

# Called to Justice



*Christian  
Family  
Movement*

*A CFM Program*



# Called to Justice

A CFM Program for Everyday Christianity

## Six Meeting Guides for Small Groups

1. Family and Work Pressures
2. Fairness in the Workplace
3. Consumerism and Materialism
4. Family as Church in the World
5. Politics and the Christian Family
6. In Thanksgiving, A Call to Stewardship



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## OUTLINE OF A CFM MEETING

*CFM groups usually meet in homes. The group members take turns hosting the meeting. If this is impossible for reason of the size of members' homes or geographical distances involved, groups sometimes meet in a Church-based location.*

### **Gather**

This part of the meeting is a chance to reconnect and build community.

### **OPENING PRAYER**

The meeting should begin with a prayer. Each program chapter begins with a prayer suggestion. Spontaneous prayer is also often used. Leaders may wish to add music or make use of other prayer resources.

### **Report on actions**

By reflecting on its actions, the group will achieve a deeper understanding of the problem and all its implications. Further action may be called for.

### **Scripture Reflection**

The meeting proceeds to a reading from the Bible. Questions are suggested for exploring the meaning of the Word in daily life.

### **SOCIAL INQUIRY**

The social inquiry is a term for the Observe-Judge-Act process, basic to CFM's approach to Christian living.

### **Observe**

First, get the facts. Sometimes opinions are facts, but at this stage of the meeting members should refrain from expressing their opinions. Try to filter your own points of view and simply report, like any good objective news reporter. Bring facts and information from current media and local organizations into the Observe section.

### **Judge**

Observe answers the question, "What is the situation?" The Judge part of the Social Inquiry answers the question, "How can we make it a Christian experience and reality?" Recognize what steps you and your group can take to effect Christian change in the situations you have observed and reported on.

**Act**

The best kind of action is one that grows from the group's observations and their decisions to change or develop a situation. Suggestions in this book are ideas, not directives. Formation-through-action is the essence of CFM. The founders of the movement believed that persons are shaped by their experiences. Share your successful action experiences with CFM in ACT Newsletter, [director@cfm.org](mailto:director@cfm.org) .

**Look Ahead to the Next Meeting**

Confirm the date and location of the next meeting. What advance work should be done? What particular Observe tasks should be assigned? Be sure to contact your host if you are unable to attend or need directions.

**CLOSING PRAYER**

A prayer is suggested or the group can intercede for special intentions.

**SOCIAL TIME**

A short social time with simple refreshments such as rolls and coffee helps members know and understand one another better and builds the group's community.

## ONE

# **Family and Work Pressures:** Called to Justice as Workers in Everyday Life

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### **Prayer**

“We move so fast, God, and sometimes we see so little in our daily travels. Slow us down. Create in us a desire to pause. Help us to pursue moments of contemplation. Help us to see in a deeper way, to become more of what speaks to us of beauty and truth.”

Joyce Rupp, *May I Have This Dance?*

### **Reflection**

“There is an appointed time for everything, and a time for every affair under the heavens. A time to give birth, and a time to die; a time to plant, and a time to uproot the plant. A time to kill, and a time to heal; a time to tear down, and a time to build.”

Ecclesiastes 3:1-3

“Do not store up for yourselves treasures on earth, where moth and decay destroy, and thieves break in and steal. But store up treasures in heaven, where neither moth nor decay destroys, nor thieves break in and steal. For where your treasure is, there also will your heart be.”

Matthew 6: 19-21

- How does your life compare to the life of balance proclaimed by Ecclesiastes?
- What are our riches? Where are they stored?

### **Social Inquiry**

“Today more members of the family are in the work force. Our work has positive and negative effects on our home life. Pressures of modern life can drain us physically, emotionally and spiritually. Families are burdened by economic demands of affording housing, health care, child care when needed, education and seeing that the sick or elderly members receive proper care. Unemployment of fear of losing a job haunts many families.”

*Follow the Way of Love, A Pastoral Message of the U.S. Catholic Bishops to Families*

“We all need a refuge, a safe harbor in which to rest and be replenished – a sanctuary created by the magical mysteries of our imagination. Such a haven might be a beautiful, green sheltered garden where we meet, talk with and are comforted by a wise and loving advisor. In our often-fragmented days, it is important for us to create such a sanctuary, a place from which to gather courage, strength and balance to creatively live our lives. An inner garden is often the most powerful solace we can find.”

Sue Patton Theole, *The Woman’s Book of Courage*

“Workers are called to pursue justice. In the Catholic tradition, work is not a burden, not just how we make a living. Work is a way of supporting our family, realizing our dignity, promoting the common good, and participating in God’s creation. This means often doing the ordinary well, making the most of our talents and opportunities, treating others fairly and with dignity, and working with integrity and creativity. Believers should be encouraged to choose their work based on how they can best use the gifts God has given them. Decisions made at work can make important contributions to the ethic of justice. Catholics have often-difficult responsibility of choosing between competing values in the workplace. This is a measure of holiness. Associations that enable workers, owners or managers to pursue justice make the witness of the individual more effective.”

*Everyday Christianity; To Hunger and Thirst for Justice, A Pastoral Reflection of the National Conference of Catholic Bishops*

### **Observe**

1. List the pressures you and your family face.
2. How did your parents or other members of the previous generation balance work and family responsibilities? How is it different from your family today?
3. Do you feel your job is a fulfilling part of your life or simply a paycheck?
4. Give an example of how your job responsibilities have had a negative impact on your family.
5. Where is your sanctuary or peaceful setting?

### **Judge**

1. How do the pressures of balancing family and work differ for this generation of adults from those faced by older generations?

2. What value do we teach our children by our attitude and commitment to our jobs?
3. How is our spiritual life affected by family and business Pressures?
4. How does your inner garden strengthen you to meet your daily responsibilities?

### **Act**

1. To give your children a better understanding of work, take them to work with you for a day.
2. Take a day off work, and spend it with your family.
3. Find your sanctuary or peaceful setting.

### **Closing Prayer**

“O Lord, support us all the day long, until the shadows lengthen and the evening comes, and the busy world is hushed, and the fever of life is over and our work is done. Then, Lord in your mercy grant us a safe lodging, and a holy rest, and peace at last; through Jesus Christ our Lord. Amen.”

- *Book of Common Prayer*

## TWO

### **Fairness in the Workplace:**

Called to Justice as Owners, Managers, and Investors  
in Everyday Life

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#### **Prayer**

O Lord, we ask your blessings on us as we gather in Christian community. Fill us with your wisdom and give us discernment as we seek the path of knowledge. For if we are to be *the light of the world and the salt of the earth*, we must seek your truth. Amen

#### **Reflection**

“The kingdom of heaven is like a landowner who went out at dawn to hire laborers for his vineyard. After agreeing with them for the usual daily wage, he sent them into his vineyard. Going out about nine o’clock, he saw others standing idle in the marketplace, and he said to them, ‘You too go into my vineyard, and I will give you what is just.’ So they went off. [And] he went out again around noon, and around three o’clock, and did likewise. Going out about five o’clock, he found others standing around, and said to them, ‘Why do you stand here idle all day?’ They answered, ‘Because no one has hired us.’ He said to them, ‘You too go into my vineyard.’ When it was evening the owner of the vineyard said to his foreman, ‘Summon the laborers and give them their pay, beginning with the last and ending with the first.’ When those who had started about five o’clock came, each received the usual daily wage. So when the first came, they thought that they would receive more, but each of them also got the usual wage. And on receiving it they grumbled against the landowner, saying, ‘These last ones worked only one hour, and you have made them equal to us, who bore the day’s burden and the heat.’ He said to one of them in reply, ‘My friend, I am not cheating you.\* Did you not agree with me for the usual daily wage? Take what is yours and go. What if I wish to give this last one the same as you? [Or] am I not free to do as I wish with my own money? Are you envious because I am generous?’

- Matthew 20: 1-15

- Was it fair for all the workers to receive the same wage? Why and why not?

- What does this scripture tell us about the generosity of God?

### **Social Inquiry**

“I am referring, for example, to the principle of fairness, out of which our whole concept of equity and justice is developed. Little children seem to have an innate sense of the idea of fairness even apart from opposite conditioning experiences. There are vast differences in how fairness is defined and achieved, but there is almost universal awareness of the idea.”

- Steven Covey, *Seven Habits of Highly Effective People*

“Owners, managers and investors face important opportunities to seek justice and pursue peace. Ethical responsibility is not just avoiding evil, but doing right, especially for the weak and vulnerable. Decisions about the use of capital have moral implications: Are companies creating and preserving quality jobs at living wages? Are they building up community through the good and services they provide? Do policies and decisions reflect respect for human life and dignity, promote peace and preserve God’s creation? While economic returns are important, they should not take precedence over the rights of workers or protection of the environment. Investors should examine ownership, management and economic decisions in the light of the Catholic call to protect life, defend those that are poor and seek the common good. These decisions promote human dignity or undermine it.”

- *Everyday Christianity; To Hunger and Thirst for Justice*, A Pastoral Reflection of the National Conference of Catholic Bishops

### **Observe**

1. Give examples of how the resolution of workplace conflict affected work and family relationships.
2. How has corporate reorganization (e.g. layoff, downsizing, rightsizing, merger, relocation or restructuring) affected your own your family’s or the community’s sense of security and commitment to work?
3. What are the corporate personnel policies of your employer regarding hiring practices, benefits, working conditions, grievance procedures and use of temporary or part time employees?

4. Discuss examples where employee or manager reactions in your workplace were similar to those of the vineyard workers and the owner.

### **Judge**

1. Are today's employers establishing fair hiring practices and setting fair wages for employees? How do they reflect the generosity of the vintner?
2. How can a company be both caring and competitive?
3. What are the responsibilities of the employer to the employee? Of the employee to the employer?

### **Act**

1. Reflect on your own work situation and identify ways that you can be more like the vineyard owner and take action.
2. Make a change in your work habits or attitude that will be fairer to your employer/ employees.
3. Review your investments and determine if your holdings reflect companies that promote human dignity rather than undermine it. Make changes to align your investments more in keeping with the Bishops' recommendations.

### **Closing Prayer**

"This is a new day; may it not be darkened by yesterday's unforgiveness. Instead, dear Lord, may we begin anew with new strength, new creativity, new power, new love. If I am the employer, make me kind and compassionate. Show me the art of leadership. If I am an employee, make me kind and compassionate. Show me the art of service. For we are in Your service, Lord, and here to lead the earth out of darkness into light. May our work do this, through your power within us. And so, it is. Amen."

- Marianne Williamson

## THREE

# **Consumerism and Materialism:** Called to Justice as Consumers in Everyday Life

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### **Prayer**

Leader: "Take a deep breath of life and consider how it should be lived. Call nothing your own except your soul. Love not what you are, but only what you may become. Do not pursue pleasure because you may have the misfortune to overtake it. Look always forward: in last year's nest, there are no birds this year." \*

All: Lord, help us to live life as you would have us, to become what you want of us, and to pursue a future with you at its center. Amen.

\*From the play, "Man of La Mancha," based on Cervantes' *Don Quixote*

### **Reflection**

"Woe to you, teachers of the law and Pharisees, you hypocrites! You clean the outside of the cup and dish but inside they are full of greed and self-indulgence. Blind Pharisees! First clean the inside of the cup and dish, then the outside will be clean."

- Matthew 23: 25-26

"Jesus looked around and said to the disciples, 'How hard it is for those who have wealth to enter the Kingdom of God!' The disciples were amazed at his words. So, Jesus again said to them in reply: 'Children, how hard it is to enter the Kingdom of God! It is easier for a camel to pass through the eye of a needle than for one who is rich to enter the Kingdom of God.'"

- Mark 10: 23-25

- What specifically was Jesus referring to when he called the teachers of the law and Pharisees "hypocrites"?
- How seriously do we take Christ's admonition?

## Social Inquiry

“Americans are spiritually adrift when it comes to making decisions in the realm of personal economics. Although most still carry with them the legacy of America’s colonial past – the Protestant work ethic, for example, and the Christian admonition against worshipping the false god mammon – their sense of rectitude is vague and uneasy. Once stern and prescriptive in worldly matters, religion has become nothing more than a source of psychological uplifting, a tool of therapy that buttresses individual choice and lets people feel good about whatever code of conduct they choose. The ironic result... is that those who describe themselves as committed churchgoers often have their materialistic and workaholic tendencies reinforced by their beliefs. Consequently, the faithful go about their lives pretty much the same as those who have no faith at all.”

- Herbert Wray, “Coin and the Spirit”

“As consumers, believers can promote social justice or injustice. In an affluent culture that suggests that what we have defines who we are, we can live more simply. When we purchase goods and services, we can choose to support companies that defend human life, treat workers fairly, protect creation and respect other basic moral values at home and abroad. We can also make a conscious effort to consume less.”

- *Everyday Christianity; To Hunger and Thirst for Justice*, A Pastoral Reflection of the National Conference of Catholic Bishops

## Observe

1. Share examples of how the media appeals to our sense of greed and self-indulgence. What recent purchase did you or your family make that was influenced by this?
2. Discuss a time when your religious values influenced your use of money.
3. Consider your possessions and divide them into necessities and luxuries.

## Judge

1. What guides our decisions in the use of our money? What criteria would better help us spend it in a manner consistent with the bishops’ message?

2. How do we use money to separate ourselves (physically or symbolically) from 'the rest'? How can we use it to bring ourselves together?
3. What does our use of money and goods tell us about our commitment to Christian priorities?
4. How can we bring our religious values to the marketplace?

### **Act**

1. Discuss with your family how materialism has affected your lifestyle. Identify changes you can make to better live the bishops' message and make one.
2. Evaluate how you spend your money and decide on a new set of guiding principles more consistent with the bishops' message.
3. Take inventory of your possessions and give away something that is a luxury to you.

### **Closing Prayer**

Leader: Do not lay up for yourselves an earthly treasure. Moths and rust corrode; thieves break in and steal.

All: Lord, help us to remember the fleeting value of things and the permanence of your love. Help us to seek our treasure in you; our hearts will be with you also.

Leader: Make it your practice instead to store up heavenly treasures, which neither moths nor rust corrode nor thieves break in and steal.

All: Lord, keep us mindful of your commandments and faithful to your will. Be with us as we seek our treasure in you; our hearts will be with you also.

Leader: Remember, where your treasure is, there your heart is also.

All: Lord, keep us mindful that you are our treasure; you are our heart. Help us to seek our treasure in you; our hearts will be with you also. Amen.

## Four

# **Family as Church in the World:** Called to Justice as Families in Everyday Life

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### **Prayer**

“Father, we pray for the family of all mankind that they may acknowledge you as their creator and savior; for the family of our nation that we may live in peace and encourage other nations to do likewise; for the families of this neighborhood with whom you have chosen us to share your presence. Finally, for our own family that your peace may descend upon us so that our inner awareness of your presence, we may witness your love for the whole human family.”

- Michael Buckley

### **Reflection**

“When the Son of Man comes in his glory; and all the angels with him, he will sit upon his glorious throne, and all the nations will be assembled before him. And He will separate them one from another, as a shepherd separates the sheep from the goats. He will place the sheep on his right and the goats on his left. Then the king will say to those on his right, ‘Come, you who are blessed by my Father. Inherit the kingdom prepared by you from the foundation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, naked and you clothed me, ill and you cared for me, in prison and you visited me.’ Then the righteous will answer him and say, ‘Lord, when did we see you hungry and feed you, or thirsty and give you drink? When did we see you a stranger and welcome you, or naked and clothe you? When did we see you ill or in prison, and visit you?’ And the king will say to them in reply, ‘Amen, I say to you, whatever you did for one of these least brothers of mine, you did for me.’”

- Matthew 25: 31-40

- Who is our family in a Christian sense?
- How do you define Christian hospitality?

## **Social Inquiry**

“Families therefore, either singly or in association, can and should devote themselves to manifold social service activities, especially in favor of the poor. Or at any rate for the benefit of all people and situations that cannot be reached by the public authorities’ welfare organization. The social contribution of the family has an original character of its own, one that should be given greater recognition and more decisive encouragement, especially as the children grow up, and actually involving all its members as much as possible.”

Pope John Paul II, *Familiaris Consortio: Apostolic Exhortation on the Role of the Family*

“You carry out the mission of the Church of the home in ordinary way when: You welcome the stranger, the lonely one, and the grieving person into your home. You give drink to the thirsty and food to the hungry. You act justly in your community when you treat others with respect, stand against discrimination and racism, and work to overcome hunger, poverty, homelessness, illiteracy.”

*Follow the Way of Love, A Pastoral Message by the US Catholic Bishops to Families*

“Our families are the starting point and the center of a vocation for justice. How we treat our parents, spouses, and children is a reflection of our commitment of Christ’s love and justice. We demonstrate our commitment to the Gospel by how we spend our time and money, and whether our family life includes and ethic of charity, service and action for justice. The lessons we teach our children through what we do as well what we say determine whether they care for the “least among us” and are committed to work for justice.”

*Everyday Christianity: To Hunger and Thirst for Justice, A Pastoral Reflection by the National Conference of Catholic Bishops*

## **Observe**

1. What are the unmet needs of our community in the area of social services, education, housing, medical and spiritual needs?

2. Discuss any spiritual or community outreach programs in which you or your family participates?
3. Discuss the gifts and talents of your family and friends and how they might apply to the unmet needs of the community.
4. Evaluate your family resources. Can any (clothing, food, and money) be better utilized than they are now?

### **Judge**

1. How much time and money should a family commit to serving others?
2. What is our responsibility to share the gifts that the Lord has given to us?
3. How can we as a family help the neediest people in our community?
4. As a family, how do we extend Christian hospitality within our parish and community?

### **Act**

1. As a group, decide on an activity, which we can do to help an area of need in our community. Volunteer for that activity.
2. Call a meeting with your family and decide on an action that you can do as a family to help others in need in your community.
3. Introduce yourself to a newcomer or person you do not know at Church.

### **Closing Prayer**

“Lord God, from You every family in heaven and earth takes its name. Father, You are love and life. Through Your son Jesus Christ, born of woman, and through the Holy Spirit, the fountain of divine charity, grant that every family on earth may become for each successive generation a true shrine of life and love. Grant that your grace may guide the thoughts and actions of husbands and wives for the good of their families and all the families in the world. Grant that the young may find in the family solid support for their human dignity and for their

growth in truth and love. Grant that love, strengthened by the grace of the sacrament of marriage, may prove mightier than all the weaknesses and trials through which our families sometimes pass. Through the intercession of the Holy family of Nazareth, grant that the Church may fruitfully carry out her worldwide mission in the family and through the family. We ask this of You, who are life, truth and love with the Son and the Holy Spirit. Amen.”

Pope John Paul II, “Prayer for Every Family on Earth”

## Five

# **Politics and the Christian Family:** Called to Justice as Citizens in Everyday Life

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### **Prayer**

Help us, O Lord, to be true to our words, to build one nation of liberty and justice which is indivisible. Help us, O Lord, to trust in you in all we do as individuals, families, communities and as a nation. Help us, O Lord, to realize that our differences need not divide us, but rather are merely different expressions of your love for us, your creation.

As we gather in your name, we pray that you grant peace in our days, peace to families, peace to our country and peace among nations. Amen.

### **Reflection**

“They sent some Pharisees and Herodians to ensnare him in his speech. They came and said to him, ‘Teacher, we know that you are a truthful man and you are not concerned with anyone’s opinion. You do not regard a person’s status, but teach the way of God in accordance with the truth. Is it lawful to pay the census tax to Caesar or not?’ Knowing their hypocrisy, he said to them, “Why are you testing me? Bring me a denarius to look at.” They brought him one and he said to them, ‘Whose image and inscription is this?’ ‘Caesar’s,” they answered. So, Jesus said to them, ‘Repay to Caesar what belongs to Caesar and to God what belongs to God.’”

Mark 12: 13-17

- What do you think Jesus meant by his response?
- When have you experienced a conflict between your convictions and what the law requires?

### **Social Inquiry**

“When people in a society care only for themselves, when they are taught by demagogues to sneer at government and the communal good, it cannot be surprising that social bonds and social trust decline. In that process, everyone

will eventually lose. In a society where fewer people care to vote or care or join – a society that has lost its sense of community – individualism will not bring contentment.”

- Anthony Lewis

“As citizens of the world’s leading democracy, Catholics in the United States have special responsibilities to protect human life and dignity, to stand with those who are poor and vulnerable. We are called to welcome the stranger, to combat discrimination and to pursue peace. Catholic social teaching calls us to practice civic virtues and offers us principles to shape participation in public life. We cannot be indifferent to or cynical about the obligations of citizenship. Our political choices should not reflect simply our own interests, partisan preferences or ideological agendas but should be shaped by the principles of our faith and our commitment to justice, especially to the weak and vulnerable. The voices and votes of lay Catholics are needed to shape a society with greater respect for human life, economic and environmental justice, cultural diversity and global solidarity.”

“Catholic involvement in public life and legislative advocacy are important ways to exercise responsible citizenship. Participation in politics is a worthy vocation and public trust. Believers who serve in public office have unique responsibilities and opportunities to stand up for human life and dignity, to pursue justice and peace and to advance the common good by the policies, priorities and programs they support or oppose.”

- *Everyday Christianity: To Hunger and Thirst for Justice*, A Pastoral Reflection by the National Conference of Catholic Bishops

### **Observe**

1. Are you registered to vote? Did you vote in the last local, state and national election?
2. What do you think are the three most important political issues your family faces today?
3. What are the three most pressing moral issues facing your family today?

## **Judge**

1. What does your voting participation indicate about your involvement in the political process?
2. How are religious values about current moral issues shaping the current political campaigns and policies?
3. What is our responsibility as Catholics to become involved in the debate over these moral issues? How can we become more involved?

## **Act**

1. Determine what you and your family can do to become more personally involved in debate about moral issues that are most important to you. Take action.
2. Write a letter to a candidate or to the editor of your local paper expressing your feelings about the important moral issues facing our society.
3. Work as a volunteer to educate people about the positions that politicians are taking on important social issues.
4. Discuss with your children the importance of getting personally involved in the political process on important issues.

## **Closing Prayer**

Come, Holy Spirit, fill the hearts of your faithful,  
and kindle in them the fire of your love.  
Send forth your Spirit and they shall be created,  
and you will renew the face of the earth.  
Amen.

## **In Thanksgiving, A Call to Stewardship:**

Called to Justice as Stewards in Everyday Life

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### **Prayer**

O Jesus, who has promised to be present in the least, last and lost: By your Holy Spirit, transport us beyond ourselves, so that we may see you and minister to you wherever and whenever you make yourself manifest. Teach us to use the gifts you have given us to reach out to others less fortunate than ourselves. May being hospitable be as the breath of life to us. Amen.

### **Reflection**

“He said to his disciples, ‘Therefore I tell you, do not worry about your life and what you will eat, or about your body and what you will wear. For life is more than food and the body more than clothing... All the nations of the world seek for these things and your Father knows that you need them. Instead, seek his kingdom and these things will be given you besides.’”

- Luke 12:22-23, 30-31

- What does Jesus invite his followers to do?

### **Social Inquiry**

“The ‘more abundant life’ clearly involves the concept of stewardship: what is mine is not mine for my exclusive use, but for the welfare of others. That applies to our individual possessions as well as to the earth and its resources. There are two elements of Stewardship that are integral to its functioning in our lives. One is the source of what we have. The other is our own accountability for the use we make of what we have – accountability for our roles as stewards... The interrelatedness of stewardship and simplicity is clear. The dictums of a simple lifestyle direct us to rethink all possessions. The challenge of stewardship points us to using what we have in a different way – for the good of others.”

- Kathleen and James McGinnis, *Parenting for Peace and Justice, Ten Years Later*

“All human beings have unique talents, gifts from God that we are called to develop and share. We should celebrate this diversity. People who use their skills and expertise for the common good, the service of others and the protection of creation are good steward of the gifts they have been given. When we labor with honesty, serve those in need, work for justice and contribute to charity, we use our talents to show our love – and God’s love – for our brothers and sisters”.

- *Everyday Christianity: To Hunger and Thirst for Justice*, A Pastoral Reflection by the National Conference of Catholic Bishops

### **Observe**

1. What gifts has God given to you in your life? How have you shared them with others?
2. Outside of work and family life, what activities take up most of your time? Do they involve money?
3. What do you and your family do with things that are no longer used in your household?

### **Judge**

1. What people in your family or community can benefit from a specific talent that you possess?
2. What changes can you make to live more simply in your home? In the church? In the nation?
3. What does stewardship say about a how we use our time talents and money?
4. How does being a good steward challenge your view of material possessions?

### **Act**

1. Take an inventory of your possessions that are not being utilized by anyone. Decide who or what organization can benefit from them and make the donation.

2. Decide on a person or organization to which you can give of your time to share a specific talent you possess. Make arrangements to volunteer there.
3. Take time as a couple or family to analyze your present lifestyle in light of Christ's teachings. Decide on ways you can become better stewards and put them into action.

### **Closing Prayer**

Let us leave this gathering tonight more committed to leading a life of stewardship of all we've been given. Help us to realize that joy in life comes from having less and not more. Through our giving, help us to be recognized as belonging to you and thus bring glory to your name. In Jesus Christ, we pray. Amen.

## Works Cited

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## **About CFM**

When families join the Christian Family Movement, they become part of the national lay movement that is CFM-USA. CFM is not a movement unless it has a constituency that subscribes to its philosophy, methodology, and theology. The mission of the Christian Family Movement is to promote Christ-centered marriage and family life, to help individuals and their families to live the Christian faith in everyday life, and to improve society through actions of love, service, education and example. This is our mission. If we accept this mission, we will support it with our time, talent, and money.

Membership includes a program book and a subscription to ACT, the national newsletter. Members also receive other communication from CFM supportive of Christian marriage and family life. The national office staff assists groups in building community and making a difference in their homes, parishes, and beyond. Members in turn support the development of the Christian Family Movement and the International Confederation of Christian Family Movements.

### **THE COMMUNITY OF CFM**

People group together by accident, choice or design, but community is more than this. Members are united in mutual respect (even when they disagree), and they are willing to be honest about how they think and feel.

As people get to know each other, trust and openness seem to develop around a fellow member in need or for a neighborhood concern. As you work together to answer a need, community forms. Community learns how to laugh at foibles, takes time to relax, play, recreate its humanity, and evaluate its needs and direction.

CFMers look upon one another as friends and allies in the midst of their parish communities. They look to CFM as a source of continuing education, lively support and regular encouragement.

In 2019, CFM celebrates 70 years of forming families to be missionary disciples through action. CFM-USA is a member of the International Confederation of

Christian Family Movements, which is active in more than 40 countries with more than 100,000 families. All the members of the ICCFM share the Observe, Judge, Act methodology. Visit [www.iccfm.org](http://www.iccfm.org) to see explore CFM's worldwide activities.

On the 50<sup>th</sup> anniversary in 1999, CFM held a gala jubilee celebration at the University of Notre Dame, and the Hillenbrand Institute awarded CFM its prestigious Salt and Light Award. CFM participated in the Marriage Summit of Catholic family life organizations, conducted by the United States Conference of Catholic Bishops in 2012 and 2013, and CFM leaders participated in consultations for the Synod on the Family in 2016.

The National Association of Catholic Family Life Ministers presented CFM with its special-recognition award in 1993 for enhancing the quality of life for families. CFM was one of the founding members of the Families against Violence Advocacy Network, and in 1999 received FAVAN's Circles of Peace Award.

In 1987, CFM contributed to a consultation with the U.S. bishops in preparation for the synod in Rome on the Vocation and Mission of the Laity in the Church and in the World. CFM also provided input to the U.S. bishops' 1994 pastoral, *Follow the Way of Love*.

## **HOW CFM IS SUPPORTED**

The major source of financial support for CFM comes from the annual donations of CFMers. This is the lifeblood of the Movement's continued existence. First-year members are asked to contribute \$10; for continuing members, the suggested donation is \$40 per family. Donations are appreciated, but anyone may join CFM without cost. Many generous volunteers donate additional time, talent and treasure to make CFM available throughout the world.

Please register at [www.cfm.org](http://www.cfm.org) to belong to CFM, or you may return a membership form provided by your group leader along with your annual donation to CFM, so that your membership may be recorded and you can receive CFM resources. For more information about CFM, visit [www.cfm.org](http://www.cfm.org) , or contact the National Office: [director@cfm.org](mailto:director@cfm.org) or 800-581-9824.

## NATIONAL COMMUNICATIONS

Share your group's actions with ACT, the monthly national electronic newsletter of the Christian Family Movement, by sending information to [director@cfm.org](mailto:director@cfm.org). Photos of groups in action are always a plus.

## CONNECT WITH CFM ON SOCIAL MEDIA

- [www.facebook.com/ChristianFamilyMovement](https://www.facebook.com/ChristianFamilyMovement)
- Share your group's Actions with [director@cfm.org](mailto:director@cfm.org) to be featured on our Facebook page.
- Twitter account @CFMACT. Please use #CFMACT when posting about your group.

## GUIDANCE FOR GROUP LEADERS

You will find leader aids at [www.cfm.org/leader\\_materials](http://www.cfm.org/leader_materials). Additional assistance for group leaders is published regularly in ACT.

Contact [director@cfm.org](mailto:director@cfm.org) to find CFM group leaders in your area. They will be happy to speak with you on the phone to guide you and share their experience of CFM.

## OUR SYMBOL

The CFM symbol shows the Holy Family in silhouette behind a modern family. The family is an active agent of evangelization, participating in the mission of Jesus. With the model of the holy family to guide them, the CFM family is moving forth to bring the message and the love of Christ to a changing world. Father, mother, sons and daughters are Christian emissaries to the world.



## Prayer for the

# Christian Family Movement

Holy Trinity, you are a family.

We believe you wish our families to reflect your heavenly community.

Jesus has called us to family ministry, and asked his heavenly Father not to take us from the world, but to deliver us from evil.

And so, we pray for the Christian Family Movement, that present members may grow in grace and that new families may join us.

Through good example and prayer, may our homes become that which you desire them to be: true domestic churches, temples of your glory, and schools of humanity, ushering in the reign of God. Amen.