul!

<sup>2</sup> I will praise the LORD as long as I live;

I will sing praises to my God all my life long.

<sup>3</sup> Do not put your trust in princes,

in mortals, in whom there is no help.

<sup>4</sup> When their breath departs, they return to the earth;

on that very day their plans perish.

<sup>5</sup> Happy are those whose help is the God of Jacob,

whose hope is in the LORD their God,  
<sup>6</sup> who made heaven and earth,  
the sea, and all that is in them;  
who keeps faith for ever;  
<sup>7</sup> who executes justice for the oppressed;  
who gives food to the hungry.  
The LORD sets the prisoners free;  
<sup>8</sup> the LORD opens the eyes of the blind.  
The LORD lifts up those who are bowed down;  
the LORD loves the righteous.  
<sup>9</sup> The LORD watches over the strangers;  
he upholds the orphan and the widow,  
but the way of the wicked he brings to ruin.  
<sup>10</sup> The LORD will reign for ever,  
your God, O Zion, for all generations.  
Praise the LORD!  
Spend a few minutes pondering things for which you praise God.

**Blessing:**

Leader: The grace of Jesus Christ enfold you this day. Go in peace.

**All: Thanks be to God.**

Have a student extinguish the candle.



# Church

## Day 5 Lesson Plan - Church

### Part I: Getting Started

Reflection on the day:

The Ignatian Prayer of Examen<sup>1</sup> is designed to help us develop a deeper level of spiritual sensitivity and awareness for God's movement in the world and in our lives. It has four elements: Presence, Gratitude, Review, and Response.

#### Recognizing the Presence of God:

*"The Lord is near to all who call on Him, to all who call on Him in truth."* Psalm 145:18

Remember that God desires to be with you.

Consider praying for the Holy Spirit to help you to be attentive to God's presence.

#### Cultivating Gratitude for the Presence of God:

*"Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing"* Ephesians 1:3

As you consider the past 24 hours, for what are you thankful/grateful?

Using simple words, express your gratitude.

*"If the only prayer you say in your life is 'thank you,' it will be enough."* Meister Eckhart<sup>2</sup>

#### Reviewing our interactions with God:

*"Let me hear of your steadfast love in the morning, for in you I put my trust. Teach me the way I should go, for to you I lift up my soul . . . Teach me to do your will, for you are my God. Let your good spirit lead me on a level path."* Psalm 143: 8, 10

In the past 24 hours, when were you cooperating most fully with God's presence in your life (in your actions, attitudes, feelings)? When were you resisting?

You do not need to justify or rationalize; simply remember and observe.

#### Responding to the Presence of God:

*"Now may the God of peace, who brought back from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, <sup>21</sup>make you complete in everything good so that you may do his will, working among us that which is pleasing in his sight, through Jesus Christ, to whom be the glory forever and ever. Amen."* Hebrews 13:20-21

Beginning today, perhaps even right now, how do you want to live your life differently? Which patterns for living faithfully do you want to continue developing?

---

<sup>1</sup> Credited to Saint Ignatius of Loyola (1491-1556). Much of what appears here was a version of the Examen developed by Mars Hill Church in Grand Rapids, Michigan. <http://marshill.org/teaching-resources/spiritual-practices/>

<sup>2</sup> c. 1260-1328

## Part II: Engaging with the day's themes and lectionary

Read Psalm 84 out loud. Discuss:

*How might different worship styles lend themselves to "singing for joy to the living God?"  
What have you learned from experiencing and exploring various worship styles? About God?  
About worship? About the Body of Christ (Church)?*

Read Acts 2 out loud. Discuss:

*What does this passage teach us about the movement of the Holy Spirit in the lives of  
Christians, individually and collectively?*

Read 1 Corinthians 12:12-27 out loud. Discuss:

*What does this passage teach us about what it means to be The Church of Jesus Christ?  
If the body of Christ has many parts, what body part are you in the proclamation of the Good  
News of God's love in Jesus Christ?*

Read Genesis 11:1-9 out loud. Discuss.

*What might this story teach us about what it means to work without God in the midst?*

Art Response:

Respond by drawing images or by writing words (ideas, prayers, poetry) onto a large piece of paper in the middle of the room as they occur to you in response to these texts.

### Lectionary Texts

#### **Acts 2 (NRSV)**

When the day of Pentecost had come, they were all together in one place. <sup>2</sup>And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. <sup>3</sup>Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. <sup>4</sup>All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability. <sup>5</sup>Now there were devout Jews from every nation under heaven living in Jerusalem. <sup>6</sup>And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each. <sup>7</sup>Amazed and astonished, they asked, "Are not all these who are speaking Galileans?" <sup>8</sup>And how is it that we hear, each of us, in our own native language? <sup>9</sup>Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, <sup>10</sup>Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, <sup>11</sup>Cretans and Arabs—in our own languages we hear them speaking about God's deeds of power." <sup>12</sup>All were amazed and perplexed, saying to one another, "What does this mean?" <sup>13</sup>But others sneered and said, "They are filled with new wine." <sup>14</sup>But Peter, standing with the eleven, raised his voice and addressed them, "Men of Judea and all who live in Jerusalem, let this be known to you, and listen to what I say. <sup>15</sup>Indeed, these are not drunk, as you suppose, for it is only nine o'clock in the morning. <sup>16</sup>No, this is what was spoken through the prophet Joel: <sup>17</sup>'In the last days it will be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. <sup>18</sup>Even upon my slaves, both men and women, in those days I will pour out my Spirit; and they shall prophesy. <sup>19</sup>And I will show portents in the heaven above and signs on the earth below, blood, and fire, and smoky mist. <sup>20</sup>The sun shall be turned to darkness and the moon to blood, before the coming

of the Lord's great and glorious day. <sup>21</sup>Then everyone who calls on the name of the Lord shall be saved.' <sup>22</sup>"You that are Israelites, listen to what I have to say: Jesus of Nazareth, a man attested to you by God with deeds of power, wonders, and signs that God did through him among you, as you yourselves know— <sup>23</sup>this man, handed over to you according to the definite plan and foreknowledge of God, you crucified and killed by the hands of those outside the law. <sup>24</sup>But God raised him up, having freed him from death, because it was impossible for him to be held in its power. <sup>25</sup>For David says concerning him, 'I saw the Lord always before me, for he is at my right hand so that I will not be shaken; <sup>26</sup>therefore my heart was glad, and my tongue rejoiced; moreover my flesh will live in hope. <sup>27</sup>For you will not abandon my soul to Hades, or let your Holy One experience corruption. <sup>28</sup>You have made known to me the ways of life; you will make me full of gladness with your presence.' <sup>29</sup>"Fellow Israelites, I may say to you confidently of our ancestor David that he both died and was buried, and his tomb is with us to this day. <sup>30</sup>Since he was a prophet, he knew that God had sworn with an oath to him that he would put one of his descendants on his throne. <sup>31</sup>Foreseeing this, David spoke of the resurrection of the Messiah, saying, 'He was not abandoned to Hades, nor did his flesh experience corruption.' <sup>32</sup>This Jesus God raised up, and of that all of us are witnesses. <sup>33</sup>Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you both see and hear. <sup>34</sup>For David did not ascend into the heavens, but he himself says, 'The Lord said to my Lord, "Sit at my right hand, <sup>35</sup>until I make your enemies your footstool.'" <sup>36</sup>Therefore let the entire house of Israel know with certainty that God has made him both Lord and Messiah, this Jesus whom you crucified." <sup>37</sup>Now when they heard this, they were cut to the heart and said to Peter and to the other apostles, "Brothers, what should we do?" <sup>38</sup>Peter said to them, "Repent, and be baptized every one of you in the name of Jesus Christ so that your sins may be forgiven; and you will receive the gift of the Holy Spirit. <sup>39</sup>For the promise is for you, for your children, and for all who are far away, everyone whom the Lord our God calls to him." <sup>40</sup>And he testified with many other arguments and exhorted them, saying, "Save yourselves from this corrupt generation." <sup>41</sup>So those who welcomed his message were baptized, and that day about three thousand persons were added. <sup>42</sup>They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers. <sup>43</sup>Awe came upon everyone, because many wonders and signs were being done by the apostles. <sup>44</sup>All who believed were together and had all things in common; <sup>45</sup>they would sell their possessions and goods and distribute the proceeds to all, as any had need. <sup>46</sup>Day by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts, <sup>47</sup>praising God and having the goodwill of all the people. And day by day the Lord added to their number those who were being saved.

### **1 Corinthians 12:12-27 (NRSV)**

<sup>12</sup>For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. <sup>13</sup>For in the one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and we were all made to drink of one Spirit. <sup>14</sup>Indeed, the body does not consist of one member but of many. <sup>15</sup>If the foot would say, "Because I am not a hand, I do not belong to the body," that would not make it any less a part of the body. <sup>16</sup>And if the ear would say, "Because I am not an eye, I do not belong to the body," that would not make it any less a part of the body. <sup>17</sup>If the whole body were an eye, where would the hearing be? If the whole body were hearing, where would the sense of smell be? <sup>18</sup>But as it is, God arranged the members in the body, each one of them, as he chose. <sup>19</sup>If all were a single member, where would the body be? <sup>20</sup>As it is, there are many members, yet one body. <sup>21</sup>The eye cannot say to the hand, "I have no need of you," nor again the head to the feet, "I have no need of you." <sup>22</sup>On the contrary, the members of the body that seem



to be weaker are indispensable,<sup>23</sup> and those members of the body that we think less honorable we clothe with greater honor, and our less respectable members are treated with greater respect;<sup>24</sup> whereas our more respectable members do not need this. But God has so arranged the body, giving the greater honor to the inferior member,<sup>25</sup> that there may be no dissension within the body, but the members may have the same care for one another.<sup>26</sup> If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it.<sup>27</sup> Now you are the body of Christ and individually members of it.

### **Genesis 11:1-9 (NRSV)**

Now the whole earth had one language and the same words.<sup>2</sup> And as they migrated from the east, they came upon a plain in the land of Shinar and settled there.<sup>3</sup> And they said to one another, "Come, let us make bricks, and burn them thoroughly." And they had brick for stone, and bitumen for mortar.<sup>4</sup> Then they said, "Come, let us build ourselves a city, and a tower with its top in the heavens, and let us make a name for ourselves; otherwise we shall be scattered abroad upon the face of the whole earth."<sup>5</sup> The Lord came down to see the city and the tower, which mortals had built.<sup>6</sup> And the Lord said, "Look, they are one people, and they have all one language; and this is only the beginning of what they will do; nothing that they propose to do will now be impossible for them.<sup>7</sup> Come, let us go down, and confuse their language there, so that they will not understand one another's speech."<sup>8</sup> So the Lord scattered them abroad from there over the face of all the earth, and they left off building the city.<sup>9</sup> Therefore it was called Babel, because there the Lord confused the language of all the earth; and from there the Lord scattered them abroad over the face of all the earth.

### **Psalms 84 (NRSV)**

<sup>1</sup>How lovely is your dwelling place, O Lord of hosts! <sup>2</sup>My soul longs, indeed it faints for the courts of the Lord; my heart and my flesh sing for joy to the living God. <sup>3</sup>Even the sparrow finds a home, and the swallow a nest for herself, where she may lay her young, at your altars, O Lord of hosts, my King and my God. <sup>4</sup>Happy are those who live in your house, ever singing your praise. Selah <sup>5</sup>Happy are those whose strength is in you, in whose heart are the highways to Zion. <sup>6</sup>As they go through the valley of Baca they make it a place of springs; the early rain also covers it with pools. <sup>7</sup>They go from strength to strength; the God of gods will be seen in Zion. <sup>8</sup>O Lord God of hosts, hear my prayer; give ear, O God of Jacob! Selah <sup>9</sup>Behold our shield, O God; look on the face of your anointed. <sup>10</sup>For a day in your courts is better than a thousand elsewhere. I would rather be a doorkeeper in the house of my God than live in the tents of wickedness. <sup>11</sup>For the Lord God is a sun and shield; he bestows favor and honor. No good thing does the Lord withhold from those who walk uprightly. <sup>12</sup>O Lord of hosts, happy is everyone who trusts in you.

### **Part III: Corporate / Closing Prayer**

Light a candle, if available.

Leader: Light and peace in Jesus Christ.

**All: Thanks be to God.**

### **Prayer:**

Invite a youth to read this quote from Mother Teresa:

*"The work we do is only our love for Jesus in action.  
And that action is our wholehearted and free service –  
the gift of the poorest of the poor –*

*to Christ in the distressing disguise of the poor.  
If we pray the work...  
if we do it to Jesus  
if we do it for Jesus  
if we do it with Jesus...  
that's what makes us content.”<sup>3</sup>*

**Prayer of Thanksgiving:** Consider using the prayer “For Holiness of Heart” by Howard Thurman, UMC #401. Or pray something like: Oh God, help us to be your hands and feet in the world, participating in your holy work of love. In the name of the Father, the Son, and the Holy Spirit, we pray. Amen.

**Blessing:**

Leader: The grace of Jesus Christ enfold you this day. Go in peace.

**All: Thanks be to God.**

Have a student extinguish the candle.

---

<sup>3</sup> From “Words to Love By” by Mother Teresa, cited in “A Guide to Prayer for All God’s People,” Job/ Shawchuck, (Nashville: Upper Room Books,) p. 228



## Day 6 Lesson Plan – Coming Reign of God

### Part I: Getting Started

Reflection on the day:

*How are you feeling about approaching the transition back to home?*

*What do you need to talk about tonight?*

*What has felt meaningful for you since we last met?*

*How has today's plenary felt different than previous days?*

*In light of the day, what might it mean to speak of God's presence and God's absence?*

*In what ways does it matter that we live in "the already, but not yet"?*

### Part II: Engaging with the day's themes and lectionary

Read Matthew 25:31-46. Discuss:

*According to this passage, what are some indications of righteousness or accursedness?*

*Who are "the least of these"?*

Read Revelation 21:1-7; 22: 20-21. Discuss:

*What are some of the images of heaven that you have been taught/shown in your home church? What is the picture described here?*

Read Psalm 147. Discuss:

*How can we simultaneously praise God and wait/hope for healing?*

Brainstorm an activity specific to the focus area of your mentor group. Please share what you do with the Academic Coordinator afterward.

- Music
- Social Justice and Art
- Movement and Word

Discuss ways that your group will stay uniquely connected in the online community.

### Matthew 25:31-46 (NRSV)

<sup>31</sup>"When the Son of Man comes in his glory, and all the angels with him, then he will sit on the throne of his glory. <sup>32</sup>All the nations will be gathered before him, and he will separate people one from another as a shepherd separates the sheep from the goats, <sup>33</sup>and he will put the sheep at his right hand and the goats at the left. <sup>34</sup>Then the king will say to those at his right hand, 'Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; <sup>35</sup>for I

was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, <sup>36</sup>I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.’ <sup>37</sup>Then the righteous will answer him, ‘Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? <sup>38</sup>And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? <sup>39</sup>And when was it that we saw you sick or in prison and visited you?’ <sup>40</sup>And the king will answer them, ‘Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.’ <sup>41</sup>Then he will say to those at his left hand, ‘You that are accursed, depart from me into the eternal fire prepared for the devil and his angels; <sup>42</sup>for I was hungry and you gave me no food, I was thirsty and you gave me nothing to drink, <sup>43</sup>I was a stranger and you did not welcome me, naked and you did not give me clothing, sick and in prison and you did not visit me.’ <sup>44</sup>Then they also will answer, ‘Lord, when was it that we saw you hungry or thirsty or a stranger or naked or sick or in prison, and did not take care of you?’ <sup>45</sup>Then he will answer them, ‘Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me.’ <sup>46</sup>And these will go away into eternal punishment, but the righteous into eternal life.”

### **Revelation 21:1-7; 22: 20-21 (NRSV)**

Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. <sup>2</sup>And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. <sup>3</sup>And I heard a loud voice from the throne saying, “See, the home of God is among mortals. He will dwell with them as their God; they will be his peoples, and God himself will be with them; <sup>4</sup>he will wipe every tear from their eyes. Death will be no more; mourning and crying and pain will be no more, for the first things have passed away.” <sup>5</sup>And the one who was seated on the throne said, “See, I am making all things new.” Also he said, “Write this, for these words are trustworthy and true.” <sup>6</sup>Then he said to me, “It is done! I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give water as a gift from the spring of the water of life. <sup>7</sup>Those who conquer will inherit these things, and I will be their God and they will be my children. <sup>8</sup>But as for the cowardly, the faithless, the polluted, the murderers, the fornicators, the sorcerers, the idolaters, and all liars, their place will be in the lake that burns with fire and sulfur, which is the second death.” . . . <sup>20</sup>The one who testifies to these things says, “Surely I am coming soon.” Amen. Come, Lord Jesus! <sup>21</sup>The grace of the Lord Jesus be with all the saints. Amen.

### **Ezekiel 47:6-12 (NRSV)**

<sup>6</sup>He said to me, “Mortal, have you seen this?” Then he led me back along the bank of the river. <sup>7</sup>As I came back, I saw on the bank of the river a great many trees on the one side and on the other. <sup>8</sup>He said to me, “This water flows toward the eastern region and goes down into the Arabah; and when it enters the sea, the sea of stagnant waters, the water will become fresh. <sup>9</sup>Wherever the river goes, every living creature that swarms will live, and there will be very many fish, once these waters reach there. It will become fresh; and everything will live where the river goes. <sup>10</sup>People will stand fishing beside the sea from En-ge-di to En-eglaim; it will be a place for the spreading of nets; its fish will be of a great many kinds, like the fish of the Great Sea. <sup>11</sup>But its swamps and marshes will not become fresh; they are to be left for salt. <sup>12</sup>On the banks, on both sides of the river, there will grow all kinds of trees for food. Their leaves will not wither nor their fruit fail, but they will bear fresh fruit every month, because the water for them flows from the sanctuary. Their fruit will be for food, and their leaves for healing.”

### **Proverbs 3:13-18 (NRSV)**

<sup>13</sup>Happy are those who find wisdom, and those who get understanding,<sup>14</sup>for her income is better than silver, and her revenue better than gold.<sup>15</sup>She is more precious than jewels, and nothing you desire can compare with her.<sup>16</sup>Long life is in her right hand; in her left hand are riches and honor.<sup>17</sup>Her ways are ways of pleasantness, and all her paths are peace.<sup>18</sup>She is a tree of life to those who lay hold of her; those who hold her fast are called happy.

### **Psalm 147**

<sup>1</sup>Praise the Lord! How good it is to sing praises to our God; for he is gracious, and a song of praise is fitting. <sup>2</sup>The Lord builds up Jerusalem; he gathers the outcasts of Israel. <sup>3</sup>He heals the brokenhearted, and binds up their wounds. <sup>4</sup>He determines the number of the stars; he gives to all of them their names. <sup>5</sup>Great is our Lord, and abundant in power; his understanding is beyond measure. <sup>6</sup>The Lord lifts up the downtrodden; he casts the wicked to the ground. <sup>7</sup>Sing to the Lord with thanksgiving; make melody to our God on the lyre. <sup>8</sup>He covers the heavens with clouds, prepares rain for the earth, makes grass grow on the hills. <sup>9</sup>He gives to the animals their food, and to the young ravens when they cry. <sup>10</sup>His delight is not in the strength of the horse, nor his pleasure in the speed of a runner; <sup>11</sup>but the Lord takes pleasure in those who fear him, in those who hope in his steadfast love. <sup>12</sup>Praise the Lord, O Jerusalem! Praise your God, O Zion! <sup>13</sup>For he strengthens the bars of your gates; he blesses your children within you. <sup>14</sup>He grants peace within your borders; he fills you with the finest of wheat. <sup>15</sup>He sends out his command to the earth; his word runs swiftly. <sup>16</sup>He gives snow like wool; he scatters frost like ashes. <sup>17</sup>He hurls down hail like crumbs— who can stand before his cold? <sup>18</sup>He sends out his word, and melts them; he makes his wind blow, and the waters flow. <sup>19</sup>He declares his word to Jacob, his statutes and ordinances to Israel. <sup>20</sup>He has not dealt thus with any other nation; they do not know his ordinances. Praise the Lord!

### **Part III: Corporate / Closing Prayer**

Light a candle, if available.

Leader: Light and peace in Jesus Christ.

**All: Thanks be to God.**

**Song:** Pick a simple meditative song that draws upon themes of Coming Reign of God

#### **Journal:**

“At DYA, I have glimpsed the reign of God through...”

“And when I get home, God, I’ll...”

**Prayer:** Close by praying the Lord’s Prayer together. OR Join hands – let each person pray, “Gracious God, I’m excited to live out my Christian calling in [situation]. OR Use the prayer “For True Life” by Teresa of Avila, Spain, 16th century, UMH #403.

#### **Blessing:**

Leader: St. Paul told the hearers of the letter to the Romans to rejoice with those who rejoice, and weep with those who weep. (Romans 12:15.) In the power of the Holy Spirit, we can go in peace and do likewise.

**All: Thanks be to God.**

Have a student extinguish the candle.

## Day 7 Lesson Plan – Go in Peace

While there is not an official gathering time for mentor groups on Saturday, we encourage you to read the day's scripture, pray for your students, and encourage them as they return home to witness to all that they have learned and will continue learning. Go in peace!

### **Luke 24:36-49 (NRSV)**

<sup>36</sup>While they were talking about this, Jesus himself stood among them and said to them, "Peace be with you." <sup>37</sup>They were startled and terrified, and thought that they were seeing a ghost. <sup>38</sup>He said to them, "Why are you frightened, and why do doubts arise in your hearts? <sup>39</sup>Look at my hands and my feet; see that it is I myself. Touch me and see; for a ghost does not have flesh and bones as you see that I have." <sup>40</sup>And when he had said this, he showed them his hands and his feet. <sup>41</sup>While in their joy they were disbelieving and still wondering, he said to them, "Have you anything here to eat?" <sup>42</sup>They gave him a piece of broiled fish, <sup>43</sup>and he took it and ate in their presence. <sup>44</sup>Then he said to them, "These are my words that I spoke to you while I was still with you—that everything written about me in the law of Moses, the prophets, and the psalms must be fulfilled." <sup>45</sup>Then he opened their minds to understand the scriptures, <sup>46</sup>and he said to them, "Thus it is written, that the Messiah is to suffer and to rise from the dead on the third day, <sup>47</sup>and that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem. <sup>48</sup>You are witnesses of these things. <sup>49</sup>And see, I am sending upon you what my Father promised; so stay here in the city until you have been clothed with power from on high."

### **Joshua 1:1-9 (NRSV)**

<sup>1</sup>After the death of Moses the servant of the Lord, the Lord spoke to Joshua son of Nun, Moses' assistant, saying, <sup>2</sup>"My servant Moses is dead. Now proceed to cross the Jordan, you and all this people, into the land that I am giving to them, to the Israelites. <sup>3</sup>Every place that the sole of your foot will tread upon I have given to you, as I promised to Moses. <sup>4</sup>From the wilderness and the Lebanon as far as the great river, the river Euphrates, all the land of the Hittites, to the Great Sea in the west shall be your territory. <sup>5</sup>No one shall be able to stand against you all the days of your life. As I was with Moses, so I will be with you; I will not fail you or forsake you. <sup>6</sup>Be strong and courageous; for you shall put this people in possession of the land that I swore to their ancestors to give them. <sup>7</sup>Only be strong and very courageous, being careful to act in accordance with all the law that my servant Moses commanded you; do not turn from it to the right hand or to the left, so that you may be successful wherever you go. <sup>8</sup>This book of the law shall not depart out of your mouth; you shall meditate on it day and night, so that you may be careful to act in accordance with all that is written in it. For then you shall make your way prosperous, and then you shall be successful. <sup>9</sup>I hereby command you: Be strong and courageous; do not be frightened or dismayed, for the Lord your God is with you wherever you go."

### **Psalms 121 (NRSV)**

<sup>1</sup>I lift up my eyes to the hills—from where will my help come? <sup>2</sup>My help comes from the Lord, who made heaven and earth. <sup>3</sup>He will not let your foot be moved; he who keeps you will not slumber. <sup>4</sup>He who keeps Israel will neither slumber nor sleep. <sup>5</sup>The Lord is your keeper; the Lord is your shade at your right hand. <sup>6</sup>The sun shall not strike you by day, nor the moon by night. <sup>7</sup>The Lord will keep you from all evil; he will keep your life. <sup>8</sup>The Lord will keep your going out and your coming in from this time on and forevermore.