Year of Encounter

CONFRONTING THE ECONOMY of EXCLUSION

PREFACE & WELCOME

Year of Encounter with Pope Francis

A Study Guide for a Year of Encounter

PICO National Network
Unlocking the Power of People

JESUITS
Jesuit Conference of Canada and the United States
POPE FRANCIS’ VISION
In the opening paragraph of The Joy of the Gospel, Pope Francis announces that he wishes to “encourage the Christian faithful to embark upon a new chapter of evangelization marked by joy, while pointing out new paths for the Church’s journey in years to come.”

What does this journey look like, in Pope Francis’ vision?

His pastoral style tells the story: Wherever he goes, he spends time with people, talking with them, hugging them, listening to them. The journey of faith begins with the simple act of people going out to meet each other, where they are. Pope Francis calls this “encounter,” and says that because we experience God’s love there, it has the power to heal and transform. It can even break down the walls that keep us apart and transform the systems that exclude many people from the resources and relationships they need in order to thrive. What bursts forth, like crocuses after a harsh winter, is joy!

SIGN-POSTS FOR THE JOURNEY:
ENCOUNTER, EXCLUSION, SOLIDARITY
In his writing and in his pastoral visits, Pope Francis invites us to follow in the footsteps of Jesus: to include or “encounter” one another, especially those of us that society typically ignores, undervalues or “excludes”. Most of us don’t do this very often: open ourselves up to people different from ourselves, to hear their stories and share our own. The Holy Father then invites us to take the next step: from seeing all people as part of God’s family, to acting together to bring about a world that respects everyone’s dignity. That’s what he means by “solidarity”.

This guide is intended for use in parishes, in all of their diversity, across the United States. Our hope is that it will start a conversation that leads you into deeper relationship – with one another and with all people in your parish and community who feel the pain of exclusion.

‘Going forth’, as Pope Francis urges us to do, involves both a physical action and a spiritual one: we must push ourselves beyond our comfort zones, to get past those things that keep us from truly encountering one another: race, class, fear, etc.

The process of encounter will unfold differently in every parish. You may decide to begin by building relationships among your own members because they understand the experience of exclusion and need a vehicle to talk about it and take action to undo it. And you can ‘go forth’ from there.

Your parish may be a community that is mostly made up of members who do not experience the same kind of exclusion. In that case, you may decide to partner with another parish or organization to build a “culture of encounter”.

ORGANIZATION OF THE SESSIONS
Echoing the theme of “encounter,” this series is designed for parishes, where faith in community happens. The format is small-groups (8-12 people), facilitated by one or two members of a trained parish team.

After an introduction-session on Pope Francis (Session 1), each session focuses on people within our parishes and com-
munities who are experiencing the effects of “exclusion,” whether because of economic challenges (Session 2), immigration status (Session 3), involvement with the criminal justice system (Session 4), or racism (Session 5). The final session focuses on actions-steps (Session 6) parishes can take to create a community that includes and supports everyone.

Each session is divided into 3 parts, reflecting the 3 steps Catholic Social Teaching recommends when we are reading “the signs of the times”: See, Judge, Act.

PROJECT BACKGROUND:
The “Year of Encounter with Pope Francis” is a joint project of the PICO National Network and the United States Conference of Jesuits, in collaboration with diocesan staff, clergy, women religious and lay leaders in parishes across the country.

PICO, the Jesuit Conference, St. Joseph’s University and POWER (Philadelphians Empowered to Witness, Empower & Rebuild), PICO’s Philadelphia affiliate, sponsored the three-day conference that launched this initiative.

PICO is a faith-based community organizing network founded in 1972 by Fr. John Baumann, SJ. PICO’s path to building a more just world involves teaching people of faith how to build and exercise their own power to address the root causes of the problems they face. At the center of PICO’s model is a belief in the potential for transformation – of people, institutions, and our larger culture.

While PICO affiliates are made up of congregations of many faith traditions, the Year of Encounter program is specifically designed for Catholic parishes, order to foster spiritual growth in support of courageous public witness and action, with and on behalf of people on the margins, inspired by the leadership of Pope Francis.

We hope you enjoy this series, and welcome your feedback. We hope that you experience both “comfort” and “discomfort” as you go, just as the early disciples experienced with Jesus!

Guidelines for the Year of Encounter: Creating and Respecting Sacred Space & Time

FOR FACILITATORS
- Create warm environment so all feel comfortable & listen to each other
- Some difference of opinion is to be expected and can help the group go deeper
- Key skill to model and request is listening
- Prepare set-up, handouts or video equipment in advance
- Take notes of highlights
- Assign a time-keeper
- Ask all to silence cell phones during the sessions

FOR PARTICIPANTS
- Make time for all 6 sessions on your calendar
- Help create sacred space/time: Come on time; stay for the whole session
- If an emergency prevents you from coming, notify the facilitator
- Share discussion-time: If you are an extrovert, hold back! If an introvert, speak up!
- Sacred space: What’s said in the group stays there
SESSION ONE

A Journey with Pope Francis

A Study Guide for a Year of Encounter

PICO National Network
Unlocking the Power of People
SESSION ONE: A Journey with Pope Francis

Whoever does not go on a journey will never know the image of God, will never find the face of God. Armchair Christians, lethargic Christians will not know the face of God. (Pope Francis homily, February 15, 2015)

GATHERING TIME
Set a warm and welcoming tone from the start

WELCOME & INTRODUCTIONS ........................................... [10 min]

OVERVIEW/PURPOSE .................................................... [5 min]
The “Year of Encounter with Pope Francis” program invites us to learn and to act, in ways that will encourage Catholics – and all Americans of good will – to respond to the Holy Father’s September 2015 visit to the United States by working together to prioritize the well-being of people who are excluded and hurting in our society.

In these 6 sessions, we will:

1. Pray that God opens our hearts and minds to hear God’s word
2. Reflect on Scripture, excerpts from The Joy of the Gospel, and other resources of Catholic Social Teaching
3. Examine some of the “signs of the times” in our own context – the kinds of economic and social pressures affecting our families and communities
4. Discern what concrete steps God might be calling us to take together as a parish to work for changes that support family and community life

CONVERSATION IN PAIRS ............................................. [10 min]
Why did you respond to this invitation?

SEE: Looking at the world as God sees it ............................ 15 min

SCRIPTURE: LUKE 4:16-21 .............................................
Read the passage aloud together and answer the questions that follow.

MATTHEW 21:12
He came to Nazareth, where he had grown up, and went according to his custom into the synagogue on the sabbath day. He stood up to read and was handed a scroll of the prophet Isaiah. He unrolled the scroll and found the passage where it was written:

“The Spirit of the Lord is upon me, because he has anointed me to bring glad tidings to the poor. He has sent me to proclaim liberty to captives and recovery of sight to the blind, to let the oppressed go free, and to proclaim a year acceptable to the Lord.”
Rolling up the scroll, he handed it back to the attendant and sat down, and the eyes of all in the synagogue looked intently at him. He said to them, “Today this scripture passage is fulfilled in your hearing.”

**QUESTION FOR SCRIPTURE READING:**
- What strikes you about this passage?
- Who is Jesus prioritizing for his ministry? Why?

**JUDGE: Making sense of our experience through our faith** 45 min

**SLIDESHOW: Encountering Pope Francis in Words and Images**
View slideshow and discuss the following questions:
- What are your reactions to the slideshow?
- Does Pope Francis’ way of following Jesus make you feel comfortable? Uncomfortable? Some of both? Why?
- What do you think he means by “encounter”?

**ACT: Praying with our feet** 30 min

**CHARITY & JUSTICE: Review the handout on Charity & Justice together and discuss**
- What are your reactions to the handout?
- What’s an example or two of organizations that are doing work in each area in our parish, diocese or community?

**PRIVATE & PUBLIC ENCOUNTERS**
Let’s talk a bit more about what Pope Francis means by “encounters” and the examples he has given us. We’ve probably all read or heard about Pope Francis encountering people in a one-to-one conversation—through a phone call or private meeting with people who have reached out to him—to offer prayer, support and comfort. He typically shares a part of his own story with people in those private encounters.

Pope Francis has also chosen to have very public encounters with individuals or groups of people (for example, visiting the African immigrant community in Lampedusa). Let’s name one or two together and talk about them:

- What do you think he was trying to accomplish by having the encounter ‘for all the world to see’?
- What was the message he was sending? Who was his audience?
- What was the impact?

As we continue with this series, we will be discerning whether there is a step that we could take as a parish to have both kinds of encounter: private (one-to-one conversations within our parish and community about exclusion) and public (taking a public stand together against exclusion and calling for change). *See Case Studies in the appendix for examples.*
CLOSING

CHECK-IN .................................................
As we prepare to wrap up let’s have a brief check-in. How are people doing? How are you feeling?

PREVIEW OF THE NEXT STOP ON THE JOURNEY .................................................
Focus will be on the Economy (see below for suggested pre-readings to prepare)

CLOSING PRAYER: Recite the Prayer of St. Francis together ...................................

Lord, make me an instrument of your peace,
Where there is hatred, let me sow love;
where there is injury, pardon;
where there is doubt, faith;
where there is despair, hope;
where there is darkness, light;
where there is sadness, joy;
O Divine Master, grant that I may not so much seek to be consoled as to console;
to be understood as to understand;
to be loved as to love.
For it is in giving that we receive;
it is in pardoning that we are pardoned;
and it is in dying that we are born to eternal life.

###

BEFORE THE NEXT SESSION:
Before our next session, reflect on these questions by praying, talking with others, and/or journaling about them: Pope Francis emphasizes that “the joy of the gospel” begins with our own encounter with Jesus. What is your own experience of encountering Jesus? And how do you encounter him in other people?

ADDITIONAL RESOURCES FOR SESSION 1:
The Joy of the Gospel (26-32, 39)
A Church for the Poor, Bishop Robert McElroy, America, 10/21/2013

PRE-READING FOR SESSION 2: “How does our Economy exclude people?”
The Joy of the Gospel (51-54)
A Catholic Framework for Economic Life (one-page handout) – See appendix for link
SESSION TWO

How Our Economy Excludes People

Study Guide for a Year of Encounter
SESSION TWO: How Our Economy Excludes People

All economic life should be shaped by moral principles. Economic choices and institutions must be judged by how they protect the life and dignity of the human person, support the family and serve the common good. (United States Conference of Catholic Bishops, A Catholic Framework for Economic Life, 1996)

SEE: Looking at the world as God sees it

WELCOME

SCRIPTURE: MATTHEW 21:12
Read the passage aloud together and answer the questions that follow.

MATTHEW 21:12
Jesus entered the temple area and drove out all those engaged in selling and buying there. He overturned the tables of the money changers and the seats of those who were selling doves. And he said to them, "It is written: 'My house shall be a house of prayer, but you are making it a den of thieves."

Note: In the Temple of Jesus' day, animal sacrifices were still encouraged – and poor people were being charged greatly inflated amounts to both exchange their money and to buy animals for sacrifice. In this well-known passage, Jesus is confronting the religious and financial leaders of Jerusalem for taking advantage of poor people to increase their own profits.

QUESTION FOR SCRIPTURE READING:
- Do you agree with this interpretation of the Gospel reading?
- Why do you think Jesus chose to confront this system that was economically exploiting poor people in such a public way?

A STORY OF EXCLUSION: Video or live testimony - see appendix for video link

SIGNS OF THE TIMES: One person read the following information aloud

VIDEO: Poverty Tour USA¹ (2013)
(View 4 minute video from the Catholic Campaign for Human Development):
- 1 in 5 American children lives in poverty.²
- The federal poverty level in 2015 for a family of 4 is $24,250.³
- Half of all jobs now pay less than less than $27,519⁴

DISCUSSION:
- Do you think families are feeling more worried about making ends meet these days?
- When you think about the financial future for you and those close to you, what's your biggest fear or concern?

JUDGE: Making sense of our experience through our faith

POPE FRANCIS RESPONDS: One person read aloud

SESSION TWO: How Our Economy Excludes People

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In September 2013, Pope Francis visited Sardinia, the Mediterranean island known for its white sand beaches and deluxe vacation homes owned by the rich and famous. But Sardinia is also blighted by closed factories and mines operating at low capacity. Thousands are out of work, including 50 percent of its young people. After listening to Francesco Mattana, a 45-year old married father of three who lost his job 4 years before, talk about how being unemployed “oppresses you and wears you out to the depths of your soul”, the Holy Father discarded his prepared speech, and spoke fiercely about the dignity of work, praying to God to “give us work and teach us to fight for work.” He went on to say, “Men and women have to be at the center of (an economic system) as God wants, not money.”

... The hearts of many people are gripped by fear and desperation, even in the so-called rich countries. The joy of living frequently fades, lack of respect for others and violence are on the rise, and inequality is increasingly evident. It is a struggle to live and, often, to live with precious little dignity... Just as the commandment, “Thou shalt not kill” sets a clear limit in order to safeguard the value of human life, today we also have to say “thou shalt not” to an economy of exclusion and inequality. Such an economy kills... (Joy of the Gospel, 52-53)

ENCOUNTERING ONE ANOTHER: Break into small groups of 2-3 and discuss

• How do you understand what Pope Francis is saying in these two excerpts?
• Does our economy put people first, as Pope Francis urges?

ACT: Praying with our feet

As we discussed last time, we want to think together how we could create a “culture of encounter” here in our own community, by initiating conversations about the impact of exclusion for members of our parish and/or members of our broader community. We will also be discerning whether and how we can have some kind of ‘public encounter’ in the manner of Pope Francis, publicly standing together against exclusion and calling for changes in the systems that treat some people as less ‘worthy’. See Case Studies in the appendix for examples.

WHO MIGHT WE FEEL CALLED TO ENCOUNTER AND STAND WITH?

• Building off of our own discussion earlier in the session about our own economic struggles and anxieties, how does our own experience speak to you about who we might feel called to engage and build a deeper relationship with?
• When you think about those of us within our parish and community who are seen as less ‘worthy’ or as “disposable” – who comes to mind?
• Where do they (or maybe it’s “we”) live, work, worship, come together?
• How could we connect with them/get into deeper relationship with them?

We’re brainstorming, here, not making any definite plans at this point, but:

• If we were going to try to create a way for our parish to have a deeper encounter with all of us dealing with these kinds of pressures – maybe among our own members or maybe with people in the broader community – what are different ways we could try to do that?
• If we were going to take a public stand to confront the ‘sins of exclusion’ in our community the way Pope Francis does, what particular ‘sins of exclusion’ are most affecting members of our parish and/or community?
CHECK-IN
As we prepare to wrap up let's have a brief check-in. How are people doing? How are you feeling?

PREVIEW OF THE NEXT STOP ON THE JOURNEY
Immigration will be the focus (see below for suggested pre-reading to prepare).

CLOSING PRAYER: Recite the Prayer of St. Francis together

Lord, make me an instrument of your peace,
Where there is hatred, let me sow love;
where there is injury, pardon;
where there is doubt, faith;
where there is despair, hope;
where there is darkness, light;
where there is sadness, joy;
O Divine Master, grant that I may not so much seek to be consoled as to console;
to be understood as to understand;
to be loved as to love.
For it is in giving that we receive;
it is in pardoning that we are pardoned;
and it is in dying that we are born to eternal life.

###

BEFORE THE NEXT SESSION:
Before our next session, reflect on these questions by praying, talking with others, and/or journaling about them: Does our economy put people first, as Pope Francis urges (JOG, 55)? How could an economy that puts people first help working families and the poor? As Catholics, what can we do to support that?

ADDITIONAL RESOURCES FOR SESSION 2:
Economic Justice for All (1, 344-346)

PRE-READING FOR SESSION 3: "Who is excluded by our immigration system?"
The Joy of the Gospel, 55-58

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1 www.povertyusa.org/the-state-of-poverty/poverty-usa-tour/
2 http://census.gov/content/dam/Census/library/publications/2014/demo/p60-249.pdf
4 http://www.ssa.gov/cgi-bin/netcomp.cgi?year=2012
5 http://www.reuters.com/article/2013/09/22/us-pope-economy-idUSBRE98L04H20130922
SESSION THREE

How Our Immigration System Excludes People

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JESUITS
Jesus Conference
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SESSION THREE: How Our Immigration System Excludes People

The Church recognizes that all the goods of the earth belong to all people. When persons cannot find employment in their country of origin to support themselves and their families, they have a right to find work elsewhere in order to survive. Sovereign nations should provide ways to accommodate this right. (Catholic Bishops of Mexico and the United States, Strangers No Longer, 35)

SEE: Looking at the world as God sees it 50 min

WELCOME

SCRIPTURE: MATTHEW 2:13-15, 19-23
Read the passage aloud together and answer the questions that follow.

MATTHEW 2:13-15, 19-23
When they had departed, behold, the angel of the Lord appeared to Joseph in a dream and said, "Rise, take the child and his mother, flee to Egypt, and stay there until I tell you. Herod is going to search for the child to destroy him." Joseph rose and took the child and his mother by night and departed for Egypt. When Herod had died, behold, the angel of the Lord appeared in a dream to Joseph in Egypt and said, "Rise, take the child and his mother and go to the land of Israel, for those who sought the child's life are dead." He rose, took the child and his mother, and went to the land of Israel. But when he heard that Archelaus was ruling over Judea in place of his father Herod, he was afraid to go back there. And because he had been warned in a dream, he departed for the region of Galilee. He went and dwelt in a town called Nazareth, so that what had been spoken through the prophets might be fulfilled, "He shall be called a Nazorean."

QUESTION FOR SCRIPTURE READING:
• What strikes you about this passage?
• If you try to put yourself in the shoes of Joseph and Mary, what do you imagine their hopes and fears are as they set out on their journey?

A STORY OF EXCLUSION: Video or live testimony - see appendix for video link

SIGNS OF THE TIMES: One person read the following information aloud

• The fear of family members being separated from one another through detention and deportation is a chronic source of stress for undocumented immigrants and their loved ones. In just a two-year period (Jul 2010-Sep 2012), the federal government deported nearly 205,000 parents of U.S.-citizen children. That number does not take into account an unknown number of parents who left undocumented children behind.1
• Altogether, more than 2 million immigrants have been deported from the United States in the last 6 years, with countless families now separated.2
• 77% of immigrants report that they came to the U.S to seek better economic opportunity, or to create a better life for their family. Another 12% came to reunite with family members.3

ENCOUNTER: Discuss the following questions in groups of 2-3

• Did your or your family immigrate to the United States? If yes, why did they come? Have you or someone you
JUDGE: Making sense of our experience through our faith

POPE FRANCIS RESPONDS: One person read aloud

In July 2013, in his first official trip outside of Rome, Pope Francis visited the tiny Sicilian island of Lampedusa, where he celebrated Mass to commemorate thousands of migrants who have died crossing the sea from North Africa, in search of work. He offered these remarks during his homily:

These our brothers and sisters seek to leave difficult situations in order to find a little serenity and peace, they seek a better place for themselves and for their families – but they found death. How many times to those who seek this not find understanding, do not find welcome, do not find solidarity! And their voices rise up even to God... Who among us has wept for these things, and things like this?"**

(Tragically, another 700 immigrants died recently when a boat carrying them to the island from Libya sank in the Mediterranean.)

To sustain a lifestyle which excludes others, or to sustain enthusiasm for that selfish ideal, a globalization of indifference has developed. Almost without being aware of it, we end up being incapable of feeling compassion at the outcry of the poor, weeping for other people's pain, and feeling a need to help them, as though all this were someone else's responsibility and not our own. (Joy of the Gospel, 54)

ENCOUNTER: Discuss the following question in the large group

- How do you understand what Pope Francis is saying in these excerpts?
- What do you imagine his visit meant to the immigrants he encountered in Lampedusa?

ACT: Praying with our feet

We've been discussing how we might create a broader conversation with parish and community members about exclusion and how we all are affected by it. Have you had more thoughts about who within our parish and community we'd want to make sure is part of that conversation? Has today's conversation shaped your thinking in new ways?

How does our Catholic faith show up in public? Part of what makes Pope Francis' 'public encounters' so powerful is that he uses the ancient symbols and rituals of our faith to confront injustice in our modern world, and 'make sacred' the daily experiences of people who are typically ignored. For example, we heard earlier that in his visit to Lampedusa, he used an overturned rowboat serve as the altar when he said Mass to remember the immigrants who have died trying to make their way to a better life in Italy. And on Holy Thursday 2015, Pope Francis visited Rome's Rebibbia New Prison Complex and washed the feet of 12 prisoners.

What are some of the symbols and rituals of our Catholic faith that you hold dear (e.g., saying the rosary, Stations of the Cross, la Virgen de Guadalupe, etc.). Can you imagine incorporating any of them into a 'public encounter' that speaks to the systems that exclude immigrants, the unemployed, black and Latino youth, and others?
CLOSING

CHECK-IN ................................................................. 5 min
As we prepare to wrap up let’s have a brief check-in. How are people doing? How are you feeling?

PREVIEW OF THE NEXT STOP ON THE JOURNEY ..............................
Focus will be on Restorative Justice (see below for suggested pre-readings to prepare).

CLOSING PRAYER: Recite the Prayer of St. Francis together

Lord, make me an instrument of your peace,
Where there is hatred, let me sow love;
where there is injury, pardon;
where there is doubt, faith;
where there is despair, hope;
where there is darkness, light;
where there is sadness, joy;
O Divine Master, grant that I may not so much seek to be consoled as to console;
to be understood as to understand;
to be loved as to love.
For it is in giving that we receive;
it is in pardoning that we are pardoned;
and it is in dying that we are born to eternal life.

###

BEFORE THE NEXT SESSION:
Before our next session, reflect on these questions by praying, talking with others, and/or journaling about them: For over 200 years, new groups of American immigrants have always generated fear, anger and ridicule among a portion of the general population. Why – what do you think is at the heart of that?

ADDITIONAL RESOURCES FOR SESSION 3:
The Catholic Church’s Position on Immigration Reform (USCCB, 2013)
Strangers No Longer on the Journey of Hope: A Pastoral Letter Concerning Migration from the Catholic Bishops of Mexico & the United States (2003)

PRE-READING FOR SESSION 4: “How our Criminal Justice System excludes people”
The Joy of the Gospel (59-60, 74-75)

1www.povertyusa.org/the-state-of-poverty/poverty-usa-tour/
2http://www.pewresearch.org/fact-tank/2014/10/02/u-s-deportations-of-immigrants-reach-record-high-in-2013/
4http://en.radiovaticana.va/storico/2013/07/08/pope_on_lampedusa_%E2%80%9Cthe globalization_of indifference%E2%80%9D/en1-708541
SESSION FOUR

How Our Criminal Justice System Excludes People

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PICO National Network
Unlocking the Power of People

JESUITS
Jesuit Conference of Canada and the United States
SESSION FOUR: How our Criminal Justice System Excludes People

We believe that both victims and the offenders are children of God. Despite their very different claims on society, their lives and dignity should be respected. We seek justice, not vengeance. We believe punishment must have clear purposes: protecting society and rehabilitating those who violate the law. (United States Conference of Catholic Bishops, Responsibility, Rehabilitation, and Restoration, 2000)

SEE: Looking at the world as God sees it

WELCOME

SCRIPTURE: LUKE 15:11-32
Read the passage aloud together and answer the questions that follow.

LUKE 15:11-32
Then he said, "A man had two sons, and the younger son said to his father, 'Father, give me the share of your estate that should come to me.' So the father divided the property between them. After a few days, the younger son collected all his belongings and set off to a distant country where he squandered his inheritance on a life of dissipation. When he had freely spent everything, a severe famine struck that country, and he found himself in dire need. So he hired himself out to one of the local citizens who sent him to his farm to tend the swine. And he longed to eat his fill of the pods on which the swine fed, but nobody gave him any. Coming to his senses he thought, 'How many of my father's hired workers have more than enough food to eat, but here am I, dying from hunger. I shall get up and go to my father and I shall say to him, "Father, I have sinned against heaven and against you. I no longer deserve to be called your son; treat me as you would treat one of your hired workers."'

So he got up and went back to his father. While he was still a long way off, his father caught sight of him, and was filled with compassion. He ran to his son, embraced him and kissed him. His son said to him, 'Father, I have sinned against heaven and against you; I no longer deserve to be called your son.' But his father ordered his servants, 'Quickly bring the finest robe and put it on him; put a ring on his finger and sandals on his feet. Take the fattened calf and slaughter it. Then let us celebrate with a feast, because this son of mine was dead, and has come to life again; he was lost, and has been found.' Then the celebration began.

Now the older son had been out in the field and, on his way back, as he neared the house, he heard the sound of music and dancing. He called one of the servants and asked what this might mean. The servant said to him, 'Your brother has returned and your father has slaughtered the fattened calf because he has him back safe and sound.' He became angry, and when he refused to enter the house, his father came out and pleaded with him. He said to his father in reply, 'Look, all these years I served you and not once did I disobey your orders; yet you never gave me even a young goat to feast on with my friends. But when your son returns who swallowed up your property with prostitutes, for him you slaughter the fattened calf.' He said to him, 'My son, you are here with me always; everything I have is yours. But now we must celebrate and rejoice, because your brother was dead and has come to life again; he was lost and has been found.'

QUESTION FOR SCRIPTURE READING:
- What is the point Jesus is making with this story?
- Who do you identify with the most: the older brother, the younger brother, or the father?

A STORY OF EXCLUSION: Video or live testimony - see appendix for video link
SIGN OF THE TIMES: One person read the following information aloud

- 2.7 million children in the United States have a parent in prison.¹
- The economic and social impact of high prison rates falls unequally on different racial and ethnic groups in our nation: 1 in 106 white men are incarcerated. The number for Latino men is 1 in 36, and for black men it is 1 in 15.² If current trends continue, 1 in 3 black males born today in the U.S. can expect to go to prison in their lifetime.³
- This disparity is due in large part to the fact that racial minorities are more likely than white Americans to be targeted by law enforcement; once targeted, they are more likely to be arrested; once arrested they are more likely to be convicted; and once convicted they are more likely to face stiff sentences.⁴
- People returning to society after prison face a series of barriers that make it difficult to find work, housing, childcare and social services. Many formerly incarcerated people are not allowed to vote or to serve on a jury.⁵

ENCOUNTER: Discuss the following questions in groups of 2-3

- Have you – or a loved one – ever made a big mistake in your life and received a second chance? What impact did that have on you? Or, have you or a loved one made a mistake and not been given a second chance?

JUDGE: Making sense of our experience through our faith 20 min

POPE FRANCIS RESPONDS: One person read aloud

In April 2015, Pope Francis visited Rome’s overcrowded Rebibbia New Complex Prison to celebrate Holy Thursday Mass. The Holy Father washed the feet of six men incarcerated there and six women detained in a nearby prison. One of the women held a baby on her lap, and Pope Francis washed and kissed the infant’s foot, too. He told the prisoners that Jesus loved them to the point of giving his life for each and every one of them. “Each one…His love is like this! Personal!”⁶

In a visit to another prison, Pope Francis told the inmates there: “We all make mistakes in life. And all of us must ask forgiveness for these mistakes and make a journey of rehabilitation, to not make any more.”⁷ Elsewhere, Pope Francis has said, “God is in everyone’s life. Even if the life of a person has been a disaster, even if it is destroyed by vices, drugs or anything else – God is in this person’s life.”⁸

Human beings are themselves considered consumer goods to be used and then discarded. We have created a “throw away” culture which is now spreading. It is no longer simply about exploitation and oppression, but something new. Exclusion ultimately has to do with what it means to be a part of the society in which we live; those excluded are no longer society’s underside or its fringes or its disenfranchised – they are no longer even a part of it. The excluded are not the “exploited” but the outcast, the “leftovers”. (Joy of the Gospel, 53)

ENCOUNTER: Discuss the following question in the large group

- How do you understand what Pope Francis is saying in these excerpts?
- Do you believe in second chances?
ACT: Praying with our feet

Let's continue our conversation about how we could move into deeper relationship with those of us in our parish and community who are excluded in different ways. Do you have any new ideas on how we could create that kind of encounter?

**Pope Francis and the media:** Why do you think Pope Francis has captured the imagination of the world? Is it his personality, his message, or a little of both?

What role has the media played in helping Pope Francis get his message out to the world? Would he be having the same impact on public consciousness if we were not reading about his visits and watching television coverage of them?

As we think about the possibility of holding a 'public encounter' to bear witness to the sins of exclusion in our community and demonstrate the healing power of encounter and solidarity, what is the message that we would want to send out?

What could we learn from Pope Francis about how to make the event 'newsworthy'? What could we do or say?

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CLOSING

**CHECK-IN**
Let's hold onto all of this thinking as we prepare to wrap up. How are people doing? How are you feeling?

**PREVIEW OF THE NEXT STOP ON THE JOURNEY**
Focus will be on Racism (see below for suggested pre-reading to prepare). We just want to let everyone know that at the end of the next session, we're going to make a decision about whether we are feeling called to reach into our parish and out into our community to create a deeper/broader encounter around exclusion within our community. So let's pray and reflect on that question between now and then.

**CLOSING PRAYER: Recite the Prayer of St. Francis together**

Lord, make me an instrument of your peace,
Where there is hatred, let me sow love;
where there is injury, pardon;
where there is doubt, faith;
where there is despair, hope;
where there is darkness, light;
where there is sadness, joy;
O Divine Master, grant that I may not so much seek to be consoled as to console;
to be understood as to understand;
to be loved as to love.
For it is in giving that we receive;
it is in pardoning that we are pardoned;
and it is in dying that we are born to eternal life.

###
BEFORE THE NEXT SESSION:
Before our next session, reflect on these questions by praying, talking with others, and/or journaling about them: If someone has completed a prison sentence, should they continue to face punishment for their past mistakes? Why? Why not? How do you think Jesus would answer that question?

ADDITIONAL RESOURCES FOR SESSION 4:

PRE-READING FOR SESSION 5: “How Racism excludes people”
The Joy of the Gospel (74-75, 91-92, 169)
Economic Justice for All (183-185)
SESSION FIVE

How Racism Excludes People

Study Guide for a Year of Encounter

PICO National Network
Unlocking the Power of People
SESSION FIVE: How Racism Excludes People

Racism is not merely one sin among many; it is a radical evil that divides the human family and denies the new creation of a redeemed world. To struggle against it means an equally radical transformation, in our own minds and hearts as well as in the structure of our society. (United States Conference of Catholic Bishops, *Brothers and Sisters to Us*, 1979)

Note: Alternative Format for Encounter #5
You can use the format we've used for the other sessions. Or, for groups that would like to experience a deeper "encounter," the "Race One-to-One" framework that is included here is an option: a structured, respectful and honest exchange of personal stories about how each person experiences the evil of racism in their work and/or personal life. This could be done instead of the "Encounter" discussion that follows the "Signs of the Times" section below.

SEE: Looking at the world as God sees it

WELCOME

SCRIPTURE: LUKE 10:29-37  
Read the passage aloud together and answer the questions that follow.

LUKE 10:29-37  
But because he wished to justify himself, he said to Jesus, "And who is my neighbor?" Jesus replied, "A man fell victim to robbers as he went down from Jerusalem to Jericho. They stripped and beat him and went off leaving him half-dead. A priest happened to be going down that road, but when he saw him, he passed by on the opposite side. Likewise a Levite came to the place, and when he saw him, he passed by on the opposite side. But a Samaritan traveler who came upon him was moved with compassion at the sight. He approached the victim, poured oil and wine over his wounds and bandaged them. Then he lifted him up on his own animal, took him to an inn and cared for him. The next day he took out two silver coins and gave them to the innkeeper with the instruction, 'Take care of him. If you spend more than what I have given you, I shall repay you on my way back.' Which of these three, in your opinion, was neighbor to the robbers' victim?" He answered, "The one who treated him with mercy. Jesus said to him, 'Go and do likewise.'"

QUESTION FOR SCRIPTURE READING:
- What strikes you about this passage?
- Why do you think Jesus chose to make a Samaritan man, a member of an "excluded" group in Jesus' day, the person who saves the injured man? What effect do you think the story had on the people who heard it?

A STORY OF EXCLUSION: Video or live testimony - see appendix for video link

SIGNS OF THE TIMES: One person read the following information aloud

- Employers are more likely to hire a white male with a criminal record than a black or Latino male with a clean record.¹
- In his recent letter on *The Racial Divide in the U.S.*, Bishop Edward Braxton of the Diocese of Belleville, Illinois shared two incidents of racial profiling he himself has experienced, when he was stopped and questioned by police while walking or driving in an all-white neighborhood.²
- Black school students are suspended and expelled at a rate 3 times greater than white students.³
• Women generally earn only 77 cents for every dollar that a man makes. For African-American (64 cents) and Latina women (56 cents), the gap is even greater.

**ENCOUNTER: Discuss the following questions in groups of 2-3**

• Think of a concrete experience where you were treated as if you and your perspective or ideas mattered less than others. Describe the experience. What feelings did it stir up in you?
• Racism spiritually wounds us all, in different ways, whichever ethnic group we belong to. How has it affected you and your family?

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**JUDGE: Making sense of our experience through our faith**

20 min

**POPE FRANCIS RESPONDS: One person read aloud**

When Pope Francis visited Lampedusa in 2013, he made a point to greet each member of a large delegation of African migrants who had risked their lives to reach Italy and find work there. The migrants, many of whom are Muslim, are treated as second-class citizens in Italy. His words on racial exclusion have been powerful and clear: [The Church must] “fight all forms of racism, intolerance and anti-Semitism.” “Racism today is the ultimate evil in the world [.]” “The problem of intolerance should be dealt with as a whole: every time a minority is persecuted and marginalized because of his religious beliefs or ethnicity, the good of the whole society is in danger. Let us join forces to promote a culture of encounter, respect, understanding and mutual forgiveness.” (Pope Francis addressing a delegation from the Simon Wiesenthal Centre in the Vatican, Thursday, October 24, 2013, Catholic Herald)

*Let us remember Paul VI's words: "For the Catholic Church, no one is a stranger, no one is excluded, no one is far away."
Indeed we are a single human family that is journeying on toward unity, making the most of solidarity and dialogue among peoples in the multiplicity of differences.* (Pope Francis, Address to the Pontifical Council for the Pastoral Care of Migrants and Itinerant People, October 2014)

**ENCOUNTER: Discuss the following question in the large group**

• Imagine that while he is in the U.S., Pope Francis asks you to gather a group together to help him understand what racism in the U.S. is about – and how Christians can help America to heal this wound. What would you want to tell him? And who would you want to make sure is in the room with you?

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**ACT: Praying with our feet**

20 min

We are going to be moving toward a decision today about how we are feeling called to respond to Pope Francis' invitation to encounter, to move into deeper relationship with people in our parish and community who experience exclusion in different ways.

*In session 1, we talked about how Pope Francis teaches us to love our neighbor through both private and public encoun-
ters, which recognize the image and likeness of God in everyone, so that everyone is included.

In session 2, we brainstormed ideas of how we could take action to create a "culture of encounter" by creating a deeper conversation about exclusion and how it is experienced by members of our parish and community.

In session 3, we discussed the power of the rituals and symbols of our Catholic faith, and how they can be invoked publicly to confront the reality of people being excluded by our economy, our immigration system, our criminal justice system, etc.

In session 4, we talked about how Pope Francis utilizes the media to get his message on exclusion and encounter out to the public, and what we could learn from him about how to make our local media help us get the same kind of message out.

Now that we've had a chance to examine how exclusion is actually built into our public systems, in this session we are going to revisit our discussion from session 2. Let's think about concrete ways that we can better understand exclusion in our own community by promoting the kind of one-to-one encounters that Pope Francis does.

- What steps could we take as a parish and community? Examples: hold a Listening Session after Mass, launch a 1-1 campaign within the parish and community, partner with another parish or organization to hold an "encounter" session. (Brainstorm ideas)
- What's the first step we can commit to taking? (Finalize the decision)

[Some groups will be very excited to move forward. Use the balance of your time to flesh out your plans a bit more: Who? When? Where? How? Next Step? Would you want to partner with other parishes or organizations within your community? You can continue planning at the next session.]

[Some groups may not feel the call at this time. Talk about it. Pray about it. Reflect on it. Consider meeting with another “Year of Encounter” reflection-group to talk about this and perhaps consider a joint project.]

CLOSING

5 min

CHECK-IN
As we prepare to wrap up let's have a brief check-in. We've taken an important step tonight - how are you feeling about it?

PREVIEW OF THE NEXT STOP ON THE JOURNEY
Focus will be on Solidarity (see below for suggested pre-reading to prepare).

CLOSING PRAYER: Recite the Prayer of St. Francis together

Lord, make me an instrument of your peace,
Where there is hatred, let me sow love;
where there is injury, pardon;
where there is doubt, faith;
where there is despair, hope;
where there is darkness, light;
where there is sadness, joy;
O Divine Master, grant that I may not so much seek to be consoled as to console;
to be understood as to understand;  
to be loved as to love.  
For it is in giving that we receive;  
it is in pardoning that we are pardoned;  
and it is in dying that we are born to eternal life.

###

**BEFORE THE NEXT SESSION:**
Before our next session, reflect on these questions by praying, talking with others, and/or journaling about them: What would it look like to confront racial injustice in the world around you? What would you have to confront in yourself, your congregation, your community?

**ADDITIONAL RESOURCES FOR SESSION 4:**
- *What We Have Seen and Heard* (Catholic Black Bishops of the United States, 1984)
- *Brothers and Sisters to Us: U.S. Bishops’ Pastoral Letter on Racism in Our Day* (USCCB, 1979)

**PRE-READING FOR SESSION 5: “To Go Forth in Solidarity”**

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3. [http://www2.ed.gov/about/offices/list/ocr/docs/crdc-discipline-snapshot.pdf](http://www2.ed.gov/about/offices/list/ocr/docs/crdc-discipline-snapshot.pdf)
How to Do a One-To-One about Race

Study Guide for a Year of Encounter
ENCOUNTER & RACE: How to Do a One-To-One about Race

We are all familiar with the value of the 1-1 to build relational power in our congregations and in our federation. We know that sitting down with each other for the sake of understanding each other’s self-interest and then working on our shared interests is the way we build our voice, build our power and make change happen.

Sometimes we use our 1-1s allow us to learn more about one another across racial lines, and that can be helpful and insightful. Most of the time, however, we tend to avoid talking about race for fear that we will venture into waters that are difficult, provoke anger or guilt or leave us less connected and less willing to be allies.

What we are learning in working with congregations across the country is that there is a great hunger among our leaders and clergy to have the kind of conversations with one another that allows us space to explore race and authentically reach across race lines to build relationships of intention, honesty, and integrity.

The Race One-To-One gives us a format and a structure to enter into dialogue with one another about race that is predicated on listening to the pain of racial oppression and offering insights into where systemic racism has impacted our lives in ways that color our relationships, coalitions and alliances in our justice work.

THE RACE ONE-TO-ONE

1. Opening – Thank the person for being willing to talk to you and introduce yourself. Let them know you are interested in having a conversation with them about race for the sake of getting to know each other better and to gain a better understanding of how racism has impacted their lives and what you could do – together – about it.

2. Start with the question: Can I share a story about an incident about a time I was impacted by racism, racial bias or discrimination, one that makes it hard for me to work across race lines? Share what happened to you? Share who were the perpetrators in your story? Share how this incident makes it hard for you to work in a multi-race, multi-faith organization.

3. At the conclusion of your story ask them now to tell you their story of a time when they were impacted by racism, racial bias or discrimination, one that makes it hard for them to work in a multi-faith, multi-race organization? Encourage them to include the same details that you did.

4. Ask the following discussion question: “How do you think what happened to us is part of the larger story we get told (and tell ourselves) about race in our country?” “How will we get past it?”

5. Concluding question: “What do you need from me in order to support you in being fully present in working on racial justice together? Encourage them to now ask you the same question. (Do you want to know what I would need from you in order for me to be fully present in the work around race?)

6. As you can, and as it makes sense, make a commitment to one another that you will support each other, in the way you’ve asked, as allies in the racial justice work of the organization.

THINKING ABOUT OUR ENCOUNTER

- What did I learn about myself in telling my own story about race and having someone listen out to me?
- What did I learn as I listened to my partner?
- What do I feel inclined to say or do as a consequence of our work together today?
- How will I attend to my own healing?
- How will I help heal my community from the wounds of racism? Galatians 3:26-29
MEDITATION

Galatians 3:26-29
For through faith you are all children of God in Christ Jesus. For all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, there is neither slave nor free person, there is not male and female; for you are all one in Christ Jesus. And if you belong to Christ, then you are Abraham’s descendant, heirs according to the promise.
SESSION SIX

To Go Forth in Solidarity

Study Guide for a Year of Encounter
SESSION SIX: To Go Forth in Solidarity

I prefer a Church which is bruised, hurting and dirty because it has been out on the streets, rather than a Church which is unhealthy from being confined and from clinging to its own security. (Joy of the Gospel, 49)

SEE: Looking at the world as God sees it

50 min

WELCOME

SCRIPTURE: LUKE 4:16-21

Read the passage aloud together and answer the questions that follow.

LUKE 4:16-21

He came to Nazareth, where he had grown up, and went according to his custom into the synagogue on the sabbath day. He stood up to read and was handed a scroll of the prophet Isaiah. He unrolled the scroll and found the passage where it was written:

"The Spirit of the Lord is upon me, because he has anointed me to bring glad tidings to the poor, He has sent me to proclaim liberty to captives and recovery of sight to the blind, to let the oppressed go free, and to proclaim a year acceptable to the Lord."

Rolling up the scroll, he handed it back to the attendant and sat down, and the eyes of all in the synagogue looked intently at him. He said to them, "Today this scripture passage is fulfilled in your hearing."

QUESTION FOR SCRIPTURE READING:

- What strikes you about this passage, as we return to it now?
- Do any new thoughts, feelings or images come up for you?

A STORY OF INCLUSION & SOLIDARITY: Video or live testimony - see appendix for video link

SIGNS OF THE TIMES: One person read the following information aloud

- The Catholic Campaign for Human Development is the domestic, anti-poverty social justice program of the U.S. Catholic bishops. It seeks to address the root causes of poverty by supporting local grassroots community organizations through a collection that is taken annually in parishes across the country.
- CCHD-funded groups work with hundreds of Catholic parishes, schools, and agencies – and thousands of Catholic priests, women religious, and lay leaders.
- This movement of faith-based community organizing helps equip Catholic parishes to effectively do the work of Social Justice – changing structures to help support healthy families and strong communities. (Refer back to the Charity and Justice handout from the first session.)
- The PICO National Network is the largest faith-based community network in United States, and is also working in Central America, Haiti and Rwanda.
ENCOUNTER: Discuss the following questions in groups of 2-3

- As a Catholic, what does it mean to you that the Catholic Church is one of the largest supporters of grassroots community organizing groups in the country?
- Have you been involved with a social justice organization like the ones CCHD supports? What has that experience been like for you?

JUDGE: Making sense of our experience through our faith 20 min

POPE FRANCIS RESPONDS: One person read aloud

In October 2014, Pope Francis addressed representatives of nearly 100 grassroots organizations from around the world, along with some 20 bishops, at the World Meeting of Popular Movements. The delegates came from groups that organize with the poorest and most excluded members of their societies—day laborers, domestic workers, victims of trafficking, waste-pickers (cartoneros), street vendors, landless peasant farmers, and homeless street dwellers and squatters—to share their stories, learn, and act together for more just conditions. In offering his own analysis of why so many around the world are denied access to work, housing, and land, Pope Francis said these “evils” are “the result of an underlying social choice in favor of an economic system that puts profit above people.” But, he said, “the poor not only suffer injustice, they also struggle against it!” He went on to encourage the grassroots community leaders to continue their work and to continue to deepen the culture of solidarity they have created within their own communities.

Solidarity is a word that is not always well received. In certain circumstances it has become a dirty word, something one dares not say. However, it is a word that means much more than an occasional gesture of generosity. It means thinking and acting in terms of community. It means that the lives of all take priority over the appropriation of goods by a few. It also means fighting against the structural causes of poverty and inequality; of the lack of work, land and housing; and of the denial of social and labor rights… Solidarity, understood in its deepest sense, is a way of making history, and this is what the popular movements are doing. (Pope Francis, Address to the World Meeting of Popular Movements, October 2014).²

ENCOUNTER: Discuss the following question in the large group

- How do you understand what Pope Francis is saying in these excerpts?
- Are you comfortable with the word ‘solidarity’? Uncomfortable? Why?

ACT: Praying with our feet 30 min

We made a decision last session about one step we’re going to take together to create a ‘culture of encounter’ in our parish and community to better understand how people are being affected by exclusion. (Circle back to this item for more discussion before the session ends.)

Today we want to reflect on the examples of ‘public encounter’ that Pope Francis has given to us. Let’s talk a little more about whether we can imagine, together with our parish and our community, doing some form of ‘public encounter’ in
the next few months to shine a light on exclusion within our community and to take a public stand against it – in the spirit of solidarity that Pope Francis calls us into.

We're not deciding the details of that today – we'd want to do that in partnership with others that we will be engaging through our encounter work.

But here is the question is: "Are we feeling called to respond – even with our doubts and fears? Do we want to publicly take a stand together to confront systems that treat some of us as less 'worthy' or as 'disposable'?" (Discussion)

Use the balance of your time to flesh out your plans a bit more for the one-to-one encounter project that you are planning: Who? When? Where? How? Next Step? Save 15 minutes for reflection and evaluation section.

NEXT MEETING
Do we want to keep meeting?

REFLECTION & EVALUATION

15 min

QUESTIONS FOR DISCUSSION

• What has this journey we've been on meant to you?
• What questions has it stirred up within you?
• Are you thinking or feeling any differently about your Catholic faith? And the potential for our parish to be part of a larger movement for justice and peace within our church and society?
• What feedback would we give about the materials? What worked? Were there any parts that weren't as helpful, or could have been better?

EACH GROUP IS ENCOURAGED TO DEVELOP YOUR OWN WAY TO CLOSE OUT THE SERIES

Prayer & Closing Ritual

ORGANIZING A PUBLIC ENCOUNTER

Groups that decide to organize a 'public encounter' should coordinate this with your local PICO organization. As Pope Francis' visit to the U.S. approaches you can also visit www.piconetwork.org to find new resources to assist in organizing 'public encounter' activities.

###

BEFORE THE NEXT SESSION:
Before our next session, reflect on these questions by praying, talking with others, and/or journaling about them: What does solidarity mean to you? What is exciting and/or intimidating about the idea of encounter for you?

ADDITIONAL RESOURCES FOR SESSION 4:

1https://www.thinkingfaith.org/articles/strength-excluded-world-meeting-popular-movements-vatican
2http://www.zenit.org/en/articles/pope-s-address-to-popular-movements
Charity AND Justice

Study Guide for a Year of Encounter
Charity AND Justice

Catholic institutions have played a critical role over the past 100+ years in providing direct services and material relief to families and individuals in need of immediate, short-term assistance. These services (food, shelter, clothing, financial assistance, etc.) help people make it through another day, and are an expression of Charity and corporal works of mercy.

Charitable works represent one of the "Two Feet of Love in Action". The second, equally essential, expression of 'love for neighbor' involves working to change the systems and structures (our laws and public policies) that hurt people — stripping them of their dignity and creating social or economic harm to them. This 'second foot' of Catholic Social Teaching is called Social Justice. Effective work in this area can actually help to reduce the number of people in need of immediate help.

Catholic parishes often feel more equipped to provide direct services, but the Catholic Church also has a long history of supporting the rights and well-being of poor people, workers, immigrants, and people in prison or returning to the community after prison.

Pope Francis has been a powerful champion of groups of people that are being ignored or excluded in our world, calling on all of us to pay attention to the structures or systems that are creating the injustices they experience — and calling us all to take responsibility for our own role either accepting or changing those structures.

Pope Francis is reminding us that we need to use both feet to walk in the footsteps of Jesus.

Video Links for Use with Each Session

Session 1 – A Journey with Pope Francis

*Show during the Judge section:*

**Slideshow:** Encountering Pope Francis in Words and Images (PICO, 2015)
*Link will be shared*

Session 2 – How our Economy excludes people

*Show during the Signs of the Times section:*

**Video:** Poverty Tour USA (Catholic Campaign for Human Development, 2013)
http://bcove.me/vxiahara

*Show both of these during the Story of Exclusion section:*

**Video:** Labor’s $15 Wage Strategy (New York Times, Samantha Stark, 2015)
Ebony Hughes works two jobs and still struggles to make ends meet. (4:30)

**Video:** ISAIAH Hero-Leaders – Mary (ISAIAH, 2014)
Mary talks about losing her job and then her home in Minnesota. (2:14)
https://vimeo.com/106327498
Session 3 – How our Immigration System excludes people

Show during the Story of Exclusion section:

Video: Liliana Ramos, a single mother threatened with deportation. (Latino Community Association, 2011)
Liliana lives with the constant threat of deportation and being separated from her children. (9:56)
https://www.youtube.com/watch?v=5whDYj1hzWA

Session 4 – How our Criminal Justice System excludes people

Show during the Story of Exclusion section:

Video: Rev. Darren Ferguson (Sojourner, 2014)
Pastor Ferguson from Faith in New York shares his story of overcoming adversity — and issues a challenge to the church (7:54)
https://vimeo.com/110382728

Session 5 – How Racism excludes people

Show during the Story of Exclusion section:

Video: Link will be shared

Session 6 – To Go Forth in Solidarity

Show during the Story of Inclusion & Solidarity section:

Video: Campaign for Citizenship (PICO, 2013)
PICO clergy and lay leaders across the country stand together in ‘public encounters’ to build support for a pathway to citizenship for our 11 million undocumented brothers and sisters (3:54)
https://vimeo.com/81549855