



OUR CALL TO **CARITAS**

A PROFESSIONAL DEVELOPMENT PACKAGE
ON CATHOLIC SOCIAL TEACHING





Our Call to Caritas

A Professional Development Package on Catholic Social Teaching

First edition

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Cover Image: *inspired by solidarity banners made by students during DEVELOPMENT AND PEACE workshops, this image was painted by Liam Eoll. The handprints are those of Liam and his siblings. Liam is a student in Halton-Catholic District School Board.*

OUR CALL TO CARITAS: A PROFESSIONAL DEVELOPMENT PACKAGE ON CATHOLIC SOCIAL TEACHING
has been reviewed and endorsed by the Education Commission of the Assembly of Catholic Bishops of Ontario.



OUR CALL TO
CARITAS

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WELCOME

Welcome to DEVELOPMENT AND PEACE's ***Our Call to Caritas: a Professional Development Package on Catholic Social Teaching***. These activities and prayers aim to help us come to a new understanding of how we view charity, justice, and our call to live the radical challenge of Christ's message in our world today. This package will also provide educators with ideas and resources to guide their students in analyzing and responding to international social justice issues locally in their schools and communities.


OVERVIEW

This package is designed to suit your professional development needs. You will find everything you need to run fruitful learning and reflection sessions on the theme of Catholic Social Teaching, either as one full day retreat (such as a Faith Day), or as two separate sessions.

This package contains background information, prayers, experiential learning activities, group discussion questions, definitions of the principles of Catholic Social Teaching, examples of international solidarity in action from the work of DEVELOPMENT AND PEACE, and information and resources to assist educators in bringing Catholic Social Teaching into the classroom and school environment.

PRESENTATION

This package can be used with or without the accompanying PowerPoint presentation, which can be downloaded at devp.org/schools. This presentation is ready-to-use, with slides that contain content to complement the activities, including prayers, discussion questions and key quotes. The presentation is also formatted with presentation notes for the facilitator.

This symbol indicates where to advance the slide. 

VIDEO

Activity 2 "CHARITY & JUSTICE: PART 2 Social Service & Social Action" can be led by the facilitator or the video provided at devp.org/schools can be used for this section.

PREPARATION

To introduce the professional development theme to the participants in advance, share p.5 "THEME: Our Call to Caritas."

ACKNOWLEDGEMENTS

This professional development package was developed in consultation with Catholic educators, Catholic education partners including the Institute for Catholic Education, the Office provincial de l'éducation de la foi catholique de l'Ontario, and the Education Commission of the Assembly of Catholic Bishops of Ontario. We are very grateful for your time, advice, and support in launching the Schools for DEVELOPMENT AND PEACE program, and your continued support in the development of resources.

THEME: OUR CALL TO *CARITAS*

The New Evangelization's call to renew our faith and to share it with others requires us not only to talk about Christ but also to *live* the teachings of Christ. The teachings of our Catholic faith and the call to make the love of Christ tangible go beyond inspiring us to act for good in the world. They guide us in *how* we should engage in the Social Mission of the Church through both Social Service (*works of charity*) and Social Action (*works of justice*). Catholic Social Teaching provides a way for us to examine social situations against the principles of our faith, and guides our actions in seeking to bring about the Kingdom of God here on Earth.

The Gospel message is a radical one. While Christ regularly fed people before he taught (today he would be a great supporter of school breakfast programs!), he also treated all peoples as equal and protected and included the marginalized. We are called to live as Christ did, to lead lives of love. We are called to perform *works of charity*, certainly, but we are also called to challenge oppression - to lead our lives in a way that is sometimes difficult, and always in right relationship with God and our neighbours.

Together we will consider the concept of *charity* from a Catholic perspective – how we live it and how we teach it. 'Charity' comes from the latin *caritas* – love received and shared. As Christians, we are to receive the love of Christ – that universal, just, forgiving love – and share it with our sisters and brothers, both near and far. This means we have to go beyond simple *works of charity* to live in true *Solidarity*. This is how Pope Francis defined *Solidarity*:

*Solidarity ... is a word that means much more than some acts of sporadic generosity. It is to think and to act in terms of community, of the priority of the life of all over the appropriation of goods by a few. It is also to fight against the structural causes of poverty, inequality, lack of work, land and housing, the denial of social and labor rights. It is to confront the destructive effects of the empire of money: forced displacements, painful emigrations, the traffic of persons, drugs, war, violence and all those realities that many of you suffer and that we are all called to transform.*¹

Living *caritas* requires both *works of charity* and *works of justice*. While this is a great feat, it is one our faith helps us to address. Together, we will look at Catholic Social Teaching and how it helps us apply our faith to the globalized reality in which we live, at the individual, local, and global levels. We will see how we are interconnected with others around the world through our daily lives. With this foundation, we will be better equipped to See, Judge, and Act upon the causes of poverty and injustice to bring about a more just world, both individually and with our students.



DEVELOPMENT AND PEACE is committed to supporting Catholic Schools in this mission and has provided these professional development activities to help us deepen our understanding of the mission of our Church, and how we can live it in our communities.

¹ Tuesday October 28, 2014 address to participants in the World Meeting of Popular Movements, organized and promoted by the Pontifical Council for Justice and Peace, in collaboration with the Pontifical Academy of Social Sciences and with the Directors of several Movements.

ABOUT DEVELOPMENT AND PEACE

The Canadian Catholic Organization for DEVELOPMENT AND PEACE (www.devp.org) is the official international development agency of the Catholic Church in Canada. It was founded by the Canadian bishops in 1967 with a dual mandate to:

- A. Support partners in the Global South (Asia, Africa, Latin America and the Middle East) who are seeking alternatives to unjust social, political and economic systems
- and
- B. Educate Canadians on the root causes of poverty and empower them to take action for a more just world.

DEVELOPMENT AND PEACE is able to carry out this mandate thanks to the support of the Canadian Catholic Church and our dedicated volunteer-members across the country (many of whom are teachers). Our work in Canada includes education and fundraising campaigns:

EDUCATION & ACTION CAMPAIGNS are carried out annually to ensure that Canadians understand the underlying root causes of poverty, injustice, conflict, and even disasters around the world. We seek to engage Canadians so that we all understand our role as global citizens and how we can be part of solutions by taking concrete action here in Canada. Our campaigns cover issues on which our partners in the Global South and here in Canada (including the Christian ecumenical networks KAIROS and the Canadian Foodgrains Bank, of which DEVELOPMENT AND PEACE is a member) are working. Topics include, among others, access to resources, democracy, human rights, access to land, food security, and access to water. Solutions that we advocate include fair trade purchasing, corporate social responsibility, peacebuilding, and more. Catholic schools play a major role in our campaigns. Teachers and students have signed petitions, used our educational materials in the classroom or for social justice activities, and participated in Student Leadership and Teacher Development days. Many Catholic schools have come to know DEVELOPMENT AND PEACE through THINKfast, which is an educational and fundraising programme.

FUNDRAISING CAMPAIGNS allows us to support communities in the Global South both in crisis situations and in their long-term efforts to develop sustainable solutions to poverty. We carry out one annual fundraising campaign during the Lenten period (Share Lent²), as well as emergency appeals in response to humanitarian crises or environmental disasters. DEVELOPMENT AND PEACE is the Canadian member of Caritas Internationalis (www.caritas.org), which is headquartered in Vatican City. After the Red Cross, Caritas Internationalis is the next largest humanitarian aid and relief organization in the world. Caritas Internationalis is a confederation of over 160 members who are working at the grassroots level in almost every country of the world, from small groups of volunteers to some of the biggest global charities.



Our work overseas consists of fostering partnerships with local organizations in order to support their efforts for long-term development and providing humanitarian aid in times of crisis:

LONG-TERM DEVELOPMENT

As you will learn over the course of this professional development exercise, many of the world's immediate crises are the direct or indirect result of unjust social, political and economic structures. We believe that for development to be sustainable, local people must be the major stakeholders in the development projects that affect them. For this reason, we favour an approach whereby we partner with local grassroots organizations and social movements that have shown energy, creativity and a proven ability to address the needs of their community. We provide them with financial and technical support so that they can carry out their important work.



HUMANITARIAN AID

Because most members of the Caritas movement are based within the local Church, when a crisis hits, they are already present on the ground. Partnerships with fellow Caritas members allow DEVELOPMENT AND PEACE to act quickly and efficiently and to reach the most poor and vulnerable. When Typhoon Haiyan devastated the Philippines on November 8, 2013 DEVELOPMENT AND PEACE raised over \$12 million, thanks to the generosity of Canadian Catholics. Through our Caritas sister agency in the Philippines, NASSA, we were able to provide food aid to 24,300 households, construction materials to 2,500 families and homes to 1,500 families in the first year of recovery. (devp.org/thephilippines)

Catholic Schools have responded very generously to our emergency appeals for natural disasters and humanitarian crises. For example, Catholic Schools across the country raised more than \$451,000 in 2013-2014 to support our sisters and brothers in the Philippines after the record-breaking 2013 typhoon.

Pope Francis said 'Solidarity, understood in its deepest sense, is a way of making history, and this is what the Popular Movements do.'³ DEVELOPMENT AND PEACE is the Catholic popular movement in Canada for international solidarity.

We invite you to join us in making history through education and action: www.devp.org.

Participating in this professional development experience is one of many ways that you can get involved with DEVELOPMENT AND PEACE. You can also get involved through your parish or diocesan council by contacting your local animator : go to devp.org and click on 'contact' to find your local animator.

² Since launching DEVELOPMENT AND PEACE, the Canadian Conference of Catholic Bishops (CCCCB) has a dedicated the collection on the fifth Sunday of Lent for DEVELOPMENT AND PEACE, as Solidarity Sunday.

³ An excerpt from the English version of Pope Francis' address, Tuesday October 28, 2014 to participants in the World Meeting of Popular Movements, organized and promoted by the Pontifical Council for Justice and Peace, in collaboration with the Pontifical Academy of Social Sciences and with the Directors of several Movements.

SCHOOLS FOR DEVELOPMENT AND PEACE

Catholic Schools and DEVELOPMENT AND PEACE share a common mandate of Education.

In the same way that Catholic Schools are concerned with the development of the whole student in their intellectual, emotional, social, and spiritual capacities, DEVELOPMENT AND PEACE promotes Integral Human Development which seeks the well-being of the whole person, in their economic, political, ecological, social and spiritual dimensions.

SCHOOLS FOR DEVELOPMENT AND PEACE

The Schools for DEVELOPMENT AND PEACE Program was first launched in 2010 with the following two main goals:

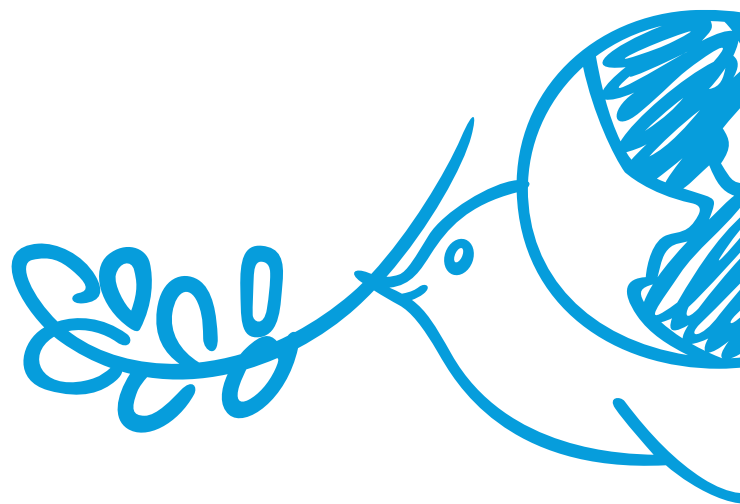
1.

To make a valuable contribution to Catholic education with regards to international solidarity issues by providing educational resources, experiences and opportunities that meet the needs and interests of students and teachers.

2.

To promote youth engagement in our campaigns and movement.

You can find resources designed specifically for Schools at devp.org/schools, or you can contact the Catholic Schools Program Officer at schools@devp.org.



OUTLINE OF RETREAT

MORNING (OR FIRST HALF-DAY)

1. OPENING PRAYER

A. WITH MASS (30 minutes)

B. WITHOUT MASS (15 minutes)

2. CHARITY & JUSTICE

PART 1: 1% Controls 50% (25 minutes)

PART 2: Social Service & Social Action (30 minutes)

—— BREAK ——

3. INTERCONNECTED & INTERDEPENDENT (20 minutes)

4. FROM INSPIRATION TO ACTION (10 minutes)

"WE PRAY TO YOU, O GOD"

AFTERNOON (OR SECOND HALF-DAY)

5. FOREST OF CATHOLIC SOCIAL TEACHING (60-90 minutes)

—— BREAK ——

6. REFLECTION (10 minutes)

7. CLOSING PRAYER (5 minutes)

8. RETREAT EVALUATION



1A. OPENING PRAYER

FOR MASS
(30 minutes)

Please use the readings of the day. We have included below the Mass for the Progress of Peoples from the Roman Missal (pp.1295-1296, *Roman Missal 3rd Edition*), along with suggestions for hymns and petitions that align with the themes of the day's activities.

ENTRANCE ANTIPHON

1 John 3:17

When a person who has worldly means
sees a brother in need
and refuses him compassion,
how can the love of God remain in him?

COLLECT

O God, who gave one origin to all peoples
and willed to gather from them
one family for yourself
fill all hearts, we pray,
with the fire of your love
and kindle in them a desire
for the just advancement of their neighbour,
that, through the good things
which you richly bestow upon all,
each human person
may be brought to perfection,
every division may be removed,
and equity and justice
may be established in human society.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you
in the unity of the Holy Spirit,
one God, for ever and ever.

PRAYER OVER THE OFFERINGS

Hear, O Lord, in your mercy,
the prayers of those who cry to you
and, as you receive your Church's offering,
grant that all may be filled
with the spirit of divine sonship,
so that,
with inequalities overcome by charity,
one family of peoples
may be formed in your peace.
Through Christ our Lord.

COMMUNION ANTIPHON

Cf. Psalm 103.13-15

The earth is replete
with the fruits of your work, O Lord;
you bring forth bread from the earth,
and wine to cheer the heart.

Or:

Luke 11:9

Ask, and it will be given to you,
seek, and you will find,
knock, and the door will be opened to you,
says the Lord.

PRAYER AFTER COMMUNION

Having been fed with the one Bread
by which you constantly renew
the human family
we pray, O Lord,
that from participation
in this sacrament of unity
we may draw a love strong and pure
to help peoples in their development
and, prompted by charity,
to fulfill what justice requires.
Through Christ our Lord.



SUGGESTED HYMNS FROM THE CATHOLIC BOOK OF WORSHIP III //

- **ENTRANCE //**
583 As We Gather at Your Table (Carl P. Daw, Jr)
- **PREPARATION OF THE GIFTS //**
505 Disciple's Song (Jeffrey Rowthorn)
503 For the Healing of the Nations (Fred Kaan)
- **COMMUNION //**
599 No Greater Love
603 Gift of Finest Wheat (vs 5 esp)
- **FINAL SONG //**
521 Now Let Us From This Table Rise (Fred Kaan)
691 Lord You Give the Great Commission (Jeffrey Rowthorn)



SUGGESTED PETITIONS//

For the Church, that we may hear and respond to the call to live as a universal body, making tangible the love of Christ in the world in our celebrations, our ministry and our daily interactions. We pray to the Lord,

For political leaders, that they may use their offices to develop a more just society, paying particular attention to poor, marginalized and vulnerable peoples. We pray to the Lord,

For the continued development of sustainable food production and just distribution systems, that they may serve the well-being and growth of all of humanity. We pray to the Lord,

For those who endure violence – in their homes or in the midst of war – that they may know and experience the dignity for which they are created through the loving acts of their neighbours, just interventions and the return of true peace to their lives. We pray to the Lord,

For the sick, suffering, and grieving, that they may receive consolation through the love of God and the compassionate assistance of care-givers. We pray to the Lord,

For our community, that we may find new ways to engage with each other, through recreation, regular acts of kindness and projects for the common good. We pray to the Lord,

For educators, that we may continually experience the awe of creation in the children we teach and be inspired to attend to their hearts and spirits, as well as their minds. We pray to the Lord,



1B. OPENING PRAYER **WITHOUT MASS**

(15 minutes)

HYMN RECOMMENDATIONS //

For suggested hymns and optional petitions, please see above.

+ *In the name of the Father...*

COLLECT

For the progress of the Peoples
(pp.1295-1296, Roman Missal 3rd Edition)

O God, who gave one origin to all peoples
and willed to gather from them
one family for yourself
fill all hearts, we pray,
with the fire of your love
and kindle in them a desire
for the just advancement of their neighbour,
that, through the good things
which you richly bestow upon all,
each human person may be
brought to perfection,
every division may be removed,
and equity and justice
may be established in human society.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you
in the unity of the Holy Spirit,
one God, for ever and ever.

ALL: Amen.

READING (1 John 4:7-12)

READER:

A reading from the first letter of John

Beloved, let us love one another; because love is from God; everyone who loves is born of God and knows God. Whoever does not love does not know God; for God is love. God's love was revealed among us in this way: God sent his only Son into the world so that we might live through him. This is love, not that we loved God but that he loved

us and sent his Son to be the atoning sacrifice for our sins. Beloved, since God loved us so much, we ought to love one another. No one has ever seen God; if we love one another, God lives in us, and his love is perfected in us.

The word of the Lord,

ALL: Thanks be to God.

SILENT REFLECTION QUESTIONS

- » How have I felt God's love?
- » How do I share God's love with others?

THE LORD'S PRAYER



A FOUR-FOLD FRANCISCAN BLESSING

(Sr. Ruth Marlene Fox, osb. 1985)

LEADER:

May God bless you with a restless discomfort at easy answers, half-truths, and superficial relationships, so that you may live deep within your heart. **Amen.**

May God bless you with a holy anger at injustice, oppression and exploitation of people, so that you may work for justice, freedom and peace. **Amen.**

May God bless you with the gift of tears to shed for those who suffer from pain, rejection, starvation and war, so that you may reach out your hand to comfort them and turn their pain into joy. **Amen.**

May God bless you with enough foolishness to believe that you can make a difference in this world, so that you are able, by God's grace, to do what others claim cannot be done. **Amen.**

LEADER:

And may the Almighty God bless you, + the Father, the Son, and the Holy Spirit.

ALL: Amen.



2. CHARITY & JUSTICE: PART 1

1% CONTROLS 50%
(25 minutes)

OBJECTIVE // To explore the concepts of charity and justice inspired by the statistic that only 1% of the world's population controls 50% of the world's wealth.

INSTRUCTIONS //

1. Tell the group: "The most important resource in the room, for this presentation, are the chairs on which you sit. They allow us to be comfortable, to relax and to give our attention to the presentation. So, let's divide this room's resources according to the real world division of resources." Ask the group, "How many people do we need to represent 1% of the group we have gathered here today?"
2. Whoever gives you the answer should be invited to the front. If more than one person is needed to represent 1% of the group, have the winner select others to form the 1% group. Congratulate them on being the lucky winner of the birth lottery! They are the 1% of the world's population that controls 50% of the world's wealth (e.g. for a group of 100 people, 1 person 'owns' 50 chairs).
3. Inform everyone in the half of the room where the winner was sitting that they are trespassing on the resources of the 1% and they **must** get up and move off their chairs and go to the other half of the room, where the rest of the group is sitting. Be energetic and insistent until they actually get up and vacate their chairs and the space that belongs to the 1%. Once this half of the room is cleared, invite the 1% to get comfortable in their half of the room.
4. Once the room has settled again, invite the group to join you in praying the 'Our Father.'
5. After a moment of quiet, slowly repeat the line "**Thy kingdom come / Thy will be done/ on Earth as it is in Heaven.**" Explain that this line is our invitation to build God's Kingdom, not only when we die, but **here** and **now** - on Earth, today. Invite the group to look around the room, at this actual representation of how wealth is currently shared around the globe. Share the following:

"This is **not** God's will; this is not what the Kingdom of Heaven looks like. When we pray the words of the 'Our Father,' we know that we cannot simply pray with our mouths. As Christians, we are called to pray for God's Kingdom with our hearts, hands and feet, as well. Unfortunately, responding to this global inequality is not as easy as sharing chairs. Today's retreat will equip us to analyze world injustices through the lens of Catholic Social Teaching, and equip us to respond, to bring about God's Kingdom here and now."
6. Next, remind the group that the open chairs represent the wealth of the 1%, and that from our wealth, we often share through charitable acts – we give money to various organizations, we do food drives, we 'help the poor.' Ask the person representing the 1% if she/he would be willing to share some of the extra chairs with those who have none, and assuming the answer is yes, invite a few of the standing participants to have a seat.



INSTRUCTIONS (CONTINUED) //

7. Ask the group to comment on this response to the unjust division of resources in the room and in the world. Affirm that works of **charity are good, necessary, and important**, but we cannot stop at charity. We need to **also** seek justice, to ensure that each person has what is due to them by virtue of their humanity and equal dignity as daughters and sons of God. Ask the standing participants to return to their seats.

8. Share the following information on the global division of wealth:⁴

- Wealth, both nationally and globally, is becoming increasingly concentrated.
- 1% of the world's population controls 48.2% of the world's wealth.
- To be among the world's wealthiest percentile, a person needs \$798 000 (US) in assets.
- The world's wealthiest 10% control 87% of the world's wealth.
- To be among the world's wealthiest 10%, a person needs \$77 000 (US) in assets.
- The poorest half of the world's population holds *less than* 1% of global wealth.
- To be among the world's wealthiest half, a person needs only \$3 650 (US) in assets.
- 69.8% of the world's population together holds 2.9% of total wealth.
- 1 in 9 people, 805 million, live in chronic hunger.⁵

9. Share with the group that this exercise allows us to better appreciate the statistic that 1% of the population holds 50% of the world's wealth. Invite the group to share their reactions to this exercise with a few of their neighbours, using the following questions to stimulate the conversation:

» How did it feel to be forced out of your chair and into a crowded space? How did it feel to have others crowding into the space around your chair?

» How did it feel or what did you think, when you saw the 1% give a few of their extra seats to those who were standing?

» How do you feel knowing that we, as Canadians, are far closer to the 1% that controls 50% of the world's wealth?

» What are some of the structural causes that stand in the way of a more equitable distribution of resources around the world?

» Please share whether you would use this activity in your teaching practice? If so, would you make any modifications? Which ones? Please share any other activities and resources you know of to discuss structural causes of social injustice? Please specify the age/grade level and subject area.




⁴ "Global Wealth Databook 2014" Credit Suisse Research Institute- Anthony Shorrocks, Jim Davies, Rodrigo Lluberas, October 2014, p.99, 105.

⁵ "The State of Food Insecurity in the World", Food and Agriculture Organization of the United Nations, Rome 2013.

2. CHARITY & JUSTICE: PART 2

SOCIAL SERVICE & SOCIAL ACTION

(30 minutes)

 **OBJECTIVE //** To further explore the concepts of *caritas*, *Social Service* and *Social Action* and their implications for our social initiatives.

INSTRUCTIONS //



1. Choose one or both of the following quotes to display to the group.

- {

A.

"When I give food to the poor, they call me a saint. When I ask why they are poor, they call me a communist."

-- Archbishop Dom Helder Camara, Brazil
- {

B.

"I encourage the financial experts and the political leaders of your countries to consider the words of Saint John Chrysostom: 'Not to share one's goods with the poor is to rob them and to deprive them of life. It is not our goods that we possess, but theirs.'"

-- Pope Francis, May 16, 2013⁶

Invite the group to respond to the chosen quote(s) and on what charity means to them. Alternatively, participants can break into small groups and share their thoughts.



2. Provide the following explanation of the **colloquial** concept of "charity"

Charity is the generous act of giving of what we have to others: money, food or other kinds of help so they can meet their immediate needs.

Explain that the Church uses the word 'charity' in two ways.



- a. *Works of Charity* are charitable acts, like donating goods and resources or helping someone in need. This fits with our present-day concept of "charity". *Works of Charity* are essential to Christian life, they are compassion in action. *Works of Charity* are also called *Social Services*.
- b. *The Virtue of Charity* is the habitual and firm disposition (virtue⁷) of loving God above all things, and loving our neighbor as ourselves for the love of God.



The **Virtue of Charity** reflects the original meaning of charity, from the Latin 'caritas' – love, specifically 'love received and given'.⁸ God first loves each and every one of us, and in receiving this grace from God, we are called to live in Charity – in the practice of love for God, and love for one another. Charity in this sense is 'the source and the goal of Christian practice'.⁹



3. Break down the above concept with the following exercise. Say to the group, 'God's love was made manifest in Christ. How do we characterize Christ's love?' Ask the group for adjectives that describe Christ's love and write them so they are visible to the group. Some examples may include:

SELFLESS
ALTRUISTIC
SELF-SACRIFICING

UNCONDITIONAL
FORGIVING
INCLUSIVE

ETERNAL
EMPOWERING
RADICAL



INSTRUCTIONS (CONTINUED) //

4. Remind the participants that Christ told us to love as he did: 'As the Father has loved me, so have I loved you; abide in my love.' And again, 'this is my commandment, that you love one another as I have loved you.' (John 15:9, 12). Share this quote from Pope Benedict XVI:

“ If we love others with charity, then first of all we are just towards them. Not only is justice not extraneous to charity, not only is it not an alternative or parallel path to charity: justice is inseparable from charity, and intrinsic to it. Justice is the primary way of charity or, in Paul VI's words, 'the minimum measure' of it, an integral part of the love 'in deed and in truth' (1 Jn 3:18), to which Saint John exhorts us. ”

-- Pope Benedict XVI, *Caritas in Veritate*, 6

5. Explain that Justice, as a moral virtue, is 'a constant and firm will' to ensure that each person is given what is due to him or her, by virtue of their human dignity, as a child of God.¹⁰ Justice flows from *caritas*, from the love for God and love for our neighbor, as it seeks to provide each individual with the conditions in which they can flourish. Working for justice is also called *Social Action*, or Social Justice. Social justice work seeks to transform unjust political and economic structures that cause and perpetuate poverty and individual suffering,¹¹ which is sometimes referred to as 'structural sin'.

That Justice is an essential part of Charity is not just a theological argument, it is also a logical one. If we want to make a real and lasting difference in this world, charitable acts alone are not enough. We need to also address the *root causes* of poverty. We can encourage our students to engage in in *Works of Charity* while also engaging in *Works of Justice*.

“ Welfare projects, which meet certain urgent needs, should be considered merely temporary responses. As long as the problems of the poor are not radically resolved by rejecting the absolute autonomy of markets and financial speculation and by attacking the structural causes of inequality, no solution will be found for the world's problems or, for that matter, to any problems. Inequality is the root of social ills. ”

-- Pope Francis, *Evangelii Gaudium*, 202



6. Justice requires harmonious relationships which promote equity and the common good.¹² It requires being in right relationship with our sisters and brothers. In our globalized world, this means we have to ensure that all of our social structures – including our economic and political relationships with those around the world – protect and uphold the dignity of each person.

Share the following quote from Pope Francis:

“ It is a well-known fact that current levels of production are sufficient, yet millions of people are still suffering and dying of starvation. This, dear friends, is truly scandalous. A way has to be found to enable everyone to benefit from the fruits of the earth, and not simply to close the gap between the affluent and those who must be satisfied with the crumbs falling from the table, but above all to satisfy the demands of justice, fairness and respect for every human being. ”

-- "Address to the Food and Agricultural Organization," 2013

7. Summarize these two concepts as follows: *Works of Charity/Social Service*, is a response to the symptoms of poverty – they provide food for the hungry, or fundraising or volunteering for an international building project. *Works of Justice/Social Action*, address the root causes of social issues. This could be through lobbying for affordable housing, participating in a campaign to raise minimum wage, or advocating for international assistance or seeking enforcement of ethical labour standards in international businesses.

We must both care for the immediate needs of the poor as well as address the structural causes of poverty. BOTH Social Services (*Works of Charity*) AND Social Action (*Works of Justice*) are required: these are the two feet of the Church's Social Mission. Individual acts of charity will always be as important as collective acts of justice because of the nature of humanity and our need for 'help in the form of concrete love of neighbour'.¹³

“ The Church can never be exempted from practicing charity as an organized activity of believers, and on the other hand, there will never be a situation where the charity of each individual Christian is unnecessary, because in addition to justice man needs, and will always need, love. ”

--Pope Benedict XVI, *Deus Caritas Est*, 29





8. The Church, as institution, respects the separation of Church and State – the role of the state, indeed the role of politics, is to order society while the Church desires to “form consciences in political life and to stimulate greater insight into the authentic requirements of justice as well as greater readiness to act accordingly, even when this might involve conflict with situations of personal interest.”¹⁴ The Church’s “aim is simply to help purify reason and to contribute, here and now, to the acknowledgement and attainment of what is just.”¹⁵ It is our role, as the lay faithful, to carry out the work of Social Justice:



“ The direct duty to work for a just ordering of society, on the other hand, is proper to the lay faithful. As citizens of the State, they are called to take part in public life in a personal capacity. So they cannot relinquish their participation “in the many different economic, social, legislative, administrative and cultural areas, which are intended to promote organically and institutionally the common good.” The mission of the faithful is therefore to configure social life correctly, respecting its legitimate autonomy and cooperating with other citizens according to their respective competences and fulfilling their own responsibility. Even if the specific expressions of ecclesial charity can never be confused with the activity of the State, it still remains true that charity must animate the entire lives of the lay faithful and therefore also their political activity, lived as [solidarity].”

-- Pope Benedict XVI, *Deus Caritas Est*, 28



9. Saint John Paul II provides us with direction on how we, the lay faithful and as citizens, can accomplish this work of promoting justice in the structures of our society:

“ Love for others, and in the first place love for the poor, in whom the Church sees Christ himself, is made concrete in the promotion of justice ... It is not merely a question of ‘giving from one’s ‘surplus’; but of helping entire peoples presently excluded or marginalized to enter into the sphere of economic and human development. For this to happen, it is not enough to draw on the surplus goods which in fact our world abundantly produces; it requires above all a change of lifestyles, of models of production and consumption, and of the established structures of power which today govern societies. Nor it is a matter of eliminating instruments of social organization which have proved useful, but rather of orienting them according to an adequate notion of the common good in relation to the whole human family.

-- Saint John Paul II, *Centesimus Annus*, 58



INSTRUCTIONS (CONTINUED) //



10. Indeed, *Social Service* and *Social Action* are both essential to our work of joyful evangelization, of putting our faith into practice and witnessing to the love of God. *Social Service* models the love and compassion of Christ while *Social Action* seeks to better align society with Gospel values. In both of these aspects, the Church's Social Mission also proclaims the fundamental dignity of the human person. This foundational principle is expressed in that *Social Service* and *Social Action* should both address the person in their entirety – not only giving the essentials of life in food or basic health care, but addressing the person as a whole, in their intellectual, emotional, spiritual dimensions, with concern for their political, economic, social, and ecological realities. This approach is called Integral Human Development.



11. So, how do we change the “lifestyles, models of production and consumption, and of the established structures of power which today govern societies” as Saint John Paul II said is required?¹⁶ How do we practice integral human development – assuring that our efforts and the program we support address the person in their entirety?

At this point, ask for a few suggestions and write them on the board.



We build relationships. We recognize our commonality, our equal dignity, and we get to know each other. We need to work in true solidarity to free ourselves from these systems of oppression. We don't want to rob others of their livelihoods, oppress others for our wealth, or save money by exploiting our fellow members of the human family. We need to change our economic and political systems for our own liberation as much as we need to help the marginalized seek liberation from the systems that oppress them.

Through long-term partnerships, DEVELOPMENT AND PEACE is able to build relationships with communities in the Global South, and then we share these relationships with you. Stories from our partners and the communities that they work with are the basis of each education and advocacy campaign, and our overseas trips are aimed not at service but at building relationships and giving exposure to the realities our partners confront within their communities. You can get to know our partners through our materials and website.



⁶ Address of Pope Francis to the new non-resident ambassadors to the Holy See: Kyrgyzstan, Antigua and Barbuda, Luxembourg and Botswana, quoting Saint John Chrysostom's Homily on Lazarus, 1:6 – PG 48, 922D.

⁷ Catechism of the Catholic Church, 1803

⁸ Caritas in veritate, 5

⁹ Catechism of the Catholic Church, 1827

¹⁰ Catechism of the Catholic Church, 1807

¹¹ Social Justice 'concerns the social, political, and economic aspects and, above all, the structural dimensions of problems and their respective solutions' (Compendium of the Social Doctrine of the Church, 201).

¹² Catechism of the Catholic Church, 1807

¹³ Pope Benedict XVI, Deus Caritas Est, 28

¹⁴ *Ibid.*

¹⁵ *Ibid.*

¹⁶ Saint John Paul II, Centesimus Annus, 58



3. INTERCONNECTED & INTERDEPENDENT

(30 minutes)

OBJECTIVE // To illustrate how economic and political systems in Canada impact life in the Global South and contribute to the perpetuation of poverty.

MATERIALS //

- » 12 sheets of paper
- » 12 markers
- » tape
- » table and chairs
- » 2 copies of the script *Interconnected & Interdependent* (Appendix 1)

INTRODUCTION //

Saint John Paul II said that to love like Christ, we must take on a change of lifestyle, "of models of production and consumption, and of the established structures of power which today govern societies."¹⁷ Pope Francis warns us of the danger of becoming complacent in our current economic comforts. Our complacency has skewed our priorities, and weakened our desire to work for justice in the world. However, to love like Christ, we must promote justice and make room for marginalized people in the sphere of economic and human development. Review the following quote:



...some people continue to defend trickle-down theories which assume that economic growth, encouraged by a free market, will inevitably succeed in bringing about greater justice and inclusiveness in the world. This opinion, which has never been confirmed by the facts, expresses a crude and naïve trust in the goodness of those wielding economic power and in the sacralized workings of the prevailing economic system. Meanwhile, the excluded are still waiting. 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. The culture of prosperity deadens us; we are thrilled if the market offers us something new to purchase. In the meantime all those lives stunted for lack of opportunity seem a mere spectacle; they fail to move us.



-- Pope Francis, *Evangelii Gaudium*, 54

If we are to transform the economic, social and political systems of our world to achieve social justice, we must first understand how we are connected to others through these systems, and where opportunities exist to promote just conditions for all. This activity will demonstrate some of the relationships between an average Canadian and a rural farmer in the Global South that are created by our economic, political and social systems.





INSTRUCTIONS //

After reviewing the introduction with the group, ask for volunteers for this activity - 2 to read and 6 or 12 to draw (no artistic talent is required!). Set the 6 or 12 volunteers at a table facing the group, each with a sheet of paper and a marker. The reader can stand behind the first two artists while the first two paragraphs are read and move to the third and fourth artists as the next set of paragraphs are read. Each artist is to illustrate the segment that is being read behind them (e.g. artist 1 should draw paragraph 1, artist 2 should draw paragraph 2, etc.). If there are only 6 volunteer artists, the reader can return to the first artists at paragraphs 7-8.

After the reading and illustration is complete, post the drawings in pairs (1-2, 3-4, 5-6, 7-8, 9-10, 11-12) so they are visible to all. Invite the group to reflect on these images and the story they have heard.



DISCUSSION //

Have the participants form small groups to discuss the following questions:

- These characters are based on real individuals in Canada and in Peru. How do you relate to these characters? Do you recognize these characters in members of your community?
- How are the lives of the Canadian and the Peruvian farmer linked economically, politically and socially?
- To whom does the wealth belong? Is the farmer the one benefiting from the richness of his land? Is he being accorded dignity in the economic and political systems which affect him?
- Who holds power in the relationships described? Who made the decisions that affect the farmer's life?
- Where are some examples of charitable acts in this illustration?
- Where would justice solutions have been helpful?

Allow members of small groups to report back to the large group on what struck them in this illustration.



CONCLUSION //

Finish by sharing this quote from the YouCat¹⁸:



It is a special duty of the Christian laity to become involved in politics, society, and commerce in the spirit of the Gospel: in charity, truth, and justice. Catholic Social Teaching offers them a clear guidance in this endeavor.



-- YOUCAT, 440

Tell the group that the afternoon's (or second day's) activity will introduce Catholic Social Teaching and provide an opportunity to see how we can better live *caritas*, both Charity and Justice, in our school communities.

¹⁷ Centesimus Annus, 58, quoted in Activity 3

¹⁸ Also in *The Catechism of the Catholic Church* 2442



4. FROM INSPIRATION TO ACTION (10 minutes)

"We Cannot Pray to You" taken from Rabbi Jack Reimer's 'A Sabbath Prayer,' in *New Prayers for the High Holy Days*.

Divide the group into two and alternate the reading of the stanzas.

If projection is not possible, have two volunteers read the prayer in the same manner.

Allow a time for reactions and discussion.



We cannot merely pray to You, O God, to end war:
for we know that You have made the world in a way
that we must find our own path to peace
within ourselves and with our neighbours.



We cannot merely pray to You, O God, to end starvation:
for You have already given us the resources
with which to feed the entire world
if we would only use them wisely.



We cannot merely pray to You, O God, to root out injustices:
for You have already given us minds
with which to understand poverty
if we would only work for a better tomorrow.



We cannot merely pray to You, O God, to end despair:
for you have already given us power
to clear away the slums and to give hope
if only we would use our power justly.



We cannot merely pray to you, O God, to end disease;
for you have already given us great minds
with which to search out cures and healing
if only we would use them constructively.



Therefore we pray to You instead, O God,
for strength, determination, and will power,
to **do** instead of just pray,
to **become** instead of merely to wish.



5. FOREST OF CATHOLIC SOCIAL TEACHING (60-90 minutes)

OBJECTIVE // To familiarize participants with the *See, Judge, Act* method of analysis by examining how the principles of Catholic Social Teaching can be integrated into school life.

MATERIALS //

FOR THE FACILITATOR:

1. One large tree (pre-drawn or on the PowerPoint provided) displayed at the front of the room (roots, trunk, branches, but no leaves)
2. Marker
3. A copy of Appendix 2: The Ten Principles, cut into individual principles
4. A copy of Appendix 3a-c: the leaves describing the work of DEVELOPMENT AND PEACE, cut into individual leaves

FOR EACH GROUP OF PARTICIPANTS:

1. Table and chairs
2. One piece of flip chart paper or similarly sized paper;
3. Markers
4. 10 Leaves (Appendix 4: copied and individually cut out)
5. Copy of Appendix 5: The Principles of Catholic Social Teaching
6. Copy of one of Catholic Social Teaching Worksheets, Appendices 6a-j
7. 0.5m length of masking tape

Note: This exercise can be modified to the needs of your group. For example, educators can find ways to integrate Justice and Charity into specific school programs or projects, or brainstorm ways Catholic Social Teaching can be added into the curriculum. For these adaptations, use the SEE step to analyze the context and causes of the relevant selection.

NB: Please recycle "GOOS" (Good on One Side) paper for this activity to reduce waste.

INSTRUCTIONS //



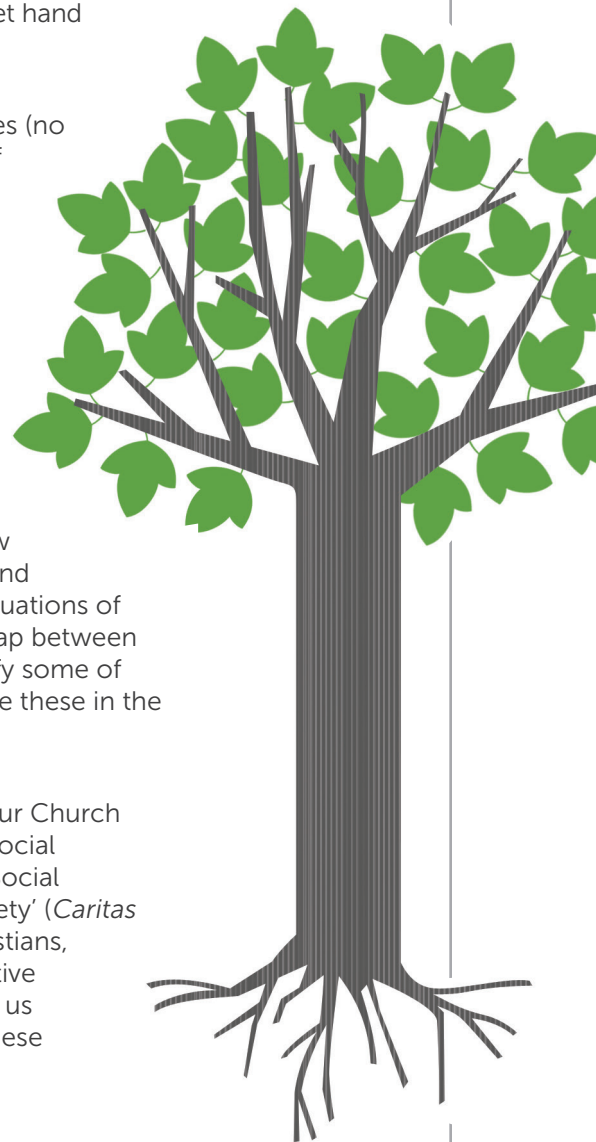
1. Remind the group of Saint John Paul II's words about loving like Christ to promote justice:

“ Nor it is a matter of eliminating instruments of social organization which have proved useful, but rather of orienting them according to an adequate notion of the common good in relation to the whole human family. ”

-- Saint John Paul II, *Centesimus Annus*, 58

We have to learn to adapt our ideas and practices, both locally and globally, to include both charity and justice, and to ensure that our well-meaning efforts are in fact affecting others' lives in the way Christ modeled for us. So now, we will look at how to align our efforts with the principles of our faith.

2. Explain that DEVELOPMENT AND PEACE uses the image of a tree to express the meaning of Catholic Social Teaching and how it is used with the *See, Judge, Act* method of analysis. For this exercise, we will examine current school *social justice* initiatives to ensure our school community is upholding the dignity of all persons and is truly seeking justice.
3. Invite participants to form groups of 3 to 10 people. They can be formed to allow those who work in the same school, grades, or subjects to assemble, or to create diverse participation in each group.
4. If appropriate, ask group members to introduce themselves to each other. Have one representative from each group collect from you the following: 1 large piece of paper, some markers, 10 leaves, and a length of masking tape. (Do not yet hand out Appendices 5 or 6a-j).
5. Ask each group to draw a tree with soil, roots, trunk and branches (no leaves) on their paper, similar to the one displayed at the front of the room. While they do this, write "See" on the roots of the display tree at the front of the room, "Judge" on its trunk, and "Act" on its branches.
6. Have each group write the same so that their tree resembles the one at the front of the room.
7. Explain that the soil in which the tree stands represents the context in which we live – the economic, social, ecological systems and the humanitarian crises of our time. Next, explain that Catholic Social Teaching answers the question: 'How should we respond to what we See happening in the world around us?' Write on the roots of the display tree some of the world's situations of injustice, such as hunger, exploitation of workers, the growing gap between the wealthy and the impoverished, etc. Ask the groups to identify some of their own concerns about the world in which we live and to write these in the soil among their roots, as well.
8. Explain that while these challenges are big and overwhelming, our Church provides a way for us to respond to these challenges: Catholic Social Teaching! It is the Catholic Church's best kept secret. Catholic Social Teaching is 'the proclamation of the truth of Christ's love in society' (*Caritas in Veritate*, 5) - its principles guide us in the way that we, as Christians, build and live together in society. The teachings are almost intuitive to what we believe as Catholics, but must be named in order for us to deepen our understanding of them and to enable us to use these principles as guiding posts in our lives.





9. Ask the group if they can name the 10 principles of Catholic Social Teaching. Stick the corresponding cut out from Appendix 2 to the trunk of the display tree as the principles are named.

- | | |
|------------------------------------|---|
| » HUMAN DIGNITY | » SUBSIDIARITY AND THE ROLE OF GOVERNMENT |
| » SOLIDARITY | » PARTICIPATION |
| » COMMON GOOD | » RIGHTS AND RESPONSIBILITIES |
| » PREFERENTIAL OPTION FOR THE POOR | » ECONOMIC JUSTICE |
| » STEWARDSHIP OF CREATION | » PEACE |

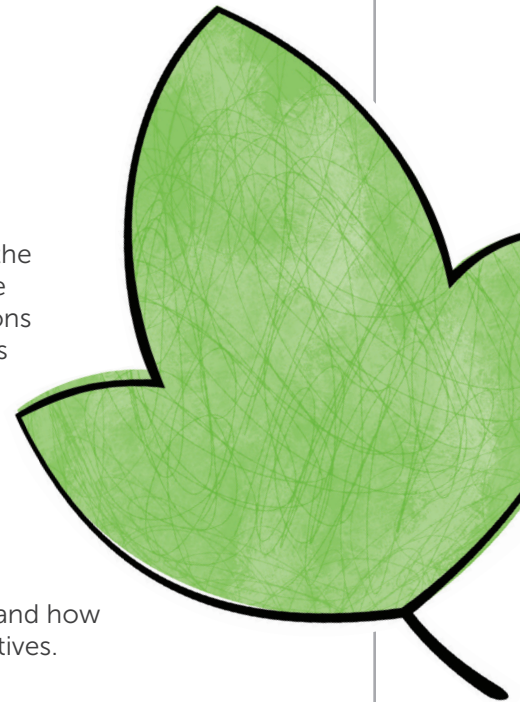
Hand out Appendix 5: The Principles of Catholic Social Teaching.



10. Explain the work of *DEVELOPMENT AND PEACE* by reading and taping up the Appendices 3a-c leaves onto the display tree.



11. Give each group one of the Catholic Social Teaching worksheets from Appendix 6a-j. Ask each group to write the name of their principle on the trunk of their tree and to read the quotes and examples of the principle in action together in their group. After discussing the reflection questions together, they can work on answering them to further explore how this principle is already visible in their school community and initiatives, and how the principle can be enhanced.
12. Ask the group to write their action steps to enhance the Catholic Social Teaching principle in their school and community on the leaves, and to attach these to their tree.
13. Invite various groups to summarize their principle to the larger group, and how they plan to support this principle in their school community and initiatives.
14. Tell the group: We have now seen, judged and determined how to act. This *See, Judge, Act* process is how we are called as Catholics to analyze social situations; we are called not to ignore, but to look and really *See* the difficult realities of our world, to *Judge* these realities according to the principles of Catholic Social Teaching, and to *Act* to bring about God's Kingdom here on Earth.
15. Ask a few members of each group to gather in front of the display tree along with their own tree for a group photo of the Forest of Catholic Social Teaching. Suggest that the trees can be taped to a wall for the remainder of the day to allow the participants to peruse the trees of other groups.
16. Thank the group for their participation.





6. CLOSING REFLECTION (10 minutes)

Adapted and expanded from a litany from **Manifesto 2000**, a pledge written by Nobel Peace laureates as part of the United Nations International Decade for the Culture of Peace and Nonviolence for the Children of the World.



VOICE 1

God created us as image bearers: we see God in our family members, the homeless person we pass on a busy street, the distant victims of wars that our international community has been unable or unwilling to prevent. Let us pledge to honour that image of God in all people.

ALL

We pledge to respect the life and dignity of each human being without discrimination or prejudice, to build welcoming and inclusive communities, and to seek the wellbeing of the whole of each person, in their political, economic, social, ecological and spiritual dimensions.



VOICE 2

God calls us to care for the poor, the orphan and the widow and to actively seek justice for all of God's people. Jesus' example teaches us to lay ourselves down for the benefit of all of humanity. Let us pledge to live in solidarity with the poor and marginalized.

ALL

We pledge to prayerfully examine our lives and to make changes so that we can live *more* simply and *more* in solidarity with the world's majority who may not know where their next meal is coming from.



VOICE 1

Jesus commanded us to love our neighbour as ourselves. We recognize that this is not just limited to neighbours in our local communities, but opens and challenges us to love our neighbours in our national and global communities. Let us pledge to turn that love into action.

ALL

We pledge to renounce individualism and commit ourselves to more than just charity that gives from our abundance. We pledge to use our influence to teach and work for justice and advocate for the good of the entire human family so that each person can reach his or her potential.



VOICE 2

As followers of Christ we are called to hear the voice of the poor, to recognize that our liberation and salvation is intimately bound with theirs. Let us pledge to do all we can to work to help them realize their own power, and liberation.

ALL

We pledge the Gospel value of preferential option for the poor of this world and to work for the liberation and the spiritual, social and economic development of all peoples.



VOICE 1

God created the world and saw that it was good. Let us pledge to honour all of God's creation.

ALL

We pledge to promote consumer behaviour that is responsible and to promote development practices that respect all forms of life, preserve the balance of nature on the planet and work for inter-generational justice so that our children and grandchildren can benefit from the fruits of the Earth as well.





VOICE 2

As Christians and members of civil society and the global community, we recognize the ability and competence of local leaders. Let us renounce our arrogance in assuming that we know best and pledge to support their initiatives.

ALL

We pledge to do our part in working for the development of all peoples in a manner which recognizes them as competent in solving local problems and respects them as capable actors in their own empowerment and liberation.



VOICE 1

We share this Earth with all God's people. Together we form one community, one body. Without the gifts of each person, that body can never be whole. Let us pledge to respect the participation of all.

ALL

We pledge to contribute to the development of our community, with democratic principles and the full participation of women, in order to create together new forms of solidarity.



VOICE 2

God proposes a day when all shall sit under their own vines and fig trees. Let us pledge to share our resources with those in need and to work for more equitable systems of wealth distribution in our country and our world.

ALL

We pledge to share our time and material resources in a spirit of generosity to do our part in putting an end to exclusion, injustice and political and economic oppression.



VOICE 1

God calls us to beat swords into ploughshares, to break down the dividing walls of hostility and misunderstanding. Let us pledge to walk in the way of non-violence.

ALL

We pledge to practice active non-violence, rejecting violence in all its forms: physical, sexual, psychological, verbal, economic, environmental, and social. We pledge to preference dialogue and listening without engaging in fanaticism, defamation and the rejection of others in our homes, workplaces and communities.



VOICE 2

We thank you, God of justice, for the rights that we have been given by virtue of our humanity. We recognize that as a privileged minority we have a responsibility to promote the rights of all in the world who are not recognized by our economic, cultural and political systems. Let us pledge to do our part to work for the realization of human rights both in our own country and abroad.

ALL

We pledge to take up our responsibility to inform ourselves so that we do not unknowingly infringe upon the rights of others in our daily lives. Likewise, we pledge to do our part as citizens, Catholics and educators in working toward the realization of the rights and responsibilities of all peoples.





7. CLOSING PRAYER (5 minutes)

Optional Song: Here I Am, Lord (Dan Schutte) from the *Catholic Book of Worship III*: 520.

LEADER

Creator God, source of love, of peace, and justice. We praise you for your generosity, for your patience and mercy for us. Thank you for this day of reflection, of learning, and of sharing.

Help us to see the world through loving eyes, to see opportunities for charity and justice each day. Grant us the strength, determination and courage to stand in solidarity with our sisters and brothers.

Fill us with a passion for sharing your love with our sisters and brothers, all the days of our lives.

We ask this through our Lord Jesus Christ, who lives and reigns with you in the unity of the Holy Spirit, one God for ever and ever.

ALL

Amen.



8. EVALUATION

PARTICIPANT'S EVALUATION:

Facilitators, please have participants fill out the short evaluation form in Appendix 7.

Please also distribute or make available to participants the resources to assist in bringing Catholic Social Teaching into the classroom. A list of available resources is below.

THE FOLLOWING QUESTIONS ARE ASKED OF PARTICIPANTS

1. Provide 3 words that describe your experience of this retreat:
 2. What did you like about this retreat?
 3. What suggestions for improvements do you have for subsequent retreats?
 4. What other areas of focus would you like to see for future retreats?
-

FACILITATOR'S EVALUATION:

To provide feedback on this Professional Development Package, please take 5 minutes to fill out the *Our Call to Caritas* evaluation form at devp.org/schools or send an email to schools@devp.org, addressing the following questions:

1. On a scale of 1 (not at all helpful) to 5 (Exactly what I needed!), please rate the following aspects of this Professional Development Package:
 - a. Clarity of instructions
 - b. Sufficiency of background information
 - c. Pertinence of activities
 - d. Quality of PowerPoint presentation
2. What was your favourite aspect of the *Our Call to Caritas Professional Development Package* or activities? Why?
3. What creative ideas, action points, or discussion topics arose through these activities?
4. How can we improve future editions of this package, or future tools for Catholic Schools?
5. What questions about Catholic Social Justice or International Solidarity were unanswered in this package?
6. On which topics would you like to see future resources from DEVELOPMENT AND PEACE?

ADDITIONAL RESOURCES

DEVELOPMENT AND PEACE is a committed partner in Catholic Education. We continue to develop new resources that blend faith, education and action for Catholic Social Justice. Please visit our website, and particularly the Schools for DEVELOPMENT AND PEACE webpage (devp.org/schools), to access these great resources, including:

CAMPAIGN RESOURCES DESIGNED ESPECIALLY FOR SCHOOLS AND FAMILIES

Our campaigns are designed to be carried out in parishes, schools, and homes. For each campaign, we publish a backgrounder of information on the topic, a theological reflection, an action sheet, a prayer tool, and tools for families and educators.

ON EARTH AS IT IS IN HEAVEN – A RETREAT PACKAGE FOR SECONDARY SCHOOL STUDENTS

This retreat package invites students to explore their spirituality through the eyes of *God's Kingdom*. The package has everything you need to organize a retreat, including ice breakers, and four activities and prayers that explore Catholic Social Teaching within the context of the work of DEVELOPMENT AND PEACE. This retreat is designed to meet the Ontario Grade 12 Religion Education Expectations as well as the Catholic Graduate Expectations.

THINKFAST

An exciting 25-hour education and fundraising activity for youth and young adults to explore issues of injustice, poverty, and what we can all do to build a more just world. We have resources to help you organize a THINKfast at your school, parish or university, including an online database of educational activities, prayers and reflections.

ACTIVITIES DATABASE

Icebreakers, Awareness Games, Prayers and Action Starters on a variety of social justice themes. Search by theme, type of activity, or by curriculum connection! www.devp.org/activities

WORKING TOGETHER FOR A MORE JUST WORLD

This guide helps students take leadership in Social Justice, with step-by-step instructions to start a social justice group, suggestions for running a successful meeting, tips for mobilization and advocacy, a guide to fundraising for long-term change, and ideas for activities.



MUSTARD SEED

Simple, adaptable faith-based fundraiser that connects youth in Canada with youth in Haiti and Burundi through arts & sports!

VIDEOS WITH DISCUSSION GUIDES

A NEW LEAF: This 30-minute documentary is about the food crisis in West Africa and DEVELOPMENT AND PEACE's response. It delves into the complex issues that led to the crisis and how our solidarity can make a difference.

ON THE ROAD TO FOOD SOVEREIGNTY: This 18-minute documentary, filmed two years after the 2010 earthquake in Haiti, explains how food sovereignty is a development model that improves living conditions while providing an opportunity for Haiti to become self-sufficient.

AFRICA IN IMAGES GRAPHIC NOVELS

ROZA OR THE COURAGE TO CHOOSE LIFE: Roza's story highlights how communities in the eastern part of the Democratic Republic of the Congo are the victims of violence of armed groups who are fighting for control of mineral resources. This story illustrates the development and reconciliation projects of the Commission for Justice and Peace, a partner of DEVELOPMENT AND PEACE, that allows communities to participate in the reconstruction and improvement of their lives.

KANEZA AND KAGABO: UNDER THE SHADE OF THE COFFEE TREE: In Burundi, small-scale farmers who grow coffee have united to improve their living conditions and those of their families. Through the adventures of Kaneza and Kagabo's family, this inspiring story introduces the movement to create farmer associations and cooperatives in Burundi. It is a path marked by resistance, struggle, solidarity, and social change.



APPENDIX 1 : Script for *Interconnected & Interdependent*

1

This is a Canadian, a hard-working mother from the middle class, who keeps a close eye on the budget each month to ensure that all of her family's needs are met.

2

This is a rural farmer from Peru, a hard-working man from the middle class, who keeps a close eye on his money to ensure that there is enough food for the week.

3

The Canadian lives in an average house with electricity and plumbing and checks the news each morning online while drinking her coffee. She works a day job and spends the evenings driving the children to dance or music lessons, and is part of a local indoor volleyball league.

4

The rural farmer lives in an average house with electricity, gets his news from the radio and takes water from the river. He grows fruit in the field behind his house, and sells the fruit to a company in the city which transports it overseas.

5

One day, the Canadian sees a news report that the Canadian Prime Minister is overseas working on a new trade deal and scrolls through the negotiation details about tariffs on metal exports, environmental cooperation, and infrastructure development. This Canadian knows that her RRSPs are invested in mining companies and wonders if this will help re-stabilize her portfolio.

6

The rural farmer receives a visit from a business man. The man lets the farmer know that there is a rich deposit of minerals nearby, and asks if he would sell his land to the company. Having been a farmer all his life, he declines; he knows this land, how to nurture it and get a good crop every year. Starting a new farm somewhere else would take years before it would be profitable. The business man leaves, and the farmer sees him back a few days later with a government official. The farmer is lucky – some of his neighbours have been told that their land has been sold because they do not hold clear land titles despite living on the land for generations, and are given a few hundred dollars and a few days to leave.

7

The Canadian receives a package from her financial advisor. Inside is information from a mining company, advertising its new "Sustainable Development" programs, which are being funded by the Canadian Government. The idea of investing in a growing mining company that is also involved in development seems appealing.



8

The farmer watches through the months as new roads are built, the mine is dug, trucks come and go, a tailings pond filled with toxic waste gets bigger, the river water changes colour, and his fruit grows smaller, fetching a lower price at market. The company begins to supply 'food aid' to the surrounding population, including powdered milk to help the kids grow strong, but it still has to be mixed with the now polluted river water. The farmer sees his children get sick, but knows that this arrangement has been approved by both his own government and the company's government.



9

The Canadian regularly donates to both local and international charities. When the family purges old books, they are given to an organization that sends them to schools in poor countries. Old clothes go to the local thrift store to raise money for community programming. Spare change goes into boxes for various causes, and there is a monthly deduction on her paycheque to an organization supported by her company.



10

The farmer moves his family to a growing community he heard about that is closer to the city. He is able to buy a small shelter and have just enough money left to cover the school fees for the coming semester for the younger children. The school was built by an aid organization, that also supplies the books, and he is grateful the low school fees. Due to low teacher salaries, however, there is a high staff turnover, and after the teachers change a few times, the children begin to struggle with their studies. The eldest child does local odd jobs and increasingly stays home to look after the younger children so that both parents can work to support the family.

11

When the new school year starts, the Canadian shops around with her children for new school clothes. She stretches her budget to keep her children happy with new clothes, supplies, and bags, but knows it won't be easy when it comes time to pay for upcoming school fundraisers and fieldtrips.

12

The former farmer finds a job in a factory working a machine that attaches tags to products. He puts in long days between the commute and the shifts, and has only one break a day. The wage is low, and sometimes comes a few days late, but the work is steady.

APPENDIX 2: The Ten Principles



HUMAN DIGNITY

**SUBSIDIARITY &
THE ROLE OF GOVERNMENT**

COMMON GOOD

PARTICIPATION

SOLIDARITY

RIGHTS & RESPONSIBILITIES

**PREFERENTIAL OPTION
FOR THE POOR**

ECONOMIC JUSTICE

**STEWARDSHIP
OF CREATION**

PEACE



APPENDIX 3A : Leaves of Development and Peace's Work

SUSTAINABLE DEVELOPMENT

Since 1967, Development and Peace has supported over 15,000 local initiatives in fields such as agriculture, education and community action, and has acted for peace and human rights in over 70 countries. These initiatives promote alternative means of development that address the root causes of poverty.

APPENDIX 3B : Leaves of Development and Peace's Work

EDUCATION & ACTION IN CANADA

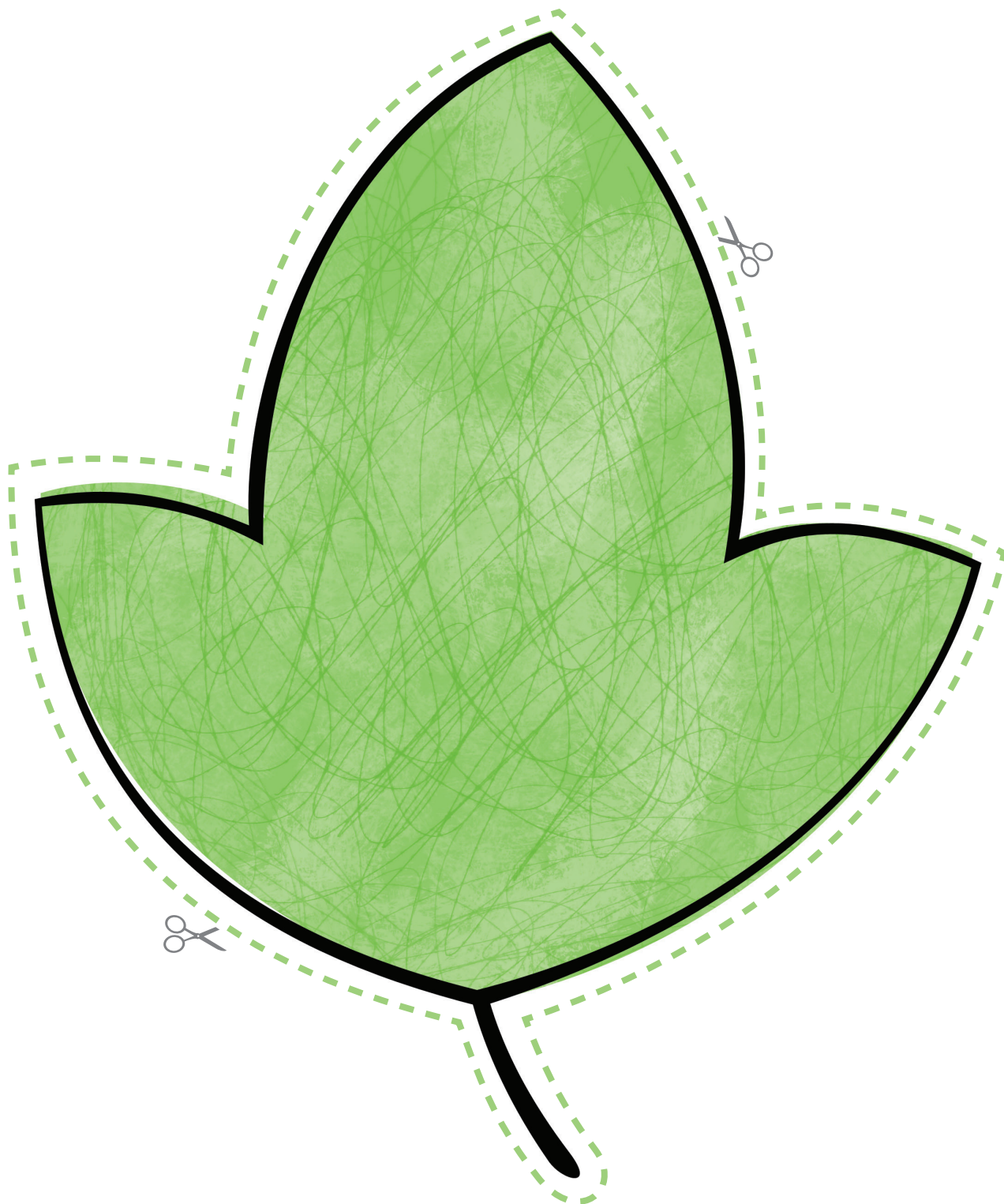
DEVELOPMENT AND PEACE educates the Canadian population about the root causes of poverty and mobilizes Canadians towards actions for change.

APPENDIX 3C : Leaves of Development and Peace's Work

HUMANITARIAN AID

DEVELOPMENT AND PEACE responds to natural disasters (earthquakes, hurricanes, drought, etc.) and man-made disasters (war, civil unrest etc.). We work with partners to meet peoples' basic needs at their greatest time of need and work to help re-build what is lost.

APPENDIX 4: Leaf Template



APPENDIX 5: The Principles of Catholic Social Teaching

DIGNITY OF THE HUMAN PERSON

The foundation of all Catholic Social Teaching is the inherent dignity of the human person, as created in the image and likeness of God. The Church, therefore, calls for Integral Human Development, which concerns the wellbeing of every person in every dimension: economic, political, social, ecological, and spiritual.

COMMON GOOD

We must all consider the good of others, and the good of the whole human family, in organizing our society – economically, politically, legally. *Human Dignity* can only be realized and protected through our relationship with society-at-large. We must love our neighbours, locally and globally, and prioritize the good of the human family over commercial interests.

SOLIDARITY

We are all part of the human family and we are all interconnected and interdependent. Loving our neighbour has global dimensions. We must see ourselves in others and collaborate toward solutions. *Solidarity* is a recognition that we are ‘all in this together,’ and is a commitment to strengthen community and promote a just society.

PREFERENTIAL OPTION FOR THE POOR

The moral test of any society is based on how the most vulnerable are treated. Just as God’s love is universal, this principle does not intend that we should focus on the poor to the exclusion of others, but rather that we are called to prioritize those who are in most need of our *Solidarity*.

STEWARDSHIP OF CREATION

The Earth is sacred. Creation has its own intrinsic value. We have a responsibility to protect and to cherish the Earth’s ecological diversity, beauty and life-sustaining properties. Together, we must hold it in trust for future generations.

SUBSIDIARITY & THE ROLE OF GOVERNMENT

The state is an instrument to promote human dignity, protect human rights, and build the common good. *Subsidiarity* holds that such functions of government should be performed at the lowest level possible, as long as they can be performed adequately. When they cannot, higher levels of government must intervene. This principle goes hand-in-hand with *Participation*, the principle that all peoples have a right to participate in the economic, political and cultural life of society, and in the decisions that affect their community.

PARTICIPATION

Human beings are social, and how we live together affects the dignity of the individual and the progress of our society. All persons are entitled to participate in community and in decisions that affect their lives, and cannot be excluded for any reason.

RIGHTS & RESPONSIBILITIES

We all have a right to those things which are required by *Human Dignity*. Rights arise from what we need to live as God intended us to. These are innately linked to our responsibility to ensure the rights of others – that we do not take more than is needed to fulfill our rights at the expense of another’s.

ECONOMIC JUSTICE

The economy must serve people, and not the other way around. All persons have a right to dignified work, and to fair wages and working conditions. Work is more than a way to make a living: it is a form of continuing participation in God’s creation.

PEACE

To be in right relationship with God and with each other. *Peace* is the fruit of Charity and the consequence of Justice. It is the sign of *caritas* in action.

APPENDIX 6A: Worksheets on Catholic Social Teaching

HUMAN DIGNITY

DIGNITY OF THE HUMAN PERSON

The foundation of all Catholic Social Teaching is the inherent dignity of the human person, as created in the image and likeness of God. The Church, therefore, calls for Integral Human Development, which concerns the wellbeing of every person in every dimension: economic, political, social, ecological, and spiritual.



A just society can become a reality only when it is based on the respect of the transcendent dignity of the human person. The person represents the ultimate end of society. The social order and its development must invariably work to the benefit of the human person, ... not the other way around.



-- *Compendium of the Social Doctrine of the Church*, 132

HUMAN DIGNITY IN ACTION //

- » In response to crises, DEVELOPMENT AND PEACE works with local organizations not only to provide emergency supplies (such as shelter, bedding, food, cooking supplies, hygiene kits, etc.), but also to provide for the emotional needs of those affected (for instance, psycho-social and post-trauma counselling services to deal with the trauma of conflict or natural disasters). It also seeks to make communities less vulnerable to future disasters by addressing the poverty that made communities so vulnerable in the first place.
- » Emergency relief is never without a long-term vision that seeks to re-establish livelihoods and to foster sustainable development, such as the distribution of seed and farming tools, cash-for-work programs, distribution of fishing boats and livestock, or training on housing rights. In respect of the dignity of those with whom we work, the rebuilding process is led by local leaders, and the community participates in decisions that affect them throughout the recovery process.
- » Support to women is a constant concern for DEVELOPMENT AND PEACE in promoting human dignity. Providing opportunities such as micro-financing and technical training for women in places where their rights are not recognized allows women to become more autonomous, to have their skills recognized and to participate fully in society. One such program is run through the Afghan Women's Resource Center, which helps women to become literate, teaches them about their rights, provides them with skills training and helps them launch small businesses.

REFLECTIONS //

- How do we *think* of those who struggle with poverty, locally or globally?
- How can we support organizations/programs that portray the recipients of aid with respect, in a way that we would want to be portrayed were we in that situation?
- How can the programs/organizations that we support address persons in their wholeness, with all of their needs?

DISCUSSION QUESTIONS//

- What initiatives or practices in our school promote *Human Dignity*?
- How can our school enhance *Human Dignity* in our school environment and initiatives?

APPENDIX 6B: Catholic Social Teaching Worksheet

THE COMMON GOOD

COMMON GOOD

We must all consider the good of others, and the good of the whole human family, in organizing our society – economically, politically, legally. *Human Dignity* can only be realized and protected through our relationship with society-at-large. We must love our neighbours, locally and globally, and prioritize the good of the human family over commercial interests.



God intended the earth with everything contained in it for the use of all human beings and peoples. Thus, under the leadership of justice and in the company of charity, created goods should be in abundance for all in like manner.

-- Second Vatican Council, *Gaudium et Spes*, 69

The demands of the common good... concern above all the commitment to peace, the organization of the State's powers, a sound juridical system, the protection of the environment, and the provision of essential services to all, some of which are at the same time human rights: food, housing, work, education and access to culture, transportation, basic health care, the freedom of communication and expression, and the protection of religious freedom. Nor must one forget the contribution that every nation is required in duty to make towards a true worldwide cooperation for the common good of the whole of humanity and for future generations also.



-- *Compendium of the Social Doctrine of the Church*, 166

COMMON GOOD IN ACTION //

DEVELOPMENT AND PEACE supports organizations which are seeking the good of the whole community, rather than any individual or company. Since 2003, DEVELOPMENT AND PEACE has supported and advocated for publicly owned water sources both at home and abroad. Whereas, traditionally, water was shared between local farmers, there has been pressure placed on countries by the World Bank and other international bodies to privatize the management of natural resources, such as the provision of water. In Indonesia, one of DEVELOPMENT AND PEACE's partners promotes community-based water management, and works to strengthen public control and access to clean water in rural and urban areas. Their major advocacy focus is on water as a human right. Here in Canada, where we have access to safe drinking water and filtration systems, DEVELOPMENT AND PEACE has advocated for "Bottled-Water Free" zones, and in 2003 members visited municipal governments, presenting them with a Water Declaration of 5 principles that recognizes people before profit, access to water as a basic human right and water as a common good – not a resource to be exploited for individual or corporate gain.

REFLECTIONS //

- How can systemic social, political, and economic issues be addressed?
- How can a program, project or organization seek the benefit of all members of the community?
- How can programs, projects or organizations build relationships and understanding between diverse peoples and points of view so that participants can work together for the good of all?
- Should a healthy environment (including access to potable water and other natural resources) be considered a common good?

DISCUSSION QUESTIONS//

- What initiatives or practices in our school promote the *Common Good*?
- How can our school enhance the *Common Good* in our school environment and in school initiatives?

APPENDIX 6C: Catholic Social Teaching Worksheet

SOLIDARITY

SOLIDARITY

We are all part of the human family and we are all interconnected and interdependent. Loving our neighbour has global dimensions. We must see ourselves in others and collaborate toward solutions. *Solidarity* is a recognition that we are 'all in this together,' and is a commitment to strengthen community and promote a just society.

“ *Solidarity is not a feeling of vague compassion or shallow distress at the misfortunes of so many people, both near and far. On the contrary, it is a firm and persevering determination to commit oneself to the common good; that is to say to the good of all and of each individual, because we are all really responsible for all.*

-- Saint John Paul II, *Sollicitudo Rei Socialis*, 38

It is a word that means much more than some acts of sporadic generosity. It is to think and to act in terms of community, of the priority of the life of all over the appropriation of goods by a few. It is also to fight against the structural causes of poverty, inequality, lack of work, land and housing, the denial of social and labor rights. It is to confront the destructive effects of the empire of money: forced displacements, painful emigrations, the traffic of persons, drugs, war, violence and all those realities that many of you suffer and that we are all called to transform. Solidarity, understood in its deepest sense, is a way of making history, and this is what the Popular Movements do.

-- Pope Francis, *World Meeting of Popular Movements 2014*

SOLIDARITY IN ACTION //

Living out solidarity is at the heart of the mission of DEVELOPMENT AND PEACE: to stand with our partners, as equals, against injustice and to support their efforts by fundraising and by participating in education, mobilization and advocacy efforts here at home. Our international programs are based on partnerships of solidarity, where we work with local organizations who understand best the realities of their communities and the issues they face need to be addressed. Here in Canada, our members make personal commitments to advocate for change. Whether it be travelling an extra 100km to meet an MP, or getting up in front of their parish or community to educate, we feel there is no better gesture of solidarity.

One way that youth show their solidarity is by participating in THINKfast, a retreat that has been organized in schools across Canada since 1987. This activity raises nearly a quarter of a million dollars annually for our partners in the Global South and for education initiatives here in Canada to promote more just practices in various aspects of daily life. Participants spend 25 hours fasting in solidarity with those who go without food, while learning about and reflecting on the root causes of poverty and injustice.

REFLECTIONS //

- If all members of the human family are my sisters and brothers how can we act accordingly?
- In our charitable endeavours, what is the relationship between the donor and the recipient?
- How can we learn about and take action on the structural issues of social justice?
- How can we share in the struggles, issues, and solutions of our sisters and brothers who have been marginalized by society?

DISCUSSION QUESTIONS//

- What initiatives or practices in our school promote *Solidarity*?
- How can our school enhance *Solidarity* in our school environment and in school initiatives?

APPENDIX 6D: Worksheets on Catholic Social Teaching

PREFERENTIAL OPTION FOR THE POOR

PREFERENTIAL OPTION FOR THE POOR

The moral test of any society is based on how the most vulnerable are treated. Just as God's love is universal, this principle does not intend that we should focus on the poor to the exclusion of others, but rather that we are called to prioritize those who are in most need of our Solidarity.

“

The needs of the poor take priority over the desires of the rich; the rights of workers over the maximization of profits; the preservation of the environment over uncontrolled industrial expansion; production to meet social needs over production for military purposes.

-- Saint John Paul II, Address on Christian Unity in a Technological Age, Toronto, 1984

This is an option, or a special form of primacy in the exercise of Christian charity, to which the whole tradition of the Church appears witness. It affects the life of each Christian inasmuch as he or she seeks to imitate the life of Christ, but it applies equally to our social responsibilities and hence to our manner of living, and to the logistical decisions to be made concerning the ownership and use of goods. Today, furthermore, given the worldwide dimension which the social question has assumed, this level of preference for the poor, and the decisions which it inspires in us, cannot but embrace the immense map multitudes of the hungry, the needy, the homeless, those without health care and, above all, those without hope for a better future.

-- Compendium of the Social Doctrine of the Church, 182

... the mere fact that some people are born in places with fewer resources or less development does not justify the fact that they are living with less dignity. It must be reiterated that 'the more fortunate should renounce some of their rights so as to place their goods more generously at the service of others.' To speak properly of our own rights, we need to broaden our perspective and to hear the plea of other peoples and other regions than those of our own country. We need to grow in a solidarity which "would allow all peoples to become the artisans of their destiny," since "every person is called to self-fulfillment.

”

-- Pope Francis, Evangelii Gaudium, 190

PREFERENTIAL OPTION FOR THE POOR IN ACTION //

- » DEVELOPMENT AND PEACE works with the most vulnerable populations in our programs overseas. In the case of an emergency, we work with local partners who are in the best position to reach the most vulnerable, such as widows and single mothers.

PREFERENTIAL OPTION FOR THE POOR (CONTINUED) //

- » Our partners represent the most poor and vulnerable, and their voices take precedence in our educational materials, providing a space in our Canadian society for these voices, which otherwise may not be heard.
- » DEVELOPMENT AND PEACE promotes awareness of how our lives here in Canada impact the lives of others – be it through our purchases, our investments, or our national policies. Some of our members pay more to have fair trade coffee, knowing that they will either have less money to spend or less coffee to drink. Other members invest in ethical funds which may bear a lower return rate than available non-ethical funds, to ensure that the wealth of the world is fairly distributed.

REFLECTIONS //

- When making decisions about purchases, investments, voting, etc., how can we consider the needs of the poor and vulnerable and how our decisions will affect them?
- How can we engage in advocacy and service work that protects the dignity of the poor and vulnerable?
- How can we inform ourselves about where the products we buy come from and the working conditions of the employees? How can we make ethical choices where we can to support the dignity of all?

DISCUSSION QUESTIONS//

- What initiatives or practices in our school promote the *Preferential Option for the Poor*?
- How can our school enhance the *Preferential Option for the Poor* in our school environment and in school initiatives?

APPENDIX 6E: Worksheets on Catholic Social Teaching

STEWARDSHIP OF CREATION

STEWARDSHIP OF CREATION

The Earth is sacred. Creation has its own intrinsic value. We have a responsibility to protect and to cherish the Earth's ecological diversity, beauty and life-sustaining properties. Together, we must hold it in trust for future generations.



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

-- Pope Benedict XVI, *Caritas in Veritate*, 48

The family needs a home, a fit environment in which to develop its proper relationships. For the human family, this home is the earth, the environment that God the Creator has given us to inhabit with creativity and responsibility. We need to care for the environment: it has been entrusted to men and women to be protected and cultivated with responsible freedom, with the good of all as a constant guiding criterion.



-- Pope Benedict XVI, *World Day of Peace 2008*, 7

STEWARDSHIP OF CREATION IN ACTION //

DEVELOPMENT AND PEACE supports the efforts of its grassroots partners for ecological and social justice. One such partner in the Philippines is supporting the B'laan indigenous people in their fight to regain the title to their ancestral lands, which also house major deposits of gold and copper. Mining these resources would further endanger already protected species, affect watersheds and contaminate the water supply of farmers with arsenic. The international mining sector, in which Canada has an enormous stake, has a track record of human and worker rights violations, as well as ecological violations which cause great harm to the environment and local habitats. That is why DEVELOPMENT AND PEACE has been advocating to hold Canadian mining companies accountable for their actions in the Global South since 2008.

REFLECTIONS //

- What are the links between environmental problems and their social impacts? What can we do about the situation of the poor and vulnerable being disproportionately affected by environmental problems? *i.e.* how can we promote ecological justice?
- How can we be more conscious of our own patterns of individual and societal consumption – of paper, food, products, energy, and water and their ecological impacts?
- How can we reduce Canada's disproportionate consumption of the world's resources, at home, at school, and in our community?
- How do we feel about the Canadian extractive industry in relation to climate change?

DISCUSSION QUESTIONS//

- What initiatives or practices in our school promote *Stewardship of Creation*?
- How can our school enhance *Stewardship of Creation* in our school environment and in school initiatives?

APPENDIX 6F: Worksheets on Catholic Social Teaching

SUBSIDIARITY & THE ROLE OF GOVERNMENT

SUBSIDIARITY & THE ROLE OF GOVERNMENT

The state is an instrument to promote human dignity, protect human rights, and build the common good. *Subsidiarity* holds that such functions of government should be performed at the lowest level possible, as long as they can be performed adequately. When they cannot, higher levels of government must intervene. This principle goes hand-in-hand with *Participation*, the principle that all peoples have a right to participate in the economic, political and cultural life of society, and in the decisions that affect their community.



It is clearly laid down that the paramount task assigned to government officials is that of recognizing, respecting, reconciling, protecting and promoting the rights and duties of citizens.

-- Saint John XXIII, *Pacem in Terris*, 77

The principle of subsidiarity, which was developed as part of Catholic Social Teaching, states: What individuals can accomplish by their own initiative and efforts should not be taken from them by a higher authority. A greater and higher social institution must not take over the duties of subordinate organizations and deprive it of its competence. Its purpose, rather, is to intervene in a subsidiary fashion (thus offering help) when individuals or smaller institutions find that a task is beyond them.



-- YOUCAT, 323

SUBSIDIARITY & THE ROLE OF GOVERNMENT IN ACTION //

Rather than sending 'development experts' to manage projects in the Global South, or sending Canadian volunteers to work on projects overseas, DEVELOPMENT AND PEACE supports local grassroots organizations. These are our partners, and their work is to promote alternatives to unjust systems and find solutions that will allow for the growth of the whole community. Recognizing the expertise of locals in matters that affect their communities, DEVELOPMENT AND PEACE supports their being agents of their own development. This affirms the dignity and capacity of all persons.

REFLECTIONS //

- How can we use our power as citizens to advocate for the priority of human dignity and the protection of the most vulnerable in our country's international policies, trade agreements, and development programs?
- How can we practice *Subsidiarity* in our community, and allow those closest to the issues to take leadership in the programs or projects that address these issues?

DISCUSSION QUESTIONS//

- What initiatives or practices in our school promote *Subsidiarity*?
- How can our school enhance *Subsidiarity* in our school environment and in school initiatives?

APPENDIX 6G: Worksheets on Catholic Social Teaching

PARTICIPATION

PARTICIPATION

Human beings are social, and how we live together affects the dignity of the individual and the progress of our society. All persons are entitled to participate in community and in decisions that affect their lives, and cannot be excluded for any reason.



The characteristic implication of subsidiarity is participation, which is expressed essentially in a series of activities by means of which the citizen, either as an individual or in association with others, whether directly or through representation, contributes to the cultural, economic, political and social life of a civil community to which he belongs. Participation is a duty to be fulfilled consciously by all, with responsibility and a view to the common good.



-- *Compendium of the Social Doctrine of the Church*, 189

PARTICIPATION IN ACTION //

DEVELOPMENT AND PEACE is itself a member-driven, democratic organization. Members across Canada form Diocesan Councils which present resolutions at provincial meetings and elect from among themselves the National Council, which is the organization's governing body. Abroad, we support grassroots organizations that work to empower communities. Some of our partners help local communities form cooperatives and unions, others educate communities about their legal rights where there is lack of access or judicial process, empowering communities to be the agents of their own development. Be it in long-term social change programs or emergency and reconstruction activities, the communities we work with are active participants in identifying their needs, proposing solutions, and implementing new ways of working. Participation can be lengthy, but it guarantees ownership of the process and of the results, and helps ensure sustainability.

REFLECTIONS //

- How can our attitudes, words, and procedures be respectful and inclusive of all members of our community?
- How can we prioritize collaboration by engaging each sector of the community at a table of equals? How can we conduct meaningful consultation with all members of the community about new initiatives or program changes?
- Are we aware of the issues facing our community? How can we get involved, participate in consultation, and raise our voice when necessary, to ensure that our society is promoting human dignity, especially for the poor and marginalized members of our communities?

DISCUSSION QUESTIONS//

- What initiatives or practices in our school promote *Participation*?
- How can our school enhance *Participation* in our school environment and in school initiatives?

APPENDIX 6H: Worksheets on Catholic Social Teaching

RIGHTS & RESPONSIBILITIES

RIGHTS & RESPONSIBILITIES

We all have a right to those things which are required by *Human Dignity*. Rights arise from what we need to live as God intended us to. These are innately linked to our responsibility to ensure the rights of others – that we do not take more than is needed to fulfill our rights at the expense of another's.

“ A well-ordered human society requires that people recognize and observe their mutual rights and duties. It also demands that each contribute generously to the establishment of a civic order in which rights and duties are more sincerely and effectively acknowledged and fulfilled.

-- Saint John XXIII, *Pacem in Terris*, 31

A link has often been noted between claims to a 'right to excess', and even to transgression and vice, within affluent societies, and the lack of food, drinkable water, basic instruction and elementary health care in areas of the underdeveloped world and on the outskirts of large metropolitan centers. The link consists in this: individual rights, when detached from a framework of duties which grants them their full meaning, can run wild, leading to an escalation of demands which is effectively unlimited and indiscriminate. An overemphasis on rights leads to a disregard for duties.

-- Pope Benedict XVI, *Caritas in Veritate*, 43

RIGHTS & RESPONSIBILITIES IN ACTION //

Each year, DEVELOPMENT AND PEACE runs an education campaign that reminds of our roles and responsibilities as global citizens.

The Fall Action Campaign is designed to help Canadians understand the root causes of poverty and our connection to global issues so that we can take action here at home to address these causes of injustice. For example, in one campaign DEVELOPMENT AND PEACE members educated Canadians on the environmental and human rights injustices caused by Canadian mining operations abroad and advocated for the installation of an independent ombudsman to receive and act on complaints from communities affected by Canadian mining companies. These mining operation benefit us directly, for instance through the metals used in our electronics, or indirectly through investments. We must recognize our complicity in the perpetuation of poverty and act to ensure that all benefit equally of the earth's resources. Half a million Canadians responded by supporting DEVELOPMENT AND PEACE's call for justice.

REFLECTIONS //

- How can we ensure that our material comfort does not come at the expense of the rights of others (for instance, of the right to a fair wage)?
- How can we fulfill our responsibilities as citizens, as Catholics, as educators?
- How can we use our democratic rights to advocate for the meaningful realization of development for all peoples in our communities?

DISCUSSION QUESTIONS//

- What initiatives or practices in our school promote *Rights & Responsibilities*?
- How can our school enhance *Rights & Responsibilities* in our school environment and in school initiatives?

APPENDIX 6 : Worksheets on Catholic Social Teaching

ECONOMIC JUSTICE

ECONOMIC JUSTICE

The economy must serve people, and not the other way around. All persons have a right to dignified work, and to fair wages and working conditions. Work is more than a way to make a living: it is a form of continuing participation in God's creation.

“ Global interconnectedness has led to the emergence of a new political power, that of **consumers and their associations**. This is a phenomenon that needs to be further explored, as it contains positive elements to be encouraged as well as excesses to be avoided. It is good for people to realize that purchasing is always a moral — and not simply economic — act. Hence the **consumer has a specific social responsibility**, which goes hand-in-hand with the social responsibility of the enterprise. Consumers should be continually educated regarding their daily role, which can be exercised with respect for moral principles without diminishing the intrinsic economic rationality of the act of purchasing. In the retail industry, particularly at times like the present when purchasing power has diminished and people must live more frugally, it is necessary to explore other paths: for example, forms of cooperative purchasing like the consumer cooperatives that have been in operation since the nineteenth century, partly through the initiative of Catholics... A more incisive role for consumers, as long as they themselves are not manipulated by associations that do not truly represent them, is a desirable element for building economic democracy. ”

-- Pope Benedict XVI, *Caritas in Veritate*, 66

ECONOMIC JUSTICE IN ACTION //

- » Rather than spending money on shipping items from Canada, the items used for emergency relief are purchased locally or regionally, which helps to stimulate the local economy while ensuring as much money goes to direct aid as possible. It is also more responsible ecologically, as transportation leaves a significant footprint on this planet.
- » The t-shirts that DEVELOPMENT AND PEACE orders for THINKfast and other initiatives are fair trade, from the seed of the cotton plant through to the sewing of the garment. This means that the producers and workers receive a fair wage for their work, are supported by safe working conditions and are not exposed to harmful industrial chemicals.
- » We support the work of cooperatives, unions, and micro-finance initiatives (particularly for women) in places such as Gaza, Afghanistan, Haiti and the Philippines. In addition, our staff in Canada are also part of a union.

REFLECTIONS //

- How can school fundraising activities be done in the most ethical ways possible? (e.g. are the chocolates we use for fundraising Fair Trade certified?)
- Do the organizations, programs or projects that we support involve recipients in the work, employ local persons, and support the local economy?

DISCUSSION QUESTIONS//

- What initiatives or practices in our school promote *Economic Justice*?
- How can our school enhance *Economic Justice* in our school environment and in school initiatives?

APPENDIX 6J: Worksheets on Catholic Social Teaching

PEACE

PEACE

To be in right relationship with God and with each other. Peace is the fruit of Charity and the consequence of Justice. It is the sign of *caritas* in action.



Peace is not merely an absence of war; nor can it be reduced solely to the maintenance of a balance of power between enemies; nor is it brought about by dictatorship. Instead, it is rightly and appropriately called an enterprise of justice.

-- Second Vatican Council, *Gaudium et Spes*, 78

In a state of peace, people can live securely with their legitimately earned property and freely exchange goods with one another. In peace the dignity and the right of self-determination of individuals and of peoples are respected. In peace human coexistence is characterized by brotherly solidarity.

-- YOUCAT, 395

There is no true peace without fairness, truth, justice, and solidarity.



-- Saint John Paul II, 2000 World Day of Peace, 13

PEACE IN ACTION //

- » In a country torn apart twice by genocide, one partner of DEVELOPMENT AND PEACE is a beacon of hope in Burundi. They have a centre of learning which also uses sport and service activities to bring together students of different ethnicities. They promote peace-building and leadership training. Members of the centre explain the sense of family they have developed and the breaking down of stereotypes and prejudices they held before joining the centre. Each summer, several work and training camps are organized. The centre is an inspiring success and is recognized both at local and international levels.

REFLECTIONS //

- How does our school support initiatives that seek to hear and understand all voices?
- When there is conflict, are there mechanisms in place and efforts to bring about true reconciliation between all parties involved?
- What is the process of mediation for conflict in your school and school activities?

DISCUSSION QUESTIONS//

- What initiatives or practices in our school promote *Peace*?
- How can our school enhance *Peace* in our school environment and in school initiatives?

APPENDIX 7: Participant's Evaluation Form

1. Provide 3 words that describe your experience of this retreat:

2. What did you like about this retreat?

3. What suggestions for improvements do you have for subsequent retreats?

4. What other areas of focus would you like to see for future retreats?

Catholic Social Teaching:

“ The proclamation of the truth of
Christ’s love in society. ”

-- Caritas in Veritate, 5 --



**Development
and Peace**

CARITAS CANADA

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