

The Books of the Hebrew Bible

The Books of the Law - Genesis, Exodus, Leviticus, Numbers and Deuteronomy

The Books of the Prophets - (The Early Prophets) Joshua, Judges, Samuel, and Kings
(The Major Prophets) Isaiah, Jeremiah, and Ezekiel

(The Minor Prophets) Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum,
Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi

The Writings - Psalms, Job, Proverbs, Qoheleth/Ecclesiastes, Ruth, Song of Songs,
Lamentations, Esther, Daniel, Ezra-Nehemiah, and Chronicles

There are 24 books in the Hebrew Bible. The 12 minor prophets are considered one book, as well as the books of Ezra and Nehemiah.

The Gospel of St. Mark was written in Rome and was addressed to gentiles converted to Christianity who had already had some contact with Judaism. We know St. Mark wrote his Gospel for the gentiles because he makes sure to explain the Jewish customs to his readers, though not all the feasts. St. Mark also provides the needed translations in Aramaic, the eminent expectation of the Parousia, and a Church experiencing persecution. The Greek of Mark's Gospel is grammatically poor. It is geographically focused in the Galilean towns, villages and some gentile territories. In the Gospel, Jesus is perceived as the Christ/Messiah, Son of God, the Suffering Son of Man, and the Eschatological Judge. He is also seen as an exorcist, a religious leader, and miracle worker.

Pastoral Centre Resources: (1) Faith of Our Fathers (2) Church Fathers: From Clement of Rome to Augustine (3) Church Fathers and Teachers: From St. Leo the Great to Peter Lombard (4) Father, Forgive Me, for I Am Frustrated: Growing in Faith when You Don't Find It Easy Being Catholic (5) Priest, Prophet, King

Suggested Materials: (1) *Desires of the Heart: Receiving the Gifts of the Father*, a talk from Sr. Bethany Madonna (2) *Divine Mercy in the Second Greatest Story Ever Told*, a series by Fr. Michael Gaitley (3) *Arise From Darkness: When Life Doesn't Make Sense*, by Fr. Benedict Groeschel (4) *Joy to the World*, by Dr. Scott Hahn (5) *The Birth of the Messiah*, by Fr. Raymond E. Brown

Classic Readings: (1) *On the Christian Faith* by St. Ambrose of Milan (2) *On the Incarnation of the Word* by St. Athanasius (3) *On the Creed: A Sermon to Catechumens* by St. Augustine of Hippo (4) *On the Soul and the Resurrection* by St. Gregory of Nyssa (5) *On the Creation of the World* by St. Victorinus

For more resources: padiocese.sk.ca or bmjsajonas.com

Next issue's contents

The Mission and Objection; Getting to know a patron saint of our diocese; Bible Study, Resources for faith formation...and much more...

Editors:

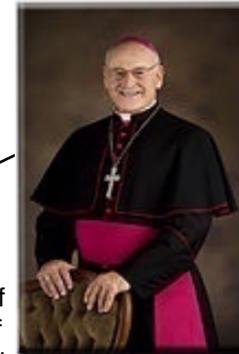
Sr. Mariette Bilodeau (SK, Canada), Matthew Allen Newland (QC, Canada),
Fr. Millan Sajonas (SK, Canada) and Bishop Albert Thevenot, M. Afr.

ADULT FAITH EDUCATION OFFICE

Diocese of Prince Albert

IMDVS December 2017

A Merry
Christmas &
Grace-Filled
New Year to
all!



Bishop Albert
Thevenot, M. Afr
Chief Catechist of
the Diocese of
Prince Albert



Grotto at the Basilica
of Annunciation
"House of Mary"



The Church of
the Visitation

A painting at the
Shepherd's
Field Chapel



Star of David
Church of Nativity
Spot where Jesus was born



The Nativity Scene at the Vatican City
December 2017

The Dialogue Between God and “I”

by Fr. Millan Sajonas

Prayer describes best what happens after the Divine encounter. It is a conversation with God, lifting our hearts and thoughts to Him. There is no longer the ambiguity of His existence but God becomes real and present. He takes form in our minds on the basis of our personal encounter with Him in the Scriptures and our experiences. God’s presence is felt and discerned even in the most ordinary events of life. Everything changes. One sees the world in the eyes of faith.

Such revelations are to be taken with outmost care, for God is not bound by our notions about Him. Prayer is the ability to relate to God and yet one approaches Him with reverence, acknowledging His greatness. He knows us. Thus, the dialogue between God and “I” should contain the filial familiarity one would have for a father, and with a sense of honor and respect. Now, both the private and public forms of prayers flow from one another. They are two sides of the coin. Personal prayer leads to the desire of being with our brothers and sisters in common celebrations of worship and thanksgiving. From our liturgical gatherings, we develop the desire to talk and listen to God in solitude and at times in silent meditation.

The communication between God and oneself happens in solitude and in the public prayer. Indeed, one’s personal relationship with God is nourished through the sacraments, but the reception of the sacraments is not a passive action. Grace is an external force that demands willingness and active participation coming from the recipient. If someone is unable to commit, due to being young or handicapped, those who are close to him or her will provide support and fellowship. The inspiration of the Holy Spirit is powerful, but it remains an external influence unless it is acted upon by the recipient. God’s inspiration is a well-spring of motivation for good and charity.

Here, there is the dynamic of the received inward grace into visible deeds. It encompasses the private and public realms of prayer. One produces actions that focus on love and mercy. The personal relationship with God, one’s private prayer life, and the communal gatherings of prayer and worship are transformed into concrete charitable actions. It is a beautiful sign of growth in holiness when they merge into one. Prayer becomes a way of life. Some visible signs of prayer in action are the works of mercy, because mercy is love in action. The spiritual works of mercy are admonishing the sinner, counseling the doubtful, instructing the ignorant, willingly forgiving offences, patiently enduring wrongdoings, praying for the living and the dead, and comforting the afflicted. The corporal works of mercy are sheltering the homeless, feeding the hungry, giving drink to the thirsty, visiting the sick, clothing the naked, burying the dead, and visiting the imprisoned. (Continued on page 3)

(Continued from page 2)

Office Hours
Director of Adult Faith Education
Wednesday
to
Friday
9:00 am-12:00 noon
Contact Numbers
306-922-4747 ext 232
306-763-5677
Email: bmjs81@sasktel.net
adultfaith@padicoese.ca

The dialogue between God and the “I” becomes true and tangible through one’s encounter with one’s own neighbours.

It is also important to know that not two persons are given the same mission or task. Though similarities may occur, each one’s mission is unique and distinct; no one has the same talents or capabilities as someone else. Each of us is given unique gifts for specific needs to accomplish the various ministries and services to which we are called.

Questions for Reflection on the Dialogue between God and “I”

1. Do you have a prayer life? How would you describe it?
2. Does your private prayer life inspire you to join communal celebrations? If so, how?
3. What are the different kinds of prayer that you enjoy? Why do you enjoy them?
4. Does your personal relationship with God make you do charitable deeds? How?
5. What are the concrete actions that you have done that manifest your lived faith in God?



Getting to know...St. Odilo of Cluny

St. Odilo was born in a noble family of Auvergne, but he chose to enter the monastic life, following the Rule of St. Benedict. In Cluny, he became the fifth abbot of the monastery. His leadership was characterized by love and kindness, the depth of his faithfulness to prayer, and his practice of sacrifice. As an abbot, he introduced reforms to his monastery, particularly on learning, which eventually reached other monasteries of France, and even other countries. The reform was known as “Cluny Monasticism.” He was the innovator of the celebration of the feast of “All Souls Day” on the second of November. The Cluny reform was not limited to the improvement of the monasteries, but was also directed to the whole Church, especially regarding teachings on the discipline of the clergy and the faithful. It rebuilt the Church and became a strong foundation for her in a time of great upheavals, moral degradation, and famine. A faithful and devoted servant of the Lord until the end, St. Odilo died while visiting the monastery of Souvigny. His feast is celebrated in the 19th of January.

St. Odilo of Cluny is the patron saint of the Roman Catholic Church in Rosthern that bears his name. The name Odilon is derived from the French name Odilo, who was the great monastic reformer of the 10th century. Let us pray that through the intercession of St. Odion, the works of the Church in the Diocese of Prince Albert may continue to change the lives of the faithful for a deeper understanding of faith in God, and for an increase in charity towards others.