

HANDOUTS



Faith Practice One—Honoring the Body

- ◇ Further Reading
- ◇ Biographical Sketches of Authors in *Practicing Our Faith*
- ◇ Labyrinth Background Information
- ◇ Desktop Finger Labyrinth



Faith Practice Two—Keeping Sabbath

- ◇ No handouts



Faith Practice Three—Forgiveness

- ◇ Prayer for Forgiveness/Five Tasks of the Dying
- ◇ Exploring Forgiveness in the Bible



Faith Practice Four—Healing

- ◇ Jesus' Healings in the Gospels
- ◇ Five Kinds of Healing
- ◇ How to Fold a Paper Crane
- ◇ If I Died Today... (to be completed before Session 5)
- ◇ A Service for Wholeness



Faith Practice Five—Dying Well

- ◇ If I Died Today...(have additional copies available, see Faith Practice Four)



Faith Practice Six—Singing Our Lives

- ◇ Ways to Practice Singing Our Lives
- ◇ Evaluation Forms
- ◇ Commissioning Worship Service: "Celebrating the Journey "
- ◇ Litany for Commitment
- ◇ Reflective Readings



Further Reading:

These suggested resources represent a portion of the great resources out there on the subject of faith practices and end-of-life issues. Many of the resources listed here are available at the library of Hospice of the Upstate, in the Sadler Bereavement and Education Center.

Books

(The) Active Life: Wisdom for Work, Creativity, and Caring, Parker J. Palmer, New York: HarperSanFrancisco, 1990.

Celebration of Discipline: The Path to Spiritual Growth, Richard Foster, New York: HarperSanFrancisco, 1988.

Celtic Benediction: Morning and Night Prayer, J. Philip Newell, Grand Rapids: Wm.B. Eerdmans Publ. Co., 2000.

Celtic Prayers from Iona, J. Philip Newell, New York: Paulist Press, 1997.

(The) Denial of Death, Ernest Becker, New York: The Free Press, 1973.

Dying Well: Peace and Possibilities at the End of Life, Ira Byock, New York: Riverhead Books, 1998.

Embodying Forgiveness, A Theological Analysis, L. Gregory Jones, Grand Rapids, Wm. B. Eerdmans Publishing Co., 1995.

Everyday Grace: Having Hope, Finding Forgiveness, and Making Miracles, Marianne Williamson, New York: Riverhead Press, 2002.

Final Gifts: Understanding the Special Awareness, Needs, and Communications of the Dying, Maggie Callahan and Patricia Kelly, New York: Bantam Books, 1992.

(The) Four Things That Matter Most: A Book About Living, Ira Byock, New York: Free Press, 2004.

From Grim to Green Pastures: Meditations for the Sick and Their Caregivers, Richard L. Morgan, Nashville: Upper Room Books, 1994.

God and Human Suffering: An Exercise in the Theology of the Cross, Douglas John Hall, Minneapolis: Augsburg Publishing House, 1986.

(The) Grace in Dying: how we are transformed spiritually as we die, Kathleen Dowling Singh, New York, HarperCollins Publishers, 1998.

Honoring the Body: Meditations on a Christian Practice, Stephanie Paulsell, San Francisco: Jossey-Bass Publishers, 2002.

How We Die: Reflections on Life's Final Chapter, Sherwin B. Nuland.

Keeping the Sabbath Wholly: Ceasing, Resting, Embracing, Feasting, Marva Dawn, Grand Rapids: Wm. B. Eerdmans Publishing Co, 1989.

Love, Medicine and Miracles: Lessons Learned About Self-Healing from a Surgeon's Experience with Exceptional Patients, Bernie S. Siegel, New York: Harper and Row Publishers, 1986.

(The) Next Place, Warren Hanson, Golden Valley, MN: Waldman House Press, 1997.

On Death and Dying, Elisabeth Kubler-Ross, New York: The Macmillan Company, 1969.

One Foot in Eden: A Celtic View of the Stages of Life, J. Philip Newell, Mahwah, NJ: Paulist Press, 1999.

Our Greatest Gift: A Meditation on Dying and Caring, Henri J. M. Nouwen, New York: HarperCollins Publishers, 1994.

Practicing Our Faith: A Way of Life for a Searching People, ed. Dorothy Bass, San Francisco: Jossey-Bass Publishers, 1997.

Prayer: Finding the Heart's True Home, Richard Foster, New York: HarperCollins Publishers, 1992.

Prayers From The Heart, Richard J. Foster, New York: HarperCollins Publishers, 1994.

Praying Twice: The Music and Words of Congregational Song, Brian Wren, Louisville, KY: Westminster John Knox Press, 2000.

Receiving the Day: Christian Practices for Opening the Gift of Time, Dorothy Bass, San Francisco: Jossey-Bass Publishers, 2000.

(The) Reinvention of Work: A New Vision of Livelihood for Our Time, Matthew Fox, New York: HarperCollins Publishers, 1994.



Remembering Well: Rituals for Celebrating Life and Mourning Death, Sarah York, San Francisco: Jossey-Bass Publishers, 2000.

(The) Sabbath, Abraham Joshua Heschel, New York: Farrar, Straus and Giroux, 1951.

Sabbath: Restoring the Sacred Rhythm of Rest, Wayne Muller, New York, Bantam Books, 1999.

Sabbath Time, Tilden Edwards, Nashville: Upper Room Books, 1992.

Sacred Dying: Creating Rituals for Embracing the End of Life, Megory Anderson, Rocklin, CA: Prima Lifestyles, 2001.

Sadako and the Thousand Paper Cranes, Eleanor Coerr, New York, Dell Publishing, 1977.

(A) Song to Sing, A Life to Live, Don and Emily Saliers, San Francisco: Jossey-Bass Publishers, 2004.

Sounds of the Eternal: A Celtic Psalter, J. Philip Newell, Grand Rapids: Wm. B. Eerdmans Publishing, 2002.

Teaching for Faith: A Guide for Teachers of Adult Classes, Richard Robert Osmer, Louisville, KY: Westminster John Knox Press, 1992.

Teaching Today's Teachers to Teach, Don Griggs, Nashville, Abingdon Press, 2003.

Tuesdays with Morrie: an old man, a young man, and life's greatest lesson, Mitch Albom, New York: Doubleday, 1997.

Turn My Heart: A Sacred Journey from Brokenness to Healing, Susan Briehl and Marty Haugen, Chicago: GIA Publications, 2004.

Walking A Sacred Path: Rediscovering the Labyrinth as a Spiritual Tool, Lauren Artress, New York: Riverhead Books, 1995.

What Dying People Want: Practical Wisdom for the End of Life, David Kuhl, New York: PublicAffairs, 2002.

What's So Amazing About Grace? Philip Yancey, Grand Rapids, Zondervan Publishing House, 1997.

You Only Die Once: Preparing for the End of Life with Grace and Gusto, Margie Jenkins, Nashville: Integrity Publishers, 2002.

Booklets

Five Wishes, produced by Aging with Dignity, Tallahassee, FL, 2005, www.agingwithdignity.org. Copies may also be purchased by calling 1-888-594-7437. There is also a Five Wishes Video and a Next Steps guide available.

Isn't It Time We Talk? Sponsored by The Carolinas Center for Hospice and End of Life Care, 2002, www.carolinasendoflifecare.org. Copies may also be purchased by calling 800-662-8859.

Articles

"Forgiveness," *Christian Reflection: A Series in Faith and Ethics*, The Center for Christian Ethics at Baylor University, 2001, www.ChristianEthics.ws.

"Practicing Our Faith: A Guide for Conversation, Learning, and Growth," *Practicing Our Faith Series*, 1997, www.practicingourfaith.org.

"Receiving The Day, Christian Practices for Opening the Gift of Time: A Guide for Conversation, Learning, and Growth," *Practicing Our Faith Series*, 2001, www.practicingourfaith.org.

"Sabbath," *Christian Reflection: A Series in Faith and Ethics*, The Center for Christian Ethics at Baylor University, 2002, www.ChristianEthics.ws.



Biographical Sketches of the Authors in *Practicing Our Faith*

Honoring the Body

Stephanie Paulsell
Associate Dean for Ministry Studies
Harvard Divinity School

Paulsell is an ordained minister in the Christian Church (Disciples of Christ). She received a Ph.D. in religion and literature from the University of Chicago in 1993 and has taught at the University of Chicago Divinity School, Catholic Theological Union, and Valparaiso University.

Paulsell is the author of *Honoring the Body: Meditations on a Christian Practice* and co-editor, with L. Gregory Jones, of *The Scope of Our Art: The Vocation of Theological Teachers*.

Keeping Sabbath

Dorothy C. Bass
Director of the Valparaiso Project

Dorothy worked with an ecumenical and interracial group of authors to develop *Practicing Our Faith: A Way of Life for a Searching People* (1997). This book addresses the contemporary hunger for a way of life that can be lived with integrity amidst the many changes of our time by advocating the retrieval of twelve Christian practices.

Dorothy is also the author of *Receiving the Day: Christian Practices for Opening the Gift of Time* (2000), co-editor of *Practicing Theology: Beliefs and Practices in Christian Life* (2002), co-editor of *Way to Live: Christian Practices for Teens* (2002), and co-editor of *Leading Lives That Matter: What We Should Do and Who We Should Be* (2006). Dorothy serves on the Board of Directors for Holden Village, an ecumenical retreat center in the northern Cascade Mountains. A graduate of Wellesley College, Union Theological Seminary in New York City, and Brown University, Dorothy has taught at several colleges and theological schools. She is the mother of two college students and the wife of Mark Schwehn, who teaches in Christ College at Valparaiso University and is Project Director for the Lilly Fellows Program in Humanities and the Arts.

Dorothy serves on the advisory boards for the Valparaiso Project Practice Grants Program and the Way to Live Challenge Grants Program.

Forgiveness

L. Gregory Jones
Dean of the Divinity School
Professor of Theology
Duke University

Prior to his arrival at Duke, Jones was chair of the theology department at Loyola College in Maryland. An ordained United Methodist minister, Jones is a graduate of the University of Denver (B.A., M.P.A.) and the Divinity School of Duke University (M.Div., Ph.D.).

Jones, a Christian ethicist, is the author of several books, including the acclaimed *Embodying Forgiveness*, *The Scope of Our Art*, co-edited with Stephanie Paulsell, and *Resurrecting Excellence*, co-edited with Kevin Armstrong. Jones writes a regular column, "Faith Matters," for *The Christian Century*, and he is co-editor of the scholarly journal *Modern Theology*. Jones was a contributing author to *Practicing Theology*. With his wife the Reverend Susan Pendleton Jones, Director of Special Programs at Duke Divinity School, Jones parents three children: Nathan, Benjamin, and Sarah.

Healing

John Koenig
Professor of New Testament
General Theological Seminary, Manhattan

Koenig is a priest in the Episcopal Church. Before joining General's faculty, he taught at Princeton and Union Seminaries. Koenig is a graduate of Concordia Senior College (A.B.), Concordia Seminary in St. Louis (B.D.); and Union Theological Seminary in New York City (Th.D.).

Koenig has written six books, all in the broad area of biblical theology and Christian practice. They include: *New Testament Hospitality*, *Rediscovering New Testament Prayer* and, most recently, *The Feast of the World's Redemption*, an inquiry into what Christians can learn for their mission today from the table rituals of the first century churches.

Dying Well

Amy Plantinga Pauw
Henry P. Mobley, Jr. Professor of Doctrinal Theology
Louisville Presbyterian Seminary

Pauw is a lay member of the Presbyterian Church (USA). She is a graduate of Calvin College (B.A.), Fuller Seminary (M.Div.), and Yale University (Ph.D.). Her teaching and writing interests span a variety



of movements in contemporary theology as well as the thought of Jonathan Edwards.

Pauw is the author of *The Supreme Harmony of All: The Trinitarian Theology of Jonathan Edwards* and co-author of *Making Time for God: Daily Devotions for Children and Families to Share*.

Singing Our Lives

Don Saliers

**Franklin N. Parker Chair of Theology and Worship
Director, Master of Sacred Music Program
Emory University**

Saliers was educated at Ohio Wesleyan (B.A.), Yale University (B.D., Ph.D.) and Cambridge University. Prior to his positions at Emory University, Saliers taught at Yale University. Widely known in ecumenical circles, Saliers is author of several books on worship and liturgy, including *Soul in Paraphrase: Prayer and Religious Affections* (1980, 1991), *Worship and Spirituality* (1984), *Worship As Theology* (1994), and *Worship Come To Its Senses* (1996).

A United Methodist minister, Saliers composes choral church music and serves as organist/choirmaster for Emory's University worship community.

Saliers and his daughter Emily, a member of the Grammy award-winning Indigo Girls, collaborated in writing *A Song to Sing, A Life to Live: Reflections on Music as Spiritual Practice* (2005).

(Sketches from Valparaiso Project on the Education and Formation of People in Faith, www.practicingourfaith.org)



LABYRINTHS



Labyrinths are found in many cultures dating back as much as 3,500 years. Unlike a maze, the labyrinth is unicursal, having a single path leading to the center with no loops, cul-de-sacs or forks. They all share the basic features of an entrance or mouth, a single circuitous path and a center or goal. Labyrinths are described by how many concentric circuits or paths they contain. They can be a few inches or a few hundred feet in width.

The two most common types of Labyrinths are the Chartres and Classic-7. However, there are many variations, including custom labyrinths created by modern labyrinth-makers such as the 8-circuit Renewal or 7-circuit Triune Labyrinth.

The Chartres, 11-circuit Labyrinth was constructed around 1201 AD in the stone floor of Chartres Cathedral, France. Its distinguishing features are; 11 circuits, the turns arranged in four quadrants, lunations or teeth around the perimeter, and a 6-petal rosette in the center. Medieval Christians visited Chartres (and other cathedrals) and walked the labyrinth instead of taking a hazardous pilgrimage to Jerusalem to walk in the "foot steps of Christ." Modern "pilgrims" walk the labyrinthine path as one of many tools to enhance prayer, contemplation, meditation, and/or personal growth.

The Classic-7 Labyrinth is a simpler design that is often called the 'Cretan' referring to the design found on ancient coins on the Island of Crete. It is also the oldest style found in many cultures as early as 1500 BC. Actual usage theories vary depending on the time and culture. Its distinguishing features are; 7 circuits, an egg-like shape and the turns in the lower part of the labyrinth.

WALKING A LABYRINTH

Many community organizations, churches and retreat centers are making labyrinth walks available for public use for prayer, meditation, contemplation or personal growth. The labyrinth walk is popular with a growing number of people because of its simplicity and the ability to approach its paths on your own terms.

1) Environment: Begin by setting the environment for the experience. At organized walks, your host prepares by adjusting lighting, selecting music, controlling air conditioners, and saying opening prayers. Set your personal environment by dropping your 'physical baggage' such as key-chains and cell-phones. We suggest you remove watches to remove the temptation to measure your progress chronologically. On an indoor labyrinth you may be asked to remove your shoes and walk in your socks. Outdoors, enjoy the sounds of nature; experience a barefoot walk on a grass or stone labyrinth!

The Walk: There is not a "required way" to walk the labyrinth. The beauty of the labyrinth is that people can approach the experience on their own terms. However, as a guideline, we break the 'walk' down into these stages.

2) Entering: (releasing.) During this stage you walk the path toward the center, and should try to acquire a relaxed, peaceful state, temporarily release concerns and quiet the mind.

3) Illumination: (receiving) The time in the center. This is a time of openness and peacefulness; you experience, learn or receive what this unique moment offers. Take your time.

4) Union: (reviewing) The journey outward. You choose when to leave the center, following the same path. This is a time to review and consider what occurred in the center and how it may be applied in your life.

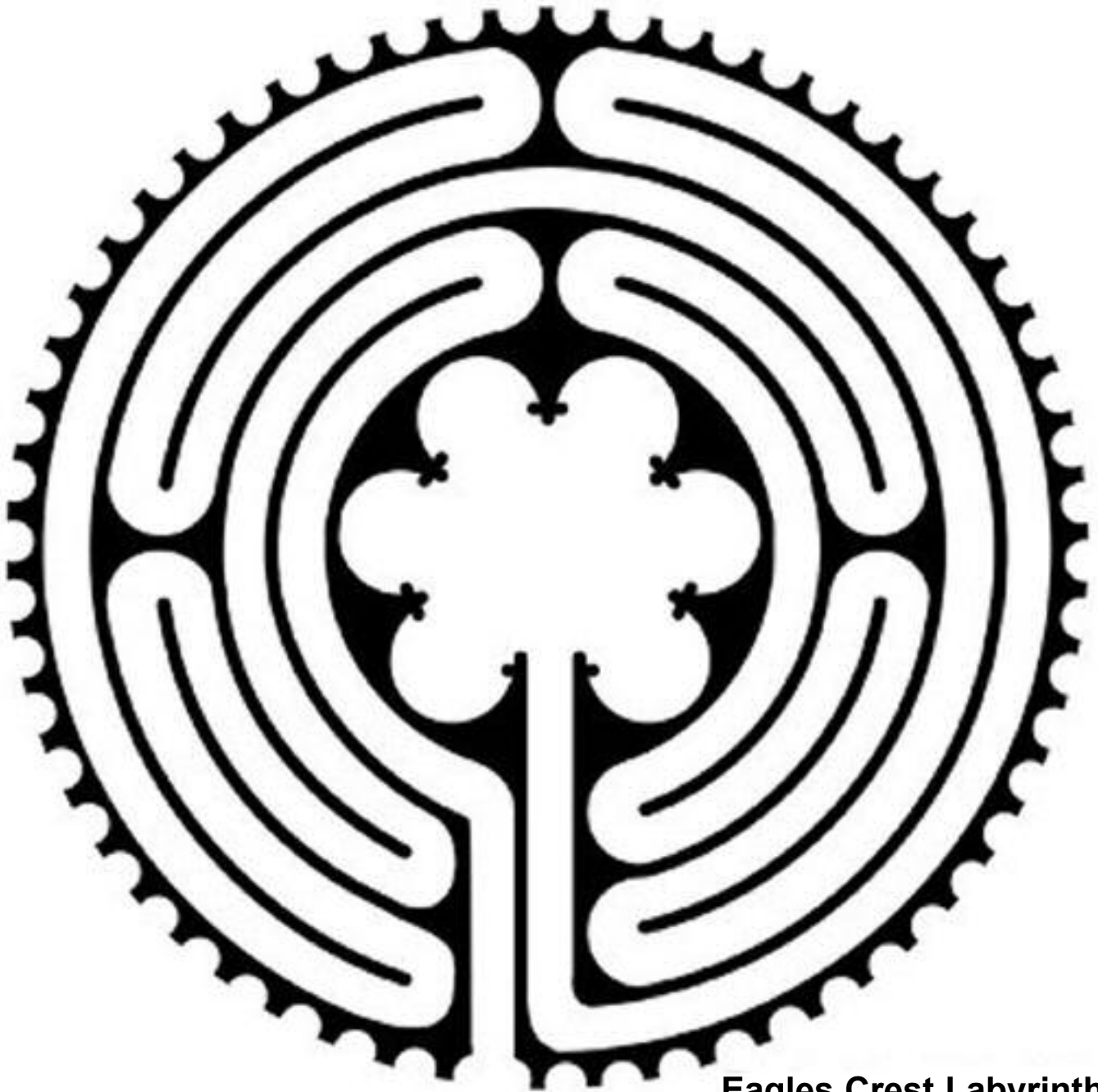
5) Implementation: This stage represents your life outside the labyrinth; the world where your experience or illumination is carried into and affects your everyday life.

Other ways to walk include: Intentional walks: where you address a specific intention, issue or concern as you walk.

Intercessory walks: offer prayer for a different person at each turn on the path. Meditative walks: meditate on a specific word or passage, or pray repeating the Jesus prayer (Lord have mercy,) or the prayer for world peace. (Let peace Prevail on Earth!)

For more information:

visit www.labyrinths.org or www.paxworks.com



**Eagles Crest Labyrinth
(C) Paxworks 2003**



Faith Practice Three: Forgiveness

A Prayer for Forgiveness

Prayer for Forgiveness

"O Lord, remember not only the men and women of good will, but also those of ill will. But do not remember all the suffering they have inflicted upon us; remember the fruits we have bought, thanks to this suffering – our comradeship, our loyalty, our humility, our courage, our generosity, the greatness of heart which has grown out of all this, and when they come to judgement let all the fruits which we have borne be their forgiveness."

- written by an unknown prisoner in Ravensbruck concentration camp and left on the body of a dead child

(from "Forgiveness," *Christian Reflection: A Series in Faith and Ethics*, The Center for Christian Ethics at Baylor University, 2001, p. 85, www.ChristianEthics.ws.)

Five Tasks of the Dying

Steps to be addressed in completing relationships between the dying person and their loved ones:

I FORGIVE YOU

FORGIVE ME

THANK YOU

I LOVE YOU

GOOD-BYE

(From *Dying Well: Peace and Possibilities at the End of Life*, Ira Byock, New York: Riverhead Books, 1998, p. 140)



Exploring Forgiveness in the Bible

Have participants form three groups to research and discuss these three areas:

Group 1: Forgiveness as divine

- ◇ Forgiveness is actually from God; we join in what God is at work doing.
- ◇ Discuss this concept: “We are not called to create forgiveness.” (See Tom Long’s article)
- ◇ It is impossible for us to bring about restoration of wholeness and open trust (the goal of true forgiveness) – we are called instead to participate in a forgiveness given to us as a gift.
- ◇ Find some Biblical references that support this.

Group 2: Balancing justice and mercy

- ◇ Consider the cross as symbol of justice and mercy. It is our model and mandate, for from the cross Jesus prayed, “Father, forgive them, for they do not know what they do.”
- ◇ Discuss, “How do we forgive our enemies?”
- ◇ What further Biblical references are there surrounding justice and mercy?

Group 3: Forgiveness and community

- ◇ As communities of faith, do others say of us, “See how they love one another.”?
- ◇ Discuss how churches are to mentor the community in the area of forgiveness when there is brokenness and strife.
- ◇ Discuss how worship may draw us together before God with folks whom we find it difficult to forgive.
- ◇ Consider this quote, “In these arenas of life [families, workplaces, and communities] we learn that the church, for all its faults and foibles, has been providing us all along with practice and conditioning for the hard work of forgiveness and reconciliation.” (“See How They Love One Another,” Dorothy Bass, *Christian Reflection*, pp. 12, 13)
- ◇ Talk about the paper chains on the tables and their dual significance of breaking the bonds of violence, as well as the breakdown in connection when forgiveness is not present.
- ◇ Find some Biblical references that support this.



Faith Practice Four: Healing

Jesus Healings in the Gospels

Healed every disease and sickness
Matthew 4:23

Healed leprosy
Matthew 8:3, Luke 17:12-14

Healed a Centurion's servant
Matthew 8:13, Luke 7:1-10

Healed Peter's mother-in-law of fever
Matthew 8:14-15, Mark 1:29-31, Luke 4:38-39

Healed the demoniac at Gadara
Matthew 8:28-34, Mark 5:1-20

Healed a paralytic
Matthew 9:6-7, Mark 2:1-12, Luke 5:17-26

Healed a bleeding woman
Matthew 9:20-22, Mark 5:24-34, Luke 8:42-48

Healed Jairus' daughter
Matthew 9:23-26, Luke 8:49-56

Gave sight to blind men
Matthew 9:29-30, 20:34, Mark 8:23-25, 10:51-52, John 9:7

Restored a withered hand
Matthew 12:13

Healed Canaanite's daughter
Matthew 15:21-28, Mark 7:24-30

Cured a boy of seizures
Matthew 17:15-18, Mark 9:14-29, Luke 9:37-43

Healed a man with unclean spirit
Mark 1:21-28, Luke 4:31-37

Cured a deaf man who could not speak
Mark 7:32-35

Raised a man from the dead
Luke 7:14-15

Healed a crippled woman
Luke 13:11-13

Healed a man of dropsy
Luke 14:2-4

Healed a man's cut ear
Luke 22:50-51

Healed an official's son
John 4:52-53

Healed a paralyzed man
John 5:8-9

Raised Lazarus from the dead
John 11:43-44



Five Kinds of Healing

This is a wonderful moment to pause and remember that our faith tradition includes belief that there are five kinds of healing, one of which God always grants.

First, there is *instant healing*. This is the miracle God grants least often. I make no pretense to explain how God decides when to choose, nor do I have any ideas why God chooses one and ignores another. But I do give witness to the fact that throughout history, there are times when God does grant instant healing.

Next, there is *normal healing*. This kind of healing is the automatic, uneventful kind. For example, when you cut your finger opening a can, you usually hold it under the cold water faucet, run water over it, and daub a little antiseptic on it. You wrap it with a bandage and forget it. In a few days you remove the bandage and the cut has been healed.

A third kind of healing: *God leads us to a remedy*. I refer often to “the miracles of medicine.” Through doctors, nurses, hospitals, surgeries, medications, rehabilitation programs—and so many other avenues—God leads us to a remedy.

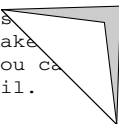
The fourth miracle God grants is *my grace is sufficient*. What a miracle it is to be given the grace to bear something you cannot bear...to withstand something you cannot stand. That is God’s most amazing miracle; to see a human being under grace living with the impossible circumstance.

Fifth, is God’s greatest miracle of healing. It is *the miracle of triumphant crossing*. Many of us have never thought of death as a miracle of healing. We see death as a defeat. Our problem, you see, is that we operate from a very limited perspective. The words of the gospel hymn say it beautifully: “When the trumpet of the Lord shall sound, And time shall be no more, And the morning breaks eternal, bright and fair; When the saved on earth shall gather, Over on the other shore, And the roll is called up yonder, I’ll be there.” Yes, death, going to be with God, entering eternal life with Christ...that is the greatest healing of all!

HOW TO FOLD A PAPER CRANE

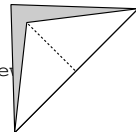
Begin with a square piece of paper — ideally one colored and the other white. Place the colored side up on the table. In all diagrams, the shaded part represents the colored side.

1 Fold diagonally to form a triangle. Be sure the points line up. Make creases very sharp. You can even use your thumbnail.

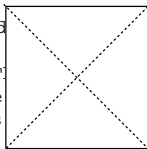


Unfold the paper. (important!)

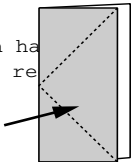
2 Now fold the paper diagonally in opposite direction, forming a new triangle.



Unfold the paper and turn it over so the white side is up. The dotted lines in the diagram are creases you have already made.

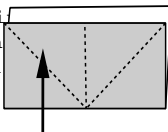


3 Fold the paper in half the "east" to form a rectangle.

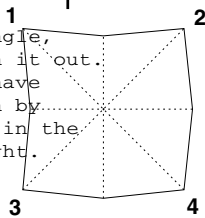


Unfold the paper.

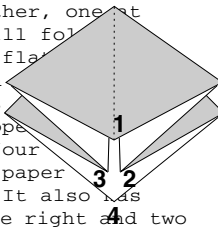
4 Fold the paper in half to the "north" to form a new rectangle.



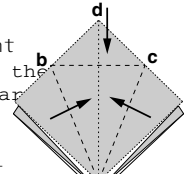
Unfold the rectangle, but don't flatten it out. Your paper will have the creases shown by the dotted lines in the figure on the right.



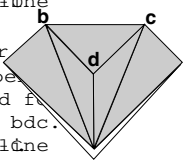
5 Bring all four corners of the paper together, one at a time. This will fold the paper into the shape shown on the right. This square has an open end where all four corners of the paper come together. It also has two flaps on the right and two flaps on the left.



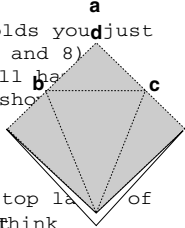
6 Lift the upper right flap, and fold in the direction of the arrow. Crease along line b-c.



7 Lift the upper left flap and fold in the direction of the arrow. Crease along the line a-b.

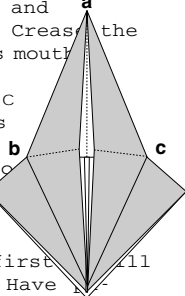


8 Lift the paper point (in the upper right diagram) and fold down the triangle b-c. Crease along the line d-e.



Undo the three folds you just made (steps 6, 7, and 8) and your paper will have the crease lines shown on the right.

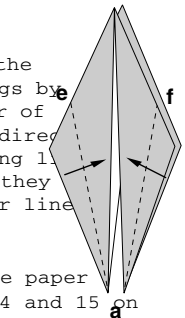
9 Lift just the top layer of the paper at point a. Think of this as opening a frog's mouth. Open it up and back to line b-c. Crease the line b-d as if frog's mouth.



Press on points c to reverse the folds along lines a-b and a-c. The trick is to press the paper to lie in the long diamond shape shown on the right. At first it will seem impossible. Have patience.

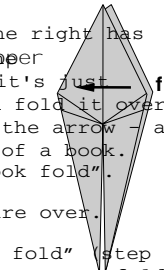
10 to 11 Turn the paper over. Repeat Steps 6 to 9 on this side. When you are finished, your paper will look like the dotted lines. Press down along the base with two "legs" at the bottom.

14 & 15 Taper the diamond at its legs by folding the layer of each side in the direction of the arrows along line a-b and a-c so that they meet at the center line.



16 & 17 Flip the paper over. Repeat steps 14 and 15 on this side to complete the tapering of the two legs.

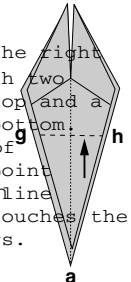
18 The figure on the right has two skinny legs. Lift the upper flap at point a (be sure it's just the upper flap), and fold it over in the direction of the arrow — as if turning the page of a book. This is called a "book fold".



Flip the entire figure over.

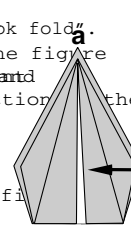
19 Repeat this "book fold" (step 18) on this side. Be sure to fold over only the "page".

20 The figure on the right looks like a fox with two pointy ears at the top and a pointy nose at the bottom. Open the upper layer of the fox's mouth at point a and crease it along line b-c so that fox's nose touches the top of the fox's ears.



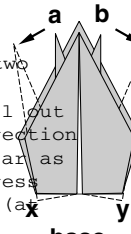
21 Turn the figure over. Repeat step 20 on this side so that all four points touch.

22 Now for another "book fold". Lift the top layer of the figure on the right (at point a) and fold it in the direction of the arrow.

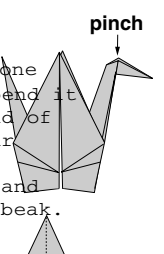


23 Flip the entire figure over. Repeat the "book fold" (step 22) on this side.

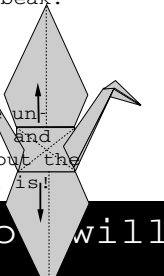
24 & 25 There are two points a and b, below the upper flap. Pull out each one, in the direction of the arrows, as far as the dotted lines. Press down along the base (at points x and y) to make them stay in place.



26 Take the end of one of the points, and bend it down to make the head of the crane. Using your thumbnail, reverse the crease in the head, and pinch it to form the beak. The other point becomes the tail.



Open the body by blowing into the hole underneath the crane, and then gently pulling out the wings. And there it is!



"I will write 'peace' on your wings, and you will

SADAKO SASAKI



Faith Practice Five: DYING WELL

If I Died Today

Contemplating our own deaths

A revealing exercise is to write your own obituary!

The idea may at first sound morbid, but it can be a positive experience in reassessing our priorities in life.

Write your obituary as you would like to be remembered. What qualities or achievements would you like others to recall in you?

Let your imagination have free rein and include the things you dream of doing in the future, however unlikely they may seem (for example, climbing Pike's Peak at the age of seventy!).

Look back on what you have written and see how closely it resembles your pattern of life at present. Is there anything you want to ask God's help to change in your way of life?

-suggested by Richard J. Foster



Service for Wholeness

OPENING SENTENCES

REMEMBERING OUR BROKENNESS

Call to Confession

Brief silence - for individual reflection and confession

Prayer together

Eternal God,

In your mercy forgive what we have been

help us amend what we are,

and direct what we shall be,

so that we may delight in your will

and walk in your ways,

to the glory of your holy name.

AMEN

Declaration of Forgiveness

SONG

INTERCESSION FOR HEALING

Leader: God, our creator, your will for us and for all your people is health and salvation:

All: have mercy on us.

Leader: Jesus Christ, Son of God, you came that we might have life and have it in abundance:

All: have mercy on us.

Leader: Holy Spirit, dwelling within us, you make us temples of your presence:

All: have mercy on us.

Leader: To the triune God, the source of all love and all life, let us offer our prayers.

For all who are in need of healing,

(silence)

Lord, in your mercy,

All: hear our prayer.

—REFRAIN: For you, O Lord, my soul in stillness waits, truly my hope is in you.—

Leader: For all who are disabled by injury or illness,

(silence)

Lord, in your mercy,



Faith Practice Six: SINGING OUR LIVES

WAYS TO PRACTICE SINGING OUR LIVES

1. Make a recording to enjoy on trips. Ask each person in your family or small group to contribute at least two favorite songs to a recording you make to enjoy on trips or at times when you are together. Make a new recording occasionally and save old ones for posterity!

2. Offer guitar lessons to teens on Sunday mornings as a special form of Sunday School. Learn about psalms of praise and lament, composing and recording original songs the teens write together during these Sunday sessions.

3. Make a list of sung mealtime graces that you and your family know. Post it where you regularly eat. Sing together one of the graces whenever you gather together for a meal. Add to the list as you learn new ones.

4. Include a music/hymn listening session as part of your regular prayer time. "Pray" the music as you listen. Alternatively, sing your prayers, using favorite hymns, liturgical settings, or the Learn prayers and songs of the Taize Community. Remember Augustine's comment that "whoever sings prays twice."

5. Gather folks in your home for an evening of singing favorite songs, from folk songs to Broadway standards to hymns.

6. Visit a synagogue or church not of your own tradition where singing is a central part of the worship service. How do you perceive music to be shaping this community and sustaining a distinctive kind of spirituality?

7. As a congregation, sponsor a hymn festival for several congregations in your area, asking each to lead others in hymns or songs that char-

acterize their own particular tradition.

8. Learn new hymns and songs in worship by featuring one new hymn each month. Introduce the hymn to children or to the choir first, so people can hear it, then begin using it in worship. Or institute 5-10 minutes of pre-service singing (with a leader) to gather people for worship and at the same time introduce one or two pieces of new music. Using a hymnal companion or Internet resources such as *The Cyber Hymnal*, research stories behind the hymn and its author and/or composer.

9. Construct an entire worship service around one hymn. Derive themes from it for preaching, use its music in a variety of ways and settings, weave its stanzas throughout the service, turn it into a litany, etc.

10. Sponsor a music program for children or teenagers to supplement music education in local schools. Hire a director/leader/teacher, do the publicity, provide rehearsal space.

11. In your group or family, tell stories about your favorite hymns, including how you learned them. What associations do you have with them? Alternatively, sing a song from childhood that is a part of your faith tradition. What is the most powerful memory the song evokes? Look carefully at the words. How has your faith changed since that song first became formative for you?

12. Create a musical last will and testament. If you were planning your funeral/memorial service, what hymns, psalms, and songs would you include? Record your ideas, add to them as you think of others, and let someone know where the list is, sort of like a musical last will and testament.

From www.practicingourfaith.org



Living Till We Die: A Journey of Faith Practices

We want your suggestions for future groups to use! Please fill out the following survey (anonymously) and return it at our last meeting.

1	Poor
2	Fair
3	Good
4	Very Good
5	Excellent

For each item identified below, circle the number to the right that best fits your judgment of its quality. Use the scale above to select the quality number.

Faith Practices	Scale				
1. Honoring the Body--overall	1	2	3	4	5
2. Value of Information	1	2	3	4	5
3. Value of Discussion	1	2	3	4	5
4. Value of music	1	2	3	4	5
5. What was most helpful activity?					
6. What was least helpful activity?					
7. Session too long or too short?					
8. Keeping Sabbath--overall	1	2	3	4	5
9. Value of Information	1	2	3	4	5
10. Value of Discussion	1	2	3	4	5
11. Value of music	1	2	3	4	5
12. What was most helpful activity?					
13. What was least helpful activity?					
14. Session too long or too short?					



15. Forgiveness--overall	1	2	3	4	5
16. Value of Information	1	2	3	4	5
17. Value of Discussion	1	2	3	4	5
18. Value of music	1	2	3	4	5
19. What was most helpful activity?					
20. What was least helpful activity?					
21. Session too long or too short?					
22. Healing--overall	1	2	3	4	5
23. Value of Information	1	2	3	4	5
24. Value of Discussion	1	2	3	4	5
25. Value of music	1	2	3	4	5
26. What was most helpful activity?					
27. What was least helpful activity?					
28. Session too long or too short?					
29. Dying Well	1	2	3	4	5
30. Value of Information	1	2	3	4	5
31. Value of Discussion	1	2	3	4	5
32. Value of music	1	2	3	4	5
33. What was most helpful activity?					
34. What was least helpful activity?					
35. Session too long or too short?					
36. Singing our Lives	1	2	3	4	5
37. Value of Information	1	2	3	4	5
38. Value of Discussion	1	2	3	4	5
39. Value of music	1	2	3	4	5



40. What was most helpful activity?					
41. What was least helpful activity?					
42. Session too long or too short?					
43. Environment	1	2	3	4	5
44. Course too long or too short?					
45. Was the room appropriate?					
46. What other format would you choose for the course—weekend retreat, multiple weeks on one practice?					
47. What other practices would you include?					
48. Hospitality	1	2	3	4	5
49. Household Economics	1	2	3	4	5
50. Saying Yes and Saying No	1	2	3	4	5
51. Testimony	1	2	3	4	5
52. Discernment	1	2	3	4	5
53. Shaping Communities	1	2	3	4	5

Any other comments or suggestions?

Commissioning Worship Service

Gathering

Prelude

Opening Prayer *Celtic Prayers from Iona*

Song "Gather Us In" # 1

Psalter Psalm 90:1-17

Song "Our God, Our Help in Ages Past"

Reading "Awakening" Wayne
E. Simsic

Song "Bless the Lord" # 5

Turning

Psalter Psalm 51:1-17

Response "Create in Me a Clean Heart" # 7

Prayer of Confession (unison)

Creator God, You Spirit has given us gifts. Yet we fail to use the gifts you so graciously bestow. Forgive us our fear, our apathy, whatever it is within us that holds your image captive in us. Make us bold in Your name that we may embody Your grace and Your strength in this world.

(In silence, lift up your failure and your fear for God's transforming touch)

Amen.

Assurance of Forgiveness

Leader: In the transforming moment of resurrection, we find ourselves forgiven. Let your hearts be lifted up, your fear and weariness put aside.

People: For God has declared God's love for us. We are forgiven.

Response "Jesus Lifted Me" # 9

Receiving

Song "Wait for the Lord" # 11

Reading "A Musical Metaphor" Peggy
Moon

Song "Sing, My Soul" # 17

Epistle Romans 14:7-9

Song "The Last Journey" # 13

Gospel Matthew 9:35 - 10:1

Sending

Song "In Love You Summon" # 16

Call to Faithful Practice

Leader: We are called by God to be the church of Jesus Christ, a sign in the world today of what God intends for all humankind.

People: By practicing our faith, we begin anew that journey.

Leader: Will you, by God's grace, seek to enter into the mighty work that God is already doing in your life?

People: I will, with God's help.

Litany for Commitment (see next page)

Song "My Life Flows On" # 18

Charge

Closing Prayer *Celtic Prayers from Iona*



Litany for Commitment

(for use with Commissioning Worship Service)

Leader: O God, by your might and majesty, we are fearfully and wonderfully made. Before we were formed in the womb, you knew us and consecrated us. Through your son, Jesus, you have redeemed us, body and soul.

People: We have heard the challenge to cherish our bodies and encourage others to do the same. Into our world of violence and abuse, infuse your peace. Lead us forth to guard the sacredness of every living thing as we put into practice HONORING THE BODY.

Refrain: For you, O Lord, my soul in stillness waits, truly my hope is in you.

Leader: O God, in your wisdom you created this world and then rested. You instruct us to keep the Sabbath and follow a similar pattern of work and rest in order that we be reminded that all things come from your hand. We greet each day, joining in the work you are already doing.

People: We have heard the challenge to receive the day as a gift and remember that time itself is made holy by your presence. Into our world of hectic schedules and frantic pace, instill your calm. Lead us forth to live each day of our lives fully as we put into practice KEEPING SABBATH.

Refrain: For you, O Lord, my soul in stillness waits, truly my hope is in you.

Leader: O God, by your wonderful grace and mercy, you have shown us what it means to truly forgive. Again and again you call us back to you. By Jesus' innocent sacrifice on the cross, you have shown to what lengths you are willing to go on our behalf.

People: We have heard the challenge to forgive, even as you have forgiven us, though it is so hard to let go of our pride and distorted sense of what we think is right. Into our world of revenge and bitterness, pour out your justice, tempered with mercy. Lead us forth to enter into the forgiveness you already make possible as we put into practice FORGIVENESS.

Refrain: For you, O Lord, my soul in stillness waits, truly my hope is in you.

Leader: O God, well-spring of our souls, your desire for us is shalom. The healing redemption you bring to us through Christ is of the whole: body, soul, will, mind, emotions, spirit. By your grace, you release the essential well-being of your life within us.

People: We have heard the challenge to embrace healing for ourselves and each other. Into our world of brokenness and disease, bring the balm of your healing touch. Lead us forth to be channels of your wholeness, experiencing your miracles in our midst as we put into practice HEALING.

Refrain: For you, O Lord, my soul in stillness waits, truly my hope is in you.

Leader: O God, through your son's death on the cross, you have conquered death for us so that there is nothing to fear. You set us free from those bonds to see the wonders of each day with new eyes of faith.

People: We have heard the challenge to count our days that we may gain a wise heart, assured that death is not the final word. Into our world of denial and false hopes, bring the dawn of your new day. Lead us forth to be companions along life's way, all journeying together to our final destination as we put into practice DYING WELL.

Refrain: For you, O Lord, my soul in stillness waits, truly my hope is in you.

Leader: O God, by your design, creation itself sings out, glorifying your holy name. Into the very fabric of our existence you have woven the songs of your spirit.

People: We have heard the challenge to keep on singing the songs of faith as we teach them to generations to come. Knowing the wonders of your love, how can we not sing when the Spirit says sing? Into our world of strife and dissonance, sound the notes of your grace. Lead us forth to ever sing the songs you have placed in our souls as we put into practice SINGING OUR LIVES.

Refrain: For you, O Lord, my soul in stillness waits, truly my hope is in you.

Reflective Readings

(for use with Commissioning Worship Service)

“Awakening”

I look forward to spring mornings and the waves of birdcall that rise and fall outside the window, filling my senses and calling me to praise. I awake, feeling alive and gifted. In his journal, Thomas Merton describes the call of birds as the call of all life into being:

“The first chirps of the waking birds – ‘le point vierge’ of the dawn, a moment of awe and inexpressible innocence, when the Father in silence opens their eyes and they speak to Him, wondering if it is time to ‘be’? He tells them, ‘Yes.’ Then they one by one wake and being to sing.”

For Merton le point vierge of the dawn, literally the virgin point, also represents our own utter dependence on God’s love. We, and indeed all creatures, are brought into existence and sustained in love from moment to moment. God is interested in more than our day’s activities, no matter how important they may seem. Indeed, God wants to occupy that secret space in our hearts, the place of loving communion between creature and Creator.

This realization opens our hearts to the fullness of the present. Self-awareness gives way to Mystery; the “I” remains in the background and we find ourselves listening in the silence. We hear a voice that tells us we were loved even before we came into this world, and will always be loved. Paradise is now for those who pay attention.

From, “Awakening,” Wayne E. Simsic, *Weavings*, Vol. XVIII, No. 1, Nashville: Upper Room Ministries, 2002.

“A Musical Metaphor”

I need to become sensitive to the natural rhythms of my body, soul, and spirit so that I am attuned to the life flowing from within me – that unique part written for me alone by the Master Composer. And I need to perceive that the rhythms of my life fit into the rhythms of the lives around me, before me, and after me, participating with them in creating the timeless masterpiece of God’s symphony. As I remember the common ways of seeking God and keep before me the larger vision of the coming kingdom, I am encouraged to persevere, enduring the routine tasks and disciplines which will prepare me to play my part as best I can. My daily life is an etude preparing me for eternal life. This week’s etude is more challenging than last, and I know that even harder ones lie ahead. But as my ability is refined, my creativity increases, and there is much joy.

How diligently we should want to practice our part for the orchestra of life! And this is precisely the invitation we are given. We are practicing for the revelation of God’s masterpiece in the new creation. The rhythms of our lives comprise the symphony of God’s creation – a work which has been in progress longer than any other. I want to play well in that orchestra.

From “(A) Musical Metaphor,” Peggy Moon, *Weavings*, Vol. II, No. 5, Nashville: Upper Room Ministries, 1987.