

*Just*Faith

*Purpose. From a
new perspective.*

JustFaith Week 20

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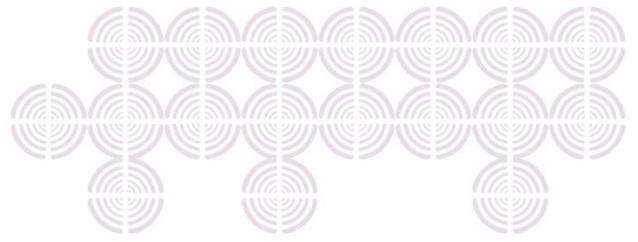


www.justfaith.org

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In partnership with





Note to Co-Facilitators

As we move into the last third of the program, it is natural for participants to begin to consider what they are going to do next, in light of how they have changed during the JustFaith process. We would like to prepare you a bit for what you may encounter.

During the next several weeks, there will be many opportunities for participants to continue to learn of options for a faithful response to the realities participants have seen, read about and discussed during the course of the program. Most likely, participants already have been exposed to some opportunities for involvement from the Immersion experiences and guest speakers.

Each JustFaith graduate will be invited into a process of discernment of God's call on how to put faith into action based on the time, talent, resources and interests of the individual. There will be time for deliberate discernment during the last few weeks of the program, as well as during the final retreat.

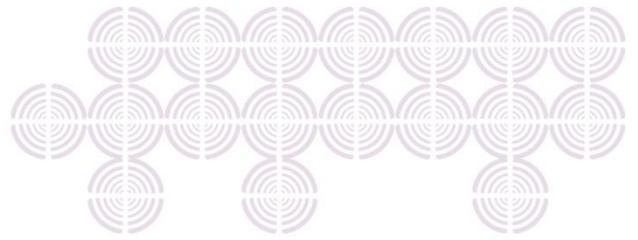
Please remind participants that there is not one path that is appropriate for all. As participants enter these final weeks of JustFaith, it is important to stress to participants that each person's call from God will be unique. Therefore, there should be no pressure placed on participants to "sign up" for a predetermined ministry or project.

It might also be helpful for co-facilitators to remind participants that this process of discernment is ongoing and may not yield any definitive path right away. To this end, it is very appropriate for participants to "taste and see" many different options before making some kind of substantial commitment. Sometimes the best process is to act our way into an answer instead of to think our way into an answer. Therefore it is appropriate to encourage all participants to get engaged in some kind of ministry soon after JustFaith is over as a way of exploring what might be a best next step.

Week Twenty Components

Preparation for Week Twenty

- Review Week Twenty session information.
- Copy Week 20 Handouts (Note to Participants).
- Locate DVD "Dying to Live" and assure availability of DVD player.
- Locate copies of Unexpected News to distribute.
- Bring your JustFaith group's copy of Prayers for The New Social Awakening and find "For Those Without a Place to Call Home," page 101. Assure that this week's prayer has been assigned a prayer reader, or that it has been divided for the group members to read in segments.



- Gather prayer items or delegate: a Bible marked at Leviticus 19:33-34, a plastic gallon jug half-filled with water and a backpack.
- Assign a Scripture Reader for Leviticus 19:33-34.

Timing of the Session

Activity	Minutes
Prayer	10
View and discuss film	60
Break	15
Business	10
Discuss reading	50
Closing prayer	5
Total	150

Opening Prayer (10 minutes)

You will need: A Bible marked at Leviticus 19:33-34, Prayers for The New Social Awakening, a plastic gallon jug partially filled with water and a backpack

Symbols: Jug of water, a backpack – long journey

Environment: Place the bible in the center of the prayer space

Introducing the Symbols

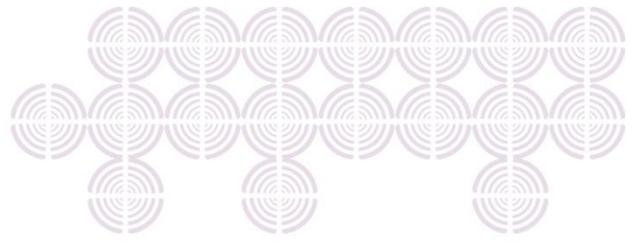
Carefully hold up the gallon jug and introduce the symbol with these words:

Water – quenching...survival...hope.

Replace the jug on the prayer table. Hold up the backpack and offer these words:

Backpack – few possessions...leaving behind...long journey.

Pass the backpack around the circle, inviting participants to pray silently for those wandering away from home. Offer the call to prayer:



Jesus, in your name we gather. You are here in our midst.
In the presence of your Spirit, we become your body.
To listen . . . to share . . . to learn . . . to care . . .
and to pray for one another.
Move within us. Move among us.
Spirit of Compassion, bind us to one another.
Propel us out into your world to be your compassionate justice.

When the backpack has gone around the circle, place it in the center.

Scripture Reading

Read Leviticus 19:33-34. Pause for a minute of silence. Offer this reflection:

Our God never plays favorites. There is no one more deserving or less deserving of God’s loving concern. In other words, “we are all the apple of God’s eye.”

It might also be said that we all are equally “aliens,” in need of help at one time or another. This was a hard lesson for those who considered themselves “God’s chosen people,” for those who experienced firsthand God’s saving actions on their behalf “in the land of Egypt.”

We, like our ancestors, expect God to act for our good and then we so easily forget to be instruments of that same good for others, especially those we deem different. Israel was chosen not to be the exclusive recipient of God’s grace, but to be the means through which that grace might reach and be inclusive of all.

Pause for another minute of silence before beginning the prayer from Prayers for The New Social Awakening: “For Those Without a Place to Call Home,” page 101.

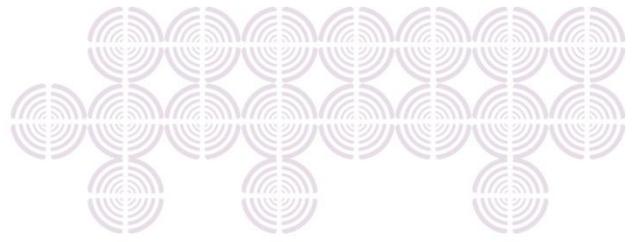
Prayer of the Heart

After a couple of minutes, introduce the mantra prayer in this way:

Leader: **Let us take prayer to heart. Echo this simple prayer, line by line.**

Then echo the whole prayer:

If one of our brothers or sisters suffers...



All respond: If one of our brothers or sisters suffers,

Leader: **We all suffer.**

All respond: We all suffer.

Leader: **We are called to bear one another's burdens.**

All respond: We are called to bear one another's burdens.

Leader: **If one suffers, we all suffer. We are called to bear one another's burdens.**

All respond: If one suffers, we all suffer. We are called to bear one another's burdens.

Leader: **Let this prayer echo in our hearts.**

Rite of Blessing

Leader: **Holy Spirit, inspire our thoughts. May we speak your truth. May our hearts be opened. Let us say "Amen."**

First Half (60 minutes)

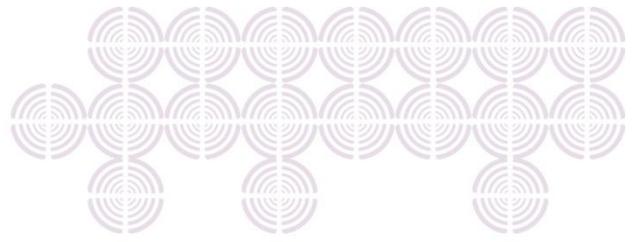
View and Discuss DVD

View the DVD, "Dying to Live: A Migrant's Journey" (33 minutes). Introduce the DVD with these words:

This film is a moving and compassionate documentary designed to prompt and assist in the conversation about undocumented immigration to the United States across the US-Mexico border. This film approaches this complex topic by bringing the face of the migrant to the front in the belief that we need to know the many spiritual and physical hardships that they face.

After viewing the film, lead a discussion using the following questions. (27 minutes)

1. What is your immediate response to the film?
2. In light of the numerous misconceptions and myths held about immigrants, how do these stories shed light on the realities that many people face on the U.S./Mexico border?
3. Discuss the "push" and "pull" factors.
 - a. What are the "push" factors that cause a person to leave his/her country? List these on a flipchart.



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- b. What are the “pull” factors that attract a person to come to the United States? List these on a flipchart.
 - c. Which of these factors from both lists are included in the national dialogue surrounding immigration?
 - d. What factors are ignored?
4. Ask participants to offer suggestions on what a faith-filled response to the migrant’s struggles might look like. Which of these responses is your church involved in?

Break (15 minutes)

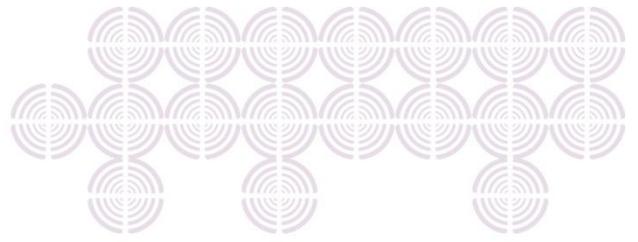
Business Items (10 minutes)

1. Assign reading for next session: Unexpected News, pages 11-48, 63-73; Cloud of Witnesses, “Oscar Romero,” pages 274-279; and “Note to Participants for Week Twenty-One.”
2. Distribute “Note to Participants for Week Twenty-One.”
3. Distribute copies of Unexpected News.

Second Half (50 minutes)

Discuss Reading

- Half the Sky, pages 185-254
1. In writing about the power of microfinance to bolster and protect women, the authors state “Capitalism, it turns out, can achieve what charity and good intentions sometimes cannot” (page 187). How do you react to such a statement? In what ways does this statement make you feel more or less able to effect change?
 2. When the authors write about the most important factor in determining children’s well-being, they note that it is not the family’s wealth but whether the money is controlled by the mother or by the father (page 194). What factors make this awkward fact a reality for many around the world? How might microfinance enable a change in this imbalance for future generations?
 3. On page 207 the author writes about the tension between cultural imperialism and upholding certain values, such as lobbying against foot-binding and female infanticide.



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- How do you balance the concern for cultural sensitivity with the concern for human rights? How would you explain to someone where your own “tipping point” begins – where you feel that intervention is necessary?
4. What is the author’s reasoning for writing “sweatshops have given women a boost” (page 210)? How do you react to the authors’ assessment of the economic good that sweatshop factories in some countries offer to poor, illiterate women?
 5. What would it take for more women to become elected political leaders in the United States government? How can we encourage women that we know – our mothers, daughters, granddaughters, sisters, aunts – to use their voices? How would you explain why the world needs to hear from them?
 6. Chapter Thirteen deals with the perennial difficulty of reforming unjust cultural traditions. Think back to a time when you radically changed your way of thinking from one stance to another. What factors were involved in your change? What lessons might your experience yield for those working in Senegal and other countries where Female Genital Cutting (FGC) is still being practiced?
 7. On page 223, FGC is described as a “rite of passage” in many cultures. What “rites of passage” are active in your culture? Why might one from beyond your culture view such rites with concern?
 8. Remembering the British abolition of slavery in the early nineteenth century, reflect upon this question: What moral issue would bring the United States to act against its own self interest? Would you be willing to support political leaders if such unpopular actions were morally justifiable?
 9. How has cable television socialized you, your children, or your grandchildren regarding gender norms? Name specific models you have encountered in television. How do you weigh the positive examples over the more detrimental ones?
 10. In Chapter Fourteen, the authors begin to describe what each of us can do to participate in social change to make women’s lives better, What are other ways that people can get involved to work for change? What efforts exist in your local community?

Closing Prayer (5 minutes)

Returning to the Symbol

Hold up the water jug and the backpack and offer these words of blessing:

May our lives be a proclamation of good news to the poor and displaced.



A Circle of Prayer

Invite the group to form a tight circle and link hands:

We are disciples on a journey.

We are the body of Christ, broken for this world.

Let us quietly pray for one another and for our brothers and sisters in need.

(Pause)

If someone has a concern, a word of encouragement, or a short prayer to offer, please do so.

Words to Live By

Leader: **Let us again take prayer to heart. Repeat the prayer after me:**

If one suffers, we all suffer. We are called to bear one another's burdens.

All respond: **If one suffers, we all suffer. We are called to bear one another's burdens.**

Leader: **Let this prayer echo in our hearts.**

A Sign of God's Peace

Leader: **Now we share in the peace for which our world hungers.**

With a sign of peace, we affirm one another for the journey ahead.

May we extend God's peace to all!