

*Just*FAITH
*Just*Matters



**Faith Encounters
The Ecological Crisis
Facilitator Packet**

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Catholic Campaign
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Faith Encounters the Ecological Crisis

Table of Contents

Topic	Page
Note from Author	3
Welcome and General Overview	4-7
Logistics	7-13
Resources by Session	14-15
Session One	16-21
Group Guidelines	22
Session Two	23-27
Session Three	28-35
Session Four	36-44
Session Five	45-50
Session Six	51-56
Session Seven	57-63
Session Eight	64-70

Online links:

- Session documents: <http://justfaith.org/programs/resources/jm-faithencounters-program-documents.html>
- Readings: http://justfaith.org/programs/resources/jm_faithencounters-readings.html



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Note from the Author

Dear Friends,

It was a privilege to be invited by JustFaith Ministries to create a module around my book, *Living Beyond the 'End of the World: A Spirituality of Hope*. Writing the book over the course of two years was an extraordinary and difficult journey, digging deep into the realities of our ecological crisis, into the research and the narratives that reveal a rather grim prognosis for the Earth community of which we are a part.

Over and over again I reminded myself that, despite everything, no matter how stark the news, our faith challenges us to continue to give reason for hope. I believe we were created for a different story than that of ecological destruction, that the meaning of the human is not to create conditions for the tragic end of a species that made the mistake of destroying its own habitat, its own home. We are only now beginning to realize the damage that has been done; it is time now to begin the healing.

Our faith traditions, our gospel narratives, have so much to offer on this journey. That's where my book ends – with those narratives, broken open once more to address the crises of a new age, a new moment in history. They resonate as never before.

So first of all, I thank you for participating in this *JustMatters* program. I thank you for your earnest effort in wrestling with some difficult input. Most of all, I thank you for taking this time, for making this commitment to challenge and enrich your faith. We have a great project ahead of us, a new mission for the human, no less than reinventing how we live on this beautiful planet so that vibrant life is ensured for all who come after us.

In peace,
Margaret Swedish

Spirituality and Ecological Hope
A Project of the Center for New Creation



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Faith Encounters the Ecological Crisis

Welcome to the *JustMatters* module on faith and ecology. We are most grateful for your willingness to facilitate this module.

You are embarking on a difficult and vital journey. Our planet is in great distress, a combination of many factors that can best be summed up as the sheer scale of the human project, especially with the stresses of population growth, demand on resources, and depletion of natural environments driven by industrialization and technology. Every day, if we pay attention, we experience the many ways the ecology of our communities is changing and even breaking down – toxins in our air, waters, and food, extinction rates unseen since the end of the dinosaur age, changes in weather patterns, diseases impacting our forests, the rise in human diseases like cancer, asthma, and diabetes, invasive species, and more.

While a great deal of attention is focused on the threat of climate change due to global warming, one of the byproducts of the industrial age, this is only one aspect of the larger crisis: *we are already living beyond the biocapacity of the planet and cannot continue on as we are.*

Faith encounters this challenge. It asks very big questions about our priorities, our moral values, what we owe the world now and the future generations that come after us, and, indeed, who God is in the midst of this and what God intended for this Creation. The Second Vatican Council of the Catholic Church challenged Christians to bring their faith into the ‘modern’ world. It is here, in our own streets of Nazareth, that we are charged to witness our faith. In order to do that, it is crucial that we bring our Gospel values, the narratives of our faith traditions, to the forefront of our reflections on the state of the Earth. At the same time, it is also vital that we allow the crisis to inform our faith, to help us break open these narratives in a new context so that we might learn from them and see what they have to teach us about how to live faithfully in *this* moment in time.

Fortunately, we are not hanging all alone out on a limb as we do this. Catholic social teaching has a rich reflection on the ecological challenge going back to Pope Paul VI. This reflection continues to evolve and, indeed, to become more urgent. The drivers of the ecological crisis continue to spread their impacts more widely with ever more destructive extraction, consumption and waste.

As the crisis deepens, we are becoming more acutely aware that the world as we know it may be ending. What created the crisis is a set of ideas and values about human



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economies, about our approach to the gifts of this creation, and about the meaning of the human within creation. Something fundamental must be changed if we are to find a way to ‘live beyond the end of this world’ with a rich and vibrant Earth community – its biosphere and atmosphere – still intact, still able to support life, including human life, for the generations to come after us.

The Module

The *Faith Encounters the Ecological Crisis* module was designed as a community learning process built around the book, *Living Beyond the ‘End of the World,’ A Spirituality of Hope*, by Margaret Swedish (Orbis Books 2008). The intention of the book was to set out as clearly as possible several of the main trends that are driving us deeper into a planetary crisis. The material is challenging, difficult, and likely to raise many troubling questions, fears, emotions, and undoubtedly lively debate and discussion. This is good! This is necessary!

By the end of the process, our hope is that participants have:

1. the beginnings of an essential framework by which to understand some of the critical ecological issues of our day;
2. a deepened faith reflection to help guide them as they address those issues;
3. a sense of empowerment within the context of community and a commitment to take action.

Hard as these issues may be, and seemingly overwhelming, there is a way through, and our faith can help guide us. Indeed, we believe this work can begin to create a path for a renewal of the mission of the human in ways that can give more meaning to our lives than we have ever known.

Because the material is challenging, the role of the facilitator is key to how the process unfolds. The community that shares this process together needs to be a “safe space” for people to explore troubling and sometimes even depressing input. It will challenge their/our way of life in some fundamental ways.

Among the most important elements of the process is the “atmosphere” within which the community gathers, without judgment, without rancor, each participant open to receiving the word of the other, to be both listener and articulator, receiver and giver, as the process unfolds. It is important to create an atmosphere of trust so all feel safe to participate. Guidelines for discussion are provided, therefore, and are to be agreed to during Session One. Also, the prayers we have incorporated are intended to help create this atmosphere. Be sure to allow prayer time to unfold in an unhurried and reflective atmosphere. Better to short-change a little input and discussion than to short-change time for the quiet stirrings of the heart.

To help facilitate the creation of this environment, the facilitator is asked to come early enough before each session to set up the prayer table and any other materials and resources needed for that session – e.g., DVD and CD players, special materials needed



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for certain sessions, preparation for guest speakers, etc. (All items needed for each session will be listed at the start of the session.) Participants will enter a prayerful and reflective space each time they gather.

We recommend inviting guest speakers for two of the sessions and an off-site field trip with guest speaker for an additional session. More information on each of these will be provided below. Be sure to plan well in advance for each of these resource-rich opportunities.

At the end of each session, the facilitator needs to make sure that what has been placed on the prayer table is collected and carefully saved for the next session. At the end of the module, be sure to return to each participant whatever photos, reflections, or art work they contributed over the weeks.

Again, we thank you for your leadership in facilitating this module. You will be engaging your community in the very important work, perhaps even the most crucial challenge in human history: *reinventing our place within the living communities of this planet so that we might rightly honor, protect and cherish this magnificent creation that is surely an aspect of the unfolding revelation of the Divine within our universe.*

Materials Needed for Prayer

Each session will begin and end with prayer; and, at the start of each session, you will be given instructions about prayer and items needed for prayer. Overall, the following items will be needed:

- A long table with colorful cloth (earth colors, woven natural fabric, if possible)
- A second table off to the side that will be used for other module materials
- Earth flag or globe
(You can purchase an earth flag at <http://www.earthflag.net/order.htm>. However, if you ask around, especially among women religious groups, you may find one to borrow.)
- Pillar candle
- Vigil or tea candles (2 for each participant)
- Symbols of the four elements: earth, air, fire, water
- Incense and burner
- Matches

Other materials Needed for Sessions

The following materials will be needed at various times throughout the module. You will be given instructions at the start of each session as to what items are needed for that session.

- DVD player and screen
- Music CDs and CD player (Suggestions for music are offered below.)
- Index cards
- Easel, flipchart paper and markers



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- Art materials for Session 5: drawing paper, crayons, sharpee pens, construction paper, scissors, glue, magazines with lots of photos, clay, etc.
- Extra paper for those who forget their notebooks

Music possibilities

Please read through the prayers for each session and choose ahead of time music and songs that would be meaningful for your community. We can recommend the following CDs, especially for moments of quiet meditation. If you decide to use this music, be sure you have become familiar with it and are prepared ahead of time.

- Jennifer Berezan: two of her CDs provide wonderful earth meditation music, *Praises for the World* and *Returning* (\$16.98 and \$13.99). Both can be purchased at amazon.com.
- The music of Carlos Nakai or Scott August, both available at amazon.com
- Peter Mayer has a great CD of 'earth songs' either for listening, or for learning and then singing together, *Peter Mayer Sings the Great Story*, \$15+shipping: <http://www.thegreatstory.org/order-mayer.html#cd>

Again, ask around. You may know people who already have these or other appropriate CDs for you to borrow and/or download.

Logistics

Session Preparations and Facilitation

Each session is approximately 2 ½ hours in length. There is a long film included in Session One, however, and facilitators will need to determine how to use the time during this session, whether or not to get participants to agree in advance to stay for a longer session, or to break this session into two sessions.

In many ways, the content of Session One will set the tone for the module. Allow time for careful preparation. Arrive early enough to set up the prayer table, the chairs, the music and any items - banners, posters, artwork, etc. - that you think add to the environment.

Each week participants will add materials to the prayer table. At the end of Session One, you will invite them to bring to the next session personal photos or images. It will be your responsibility (or that of a volunteer you have identified) to take care of these materials and to bring them for setup for each subsequent session. It is also your responsibility to be sure each participant has these materials returned to them at the end of the module.

Each session includes text to be read by the facilitator. Do not feel rigid about this. It is fine if you are more comfortable using your own words instead of reading what is there, as long as the themes and spirit of the module are honored.



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Times are approximate, but they have a role in keeping the process moving. Don't worry too much about being exact, but do prevent the process from getting stuck. It is the facilitator's role to try to draw out those who speak little and to ensure that no one dominates the conversation. Gentle reminders or invitations to participants can help ensure that everyone has a chance to contribute.

Some possible phrases for a facilitator to use to move the conversation are:

- For discussions where the discomfort or emotion of the discussion becomes overwhelming, you might say: "Let's stop to pray in silence to allow personal healing and the space needed to move on."
- "We are looking here for a number of short "popcorn" style responses to these questions, not sermons."
- "I'm looking for phrases or one minute or less responses."
- "We've come to the end of our allotted time. Let's just pause and take a brief moment of silence."
- "I would like the group's permission to wrap up this discussion."
- "This is an interesting discussion. Should we adjust the agenda to continue?"

To be a good facilitator does not require being an expert on the topic or years of working in groups. It does require you to think about what is best for the group and remind the group of its shared responsibility to each other.

Be sure to view each of the DVDs before the module begins so you are familiar with them. For Session Two, and possibly Session One (depending on how you decide to use the time), you will need to do some editing with the fast forward or skip feature. Please practice this editing ahead of time so that it goes smoothly.

Go over each session ahead of time and have a clear plan for carrying it out. Preparation will make all the difference in how the process unfolds. At the same time, there is no perfect process – be flexible – not everything needs to be done perfectly down to the least detail. Have in mind the overall theme of each week and what the individual session hopes to accomplish in order to build towards the next one.

We have intended Session Seven to be a prayerful experience throughout for the purpose of eliciting from participants their reflections on a spirituality of ecological hope. Try to set and keep this tone. Also, record the reflections of this session as best as possible, perhaps by inviting volunteer note-takers and using flipchart paper. It would be a gift to your community to type these notes and share them by print or email after the module is complete. This may also serve as a unifying energy within the group as you decide how you want to continue together.

Also, throughout the course of the module, people may suggest activities (e.g., "We should read XX." or "Let's have a discussion about XY issue."). Facilitators are encouraged to keep a running list of these suggestions and ideas and have them available for the final session when the group discusses possible next steps.



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Guest Speakers and Field Trip

Guest Speakers are scheduled for part of Sessions Three, Four and Five, and a Field Trip is scheduled for Session Four (see page 13 below). It is very important that facilitators read through these sessions before the start of the program and starting with Session One work with participants to identify and make arrangements for these Guest Speakers as well as the location of and speaker(s) for the Field Trip.

Journals

Participants are asked to keep a journal and to do some quiet reflecting after each session. There will be some sessions where facilitators will give participants specific questions for reflection during the week.

Group Guidelines

As noted above, as facilitator, it is important that you give careful attention to creating an environment where each participant feels free to share his/her ideas and feelings and where each individual is committed to considering, carefully and genuinely, what each of the other participants has to say. With this in mind, we strongly encourage you to take a little time during Session One or Two to set some ground rules or guidelines for discussion. A sample of Group Guidelines is provided in this document (Session One-Attachment A) and also is included in the Participant Packet.

Planning and Purchasing Resources

In terms of planning, your two most immediate tasks are to (1) order resource materials and (2) set the date, time and location for the meetings. It is important that facilitators get the date, time and location information and the entire Participant Packet with the reading assignments to all participants *a minimum of* one week before Session One. There is an order form and information for Sowers Books (in Word format) provided with the other module materials online.

While groups may purchase program materials from any source, JustFaith Ministries has commissioned a distributor (Sowers Books & Videos) to make ordering materials as easy as possible. Sowers Books & Videos provides an opportunity for groups to secure all materials from one source with low prices and rapid delivery. Most orders are filled the same day they are received and are sent via UPS. Shipping is free within the continental U.S. for *prepaid* orders above \$100.

Please Note: Sowers Books and Videos should receive the group's Resource Order Form (included with module documents online) a minimum of *three weeks in advance of the group's start date*. Sowers Books and Videos makes every effort to turn an order around in 24-48 hours but has no control over the timing and release of books and videos that may be on backorder from the publishers. Please take time to plan ahead.

Participant Packets

As noted above, this module includes a separate Participant Packet with information on the module, a copy of the opening and closing prayers, and all reading assignments or the



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link to reading assignments. This Participant Packet also contains some of the questions that will form the basis for some small and large group discussions as well as provide “guideposts” for their own journaling and reflection.

The Participant Packet should be either e-mailed to each participant or copied for each participant and given to them previous to the first session. Sending the document via email can save in copying and also provide online “links” that can be used directly from the document itself. If facilitators need to copy the Participant Packet for all or even just some of the participants, they might want to consider asking a JustFaith grad or a volunteer from the parish to assist them with this copying.

Promoting the Program and Group Size

Some parishes will run one group for this program and others might have enough participants to run several groups concurrently. Given that the program and its success is based on dialogue and on helping participants learn together and from one another, and given the amount of discussion material in this program, we recommend that the group be limited in size to about ten people.

We encourage facilitators to work with parish staff to identify dates, times and locations for this program. We also encourage you to use the usual parish channels to promote the module and recruit participants - i.e., the bulletin, newsletters, announcements at the end of mass, bulletin boards, etc.

Prayer

Prayer is an integral part of all JustFaith Ministries programs. Each session begins and ends with a prayer experience, and all prayers are clearly laid out in this document.

Some participants may be intimidated or uncomfortable with public prayer. Inviting participants into a welcoming space that fosters an attitude of reverence helps people to feel at ease and comfortable and can do much to deepen the bonds of community and enhance dialogue. Invite all in the group to put aside other things and enter prayer as a place where they become one community – unhurried, fully present and attentive.

Opening prayer should always be one of the first activities for each gathering. Avoid the temptation to make long announcements or preempt prayer with a lot of directions about the exercises or discussions that lie ahead. Facilitators should set up the space before the group arrives so they are ready to welcome participants as they arrive.

The closing prayer should be the last activity of each session. Avoid making additional announcements, continuing with business, or group discussion after this closing rite. The purpose of the culminating prayer is to re-gather and re-focus the group. This prayer provides the opportunity to bring the session to a prayerful completion, especially in situations where discussion was heated or where activities or questions were not fully addressed. Facilitators should be attentive to the ending time and avoid overlooking or short-changing this time of prayerful togetherness.



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The prayer experiences, designed to compliment this difficult journey, include rituals, symbols, readings, reflection questions and silence. Some of the rituals may be new to the group, and each facilitator should feel free to bring other rituals to the prayers as desired or needed.

Please be attentive to the direction and the flow of prayer. Pausing in silence is an indication of reverence before the tragic realities the group will reflect upon.

Once the group starts meeting, facilitators might ask the pastor of their church or churches to include a prayer for the group during Sunday services for each of the eight weeks the group will meet.

Breaks

A break is incorporated into every session. Many groups encourage one or two members to bring snacks/refreshments for these breaks. If you decide to do this, it is helpful to create and bring to Session One a sign-up sheet with the meeting dates and a space for participants sign up to bring refreshments. Facilitators will need to make the arrangements for refreshments for Session One.

Information for the JustFaith Ministries Office

It is requested that every participant and facilitator provide their contact information for the JustFaith Ministries office. This assists JustFaith Ministries with ongoing communications with participants and in tracking the breadth, scope and needs of the program. A Participant Roster in both Word and Excel formats is included in the module documents available online. Gather this information during the Session One break. Transcribe the information into the Excel file or Word file and return it via e-mail to info@justfaith.org Or, you can copy the paper form and mail it *by the end of the second session to JustFaith Ministries, P.O. Box 221348, Louisville, KY 40252.*

Thank you for your help and follow through on this very important element of the program.

Evaluations

JustFaith Ministries provides both a *participant* and a *facilitator* evaluation, and each is very helpful to the ongoing development of modules in the JustMatters program. Please encourage all participants to complete the evaluation.

Both the facilitator and the participant evaluation forms are online documents. Doing the evaluations online saves paper and time and allows the JustFaith Ministries staff to analyze the responses more effectively. Also, the online evaluations are easy to complete and should not take more than fifteen minutes. These online evaluations can be accessed at: <http://justfaith.org/JustMatters/Evaluations/faithencounters.html>



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There is a “clickable” link to the participant evaluation in the Participant Packet at the end of the table of contents. Also, a separate evaluation reminder Word document is included with the module materials online. Before Session 8 please cut and paste the text from this Word document into an e-mail to all the participants. This e-mail from you will then have a direct link to the evaluation, which will simplify the participants’ connection to it as well as urge them to complete the evaluation.

It is important to share with participants that once you start the evaluation you will need to complete the whole thing at that time, so please wait until the last session to go to the online evaluation form. As a result, facilitators and participants are encouraged to take a few notes about the books, the DVD, the activities and sessions during the course of the module and to use these notes when it comes time to complete the evaluation.

Facilitators are asked to complete both a participant and a facilitator evaluation. Please ask everyone to complete the online evaluations *within two weeks* of finishing the module. The timely return of the evaluations is greatly appreciated.

Next Steps

During the final session of the *Faith Encounters* module, there will be an opportunity (1) to talk about what to do with the information learned and shared during the course of the module, (2) to discuss whether the group would like to continue to meet, and (3) if so, under what structure and with what focus. A discernment document, *Engaging the World Together*, is included as a linked reading for the final session and will be helpful in this discussion. In addition, several specific action opportunities related to *Faith Encounters* are provided for discussion in the material for the final session.

JustFaith Ministries also provides an online document, *Taking Action Resource Guide* http://www.justfaith.org/graduates/pdf/takeaction_resourceguide.pdf to help participants learn more in their area(s) of interest. This document also could be used individually or as a group during the final session. The online link to this document will be provided with the final session material in the Participant Packet

All three of these resources will help participants move from formation to action. They will also help bring closure to the *Faith Encounters* experience. Important things to keep in mind as you prepare for the final session include the following. First, each participant will most likely have interest in and passion for different types of ministry, offer varied gifts, and differ on time available. Second, the work of social change and social ministry is often done best in groups. Much of this work requires changing policies and structures and is often long term; in other words, it is work that is enhanced by joining with many people who have similar goals. Third, the spiritual journey that may have started with the module will not stop here. Most participants will continue the process of integrating their faith with the needs of the world and may or may not be ready to engage the world together. Encouraging such activity, though, is important.



Ongoing Support

The JustFaith Ministries office is available to assist you throughout this program. While we have attempted to make the materials as user-friendly as possible, you may have a few questions, want some additional information or have a group process concern.

Please do not hesitate to contact either Mary Wright (mary@justfaith.org) or David Horvath (david@justfaith.org) by e-mail or by calling the JustFaith Ministries office at 502-429-0865.

**Thank you for your commitment to this JustMatters module, the topic
and the work of facilitation!**



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Faith Encounters the Ecological Crisis - Resources by Session

SESSION	BOOKS and ARTICLES	VIDEOS/DVDs	OTHER
ONE	Group Guidelines	<i>The 11th Hour</i>	
TWO	- <i>Living Beyond the End of the World</i> , Introduction and Chapter 1 - “A Hospitable Earth for Future Generations,” Paul VI’s Stockholm Address	<i>Manufactured Landscapes</i>	
THREE	- <i>Living Beyond the End of the World</i> , Chapters 2-3 - “At Home in the Web of Life,” Bishops of Appalachia (online reading)	<i>Renewal: Stories from America’s Religious-Environmental Movement</i> (a segment) –“A Crime Against Creation”	Guest Speaker (fossil fuel extraction)
FOUR	- <i>Living Beyond the End of the World</i> , Chapter 4 - “What’s Your Consumption Factor?” by Jared Diamond (online reading) - “An Invitation to Reflection and Action on the Environment in Light of Catholic Social Teaching,” from <i>Renewing the Earth</i>		Field Trip with Guest Speaker
FIVE	- <i>Living Beyond the End of the World</i> , Chapter 5 - “Climate Change Seen as Threat to U.S. Security” by John M. Broder (online reading) - Excerpt from “Harvest of Justice is Sown in Peace” - Excerpt from “On Social		Guest Speaker – (military/war spending and ecological justice)



	Concerns”		
SIX	<ul style="list-style-type: none"> - <i>Living Beyond the End of the World</i>, Chapter 6 - “Consumption and Population”, excerpt from <i>Renewing the Earth</i> 	<i>The Story of Stuff</i>	
SEVEN	<ul style="list-style-type: none"> - <i>Living Beyond the End of the World</i>, Chapters 7-8 - Thomas Berry reading from <i>The Great Awakening</i> (in Facilitator Packet only) - “If You Want To Cultivate Peace, Protect Creation,” World Day of Peace message, January 1, 2010 (online reading) 	<i>The Awakening Universe</i>	
EIGHT	<ul style="list-style-type: none"> - <i>Living Beyond the End of the World</i>, Chapter 9 - Visit several websites - Scripture, John 6:1-14 	<i>Renewal</i> (a segment), “Sacred Celebration”	





Session One Faith Encounters the Ecological Crisis

Participants will have read:

- “Group Guidelines” from the Participant Packet

Items Needed for this Session

- Prayer items: long table for prayer table, bible, earth flag or banner or a globe, table cloth made of natural fibers, a plain cross (preferably wooden), a candle, matches, additional nature symbols (branches, flowers, stones, etc.) and other banners, posters, artwork that you think add to the environment, meditation music and CD/tape player, and symbols of the four elements: earth, air, fire, and water
- Copy of “Group Guidelines”, Session One-Attachment A
- DVD player, TV, and copy of the DVD, *The 11th Hour*
- Flipchart and paper, markers

Schedule for this Session

<i>Activity</i>	<i>Minutes</i>
Welcome and Opening Prayer	15 minutes
Group Guidelines	10 minutes
Introductions	30 minutes
Break	10 minutes
Business and Announcements	5 minutes
DVD and Discussion	105 minutes
Closing Prayer/Blessing	5 minutes
TOTAL	180 minutes

Note to Facilitators

Theme: We place ourselves within the natural world around us as we encounter the ecological crisis that threatens the web of life.

** There is a lot of material built into this session, making the session three hours in length rather than 2 ½ hours. As noted in the General Overview, facilitators will need to determine how best to use the time – i.e., whether to get the agreement of all participants that this session go longer than 2 ½ hours, to skip some segments of the film, or to adjust the introductions and group guidelines segments.



Facilitator should arrive early in order to set up the prayer table (using a long table) and arrange the chairs in a semi-circle that allows access to the table. Place an earth flag or banner, or a globe, on or near the prayer table in the center of the group. Cover the table with a cloth made of natural fibers. Place a plain cross, preferably wooden, on the table and a candle in the center. Add any additional nature symbols (branches, flowers, stones, etc.) and other banners, posters, artwork that you think add to the environment. You will develop the altar setting over subsequent weeks. Have meditation music on before people arrive and soft light in the room. Set aside on a separate smaller table samples or symbols of the four elements: earth, air, fire, and water. These will be brought to the table during the opening prayer.

Session One Outline and Notes

Welcome and Call to Prayer (15 minutes)

Facilitators are to share the following with participants: Thank you for your commitment to this process. In this module, we are going to take a courageous and unblinking look at the ecological state of our world. This will be difficult and challenging, undoubtedly bringing up emotional responses, and perhaps even frightening us. But our Christian faith has always challenged us to look at the reality of our world courageously – and then to apply the light and insight of our faith to that reality. We do not find Christian hope in avoiding reality but in confronting it and seeing what it has to teach us about how we are called to live in the world. This is the example of Jesus of Nazareth. Our theme for this opening session is to place ourselves within the natural world around us as we encounter the ecological crisis that threatens the web of life. Clearly we are called to a new way of life now and urgently by the fact of ecological crisis.

Begin Prayer. (Note: Participants have the opening and closing prayers for all sessions in their Participant Packet.)

Let us pray: (*Ask participants take turns reading the verses.*)

L: Yahweh's are the earth and its fullness; the world and those who dwell in it. (Ps. 24:1)

R: Yahweh's are the earth and its fullness; the world and those who dwell in it.

L: For it was God that founded it upon the seas and established it upon the rivers. (Ps. 24:2).

R: Yahweh's are the earth and its fullness; the world and those who dwell in it.

L: Woe to you who join house to house, who connect field to field, till no room remains and you are left to dwell alone in the midst of the land. (Is. 5:8)



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R: Yahweh's are the earth and its fullness; the world and those who dwell in it.

L: I set before you life and prosperity, death and doom... If you keep my commands...God will bless you in the land you are entering...if however you turn away your hearts and will not listen, but are led astray and serve other gods, I tell you now you will certainly perish... (Dt. 30:15, 16b-17)

R: Yahweh's are the earth and its fullness; the world and those who dwell in it.

L: Choose life then, that your descendents may live... (Dt. 30:19b)

R: Yahweh's are the earth and its fullness; the world and those who dwell in it.

L: Woe to you who are rich now, those who have their fill; but blessed are the poor who shall inherit the earth. (adapted from Lk. 6:24, 25, 20)

R: Yahweh's are the earth and its fullness; the world and those who dwell in it.

L: How manifold your works, in wisdom you have created them all – the earth is full of your creatures. Send forth your spirit and renew the face of the earth. (adapted from Ps 104:24, 30)

R: Yahweh's are the earth and its fullness; the world and those who dwell in it.

Invite four people go to the table with the four elements and ask each to bring one and place it on the prayer table near the globe, earth flag, or other earth image. Then light the candle and allow a few moments of silence, with a meditation song (see music suggestions in the General Overview for Jennifer Berezan or Peter Mayer)

Leader: What is clear from our scripture and tradition is that the Earth is gift, and we a part of it. It belongs not to us but to the one who created it. We do not own it and are not allowed to do with it what we want to serve our own pleasures and desires; rather, we are to ensure that it remains a gift, abundant life and prosperity for the generations that come after us. And so we say:

R: Send forth your spirit through us that we may serve the work of creation, helping to renew the face of our precious, damaged earth. For wisdom, humility and courage in this task, we pray. Amen.

Group Guidelines (10 minutes)

*** There may not be time to go over these guidelines during Session One. If you decide there is not enough time for your group to go over these guidelines during Session One, move this task to Session Two.*



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Ask participants to locate the group discussion guidelines in their Participant Packet. (These Guidelines are also found as Session One-Attachment A.). Go over the guidelines and get consensus on using them throughout this program. If there is much discussion of the guidelines, the facilitator should be sure to take notes so that you can retype them and give everyone the revised version at the start of Session Two.

Introductions (30 minutes)

If group is much larger than ten, you will need to break into groups of three for the first two parts of this introduction process.

Facilitators share the following: Before we begin, as a way of anchoring ourselves in this reflection, and by way of introduction, let's locate ourselves. In this culture, we tend to identify by the address at which we reside, our jobs or professions, the number of children and where they go to school, what parish we belong to, etc. We have tended to separate our sense of self from one of the most important sources of our identities – our geography, our place within ecosystems, our earth community. Surely someone who is born and lives in a desert has a different orientation to the world than someone who is born and lives in a rainforest.

Wendell Berry once wrote: “You cannot know who you are until you know where you are.” Recovering these connections is an essential aspect of how we can heal the broken earth community, challenged now by overuse and abuse of earth's gifts. And so we begin.

We are each part of a community that is not only human but also full of other creatures and geological features. In this introduction, we will each introduce ourselves by our location in our bioregion.

Introductions Part I: In two or three sentences, each participant locates themselves in their geographical place (i.e., I live by the river, or near the lake, by the oak trees in the valley, near the park, in a dense urban treeless neighborhood, etc.) and who lives there, the variety of living species, (i.e., ducks, fox, robins, rabbits, etc.). (10 minutes)

Introductions Part II: In two or three sentences, each participant describes their role in their earth community – I eat, exhale and inhale, cut grass, plant gardens, farm, feed birds, hike, observe, bathe, drink, etc. (10 minutes)

If the group has broken into small groups, bring everyone together for this the third and final part of the introductions.

Introductions III: Ask everyone to briefly share one or two sentences - to *briefly* – state how they see the overall ecological state of the world. (10 minutes)

BREAK (10 minutes)

Ask participants to sign the Participant Roster List during the break.



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Also, you might want to ask everyone to simply get their drink and snack (if these were provided) and come back together right away. This could save some time, and they could have the snack and drink during the film.

Business and Announcements (5 minutes)

Share with everyone the reading assignments for the next session:

- Preface and introduction, “Regarding Our Predicament,” and chapter one, “Of Earthquakes and Hurricanes,” from Living Beyond the ‘End of the World;’
- Pope Paul VI’s 1972 Stockholm address, “A Hospitable Earth for Future Generations.”

Encourage participants to journal their reflections as they read the material.

In addition, ask participants to bring to the next session some photos of children, grandchildren, and other little ones they care about, along with photos of some of their favorite natural or scenic places.

Film, *The 11th Hour*, and Brief Discussion (105 minutes)

Watching the entire film (90 minutes) is recommended. If time does not allow, show as much as possible, being sure to include the ending segments. (If you choose the later approach, you will need to view the film beforehand and decide how to edit, using the skip/search function on the DVD player).

At the film’s conclusion, ask everyone to take a minute of silence, then read Genesis 1 (perhaps with soft music in background). If time permits, have participants take turns reading passages, passing a Bible from hands to hands. (5 minutes)

Shared reflection: Ask participants to briefly (no more than one minute per person) share a couple thoughts or feelings elicited in themselves by the juxtaposition of the film and the biblical story of creation. (10 minutes)

Close this segment by asking participants to continue their reflections on the film and Genesis 1 in their journaling during the week.

Closing Prayer (5 minutes)

Bring the group to prayer with these words: Today, we have brought our faith to an encounter with the ecological crisis of our times. Many church teachings offer a strong challenge to the community of faith in regard to how we have treated the earth and what we are called to do and to be in this time of crisis. And so let us close with prayer, beginning with a reading from the Catholic Bishops of England and Wales 1996 statement, *The Common Good and the Catholic Church's Social Teaching*:
[http://www.osjspm.org/majordoc_statement_of_note_common_good.aspx]



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The Church recognises that care for the environment is part of care for the common good - the environment is one of the "common goods" which are the shared responsibility of the human race. We have to reject some of the easy assumptions of an earlier stage of industrialisation, such as that the human race, because God had given it dominion over the world, had an unlimited freedom to despoil the natural environment for its own purposes. Those who feel moved to a loving care for the internal balances of nature are responding to a deep religious instinct implanted within them by God. Their intuition tells them that the human race takes its place on this planet as a gift and privilege, and needs to cultivate what the new Catechism of the Catholic Church calls a "religious respect for the integrity of creation" (paragraph 2415).

Ask participants to take turns reading the following ...

And God said of this creation that it is good. God made the world as goodness, rich and overflowing, abundance for all in a shared community of life.

R: Yahweh's are the earth and its fullness; the world and those who dwell in it.

We pray in sorrow for the human condition. We pray in mourning for the damage we have done. We commit to becoming healers within the broken fabric of life.

R: Yahweh's are the earth and its fullness; the world and those who dwell in it.

We pray in hope that we represent here in this community the spirit of creation at work in the world. We pray that we might respond to this "deep religious instinct implanted within [us] by God."

R: Yahweh's are the earth and its fullness; the world and those who dwell in it.

We go in peace, to rest, to reflect, to ponder how we want to live in this world, and what kind of world we want to pass on to our children, and their children's children, on to the next generation, and the next.

R: Yahweh's are the earth and its fullness; the world and those who dwell in it.

Let the community say: **Amen.**



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Session One – Attachment A

JustFaith Group Guidelines

Please read the following statements carefully and bring this with you to the next session. It is important for each participant to individually consider which of these guidelines will be easiest and which will be most difficult for you to abide by.

God has created each of us uniquely, and I recognize that everyone comes to this experience with very different backgrounds, experiences and views. I commit to **honoring differences**, knowing they add to the richness of the group's experience.

God frequently speaks through the unfamiliar and different. I will **listen intently** in order to fully understand different points of view, realizing these other views will help with my own evolving journey.

Listening is an act of love and care. I will always **listen respectfully** and constructively (i.e., no side conversations, no interruptions).

How I treat another person is much more important than my opinions and perspectives. I recognize that we are looking for truthful insights within potentially different views. I will **respectfully seek clarification** of other perspectives to add to my understanding. If I choose to disagree with a perspective that is different from mine, I will do this respectfully and lovingly.

Because God made us, all persons are of equal importance and value, and all voices are important. I commit to assuring that **everyone has an opportunity to speak**, and I will encourage others to speak before I speak again.

God has given each of us gifts that are given in the hope and expectation that these gifts will be shared. I will **participate fully** and share in the responsibility for the group's process and experience

Trust and respect must be offered as the terms of being together in this journey of faith. I will **honor that everything that is shared within this group is to stay within this group**.



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Session Two

The Human on the Planet: the Katrina Metaphor

Participants will have read:

- Preface and introduction, “Regarding Our Predicament,” and chapter one, “Of Earthquakes and Hurricanes,” from *Living Beyond the ‘End of the World’*;
- Pope Paul VI’s 1972 Stockholm address, “A Hospitable Earth for Future Generations”

Items Needed for this Session

- All prayer items from Session One
- Music for prayer and needed equipment to play the music
- DVD player and TV
- Film, *Manufactured Landscapes*
- Copies of the questions for discussion of the video (see below)
- Flipchart paper, markers, tape
- Plain paper and pens or pencils

Schedule for this Session

<i>Activity</i>	<i>Minutes</i>
Welcome and Opening Prayer	10 minutes
Discussion of Readings	20 minutes
DVD: <i>Manufactured Landscapes</i>	55 minutes
Break	10 minutes
Announcements	5 minutes
Discussion of video	45 minutes
Closing Prayer	5 minutes
TOTAL	150

Note to Facilitators

Theme: *Humans have engineered and reshaped the Earth through industrialization, altering some of the planet’s basic ecosystems, often with disastrous results. We contrast this with the gift of Creation and examine what this says about our attitude toward it.*

Facilitators also need to have previewed the film, noting chapter settings so as to be prepared to show only the designated portions. It is also important to have copies of the



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discussion questions to be used with the DVD (see below). In addition to setting up for prayer, be sure to have set up the DVD equipment and make sure it is working.

For prayer, you will need to decide if you want to use a song and, if so, be sure to have chosen one and have the necessary equipment to play and sing the song. (See suggestions on the General Overview.) Reset prayer table as it was left at the end of Session One. Put on quiet meditation music to welcome participants and prepare for prayer.

The next session includes the opportunity to have a guest speaker on mountain top removal coal mining. Facilitators should make every effort to identify someone in the community who can speak on this topic; and, let participants know of this.

Session Two Outline and Notes

Welcome and Opening Prayer (5 minutes)

Welcome everyone to Session Two, “The Human on the Planet: the Katrina Metaphor,” and share the theme for this session. Then call everyone to silence.

After a few moments, light the candle. Then invite participants to place their photos of loved ones and favorite nature images on the prayer table. When everyone has returned to their chairs, begin in prayer.

L: And God said, “See, I give you every seed-bearing plant all over the earth and every tree that has seed-bearing fruit on it to be your food; and to all the animals of the land, all the birds of the air, and all the living creatures that crawl on the ground, I give all the green plants for food.” And so it happened. God looked at everything She had made and found it to be very good. Evening came, and morning came... Thus the heavens and the earth and all their array were completed... So God blessed the seventh day and made it holy, because God rested from all the work God had done in creation. (Gn. 1:29-2:3)

R: **Yahweh’s are the earth and its fullness; the world and those who dwell in it.**

Play – and sing together, if desired – a verse from a music selection of your choice.

L: An excerpt from “*Peace with God the Creator, Peace with All Creation.*” (Pope John Paul II’s 1990 World Day of Peace message)

...the increasing devastation of the world of nature is apparent to all. It results from the behaviour of people who show a callous disregard for the hidden, yet perceivable requirements of the order and harmony which govern nature itself .



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People are asking anxiously if it is still possible to remedy the damage which has been done. Clearly, an adequate solution cannot be found merely in a better management or a more rational use of the earth's resources, as important as these may be. Rather, we must go to the source of the problem and face in its entirety that profound moral crisis *of which the destruction of the environment is only one troubling aspect.*

Certain elements of today's ecological crisis reveal its moral character. First among these is the *indiscriminate* application of advances in science and technology. Many recent discoveries have brought undeniable benefits to humanity. Indeed, they demonstrate the nobility of the human vocation to participate *responsibly* in God's creative action in the world. Unfortunately, it is now clear that the application of these discoveries in the fields of industry and agriculture have produced harmful long-term effects. This has led to the painful realization that *we cannot interfere in one area of the ecosystem without paying due attention both to the consequences of such interference in other areas and to the well-being of future generations.*
[emphases in original]

Let us pray:

L: What have you done to my vineyard? (reference Is. 5)

R: What have you done to my vineyard?

L: The earth is utterly laid waste, utterly stripped...; the earth mourns and fades, the world languishes and fades, both heaven and earth languish. (Is. 24:3-4)

R: What have you done to my vineyard?

L: The earth is polluted because of its inhabitants, who have transgressed laws, violated statutes, broken the ancient covenant. (Is. 24:5)

R: What have you done to my vineyard?

L: Therefore a curse devours the earth, and its inhabitants pay for their guilt... The wine mourns, the vine languishes, all the merry-hearted groan. (Is. 24:7)

R: What have you done to my vineyard?

L: Thus it is within the land, and among the peoples. (Is. 24:12)

R: What have you done to my vineyard?

Reflection on Readings (20 minutes)

Ask participants to share their brief responses to the following questions:



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1. What did you place on the table and why?
2. What most impressed or disturbed you in your readings for this week?
3. What do you think is the meaning of ‘the Katrina metaphor’? What does it tell us about our relationship with the planet?

DVD, *Manufactured Landscapes* (55 minutes)

***Facilitators will need to view the video in advance and be prepared to set the video for chapters 1-5 and 7-9.*

Share the following with participants: Today we examine our relationship with the Earth using the “Katrina metaphor.” We are going to view a film that opens up this metaphor on a global scale. As we watch together, let’s keep in mind the challenge of the Pope John Paul II’s message: “We must go to the source of the problem and face in its entirety that profound moral crisis *of which the destruction of the environment is only one troubling aspect.*” We will discuss this moral crisis later in this session.

At the conclusion of the film, take a moment of silence. Then ask someone to read Isaiah 5:1-7.

Break (10 minutes)

Business and Announcements (5 minutes)

Remind participants of the readings for the next session:

- Chapters 2 and 3, “Climate Change” and “The End of Cheap Oil” from *Living Beyond the End of the World*
- “At Home in the Web of Life,” by the Catholic Bishops of Appalachia (an online reading)

In addition, ask participants to bring to the next session a copy of their last energy bills.

If needed, give participants a homework assignment of calculating their carbon footprint.

Note: This requires the facilitator to look ahead to Session Three and the segment on calculating one’s carbon footprint. If the group cannot meet for Session Three at a place with a few computers and internet access, then this carbon footprint task will need to be assigned as homework to be done in advance of Session Three.

Finally, tell participants that you will have a guest speaker next week, *if you have been able to arrange for this.*

Discussion of Video (45 minutes)



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Facilitator should have made copies of the questions below in advance of the session. Divide the group into small groups of three or four, give each group some flipchart paper and markers, and ask them to discuss the following questions:

1. What we saw in the film was a reflection of the consequences to our landscapes, including human landscapes, of industrialization. What did you feel watching this? Did you learn or see something you had not learned or seen before? What struck you? What were your strongest impressions? How did this film change how you see the world and your part in it? (10 minutes)
2. What do you think is, as Pope John Paul II says, “the source of the problem,” or the “profound moral crisis *of which the destruction of the environment is only one troubling aspect*?” Write responses down on flipchart paper and post on a wall. (15 minutes)
3. Pope Paul VI gave his address in Stockholm nearly four decades ago. Have you seen his message reflected in your parish or your community and, if so, how? If not, why do you think this is the case? What would have been different if his message had been heeded? (15 minutes)

After 40 minutes, end the small group discussions and ask everyone to do 5 minutes of Silent Meditation on the following: Think of the photos you placed on the prayer table as we began. What would you say to those loved ones now? What would you wish for them, and for the aspects of nature that you love? Write these down in one or two sentences in the form of a prayer. (Provide each person with paper and a pen or pencil or ask them to write in your Participant Packets).

Closing Prayer (5 minutes)

L: Yahweh’s is the earth and its fullness; the world and those who dwell in it. And so, let us pray:

Let’s bring to our prayer table the concerns of our hearts this day. We invite any who wish to read the one or two sentences that they wrote during their meditation and to place them on the table. After each, we shall respond with our responsorial verse. This will be our closing litany. To each prayer, respond: **Yahweh’s is the earth and its fullness; the world and those who dwell in it.**

L: Creator God, be with us as we ponder these things, as we pray for our children, as we pray for our world. May we become each day a more healing presence on this damaged earth, respecting the intricacies of the fabric of life in which we dwell. May we learn to treasure this garden given to all for the fullness of life. This we ask in the name of Jesus the healer. **Amen.**

End with a song of your choosing.



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Session Three – The Meaning of Fossil Fuels

Participants will have read:

- Chapters 2 and 3, “Climate Change” and “The End of Cheap Oil” from *Living Beyond the End of the World*
- “At Home in the Web of Life,” by the Catholic Bishops of Appalachia

Note: Participants also will have calculated their carbon footprint, if arrangements could not be made to do this with computers during this session. Otherwise it should have been a homework assignment.

Items Needed for this Session:

- All prayer items from the last two sessions
- Flipchart paper, markers, tape
- Copy of energy bills
- Computers with internet connection or paper copies of how to calculate your carbon footprint (see segment below)
- Paper and pen or pencil for each participant
- CD player and music

Schedule for this Session

<i>Activity</i>	<i>Minutes</i>
Welcome and Opening Prayer	10 minutes
Discussion of Readings	20 minutes
Calculating Carbon Footprint	15 minutes
Reflection on Visuals	15 minutes
DVD: Segment - “A Crime Against Creation” - from <i>Renewal</i>	15 minutes
Break	10 minutes
Business and Announcements	10 minutes
Guest Speaker and Discussion	40 minutes
Closing Prayer	15 minutes
TOTAL	150 minutes

Note to Facilitators



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Theme: Industrialization has been fueled by the exploitation of coal, oil, and natural gas at the cost of great environmental devastation. The previous era of cheap sources of energy is now coming to a rapid end. We examine here our carbon footprint, the damage caused by our use of fossil fuels, and how Catholic social teaching reflects on the crisis.

**** Facilitators need to do advance preparation for the segment on calculating one's carbon footprint. See the directions below.**

Also, the group should have invited a **guest speaker** to give a presentation about mountaintop removal (MTF) coal mining and what people/ communities are doing to stop this practice. If you live in coal country, you most likely will have no problem finding someone who can find someone engaged in this reality. If not, you might search in your community for people who have been on delegations to the mountains and can describe the experience first hand. MTR, of course, is not the only destructive form of fossil fuel extraction. If you live near oil and/or gas drilling sites, coal fired power plants, corn ethanol plants (they use a lot of carbon in the process), or other strip mining sites (e.g., oil tar sands, oil shale), there are very likely environmental, indigenous, or conservation groups that can provide testimony about the impact of these practices. Invite your speaking guests to stay and pray with you.

Reset the prayer table as it was left the week before.

Session Three Outline and Notes

Welcome and Opening Prayer (10 minutes)

Welcome participants to Session Three of the *Faith Encounters the Ecological Crisis* module. Share the following with the group: The focus of today's sessions is on the meaning of fossil fuels. Industrialization has been fueled by the exploitation of coal, oil, and natural gas at the cost of great environmental devastation. The previous era of cheap sources of energy is now coming to a rapid end. Today we will examine our carbon footprint, the damage caused by our use of fossil fuels, and how Catholic social teaching reflects on the crisis.

Begin the session with quiet meditation. Use music to set the stage for everyone to silently listen to the stirrings of their heart and to pay attention to any resistances. Encourage everyone to breathe deeply and let any resistances go.

Begin prayer by lighting the candle on the prayer table.

L: Yahweh's are the earth and its fullness; the world and those who dwell in it.

R: Yahweh's are the earth and its fullness; the world and those who dwell in it.

L (or a designated reader): A reading from *At Home in the Web of Life*, by the Catholic Bishops of Appalachia:



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“We do not see this conflict between a culture of death and a culture of life as simply an Appalachian crisis. Rather we see the Appalachia crisis as a window into a larger crisis which now threatens the entire society, including the middle class, and indeed the full ecosystem across the entire planet.

The conflict between a culture of death and a culture of life is a profoundly moral crisis. Pope John Paul II warned us of "... a moral and spiritual poverty caused by over-development." The Pope declared that "... a sense of religion as well as human values are in danger of being overwhelmed by a wave of consumerism."

Further, this same struggle of all society between a culture of death and a culture of life is also played out at the intimate level in personal relationships. Here the culture of death invades our very souls through addictions and co-dependencies, often leading to abuse and violence, especially against women and children.

But the culture of life, rooted in the power of the Spirit of Jesus who "was raised from the dead . . . (so) we too might live in newness of life," [Romans 7:4] also touches our very souls and leads us to new life where despairing persons can begin recovery, wounded relationships can be healed, families can be strengthened, whole communities can be renewed, and the web of life can again flourish.”

L: Yahweh’s are the earth and its fullness; the world and those who dwell in it.

R: Yahweh’s are the earth and its fullness; the world and those who dwell in it.

L: God looked at everything God had made and pronounced it to be very good.

R: Yahweh’s are the earth and its fullness; the world and those who dwell in it.

L: It is you, Yahweh, you are the only one; you made the heavens, the highest heavens and all their host, the earth and all that is upon it, the seas and all that is in them. To all of them you give life, and the heavenly hosts bow down before you. [Nehemiah 9:6]

R: Yahweh’s are the earth and its fullness; the world and those who dwell in it.

L: Break forth, you mountains, into song, you forest with all your trees... [Is 45: 23b]

R: Yahweh’s are the earth and its fullness; the world and those who dwell in it.

L: For thus says Yahweh, the Creator of the heavens who is God, the designer and maker of the earth who established it, not creating it to be a waste, but designing it to be lived in: I am Yahweh and no other. [Is. 45:18]

R: Yahweh’s are the earth and its fullness; the world and those who dwell in it.



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L: The psalmist exults, “Let all the rivers clap their hands and the mountains shout for joy at the presence of Yahweh...” [Ps. 98:8-9] Who then are we to silence these voices of praise?

R: Yahweh’s are the earth and its fullness; the world and those who dwell in it.

L: Creator God, we acknowledge the harm done to your creation by the way in which we humans have used this planet for our comfort and gain. You charged us with its care. We ask today for the courage to see the damage, to understand our responsibility, and to become healers within the broken fabric of life. This we ask in Jesus’ name.

R: Amen

Discussion of Readings (20 minutes)

Engage a discussion by sharing the following with participants: In reading chapters 2 and 3 of the book, what struck you, what disturbed you, what enlightened you about the meaning of fossil fuels – for the climate, for the ecological well-being of the planet, for our lifestyles and economy? The end of cheap energy is the end of a way of life.

Facilitators might want to read this twice, and then ask participants to engage in a discussion. List on flipchart paper any major concerns that are raised.

Calculating Carbon Footprint (15 minutes)

Facilitator will need to have done some solid preparation for this segment. Using the websites listed below that guide people through the process of calculating their footprint and their energy bills, ask participants to make the calculation of their carbon footprint. Ideally, this exercise is done together as a group. *If you do not have internet access in your meeting space, or the ability to do this by computer when you are together, then come with a written outline for the calculation -- or assign this as homework in advance of this session.*

Helpful sources for calculating carbon footprint:

http://www.epa.gov/climatechange/emissions/ind_calculator2.html

<http://www.climatecrisis.net/takeaction/carboncalculator/>

http://www.epa.gov/climatechange/emissions/ind_calculator.html

Reflections on Visuals (15 minutes)

The following graphs are included in the Participant Packets, so participants will have already seen them prior to this session. Give everyone a minute of silence to consider the graphs and their implications. Then briefly discuss what the graphs say to them about

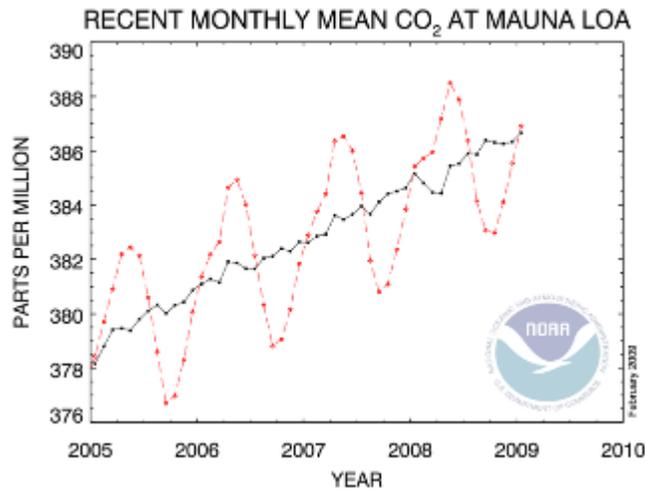


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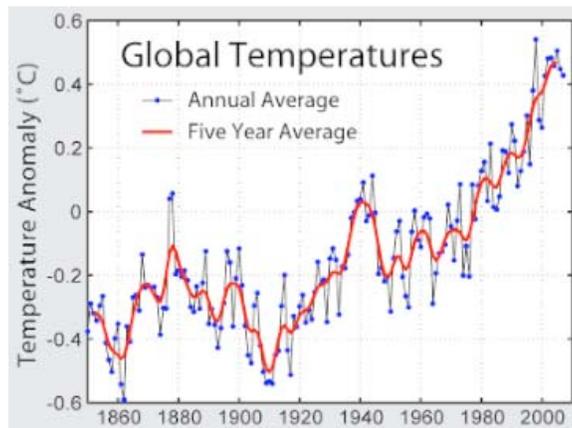
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where the world is headed. For example, point out that 350 ppm of CO₂ is considered the highest safe level, but we are already at 390 ppm. Then ask what in our experience corroborates the upward trend of temperatures and steadily increasing amounts of greenhouse gases in our atmosphere?

The first two graphs are from the National Oceanic and Atmospheric Administration (NOAA), a federal agency focused on the condition of the oceans and the atmosphere: <http://www.esrl.noaa.gov/gmd/ccgg/trends/>.

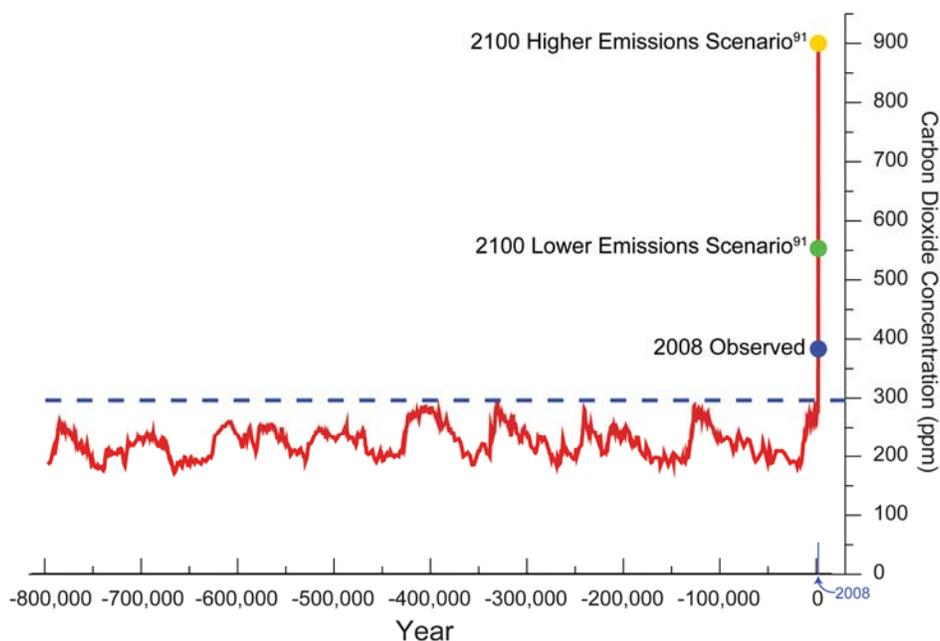


(Most scientists consider 350 ppm to be the limit for the planet's climate to remain relatively stable.)



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Lüthi et al.; Tans; IIASA²

Analysis of air bubbles trapped in an Antarctic ice core extending back 800,000 years documents the Earth's changing carbon dioxide concentration. Over this long period, natural factors have caused the atmospheric carbon dioxide concentration to vary within a range of about 170 to 300 parts per million (ppm). Temperature-related data make clear that these variations have played a central role in determining the global climate. As a result of human activities, the present carbon dioxide concentration of about 385 ppm is about 30 percent above its highest level over at least the last 800,000 years. In the absence of strong control measures, emissions projected for this century would result in the carbon dioxide concentration increasing to a level that is roughly 2 to 3 times the highest level occurring over the glacial-interglacial era that spans the last 800,000 or more years.

<http://www.globalchange.gov/resources/gallery?func=viewcategory&catid=2>

DVD, *Renewal*, segment on “A Crime Against Creation” (15 minutes)

Introduce the segment of the *Renewal* DVD, “A Crime Against Creation,” with this question: How is our energy consumption connected to ecological destruction? Ask participants to think of coal as metaphor and to consider this question while viewing the film.

BREAK (10 minutes)

Business and Announcements (5 minutes)

Remind participants of the reading assignments for the next session:

- Chapter 4, “Living Beyond Our Means,” from *Living Beyond the End of the World*,
- “What’s Your Consumption Factor?” by Jared Diamond (online reading),
- “An Invitation to Reflection and Action on the Environment in Light of Catholic Social Teaching, an excerpt from *Renewing the Earth*.



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Discuss the field trip location and any transportation needs for the next session. Be sure that someone has invited a local ecologist and/or a nature expert to be present and to describe what is happening at the site of your field trip (e.g., overuse of water sources, toxic contamination, agricultural runoff, development occurring on wetlands, loss of forests, transportation and pollution, etc.) and how this threatens local ecosystems (development, industrial agriculture, roads v. mass transit, etc.). Finding a site that is walking distance from a meeting space - e.g., a campground, church, ecology center, park building, etc. - would facilitate this session. It would also be helpful to have a site where you could start a fire and gather around it for prayer and discussion.

Guest Speaker and Discussion (40 minutes)

Facilitator, or participant, introduces the guest speaker.

Guest Speaker (20 minutes) to speak on about mountaintop removal (MTR) coal mining or other destructive forms of fossil fuel extraction and how communities are working together to stop this practice.

Discussion (20 minutes)

Facilitator begins the discussion by stating that every time we turn on our lights, we are connected to what is happening in Appalachian coal country. Refer to the reading assignment, *At Home in the Web of Life*, and either engage the speaker with questions from participants, or use this question: What does this document (*At Home in the Web of Life*) tell us about these connections?

Close this segment by encouraging participants to write down their reflections and thoughts in their journals during the week.

Closing Prayer (15 minutes)

** Facilitators need to make sure that all participants have paper and a pen or pencil for the closing prayer.

L: Yahweh's are the earth and its fullness; the world and those who dwell in it.

R: Yahweh's are the earth and its fullness; the world and those who dwell in it.

L: A reading from the end of Chapter 3 from *Living Beyond the End of the World*:

... if we do not have an immediate supply problem, that means we must choose to change our lives to drastically reduce our oil consumption and our carbon footprint, for the sake of the planet.

Will we make such a choice?



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[As economist and historian Robert Heilbroner, once wrote]:

“Suppose we...knew with a high degree of certainty that humankind could not survive a thousand years unless we gave up our wasteful diet of meat, abandoned all pleasure driving, cut back on every use of energy that was not essential to the maintenance of the bare minimum. Would we care enough for posterity to pay the price of its survival?”

What if we knew that global warming and ecological destruction would cause the collapse of human societies and the deaths of billions of people over the course of this century unless we did all those things? Would we care enough to pay the price by altering our lives? Would we?

L: **Silent meditation:** What is in your heart? Put this on paper in one or two sentences.

L: We bring our fears, questions, challenges to the community. I invite those who wish to bring their written concerns to the table, recite them aloud, and place them on the table. After each, we pronounce:

For the healing of our broken planet and the human spirit, we pray, God have mercy on your people.

L: We close with a prayer of solidarity with communities suffering the effects of fossil fuel extraction and consumption:

Let us also bring to our table those who suffer because of the destruction of the mountains, the rivers and streams, the deserts and farmlands, and our precious atmosphere, because of the extraction and burning of fossil fuels. With the Bishops of Appalachia, our sisters and brothers of the mountains, and all living beings with whom we share this planet, we pray:

R: *The mountains shall yield peace for the people, and the hills justice* (Ps. 72:3)

L: May we become servants and ministers of this prophetic pronouncement.

R: May we in our lives, our lifestyles, our values, and principles yield peace and justice for the entire earth community.

L: The psalmist exults, “Let all the rivers clap their hands and the mountains shout for joy at the presence of Yahweh...” (Ps. 98:8-9)

May we help to ensure that the mountains and rivers may always shout their praise and exult in the presence of God our Creator.

L: For this we pray. **R: Amen**

Close with a Peter Mayer song or other song of your choosing.



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Session Four - Living Beyond Our Means. Must 9 Billion People Be My Neighbor?

Participants will have read:

- Chapter 4, “Living Beyond Our Means,” from *Living Beyond the End of the World*,
- “What’s Your Consumption Factor?” by Jared Diamond,
- Excerpt from *Renewing the Earth*

Items Needed for this Session:

- The candle, cloth, and earth symbols from the prayer table and a bible
- Copies of the questions for reflection and journaling (see below)

Schedule for this Session

<i>Activity</i>	<i>Minutes</i>
Welcome and Opening Prayer	15 minutes
Living Beyond Our Means	60 minutes
Break	10 minutes
Business and Announcements	10 minutes
Local Impacts, Presentation and Discussion	30 minutes
Who Is My Neighbor?	30 minutes
Closing Prayer	5 minutes
TOTAL	140 minutes

Note to Facilitators

Theme: *Human beings are living beyond the means of the Earth to support our consumption and waste. We examine the extent to which we are depleting the planet’s ecosystems and stealing from future generations. We now calculate our ecological footprint and ask the question, “Who is my neighbor and must I love them as myself?”*

This session is designed to be a Field Trip, so, if possible, do this entire session at a site that is an example of ecosystem breakdown as described in the Millennium Ecosystem Assessment – e.g., a shrinking river, disappeared wetland, a toxic waste site, a lost forest, site of agricultural runoff or waste, on top of a depleting aquifer. Local environmental groups, conservation organizations, earth science departments at universities or colleges



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might be good sources for finding a meeting site. Finding a site that is walking distance from a meeting space - e.g., a campground, church, ecology center, park building, etc. - would facilitate this session. It would also be helpful to have a site where you could start a fire and gather around it for prayer and discussion.

For prayer, be sure to bring the candle, cloth, and earth symbols from the prayer table and lay them out in the center of the group. If there is no table, place the cloth on the ground in the center of the circle.

Session Four Outline and Notes

Welcome and Opening Prayer (15 minutes)

Welcome everyone to Session Four and to the site at which you are meeting (if it is a field trip site). Share the following with participants: Human beings are living beyond the means of the Earth to support our consumption and waste. Today we will examine the extent to which we are depleting the planet's ecosystems and stealing from future generations. We will consider our ecological footprint as we ask the questions, "Who is my neighbor? Must 9 billion people be my neighbor? Must I love them – all of them - as myself?"

Begin prayer by lighting the candle and inviting everyone to a moment of silence.

L: Yahweh's are the earth and its fullness; the world and those who dwell in it.

R: Yahweh's are the earth and its fullness; the world and those who dwell in it.

L: Creator God, we gather this day before your wounded earth and ask for courage to see the world, not as you have made it, but as we humans have made it. You gave us a garden for lasting nourishment, beauty, and revelation of your love and presence among us, and we have damaged it in ways that threaten all three. Grant us this day the wisdom to learn without fear, to grieve what is lost, and to vow to change course so that the earth may heal, regenerate, and continue to bear and nurture rich life for our children and our children's children. Make us worthy of the gift of Creation. This we ask in Jesus' name:

R: Amen

L or participant: A reading from Luke 10:25b-29

"Teacher, what must I do to inherit eternal life?" Jesus said to him, "What is written in the law?" He said in reply, "You shall love the Lord, your God, with all your heart, with all your being, with all your strength, and with all your mind, and your neighbor as yourself." He replied to him, "You have answered correctly; do this and you will live."

But because he wished to justify himself, he said to Jesus, "And who is my neighbor?"



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Moment of silence.

L: From Sven Burmeister:

The ultimate constraint on resource use is the carrying capacity of the globe: per capita resource use should not exceed the level the globe can sustain for all the world's people. Today's per capita resource use in industrial countries is not sustainable for all inhabitants of the earth. . . . The planet is capable of carrying only 500 million people indefinitely at the level of income and technology in the United States today. If resources were used more prudently as in Europe and Japan, the planet might carry one billion people indefinitely. Demographers estimate that, if present trends continue, the world's population . . . will stabilize sometime in the twenty-first century at nine to twelve billion human beings.

Let us pray: (take a moment of silence before continuing...)

L: What could I have done to my vineyard that I have not done?

R: Yahweh's are the earth and its fullness; the world and those who dwell in it.

L: Jesus came "that they may have life and have it abundantly." (Jn. 10:10)

R: Yahweh's are the earth and its fullness; the world and those who dwell in it.

L: "Amen I say to you, it will be hard for the one who is rich to enter the kingdom of heaven."

R: Yahweh's are the earth and its fullness; the world and those who dwell in it.

L: Jesus said, "What you did not do for one of these least ones, you did not do for me." (Mt. 25:45)

R: Yahweh's are the earth and its fullness; the world and those who dwell in it.

Naming our grief:

L: What we read this past week and what we are addressing this week can fill us with grief and fear. Let us name out loud some of the persons, places, other creatures we care about that may be lost or are already lost or endangered because of ecological overshoot.

L: We bring all these cares and concerns, those we love, the gifts of creation, all that is now in danger because of the human footprint to our collective prayer. God, open our hearts to listen to the voices of the planet and the Spirit that speaks to us in the unfolding of Creation.

R: Amen

Living Beyond Our Means (60 minutes)

Small group discussion (25 minutes)



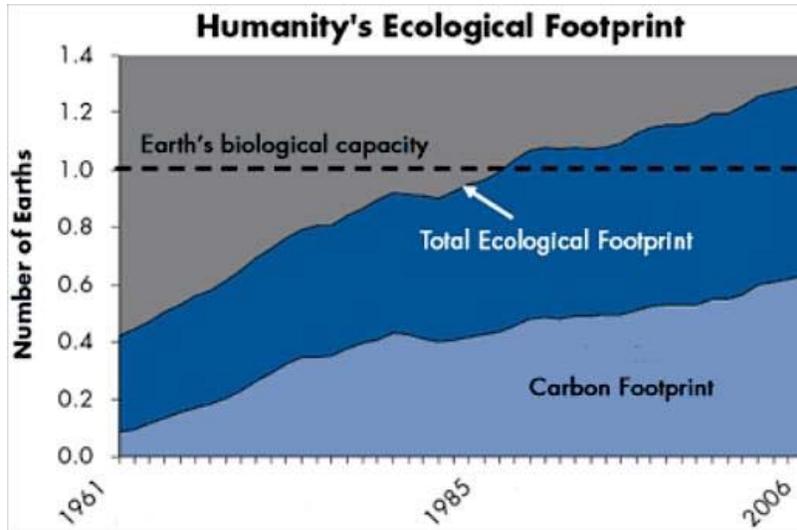
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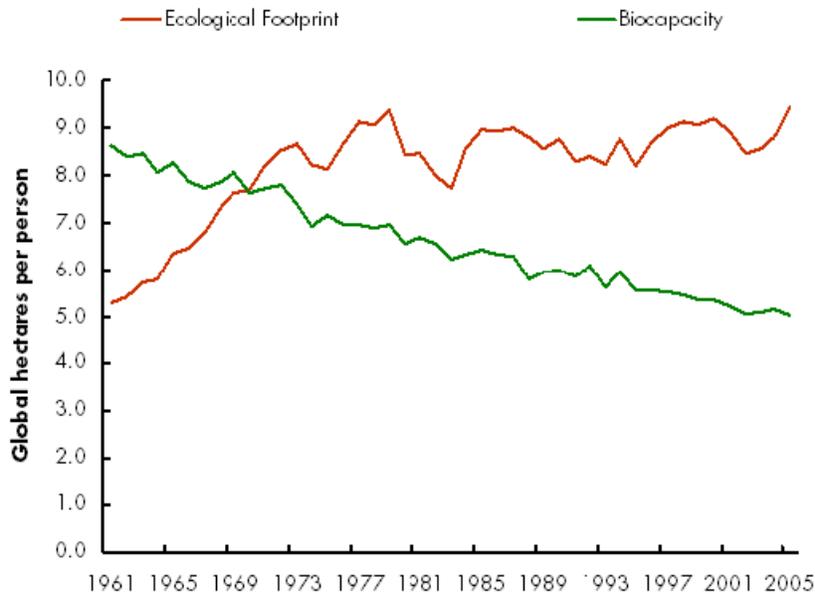
What in the readings for this week struck you most? What disturbed or unsettled you? What did you learn that you did not know before? What is ecological overshoot?

The following graphs and the facts are also in the Participant Packets. Take about 15 minutes to discuss these graphs, using these questions:

- What do you experience as you view the graphs?
- What scripture passages come to mind, and why?



United States of America



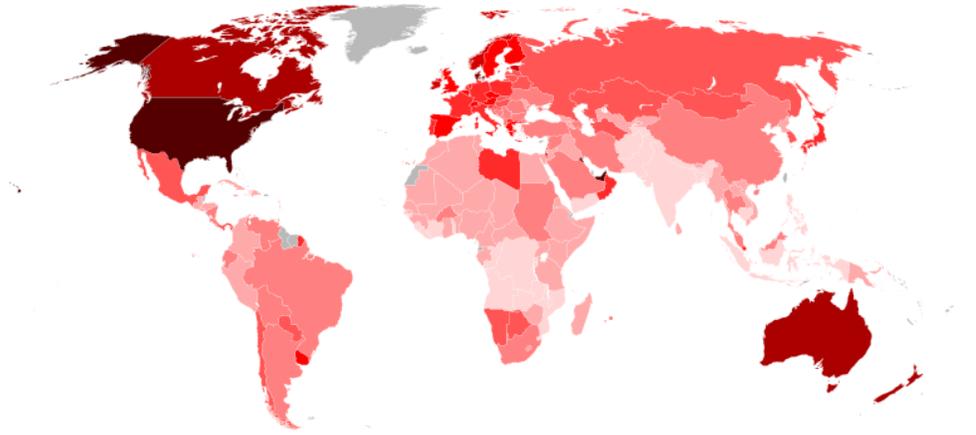
Associated Graph



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This graph tracks, in absolute terms, the average per person resource demand (Ecological Footprint) and per person resource supply (Biocapacity) in United States of America since 1961. Biocapacity varies each year with ecosystem management, agricultural practices (such as fertilizer use and irrigation), ecosystem degradation, and weather. Source: <http://www.footprintnetwork.org/en/index.php/GFN/page/trends/us/>



World map of countries shaded according to their ecological footprint in 2005 (published in 2008 by the Global Footprint Network). It is measured by the amount of global hectares that are affected by humans per capita of the country. Lighter shades denote countries with a lower ecological footprint per capita and darker shaded for countries with a higher ecological footprint per capita. The total ecological footprint (global hectares affected by humans) is measured as a total of six factors: Cropland Footprint, Grazing Footprint, Forest Footprint, Fishing Ground Footprint, Carbon Footprint and Built-up Land.

http://en.wikipedia.org/wiki/File:World_map_of_countries_by_ecological_footprint.svg

Facts to consider:

The available productive area of the earth amounts to some 11.2 billion hectares or 1.8 global hectares per person in 2002, which does not include the area needed to support wild animals. The total ecological footprint in 2002 was 13.7 global hectares, or 2.2 global hectares per person. The U.S. average is nearly 10 hectares per person. In Haiti, the per capita average is under .6 hectares.



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* The recommended basic water requirement per person per day is 50 litres. But people can get by with about 30 litres: 5 litres for food and drink and another 25 for hygiene.

* Some countries use less than 10 litres per person per day. Gambia uses 4.5, Mali 8, Somalia 8.9, and Mozambique 9.3.

* By contrast the average US citizen uses 500 litres per day, and the British average is 200.

* In the West, it takes about eight litres to brush our teeth, 10 to 35 litres to flush a lavatory, and 100 to 200 litres to take a shower.

* The litres of water needed to produce a kilo of:

Potatoes 1,000

Maize 1,400

Wheat 1,450

Chicken 4,600

Beef 42,500

Source: Ben Russell and Nigel Morris “Armed forces are put on standby to tackle threat of wars over water,” The Independent, Feb. 28, 2006,
<http://www.independent.co.uk/environment/armed-forces-are-put-on-standby-to-tackle-threat-of-wars-over-water-467974.html>

Exercise: What is your personal ecological footprint? (20 minutes)

Last week we calculated our carbon footprint. This week we will calculate our ecological footprint, or the amount of biomass required to support our lifestyles. If this cannot be done at the session, assign this exercise as homework and then share results in the group.

The Global Footprint Network website has an excellent interactive calculator:

<http://www.footprintnetwork.org/en/index.php/GFN/page/calculators/>

Discuss your reactions: What feelings arose? What impact did this exercise have on how you view this society and how we live here? Are you surprised at the results?

BREAK (10 minutes)

Business and Announcements (10 minutes)



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Remind participants of readings for next week

- Chapter 5, “It’s Going to Get a Bit Tense Out There,” from *Living Beyond the End of the Word*
- Excerpt from “The Harvest of Justice is Sown in Peace,”
- “Climate Change Seen as Threat to U.S. Security” by John Broder (online reading)
- Excerpts from, *On Social Concerns*. Ask participants to mark sections of this reading that have implications for the next session on the question of war and the threat of war in a world of growing scarcities.

In addition, finalize any details for the Guest Speaker for next session.

Local Impacts, Presentation and Discussion (30 minutes)

Ask a local ecologist and/or a nature expert to describe what is happening at the site at where you are meeting (e.g., overuse of water sources, toxic contamination, agricultural runoff, development occurring on wetlands, loss of forests, transportation and pollution, etc.) and how this threatens local ecosystems (development, industrial agriculture, roads v. mass transit, etc.).

Engage participants in a discussion/Q&A session with the speaker around the following questions: What human purpose, motivation, or neglect is involved? What are the sources of the damage? What impacts are these environmental threats having on the poorest populations, as compared to the well-off?

Who Is My Neighbor? The Issue of Justice and Equity (30 minutes)

Share the following with participants: In a world of dwindling resources, not all will be impacted in the same way. The poorest of our world, the most vulnerable populations, will be hit first and worst. Meanwhile, many industrial countries are already far beyond sustainability, lacking the resources to support their ecological footprint. They take from others what they need to feed rising demand – fish and seafood, arable land, minerals, fossil fuels, various natural resources. And so the inescapable question of justice arises.

Then discuss the excerpt from *Renewing the Earth*, “An Invitation to Reflection and Action on the Environment in Light of Catholic Social Teaching,” that was assigned for this week. (20 minutes).

Facilitators are to copy the following questions, give a copy to each participant, and ask everyone to reflect on them in their journals during the coming week:

- Can 9 billion people be my neighbor, and must I love them as myself?
- In a world of dwindling resources, in a world of scarcity in the most basic things needed for life, who is my neighbor? Put real names and faces to this, write them down, talk about them and what is happening to them. Encourage participants to



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- look up: Shismareff Island off Alaska, the island nation of Tuvalu, desertification in the Horn of Africa, deforestation in the Amazon, the deforestation of Haiti, impoverished urban communities living near waste dumps or toxic contamination sites in your city or others like those we viewed in “Manufactured Landscapes.”
- How are we called to respond to our faith and the social teachings of the church?

Closing Prayer (5 minutes)

Invite participants to gather in a circle around the candle, or if outside, around a small fire.

L: Pope Benedict XVI has challenged us, “Our earth speaks to us, and we must listen if we want to survive.” [July 24, 2007] And so let us pray:

L: Yahweh’s are the earth and its fullness; the world and those who dwell in it.

R: Yahweh’s are the earth and its fullness; the world and those who dwell in it.

L: I will sing the song of God’s vineyard.

R: Yahweh’s are the earth and its fullness; the world and those who dwell in it.

L: What more was there to do for my vineyard that I have not done?

R: Yahweh’s are the earth and its fullness; the world and those who dwell in it.

L: We are born of this creation which God has pronounced, ‘good.’

R: Yahweh’s are the earth and its fullness; the world and those who dwell in it.

L: My people, what have I done to you, or in what have I offended you? Answer me.

R: Yahweh’s are the earth and its fullness; the world and those who dwell in it.

L: Like a garden of Eden is the land before them and after them a desert waste...

[Joel 2:3]

R: Yahweh’s are the earth and its fullness; the world and those who dwell in it.

L: Yet even now return to me with your whole heart... [Joel 2:12]

R: Yahweh’s are the earth and its fullness; the world and those who dwell in it.

L: A reading from Pope Benedict:

Today, we all see that man can destroy the foundations of his existence, his earth, hence, that we can no longer simply do what we like or what seems useful and promising at the time with this earth of ours, with the reality entrusted to us. On the contrary, we must respect the inner laws of creation, of this earth, we must learn these laws and obey these laws if we wish to survive. Consequently, this obedience to the voice of the earth, of being, is more important for our future happiness than the voices of the moment, the



desires of the moment. In short, this is a first criterion to learn: that being itself, our earth, speaks to us and we must listen if we want to survive and to decipher this message of the earth. And if we must be obedient to the voice of the earth, this is even truer for the voice of human life. Not only must we care for the earth, we must respect the other, others: both the other as an individual person, as my neighbour, and others as communities who live in the world and have to live together. And we see that it is only with full respect for this creature of God, this image of God which man is, and with respect for our coexistence on this earth, that we can develop.

(<http://www.catholic.org/featured/headline.php?ID=4697&page=1>)

L: Let us pray: (prayers of petition)

We bring to the light the concerns of our hearts. Today we are challenged with the question, “Who is my neighbor?” Let us name them and pray for them, and for our communities, that we might heed the call of our church to a greater solidarity with our world...

After people offer their prayers, light a sage stick or incense from the fire. Then state: *We recall that many native spiritualities use the smoke as a way of purification and cleansing. In scripture, incense is used as a prayer offering and in some traditions it is used sacramentally.*

Then invite participants to incense one another, and as they do so, to bow to one another. (Leader begins this process of incensing.) At the end of the incensing ritual, all say, **“God, may our prayer arise as incense in your sight, and may the lifting of our hands be like the evening sacrifice.”** (Ps. 140:2)

L: We ask God today to hear all the prayers of our hearts, and the prayers of the earth. In Luke it is written that the scholar of law queried Jesus about what we must do to inherit eternal life. And Jesus asked him, “What is written in the law? How do you read it?” to which the man replied, “You shall love the Lord, your God, with all your heart, with all your being, with all your strength, and with all your mind, and your neighbor as yourself.”

And Jesus said, “You have answered correctly; do this and you shall live.”

R: Amen



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Session Five – Threat of War in a World of Growing Scarcities

Participants will have read:

- Chapter 5, “It’s Going to Get a Bit Tense Out There,” from *Living Beyond the End of the World*
- Excerpt from “The Harvest of Justice is Sown in Peace”
- “Climate Change Seen as Threat to U.S. Security” (online reading)
- Excerpts from, *On Social Concerns*

Items Needed for this Session:

- All prayer items from past sessions, including a bible
- Drawing paper, crayons, sharpies, construction paper of a variety of colors, scissors, glue, magazines with lots of photos, clay, etc. (See session below.)
- Flipchart, paper, markers and tape
- Copies of questions for quiet reflection (see below)

Schedule for this Session

<i>Activity</i>	<i>Minutes</i>
Welcome and Opening Prayer	10 minutes
Discussion of Readings	25 minutes
Guest Speaker	30 minutes
Quiet Reflection	10 minutes
Break	10 minutes
Business and Announcements	10 minutes
Visualize Peace Exercise	30 minutes
Small Group Discussion	30 minutes
Closing Prayer	5 minutes
TOTAL	140 minutes

Note to Facilitators

Theme: *Growing scarcities of water, food, and energy will increase the threat of violent conflict, including war. We examine this problem in light of the gospels and Catholic social teaching.*



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Facilitator needs to set the prayer table as it was at the end of Session Three and to have quiet, meditative music prepared for prayer. Also, be sure to have additional items laid out on a second table and ready for the Visualize Peace Exercise after the break.

In addition, the group should have invited a guest speaker for this session. This person should address the issue of military spending, the threat of war, and the ecological justice. Local peace groups, university peace centers, the local diocesan justice and peace office, are good places to find a presenter. If possible, find someone who can address the implications of Catholic social teaching (or the social teachings of your denomination if it is other than Catholic) for the issues raised here.

If you do not have a guest speaker for this session, then as facilitator, present an update on current military spending and its priorities, with references to Catholic social teaching documents using the data below. NOTE: Before the session, facilitators may want to update these numbers and make a copy for each participant.

- Proposed 2010 core defense budget is \$534 billion + \$130 billion for Iraq and Afghanistan.
- 2009 core defense budget was \$513 billion. The Bush administration kept the war budget off the books. Discretionary spending brought the total to \$651.2 billion, not including interest on the debt incurred by recent wars such as the current one in Iraq.
- In 2008, the defense budget totaled 21% of the entire federal budget.
- The defense budget is funded by money borrowed from the governments of China and Japan. Repaying with interest brings military spending to nearly \$1 trillion per year. More info can be found at:
http://en.wikipedia.org/wiki/Military_budget_of_the_United_States#cite_note-1
- Meanwhile, the proposed \$3.4 trillion budget for FY 2010 included \$20.5 billion for government programs to fight poverty in developing countries and \$1.4 billion for agriculture development. The Obama administration is interested in using more of these funds to develop local self-sufficient, sustainable agriculture rather than to give money to U.S. corporations to send their seeds and other inputs to these countries. Past practices have encouraged dependency on foreign aid and western corporations for the ability to feed hungry populations. In July 2008, G-8 countries pledged \$20 billion in farm aid. The US was expected to contribute \$3.5 billion over three years.
- The United States spends less than one percent of its federal budget on development assistance. We are second to last among the wealthy countries in the percentage of personal income that goes toward poverty reduction.

Session Five Outline and Notes

Welcome and Opening Prayer (10 minutes)



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Welcome participants to Session Five, the “Threat of War in a World of Growing Scarcities.” Share the following with the group: Growing scarcities of water, food, and energy will increase the threat of violent conflict, including war. Today we will examine this problem in light of the gospels and church social teaching. We also will hear from our guest speaker about the issue of military spending, the threat of war, and the ecological justice.

Invite everyone to a moment of silence as you light the prayer candle.

Begin prayer.

L: Jesus said, “Whoever loves me will keep my word, and my Father will love them, and we will come to them and make our dwelling with them. Whoever does not love me does not keep my words; yet the word you hear is not mine, but that of the Father who sent me.”

“I have told you this while I am with you. The Advocate, the Holy Spirit that the Father will send in my name – he will teach you everything and remind you of all I told you. Peace I leave with you, my peace I give to you. Not as the world gives do I give to you. Do not let your hearts be troubled or afraid.” (John 14:23-27)

R: You have heard that it was said, ‘You shall love your neighbor and hate your enemy. But I say to you, love your enemies, and pray for those who persecute you, that you may be children of your heavenly Father... (Matthew 5:43-45a)

Allow a minute or two of silence with quiet meditative music. Then ask someone to light the candle.

L: We ask this day for the light of peace in our broken world.

R: Lord, make me an instrument of your peace. Amen

Discussion of Readings (25 minutes)

Use any of the following questions to initiate discussion of the readings for this session:

1. What struck you most in your reading of Chapter 5? What disturbed you? What issues did it raise?
2. What concerns do you bring to the discussion this week about the threat of increased violence in a world of growing scarcities?
3. How did the excerpt from “The Harvest of Justice is Sown in Peace” impact your thinking on the reading of Chapter 5?

Guest Speaker (30 minutes)



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Introduce the Guest Speaker and remind participants that the speaker was asked to address the issue of military spending, the threat of war, and the ecological justice and the implications of church social teaching for the issues raised here.

If you do not have a speaker for this session, engage a discussion using some of the data listed in the Notes above. (Before your session, facilitators may want to update these numbers.)

Quiet time for reflection and journaling (10 minutes)

Ask participants to spend some quiet time reflecting and journaling on the following questions. Note: Facilitators are encouraged to provide these questions on flipchart paper or as a handout.

- What do these budget numbers tell us about the priorities of the federal government as it faces increasing tensions in the world?
- Are these the right priorities?
- What are the moral implications of this budget and how would you change it, if you could?

Break (10 minutes)

Business and Announcements (5 minutes)

Remind participants of the readings for next week:

- Chapter 6, “The End of the American Dream,”
- “Consumption and Population” from *Renewing the Earth*.

Visualize Peace (30 minutes)

Share the following with participants: We have reflected on a great deal of difficult information over the past five weeks. The many crises we face in this and the next few generations can appear daunting indeed. Yet, we reflect on them in the light of faith. A worldwide movement of grassroots, indigenous, faith-based, and non-governmental organizations is proclaiming, “Another world is possible.” Church social teaching, which continues to unfold and to speak to this world, has something essential to offer. Let’s take time to visualize this. What would the world look like if organized in a different way? Can we visualize peace?

Exercise (30 minutes)

Ask everyone to go the table where you have laid out drawing paper, crayons, sharpie pens, construction paper of a variety of colors, scissors, glue, magazines with lots of photos, clay, etc. Invite participants to take 15 minutes to create an artwork that expresses a vision of a peaceful world and how to get there.



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After 15 minutes, ask everyone to come back together and invite each participant to take no more than a minute to share their artwork and then place it on the prayer table.

Small group discussion (30 minutes)

Divide the group into smaller groups of three or four and then share the following with participants: As part of our homework for this week, we were invited to read the excerpt from Pope John Paul II's encyclical, *On Social Concerns*, and to mark passages that have implications for how we approach issues of war and peace in our time. In your small groups, discuss the reading, what you marked, and what it tells you about church social teachings in this context.

After 15-20 minutes, bring the small groups back together into one large group. Use the remaining time to list on flipchart paper the main points from each small group.

Closing Prayer (10 minutes)

Invite everyone to a moment of silence.

Then ask someone to light the candle while you say these words:

Blessed are the peacemakers, for they shall be called children of God.

L: Let us bring our prayers into the light of peace.

*Someone now lights incense from the candle and then incenses the prayer table bearing the art work and the notes of the past five weeks. As they do so, they say: “**May our prayers arise as incense in your sight, and may the lifting of our hands be like the evening sacrifice.**” The incense is left in an incense burner on the table as the prayer continues.*

Participant Reader:

This reading is an excerpt from *Caritas in Veritate*, ‘Charity in Truth,’ from Pope Benedict XVI

The way humanity treats the environment influences the way it treats itself, and vice versa. This invites contemporary society to a serious review of its life-style, which, in many parts of the world, is prone to hedonism and consumerism, regardless of their harmful consequences. What is needed is an effective shift in mentality which can lead to the adoption of *new life-styles* “in which the quest for truth, beauty, goodness and communion with others for the sake of common growth are the factors which determine consumer choices, savings and investments”. Every violation of solidarity and civic friendship harms the environment, just as environmental deterioration in turn upsets relations in society. Nature, especially in our time, is so integrated into the



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dynamics of society and culture that by now it hardly constitutes an independent variable. Desertification and the decline in productivity in some agricultural areas are also the result of impoverishment and underdevelopment among their inhabitants. When incentives are offered for their economic and cultural development, nature itself is protected. Moreover, how many natural resources are squandered by wars! Peace in and among peoples would also provide greater protection for nature. The hoarding of resources, especially water, can generate serious conflicts among the peoples involved. Peaceful agreement about the use of resources can protect nature and, at the same time, the well-being of the societies concerned.

The Church has a responsibility towards creation and she must assert this responsibility in the public sphere. In so doing, she must defend not only earth, water and air as gifts of creation that belong to everyone. She must above all protect mankind from self-destruction.

L: Let us pray:

We are called to be children of God by being makers of peace in the world. Let us pray for what we need to become God's children.

L: For courage to see the world as it is and act in the love of God, we pray:

R: God, make me an instrument of your peace.

L: For what else do we pray?

After the prayers, all hold hands in a circle around the table.

L: God, your world has been broken by violence and injustice.

R: God, have mercy on us.

L: Creator of all, we have squandered your gifts in the quest for power and wealth.

R: God, have mercy on your people.

L: But you have given us the light of peace,

R: To shine in the world through those who are your children.

L: Loving God, make us your children.

R: We hear what God proclaims, for God proclaims peace to all people. (Ps. 85:9)

L: God, make me an instrument of your peace,

R: Where there is hatred, let me sow love.

L: We ask this in Jesus' name.

R: Amen





Session Six – The End of the American Dream

Participants will have read:

- Chapter 6, “The End of the American Dream” from *Living Beyond the End of the World*
- “Consumption and Population” from *Renewing the Earth*

Items Needed for this Session:

- All prayer items from the last session, including a bible and matches
- Paper and pens or pencils
- Index cards
- Votive candle for each person
- Flipchart paper, markers and tape
- DVD player and TV, and the DVD, *The Story of Stuff*
- Computer with internet access, if possible

Schedule for this Session

<i>Activity</i>	<i>Minutes</i>
Welcome and Opening Prayer	10 minutes
Discussion of Reading	45 minutes
Break	10 minutes
Business and Announcements	10 minutes
DVD, <i>The Story of Stuff</i>	30 minutes
Reflection	40 minutes
Closing Prayer	10 minutes
TOTAL	155 minutes

Note to Facilitators

Theme: *The “American Dream” of affluence and ever-increasing standards of living is proving to be unsustainable and impossible to continue. In this session, we examine the consumer society and the values that support it. We then reflect on this in the light of faith. We begin to envision a new American Dream.*

The facilitator is to lay out on the prayer table the work of the past weeks, with the candle, earth symbols and photos from the first session in the center. Include on the table the art work from the last session and put on the walls the flipchart paper from the last



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session. In addition, have index cards and a votive candle for each participant ready for the closing prayer.

The focus of this week's session is likely to surface some strong emotions – fear, defensiveness, sadness, even anger. The process must take place in a non-judgmental atmosphere. Facilitators are encouraged to have the group revisit the Group Guidelines established at the beginning of the program. You must make clear the rules of listening without interruption, of participants not responding directly to what someone else says, and allow each person to share his/her struggles, resistances, fears, hopes, in a safe group dynamic.

If possible, have a computer with internet access in the room so participants can check the population data for the opening small group activity.

Session Six Outline and Notes

Welcome and Opening Prayer (10 minutes)

Share the following with participants: Welcome to Session Six, “The End of the American Dream.” The focus of this week's session - consumer society and the values that support it - is likely to surface some strong emotions. Given this, we must make sure that the process of this session takes place in a non-judgmental atmosphere. We must listen to one another without interruption. We are not to give any direct response to what someone else says. We must create a safe group dynamic so that each of us participates and shares our struggles, resistances, fears, hopes with one another. We are reminded that the work of this program and the gathered material reflects a response of the heart and a response of faith.

Invite everyone to a moment of silence as you light the candle and the incense and as you incense the group and the materials. As you do the incensing say, **“May our prayer arise as incense in your sight, and may the lifting of our hands be as the evening sacrifice.”**

L: We begin again, rooting ourselves in our firm belief: Yahweh's are the earth and its fullness, the world and those who dwell in it.

R: Yahweh's are the earth and its fullness; the world and those who dwell in it.

L: Do not store up for yourselves treasures on earth... (Mt. 6:19a)

R: Woe to you who join house to house and who connect field to field, till no room remains, and you are left to dwell alone in the midst of the land.

L: Jesus said, “How hard it is for those who have wealth to enter the kingdom of God.” (Luke 18:24)

R: Blessed are those who are poor, for the kingdom of God is theirs.



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L: Yet even now return to me with your whole heart...

R: For Yahweh's is the earth and its fullness; the world and those who dwell in it.

L: A reading from the Gospel of Luke (12:16-21)

Jesus told them a parable. "There was a rich man whose land produced a bountiful harvest. He asked himself, 'What shall I do, for I do not have space to store my harvest?' And he said, "This is what I shall do: I shall tear down my barns and build larger ones. There I shall store all my grain and other goods and I shall say to myself, "Now as for you, you have so many things stored up for many years, rest, eat, drink, be merry!" But God said to him, 'You fool, this night your life will be demanded of you; and the things you have prepared, to whom will they belong?' Thus it will be for the one who stores up treasure for himself but is not rich in what matters to God.'

R: "There is still one thing left for you; sell all that you have and distribute to the poor, and you will have a treasure in heaven. Then, come follow me." But when he heard this he became quite sad, for he was very rich." (Lk. 18:22-23)

Close with a moment of silence and then a song of your choosing.

Discussion of Reading (45 minutes)

A. Small Groups (15 minutes)

Divide the group into small groups of three or four and then share the following: Using the example of the opening pages of Chapter 6 from our reading for this session, briefly share your own stories of growing up in a generation of intense population growth, economic changes, and technological revolutions, and with the expectations of a U.S. American. What was the population when you were born? How have you experienced the rapid changes in population, suburban sprawl, lifestyle expectations, stresses and expectations of the post-modern culture?

B. Large Group Discussion (30 minutes)

Again, share the following with the participants to initiate discussion: Since Chapter 6 was written, the U.S. economy literally collapsed under the weight of the stresses of credit/debt/consumption described in these pages. In addressing the reality of the world, we must take responsibility for how we live within it, our economic and social expectations, and whether or not our expectations are realistic. We do this from our vantage point as U.S. Americans and our role in the global economy.

Use any of the following questions to initiate discussion about reactions to Chapter 6.

- What did you feel reading Chapter 6? When we hear that we consume too much, that our consumption is harming the planet and human communities around the



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world, what do we feel? Describe these feelings and what they say to you about our uniquely U.S. American predicament.

- How do the readings of our opening prayer impact you as you reflect on these things?
- What other gospel passages come to mind?

BREAK (10 minutes)

Business and Announcements (10 minutes)

Remind participants of the reading assignments for the next session:

- Chapters 7 and 8 from *Living Beyond the End of the World*
- “If You Want To Cultivate Peace, Protect Creation,” Pope Benedict XVI’s World Day of Peace message, January 1, 2010 (online reading)

In addition, share with participants that the following questions are in their Participant Packets and that they are to use these for reflection and journaling during the week.

Themes on which to reflect: How do we apply the values of a life of faith rooted in the gospels, the prophets and Catholic Social Teaching to the challenge of living as US Americans right now in the world? What in our religious tradition has impeded our understanding of the crisis, our place in the web of life? What has helped us? What are the roots within our tradition of a spirituality of ecological hope?

DVD, *The Story of Stuff* (30 minutes)

Introduce the video with these or similar words: Economic growth and higher living standards in the U.S. have been based on the economic model of extraction, consumption, and waste outlined in this film. What we have learned is that the American Dream - if described as endless wealth generation and consumption of goods and an ever-increasing standard of living - is not sustainable.

Show the film and then initiate discussion using the following questions. (You may want to do this in the whole group, or if the group is much larger than ten, you might want to break into two groups. Of most importance is that you elicit some good exchanges of thoughts, issues, and reflections.)

- What are the moral and ethical issues at play in the global production model presented in this video?
- How do you feel about the role assigned to us as consumers within this system?
- What are the moral implications of trying to sustain the American Dream?

Reflection time (40 minutes)



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A. Quiet time for personal reflection (10 minutes)

Play meditative music to create a prayerful atmosphere. Acknowledge that these discussions and considerations are hard. Invite participants to quietly journal their thoughts, feelings, and faith stirrings. Suggest that they might want to consider the excerpts from *On Social Concerns* and *Renewing the Earth* (from the last session) as they do this reflection. (Make sure everyone has paper and a pencil or pen.)

B. Whole group faith reflection (30 minutes)

Offer the following questions to initiate discussion:

- How do you see things differently now? Is there a new version of the American Dream you would advocate at this point in our reflection?
- Begin describing what this new American Dream might look like, its values and practical implications about how to live, rooted in a gospel faith and church social teaching.

Record responses on flipchart paper and tape to walls near the prayer table.

Closing Prayer (5 minutes)

Give everyone an index card or two.

L: We close this session by turning our fears, anxieties, and hopes to the Creator whom we can trust in all things. God said of this creation that it is good – that means we, too, who are created by God are pronounced good. Much depends upon us now. Let us bring our prayers and concerns to our table in the form of a litany. After each prayer, we say:

R: We place our trust in you, O God. Be courage, light and life in us as we face the challenges ahead.

L: On index cards, write in a few words what your strongest feelings and stirrings are from this session in the form of a prayer. Those who wish are invited to bring them to the prayer table and say them out loud as they place them on the table, followed by the response. As an added aide in this prayer, have a votive candle on the table for each participant. As they recite their prayer, invite them to light one of these candles from the light of the main candle in the center.

Then recite the following in chorus (Ps. 130).

A. Out of the depths I cry to you, O Lord; Lord, hear my voice!

B. Let your ears be attentive to my voice in supplication.

A. If you, O Lord, mark iniquities, Lord, who can stand?

B. But with you is forgiveness, that you may be revered.

A. I trust in the Lord; my soul trusts in his word.

B. My soul waits for the Lord, more than sentinels wait for the dawn.



- A. More than sentinels wait for the dawn, let Israel wait for the Lord.
- B. For with the Lord is kindness and with him is plenteous redemption.

All: And God will redeem Israel from all their iniquities.

L: Even now return to me with your whole heart, with fasting, and weeping, and mourning;

All: Rend your hearts, not your garments, and return to the Lord, your God.

L: For gracious and merciful is God, slow to anger, rich in kindness...

All: Perhaps God will relent and leave behind a blessing. (Joel 2:10-14)

L: And may our lights be light for the world.

R: Amen

*** It is important that the facilitator collect the flipchart papers on the walls, in addition to the things on the prayer table, and bring all of these items to the next session.*





Session Seven – Articulating a Spirituality of Ecological Hope

Participants will have read:

- Chapters 7 and 8 from *Living Beyond the End of the World*
- “If You Want To Cultivate Peace, Protect Creation,” Benedict XVI’s World Day of Peace message, January 1, 2010

Items Needed for this Session:

- All prayer items, plus small bowl of oil
- Flipchart, paper, markers, tape
- DVD, *The Awakening Universe*
- DVD player and TV
- Copies of Session Seven-Attachment A
- CD player and music

Schedule for this Session

<i>Activity</i>	<i>Minutes</i>
Welcome and Opening Prayer	10 minutes
Discussion of Readings	15 minutes
Group Discussions	30 minutes
Break	10 minutes
Business and Announcements	10 minutes
Articulating a Spirituality of Ecological	60 minutes
Closing Prayer	15 minutes
TOTAL	150 minutes

Note to Facilitators

Theme: *What are the elements of a spirituality for encountering and living through the ecological crisis?*

Prepare the prayer table by placing the previous weeks’ collections of photos, notes, and art work around the center candle and earth symbols. Place flipcharts on a wall near the prayer table.



Session Seven Outline and Notes

Welcome and Opening Prayer (10 minutes)

Welcome participants to Session Seven, “Articulating a Spirituality of Ecological Hope,” and share with them that today you will be discussing the elements of a spirituality for encountering and living through the ecological crisis.

Begin prayer with quiet meditation and with music (for example, Berezan, Carlos Nakai, Scott August) playing softly in the background. After a minute or two of silent meditation, light the candle and begin with the following.

L: What do we bring to the table as we begin this session? Over the past several weeks, we have reflected on some very challenging, often painful, realities of our world. We have begun to search within our faith tradition for the inspiration to help us see our predicament clearly and to begin envisioning a different path. Most likely, feelings and insights of all sorts are stirring within us. Our prayer will be a litany of phrases that express what is in our hearts, so I will invite you to express in a phrase or sentence what you are feeling at this point. (Facilitator should begin the litany, providing an example.)

At the end of the litany, incense the table and ask everyone to echo the following words:

*May our prayer
arise as incense in your sight,
and may the lifting of our hands
be as the evening sacrifice.*

**May our prayer
arise as incense in your sight,
and may the lifting of our hands
be as the evening sacrifice.**

L: *Amen*

Discussion of Readings (15 minutes)

Invite participants to briefly share their initial reactions to the reading assignments using the following questions:

- What struck you? What stirred strong emotions?
- Where are the resistances? the openings?
- Were there any “Ah ha!” moments?

Group Discussions (30 minutes)

Ask participants to form small groups and share with them that they will have about 20 minutes to *briefly* discuss the following questions. (Facilitator might want to put the questions on flipchart paper or provide them as a handout.)



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- What in our religious tradition has impeded our understanding of the ecological crisis and our place in the web of life?
- Why do you think this is the case?
- Specifically, how are we challenged by Benedict’s World Day of Peace message, “If You Want To Cultivate Peace, Protect Creation?”

After about 20 minutes, ask each of the small groups to briefly share some of their insights with the whole group. (Facilitator might want to record responses on flipchart paper.)

Break (10 minutes)

Business and Announcements (10 minutes)

Remind participants of the readings for the final session:

- Chapter 9 from *Living Beyond the End of the World*
- Review and reflect on the World Day of Peace message by Benedict XVI and the passage from Thomas Berry that we will read shortly
- Read the “Earth Charter” on the websites listed in the Participant Packet (<http://www.earthcharterinaction.org/content/> ; <http://www.earthcharterus.org/>)
- Read the scripture passage, John 6:1-14, which is the story of the multiplication of the loaves and fishes ...and a spirituality of scarcity.
- The “next steps” discussion will also revolve around the *Engaging the World Together* document that should be read before the session. The link for the document is in their packet. Also, the final document in their packet is “*JustFaith Ministries: A Multilayered Ministry of Formation.*” It is important to consider these documents as we consider where to go from here.

In addition, remind participants that they are to spend prayerful time before the next session reflecting and journaling on this scripture passage and on the questions listed in their Participant Packet.

Articulating a Spirituality of Ecological Hope (60minutes)

It is important that the facilitators are well prepared for this segment – i.e., that the DVD is set up in advance and ready to go, that there are copies of Session Seven-Attachment A, and that the flipchart paper and markers ready for participants to use in their small groups.

A. Introduce the film, *The Awakening Universe*, with these or similar words: Based on the book, *The Universe Story* by cultural historian Thomas Berry and cosmologist Brian Swimme, this film takes us on a journey from the birth of the universe to the development of human consciousness. An entirely new context for human life is arising



in our lifetime, with the potential to transform forever our sense of separation, isolation, and alienation into one of connection, commonality and communion.

Show the film (15 minutes).

B. Following the film, give everyone a copy of Session Seven-Attachment A and share with them that the group now will begin to articulate a spirituality of ecological hope.

Note: This piece from Thomas Berry should be read together so everyone receives it at the same moment. One possibility would be to take turns reading each paragraph, making sure that each participant reads some part of it. Another option would be to have everyone read it in silence.

Following the reading, **pause for a moment of silence** and then recite the following together (Ps. 139).

L: God, you have probed me and you know me; you know when I sit and when I stand;

R: you understand my thoughts from afar.

L: My journeys and my rest you scrutinize, with all my ways you are familiar.

R: Even before a word is on my tongue, behold, O God, you know the whole of it.

L: Where can I go from your spirit? From your presence where can I flee?

R: If I go up to the heavens, you are there; if I sink to the nether world, you are present there.

L: If I take the wings of the dawn, if I settle at the farthest limits of the sea,

R: Even there your hand shall guide me, and your right hand hold me fast.

L: Truly you have formed my inmost being; you knit me in my mother's womb;

R: I give you thanks that I am wonderfully, fearfully made.

L: How weighty are your designs, O God; how vast the sum of them;

R: Were I to recount them, they would outnumber the sands; did I reach the end of them, I should still be with you.

L: We belong to the Divine which gave birth to us.

R: May we learn now how to manifest this in the Great Work of our generation. Amen.

C. Small Groups (20 minutes)

Ask participants to form small groups and to respond to the following questions:

- What are the elements of a spirituality of ecological hope? Name and describe them.
- What do they have to contribute?



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Ask each group to write their responses on flipchart paper and post them on a wall near the prayer table.

D. Large Group (15 minutes)

Ask each of the small groups to briefly share some of their insights with the whole group.

Closing Prayer (15 minutes)

Invite everyone to a moment of silence as you relight the candle and ready the CD player.

L: Once again, we put our lives, our fears, our uncertainties, our longings, and our hopes into the hands of God.

Prayer of St. Francis of Assisi:

L: Lord, make me an instrument of your peace.

R: Where there is hatred, let me sow love;

L: where there is injury, pardon;

R: where there is doubt, faith;

L: where there is despair, hope;

R: where there is darkness, light;

L: and where there is sadness, joy.

L: O Divine Master, grant that I may not so much seek to be consoled as to console;

R: to be understood as to understand;

L: to be loved as to love.

R: For it is in giving that we receive;

L: it is in pardoning that we are pardoned;

R: and it is in dying that we are born to eternal life. Amen

Start some quiet, meditative music and then begin the following shared blessing:

L: We go in peace to wrestle with our faith in the context of our world, to seek wisdom in the quiet of our hearts rather than the hyperactivity of our culture, to ease our stress by taking time to listen, to perceive, to sense, to open to the true wisdom that unfolds in God's loving creation.



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Then invite everyone to stand and share a blessing with one another using these or similar words: We will pass around a small bowl of oil, placing a thumb in the oil and then tracing a cross on the forehead or hand of the person next to you. As we do this, we will say to one another: *Go in peace to be light and hope for the world.* (Facilitator starts the shared blessing.)



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Session Seven-Attachment A

A Reading from Thomas Berry

History is governed by those overarching movements that give shape and meaning to life by relating the human venture to the larger destinies of the universe. Creating such a movement might be called the Great Work of a people...

The Great Work now, as we move into a new millennium, is to carry out the transition from a period of human devastation of the Earth to a period when humans would be present to the planet in a mutually beneficial manner. This historical change is something more than the transition from the classical Roman period to the medieval period, or from the medieval period to modern times. Such a transition has no historical parallel since the geobiological transition that took place 67 million years ago when the period of the dinosaurs was terminated and a new biological age begun. So now we awaken to a period of extensive disarray in the biological structure and functioning of the planet...

Perhaps the most valuable heritage we can provide for future generations is some sense of the Great Work that is before them of moving the human project from its devastating exploitation to a benign presence. We need to give them some indication of how the next generation can fulfill this work in an effective manner. The success or failure of any historical age is the extent to which those living at that time have fulfilled the special role that history has imposed on them. No age lives completely unto itself...

The Great Work before us, the task of moving modern industrial civilization from its present devastating influence on the Earth to a more benign mode of presence, is not a role we have chosen. It is a role given to us, beyond any consultation with ourselves. We did not choose. We were chosen by some power beyond ourselves for this historical task... We are, as it were, thrown into existence with a challenge and a role that is beyond any personal choice. The nobility of our lives, however, depends upon the manner in which we come to understand and fulfill our assigned role.

Yet we must believe that those powers that assign our role must in the same act bestow upon us the ability to fulfill that role. We must believe that we are cared for and guided by these same powers that bring us into being.

(The Great Work: Our Way Into the Future, Thomas Berry, Chapter 1, Bell Tower NY, 1999)



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Session Eight –

What kind of human beings will we be as we go through the crisis? What is the *great work of this* community?

Participants will have read:

- Chapter 9, *Living Beyond the End of the World*
- Scripture passage, John 6:1-14
- Actions Options and websites (from Participant Packet)
- *Engaging the World Together*
http://www.justfaith.org/graduates/pdf/engaging_the_world_together.pdf

Items Needed for this Session:

- All prayer items, including the bread for the closing prayer
- Flipchart, paper, markers, tape
- Paper and a pencil or pen for each participant
- Votive candle for each participant
- CD player and meditative music of your choosing

Schedule for this Session

<i>Activity</i>	<i>Minutes</i>
Welcome and Opening Prayer	10 minutes
Group Discussion	20 minutes
Our Community Responds	45 minutes
Break	10 minutes
Evaluation Reminder	---
Commitment	35 minutes
Closing Prayer	30 minutes
TOTAL	150 minutes

Note to Facilitators

Theme: *Thomas Berry calls us to the Great Work of our generation. How might this community contribute towards it?*

It is important that the prayer table be set with all the items used in the previous seven sessions. Also, facilitators are strongly encouraged to have snacks and beverages for the break for this final session.



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For the closing prayer, facilitators need to have an individual vigil or tea candles for each participant placed near the prayer table. Facilitators are also encouraged to provide the profession of faith instructions as a handout for each person. In addition, participants will need paper and a pencil or pen for the closing prayer.

Session Eight Outline and Notes

Welcome and Opening Prayer (10 minutes)

Welcome everyone to the final session of the *Faith Encounters the Ecological Crisis* program. Share the following with participants: Thomas Berry calls us to the *Great Work* of our generation. During this final session, we will focus on two questions: “What kind of human beings will we be as we go through the ecological crisis?” And, “What is the *great work* of our group, of this community? How might we contribute towards this *great work* of our generation?”

Invite everyone to a moment of silence and light the prayer candle.

Begin prayer.

L: When it was evening, the disciples approached Jesus and said; “This is a deserted place and it is already late; dismiss the crowds so that they can go to the villages to buy food for themselves.” Jesus said to them: “There is no need for them to go away; give them some food yourselves.” (Mt. 14:16)

Let us pray:

L: The Spirit of the Lord is upon me, because God has anointed me to bring glad tidings to the poor: (Lk. 4:18)

R: Blessed are the poor for they shall inherit the earth.

L: God has called me to proclaim a year acceptable to the Lord. (Lk. 4:19)

R: I heard the voice of the Lord saying, “Whom shall I send? Who will go for us?” “Here I am,” I said; “Send me!” (Is. 6:8)

Leader or Participant: Reading of the New Creation: Isaiah 65:17-25

Response: **Whom shall I send? Here I am, Lord, send me.
Amen.**

Group Discussion of Scripture Reading (20 minutes)

Invite the group to *briefly* share their reflections on the following



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- How does John 6:1-14, the story of the loaves and fishes, inform or connect with Isaiah’s vision (65:17-25) of the new creation, which we just read?
- Discuss the meaning of this story in the context of ecological overshoot. Is a ‘loaves and fishes’ spirituality possible in the world? If you believe so, what is needed to make it real? If not, why not?

Facilitators are encouraged to record responses on flipchart paper.

Our Community Responds (45 minutes)

Introduce the segment “Sacred Celebration” from the film, *Renewal*, with these or similar words: The remaining historic farmland in the South Valley of Albuquerque, New Mexico, is being rapidly devoured by commercial and residential development. During the festival of San Ysidro, the patron saint of agriculture for Catholics, citizens gather to consecrate the land that nourishes them and bless the waters that help the crops grow.

Following the film (10 minutes), ask participants to form small groups and respond to the following question: What can *this* community – our group - do to bring about the new creation, to foster a loaves and fishes spirituality? Be specific. Ask each small group to write their suggestions on flipchart paper.

After 20 minutes of small group discussion, ask the groups to tape their flipchart papers next to each other on the wall.

Then take a 10-15 minute break, inviting everyone to *silently* read what each of the small groups has written. (Facilitator might want to play some quiet, meditative music at this time.

BREAK (10 minutes)

Even if the group has not had refreshments at the break for the past seven weeks, it would be good to have some snacks and beverages for this final session. You might even want to encourage participants to quickly get their snack and beverage and bring these with them as you start the next segment on Commitment.

Commitment (35 minutes)

It is important that the group have an intentional conversation about what participants - collectively or individually - plan to do with what they have learned during the course of the *Faith Encounters* module. The first step might simply be to agree to come together in a few weeks to use the document, *Engaging the World Together*, to discern next steps. Another step of critical importance is to ask each participant to identify their individual commitment(s) to some kind of follow up to what they have learned.



The final document in the Participant Packet is “JustFaith Ministries: A Multilayered Ministry of Formation.” It is important for module participants to consider these documents as they consider where to go from here.

During the discussion, facilitators are encouraged to capture the various commitments on flipchart paper and, if the group decides to meet again, to schedule a date for a next gathering. Include the following as possibilities:

Pax Christi USA

<http://paxchristiusa.org>

Global restoration is one of Pax Christi USA’s 4 priority areas. Pax Christi USA’s work on this priority is led by the “Global Restoration Committee,” which has a mission to both make our membership aware of issues affecting the environment and to help Pax Christi USA model in all its facets a respect for creation. Pax Christi USA emphasizes the connection between environmental issues and other issues which we work on, including war, poverty, globalization, etc. If you’re interested in exploring with us next steps in engaging the ecological crisis, you can contact our Global Restoration committee at listening2earth@gmail.com.

Catholic Campaign for Human Development (CCHD)

www.usccb.org/cchd

- Support the efforts of CCHD-funded groups working on the environment and ecology. To learn more about CCHD’s work in your area, contact Donna Grimes dgrimes@usccb.org and look over their website www.usccb.org/cchd
- Work with college students to raise awareness and promote environmental justice in communities near their campuses. Visit www.campus.org for ideas.

Additional suggestions for action:

1) Visit the Earth Charter U.S. website to get ideas for how you can promote this document in your local communities. It is a great educational tool. Ask your parishes, dioceses, interfaith groups, and others to actively endorse this document. You can find these with the online link for the readings or at the following websites:

- <http://earthcharterus.org/dev/the-charter> for EarthCharter, U.S.
- <http://www.earthcharterinaction.org/content/> for the Earth Charter Initiative, international

2) Become active in campaigns that defend the integrity of the earth community, such as ending mountaintop removal coal mining, which many see as one of the most egregious and destructive industrial practices ever invented. This is the work of an activist, and it is also the work of solidarity with the communities affected by the mining. The following



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websites have abundant information and are terrific resources for getting involved in the effort to stop mountain top removal.

- <http://www.ilovemountains.org/> is a collaboration of more than a dozen groups working to end mountaintop removal coalmining
- <http://www.ccappal.org/> is the site for the Catholic Committee for Appalachia

You might also want to do a little research to find out what fossil fuel production means in your local community - its impact on air, soil, and water, how these fuels are mined or drilled, where they come from, and what is being done to stop destructive environmental practices, or even better, to replace fossil fuels with clean sustainable alternatives.

3) Join, promote, or get your community involved in alternative food systems that bypass industrial agriculture. Join natural food co-ops and shop at and promote local farmers' markets and community-supported agriculture (CSA). To learn more about CSA and find a farmer near you, go to Local Harvest: <http://www.localharvest.org/csa/>.

4) Commit to lowering your ecological footprint by living simply, not only as an individual or family, but within and among your faith community. Promote energy efficiency and down-scale living in your homes and parishes. Interfaith Power and Light is a movement of religious groups responding to global warming by altering energy consumption patterns. More than 10,000 congregations are already participating. For information, visit <http://interfaithpowerandlight.org/>.

5) Advocate for the planet. Research and work on legislative issues at the national, state and local level that protect the environment.

6) Visit the *Spirituality and Ecological Hope* website. There are thousands of posts on a vast array of issues, including global warming, resource depletion, fossil fuels, and ecological or earth spirituality. Put your issue or topic in the search box and find posts with links to hundreds of articles and reports that shed light on the ecological crisis. Get involved in the conversation by visiting the following websites:

- <http://www.ecologicalhope.org>
- <http://www.facebook.com/home.php#/group.php?gid=49204803758> (Facebook)

Evaluations Reminder

Please share the following information and evaluation link with all participants:

JustFaith Ministries provides an online evaluation for this module. This online evaluation is easy to complete, and should not take more than fifteen minutes. It can be accessed at: <http://justfaith.org/JustMatters/Evaluations/faithncounters.html>



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There is a “clickable” link to the evaluation in the Participant Packet (following the table of contents). These evaluations are very important to the ongoing development of this and other JustFaith Ministries modules, and we are asked to please complete the online evaluations *within two weeks*. It is important to note that once you start the evaluation you will need to complete the whole thing at that time.

If you have sent the participants a separate email before Session 8—(see instructions on p. 11) say the following: An email was sent to you urging you to complete the evaluation. This email includes a direct link to the evaluation which will simplify your connection to it.

Closing prayer (30 minutes)

Facilitators should have enough individual vigil or tea candles for each participant placed near the prayer table. Also enhance this final time of prayer with meditative music, maybe using a piece played at a special time before in the program. Facilitators are also encouraged to provide the profession of faith instructions below as a handout for each person. In addition, participants will need paper and a pencil or pen.

Invite everyone to come together to write a profession of faith (15 minutes) -

Have everyone to into small groups one last time and ask each small group to do the following: Based on the (1) elements of a spirituality of ecological hope from the previous session and (2) responses to the question, “What kind of human beings will we be as we go through the ecological crisis?”, write a profession of faith that encounters the ecological crisis. Ask each small group to decide on 1-3 statements using the following: “We believe ... therefore we are called ...”

After 15 minutes, invite everyone to return to the large group for the closing of the program.

L: Yahweh’s are the earth and its fullness; the world and those who dwell in it.

R: **Yahweh’s are the earth and its fullness; the world and those who dwell in it.**

L: We have engaged a long and challenging reflection on the state of God’s creation, on the impact of our human footprint on the web of life, and recovered a sense of our place within Creation. We have begun to articulate a *spirituality of ecological hope* to be lived within this community gathered here and within the world. We have committed ourselves to the Great Work as articulated by Fr. Thomas Berry. Let us now profess our faith.

Ask one person from each small group to read their group’s statements of belief and place them on prayer table. After placing the statements on the prayer table, s/he takes one of the individual candles, lights it, and places it on the table. Others in that small group follow until each participant has placed a lit candle on the prayer table.



When each small group has completed this, the facilitator incenses the table and the community. Following the incensing, all say: **May our prayer arise as incense in your sight, and may the lifting of our hands be as the evening sacrifice.**

Ritual of Commitment: Breaking of Bread

Facilitator places a loaf of bread on the table.

L: Let us all raise our hands over the bread and pronounce a blessing - "Jesus took the loaves, gave thanks, and distributed them to those who were reclining, and as much fish as they wanted... When the people saw the sign he had done, they said, 'This is truly the prophet, the one who is to come into the world.'" (Jn 6:11, 14)

R: **Creator God, you have called upon us to manifest your presence in the world. You have given us the vision of a New Creation, and commissioned us to the Great Work that can bring it about. We know the path ahead is a difficult, even painful one. We trust your light and life to guide us through. May we embrace this day a spirituality of the loaves and fishes. Send us out into the world to multiply in the midst of scarcity all that your people need to live in dignity, while ensuring the abundance you gave to us as your original gift of creation.**

For our children and their children's children, for all the creatures and living systems that make possible the human venture, and in the hope that lies embedded within all creation, we say: Amen.

Bread-sharing and embraces all around.

End with a final song, such as *Here I Am Lord* by Daniel L Schutte

Genesis 46:2

*"And God spake unto Israel in the visions of the night,
and said, Jacob, Jacob. And he said, Here am I."*



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JustFaith Ministries

A Multilayered Ministry of Formation



Congratulations on completing a JustFaith Ministries (JFM) JustMatters module. JFM provides programs that transform people and expand their commitment to social ministry. Through these life-changing opportunities, members of a church can study, explore and experience Christ's call to care for the poor and vulnerable in a lively, challenging, multifaceted process in the context of a small faith community.

Jack Jezreel, M.Div., the founder and Executive Director of JustFaith Ministries, introduced the original JustFaith program in 1989 while working in a parish in Louisville, Kentucky. It was immediately and dramatically successful. Since then, over 20,000 people have participated in various JustFaith Ministries programs in over 1,200 churches across the country.

JustFaith Ministries, in conjunction with its partners, makes available introductory workshops, curriculum, resources, a website, and support services. While JustFaith Ministries was born from the success of the JustFaith program, the organization now includes the following new layers of opportunity for faith formation.

JustFaith focuses on discipleship and the call to be about God's dream of justice and compassion in a world scarred by the domestic and global crisis called poverty.

Engaging Spirituality presents a spiritual deepening process that invites small groups to explore the intersection between contemplative presence and social action.

JusticeWalking (J-Walking) is a process that forms small communities of older teens and adults to engage in a spiritual journey and exploration of the radical call of the Gospel.

College JusticeWalking (J-Walking) is a semester-long "Discipleship Journey" that forms small communities of college students as they experiment with living the Gospel message and the social implications of our faith.

JustFaith Ministries is able to offer these programs through the generosity of donors.

JustFaith Ministries also provides an online document, *Taking Action Resource Guide* (http://www.justfaith.org/graduates/pdf/takeaction_resourceguide.pdf) to help participants learn more and get involved in this and other issue.

