

Spiritual Path for Dehonian Associates

Seventh Meeting

Participation in the Reign of Justice and Charity

Objectives

1. to maintain a sense of welcome and belonging among the participants
2. to become familiar with the scriptural foundations and major themes of modern Catholic social teaching since Leo XIII's encyclical, *On the Condition of Workers*
3. to briefly consider some of the major social issues of our day in light of Catholic social teaching and the Dehonian charism
4. to understand the connections between faith and economic/political life
5. to understand the concept of social sin, the distinction between charity and justice, and the importance of both
6. to celebrate Dehonian spirituality that has the capacity to nurture and sustain a relationship of love and union with God

Preparation and Notes

1. If possible, arrange the seating in a circle with a low, circular table placed at the center.
2. Place on the table a candle, if possible, a copy of the encyclical, *Laudato Si'*, and sufficient copies of the two handouts: "120 Years of Catholic Social Teaching," and "The 'Two Feet' of Social Ministry." The candle should already be lit when the participants are gathering.
3. Choose a CD with soft, instrumental background music and decide on the best way to play the CD [either with a CD player or on a computer]. Have this music playing while the participants are gathering.
4. Have sufficient copies of the prayer card [graphic of "If you want peace" on one side and Dehon's litany on the reverse side] available for the participants.
5. Make sure someone can introduce and lead the sung mantra, "We are called."
6. *Before the meeting*, ask one of the participants to prepare reading the witness of Mark Peters, and three other participants to prepare the readings for the closing prayer.
7. The meeting should last no longer than two hours. It is important not to exceed this time limit. Meetings that last longer than advertised tend to be the last ones some people attend. The meeting should include a 10-15 minute break. One is suggested in the outline, but the dynamic of the group will suggest the most opportune time.

Welcome

A greeting and a welcome back, preferably from an SCJ, to all those attending the seventh meeting. If some participants are attending for the first time, welcome them warmly and invite the members of the group to introduce themselves to each other.

Prayer

- **Instrumental background music:** *if the music is not playing, begin it now without introduction. Allow about a minute before beginning the Centering exercise.*
- **Centering exercise:** *slowly move through these suggestions, allowing time for the participants to follow your suggestions.*
 - ✓ As we begin a short time of prayer, I invite you to quiet yourself and relax.
 - ✓ It may help to close your eyes.
 - ✓ It may help to fill your lungs with deep breaths, and then exhale slowly.
 - ✓ Find a comfortable position in your chair; let the chair safely hold you.
 - ✓ As best as you can in this moment, enter into the depths of your heart, which is a place where God dwells.
- **Guided meditation:** *slowly move through these steps, allowing time for the participants to follow your suggestions.*
 - ✓ Having arrived at the depths of your heart, or as close as you can come in this moment, what do you notice? It could be an image, a feeling, a color, or nothing at all, which is itself an image.
 - ✓ Imagine being in the presence of Jesus. What does he look like? What else do you notice? How do you feel?
 - ✓ As Jesus is looking at you, his image suddenly changes into a homeless person whose clothing is dirty and smells bad, and who asks you for something to eat. How do you feel? What are you thinking?
 - ✓ Before you even have a chance to respond, your initial image of Jesus reappears. As Jesus gazes upon you, what does he see in your heart? What do you want to say to Jesus?
 - ✓ Take a moment to be grateful for this meeting with Jesus. Then allow Jesus to thank you for allowing him to reveal himself to you in a surprising way.
 - ✓ Gently bring your awareness back to this circle. When you are ready, open your eyes.
- When everyone has opened his or her eyes, turn off the music.

- Distribute the prayer card and invite the participants to pray this litany either in unison or with a leader speaking the invocations and everyone praying the response in bold:

Heart of Jesus, who takes a personal, loving interest in us,
we thank you.

Heart of Jesus, overflowing with compassion for all those who suffer;
for those beset by troubles and hardships;
for the hungry, the toilers, and the destitute; for the sick and infirm;
we wish to be like you.

Eucharistic Heart of Jesus, fortifying bread that nourishes souls
with generosity, heroism, and charity,
we welcome you.

Priestly Heart of Jesus, who claims justice, respect, and brotherly love for the worker,
we offer ourselves with your self-offering.

Sacred Heart of Jesus, sympathizing with all our spiritual and bodily infirmities,
we love you.

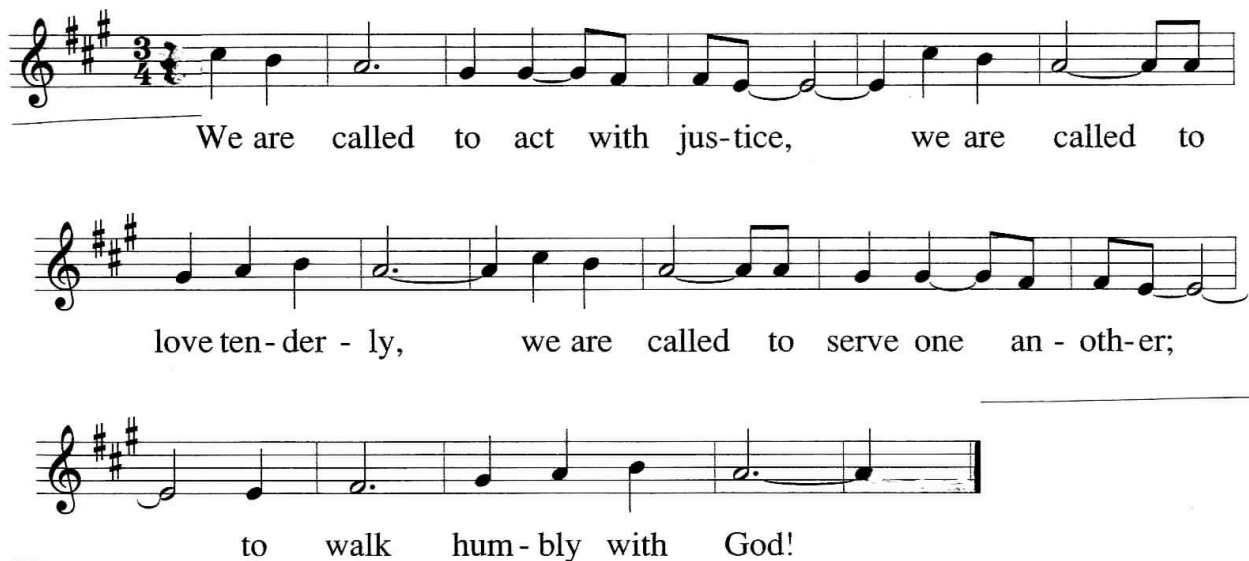
Invocations from the spiritual writings of Fr. Leo John Dehon, SCJ

Review of Sixth Meeting

- Each participant shared what difference it would make if s/he could spend each day consciously in the presence of Jesus and how s/he comes to know God's will.
- The "interior life" is a relationship with Jesus in which a person gradually comes to know, understand, and absorb within him or herself Jesus' feelings and thoughts, Jesus' words and actions, and Jesus' unconditional love and compassion.
- Maintaining union with Jesus in prayer and work is a life-long spiritual task.
- The various ways that a Dehonian Associate can practice union with Jesus are personal prayer, meditation on Scripture, celebrating the Eucharist, and being conscious of specific moments throughout the day of being with Jesus at Nazareth, Calvary, and Gethsemane.
- Union with Jesus brings us strength and peace even in our struggles and difficulties.

Sharing

- Invite each participant to share their reflection upon these two questions:
 - ✓ When were you most directly exposed to poverty or social oppression, and how did it make you feel?
 - ✓ What was your response and what difference did it make?
- After each individual shares, the group sings this mantra:



We are called to act with jus-tice, we are called to
love ten-der - ly, we are called to serve one an - oth-er;
to walk hum - bly with God!

Text: Micah 6:8, David Haas, b. 1957

Tune: David Has, b. 1957

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Presentation: Participation in the Reign of Justice and Charity

Catholic Social Teaching: Its Biblical Roots, Major Themes, and Modern Expression from Leo XIII to Francis I

In a speech to the alumni of St. John High School, Fr. Dehon challenged,

We must be boldly present to our own times... we must show that religion is a powerful and indispensable factor for social progress which cannot be attained without firm and well established morality.

He was often critical of the Church for failing to do this and lamented that many were turning from the Church toward socialism because of their desperation for justice. He denounced “a capitalism that is selfish, demanding, harsh, greedy, and unyielding” toward workers and the poor. This often brought him harsh criticism from other Catholics, from laity to bishops. But in this he was merely being faithful to a long tradition of concern for social justice in the Bible and the Church Fathers, and which continued in a new way in his day with Pope Leo XIII.

The publication of Leo’s encyclical, *On the Condition of Workers*, in 1891, probably made an even bigger political impact in its day among Catholics and non-Catholics alike than did the recent release of Pope Francis’ encyclical on the environment, *On Care for Our Common Home*. In it, Leo addressed the social upheaval caused by the Industrial Revolution, emphasizing the need of the State to care for the poorest, and for owners to honor the rights of workers, including the right to organize. Today we see the encyclical, *On the Condition of Workers*, as the beginning of the modern era of Catholic social teaching. What are the hallmarks, or guiding principles, of this teaching?

First and foremost is the **Sacredness and Dignity of Human Life**, which flows directly from Scripture. In Genesis [1:27], we read that God created man and woman in God’s own image. Proverbs [22:2] says that God created both rich and poor, implying an equal dignity. Psalms 139 [verses 13-16] tells us that God formed each of us and knows us intimately.

The Good Samaritan [Luke 10:25-37] is commended for recognizing the dignity of the “other” and saving his life. Jesus broke with societal and religious customs to honor the dignity of the Samaritan woman [John 4:1-42]. Finally, St. Paul reminds us that we are all holy: “for you are God’s temple and God dwells in you” [I Corinthians 3:16].

The Catholic Church proclaims that human life is sacred and that the dignity of the human person is the foundation of a moral vision for society, as well as of all the rest of her social

teaching. In our own society, we see human life under direct attack from abortion and euthanasia, while the value of human life is threatened by cloning, embryonic stem cell research, and the use of the death penalty.

Catholic teaching on war is based on this same principle. The intentional targeting of civilians in war or terrorist attacks is always wrong. The Church also calls on us to work to avoid war and protect life by finding effective ways to prevent and resolve conflicts by peaceful means. Respect for life means that every person is precious, that people are more important than things, and that the measure of every institution is whether it threatens or enhances the life and dignity of the human person.

A second foundational principle is the **Importance of the Family**. As Pope John Paul II never tired of reminding us, the future of humanity depends on marriage and the family. According to the Catechism of the Catholic Church,

The family is the original cell of social life [and] an initiation into life in society [because] authority, stability, and the life of relationships within the family constitute the foundations for freedom, security, and fraternity within society. [Therefore], the family must be helped and defended by appropriate social measures [and] the political community has a duty to honor and assist the family and protect its rights.

Our US Bishops add, “Marriage and the family are the central social institutions that must be supported and strengthened, not undermined.”

A third basic principle is **Solidarity**. If all people are children of God, then we are all brothers and sisters to one another. In I Corinthians we read,

If one member of Christ’s body suffers, all suffer. If one member is honored, all rejoice.
I Corinthians 12:12-26

According to our Bishops, this means that

we are one human family whatever our national, racial, ethnic, economic, and ideological differences. We are our brothers’ and sisters’ keepers, wherever they may be.

The pursuit of justice and peace, they add, is “at the core of the virtue of solidarity.” Furthermore,

Loving our neighbor has global dimensions in a shrinking world. Foreign policy, development aid, fair trade, opposition to human rights abuses like torture and human trafficking, these are all issues we must view through the lens of human solidarity.

Another key concept of Catholic social teaching is **The Common Good**. The Catechism quotes Vatican II's document, "The Church in the Modern World," in defining the common good as

the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfillment more fully and more easily. [Hence], the order of things must be subordinate to the order of persons, and not the other way around. [State authority must] arbitrate, in the name of the common good, between various particular interests [in order to] make accessible to each what is needed to lead a truly human life: food, clothing, health, work, education and culture, suitable information, the right to establish a family, and so on."

The Catechism continues, "Finally, the common good requires peace, that is, the stability and security of a just order." As human interdependence gradually spreads throughout the world, the universal common good demands "an organization of the community of nations able to provide for needs of food, hygiene, education" and the addressing of "the miseries of refugees dispersed throughout the world" as well as assisting migrants and their families.

There is also a strong stress throughout modern Catholic social teaching on **Rights and Responsibilities** and the **Call to Participation in Public Life**. The Catholic tradition teaches that human dignity can be protected and a healthy community can be achieved only if human rights are protected and responsibilities are met. Every human person has a fundamental right to life and a right to those things required for human decency. Corresponding to these rights are duties and responsibilities—to one another, to our families, and to the larger society.

Pope John XXIII's encyclical, *Peace on Earth*, says that humans have

the right to live... the right to bodily integrity and to the means necessary for the proper development of life, particularly food, clothing, shelter, medical care, rest, and finally, the necessary social services, e.g. the right to be looked after in the event of ill health; disability stemming from work; widowhood; old age; enforced unemployment; or whenever through no fault of one's own one is deprived of the means of livelihood.

And in his encyclical, *Mother and Teacher*, John XXIII insists that the State cannot shirk its "duty to protect the rights of all its people, and particularly of its weaker members, the workers, women, and children." More recently, however, Pope Benedict XVI warned that, "individual rights, when detached from a framework of duties which grants them their full meaning, can run wild" to the detriment of the common good.

According to the Catechism,

It is necessary that all participate, according to each's position and role, in promoting the common good. This is inherent in the dignity of the human person...As far as possible citizens should take an active part in public life.

The Catechism notes that the "most complete realization" of the common good is found "in the political community" and our US Bishops add that

the person is not only sacred but also social. How we organize our society—in economics and politics, in law and policy—directly affects human dignity and the capacity of individuals to grow in community."

A principle that is rooted in Scripture but which has received a contemporary expression in recent Catholic teaching is the **Preferential Option for the Poor**. While the Hebrew Scriptures never use that term, they are full of admonitions to have a special concern for the poor, just as Yahweh does. "In Deuteronomy [10:18, 24:17], we learn that Yahweh has a special love for the orphan, the widow, and the stranger." Again and again rulers are warned, "God hears the cry of the poor" [e.g. Exodus 22:20-26, Job 34:20-28] and that if they oppress the weak and vulnerable, they will be punished" [Isaiah 3:13 ff, Amos 5:7 ff]. Isaiah even calls justice the true "worship" that God desires [58:5 ff]."

In the New Testament, Jesus not only names "bringing good news to the poor" as a core part of his mission [Luke 4:18], but personally identifies with the least among us, especially the hungry, the homeless and prisoners in the story of the Last Judgment [Matthew 25:31-46].

At the beginning of the modern period of Catholic social teaching, Pope Leo XIII taught that when

there is question of defending the rights of individuals, the poor and badly off have a claim to special consideration. The richer class has many ways of shielding themselves, and stand less in need of help from the State; whereas the mass of the poor have no resources of their own to fall back upon, and must chiefly depend upon the assistance of the State.

Fr. Dehon echoed this:

The Church is the common mother of the rich and poor, it is true, but are not the poor her special children? Does she not have a natural and legitimate preference for them? Is it not for them that she has established the majority of her good works?

In our day, our bishops declared in their pastoral letter on the US Economy, “the poor have the single most urgent economic claim on the conscience of the nation.”

The **Dignity and Rights of Workers** comes up again and again in modern Catholic social teaching, and was the topic of Pope John Paul II’s first encyclical, *On Human Work*. It is at the heart of the Church’s concern about economics, an area in which she is often accused of having no right to meddle. The basis for all that the Church believes about the moral dimensions of economic life is its vision of the transcendent worth—the sacredness—of human beings. The dignity of the human person, realized in community with others, is the criterion against which all aspects of economic life must be measured.

In Genesis [3:17], original sin means humans must “toil,” but they are given the Sabbath in order to have rest as well [Exodus 31:12 ff]. The Prophets denounce the mistreatment of workers in the strongest terms [Isaiah 58:3b, Jeremiah 22:13]. Jesus says [Luke 10:7] and Paul repeats [I Timothy 5:18], “the worker is worth his wage.” Two millennia later, in “Economic Justice for All,” our bishops wrote,

The economy must serve people, not the other way around. Work is more than a way to make a living; it is a form of continuing participation in God’s creation. If the dignity of work is to be protected, then the basic rights of workers must be respected—the right to productive work, to decent and fair wages, to the organization and joining of unions, to private property, and to economic initiative....The needs of the poor take priority over the desires of the rich; the rights of workers over the maximization of profits; the preservation of the environment over uncontrolled industrial expansion; the production to meet social needs over production for military purposes.

The last principle we will consider is an ancient one that has just received new urgency: **Care for the Earth and Stewardship of Creation**. The command to be stewards of creation goes back to Genesis [2:15], and Leviticus [25:1-7] mandates that, “The land itself must be given a rest and not abused.”

In 1998 our bishops wrote that care for the Earth is “a requirement of our faith,” and Pope Francis left no doubt in his new encyclical, *On Care for Our Common Home*, that this is authoritative teaching. He has issued a clarion call for the world and each of us to wake up to the grave dangers that face our entire planet and especially the poor who will bear the brunt of the impact of climate change, pollution, and other ecological hazards.

In this, he builds on the foundation laid by Pope John Paul II, who wrote,

Instead of carrying out his role as a co-operator with God in the work of creation, man sets himself up in place of God and thus ends up provoking a rebellion on the part of nature, which is more tyrannized than governed by him.

and Benedict XVI, who wrote,

The environment is God's gift to everyone, and in our use of it we have a responsibility towards the poor, towards future generations, and towards humanity as a whole.

Pope Francis has also come down firmly on the side of science, which has had a consensus for quite some time that global warming is not only potentially catastrophic but also exacerbated significantly by human activity. He calls upon individuals to experience a conversion of lifestyle and governments to take all possible action to lessen this threat.

Social Sin, Charity and Justice—and Why We Need to “Walk With Both Feet”

After Vatican II, as the Church began to grapple more intensely with “the social question,” the concepts of *social sin* and *structural injustice* have come to the fore in current discussions of social justice. Social sin is the idea that, while only individuals can actually sin, not institutions or cultures *per se*. Nonetheless, both the cumulative effect of many personal sins and the actions and attitudes of groups, including blindness to injustice, can come to take on a life of their own.

This is seen in the institution of slavery, sexist cultural attitudes toward women, and the despoiling of the environment. Not only general attitudes, but policies, structures, and systems can all be sinful, and result in what Pope John Paul II called “veritable structures of sin,” which grow stronger, spread, and become the source of other sins, and so influence people’s behavior.

What would be an example of a “structural injustice?” Take racism, which goes beyond individual prejudices, discrimination, hate speech, and hate crimes to become a “structure of sin.” Whites, not all of them personally racist, fled our central cities in the 70s and 80s, taking the tax base with them and leading to concentrated poverty, crime, and family dysfunction in largely minority neighborhoods. Children born into such situations have the deck stacked against them from the start, and a public school system, starved of funds, isn’t going to help. Facing greater needs, cities raise taxes.

Meanwhile, while there are laws preventing businesses from polluting, no law prevents them from making “business” decisions and moving their businesses to the suburbs as well. In part because our society is organized around cars, not mass transit, inner city residents can’t afford reliable transportation to those jobs. Jobless, they go on welfare, which increases the burden on government, and taxes are raised again, or services cut, and the cycle continues. Banks deny

mortgages to minorities not because they're racist, but for economic reasons. In the end, though, the result is racial injustice and certainly some people, who now become personally racist, because they "blame the victim."

So What Is Our Response: Charity or Justice?

Given the reality of social sin and structural injustice, how should Christians respond? Is it enough to simply feed the hungry, house the homeless, and visit those in prison, while ignoring the deeper systemic forces involved? Or should we perhaps disdain charity while focusing only on "social change?"

The answer to both questions is an emphatic NO. Remember the story of the community on the river that found dead and drowning people coming downstream. They set up a committee to rescue the living and bury the dead. But eventually, when the bodies showed no sign of stopping, one man started walking upstream. "Where are you going," the others asked, "we need every hand we can get here." "Well, I don't know about you," said the man, "but I want to find out who's throwing them in!"

Caring for the wounded is most people's first inclination in such a situation. This is known as direct service, which is the normal form of what we term "charity." But finding out "who's throwing them in" is the first step in social action, followed by action to change things. These are known as **justice education** and **social action**. "Social action," in turn, can take the form of either **advocacy** [speaking out for those who have no voice or power] or **empowerment** [helping people help themselves].

Direct service and social action, also called charity and justice, are often pictured as two feet, making the point that people need both feet to walk well.

[Make note of the handout, "The 'Two Feet' of Social Ministry," which participants can take home and review for themselves].

Both direct service and social action are good and necessary. And while some individuals are much more strongly drawn to one than the other and choose to focus their efforts in that way, we are all called to engage in both. Direct service not only temporarily ameliorates someone's suffering, but more importantly it helps the giver see the humanity of those in need and teaches compassion. Social action, however, is often less immediately rewarding and can even be met with strong resistance and in some cases persecution.

Archbishop Camara of Brazil once commented,

When I tried to help the poor, people said I was a saint. When I asked why they were poor, people said I was a Communist...In the war against injustice, 80% of our time must

be devoted to changing structures and promoting human advancement; but 20% must be set aside for tending the wounded and the victims.

In a very real way, charity, insofar as we associate it with giving something “extra” out of a sense of mercy, is not even possible without justice. As Pope Benedict XVI explained in his encyclical, *Charity in Truth*,

Charity goes beyond justice... but it never lacks justice. I cannot “give” what is mine to the other, without first giving him what pertains to him in justice. If we love others with charity, then first of all we are just towards them. Not only is justice not extraneous to charity, not only is it not an alternative or parallel path to charity, but justice is inseparable from charity, and intrinsic to it. Justice is the primary way of charity or, in Pope Paul VI's words, “the minimum measure” of it...charity transcends justice and completes it in the logic of giving and forgiving.

Fr. Dehon once wrote,

Charity is a palliative which is always welcome and often necessary; but it does not attack the root of the evil.

He took social action by studying the Church’s teaching, educating himself about political and economic issues, preaching Catholic social doctrine, and being an outspoken advocate for social justice, especially for the working poor. In this, he anticipated what the World Synod of Bishops would say nearly 50 years after his death:

Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel.

Justice in the World, World Synod of Bishops, 1971

Today we have even more avenues to “attack the root of the evil,” including online resources from the United States Catholic Conference of Bishops, Catholic Charities, Catholic Relief Services, and the Campaign for Human Development, as well as ecumenical and interfaith organizations such as Bread for the World, Pax Christi, and the Interfaith Immigration Coalition.

Many parishes have Social Justice or Human Concerns Committees that you can work with, or you could try to start one. For assistance, contact Mark Peters, Director of Justice, Peace, and Reconciliation, at 414-427-4273.

[*Make note of the handout, “120 Years of Catholic Social Teaching,” which participants can take home and review for themselves.*]

Break [10-15 minutes]

Personal Witness of Mark Peters, Director of Justice, Peace, and Reconciliation for the U.S. Province of the Priests of the Sacred Heart.

I first heard of Fr. Dehon almost 30 years ago, early in my career as a professional lay minister. I'd been in seminary briefly and had a fire for social justice lit in me by great professors, a trip to Appalachia, and membership in Bread for the World, the venerable Christian anti-hunger lobby that was then brand new. After discerning a lay vocation, I hoped to get into politics, but instead found myself hired by a social justice-minded priest named Fran Eschweiler to coordinate justice and charity ministries at a suburban Milwaukee parish.

I attended a talk on Fr. Dehon at Sacred Heart School of Theology, and I was impressed but honestly didn't give him much more thought until I was hired as Director of Justice, Peace, and Reconciliation with the Priests of the Sacred Heart last year. In between, my career had moved into adult education, parish consulting, and nonprofit management, but I never lost that passion for justice and saw this position as the chance to end my career doing what I love most.

In the last two months, I've been reading Fr. Dehon's biography and some of his writings, and although I feel I've barely "dipped my toe" into the depths of his legacy, I'm already convinced that he should have been my patron saint all along. Leo Dehon was born into a society still not healed from a civil war, in political turmoil, and in which the Church was now seen as irrelevant by many. Sound familiar? While our contemporary situation may not be quite as volatile as his, the parallels are certainly there.

To Church leaders of his day, he offered the advice: *Go to the people!* He took his own advice, especially focusing on young adults and workers. He listened to them, and after opening his eyes and his heart to their struggles, he both spoke out on their behalf and encouraged them to speak and act for themselves. Because of this, he was reviled by some and met strong resistance from those who preferred either the *status quo* or "the good old days" to a more just society. Perhaps the strongest reaction came from his and Pope Leo XIII's strong critiques of capitalism, not in its basic principles, which they saw as the best alternative to the threat of socialism, but in its excesses.

As the excesses of capitalism in our day exceed anything seen by Fr. Dehon, and churchgoing continues its long decline, Fr. Dehon offers us the same solution to both problems. If we go to the people, hearts open with compassion, and join their struggles, they will come back to the Church, and the "reign of God in souls and society" will increase.

- Provide a few moments of quiet to allow the participants to reflect on these words.

Reflection on Dehonian Associates Rule of Life

- Invite the participants to reflect upon selected numbers from the Dehonian Associates *Rule of Life*, which focuses on a social consciousness. With each number, ask the participants to follow along in their personal copy of the *Rule*.

28 We know that today's world is in the middle of an intense struggle for liberation—liberation from all that harms the dignity of people and threatens their most profound hopes for truth, justice, love, and freedom.

- ✓ Name some of the places where you see this struggle playing out. What is the Church saying and doing about each situation?

26 To follow Jesus, we too must be close to people. We know what gets in the way of God's love today and we admit our need to embrace the burden of Jesus' cross as well as the deep joy of his resurrection. As Dehonian Associates, we share in the mission of Fr. Dehon's Congregation of the Priests of the Sacred Heart of Jesus. [b.] We try to help the poor know how much Jesus loves them, and [d.] We try to make our community good, just, and caring by cooperating in the activity of the Church and the good works of our neighbors.

- ✓ How do you see yourself living out the Dehonian charism in these ways in terms of the "two feet" of direct service and social action?

Prayerful Celebration

- Begin by singing the mantra, “We are called.”
- Reader One: **I Corinthians 12:12-26**
If one member of Christ’s body suffers, all suffer. If one member is honored, all rejoice.
- Sing mantra, “We are called.”
- Reader Two: **Dehonian Associates Rule of Life #27**
To follow Jesus, we too must be close to people. As Dehonian Associates, we try to help the poor know how much Jesus loves them, and we try to make our community good, just, and caring by cooperating in the activity of the Church and the good works of our neighbors.
- Sing mantra, “We are called.”
- Reader Three: **Fr. Leo John Dehon**
The Church is the common mother of the rich and poor, it is true, but are not the poor her special children? Does she not have a natural and legitimate preference for them? Is it not for them that she has established the majority of her good works?
- Sing mantra, “We are called.”
- Invite spontaneous prayer by participants. This can take the form of a word or phrase that they take with them from the meeting, or a prayer of petition, thanksgiving, or praise. Allow enough quiet time to encourage the introverts to take part.
- When this sharing seems to be finished, sing mantra, “We are called.”
- Join hands and pray together the “Our Father.”
- If not given out during the presentation, give each participant a copy of the handouts, “120 Years of Catholic Social Teaching,” and “The ‘Two Feet’ of Social Ministry” and encourage them to reflect on them during the coming month.
- Make any necessary announcements for the next meeting.
- Invite participants to take with them the prayer card. Remind them to bring the Dehonian Associates *Rule of Life* with them to the next scheduled meeting.