

# **Faith Alive!**

## **as Spirituality in Daily Life**

**For an Adult Faith Formation Session  
Appropriate for use as an RCIA Session**

**by**

**Living Faith at Work**

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# Faith Alive! as Spirituality in Daily Life

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# Faith Alive! as Spirituality in Daily Life

## Notes for the Session Coordinator

- *Within this planned session, there are a number of activities. In addition, there is an alternative activity made available in the pages after the planned session. The session coordinator and/or the team should feel free to choose among the planned and alternative activities. The point is to adapt the session to the particular needs of the group expected to participate in this session.*
- In preparation for the session, read over the session agenda and all the session elements and note the materials needed for the session. Obtain the materials and arrange them for use as planned in the session elements.
- Use your usual meeting place. If this includes a special space for prayer, use that for the opening and closing prayers for this session.
- We suggest allowing between 1½ and 2 hours for the session. This allows for some choice in what you include or remove from the session according to the needs of those anticipated to be participating.
- Some of the activities are presented here as small group (5 or 6 members) activities and others as whole group activities. If your participants number less than 9, treat all activities as whole group, adjusting as necessary for that situation.
- Where small groups are able to be utilized, try to separate the groups with enough space to avoid distractions caused by overhearing what is being said in the other groups.
- The timeframes given on the working agenda are all inclusive, that is, they include the time that must be allowed for moving the participants into and out of small groups and the various locations utilized for the sessions. The teaching-learning activities ought not be scheduled or allowed to run through all the allotted time in each segment. People, especially adults, will dawdle as they move between activities or locations—the greater the distance the more they are likely to dawdle.

- Determine who will be the Prayer Leader or person responsible for conducting the prayer services during the session. Give them the prayer service materials in time to prepare for the planned rituals.
- For these sessions, it is important that the participants see work broadly rather than as only a job for pay. As part of the introduction for the session, it would be helpful to make a few comments about what work is.

Very broadly Living Faith at Work defines work as any productive activity. This would include children whose work can be that of students and stay-at-home parents whose work is housekeeping and child rearing. It is also worthy of note that each person may function in several different jobs or work efforts in the course of a day. An adult might work-for-pay with an employer, work at home on house cleaning or yard maintenance, and work at parenting with his/her children. We humans also experience different work over our lifetimes from student, to employee, to parenting, and to grandparenting and supporting our adult children and grandchildren in many, varied ways.

- Allow more time for the Teaching Witness than for the Personal Witness as the Personal Witness tends to be shorter. Allow more time for the reflection activities than for the witness talks. Recommended times are 15-20 minutes for each of the two reflection sessions, 15 to 20 minutes for the teaching talk, and 8-10 minutes for the personal witness talk. Shorten the talks rather than the reflection time.
- An outline for the teaching witness, “Spirituality of Daily Living,” is included in the documents. The outline is not intended to be delivered in totality. Rather the person giving this talk should select the ideas and method of presentation that would best fit the needs of the anticipated group. The preferred deliverer of this talk would be a priest or deacon of the parish. Alternatively, a pastoral minister who is not a cleric could give the talk. A DVD with a video of the teaching witness is available from Living Faith at Work.
- The Personal Witness talk, Spiritual Path of Love, is intended to be a sharing of one person’s efforts at recognizing and accepting the place of our Faith’s teachings in his/her daily life. In the documents is a sheet with some ideas to help shape the presentation, but the key is the personal story of the speaker. A polished oration is not expected and probably would be less effective than the rougher texture of a personal, conversational sharing of the speaker’s efforts and feelings.

- The givers of both talks are strongly encouraged to practice their talks in advance with a fellow team member offering feedback and suggestions for improvement in delivery and for keeping the talks within the time limits.
- When the reflection questions for the teaching and personal witness talks are given out, it is very important to give the participants time to reflect privately and even write out a few notes about their personal reflections before asking them to share their thoughts. The first sharing should be in a pairing of two or three people. Such a small group serves three purposes: (a) it is easier to try out one's ideas with just one or two other people than the full group, (b) it is harder to avoid sharing when there are only one or two others in the group, and (c) once a person shares an idea in a small group, the person is more likely to share it with a larger group.
- When bringing the entire group back together for the Sharing of Learning Reflections and Applications, lend some importance to the action by capturing the ideas in public writing.
  - We recommend having at least two writers, preferably three, equipped with markers (water based).
  - Space and equipment permitting, have chart paper ready on two or three stands and a writer/scribe next to each stand.
  - If space and/or equipment do not allow for chart paper on stands, tape chart paper sheets to the walls in two places (one place for Reflections/Learnings and another for Applications).
  - Prepare the writers/scribes in advance to capture the speakers own words in so far as possible. Avoid summarizing and/or paraphrasing.
  - Put headers on the chart paper sheets to clearly identify them as “Reflections & Learnings” and “Applications.”
  - As the session coordinator solicits statements of Reflections and Learnings, assign them to a writer/scribe in rotation. Do the same for the Applications when they are given.
  - Use no more than 10 minutes for capturing Reflections and Learnings, then move on to the Applications.
  - Be sure to give time for private consideration and jotting of notes about the application before soliciting ideas for capture on the chart paper.

- Consider taking the last minute or two of time allotted for this activity to summarize briefly the Reflections and Learnings and the Applications.
- Save the chart papers for posting in the meeting space for the next session.
- In dismissing the group at the conclusion of the final prayer, encourage the participants to share a greeting of peace and thanks with several of the people around them. Allow time after the session and before closing the facility for participants who wish to continue talking with each other.

# Faith Alive! as Spirituality in Daily Life

15 minutes	<ul style="list-style-type: none"> <li>I. Gathering and Opening Prayer               <ul style="list-style-type: none"> <li>A. Registration &amp; Hospitality                   <ul style="list-style-type: none"> <li>1. Welcoming statement                       <ul style="list-style-type: none"> <li>a. Greetings</li> <li>b. Identify key people of the session's program</li> </ul> </li> </ul> </li> <li>B. Group Formation</li> <li>C. Opening Prayer Service                   <ul style="list-style-type: none"> <li>1. Move the people to the Prayer Space.</li> <li>2. See separate file for the prayer "Let Us Bless One Another."</li> <li>3. At the conclusion of the prayer, have the participants return to the full group meeting space.</li> </ul> </li> </ul> </li> </ul>
15 minutes	<ul style="list-style-type: none"> <li>II. Introductory Learning Experience           <ul style="list-style-type: none"> <li>The Anointing</li> </ul> </li> </ul>
70 minutes	<ul style="list-style-type: none"> <li>III. In-Depth Learning Experience           <ul style="list-style-type: none"> <li>A. Teaching Presentation: Spirituality of Daily Living               <ul style="list-style-type: none"> <li>1. Whole group presentation</li> <li>2. Distribute reflection questions at the end of the talk while giving directions for reflecting.</li> </ul> </li> <li>B. Reflection on Presentation               <ul style="list-style-type: none"> <li>1. Personal and private first</li> <li>2. Shared in dyads within the small groups</li> </ul> </li> <li>C. Witness Presentation: Spiritual Path of Love               <ul style="list-style-type: none"> <li>1. Distribute reflection questions at the end of the talk while giving directions for reflecting.</li> </ul> </li> <li>D. Reflection on Presentation               <ul style="list-style-type: none"> <li>1. Personal and private first</li> <li>2. Shared in dyads within the small groups</li> <li>3. Shared with entire small group</li> </ul> </li> </ul> </li> </ul>

15 minutes	<p>IV. Sharing Learning Reflections &amp; Applications</p> <p>A. Whole Group Sharing &amp; Reflection</p> <ol style="list-style-type: none"> <li>1. Bring the whole group back to together and invite them to share some of the reflections they gave or heard in the small groups.</li> <li>2. Have several team members write the reflections on chart paper as they are given by group members.</li> <li>3. Suggest having the at least three sheets of chart paper taped on to walls and one writer at each sheet taking turns writing the reflections.</li> </ol> <p>B. Reflection—Application Strategies</p> <ol style="list-style-type: none"> <li>1. After about half the time is up or when reflections stop flowing, pose a new question for the entire group, “How can or will you apply the ideas brought forward today?” or “What commitment(s) are you willing to make about improving your relationship with Jesus Christ?”</li> <li>2. Allow about 2 minutes for private consideration and note taking.</li> <li>3. Solicit volunteers to state their responses to the question(s) and put them on chart paper as with the reflections. Do not attach names to the commitments.</li> </ol>
5 minutes	<p>V. Closing Prayer Service</p> <p>A. See file for Closing Prayer Services</p>

# Faith Alive!

## Fundamental Purposes of the Faith Alive! Sessions

- To strengthen the **connection** between people's faith and work. (Work is defined as any productive activity we do.) [**Connection could be interpreted as interaction, interrelationship, and/or interdependence.**]
- To enhance parishes as formation centers which affirm, equip, challenge, and support believers in their daily life mission to live the gospel, especially at work

### **I. An examination of why our commonly understood Catholic Christian vision, at the grass roots level, needs further development for integrating faith and work.**

#### A. Dualistic thinking

1. sacred vs. secular **or** spiritual vs. material [This issue has existed throughout human history. Today's materialistic culture makes the issue particularly relevant for Catholic Christians today.]
2. separating the divine from the human
3. misunderstanding the American concept of separation of church and state

#### B. Tendency to view spirituality as fundamentally an interior, contemplative experience.

#### C. Failure to take seriously one's own ordinary life events including work as a way of encountering the divine.

#### D. Too much emphasis upon mission and ministry being directly related to internal church work or parish commissioned responsibilities.

E. Lack of recognizing one's work as a possible "religious" vocation, an opportunity to strengthen the connections between God, oneself, and others.

- Again, Mission has a church. The church belongs to the mission. The church equates to “the people gathered.”
- “Call” equals desires, gifts, talent, interests, skills. All God given for one’s unique piece of the mission. We are stewards of what God has given—the call and the mission. The mission is born of us. The church is the vehicle.

**II A realization we, as church, are forming people as disciples in the world. The Faith Alive! Retreat builds upon the foundation belief that together we can continue to strengthen our focus upon the vocation and mission of the laity in the world.**

- A. Emphasis upon forming people for volunteer or paid "inner/ecclesial church life and work" needs to be extended to formation for daily life and work.
- B. Recognition that the average lay person would benefit from learning more about recent church teachings on the role of the laity in the world, the call of lay people to be Christian influences in the social, political, military, economic, educational, medical, cultural, etc., spheres of life
- C. Need to foster approaches in Christian formation that are life and work-centered, that foster faith-inspired reflection, decision-making, and action in the midst of the marketplace (we can infuse much of this into what is already going on in parish formation of people).
- D. An opportunity to encourage believers to find meaning, value, and creativity in their work, experiencing their labor as God-centered, as a vocation, as kingdom building, as responsible and honest stewardship.
- E. A call to lay people to further develop and deepen their own unique spirituality rooted in who they are and what they do, a stewardship of God’s gifts integrating personal growth and concern for the common good, grounded in scripture and Catholic Christian tradition.
- Integrating personal and social moral growth based on scripture and Catholic Church tradition.

# Faith Alive! as Spirituality in Daily Life

## Opening Prayer

*Let us bless one another...*

(In the meeting room at a space decorated to focus the attention of the participants on prayer. This could be as simple as a crucifix on a tablecloth covered table. For this session there should be a clear bowl filled with water on the table. Have the participants take the provided hymnals or song sheets with them. If the *Gather* hymnal is not available, use what you have and select the listed songs or ones similar to them.)

**Opening Song:** *All Are Welcome* (#753 in *Gather* hymnal, #406 in *Today's Missal Music Issue 2005*)

Suggestions: There are nine blessings before the final blessing. If you have nine groups, have each group read one blessing aloud in turn. All read the final (tenth) blessing together. If you have fewer than nine groups, have the groups take turns reading the blessings until all the blessings except the tenth blessing are read. Another option is to have all read the first blessing and then alternate women and men reading the next eight blessings, concluding with all reading the last blessing. Yet another alternative would be to identify nine people to each read one of the blessings for the group, then all read the tenth blessing together.

## ***Let Us Bless One Another***

***May the God of strength be with you, holding you in strong hands; and may you be the comforting presence of God's strength to all whose hands you hold; May the blessing of strength be with you!***

***May the God of wonder be with you, delighting you with thunder and bird song, sunrise and daisy; enchanting your senses, filling your heart, giving you wide-open eyes for seeing the splendor in the humble and majestic; and may you open the eyes and ears of the unaware; May the blessing of wonder be on you!***

***May the God of mercy be with you, forgiving you, beckoning you, encouraging you to say, "Now I will get up again and go to the house of my God." May you be ready to forgive, to calm the fears, and deepen the trust of those who have hurt you; May the blessing of mercy be yours!***

***May the God of simplicity be with you, opening you to a clear vision of what is real and true, leading you deeply into the mystery of childhood; may your dealings with others be marked by the honesty which is simplicity; May the blessing of simplicity be on you!***

***May the God of compassion be with you, holding you close when you are weary or hurt or alone; may you be the warm hands and the warm face of compassion for your friends when they reach out to you in need; May the blessing of compassion be on you!***

***May the God of gentleness be with you, caressing you with sunlight and rain and wind; may God's tenderness shine through you to all who are in need of a gentle touch; May the blessing of gentleness be on you!***

***May the God of patience be with you, waiting for you with outstretched arms, and letting you "find out for yourself;" may God's patience with all the young who fall from small heights and the old who fall from greater heights be your patience; May the blessing of patience be with you!***

*May the God of peace be with you, stilling your heart when it hammers with fear or doubt or confusion; and may your peace, the warm mantle of your peace, cover those who are troubled or anxious; May the blessing of peace be on you!*

*May the God of joy be with you, filling your heart to fullness, and filling your throat to ringing, singing exultation; May the blessing of joy be on you!*

**ALL:**

*May the God of love be with us all! May God's love in us light fires of faith and hope. May the fires grow and enflame the earth; may God's love glow in our eyes and in the eyes of our friends. May the blessing of love be on us all!*

*adapted - author unknown*

IT WOULD BE NICE  
TO SEE YOU AGAIN  
AND AGAIN.

# Faith Alive! as Spirituality in Daily Life

## Introductory Learning Experience

### The Anointing

Prepared by Pat and Mike Flaherty

**Instruction:** As attendees process into room or return to their groups and places, they bless themselves with the water from the Prayer Space.

**Procession** Once the attendees are at their places, the team members for this session, **Faith Alive! as Spirituality in Daily Life**, process during the opening/gathering song carrying the bowl of water and oil in a cruet. This procession can be in any format that fits the space. For example, a circuit of the room from the Prayer Space and back to the Prayer Space, if it is centrally visible in the room; or from outside the room into the room passing near most of the groups; or from behind the groups to the focal point of the room (the point from which all can see and hear the speakers). The bowl is returned to its usual place in the Prayer Space. If the retreat group is relatively small, the oil is poured into a small bowl at the place chosen as the focal point for this experience. If the group is relatively large, pour the oil into small bowls placed on the tables around which each group is gathered.

**Opening/Gathering Song:** *You Are the Voice* (#549 in the *Gather Hymnal*)

**Beginning Prayer** read by all

Lord, we are here because you have called us. Our Baptism brings us to this sacred moment. Today we want to step back. We want to look at the work that we have begun in your Name. And we want to look at the work your Spirit has begun in us.

Help us realize that a true and personal relationship with you is a call to action. We are to work in and through the Holy Spirit. We are to help bring your kingdom into its fullness.

By your grace we have become willing to respond to the gospel message. Help us realize that the making of your kingdom on earth is our stewardship task, and we can only accomplish it in your Spirit. We make our prayer through Christ, our Lord.  
Amen.

Reading by one reader

Luke 4:18-19

Silent reflection

Invitation by the Coordinator

**For relatively large groups use the following invitation:**

Brothers and sisters, as a sign of our call to be centered in Christ and sent into the world, I ask you now to turn to the person beside you and, using the oil from the bowl [on your table], anoint each other on the forehead and hands using the sign of our faith—the cross. Please use these words, “***I anoint you for God’s work in the world.***”

**For relatively small groups (less than 7 or 8) use the following invitation:**

Brothers and sisters, as a sign of our call to be centered in Christ and sent into the world, I ask you now to turn to each member of your group and, using the oil from the bowl [on your table], anoint each other on the forehead and hands using the sign of our faith—the cross. Please use these words, “***I anoint you for God’s work in the world.***” Exchange this anointing and prayer with all the members of your group.

Invitation by the Coordinator

As one body in Christ, let us say the prayer our brother Jesus taught us, Our Father...

Invitation by the Coordinator

Let us share a Sign of Peace with each other in our group and with others nearby.

Closing Prayer

Leader: Let us pray.

All: Father, enliven within us the grace of Confirmation, so that as your people made new by the Spirit, we may become modern-day witnesses of your death and resurrection in our world. We pray through Christ, our Lord. Amen.

Closing Song: *St. Theresa's Prayer* by John Michael Talbot

## Needed resources

- Water in bowl at the Prayer Space or the back of the room
- Small bowls for oil at each table. If the group is large, pre-pour oil into the bowls.
- Oil in cruet
- Hymnals
- St. Theresa's Prayer lyrics and CD or tape recording of the song.
  - Text was available February 17, 2005, from [http://www.amasc-sacrecoeur.org/spirit\\_16Apr02.html](http://www.amasc-sacrecoeur.org/spirit_16Apr02.html), [http://www.amasc-sacrecoeur.org/spirit\\_19Apr02.html](http://www.amasc-sacrecoeur.org/spirit_19Apr02.html) and [http://home.wanadoo.nl/spielerei/teksten/st\\_theresas\\_prayer.html](http://home.wanadoo.nl/spielerei/teksten/st_theresas_prayer.html)
  - Recordings available on the CDs *Quiet Reflections* available from <http://www.johnmichaeltalbot.com/index.html> and <http://www.independentbands.com>; *Sparrow Records - History Makers: John Michael Talbot* available at <http://www.grassrootsmusic.com/artist/sparrow/sparrow8>
  - Recording can be downloaded from Napster for 99¢ (see <http://www.napster.com>)
- 1 Reader
- Copies of the prayers read by all for the attendees.

# Faith Alive! as Spirituality in Daily Life

## Spirituality of Daily Living

### *Outline of Ideas for the Teaching Witness*

**A note before beginning:** This outline is not meant to be totally incorporated into the Teaching Witness talk. It contains many ideas from which the witness can choose those most appropriate for the expected participants and the witness. Leave time and space in the talk for personal touches. Be aware of the time limitation necessary for the session and limit the content to fit the time.

#### **1. The Genesis account of creation**

- One God out of love created the universe, our world, ourselves. And God saw that it was good.
- Called to be conscious of the symbolism—God created humans out of the ordinary dust of the earth.
- Recognition of the sacredness of all creation and the splendor of the ordinary.
- Awareness that God cannot be contained to a certain place or a certain moment.
- Sin as failing to depend upon, trust, and align oneself with God. Instead, it is desiring to be like God in order to be in control, putting our own ego/self-will at the center.
- Through sin we fail to recognize and cooperate with God who is present in the whole of life

#### **2. Throughout the Hebrew scriptures ordinary people, who often feel inadequate, are called to be God's instruments and prophets.**

- Abraham and Sarah—beyond childbearing years.
- Moses— “I am in inadequate of speech.”
- Ruth—an “unclean” Gentile.

- David—the youngest son, an ordinary shepherd boy.
- Amos—a dresser of sycamores.
- Jeremiah—“I am too young.”
- Isaiah—“I am a man of unclean lips.”

### **3. The awesome mystery of the Incarnation: God becomes fully human in and through Jesus of Nazareth.**

- The best way for God to reach us was through the human.
- We have a transcendent yet down-to-earth God.
- The divine continues to come through what is most deeply and authentically human (when we are living and loving the way our Creator intended us to).
- As revealed in Jesus, God can work through and even use human suffering and sin—*God is with us* (Emmanuel) through it all.

### **4. Spirituality begins primarily as a way of seeing, recognizing, and being transformed by God's real presence in the midst of our human experiences.**

- Our culture has not formed to see God in everyday, ordinary experiences.
- Ask people to name what most people tend to think of when they think of spiritual experiences. The usual answers are activities such as going to Mass, praying the rosary, reading the Bible, going on retreat, experiencing a beautiful moment in creation. Ask, “What does that leave God out of?” Obviously, most of life, including the ordinary and the routine.
- Need to overcome our sacred/secular split in thinking, also our tendency to identify experiences of God as happening only in extraordinary ways (such as is often the case when we focus only upon the extraordinary aspects in the lives of the Saints or when we keep searching for the next wonderful religious experience to have).
- Jesus, a carpenter for many years, picked down-to-earth, ordinary people including fishermen to be his disciples, had many ordinary moments with them and others, including over meals. Most of their experiences were not in synagogues, were not among the priests and scribes.
- Jesus taught through many parables that were down-to-earth and ordinary—the sower and the seed, the shepherd seeking out the lost sheep, the woman looking for the lost coin, the tree not bearing good fruit, the mustard seed, the workers in a vineyard, etc.

- St. Paul in his letter to the Corinthians remarked that they were not considered wise and powerful and important. "But God chose the foolish of this world to put the wise to shame. He chose the weak of this world to put the powerful to shame" *1 Corinthians 1: 27* (St. Paul was himself a tent maker).
- "There is one God and Father of us all, who is over all, works through all, and is in all." *Ephesians 4: 6*.
- "God is love and those who abide in love abide in God and God in them." *1 John 4: 16*
- "Just to be is a blessing, just to live is holy." Abram Heschel.

**5. Called to be aware of God not only in moments of quiet, serene contemplation but also in the midst of busy, messy, sometimes ambiguous daily life.**

- We need some solitude and quiet to read Scripture and other spiritual books in order to become more familiar with how God is active in human life. Also, we need some time to reflect upon one's daily life experience and see more clearly how God is speaking through the outer and inner events of one's life.
- We are encouraged to develop the ability to be reflective and contemplative, be more aware of and open to the Lord's presence in the midst of activity. Ask ourselves, "What might God be saying to me through what is occurring? How is the Spirit calling me to grow? How am I being prompted to respond? Will I?"
- Let God break through our self-absorption, self-consciousness and hurried thinking.
- Recognize there is a secular attitude in the culture. We can all get caught up in ignoring, resisting, or denying God's presence in certain situations in life.

**6. God is the energizing, healing, reconciling, guiding, challenging presence at the core of our individual and shared humanity.**

- Our faith, our spirituality, calls us to pay attention in the daily ordinariness of life to God who is ever present, to acknowledge the Lord's presence, and to cooperate with the Holy Spirit in following two fundamental spiritual paths: the spiritual path of love and the spiritual path of work.

# Faith Alive! as Spirituality in Daily Life

## THE SPIRITUALITY OF DAILY LIVING

### *Questions for Reflection and Dialogue*

1. From the presentation, what insight or reminder did I get about God being present in all of my life?
  
  
  
  
  
  
  
  
  
  
2. Reflect upon a recent “ordinary” life situation (not a place of worship or in formal prayer) in which you experienced God’s presence at the time or now in looking back you recognize God’s presence in the circumstance.

How did God “speak”?

How were you influenced by this experience?

3. Has any significant event or circumstance in my life jolted me into listening to God’s voice or searching for God’s presence? Explain.

# Faith Alive! as Spirituality in Daily Life

## Spiritual Path of Love

### Potential Starting Points for the Personal Witness

**A note before beginning:** These starting points are not meant to be totally incorporated into the Witness talk. They contain many ideas from which the witness can choose those that best tell the witness' personal story about experiencing and growing in the understanding of God's love through the experience of daily living. Also, the witness is not limited to these prompts but can bring in similar ideas as appropriate. Be aware of the time limitation necessary for the session and limit the content to fit the time.

- My growing awareness of God's real presence in the ordinariness of everyday life and relations.
- Focus upon the relationships in my life—family and friends, co-workers, acquaintances. How has human love in ordinary circumstances been a reminder and experience of divine love?
- How has my experience of God's love influenced the ways in which I appreciate, accept, challenge, support, and forgive others?
- Illustrate the importance of our being really present to one another in the midst of our busy lives. How do I become *centered* again in taking the time to value each moment? How do I remember that I am *sent* to love each person right here, right now? How do I stay open to other people's love for me?

### *Questions That Will Be Used for Reflection and Dialogue after the Talk*

1. What in this talk spoke directly and personally to me?
2. How have I experienced God's love in and through any significant human relationship in my life?
3. If I were to be more consistently aware of God's deep abiding love for me, how would that influence the ways I relate to others? How would the good steward "invest" the gift of God's love?
4. In what way is God calling me within my current life situation to be more loving?

# Faith Alive! as Spirituality in Daily Life

## THE SPIRITUAL PATH OF LOVE

### *Questions for Reflection and Dialogue*

1. What in this talk spoke directly and personally to me?
2. How have I experienced God's love in and through any significant human relationship in my life?
3. If I were to be more consistently aware of God's deep abiding love for me, how would that influence the ways I relate to others? How would the good steward "invest" the gift of God's love?
4. In what way is God calling me, within my current life situation, to be more loving?

# Faith Alive! as Spirituality in Daily Life

## Prayer Experiences

### Closing Prayer

(In the meeting room at the space designated for prayer rituals.)

### Opening Prayer

Leader: O God, come to my assistance.

Response: Lord, make haste to help me.

All: Glory be to the Father....Amen.

### Reading by one reader

1 Corinthians 13:4-7

Reading by attendees (split group into two and alternate statements)

- If I have the communication skills of men and of angels and do not have love, I am nothing but a sounding brass or a clanging cymbal.
- And if I can predict marketing trends and have a total grasp of production techniques and do not have love, it really does no lasting good.
- And if I do all that is asked of me and more and do not have love, I gain nothing that is lasting.
- And if I sacrifice so that those I work with and for can have a good day and do not have love, it will still leave them and me grumbling and discontented.

- Love teaches me to put up with a lot of things that would ordinarily make me angry, and it makes me into a listening, sensitive person. It keeps me from acting like a big shot and going on ego trips.
- Love keeps me from being rude to my co-workers and customers. It keeps me from always demanding that things be done my way; it keeps me from blowing up at the least little thing.

### Closing Prayer I

Leader: Let us pray.

All: Jesus, our brother, today we have considered our relationship with you and those with whom we work, and we thank you for this Faith Alive! experience. As we go forward from this session, we have made stewardship commitments toward sharing the treasure of love you have given us. Help us keep these commitments so that the water of faith and the oil of loving commitment may touch and act upon every aspect of our lives.

We ask this in your name. Amen.

## Needed resources

- A Reader
- Copies of the paraphrased reading of 1 Corinthians 13:1-7
- Copies of the prayer read by all for the participants.

# Faith Alive! as Spirituality in Daily Life

## Materials list for this session

### For the Gathering and Opening

- Sign-in sheet (if desired)
- Name tags and markers (if desired)

### For Prayer Space

- Bowl of Water
- Music Stand
- Cloth
- Sandals
- Bible
- Candles

### For the Opening Prayers

- Copies of the Opening Prayer, “Let Us Bless One Another,” for each participant.
- If individuals will be reading the various blessing rather than the group, identify them and be sure they are ready and willing.

### For the Introductory Learning Experience

- Water in bowl at the Prayer Space or the back of the room
- Small bowls for oil at each table. If the group is large, pre-pour oil into the bowls.
- Oil in cruet
- Hymnals
- St. Theresa’s Prayer lyrics and CD or tape recording of the song.
  - Text was available February 17, 2005, from [http://www.amasc-sacrecoeur.org/spirit\\_16Apr02.html](http://www.amasc-sacrecoeur.org/spirit_16Apr02.html), [http://www.amasc-sacrecoeur.org/spirit\\_19Apr02.html](http://www.amasc-sacrecoeur.org/spirit_19Apr02.html) and [http://home.wanadoo.nl/spielerei/teksten/st\\_theresas\\_prayer.html](http://home.wanadoo.nl/spielerei/teksten/st_theresas_prayer.html)
  - Recordings available on the CDs *Quiet Reflections* available from <http://www.johnmichaeltalbot.com/index.html> and <http://www.independentbands.com>; *Sparrow Records - History*

*Makers: John Michael Talbot* available at  
<http://www.grassrootsmusic.com/artist/sparrow/sparrow8>

- Recording can be downloaded from Napster for 99¢ (see <http://www.napster.com>)
- 1 Reader
- Copies of the prayers read by all for the attendees.

For the Teaching and Personal Witness talks: copies of the outlines and related information about the talks.

For the Reflections

Copies of the reflection questions  
Pencils

For the Sharing of Learning Reflections

Chart paper (use Post-it chart paper or have masking tape available to tape the paper to the walls)  
Markers (water based so they do not bleed through the chart paper)

For the closing Prayer Ritual

- Bible marked for the reading.
- A Reader
- Copies of the paraphrased reading of 1 Corinthians 13:1-7
- Copies of the prayer read by all for the retreatants.

Potential Handouts for Further Exploration of Faith and Work

- The Living Faith at Work website flyer. The website is at <http://www.livingfaithatwork.org>.
- Include an abstract of the teaching talk, *A Christian Vision of Work*.

# Faith Alive! as Spirituality in Daily Life

## ADDITIONAL OR ALTERNATIVE ACTIVITY

- Use the *Self Inventory—A Deeper Look At Who I Am and How I Serve*. Below are some suggestions for how to make use of this resource.
  - Decide in advance whether the self-inventories will be shared or kept private when completed. Probably most reasonable and useful is to tell the participants that no one is required to share his/her responses. “If someone does not wish to share or has nothing to say on a topic, they simply say, ‘Pass’ to indicate that.”
  - Sharing can be in the form of stories or descriptions of times when a person did something well or had a good attitude about doing something.
  - Session team members can model the sharing behavior they wish by going first and openly sharing with the group in which they are sitting.
  - Group leaders and members should emphasize the positive. Take an encouraging approach. Seek to understand individuals’ thinking and help them clarify it for themselves.

## SELF INVENTORY—A DEEPER LOOK AT WHO I AM AND HOW I SERVE

*How well do I serve others within the settings in which I work?*

Respond to these statements according to the following scale:

Strongly Disagree 1 ----- 2 ----- 3-----||-----4----- 5-----6 Strongly Agree

- \_\_\_ 1. I fulfill my work/ministry responsibilities with a sense of purpose and a spirit of dedicated service.
- \_\_\_ 2. I become aware of the needs of our clients as these needs emerge.
- \_\_\_ 3. I am generous in my response to the needs of clients whom I can help.
- \_\_\_ 4. I try to be patient, kind, understanding, and encouraging toward clients even when I am not feeling at my very best.
- \_\_\_ 5. I become aware of the needs of co-workers as these needs emerge.
- \_\_\_ 6. I am generous in my response to the legitimate, work-related needs of co-workers whom I am in a position to help.
- \_\_\_ 7. I try to be patient, kind, understanding, and encouraging toward co-workers even when I am not feeling at my very best.
- \_\_\_ 8. I ask questions of people such as "How might I be of help?" -- "What is it that you need from me?"
- \_\_\_ 9. I am willing to challenge people, when necessary, in a constructive and caring manner as a way of serving them and others who relate to them.
- \_\_\_ 10. I reflect upon and suggest ways that our organization's structures, policies, and processes can continue to be improved in order to better serve everyone.
- \_\_\_ 11. I look for ways that our organization can be of even greater service to the wider community, especially those in greatest need.
- \_\_\_ 12. I am influenced in my desire to serve others by my faith/spirituality.

***Put a + by the 2-3 attitudes/actions you feel you do best.***

***Circle the 2 attitudes/actions you most want to further develop.***

What initial steps will you take to further your growth in these areas?

# Faith Alive! for the Generations

## Spirituality of Daily Living

### *Abstract*

1. Recall the Genesis account of creation.
2. Throughout the Hebrew scriptures ordinary people, who often feel inadequate, are called to be God's instruments and prophets.
3. The awesome mystery of the Incarnation: God becomes fully human in and through Jesus of Nazareth.
4. Spirituality begins primarily as a way of seeing, recognizing, and being transformed by God's real presence in the midst of our human experiences.
5. We are called to be aware of God not only in moments of quiet, serene contemplation but also in the midst of busy, messy, sometimes ambiguous daily life.
5. God is the energizing, healing, reconciling, guiding, challenging presence at the core of our individual and shared humanity.

<http://www.livingfaithatwork.org>

The Living Faith at Work website [<http://www.livingfaithatwork.org>] contains more information, individual activities, and small group activities.

There you will find

- Materials for use by individuals. These may also be used in small groups as discussion starters.
- Materials for facilitators of small groups including some suggestions on facilitating small groups. Abstracts and reflection/discussion questions for several books related to living our faith in our daily lives are included.
- A list of suggested readings.
- A PowerPoint slide show about Living Your Faith at Work.
- Homilies or homily notes for the Sundays before St. Joseph the Worker and Labor Day from the past several years.
- Information and Internet links related to Catholic Social Teachings.
- Contact information for Living Faith at Work.
- Internet links to a variety of websites that contain information, prayers, reflections, activities, and even more Internet links related to living a life faithful to the Catholic Faith.

<http://www.livingfaithatwork.org>