

Phase 2: Session 12

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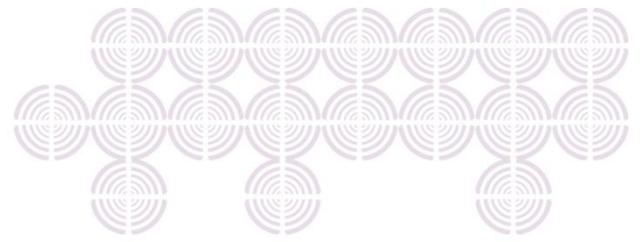
Catholic Campaign
for Human
Development



breadfortheworld
INSTITUTE



With additional support from: Catholic Charities USA



Session Overview and Materials

Session Focus: Poor and Empowered

Set chairs in a circle around the central prayer table.

Section	Timing
Opening Prayer	10 minutes
DVD: <i>Gaining Ground</i>	75 minutes
BREAK	10 minutes
Business Items	10 minutes
New Perspectives Dialogue: reflection on the reading	40 minutes
Closing Prayer	5 minutes

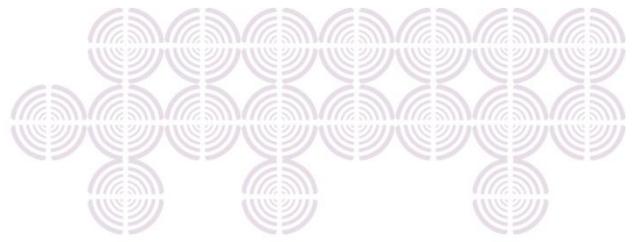
Session Checklist

For the group:

- An old, worn pair of shoes or sandals
- A piece of paper or cloth
- Large pillar candle and matches
- Bible
- Reflective music
- DVD: *Gaining Ground*
- DVD player and TV
- Computer with internet access
- Digital projector and speakers

For each participant:

- Session 12 Participant Handouts
 - Opening Prayer
 - CCHD discussion questions (cut as indicated)
 - Transitional Reflection Guide, if applicable
- Phase 3 Notes to Participants
- Phase 3 books:
 - True Cost of Low Prices*
 - Rising to Common Ground*
 - Visions and Voices from the Margins*



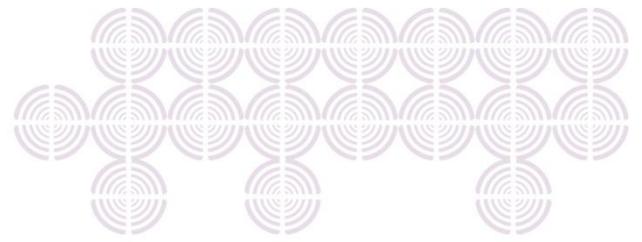
Session Notes for the Co-Facilitators

Session 12 marks the half-way point for the JustFaith program. Congratulations on your progress and work during these past 12 sessions!

During this session, your group will discuss community organizing, especially the work of the Catholic Campaign for Human Development (CCHD). CCHD is a program of the United States Conference of Catholic Bishops (USCCB). As stated on the USCCB website, “CCHD is an example of how the Catholic community reaches out to involve and support people who are poor in acting together to improve their lives, overcome injustice, and escape poverty. CCHD is a sign of how the Church lives out the call from Scripture and Tradition to give special concern and priority to the needs of the poor and vulnerable.”

As participants view *Gaining Ground* and discuss the work of CCHD this week, they will see that community organizing is about the empowerment of people who live in low-income neighborhoods to advocate for themselves and to work together for change that has a positive impact. One of the principles of community organizing is very close to the definition of subsidiarity: Do not do for someone else what he/she can do for himself/herself. In other words, community organizing is about tapping into the “on the ground” knowledge of people who live and work in a community and effectively organizing them to propose solutions to their problems. It is not about doing something “for” someone who is living in poverty, but creating an organization where they can achieve change for themselves working with others.

In looking at the work of CCHD, pay attention to the focus on changing systems and structures that keep people impoverished and marginalized. Ask participants to consider where they, individually, might have an attitude or judgment about those who are poor but not a full understanding of the systems and structures that impact people living in poverty. Ask participants if they personally know—not just know about—individuals who live in poverty. If so, how many people – i.e., are they generalizing about those who are poor based on just a few people? Also, ask if there is a role in community organizing that participants might take to help address systems and structures in their own community? Help participants stay focused on their personal attitudes, lifestyle, and understandings and to avoid using language directed at others during this session. The goal is to avoid blame; instead, seek ways in which participants can work with those who are poor and disenfranchised.



Welcoming and Opening Prayer (10 minutes)

- Items needed: A pair of old shoes or sandals and a paper or cloth on which to set them
- Symbol: Old, worn shoes and sandals – Symbols of walking in solidarity with the poor
- Environment: Dim the lights, if possible.

While distributing the session handout, welcome participants using these or similar words:

For this session, we will focus our attention on the work of the Catholic Campaign for Human Development, or CCHD, and how it helps those who are poor and marginalized become empowered to work for change in their communities. During the first half of the session, we will learn the story of a successful community organizing group in Roxbury, Massachusetts. Let us be mindful of the ways we can also work in solidarity with those living in poverty and others whom we will meet on this journey.

Let us begin our time in prayer.

Light the pillar candle on the prayer table.

Introduce the Symbol

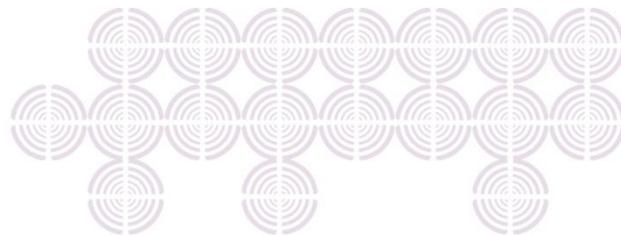
Hold up the pair of shoes in the center of the circle; briefly introduce the symbol with these words:

Old, worn pair of shoes – symbol of the shoes of the poor and oppressed, those heavily burdened, the hungry, the sick without healthcare, those held captive by poverty or addiction, ignorance or prejudice.

We pass these shoes and pray for all those whose journeys are filled with oppression, burdens, hunger, sickness, and prejudice, including ourselves.

Pass the shoes around the circle. As the symbol is passed, share this prayer:

Loving God, you have opened our eyes and our ears and our hearts to hear the cries of your oppressed people. We long to share their struggle for justice, to walk with them on our common journey to freedom over the ground made holy by your presence. Though our own shoes are more comfortable and are used to easier journeys, give us the courage to choose a love that can sacrifice and risk.



Once the shoes have gone around the room, replace them on the prayer table.

Call to Prayer

Offer this 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.

Readings for Reflection

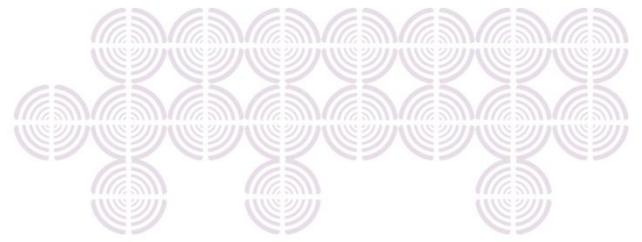
Invite participants to take turns reading the following sections, pausing between each section:

**Inspire us with a greater sensitivity
to the poor and the oppressed.**

**Give us the courage to act,
and teach us to do with rather than just for the poor.**

**We praise you today
for your mysterious ways among us:
for your presence in the midst of human affairs
and your seeming absence.**

**By the power of your Spirit,
may we grow in the truth that impels us to act justly,
and thus give expression to compassion as Jesus did.**



**This we ask through the same Jesus Christ
who lives among us as friend and savior. Amen.**

Reader: **The whole history of progress of human liberty shows that all concessions yet made to her august claims have been born of earnest struggle. If there is no struggle there is no progress. Those who profess to favor freedom, and yet deprecate agitation, are (those) who want crops without plowing up the ground, they want rain without thunder and lightning, they want the ocean without the awful roar of its many waters. This struggle may be a moral one . . . but it must be a struggle. Power concedes nothing without a demand. It never did and it never will. Find out just what any people will quietly submit to and you have found the exact measure of injustice and wrong, which will be imposed upon them, and these will continue till they are resisted . . .**

Frederick Douglass, freed slave and Abolitionist (1857)

Communion of Silence

After a moment of silence, share these words:

In honest silence, gentle truths begin to surface.

In stillness, reflections make themselves clear.

We pause and still ourselves to share in the prayer of silence together.

Pause for a moment of silence.

Prayer of the Heart

Introduce the mantra prayer in this way:

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

Leader: **Give the rulers your justice, O God,**

All: Give the rulers your justice, O God,

Leader: **May they judge your people with righteousness,**

All: May they judge your people with righteousness,

Leader: **and your poor with justice.**

All: and your poor with justice.

Leader: **May they defend the cause of the poor,**



All: May they defend the cause of the poor,
Leader: **and give deliverance to the needy.**
All: and give deliverance to the needy.
Leader: **Let this prayer echo in our hearts.**

Rite of Blessing

Invite participants to follow you as you mark a cross on your forehead, lips, and heart:

Bless with me the thoughts, the words, and the stirrings of our hearts that we will share in dialogue:

(Cross forehead) **Holy Spirit, inspire our thoughts...**

(Cross lips) **May we speak your truth...**

(Cross heart) **May our hearts be opened.**

AMEN.

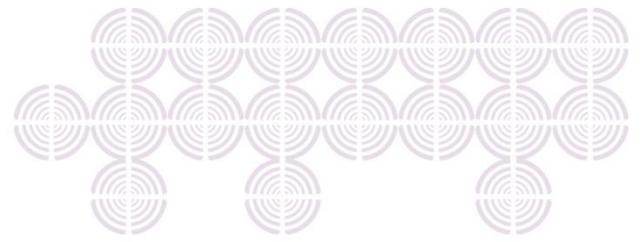
***Gaining Ground* DVD (75 minutes)**

Introduce this segment with these words:

***Gaining Ground* explores the innovative, grassroots organizing efforts of the Dudley Street Neighborhood Initiative (DSNI) in south Boston during the midst of an economic meltdown. We will meet a new generation of leaders working to prevent foreclosures and bring jobs and opportunities for young people to one of the city's most diverse and economically challenged neighborhoods.**

The Dudley Street Neighborhood Initiative was formed in 1984 when the community had been devastated by bank redlining, arson-for-profit, and illegal dumping, and has become one of the preeminent models for community-based change. The original documentary, *Holding Ground*, was used in the JustFaith program for many years. If you viewed the brief video segment from *Holding Ground* that was part of the preparation for this session, then you saw how this neighborhood went through a significant revitalization in the late 1980s and early 1990s. Both films have helped JustFaith participants understand the impact of grassroots community organizing that happens with the support of the Catholic Campaign for Human Development. We will learn more about CCHD after the film.

Play the DVD.



After viewing *Gaining Ground*, prompt a brief dialogue about the documentary using one of these questions:

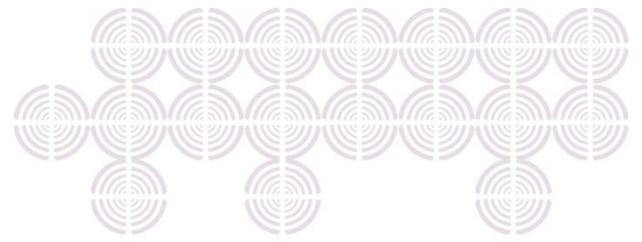
1. Compare the work that Fr. Greg Boyle and Homeboy Industries are doing with youth and gangs in Los Angeles to the work that DSNI is doing with youth in Roxbury. How are they similar and different? In what ways are youth involved in your community?
2. When the community center contractor described the minority labor requirements as the DSNI “challenging you to do better,” what was your reaction? In what ways should a community be involved in making decisions that affect its residents?
3. If you started a venture that would have a lasting impact on you and your family, would you be able to see it to fulfillment if it took 10 years? 25 years? Several generations? Explain your answer.

BREAK (10 minutes)

Invite participants to share refreshments (if provided).

Business Items (10 minutes)

- Discuss any break your group may take after Session 12 and upcoming dates for Phase 3, including the Phase 3 immersion experience.
- If the group is not meeting for a week between the phases, briefly discuss the Transitional Self-Reflection time. Tell participants to take the Transitional Reflection Guide with them at the end of the session. (JustFaith Ministries strongly recommends that you take no more than one week (two at the most) between each phase of the program. Allowing more time between phases could lead to a loss of momentum, and possibly loss of group members, in the subsequent phases.)
- Ask participants to take the new books and *Notes to Participants* for Phase 3 when they leave the session.
- Remind participants to go online in the next week, using the link on the Participant Resource Page (tinyurl.com/jfc2014-2015), and do the evaluation for Phases 1 and 2. Tell participants that their evaluation is very important to JustFaith Ministries and to addressing any needed revisions.



Exploring Empowerment while Living in Poverty: Catholic Campaign for Human Development (CCHD) (40 minutes)

Begin this segment by showing the brief video, “Winds of Change.” Go to this website: www.usccb.org/about/catholic-campaign-for-human-development/videos.cfm or use the link on the Participant Resource page. Scroll through the list of videos on this page until you reach the 8th video on the list.

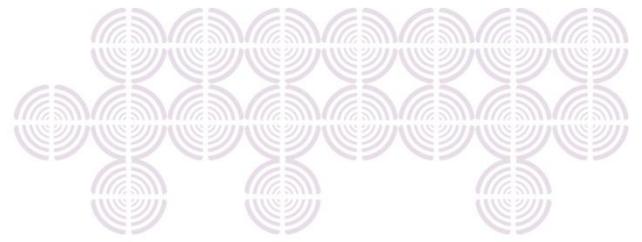
After viewing this video, read the following statement from the U.S. Catholic bishop, page 2 of “The Catholic Campaign for Human Development, The History of the Catholic Bishop’s Domestic Anti-Poverty Program:”

“We must recognize the fact that racist attitudes and subsequent discrimination exist not only in the hearts of men but in the fabric of their institutions....The Gospel of Christ and the good of the nation must motivate us to encourage, support, and identify with the efforts of the poor in their search for self-determination. It is chiefly through the attainment of control over one’s personal and social destiny that destructive feelings of despair, frustration, and helplessness can be eliminated. These efforts require the help – free from all spirit of paternalism or condescension – not only of organizations and institutions, but of each and every believer.”

Pause silent reflection.

After a few moments, divide the group into two, and give each participant a copy of the handout with the following questions. Ask the first group to discuss questions #1 and #2; and the second group to discuss #3 and #4.

1. Where do *you* begin to connect with a system/with structures that seems impossible to change?
2. From the readings and the video about CCHD, you had a few examples of how poor and low-income people are becoming empowered to change systems and structures. What is your role, as a person of faith, in addressing structures and systems affecting the poor in your community? How can you be part of changing unjust structures?
3. How do you define power? Who has the power in our society to change systems and structures? Explain your answer.
4. Based on what you saw in *Gaining Ground* and what you read about CCHD, how would you articulate the differences between “doing for” and “serving with” as it relates to those who are poor and marginalized?



Closing Prayer (5 minutes)

Return to the Symbol

Let our own shoes, which we now wear—the shoes that protect our feet—not protect us from our sisters and brothers who cry for help. Let the shoes that guide our paths guide us to holiness and generosity and courage. Let our shoes that trod the earth be found mingled with the shoes of the poor and oppressed as we, like Jesus, walk with them on holy ground.

A Circle of Prayer

Invite the group to stand, form a tight circle, and link hands. In these words, invite any participants who have a prayer, a concern, or a request to briefly share it with the group:

We are disciples on a journey.

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

We hold one another as we carry the concerns and intercessions of our neighbors.

If you feel moved, please share your prayer or concern aloud.

Words to Live By

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

O God, may we find our power together to be with the poor when they cry out,

All: **O God, may we find our power together to be with the poor when they cry out,**

Leader: **And to be with the oppressed when they have no one to help.**

All: **And to be with the oppressed when they have no one to help.**

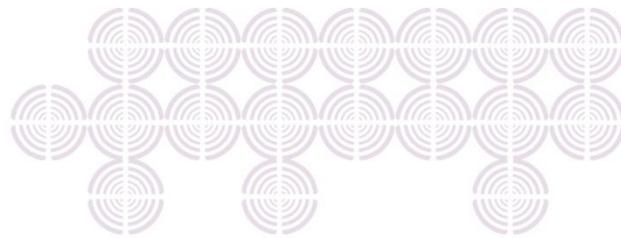
Leader: **May this prayer echo in our hearts throughout the week, as we walk, while we work, as we rest and when we pray for one another.**

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!



Session 12 Handouts

Opening Prayer

Readings for Reflection

Inspire us with a greater sensitivity
to the poor and the oppressed.

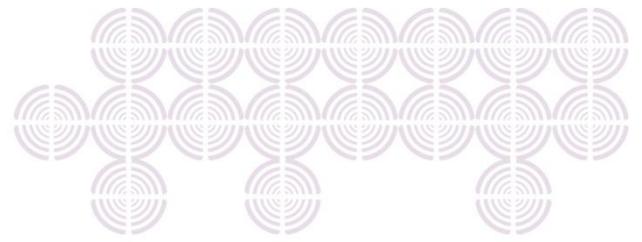
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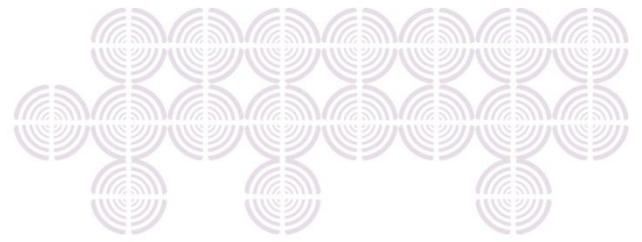
Frederick Douglass, freed slave and Abolitionist (1857)

Exploring Empowerment while Living in Poverty: Catholic Campaign for Human Development (CCHD)

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Transitional Reflection Guide, Phase 2 - Phase 3

In the time between phases 2 and 3, you are invited to continue to engage your faith to enhance your JustFaith journey—through the lens of compassion—in a way that fits your personal learning style. We offer this guide/these suggestions just to get you started.

Between each Phase of the program, we encourage you to journal about your experience with the program to date. How has it challenged you? Where have you felt the Holy Spirit in the weekly sessions, in your reading, in your prayer?

We also encourage you to share what you are learning and your insights with your family and close friends. Talking about an experience can help you integrate what you have learned.

Your reflections during this transition are yours alone; you will not be asked to share them at the beginning of Phase 3. However, if you have feedback for the co-facilitators that would enhance the session and the dialogue, please let the co-facilitators know.

In addition to journaling and sharing insights with your family and close friends, we offer the following suggestions and recommend that you engage one of them.

**Engage
Your Mind,
Your Body,
and Your
Heart**

- Continue the Phase 2 Spiritual Practice of fasting. Fasting provides a change of perspective, a heightened sense of awareness, and sometimes discomfort, as well as an emptiness that can teach us much about how we live and how others might eat. But fasting is about much more than food. It is an intentional, conscientious choice to make ourselves more susceptible, available, and reachable. Fasting is a full-body prayer, a way of inviting God into our lives.
- Consider contacting a member of Bread for the World to learn more about hunger, advocacy, and the spirituality of writing your members of Congress.
- Be intentional about using the skills of active listening and dialogue that you are learning. Journal about the experiences.