# Walking on Water



A GUIDE FOR GROUPS EXPLORING FAITH AND JUSTICE

Designed with young adults in mind and open to faith groups of all ages!



canadian catholic organization for **Development** and **Peace** 



London Elgin Regional Office Diocese of London Walking on Water: A Guide for groups exploring faith and justice. © 2004 Canadian Catholic Organization for Development and Peace (CCODP)

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Copies of Ken Butigan's, *From Violence to Wholeness: a ten part program in the spirituality and practice of active nonviolence.* Las Vegas: Pace e Bene Franciscan Nonviolence Center, 1999 can be ordered from Pace e Bene. From Violence to Wholeness, 1420 W. Bartlett Avenue, Las Vegas, NV, 89106, 702-648-2281, www.Paceebene.org

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http://youth.devp.org



Young people of Canada . . . by looking at Jesus you will learn what it means to be poor in spirit, meek and merciful; what it means to seek justice, to be pure in heart, to be peacemakers. With your gaze set firmly on him, you will discover the path of forgiveness and reconciliation. . . . His is a voice of life, of hope, of forgiveness; a voice of justice and of peace. Let us listen to this voice! Pope John Paul II, World Youth Day 2002, Toronto

November 2004

Dear friends in Christ,

Welcome to "Walking on Water". We invite you to gather with others and embark on a seven session journey of faith sharing and justice seeking.

Daily, we are confronted with experiences which reveal the suffering in our world: violence, hunger, exclusion, exploitation. We may be shocked and concerned in the moment, how often do we really get the chance to share our experiences, deepen our analysis in light of our Christian faith, and together take action?

The *Canadian Catholic Organization for Development and Peace* and the *Diocese of London* have created "Walking on Water" to provide this opportunity for self-directed small groups. Each session follows a Pastoral Circle process inspired by the work of Thomas Bright, John Roberto, Peter Henriot and Joseph Holland. After sharing and deepening the understanding of an unjust experience in our world, participants will reflect in light of the relevant scripture, teachings and witnesses of our rich Christian tradition, and act in response.

Jesus calls us to get out of the boat and walk on water. May this program nurture a community of believers who support each other to answer this call.

Blessings,

Lou Ryan

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p.s. We welcome your comments and suggestions for future supplements to this piece.

Development and Peace is the official international development agency of the Catholic Church in Canada. Through funding community development initiatives in the Latin America, Africa and Asia, and by doing education and action campaigns in Catholic parishes and schools, Development and Peace builds relations of solidarity between North and South. www.devp.org

# Contents

Intro	How To Use This Guide
I. Session I Handouts	Walking on Water Together
II. Session II Handouts	Who is in Your Circle?.7My Circle of Influences.12Rich Woman,Poor Woman.13Dorothy Day.15The Cry of the Excluded.16
III. Session III Handouts	When Working Hurts Injustice on the Job
IV. Session IV Handouts	Responses to Conflict.25Responses to Conflict.30Just War Doctrine.31Pax Christi - Vow of Non-Violence.32Archbishop Oscar Romero.33Kamenge Youth Centre, Burundi.34The Church of Tomorrow.35

V.	Session V Handouts	HungerCost of LivingKernels of TruthThe Earth is for All – Development and Peace BrochureLoaves and FishesJosantony JosephGENTA: Gender and Trade Network, South AfricaPsalm 24: The Earth is for All	.40 .41 .43 .45 .46 .47
VI.	Session VI Handouts	Water – Life Before Profit!Are You a Water Guzzler?Poster – Water: Life Before ProfitInterview with Fiona Connelly, Materials OfficerAction Sheet and Action CardWater DeclarationWater and Blood	.54 .55 .56 .57 .59
VII.	Session VII Handouts	What Next? We Cannot Merely Pray to You, O God Hendry's 15 Rules for Spirituality and Social Justice Actions Bread Ritual	.66 .67 .68
VIII.	Additional F	Resources and Bibliography Videos, Books/Magazines, Service Opportunities, Actions, Links, Development and Peace staff	.71

IX. Journal

# How To Use This Guide – Notes for Leaders

Dear Leaders,

This guide is designed for use by small groups of self-directed young adults to explore the connection between faith and justice. Ultimately, this resource can and will be adapted to fit your own group needs and leadership styles, but here are some notes on what the authors had in mind while designing it.

#### Notes on Leadership:

- Ideal group size is between 5-8 members.
- The guide is intended to be used by self-directed groups. Different members of the group can take turns leading a session.
- Session leaders should prepare ahead of time by reading through the guide (especially their session), and paying special attention to any materials or set-up that needs to be done in advance. Preparation Notes at the beginning of each session are designed to help.
- Handouts are designed to be distributed during the relevant session, but it might be helpful to provide (or encourage participants to bring) binders or duo tangs to keep everything together.
- Include singing in your session it can contribute greatly in creating sacred space and building community
- Journalling is included in many of the sessions. Consider playing music and/or lighting candles during this time to create an intimate space.

#### Notes on Layout:

- All session leaders should familiarize themselves with the Pastoral Circle methodology (see Session 1)
- Directions to session leaders are indicated by an arrow:
- Readings are shown in Times New Roman font.
- A copy of the Walking On Water Journal is included at the end of the guide. Journaling questions are also included in each session guide.

#### Have fun and enjoy!

Walking on Water

SESSION I

# Walking on Water Together



SESSION I Guide 1

#### CHECK IN 10 min.



#### ➡ Pray aloud:

#### PREPARATION NOTES

- photocopy handouts
- music/candles for Reflection
- photocopy journals

Lord, you are always with us. Please bless our time together as a group. Help us to see your Spirit at work in our lives and in the world. Help us to answer your call to work for justice and to be witnesses of your love here on earth. We ask this through Christ our Lord. Amen.

#### ➡ Read aloud or ask a volunteer to read:

"We cannot love God unless we love one another, and to love each other we must know each other. We know God in the breaking of the bread, and we know each other in the breaking of the bread, and we are not alone anymore. Heaven is a banquet and life is a banquet, too, even with a crust, where there is companionship."

- Dorothy Day, The Long Loneliness

#### **INVOLVEMENT** 10 min.

Ask each person to introduce themselves using their full name briefly explaining the origin of each name, what they prefer to be called, and why they decided to be a part of this group.

#### **EXPLORATION** 10 min.

- ➡ Outline the goals of your time together.
  - (e.g. to make connections between our faith and our desire for justice, to encourage action)
- Agree upon some guidelines for your group based on the list suggested below, as well as additional comments by group members.

#### SESSION 1 Guide 2

➡ Explain that the core of each session will follow a similar format based on the pastoral circle.

#### SUGGESTED GROUP GUIDELINES

- Make the group meeting a priority, missing only when ill or away.
- Come willing to participate, being open to God's presence and to others in the group.
- When speaking, use "I" statements rather than "We," "They," or "You" statements.
- , What is shared in the group stays in the group (except when one's life/health is endangered)
- , Everyone should have an opportunity to share once before someone shares twice
- Give each other permission to pass: If any member feels uncomfortable sharing, she/he may simply say "I pass."



#### Check In

• Ask each person to speak on thoughts/actions since last meeting and say how they're doing (e.g.: tired, energized, worried...)

#### \* Opening Prayer

• A short prayer and/or reading to begin the session

#### Involvement

• Activities to help make connections between an injustice and daily life

#### Exploration

• A closer look at the injustice

#### \* Reflection

• Faith reflection in light of the exposed injustice

#### Action

- A discussion of ways one can respond to the injustice through:
  - Witness Profile of someone who has responded in faith to injustice
  - Development and Peace Partner Profile of overseas partner
  - Beyond Today Brainstorming possible actions we can take

#### \* Closing Prayer

• Includes personal intentions

#### **REFLECTION** 25 min.

#### ➡ Read aloud:

A proclamation from the Holy Gospel according to Matthew All: Glory to you Lord Jesus Christ

Immediately he made the disciples get into the boat and go on ahead to the other side, while he dismissed the crowds. And after he had dismissed the crowds, he went up the mountain by himself to pray. When evening came, he was there alone, but by this time the boat, battered by the waves, was far from the land, for the wind was against them. And early in the morning he came walking toward them on the sea. But when the disciples saw him walking on the sea, they were terrified, saying, "It is a ghost!" And they cried out in fear. But immediately Jesus spoke to them and said, "Take heart, it is I; do not be afraid." Peter answered him, "Lord, if it is you, command me to come to you on the water." He said, "Come." So Peter got out of the boat, started walking on the water, and came toward Jesus. But when he noticed the strong wind, he became frightened, and beginning to sink, he cried out, "Lord, save me!" Jesus immediately reached out his hand and caught him, saying to him, "You of little faith, why did you doubt?" When they got into the boat, the wind ceased. (Mt. 14:22-32 NRSV)

The Gospel of the Lord. All: Praise to you Lord Jesus Christ

#### ➡ Ask faith sharing questions:

- 1. What did you hear in this reading?
- 2. What jumps out at you?
- 3. What moments in your own life does it remind you of?

#### ACTION 25 min.

#### Read aloud:

We live in the midst of raging storms of violence and injustice. These storms take many forms: economic injustice, violence against women, street violence, conflict between nations, poverty, and hunger. The list goes on. What are we to do, when faced with so much injustice and violence? We can try to pretend the storm does not exist, huddling in our tiny boats and hoping against hope that its gale-force winds will not drown us. Or we can take another step.

Witness

Here is the story of one group of people who confronted this violence by getting out of their little raft of safety and walking on water.

(see handout - LOVE WALKS)

#### And out journals, allow time to write, share (as time allows)

#### Personal Reflection Journaling:

- What strikes you about the readings?
- What storms are you aware of in your own life?
- In what ways is Jesus calling you to trust him and to "walk on water"?
- What inspired you to join this group?
- Explain that the next 5 sessions will explore 5 particular "storms" and the responses of people who were inspired to "walk on water". The seventh and final session will close the journey.
- ➡ Take a moment to plan the next 6 sessions: set dates, locations, session leaders and treat persons (1 per session) with particular emphasis on the role of session leader. The session leader is responsible for reviewing the materials ahead of time and walking the group through the session. This includes initiating discussion, encouraging everyone to participate, and helping resolve differences, in line with the agreed-upon group guidelines.



(see handout – PLANNING GUIDE)

Brainstorm ways we can respond to Jesus' call to "walk on water", including:

Be attentive to the storms around you and to people who walk on water in your midst.



#### ➡ Pray aloud:

Let us pray...

God, you are faithful to us in the midst of every storm. We call out to you our prayers and intentions. *(encourage participants to offer personal intentions)*. Bless those we've spoken of and those prayers deep in our hearts. Thank you for this time together. May we be attentive this coming week to the storms raging around us and to the people who in great faith "walk on water" in our world. This we pray, in Jesus' name.

Amen.

Walking on Water

SESSION 1 Handout 1

## Walking on Water PLANNING GUIDE

SESSION	TIME/LOCATION	LEADER	TREATS
1. Walking on Water Together			
2. Who is in Your Circle?			
3. When Working Hurts Injustice on the Job			
4. Responses to Conflict			
5. Water – Life Before Profit!			
6. Hunger			
7. What Next?			Everyone!

## "Love Walks" Community of Mothers, Los Angeles, 1990s

In the early 1990s in East Los Angeles, a group of mothers were searching for solutions to the heavy toll that gang violence was taking in their neighbourhood. Eight gangs were active in their neighbourhood and gang killings and injuries were an almost daily occurrence. During a particularly violent period, the women were gathered in their prayer group, praying for a solution.

The scripture reading was the one we just heard: "Jesus Walking on the Water." As the mothers prayed, one mother – electrified with a sudden sense of discovery and consternation – shared with the others what she saw as parallels to their own situation. The storm on the Sea of Galilee was the gang-warfare in the streets of Boyle Heights. Fearing for their



own safety, they had hid behind the locked doors of their homes like disciples huddling together in their fragile boat. Yet like those in the boat, they were not secure in the boat; they could be killed by misdirected gunfire or in daylight at the market. Both groups could capsize and lose everything in the maddening storm.

"Then," the woman told the others, "Jesus appears. We, like the disciples, want him magically to solve the crisis. We cry out to him, implore him to save us. But instead, he says to us, 'Get out of the boat, Come on; get out of the boat and walk on water. Walk on the water – enter the violence saturated streets – and we will calm the storm together."

The others, recognizing the danger in this action, looked at her as if she had gone mad.

Yet, after a long discussion, that night seventy women (and a few men), began a peregrinacion – a pilgrimage or procession – from one gang turf to the next throughout the barrio. When they encountered startled gang members who were preparing for battle, the mothers invited them to pray with them. They offered them chips, salsa and soda. A guitar was produced – they were asked to join in singing ancient songs that had come with them from Michoacan and Jalisco and Chiapas. Throughout the night, in eight war zones, the conflict was bafflingly, disorientingly, interrupted.

Each night, the mothers walked and within a week, there was a dramatic drop in gang related violence. In the momentary spaces of peace that these "Love Walks" created, gang members were able to see others caring about them, and the mothers were able to see the human face of the gang members. From this beginning, they have since developed a tortilla factory, bakery, child-care centre which has created jobs and given gang members opportunity to learn skills.

The people in this neighbourhood are the first to say that they have not achieved utopia. There is still poverty, racism and violence. Nevertheless, inspired by Jesus' call to "get out of the boat" and "walk on water", they have taken an enormous step towards a more human environment.

Excerpt from Butigan, Ken in collaboration with Patricia Bruno, O.P. *From Violence to Wholeness: a ten part program in the spirituality and practice of active nonviolence.* Las Vegas: Pene e Bene Franciscan Nonviolence Center, 1999. Walking on Water

SESSION II

# Who is in your circle?



#### CHECK IN 10 min.



#### ➡ Pray aloud:



#### **PREPARATION NOTES**

- photocopy handouts - preview session especially
- the Exploration section

Lord Jesus, you come to us in our neighbours. Help us to understand that in you all people are our brothers and sisters. Open our eyes to recognize and welcome the members of our family especially those most on the margins of society. We ask this through Christ our Lord. Amen.

#### ➡ Read aloud:

A reading from the Gospel according to Luke All: Glory to you O Lord

An argument arose among them as to which one of them was the greatest. But Jesus, aware of their inner thoughts, took a little child and put the child by his side and said to them, "Whoever welcomes this child in my name welcomes me, and whoever welcomes me welcomes the one who sent me; for the least among all of you is the greatest." (Lk. 9:46-48 NRSV)

> The Gospel of the Lord. All: Praise to you Lord Jesus Christ





#### Activity #1

(see handout – MY CIRCLE OF INFLUENCES)

- Distribute handout (folded, chart side up), tell participants not to look at the other side (no cheating!). Read the directions on the handout. Once everyone understands, slowly read the following statements aloud:
  - 1. I am a member of a visible minority.
  - 2. I do not have a high school diploma.
  - 3. I depend on governmental financial assistance.
  - 4. The head of my household earns less than \$20,000 a year.
  - 5. I have a disability.
  - 6. I do not have access to the internet.
  - 7. My family does not own a car.
  - 8. I am a single parent.
  - 9. I am elderly.

#### (pause)

- 10. I live outside of Canada.
- 11. I live or was born in a developing country.
- 12. I am regularly malnourished.
- 13. I practice a religion other than Christianity.
- 14. I am unable to read.
- 15. I have HIV/AIDS.
- 16. I live in substandard housing.
- 17. I have been directly affected by war.
- 18. I am a refugee.



Post a larger version of this table. Distribute markers and ask the group to record their individual totals (anonymously). Tabulate group results.

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
Group Total																		

#### ➡ Discuss the following:

- What has this activity revealed about your circle of influences?
- What has it revealed about our collective circle of influences?
- How has knowing a person who fits one of these 18 statements influenced your life?

#### **EXPLORATION** 20 min.

*Rich Woman, Poor Woman* will likely have a strong and emotional impact. Discussion questions provided allow for general responses and build towards an understanding of the Preferential Option for the Poor and the importance of being intentional about our circle of influences. The discussion may naturally lead in this direction or head in other interesting directions. Use your judgement as to whether to be rigid or loose.

#### Ask two volunteers to read the dramatic reading: "Rich Woman, Poor Woman"

(see handout - RICH WOMAN, POOR WOMAN)

#### Allow time to write in journals, share (as time allows)

#### Personal Reflection Journaling:

- How do you feel after experiencing this reading?
- ✤ Who do you think wrote this poem a rich woman or a poor woman? Why?
- What is the author trying to tell us?

#### **REFLECTION** 20 min.

Point out that life during the rise and fall of Chile's socialist president, Salvador Allende looked different to these two women. The rich woman saw Allende as the cause of her suffering and the poor woman saw Allende as the liberator from her suffering. After the overthrowing of Allende's government, the rich woman was thrilled to have her freedom back and the poor woman was left with the midnight cries of her children.

#### ➡ Discuss:

- Where is God in this situation?
- How you would like to see church and political leaders respond to a leader like Allende? Why?
- In such situations where there are different perspectives, how do we choose who to listen to and what to do?

#### ➡ Read aloud:

The "Preferential option for the poor", a tenet of Catholic Social Teaching, requires that we analyze and judge situations from the perspective of the poor and powerless. As followers of Christ, this teaching challenges us (and our world) to make a fundamental "option for the poor" – i.e. to speak for the voiceless, to defend the defenseless, to assess life styles, policies, and social institutions in terms of their impact on the poor.

 Economic Justice For All - US Bishops' Pastoral Message #16 (http://www.osjspm.org/cst/eja.htm)

www.devp.org



SESSION II Guide 4

#### ➡ Continue the discussion with these questions:

- Does your "circle of influences" include people who are "excluded"?
  How do you feel about this?
- Are you motivated to make any enlarge your circle of influences? If so, how and why?"



➡ Read aloud about the Canadian Catholic Organization for DEVELOPMENT AND PEACE:

In 1967, the Canadian Catholic Organization for DEVELOPMENT AND PEACE was founded with an express purpose of building relations of solidarity between Catholics in Canada and the poor and marginalized in Latin America, Africa, and Asia. Through Development and Peace, members have an opportunity to hear the voices of the "poor woman" through exposure trips, solidarity visitors and educational materials, and to act together for concrete change.

DEVELOPMENT AND PEACE funds numerous partner organizations engaged in the struggle for justice and development. In each session, you will learn about a partner organization who is working on the issue of the session.

(http://www.devp.org)



- ➡ Brainstorm ways you can expand your circle of influences, including:
  - Seek out opportunities to dialogue with people outside your circle of influences
  - Go to different settings to learn of the reality of the excluded.
  - Seek out alternative media.
  - When analyzing current events or new policies, try viewing it from the perspective of the poor.
  - Continue to participate in this study group and be open to hearing new perspectives.
  - Get involved with your parish Justice and Service group.

#### CLOSING PRAYER 5 min.

#### ➡ Pray aloud:

Let us pray...

Loving God,

You created us in your own image and call us to be in loving communion with each other, yet there are great divisions in our world.

Let us listen with open hearts to "The Cry of the Excluded" – a movement of peoples across the Americas:

#### ➡ Ask a volunteer to read "The Cry of the Excluded":

(see handout – THE CRY OF THE EXCLUDED)

#### ➡ Conclude the prayer:

You are ever near to us Lord, let our prayers rise to you. *(Encourage participants to offer intentions)*. Loving God, hear our prayers, both those offered aloud and those silent in our hearts. May this time together inspire us to take an honest look at how we exclude others as individuals and as society and to work for a world of inclusion where abundance and opportunity are shared by all.

We ask this in Jesus' name. Amen.



## My Circle of Influences "Where you are determines what you hear."

- Mary Jo Leddy

List the ten most influential people in your life (parents, friends, teachers, celebrities, authors, neighbours, role models...). These are important people in your circle that influence your decisions and how you see the world.

	,
1.	6.
2.	7.
3.	8.
4.	9.
5.	10

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18

Eighteen statements will be read aloud. Write down the number of people on your list who fit each statement.

#### (fold here)

- 1. I am a member of a visible minority.
- 2. I do not have a high school diploma.
- 3. I depend on governmental financial assistance.
- 4. The head of my household earns less than \$20,000 a year.
- 5. I have a disability.
- 6. I do not have access to the internet.
- 7. My family does not own a car.
- 8. I am a single parent.
- 9. I am elderly.

10. I live outside of Canada.

11. I live or was born in a developing country.

- 12. I am regularly malnourished.
- 13. I practice a religion other than Christianity.
- 14. I am unable to read.
- 15. I have HIV/AIDS.
- 16. I live in substandard housing.
- 17. I have been directly affected by war.
- 18. I am a refugee.



www.rclondon.ca/wow

# Rich Woman, Poor Woman

- Anonymous - Two alternating voices read aloud.

I am a woman

I am a woman

I am a woman born of a woman, whose man owned a factory.

I am a woman born of a woman, whose man labored in a factory.

I am a woman whose man wore silk suits, who constantly watched his weight I am a woman whose man wore tattered clothing, whose heart was constantly strangled by hunger.

I am woman who watched two babies grow into beautiful children

I am a woman who watched two babies die because there was no milk.

I am a woman who watched twins grow into popular college students with summers abroad.

I am a woman who watched three children grow with bellies stretched from no food.

But then there was a man,

But then there was a man,

and he talked about the peasants getting richer by my family getting poorer. and he told me of days that would be better, and he made the days better. We had to eat rice!

We ate rice.

We had to eat beans!

We had beans.

My children were no longer given summer visas to Europe

My children no longer cried themselves to sleep.

And I felt like a peasant,

And I felt like a woman,

a peasant with a dull, hard unexciting life

like a woman with a life that sometimes allowed a song.

And I saw a man,

And I saw a man,

and together we began to plot with the hope of the return of freedom ... I saw his heart begin to beat with the hope of freedom at last... Someday, the return to freedom. Someday, freedom.

And then, But then, one day, one day, there were planes overhead and guns firing close by there were planes overhead and guns firing in the distance I gathered my children and went home,



SESSION II Handout 3

I gathered my children and ran, and the guns moved farther and farther away. but the guns moved closer and closer. And they announced that freedom had been restored! And they came, young boys really... They came into my home along with my man, They came and found my man. Those men whose money was almost gone... They found all of the men whose lives were almost their own. And we had drinks to celebrate, and they shot them all. the most wonderful martinis. They shot my man. And they asked us to dance, And they came for us, me. for me, the woman, and my sisters. And my sisters. And then they took us. Then they took us. They took us to dinner at a private club, They stripped from us the dignity that we had gained, and they treated us to beef. and then they raped us. It was one course after another. One after another they came at us, It was magnificent to be free again! It was hardly a relief to have survived. The beans have almost disappeared now. The beans have disappeared. The rice- I've replaced it with chicken or steak. The rice, I cannot find it. And the parties continue, night after night, to make up for all the time wasted And my silent tears are joined once more by the midnight cries of my children. And I feel like a woman again. They say, I am a woman.

This reflection was written by a working class Chilean woman in 1973, shortly after Chile's socialist president Salvador Allende was overthrown. (Sojourners, 1985)

Walking on Water

SESSION II Handout 4

# Dorothy Day (1897-1980)

"The greatest challenge of the day is: how to bring about a revolution of the heart, a revolution which has to start with each one of us?"

- Dorothy Day

Dorothy Day was an American Catholic woman who decided to be where Christ is, with the poor and excluded, in New York City. With some friends, she began a newspaper speaking out against injustice and a "house of hospitality" where the door was always open to everyone.

"What we would like to do is change the world – make it a little simpler for people to feed, clothe, and shelter themselves as God intended them to do. And to a certain extent, by fighting for better conditions, by crying out unceasingly for the rights of the workers, of the poor, of the destitute – the rights of the worthy and the unworthy poor, in other words – we can to a certain extent change the world; we can work for the oasis, the little cell of joy and peace in a harried world." (By Little and By Little, p. 98)

Her efforts drew other Catholics seeking an authentic way to live their faith to join her. Today, there are over a hundred Catholic Worker communities around the world today who continue to operate houses of hospitality, publish newspapers and participate in non-violent protest in voluntary poverty. (www.catholicworker.org)

> Day, Dorothy. By Little and By Little: The Selected Writings of Dorothy Day. New York: Alfred A Knopf, Inc., 1983.

# The Cry of the Excluded

"We the excluded of the Americas, cry out from the bottom of our hearts in protest against the inequality and injustice of the world in which we live. We are all passengers on the same ship, the planet Earth. Nonetheless, just as on the sailing ships of the colonizers and our transatlantic airplanes today, we journey in unequal conditions. A minority traveling first-class enjoys the privileges of the superfluous consumption, with antisocial attitudes, and environmental depredation. This minority has access to sophisticated medicine, education, culture and to the benefits of the latest technology. Down in the unwholesome hold, the majority of the world's population is crowded together, sunken in hunger, disease, violence and exploitation. Our cry is raised against a type of economic globalization that, in favoring the few developed countries and acting to the detriment of poor nations, reveals its true character of global colonization."

> - Cry of the Excluded of the Americas : For a millennium without exclusion, 2000-10-02 http://movimientos.org/grito/



Walking on Water

SESSION III Guide 1

SESSION III

# When Working Hurts... Injustice on the Job

CHECK IN 10 min.

#### PREPARATION NOTES

- photocopy handouts
- music/candles for Reflection

#### OPENING PRAYER 5 min.

#### $\Rightarrow$ Pray aloud:

Lord Jesus, you know the toils and rewards of human labour for you worked as a carpenter here on earth. Please bless our brothers and sisters who toil without hope and those who long to work with dignity. We ask this through Christ our Lord.

Amen.

#### ➡ Read aloud:

A reading from the Book of Isaiah

The Lord rises to argue his case; he stands to judge the peoples. The Lord enters into judgment with the elders and princes of his people: It is you who have devoured the vineyard; the spoil of the poor is in your houses. What do you mean by crushing my people, by grinding the face of the poor? says the Lord God of hosts. (Is 3:13-15 NRSV)

The Word of the Lord

All: Thanks be to God



Cartoon by Clay Bennett, The Christian Science Monitor. Reprinted with his permission.

#### **INVOLVEMENT** 10 min.

➡ Announce that today's focus is on the unjust experiences of workers abused by an employer or by the economy as a whole.



- Ask each group member to take a few moments to think about a work experience in which they were treated unfairly. It is likely that despite the relatively strong labour code in Canada, everyone has experienced some violations at work. Share stories with the group. Discuss why these violations might occur. Here are some possible answers:
  - an emphasis on increasing profit while lowering labour costs
  - technological advances, which have changed the way items are produced
  - changes in the global labour market due to free trade i.e. opening up borders for capital but not for workers

**EXPLORATION** 30 min.



- Introduce the story of Leily, who works at Nike's "Nikomas" factory in Indonesia. Read the story, either aloud, in groups, or individually. (see handout – LEILY'S STORY)
- In pairs, compare Leily's story with the stories shared by group members, using the following questions:
  - Who suffers? / Who has power?
  - What types of violations do workers experience?
- As a group, discuss your findings and record them. Then consider the following questions:
  - What can the workers do to improve their situation?
  - Why might these violations occur? (Think of local and global forces.)
  - What is our role as consumers? (Is it likely that at least one piece of clothing that you are wearing was made under sweatshop conditions? What should we do?)
- ➡ Read aloud:

Unfortunately, Leily's work experience is common in the garment industry. There have been many recent reports of worker rights abuses and sweatshop conditions, such as poverty wages, excessive hours of work, discrimination, dangerous working conditions, abusive treatment, child labour, and failure to provide statutory benefits. While these problems are typically most severe in the South, the same corporate globalization forces pressure businesses to violate workers rights here in Canada. "Made in Canada" does not necessarily mean "sweatshop free".

**REFLECTION** 20 min.

#### Enter into a reflective mode (music/candles/lighting/breathing) and read aloud:

"Human work is a key, probably the essential key, to the whole social question." - Pope John Paul II, *Laborem Exercens*, No. 3

"The principle that should guide all work is that people are more important than the work they do. In fact, the dignity of any work flows from the fact that it is done by a person, not from what the person does... The work must be rewarding for them, both from the point of view of sustaining them in a decent material life but also from the point of view of assuring them that they are contributing to God's plan for the world and to the common good. The economy is meant to be for the sake of people... Yet often people are being treated as if they existed for the sake of the economy."

- Ontario Conference of Catholic Bishops, *Work and the Economy (2000)* <u>www.occb.on.ca/english/working.html</u>

Unions have a particular vocation to serve "as a mouthpiece for the struggle for social justice, for the just rights of working people".

- Pope John Paul II, Laborem Exercens, No. 20

#### Allow time to write in journals, share (as time allows)

#### Personal Reflection Journaling:

- Do you agree that "people are more important than the work they do"?
- How does our current economy compare with this vision of an "economy for the sake of people"?
- What are some elements of society that you would organize differently to promote justice?



Read aloud about students who made a difference in their school board.

(see handout – "NO SWEAT" COMMITTEE OF HAMILTON, ONTARIO)

www.devp.org



DEVELOPMENT AND PEACE PARTNER

➡ Read silently about MANTHOC, a DEVELOPMENT AND PEACE partner in Peru

(see handout – MANTHOC, PERU)

Beyond Today

- Brainstorm ways you can work for change to unfair labour situations, including:
  - Check out Maquila Solidarity Network website: <u>http://www.maquilasolidarity.org</u>
  - Support national campaigns like ETAG, which, since 2001, has been lobbying the federal government for changes in labeling regulations to give consumers more information about where their clothes are made and make it easier to determine whether clothes are made in sweatshops or under humane conditions.
    - Learn about your own labour rights under the law and educate your peers
    - Meet with a union member to find out more about unions
    - Convince institutions to adopt "No Sweat" Purchasing Policies
    - Buy from thrift stores (then your money isn't supporting the garment industry)
    - Organize film screenings of Life and Debt, Mickey Mouse goes to Haiti, etc.
  - Actively promote cooperatives and other forms of worker sharing in management, ownership and profits – e.g. buy fair trade coffee, tea, chocolate, ...



#### ➡ Pray aloud:

Let us pray ...

Jesus, our brother, you laboured as a carpenter and your friends laboured as fishermen. You and your friends also gathered together to pray.

We now offer our intentions to you: *(Offer up personal intentions)* Jesus, hear our prayers, both those spoken and those in our hearts. We pray to you in the words of Cesar Chavez, a great leader of farm workers who followed your example.

#### ➡ Read together the Farm Workers' Prayer.

(see handout - FARM WORKERS' PRAYER)



# Leily's story

This is a translation of a report prepared by Julianto, himself a former employee of the Nikomas factory, who now works as a union organizer. Source: We are not Machines Report (Connor, 2002).

On Sunday, 4 November 2001, I interviewed a Nikomas worker. ... She agreed for her story to be reported but only allowed me to put a false name on the report. She explained that using her full name might put her into danger when the report reaches her factory management.

Leily started working at Nikomas from July 1997 right after she graduated from high school....She was at first very happy that she could find a job easily and hoped that she could help her parents. But her wages were so low that she could hardly afford to support herself. She had to live in the factory dormitory so she could send some money to her parents and help them pay for her two sisters to go to school. The dormitory was very uncomfortable, she shared a three by six metre room with 11 other workers. The toilet was placed 80 metres from her room, and they had to queue up to use it.

At the work place, the situation wasn't any better. Her team leader and supervisor were very rude to every worker. Her supervisor yelled at them and cursed them all the time, calling them "monkey", "pig", "stupid" or "dumb." Leily presumed that this rudeness was caused by the pressure from the management to reach high production targets. Leily and her friends couldn't always achieve the target. On two occasions in 1998, this resulted in her supervisor throwing the outsole of a shoe at her. At the end of 1998, for the same reason Leily and two other workers in the Sewing Department were punished by being forced to stand in front of their factory line for the whole day. Leily felt humiliated by this treatment.

From the end of 1999 to the beginning of 2000, Leily was threatened with being fired because she attended a workers' meeting and refused to speak about it. She was harassed by factory officials and a security guard broke into her locker at the dormitory to search for her notes from the meeting. From that day on, she never attended another worker's meeting because she was afraid of being fired.

In October 1999, Leily married a co-worker at Nikomas, and she moved from the dormitory to a small house with one bedroom which they rent for Rp 150.000 (\$US14.50) per month. They have a child, who lives with Leily's parents in Central Java. Leily and her husband have to work a lot of overtime just to cover their living costs, so she can't afford to stop working to take care of her child. She estimates they each need Rp 800.000 a month to meet their basic needs, but Leily's full time wage is only Rp 438.000 per month and her husband's is Rp 441.000 per month. They work a lot of overtime so that they are able to send some money to Leily's parents for their child every month. It is expensive to travel to Central Java and so they can only afford for either Leily or her husband to visit their child once every four months. Leily strongly believes that there should be a childcare centre at the factory.

In October 2000, a friend of Leily's was very sick, but the supervisor forced her to keep on working. Not until she fainted did the supervisor call an ambulance and take her to the clinic. Leily has also seen many kinds of violence against workers, but she has kept silent because she doesn't want to lose her job. She's unhappy with her working conditions but she feels stronger with friends around who have shared the same experience....The difficulties which workers face take many forms. Leily is never allowed to take menstrual leave, and has been unable to take the twelve days of annual leave to which she is supposed to be entitled because her supervisor won't allow it. This happens to most of the workers.

Through this interview, Leily hopes that all violence against workers will be stopped, the wages will be increased, a dormitory for married workers and a childcare centre and transport allowance will be provided by Nike and Addidas. And, that Nike and Addidas will allow workers to have their own organization."

www.devp.org

### "No Sweat" Committee of Hamilton, Ontario Put Justice before Profit

"You are the salt of the earth... You are the light of the world" (Mt 5:13-14)

Inspired by these words and outraged by sweatshop conditions in the garment industry, youth, teachers, parents and social justice organizations in Hamilton established a "No Sweat" committee. Established in the summer of 2001, the "No Sweat" committee meets regularly to work towards their dream that all Catholic institutions including high schools in the diocese of Hamilton will adopt and implement "No Sweat" purchasing policies. Such policies would require suppliers of uniforms to publicly disclose manufacturing locations, abide by local labour laws and international labour standards of the UN's International Labour Organization and agree to independent monitoring.



#### Success – a step forward ...

On June 18, 2002, the "No Sweat" committee convinced trustees in the **Hamilton-Wentworth Catholic District School Board (HWCDSB)** that their schools should not be supporting sweatshop practices. The board voted to develop a No Sweat purchasing policy in consultation with the "No Sweat" committee. With \$2,000,000 spent in uniforms each year, the School Board can use this purchasing power to reduce sweatshop abuses and to support fair labour practices.

In December 2002, a policy was passed. While not a strong policy, the HWCDSB set a precedent which other school boards have since built upon. The Hamilton No Sweat Committee continues to work to get mandatory full public disclosure of factory locations included in the policy.

For more info: <u>www.maquilasolidarity.org</u>

## MANTHOC, Peru A Development and Peace Partner

**MANTHOC** is the Movement of Working Christian Children and Youth. It is a youth-led Peruvian organization that works to ensure that children and youth have dignified and safe working conditions and time for education and recreation.

Peru is a young country – 44 percent of its population is made up of children and teenagers. A recent economic crisis has had major effects on them, including learning difficulties and malnutrition. Children often need to work to contribute to their family's income. 435,000 children participate in the economy of Peru. **MANTHOC** works with young children and adolescent workers in 16 cities fighting for their rights, and is also a movement of, for and by, young workers.

In its 25 years of service **MANTHOC** has implemented several programs, especially training in trades, like card making, candle making and baking. The style of the programs allows the children to work, learn a trade and attend school. The young people are paid for their work and contribute part of their earnings to fund their organization. Their participation in **MANTHOC** has allowed them to build leadership skills.

Many young people who started up their own

trade or small businesses to improve their living conditions have now learnt how to manage a business. Young workers from MANTHOC have become municipal leaders and built new civil society organizations. Many are now community animators. Young people from **MANTHOC** have become better parents in the face of family violence, and have reduced discrimination between girls and boys.



You can visit their website: www.manthoc.50megs.com



MANTHOC and one of its leaders, Pepe, is featured in the Development and Peace "Youth Changing the World" video.

# The Farm Workers' Prayer



Show me the suffering of the most miserable; So I will know my people's plight.

Free me to pray for others; For you are present in every person

Help me to take responsibility for my own life; So that I can be free at last.

Grant me courage to serve others; For in service there is true life.

Give me honesty and patience; So that I can work with other workers.

Bring forth song and celebration; So that the Spirit will be alive in us.

Let the spirit flourish and grow; So that we will never tire of the struggle.

Let us remember those who have died for justice; For they have given us life.

Help us love even those who hate us; So we can change the world.

Amen.

Cesar E. Chavez (1927 – 1993) Founder, United Farm Workers Walking on Water

SESSION IV

# Responses to Conflict



CHECK IN 10 min.



#### ➡ Read aloud:

PREPARATION NOTES

- photocopy handouts
- music/candles for Reflection

ESSION I

Guide 1

In January of 2002, Pope John Paul II invited religious leaders from every religion to gather in Assisi to pray for peace. He said, "It cannot be forgotten that situations of oppression and exclusion are often at the source of violence and terrorism." But religious leaders also know that forgiveness is part of peacemaking because it "heals the wounds of the heart and fully restores damaged human relations," the Pope said.

Let us take a moment to call to mind all the victims of war and violence in our world.

Please repeat after me the prayer of Pope John Paul II:

"Violence never again. War never again. Terrorism never again. In the name of God, may every religion bring upon the earth justice and peace, forgiveness and life, love." Amen.

**INVOLVEMENT** 25 min.



Activity #1

➡ Ask the group to listen to the statements below and indicate their level of agreement by placing themselves on a human continuum. They can stand at the left wall, which means total disagreement, at

Walking on Water

the right wall, which means total agreement, or anywhere in between. After each statement, ask for volunteers to give the rationale for why they are standing where they are standing. As participants hear the rationales, they can change their positions if they want.

Raspberry Ripple is the best flavour of ice cream. (an easy one to start out) Violence is not automatic. It is a choice.

Violence is never justified.

Violence can produce positive results.

Acting non-violently in the face of an armed enemy results in death.

Violence ends through a show of greater violent force.



#### ➡ Lead "Responses to Conflict"

(see handout - RESPONSES TO CONFLICT)





#### ➡ Ask the following question:

What does our Christian tradition tell us about responses to violent conflict?

Discuss, incorporating the following information if it is not offered by the group.

In 1983, in their pastoral letter, "The Challenge of Peace: God's Promise and Our Response", the United States' Bishops indicated that there are **two valid positions to hold in response to war: a) the Just War doctrine b) Pacifism and** Non-Violence.

#### a) The Just War doctrine

Christianity began as a small grassroots sect before it evolved into the official religion of the Roman Empire. And when it became a major player on the world stage, it changed in a very critical way. It went from persecuted to persecutor, as many historical occasions reveal. (e.g. The Crusades, the Spanish Inquisition)

In response to rampant war mongering, the Church developed the "Just War" doctrine which moves away from the teaching of "an eye for an eye". The Just War doctrine insists that if we are to go to war, it must be a 'just war' and that 'unjust wars' must be avoided.

(see handout - JUST WAR DOCTRINE)

#### b) Tradition of Pacifism and Non-violence

Pacifism and Non-violence is also a valid position. **Pacifism is the belief that humans should always seek peaceful, non-violent ways of living together and resolving conflicts and ought never to kill other human beings.** Peace is much more than simply the absence of war. "Peace is the work of justice and the effect of charity." (CCC 2304)

#### ➡ Read Pax Christi's vow of nonviolence.

(see handout – PAX CHRISTI VOW OF NON-VIOLENCE).

#### ➡ Lead discussion using the following questions:

- What are the merits of these two positions.?
- Are these positions applicable today?
- What do you think is a valid Christian response to the violent attacks of September 11, 2001?

#### **REFLECTION** 20 min.

#### Enter into a reflective mode (music/candles/lighting/breathing) and ask volunteers to read the following testimonies aloud which were posted online shortly after September 11, 2001:

#### **Confessions of a September 11th Chaplain:**

"One day at Ground Zero, I held a Catholic mother who lost her thirty year old son. After she looked upon the terrible sight and wept for the loss of her son, she turned to me and said, 'I have no room for anger.' I was astonished. According to the media, everyone was filled with anger. Everyone wanted revenge. Everyone, most especially the relatives, wanted to kill."

(retrieved from www.nonviolence.org, Oct 2002)

#### A Widow's Plea for Non-Violence:

"Losing my 28-year-old husband and father of our two young children is a terrible and painful experience. His death is also part of an immense national loss and I am comforted by knowing so many share my grief. But because I have lost Craig as part of this historic tragedy, my anguish is compounded exponentially by fear that his death will be used to justify new violence against other innocent victims."

(Amber Amundsen, Chicago Tribune, 09/25/01)

#### Dicuss:

How are the responses of the mother who lost her son and the woman who lost her husband on September 11th surprising?

#### $\Rightarrow$ Read aloud:

The lives of people in Galilee and in Rome were also affected by violent attacks. Jesus and the apostle Paul preached on the theme of responses to violence as well.

#### ➡ Ask volunteers to read the following readings:

#### Love of Enemies

A proclamation from the Gospel according to Matthew (Mt 5:38-45) All: Glory to you O Lord

"You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' But I say to you, Do not resist an evildoer. But if anyone strikes you on the right cheek, turn the other also; and if anyone wants to sue you and take your coat, give your cloak as well; and if anyone forces you to go one mile, go also the second mile. Give to everyone who begs from you, and do not refuse anyone who wants to borrow from you. You have heard that it was said, 'You shall love your neighbour and hate your enemy.' But I say to you, love your enemies, and pray for those who persecute you, that you may be children of your heavenly Father." The Word of the Lord.

All: Thanks be to God

#### Charity to everyone, including enemies

A Reading from the letter of Paul to the Romans (Romans 12:17-21). Do not return evil for evil. Avenge not yourselves, but leave room for the wrath of God; for it is written, vengeance is mine; I will repay, says the Lord. Therefore if your enemy is hungry, feed him; if he is thirsty, give him drink: for in so doing you shall heap coals of fire on his head. Be not overcome by evil, but overcome evil with good.

The Word of the Lord.

All: Thanks be to God

#### Allow time to write in journals, share:

- In your experience, how has Jesus' teaching of "love your enemies"
  - Resonated with you?
  - Been difficult for you?



➡ Read aloud about Archbishop Oscar Romero (1917 – 1980)

(see handout – ARCHBISHOP OSCAR ROMERO)

DEVELOPMENT AND PEACE PARTNER

➡ Read independently about the Kamenge Youth Centre, a DEVELOPMENT AND PEACE partner in Burundi

(see handout – Kamenge Youth Centre, Burundi)



- Brainstorm ways you can promote peace and non-violent responses to conflict including:
  - Learn the history of non-violent resistance and about non-violent conflict resolution
  - Check out Christian Peacemaker Teams website <u>www.cpt.org</u> and Culture of Peace website - <u>http://www.culture-of-peace.info/ppa/</u>
  - Think about where your tax dollars are going?
  - Join School of Americas Watch <u>www.soaw.org</u>
  - Sign Pax-Christi vow of non-violence

CLOSING PRAYER 5 min.

#### ➡ Pray aloud:

Let us pray...

Loving God, in the person of Jesus, you became vulnerable, dependent in the manger and dependent on the cross. We ask for the courage to respond to your call to us, Are you there for me?, a call you have made to many throughout history including Oscar Romero. Let us pray Oscar Romero's Prayer, the Church of Tomorrow, together.

#### ➡ Read together The Church of Tomorrow.

(see handout – THE CHURCH OF TOMORROW)

SESSION IV Handout 1



There are two basic ways to respond to violence

a) to accommodate violence, to avoid it or to use violence to fight violence or b) the tradition of active nonviolence

Description	Recall a time when You acted like this	Recall a time when Your country acted like this
Accommodate violence: I am silent and passive. I feel that this will ensure the situation does not escalate. There is nothing that I can do.		
Avoid violence: I stand on the sidelines, avoid getting involved and may decide that "it is not my problem" and perhaps there is someone else who is better trained to deal with violence (police, army, etc)		
Counter-violence: I respond violently to violence – physically and/or verbally. I use violence to end violence.		
Active Non-violence: I actively interrupt the cycle of violence. I acknowledge the humanity of the violent person. I work hard to find an agree- ment through non-violent communication		

#### **Discussion Questions:**

Review your initial reflections above. Which of the four responses is your usual response to conflict? Which response would you like to use more often? Which responses have been successful in resolving conflict?

Adapted from Butigan, Ken in collaboration with Patricia Bruno, O.P. *From Violence to Wholeness: a ten part program in the spirituality and practice of active nonviolence.* Las Vegas: Pene e Bene Franciscan Nonviolence Center, 1999.
# Just War Doctrine

The "just war" doctrine states that one country may use legitimate defense by military force when the following conditions are met:

- a) the damage inflicted by the aggressor on the nation or community of nations must be lasting, grave and certain;
- b) all other means of putting an end to it must have been shown to be impractical or ineffective
- c) there must be serious prospects of success
- d) the use of arms must not produce evils and disorders graver than the evil to be eliminated. The power of modern means of destruction weight very heavily in evaluating this condition

(Catechism of the Catholic Church 2309)

## Pax Christi – vow of nonviolence

Pax Christi is an international Catholic peace movement which intends to contribute to building peace and justice by exploring and articulating the ideal of Christian nonviolence and by striving to apply it to personal life and to the structures of society.

RECOGNIZING THE VIOLENCE IN MY OWN HEART, yet trusting in the goodness and mercy of God, I vow for one year to practice the nonviolence of Jesus who taught us in the Sermon on the Mount:

Blessed are the peacemakers, for they shall be called the sons and daughters of God...You have learned how it was said, "You must love your neighbor and hate your enemy"; but I say to you, "Love your enemies, and pray for those who persecute you. In this way, you will be daughters and sons of your Creator in heaven." (Luke 5:9, 43-45)

Before God the Creator and the Sanctifying Spirit, I vow to carry out in my life the love and example of Jesus

- by striving for peace within myself and seeking to be a peacemaker in my daily life;
- ♦ by accepting suffering rather than inflicting it;
- ♦ by refusing to retaliate in the face of provocation and violence;
- by persevering in nonviolence of tongue and heart;
- by living conscientiously and simply so that I do not deprive others of the means to live;
- by actively resisting evil and working nonviolently to abolish war and the causes of war from my own heart and from the face of the earth.

God, I trust in Your sustaining love and believe that just as You gave me the grace and desire to offer this, so You will also bestow abundant grace to fulfill it.

\*\*After reading and reflecting on the Vow of Nonviolence, people often commit themselves to trying to follow it daily for a year. \*\*



# Archbishop Oscar Romero

In the late 1970s, a bloody terror filled civil war was underway in El Salvador. Oscar Romero, a bookish, quiet man, was the Bishop of the Church in El Salvador – a very Catholic country. He called for an end to violence. On March 23, 1980, Archbishop Romero made the following appeal to the men of the armed forces in his homily:



"Brothers, you came from our own people. You are killing your own brothers. Any human order to kill must be subordinate to the law of God, which says, 'Thou shalt not kill'. No soldier is obliged to obey an order contrary to the law of God. No one has to obey an immoral law. It is high time you obeyed your consciences rather than sinful orders. The church cannot remain silent before such an abomination. ...In the name of God, in the name of this suffering people whose cry rises to heaven more loudly each day, I implore you, I beg you, I order you: stop the repression."

The day following this speech, Archbishop Romero was assassinated.

The continued work for peace and justice in El Salvador is evidence that, as Romero foretold, his death would not be the end, rather, he would rise again in the people of El Salvador.

SESSION IV Handout 5

# Kamenge Youth Centre, Burundi A DEVELOPMENT AND PEACE Partner



### "We can build peace by turning our differences, which were once obstacles, into bridges." -Bizimana Mith Deogratias, Bujumbura, Burundi

In Burundi's capital Bujumbura, 17,000 young people aged 15-25 are struggling for peace. From all ethnic and religious groups, they are active in the Kamenge Youth Centre, a DEVELOPMENT AND PEACE partner. The Centre is open to all young people regardless of ethnicity, social group or religion. All are living with problems stemming from the civil war – ethnic violence, poverty, being forced to leave school, unemployment, AIDS, and drug use.

In a country ravaged by civil war since 1993, providing constructive activities for youth is a dangerous activity. The Centre itself has been a target of attacks. However, through training workshops, educational activities, sports, arts and theatre, a film club and a library, the Centre rebuilds the confidence of young people so they can rebuild their lives.

In neighbourhoods at the heart of the conflict, the Centre provides a real alternative to the army and rebellion. After the bloody confrontations last April, the Centre's young people cleaned up the city and rebuilt demolished schools and houses. A huge peace concert attracted thousands of people. From the Centre also came agriculture projects, basket-weaving projects and soap making. A light amidst the torment of Burundi, the **Kamenge Youth Centre** is participating in the formation of a new generation, ready to rebuild the country.

You can visit their website : <u>www.cejeka.com</u>

Featured in Share Lent 2002 Partner In Action

# The Church of Tomorrow



It helps, now and then, to step back and take the long view. The kingdom is not only beyond our efforts, it is beyond our vision. We accomplish in our lifetime only a tiny fraction of the magnificent enterprise that is God's work. Nothing we do is complete, which is another way of saying that the kingdom always lies beyond us.

> No statement says all that could be said. No prayer fully expresses our faith. No confession brings perfection. No pastoral visit brings wholeness. No program accomplishes the church's mission. No set of goals and objectives includes everything.

This is what we are about: We plant seeds that one day will grow. We water seeds already planted, knowing that they hold future promise. We lay foundations that will need further development. We provide yeast that produces effects beyond our capabilities.

We cannot do everything and there is a sense of liberation in realizing that. This enables us to do something, and to do it very well. It may be incomplete, but it is a beginning, a step along the way, an opportunity for God's grace to enter and do the rest. We may never see the end results, but that is the difference between the master builder and the worker. We are workers, not master builders, ministers, not messiahs. We are prophets of a future not our own.

Amen

- written by Archbishop Oscar Romero.

www.devp.org

SESSION V

Hunger

CHECK IN 10 min.



### ➡ Pray aloud:

Let us pray...



SESSION V

Guide 1

### **PREPARATION NOTES**

- photocopy handouts
- music/candles for Reflection
- calculator for Activity #1
- props for skit "Kernels of Truth"

God, light of all nations, we humbly pray for the courage to more fully live the message of your abundant love and generosity to all. Grace us with wisdom to share in Your Creation and send us Your Holy Spirit to spark our imaginations as we learn how to help bring Your reign of justice on earth. Amen.

**INVOLVEMENT** 10 min.

Activity #1

In pairs, complete "Cost of Living", Part One. Once everyone has completed Part One, announce that the amount a single person receives per month on social assistance (ie: welfare) is \$520 in Ontario. Complete "Cost of Living", Part Two as a group with this amount as your budget.

(see handout – COST OF LIVING)





### ➡ Read aloud:

A quick walk in the grocery store confirms that there is no shortage of food in Canada, but people do go hungry. This is not a production issue but a distribution and access issue.

Even though there is enough food on this earth, 1 in 7 is chronically hungry and the equivalent of a jumbo jet full of people dies every 30 seconds due to hunger.

Due to poverty, many hungry people do not have the means to buy food. Now, due to a new threat called "biopatenting", many hungry people are being denied the capacity to grow food.

### ➡ Ask three volunteers to present a skit about biopatenting.

(see handout – KERNELS OF TRUTH)

- ➡ Read individually: "Earth is for All not for Sale" action booklet (if you do not have booklet, see handout – EARTH IS FOR ALL – NOT FOR SALE)
- ➡ Discuss the skit and action booklet, using the following questions:
  - ✤ Who are the stakeholders?
  - Which ones have power?
  - Who suffers?
  - What are they doing to overcome?

**REFLECTION** 25 min.



Enter into a reflective mode (music/candles/lighting/breathing) and ask two volunteers to read aloud the reading adapted from the Gospels according to Luke and John, "Loaves and Fishes". (see handout – LOAVES AND FISHES)

### Allow time to write in journals, share (as time allows)

### Personal Reflection Journalling:

- What images, words or actions in the passage catch your attention?
- How would you respond to the questions the disciples may have had:
  - How is it that five loaves and two fish can feed so many people?
  - How is it that by redistributing what was ours, everyone had enough of what they needed?
- What does this reading tell us about "walking on water" and trusting in God to accomplish what seems impossible?"

SESSION V Guide 3



➡ Read aloud about Josantony Joseph. (see handout – JOSANTONY JOSEPH)

DEVELOPMENT AND PEACE PARTNER

➡ Read independently about GENTA: Gender and Trade Network, a DEVELOPMENT AND PEACE partner in South Africa.

(see handout – GENTA: Gender and Trade Network, South Africa)



- ➡ Brainstorm ways you can fight world hunger, including:
  - ✤ Learn more about the food system.
  - Buy Fair trade coffee, chocolate and bananas.
  - Investigate root causes of hunger in your community (<u>www.campaign2000.ca</u> and <u>www.dailybread.ca</u>) and support initiatives to address them.
  - Write to your local MP or directly to the Prime Minister, expressing your concerns and encouraging our government to oppose the patenting and private control of seeds and all other forms of life.

www.parl.gc.ca/information/about/people/house/PostalCode.asp

Read the September 2002 issue of the New Internationalist magazine on-line about Patents on Life. <u>www.newint.org/index4.html</u>

### CLOSING PRAYER 5 min.

### ➡ Pray aloud:

Let us pray...

Dear God, You are active in our world. Your loving and empowering presence made the "impossible" possible in Galilee and continues to do so today. Be with us, as we offer up our prayers to you. *(offer up intentions)*. Hear the prayers of your people. Let us close with "Psalm 24: The Earth is for All"

➡ Divide into two groups (1, 2) and read "Psalm 24".

(see handout – PSALM 24:THE EARTH IS FOR ALL)

# Cost of Living

### PART ONE

Estimate how much the following cost (or would cost) per month. If some or all of your expenses are shared, calculate the cost per person.

	A) Now \$/person/month	<ul> <li>B) If you were unemployed (i.e. the least you could spend and still get by) \$/person/month</li> </ul>
Housing		
Food		
Utilities		
Transportation		
Clothing		
Entertainment (sports, movies, trips, etc.)		
TOTAL		

### PART TWO

Did you know that a single person on welfare in Ontario receives \$\_\_\_\_\_ per month? How does this compare with your estimate for Part One, B? As a group, come up with a budget for this amount. How would you make ends meet? Who/what would you depend on?



SESSION V Handout 2

# Kernels of Truth

### Corporation

(As s/he drags Corn along behind him/her) Ah! Ah Hah! I've got you. Come with me, that's right. (Corn resists) Quickly please; I don't have a lot of time. Now, now, behave yourself! Listen up everybody! This cob of corn is mine!

### Corn

What!

### Corporation

Mine! I invented this kind of corn *(indicating corn)* so my company has exclusive right to sell its seed, and collect a fee every year from the farmers. Someone grew this corn a second time, without paying the annual fee! I don't know who, but I intend to find out! That's right... *(eyeing the entire audience suspiciously)* I'll find you, wherever you are...

#### Corn

Wait! Corn is part of creation! You didn't invent the earth and what grows on it!

### Corporation

Well, my dear, you are not really nature anymore

#### Corn

I am too! My name is Cornelius/a Grass. My family has been around for 80,000 years!

#### Corporation

Now, now, Cornelius/a. Didn't your parents tell you? At the time of your being a seed, you were "changed" by one of our scientists. Why just look at your size! Do you think that's normal? My company made you who you are today my beauty. You and all you family are our inventions.

### Corn

What are you saying?

### Corporation

Well – I sold your seed to some farmer in Rio Grande de Sol. She paid me only once. She has to pay me every year! So I'm keeping you until she does.

### Latin American farmer with a hoe

Hey! I am the farmer – me, Juanita *(or Manuel)*. My great, great grandfather learned about corn from the native peoples. They discovered it. My family has been growing corn for hundreds of years. You didn't pay any of us even though we cared for the corn all those hundreds of years before you even thought about experimenting with it!

SESSION V Handout 3

Walking on Water

### Corn

I don't want my seeds to be owned. Me and my family – we belong to the earth. The most important thing is not how I look or taste, but people's right to food.

### Corporation

But I have a right to make as much money as possible. After all what benefits my company, benefits humanity – in the long run!

### Corn

Well, go ahead – sell your seeds and make profit. Fine. But when people harvest their corn, they need to collect the new seed and replant them. You can't just get paid over and over again for the same seed!

### Corporation

This is crazy! You don't understand. You belong to me! Now come along!

### Corn

No, no, no! I'm not coming with you.

**Corporation** It's not really your decision now, is it?

**Farmer** Well, who gets to make this decision?

Corporation

Well, whom do you suggest?

### Farmer

(Says nothing, but looks out over audience - Gestures towards them) We are the citizens! This is about justice. We should have a say! People's right to food is at stake.

### Corn

The people should be informed about all sides of the issue, and given a chance for their opinions to be heard.

### Corporation

(After a long pause during which he is obviously struggling, yelling) Fine! If you want to "be your own corn" go ahead. I can't stop you. But as for this farmer that grew you, I'll be back – with lawyers. I'll take my case to the World Trade Organization!

### Farmer and Corn

What about us? Who will speak for us?

42





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disease and poverty." for the fight against hunger

Pope John Paul II

For example – while 32 million people in Brazil do not have enough to eat, Brazil is the world's third largest exporter of food!!

# EXAMPLE: len Kice hanced

Asia is Vitamin A-enhanced golden rice. Using over \$100 million in research grants, scientists have inserted beta-carotine rich daffodil genes into rice often lacking in the diets of the poor. seed as a source of an essential vitamin Zeneca will market this patented rice seed. The giant corporation, Astra entries into the huge seed market of One of the first genetically-modified

10 lbs of golden rice a day to get enough Vitamin A! However, an adult would have to eat

Farmers say that all people need to combat Vitamin A deficiency is better education about the nutritional value of Unpolished rice and many locally-grown green leafy vegetables provide plenty of which will replace traditional varieties. local plants, not a new variety of rice

biodiversity. It is obstructing the essential shift to sustainable agriculture that can truly improve the health and nutrition especially of the poor in the finance and a threat to health and Dr. Mae Won Ho of Open University (UK) calls the golden rice project "a useless application, a drain on public

World Youth Day 2002 Seeds and living organisms control of seeds, poor people throughout the world lose race. In most countries the belong to the whole human control. When corporations take been the product of evolution of seed stocks has

already struggling to feed themselves and their families. sold, the impact will be devastating to millions of people knowledge. If seeds are genetically modified, patented and traditional and community



difference. gospel and the social action we engage in, we can make a world. With the questions we ask, with reflection on the names young people "the salt of the earth...the light of the world". The Pope is urging us to be a force for change in the In his message for World Youth Day 2002, Pope John Paul

unique gifts and talents which, combined with a passion for change. As young people, we can answer that call with our oppression and build a better world for everyone. justice, can create long-term solutions to poverty and Jesus sided with the poor and marginalised and called for

# AKE ACTION!

"The struggle against GM crops is not a struggle against progress but against the interests of those who are behind this model of development.

Member of the Landless Workers Movement in Brazil Alvaro de Torres



# Loaves and Fishes READING ADAPTED FROM LUKE 9:10-17/ JOHN 6:1-14

### **First Reader**

Jesus went up a hill and was sitting with his disciples. Jesus looked around and saw a large crowd coming to him, so he asked Philip, "Where can we buy enough food for all these people?"

Philip answered, "For everyone to have even a little, it would take more than two hundred silver coins to buy enough bread. We should send the people away, so that they can go and buy their own food."

### Second Reader

Imagine you are Philip being asked this question by Jesus, presented with this impossible situation. Thousands of men, women and children, who are seeking life, are hungry and thirsty.

Of course, you'd love to be able to solve this problem, but it is just too big. You don't have six months' wages! You feel overwhelmed and encourage Jesus to send them away to solve their own problem.



Some problems just can't be solved. There is nothing else that you can do in this impossible situation.

### **First Reader**

Jesus said to Philip and the other disciples: "You yourselves give them something to eat."

They answered, "All we have are five loaves and two fish."

After the disciples had said this, Jesus took the five loaves and two fish, looked up to heaven, thanked God for them, broke them, and gave them to the disciples to distribute to the people. They all ate and had enough and the disciples took up twelve baskets of what was left over.

### Second Reader

Imagine the surprise and disbelief of the disciples. How is it that five loaves and two fish can feed so many people?

How is it that by redistributing what was ours, everyone had enough of what they needed?

# Josantony Joseph



Josantony Joseph is an Indian theologian who writes extensively about the Food System and our call as Christians to defend the right to food for all people.

"If we don't do something to prevent the patenting of life, then we are handing over to corporations the very source of life," said Indian theologian Josantony Joseph. "Life needs to be open to the human race and people should be the criteria of how decisions are made, not the markets."

Joseph, a theologian and social activist from India, spoke as part of a lecture series for the Development and Peace Action and Education Campaign 2001. He addressed a small but keenly interested group at St. Edward's Parish in Winnipeg. "World hunger is not caused by lack of food," says Joseph. "It's lack of access to food, and the problem is compounded by patenting seeds."

- Maureen Martin, Biopiracy a direct cause of hunger, Prairie Messenger

# GENTA: Gender and Trade Network, South Africa A Development and Peace Partner



In South Africa, the government spends millions of dollars promoting agrobiotechnology, and companies like Monsanto see South Africa as their doorway to Africa. At the same time, the livelihood and food security of thousands of farmers are threatened by the corporate control over food which biopatenting makes possible.

GENTA, the Gender and Trade Network, supports the African group of nations at the World Trade Organization in their efforts to reject patents on life. Recognizing that change requires work at many levels, GENTA works in four areas: research, economic literacy, advocacy and policy dialogue. GENTA works with trade unions, women's organizations, and parliamentarians to demystify trade agreements. These groups are then empowered, drawing on the research, to push policymakers to make decisions in the people's interest. For example, GENTA recently succeeded in ensuring that the South Africa government put a moratorium of the distribution of seeds until further studies are conducted.

You can visit their website at <u>www.genderandtrade.net/Africa/Africa.htm</u>



# Psalm 24: The Earth is for All

1: The Earth belongs to the Lord and everything on it is the Lord's.

2: For the Lord founded it in the empty space

- 1: And breathed life-breath into it
  - 2: Filling it with manifold creatures,
- 1: Each one precious in the Lord's sight
  - 2: Who is fit to hold power And worthy to act in God's place?
- 1: Those with a passion for the truth,
  - 2: Who are horrified by injustice,
- 1: Who act with mercy to the poor
  - 2: And take up the cause of the helpless,
- 1: Who have let go of selfish concerns
  - 2: And see the whole earth as sacred,
- 1: Refusing to exploit her creatures
  - 2: Or to foul her waters and lands.
- 1: Their strength is in their compassion;
  - 2: God's light shines through their hearts.
- 1: Their children's children will bless them,
  - 2: And the work of their hands will endure.

### All: AMEN

Version by Stephen Mitchell (Life Prayers, 1996)





SESSION VI Guide 1

SESSION VI

# Water-Life before Profit!



ESSION V

### CHECK IN 10 min.



### **PREPARATION NOTES**

- photocopy handouts
- music/candles, poster-making materials for Reflection
- container for Activity #2; find out how much water it holds

### ➡ Pray aloud:

Loving God, you who stirred the waters of creation before the beginning of time, bring us to stillness now. Remind us of your faithfulness and love so that we can be as you are for others. We ask this through Christ our Lord. Amen.

### ➡ Read aloud:

Sacred waters carry us beyond the marketplace into a world charged with myths and stories, beliefs and devotion, culture and cultivation.... We are all thirsting for waters that liberate and give us life... The struggle ... between those who protect and those who destroy, between those who nurture and those who exploit, is ongoing. Each of us has a role in shaping the creation story of the future. - Vandana Shiva





Individually or in small groups, complete the "Are you a water guzzler?" survey. Share results.

(see handout - ARE YOU A WATER GUZZLER?)

Activity #1



➡ In pairs, complete the "Gauging our water use" activity. (see handout - GAUGING OUR WATER USE)

- ➡ When completed, share results. Then place a container of a known volume in the centre of the group. Read aloud:
  - This container of water holds \_\_\_\_\_\_. How many buckets of water does your household use in a day? How long would it take you to collect that amount if you lived 2 kilometers away from the nearest pump, and had to travel by foot? How much less water do you think you would use if you had to do this?

### **EXPLORATION** 25 min.

➡ Use the Development and Peace "Water – Life before Profit!" poster to talk about issues of globalization, corporate control and water. (see handout 2 if you do not have the poster)

### **Suggested Discussion Questions:**

- ✤ What do you see?
- What do you think is the significance of the images chosen?
- What could this slogan mean?
- What questions does it raise for you?
- What does water have to do with the concepts of Development and of Peace?
- Recreate this "Interview with the Development and Peace Materials Officer".

(see handout – INTERVIEW WITH FIONA CONNELLY)

Distribute copies of Water: Life Before Profit! action sheet and declaration. Provide some time for participants to read.

> (see handout 4 if you do not have separate action sheet and see handout 6 - DECLARATION)

### ➡ Read aloud: (drawing attention to the declaration)

With a move of major water corporations to privatize and control water – often at the expense of the poor, many water activists are developing declarations of principles. Development and Peace is circulating a declaration with the following statement:

Water - Life Before Profit!

As part of a growing international movement, I agree with the following declaration and commit myself to upholding its principles:

Water is a sacred gift that connects all life.

- Access to clean water is a basic human right.
- The value of the Earth's fresh water to the common good takes priority over any possible commercial value.
- Fresh water is a shared legacy, a public trust, and a collective responsibility.

### **REFLECTION** 25 min.

- Break into pairs or small groups. Make a poster based on water imagery and references in our Christian tradition (e.g. scripture, songs, rituals, ...).
- ⇒ If groups are having trouble suggest:
  - John 4: 13-15, Isaiah 49: 10, Psalm 42: 1-2, Matthew 25: 34-40, Matthew 5: 3-10, John 7:37-39, Revelation 7:13-17
- Create a reflective space (using posters/music/candles/lighting/breathing) and read aloud:

A proclamation from the Holy Gospel according to John. All: Glory to you O Lord

After this, when Jesus knew that all was now finished, he said (in order to fulfill the scripture), 'I am thirsty.' A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, 'It is finished.' Then he bowed his head and gave up his spirit. (John 19: 28 - 30)

The Gospel of the Lord

All: Praise to you Lord Jesus Christ

### Faith sharing questions:

- 1. What does Jesus thirst for?
- 2. Jesus is not given what he thirsts for. Has this ever happened to you?
- 3. Do we sometimes give sour wine instead of water to those who are thirsty?



Witness



Ask four readers to read aloud, "Water and Blood", about victor Hugo Daza and the people of Cochabamba – the first victims of the 'water wars'.

(see handout – WATER AND BLOOD)

DEVELOPMENT AND PEACE PARTNER

➡ Read aloud about the Freedom from Debt Coalition, a DEVELOPMENT AND PEACE partner in the Philippines.

The Freedom from Debt Coalition is a network of various non-governmental organizations and popular organizations in the Philippines. Recently, they achieved a huge victory as members of a citizen's network in Manila working for affordable clean water – called Bantay Tubig. In Manila, the world's largest experiment with the privatization of water delivery has left a trail of broken promises and rising water rates. After 6 years nearly 2 million people in Manila are still without the water service promised in return for privatization. They must depend on what they can scrounge from broken water pipes or dirty water sources. The intense lobbying efforts of Bantay Tubig were successful in forcing a rejection of the latest proposed rate increase by Maynildad, one of Manila's two private water companies, and the companies' subsequent departure.

**Beyond Today** 

- Brainstorm ways you can fight to prevent the commodification of water, including:
  - Be a good steward of water use sparingly and with gratitude
  - Look around and observe people's and society's attitudes toward water and record reflections in your journal
  - Use water bottle with tap water instead of buying bottled water
  - Sign the Development and Peace Water Declaration online and encourage others to do so
  - Be part of a campaign to get your local municipality to sign on to the declaration
  - Contact Council of Canadians to learn how water is on the table in trade discussions <u>www.canadians.org</u>
  - Read: New Internationalist 'water' issue March 2003 <u>www.newint.org</u>; Water Wars by Vandana Shiva, and Blue Gold by Maude Barlow and Tony Clarke
  - Learn more about School of Americas recently renamed the Western Hemispheric Institute for Security Co-operation, <u>www.soaw.org</u>
- Spend a few moments planning the closing meal that you'll share next session.



➡ Pray aloud:

Let us pray ...

### **PRAYER OF WATER**

"Be praised my God for Sister Water who is useful, humble, precious and pure."

As St. Francis prayed in great gratitude for Sister Water, we pray in thankfulness for her life sustaining generosity. Oh, water, in your mysterious beauty you cause the desert to bloom. One tiny drop collected with thousands of drops waters seeds and future harvests to feed us and all creatures. One tiny drop multiplied quenches our burning thirst. Our bodies, like the body of earth, are over 75% water.

We are a water people. We are a water planet.

Oh compassionate God, Creator who breathed over the waters we seek forgiveness for our mindless use of water.

We beg for wisdom to know how to conserve and cherish water,

We ask healing for the ways that we disrespect and contaminate our sister.

In this drought time we wait and watch for the gift of rain upon earth.

We watch and wait for the rain of grace into our souls.

Come free us from hatred, greed, fear, and our lack of love for your gifts upon earth.

Transform us into living streams of water

flowing green and moist with life, hope and love for earth and all peoples.

We pray this prayer in the name of God who is gracious Creator, Jesus who is Eternal Word, and Spirit who is Wellspring of Wisdom.

Amen

- Joan Brown, osf Ecological Ministry of the Social Justice Office, Archdiocese of Santa Fe

# Are you a water guzzler?

Youth Topics 27 Water Works, CAFOD, Christian Aid, SCIAF

# Just how water friendly are you? Answer these fun questions to find out if you're a water waster or a careful conserver?

When you clean your teeth do you

- a) use a toothpick instead of a toothbrush?
- b) brush your teeth from a glass of water?
- c) let the water flow until your ivories are gleaming white?

When you wash do you

HANDOUT VI-

- a) only wait until your birthday?
- b) have a shower or share your bathwater with your family?
- c) soak for hours in a nice deep bubble bath?

When you make a hot drink (fair trade of course!) do you

- a) fill a flask in the morning to use throughout the day?
- b) Reheat yesterday's cuppa in the microwave and add a tea bag from the washing line?
- c) Fill your kettle to the brim, boil it over and make your own fresh cuppa?

When you use the toilet do you

- a) find the nearest bush or hedge so there's no need to flush?
- b) use a hippo in your toilet (it's a water saving device) or have a low flush cistern?
- c) Flush three times to get rid of the smell?!

### CHECK OUT WHAT YOU ARE?

- Mostly (a) A fanatical water-friendly conserver. You deserve a glass of water. Congratulations!
- Mostly (b) Very good a water waste watcher. You deserve a glass of water.
- Mostly (c) Come on. Stop the flow. Think water, water, water next time.

### Gauging our water use

In pairs, estimate how much water you and your households use in a typical day Here are some facts and figures to help you.

> Shower – 18 litres Bath – 50 litres Flushing the toilet – 9 litres Filling the kettle – 1 litre





SESSION VI Handout 3

# Interview with Fiona Connelly, Materials Officer

# L: Wow, Fiona. This poster is great. Can you tell me more about it? Perhaps starting with the photo of the women in India at a well?

F: All over the world, the work of carrying water falls to women. Women spend up to 6 hours of their day gathering water. This is time that could otherwise be spent making handicrafts, learning to read, or taking care of their children. This is not intended to be a romantic image of women carrying pots on their heads. These pots are heavy.

### L: Why India?

F: In doing our research, we were strongly influenced by Vandana Shiva's book, Water Wars. Here she speaks of the sacred water pot and changing relationship of people to water in India. In addition to being of great cultural significance, water is a critical human rights issue in India. There are exciting initiatives of communities organizing on water issues. People are working together to use water wisely and to challenge the operations of Transnational Corporations.

### L: What's the significance of "Water: Life before Profit!"

F: Water is an essential element for life. Did you know, you can live only for 3 days without water. We come from water – 75% of our bodies is water. Without water we would not be here. Water is not just essential to life but is an essential part of life. Life refers not only to humans but to all of creation. This value is more important than its commodification value.

### L: Why is there a lock on this water tap?

F: This is a picture of a locked water tap in Africa. Privatizing water services is a huge problem. In South Africa, 10 million people have been locked out. They cannot afford the water fees being charged under new system which is operating on a principle of full cost recovery - trying to recover all the costs in delivering water – include cost of dams, infrastructure which in a publicly run set up would be funded through taxes. Poor people are being cut off water. When they cannot access clean water, they depend on polluted sources. This has led to an outbreak of cholera affecting 250,000 people. Reducing access to clean water, increases risk of disease and death.

It's a symbol of the privatization of water. A resource formerly provided by public at a minimal cost is now becoming a private resource to be sold to those who can pay. The World Bank and the International Monetary Fund are encouraging privatization. There is no recognition that water is a human right. It is not an open tap. It is not free flowing water. You can be locked out by economics.

### L: What is Millennium Development Goals?

F: Millennium Goals is an initiative of the United Nations. Signed in 2000, by over 170 countries including Canada, these goals include cutting world poverty in half and doubling the number of people who have access to water by 2015. We want to do even better than this. The goal is to make sure all people have access to fresh clean water.

# L: Why did you choose a wavy, fluid design?

F: In choosing this design, we want to represent a sense of water in various aspects – e.g. smoothness of rolling wave, still water, splash. Water has a spiritual and cultural meaning which is more important than its potential commercial value.

Water is a human right.

### L: Thanks Fiona for your time.

F: You're welcome. I'd love to hear what others see in this poster, as well. fconnelly@devp.org



www.devp.org



# Canadian Catholic Organization for DEVELOPMENT AND PEACE WATER DECLARATION

I agree with the following declaration and commit myself to upholding its principles:

- Water is a sacred gift that connects all life
- Access to clean water is a basic human right
- The value of the earth's freshwater to the common good takes priority over anypossible commercial value
- Fresh water is a shared legacy, a public trust and a collective responsibility.

Signature	Name (please print)	Address (please print)

WAT Life before profit!

Send completed declarations to: DEVELOPMENT AND PEACE 10 St. Mary St. #420 Toronto, ON M4Y 1P9 You can also sign online at www.devp.org

www.devp.org

# Water and Blood: A True Story Development and Peace Fall Campaign 2003

This piece is to be read by four people but it can easily be adapted to be read by two or three people. One suggestion for staging is that Victor and Robinson begin far from each other and with each reading take one step closer. As written, this is not a dialogue but the interweaving of two separate stories. You may wish to make it into a skit or add more actions.

### **Presenter:**

Water is a gift from God. It is an essential part of God's plan for creation. As clean drinking water becomes scarcer on our planet, some corporations want water to be bought and sold just like another commodity rather than seen as a basic human right. The story we will tell you is true. It describes what happened in Bolivia when the public water system was taken over by a private company.



**Victor:** My name is Victor Hugo Daza, from Cochabamba in Bolivia. Cochabamba is Bolivia's third largest city with a population of 800,000 people. Bolivia has eight million people, the majority of whom are indigenous.

**Robinson:** My name is Robinson Iriarte de la Fuente. I am a soldier in the army of the Republic of Bolivia.

**Victor:** Bolivia is the poorest country in Latin America. Life is very hard for the poor of Bolivia, almost 70% of the people live below the poverty line. The minimum wage is \$90 per month. There is a lot of unemployment. Every day it is a struggle for food, schooling, shelter and basic health care. For the poor, this struggle ends only with their death.

**Robinson:** I am a career soldier. I joined the army when I was young and trained hard to become an officer. In Bolivia there is great tension between the poor and the government, so the army plays an important role in preventing unrest and disturbances.

**Victor:** Clean water is of course very important for the poor. The city of Cochabamba has a chronic water shortage. It has a public water system which provides water for people living in the city centre and for some of those living in the poorer outskirts, or barrios. Some barrios have their own wells, while others buy their water from trucks and handcarts.

**Robinson:** A high point in my career as a military officer was the training I received in the United States, at the School of the Americas in Fort Benning, Georgia. The US instructors trained us officers from all over Latin America, in counter-insurgency work and in how to interrogate prisoners to obtain information that can be used to hunt down other dissidents and terrorists. I also trained as a sharpshooter.

**Victor:** In 1999 the City of Cochabamba leased its water system to Aguas del Tunari, which turned out to be a subsidiary of the Bechtel Corporation of San Francisco, California. This was a disaster for everyone and especially for the poor, as Bechtel very quickly increased the price of water by double and more!

**Robinson:** There are many subversives and other agitators who use the issues of the poor to advance their own political agendas. They pretend to be in sympathy with the poor and they infiltrate the movements of the poor, but their real objective is to overthrow the Government of Bolivia and install some form of socialist regime.

**Victor:** In January 2000, when I was 17 and a student, the poor took to the streets of Cochabamba to protest the privatization of water and to demand that the government cancel the contract with Bechtel. The protests went on for weeks. The government declared martial law and put thousands of police and military into the streets to break up the protests, which became known as the Water War. Many of our people were injured by the police and soldiers, but we kept on demonstrating against the increase in the cost of water which was devastating the families of the poor.

**Robinson:** On April 8th 2000 we were instructed by our superiors to prepare for violence. I dressed in civilian clothes and carried a concealed rifle. I was ordered to identify the ringleaders of the demonstration and to take whatever action appeared necessary.

**Victor:** On April 8th 2000, on my way home from my part-time job, I cut through the central plaza where there was a large demonstration happening.

**Robinson:** I saw one ringleader, a young punk who kept hollering and urging people to stand up to the police. I got behind the line of police – they knew who I was – and I shot him in the face. He went down like a log and died right there in the plaza. The demonstrators saw what had happened and they took cover real fast, believe me.

Turns out the young punk's name was Victor Hugo Daza. Of course the protestors made a big fuss about this kid, and I, Captain Robinson Iriarte de la Fuente, was charged with Daza's death. But the military tribunal acquitted me of all responsibility and I was shortly afterwards promoted to the rank of major.

**Rosario:** My name is Rosario Maria Cruz. The day after Victor's funeral, the Government announced that it had cancelled the contract of the Bechtel Corporation (which is now suing the Government of Bolivia for \$25 million for loss of profits due to this cancellation) and the water of Cochabamba is again owned by the Municipality. The Water War of Cochabamba was won by the poor but other water wars continue elsewhere. Huge corporations such as the RWE Group, Vivendi and Suez are taking over the water systems of cities and sometimes entire countries so as to make profit from the sale of water to the public.

The world is running out of fresh water.

*By 2025 the demand for water around the world is expected to exceed supply by 56%. Remember Victor Hugo Daza! Fight to keep water under public control.* 

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SESSION VII Guide 1

SESSION VII

# What Next?

### CHECK IN 10 min.



### ➡ Pray aloud:

Lord Jesus, you are faithful and true. Steady our hearts and minds as we step onto the waters that lead us to



### **PREPARATION NOTES**

- photocopy handouts and resource section
- prepare to recount the highlights of the past 6 sessions for Involvement
- materials for Bread Ritual
- confirm arrangements for shared meal

you. Help us to walk with courage and conviction and to do so in solidarity with all. We ask this through Christ our Lord.

Amen.

### Read aloud:

A reading from the book of Jeremiah

For surely I know the plans I have for you, says the Lord, plans for your welfare and not for harm, to give you a future with hope. Then when you call upon me and come and pray to me, I will hear you. When you search for me, you will find me; if you seek me with all your heart, I will let you find me, says the Lord, and I will restore your fortunes and gather you from all the nations and all the places where I have driven you, says the Lord, and I will bring you back to the place from which I sent you into exile. (Jer 29: 11-14 NRSV)

The Word of the Lord. **All:** Thanks be to God

### **INVOLVEMENT** 10 min.

→ Ask the group to close their eyes while you slowly recount the past six sessions aloud. Remind people of significant moments. Highlight locations/activities. (Prepare this ahead of time.)

### ➡ Read aloud:

A proclamation from the Holy Gospel according to Matthew **All:** Glory to you O Lord.

Immediately he made the disciples get into the boat and go on ahead to the other side, while he dismissed the crowds. And after he had dismissed the crowds, he went up the mountain by himself to pray. When evening came, he was there alone, but by this time the boat, battered by the waves, was far from the land, for the wind was against them. And early in the morning he came walking toward them on the sea. But when the disciples saw him walking on the sea, they were terrified, saying, "It is a ghost!" And they cried out in fear. But immediately Jesus spoke to them and said, "Take heart, it is I; do not be afraid." Peter answered him, "Lord, if it is you, command me to come to you on the water." He said, "Come." So Peter got out of the boat, started walking on the water, and came toward Jesus. But when he noticed the strong wind, he became frightened, and beginning to sink, he cried out, "Lord, save me!" Jesus immediately reached out his hand and caught him, saying to him, "You of little faith, why did you doubt?" When they got into the boat, the wind ceased. (Mt 14:22-32 NRSV)

The Gospel of the Lord. All: Praise to you, Lord Jesus Christ.

Read the prayer by Rabbi Jack Reimer all together or with volunteers reading different lines.

(see handout - WE CANNOT MERELY PRAY TO YOU, O GOD)

- Discuss prayer and scripture reading using the faith sharing questions.
  - What did you hear in these readings.
  - What moments does it remind you of.
  - What has changed since you last heard the scripture reading.





Review the Pastoral Circle methodology used throughout (see Session 1).

### ➡ Discuss the statement:

- Social justice is not a set of unconnected actions, but a way of life.
- ➡ Ask:
  - As people of faith, how can we make justice an integral part of our way of life?

➡ Share Si Hendry's 15 Rules for Spirituality and Social Justice

(see handout – 15 RULES FOR SPIRITUALITY AND SOCIAL JUSTICE)

### Allow time to write in journals, share (as time allows)

Personal Reflection Journaling:

- Review your journal entries since this journey began.
- What is next for you?
- Write about potential actions and what you may need to support you. Choose one to share during closing prayer.
- Keep in mind that, "the place God calls you to is the place where your deep gladness and the world's deep hunger meet."
  - Frederick Buechner (Wishful Thinking: A Seeker's ABC, pp 118-119.)



➡ Hand out compilation of list of actions from Beyond Today and copies of the resource section.

(see handout – ACTIONS and Resource section)

CLOSING PRAYER 10 min.

### ➡ Read aloud:

Let us pray...



Creator God, Thank you for being with us on this journey of faith together over these seven sessions. Please continue to be with us as we commit to acting on what we have learned. *(Ask each person to share one commitment to act...)* May we feel God's ever present love for us and may our love for each other and for God compel us to step out of the boat and walk on water together. Amen.

➡ Facilitate the Bread Ritual.

(see handout - BREAD RITUAL)

➡ Share a meal together. The following is a suggested meal blessing:

For food in a world where many walk in hunger; For faith in a world where many walk in fear. For friends in a world where many walk alone, We give you humble thanks, O Lord.



# We Cannot Merely Pray To You, O God - Rabbi Jack Reimer

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 neighbour.

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 prejudice: For you have already given us eyes With which to see the good in all people If we would only use them rightly.

We cannot merely pray to You, O God, to end despair: For you have already given us the power To clear away slums and to give hope If we would only 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 we would only 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.


## Hendry's 15 Rules for Spirituality and Social Justice

#### 1. Pay attention.

- see what is going on and see connections

#### 2. Be honest.

- about yourself and about your world
- be rooted in reality

#### 3. Think institutionally.

- be aware of the institutional nature of human living
- critique effectiveness and values of institutions

#### 4. Keep your heart connected.

- by contact with people who are poor, marginalized

#### 5. Keep your head connected.

- follow an issue [it does not matter which one; they are all connected]

#### 6. Enlarge the context in which you make decisions.

- think beyond your own group and society
- think beyond your own generation and time period
- think in terms of the common good
- cultivate a sense of solidarity with the poor
  - learn to see reality from their perspective
  - live in solidarity with them by the kinds of choices you make

#### 7. Imagine reality differently.

#### 8. Develop a spirituality.

- have roots and dreams beyond the structures and patterns of the world

#### 9. Participate in your religious tradition

- participate in its worship rituals
- know its theology and scriptures
  - know its social teachings

#### 10. Connect with people.

- especially those with similar concerns

- including those who have lived before you: read, pay attention to tradition
- in worship

#### 11. Create community.

- develop alternative patterns of social living

#### 12. Shift structures and create spaces within them.

#### 13. Deal with social issues socially.

- process public pain publicly
- give everyone a voice

#### 14. Tell stories, laugh, appreciate, and celebrate--a lot.

#### 15. Hike on Saturday or keep the Sabbath.

- do something to remind yourself that:
  - the world is bigger than your projects/problems
  - God is God, and you are not.

#### 16. Survive. Know when to "H-A-L-T".

- take a break when you get too Hungry, Angry, Lonely, or Tired.

Source: Si Hendry, Director of Jesuit Centre, Loyola University, New Orleans, LA.

www.devp.org

## Actions

"Injustice, excessive economic or social inequities, envy, distrust, and pride raging among men and nations constantly threaten peace and cause wars. Everything done to overcome these disorders contributes to building up peace & avoiding war."

#### (Catechism of the Catholic Church 2317)

#### Who is in Your Circle?

- Seek out opportunities to dialogue with people outside your circle of influence
- Go to different settings to learn of the reality of the excluded
- Seek out alternative media
- When analyzing current events or new policies, try viewing it from the perspective of the poor.
- Continue to participate in this study group and be open to hearing new perspectives
- Get involved with your parish Justice and Service group

What Next?

✤ Use the same

methodology that

we have used

during the ses-

sions (involve-

ration, reflection,

action) in new

settings.

ment, explo-

#### Water – Life Before Profit!

- Use water bottle instead of buying bottled water
- Be a good steward of water use sparingly and with gratitude
- Sign Development and Peace Water Declaration and encourage others to do so
- Be part of a campaign to get your local municipality to sign on to the declaration
- Contact Council of Canadians to learn how water is on the table in trade discussions <u>www.canadians.org</u>
- Read New Internationalist 'water' issue March 2003 <u>www.newint.org</u>; Water Wars by Vandana Shiva, and Blue Gold by Maude Barlow and Tony Clarke
- Learn more about School of Americas recently renamed the Western Hemispheric Institute for Security Co-operation, <u>www.soaw.org</u>

#### When Working Hurts - Injustice on the Job

- Check out the Maquila Solidarity Network website (<u>www.maquilasolidarity.org</u>)
- Support national campaign: Stop pulling the wool over our eyes ETAG is lobbying the federal government for changes in labelling regulations to give consumers more information about where their clothes are made and make it easier to determine whether clothes are made in sweatshops or under humane conditions.
- Learn about your labour rights under the law and educate your peers: <u>www.workrights.ca</u>
- Convince institutions to adopt "No Sweat" Purchasing Policies
- Meet with a union member to find out more about unions
- Buy from Thrift stores
- Watch Videos: e.g. Life and Debt, Mickey Mouse goes to Haiti
- Actively promote cooperatives and other initiatives where workers share in management, ownership and profits – e.g. buy fair trade coffee, tea, chocolate, <u>www.oxfam.ca</u>, <u>www.devp.org</u>

#### **Responses to Conflict**

- Learn the history of non-violent resistance and about non-violent conflict resolution
- Check out Christian Peacemaker Teams website – www.cpt.org and Culture of Peace website -
- <u>http://www.culture-of-peace.info/ppa/</u>
  Think about where your tax dollars are going?
- Join School of Americas Watch www.soaw.org

#### Hunger

- ✤ Learn more about the food system.
- Buy Fair trade coffee, chocolate and bananas.
- Investigate root causes of hunger in your community (<u>www.campaign2000.ca</u> and <u>www.dailybread.ca</u>) and support initiatives to address them.
- Write to your local MP or directly to the Prime Minister, expressing your concerns and encouraging our government to oppose the patenting and private control of seeds and all other forms of life. www.parl.gc.ca/information/about/people/house/PostalCode.asp
- Read the September 2002 issue of the New Internationalist magazine on-line about Patents on Life.

## Bread Ritual

#### Preparation

The leader should prepare a centerpiece around the theme of bread. Ask someone to bring the bread, or it can be bought, but it is best if it is not sliced. You will need whole wheat, or basic yeast bread, soda bread, unleavened bread (such as matza), crackers, gingerbread. Have bread placed in a low basket with a linen napkin. Have someone designated to hold it aloft while the prayer is being spoken, then add it to the centerpiece of bread.

Music: "I Am the Bread of Life" or any song that focuses on bread of - life themes. Play quiet music until everyone has had a chance to have a small piece of each bread. Don't be afraid to alter and add to this, candles etc.

#### **Opening Song:**

"I Am the Bread of Life"

**Leader :** "I am the bread of life. Whoever comes to me will never be hungry; and those who believe in me will never thirst." (John 6:35) Lord We, too, are bread For the life of the world. But there are many kinds of bread, As there are many people.

**Reader 1:** There is the ordinary

The yeast breads, Whole Wheat, and White Breads that have been given ample time and warmed For the yeast to grow, Families favored With stable homes. Enough to eat. May we use their gifts to nourish the world.





www.devp.org

#### SESSION VII Handout 5

#### Reader 3: Unleavened bread

Is for those Who have been flattened By oppression and injustice. Let our hunger for bread. Teach us to hunger and thirst For justice.

#### Reader 4: Crackers

Represent the elderly, Salty with wisdom, Fragile with age. Let this bread Teach us to value wisdom, To treat it gently When it has grown fragile.

Reader 5: Gingerbread Spicy bread, For all those Who do more than nourish, Who bring spice to our lives.



Reader 6: "Blessed are you, Lord, God of all creation. Through your goodness we have this bread to offer, which earth has given and human hands have made. It will become for us the bread of life."

Leader : Think for a moment of the people who have been bread in your life. (pause)

"We will pass each loaf of bread. Break a piece and pray for someone you have known who has been: Whole Wheat !! Soda Bread !! Unleavened Bread !! Crackers !! Gingerbread !!

Leader : Help us to remember, Lord, that even though there are many versions of the Bible, there is only One Word, that there are many types of bread, but only one true Bread. Help us to remember, Lord, that we are called to be bread for the hungry and salt for the world. We ask this in the name of Jesus. Amen

Source: Joe Salvador, Tecumseh, ON

Additional Resources 1

## Additional Resources

## Films and Videos Development and Peace Videos

Available through your Regional Development and Peace staff – see list at the end of this section.

#### Commitment to Change (2003)

New video presents the who, what, where, when and why of Development and Peace.

## East Timor Lorosae – Birth of a Nation (2002)

Story of the birth of a new nation after years of darkness, suffering and humiliation (25 minutes)

#### Youth Changing the World (2002)

Features youth in Canada and in Peru working for change (12 min.)

#### Share Lent (1999)

Portrays Development and Peace's work in Canada and abroad. Includes the evolution of a small loans and self-help project in a fishing community of Benin, Africa. (13 minutes)

## Life For All, Not For Sale (2001/2002)

Shows how patents on life threaten food security and invites viewers to join our petition campaign on food security and biopatenting. (11 minutes)

#### Share Lent 2001-2003

Good overview of the work of Development and Peace. (11 minutes)

## Sacred Land, Scarred Land (2000):

Indigenous people and their lands are affected by Canadian corporations and struggle to change the situation. Stories from Colombia, the Philippines, Canada and Sudan. (28 minutes)

#### Nosotros (2000)

With Development and Peace assistance, Nicaraguans rebuild their lives and communities in the wake of Hurricane Mitch. (58 minutes)

#### From Tears to Hope (1998)

Focus on CCODP partner – Duhozanye – inspiring story of Rwandan widows rebuilding their homes and their lives after the genocide (25 minutes)

www.devp.org

## NFB & Commercial Movies

Organizers should view films to ensure they are appropriate for the group.

#### The Insider

Story of Dr. Weigand, the man who blew the whistle on the tobacco companies and the lengths they went to, to silence him.

## A Force More Powerful: a century of non-violent conflict

When people decide they want to be free... there is nothing that can stop them – Archbishop Demond Tutu; film documents popular movements successfully battling entrenched regimes or military forces with non-violence means. (www.pbs.org/weta/forcemorepowerful/)

#### **Entertaining Angels**

The story of Dorothy Day and what brought her to fight for social justice. Founder of the Catholic Worker movement, she inspires us to treat all guests--be they kings or peasants--as if they were visiting angels.

#### Life and Debt

Life & Debt is a tapestry of sequences focusing on the stories of individual Jamaicans whose strategies for survival and parameters of day-to-day existence are determined by the U.S. and other foreign economic agendas. http://www.lifeanddebt.org/

#### Mickey Mouse Goes to Haiti

The Disney Co. (as well as Nike, Gap, DKNY and others) are increasingly coming under public pressure for their sweatshops and horrid work conditions in Haiti, Burma and other countries. Despite the fact that Disney is one of the biggest multinational corporations in the world, it pays it workers pennies an hour, and horribly abuses their basic human rights. http://www.nlcnet.org/resource.htm

#### Roger & Me

A humorous look at Michael Moore's many attempts to meet Roger Smith, the man who closed down the Manufacturing Plant on which the community of his hometown of Flint, Michigan relied.

#### Romero

The story of Salvadoran Archbishop Oscar Romero, murdered by military strongmen because he struggled to improve the situation of the poor and oppressed in his country.

#### Genetic Takeover (NFB)

Have we become unwitting guinea pigs for multinationals who blithely disregard millions of years of evolution? In their relentless fight for profits, the industrial giants seem willing to ignore basic safety rules.

#### OTHER VIDEOS TO CHECK OUT AND PREVIEW:

From your local video store, national film board (1-800-267-7710) or your local library

Bowling for Columbine Beyond Rangoon City of Joy 7 Years in Tibet The Big One The Burning Season Holding Our Ground (NFB) The Flying Farmer (NFB) The Forbidden Land (NFB) SOA: Guns and Greed Men with Guns Cry Freedom Gandhi Rabbit Proof Fence

## Books/Articles

Alvarez, Julia. In the time of the Butterflies. Toronto: Penguin Books, 1994.

Alvarado, Elvia and Medea Benjamin. *Don't be Afraid Gringo: A Honduran woman speaks from the heart.* New York: Harper Collins, 1989.

Burgos-Debray, Elisabeth. I, *Rigoberta Menchu: An Indian Woman in Guatemala.* Norfolk: Thetford Press, 1984.

Carrigan, Ana. *Salvador Witness: the life and calling of Jean Donovan.* New York: Ballantine Books, 1986.

Kingsolver, Barbara. Animal Dreams. New York: Harper Collins, 1990.

Leddy, Mary Jo. *At a Border called Hope: where Refugees are Neighbours.* Toronto: Harper Collins Publishers, 1997.

Shiva, Vandana. *Stolen Harvest: the hijacking of the global food supply.* Cambridge, MA: South End Press, 1999.

Thornton, Lawrence. Imagining Argentina. New York: Bantam, 1991.

United Nations Association of Canada. *The Kit. A manual by youth to combat racism.* March 2002

Walton, Jim. It's not fair. Christian Aid, 1993.

## Newspapers/Magazines

Catholic New Times	www.catholicnewtimes.org
Prairie Messenger	www.stpeters.sk.ca/prairie_messenger/
Sojourners	www.sojourners.com
New Internationalist	www.newint.org
The Other Side	www.theotherside.org

and many more ...

## Immersion Service and Learning Opportunities

#### 2-6 weeks

#### **Companeros Inc,** duarte@companeros.ca www.companeros.ca

• Sustainability, social awareness, and community-building through cross-cultural service learning experiences, gatherings, and resources. Delegations to Latin America.

Centre for Global Education, www.augsburg.edu/global 1-800-299-8889, globaled@augsburg.edu

 Participate in cross cultural learning experiences (week, 2-week, semester long) in Mexico, Nicaragua, El Salvador, Guatemala, and Namibia and other countries throughout the globe

### CCIDD: Cuernavaca Center for Intercultural Dialogue on Development,

ccidd@laneta.apc.org

 Offers an educational and faith enriching experience exposing participants to Latin America, issues of global justice, faith and social transformation - (1-3 weeks)

Development and Peace Exposure Trips, justyouth@devp.org, 1-800-494-1401

 Trips are organized regularly to meet with Development and Peace partners in the Global South (2 weeks)

#### Dominican Republic Faith Experience, 905-383-5484

• Explore poverty and other related issues through an analysis of the Church's Social Teachings and by experiencing the day-to-day struggles of the poor - 2week

#### One World Global Education Programs in India, Africa, Latin America

519-743-8448; www.oneworlded.com, teamwork@golden.net

 experiential program that promotes global understanding and co-operation by providing cross-cultural and cross-class learning opportunites in Africa, Africa and Latin America

#### SERVE: Summer Endeavour in a Redemptorist Volunteer Experience,

www.redemptorists.com

 6-week prayer, community and service experience for young adults from across Canada

#### 6 months-2 years

#### Canada World Youth, www.cwy-jcm.org, 1-800-605-3526

• 2 week-7 month youth exchange and volunteer program

#### Covenant House Community, 416-598-4898,

www.covenanthouse.on.ca/web/faith\_community.html

• Live in Christian community and serve street youth at Covenant House in Toronto

#### Jesuit Volunteer Corps, www.jesuitvolunteers.org

• Volunteers live in intentional community with other volunteers, on a small stipend and explore together the root causes of social injustice for one year; placements throughout the US

Katimavik, www.katimavik.org, 1-888-525-1503, For young people age 16-26

• meet new people, discover Canada, challenge yourself, experience adventure, learn French

#### L'Arche Canada, www.larchecanada.org

live and work with people with mental handicaps, communities world-wide 1 year

Seeds of Hope, Pat Maheux, pmaheux@uwo.ca, 519-432-8353, <u>www.ursulines.org</u>

• One year volunteer program for young women (21+) who wish to use their gifts in the struggle for justice by accompanying the poor in Peru and in Canada

#### Toronto Catholic Worker Community, Zaccheus House, 416-516-8198

www.catholicworker.org

• CW movement inspired by Dorothy Day promotes self-responsibility for social injustice – has houses of hospitality, a paper and actively works for social change

VICS – Volunter International Christian Service, The Spiritans, 780-485-5505 www.volunteerinternational.ca

• A lay volunteer program providing professional and technical personnel the opportunity to assist and work alongside the peoples of developing countries around the world – 2 years

#### Youth Challenge International, www.yci.org, 416-504-3370

• Youth (18-25) pursue personal development in the service of community development - 12 month program (9 months in Canada, 3 months overseas)

#### Resources

#### Opportunities to Serve through Canada and International Organizations, CCCB

 Resource Book and Online database, <u>www.web.net/</u>~interchg/ lists more than 100 organizations. Opportunities to serve the poor domestically and internationally

#### Catholic Network of Volunteer Service, www.cnvs.org

• Online database of volunteer opportunities in North America and Overseas

Compiled by: Development and Peace, Youth Programs Lori.ryan@devp.org 1-800-494-1401 ext. 230

Walking on Water

## Additional Links

#### Faith-based justice and peace organizations

Development and Peace: www.devp.org; http://youth.devp.org Kairos: www.kairoscanada.org Catholic Fund for Overseas Development: www.cafod.org.uk The Catholic Worker movement: www.catholicworker.org Pax Christi USA, the National Catholic Peace Movement: www.paxchristiusa.org The Global Network Against Weapons and Nuclear Power in Space: www.space4peace.org The Nonviolence Website: www.nonviolence.org Christian Peacemaker Teams: www.cpt.org Pace e Bene Franciscan Nonviolence Center: www.paceebene.org Culture of Peace: http://www3.unesco.org/iycp/ Psychology of Activists: www.culture-of-peace.info/ppa/title-page.html Peaceful Tomorrows: www.peacefultomorrows.org Call to Action: www.cta-usa.org Citizens for Public Justice: www.cpj.ca

#### Spirituality of Writers and Activists

Thomas Merton, monk and peacemaker: <u>www.merton.org</u> Henri Nouwen, priest and spiritual writer: <u>www.nouwen.net</u> Mahatma Gandhi and the Gandhi Institute for Nonviolence: <u>www.gandhiinstitute.org</u> Cesar Chavez: <u>www.sfsu.edu/%7Ececipp/cesar\_chavez/chavezhome.htm</u> Prayer and Ignatian Spirituality: <u>www.jesuit.ie/prayer</u>

#### Organizations working for positive change

Council of Canadians: <u>www.canadians.org</u> Greenpeace: <u>www.greenpeace.ca</u> Amnesty International: <u>www.amnesty.ca</u> School of the Americas Watch: <u>www.soaw.org</u> Corporation Watch: <u>www.corpwatch.org</u> Maquila Solidarity Network: <u>www.maquilasolidarity.org</u> The JustPeace List: 116 Just Actions - <u>www.justpeace.org/actions.htm</u> Unity in Diversity: Web Community of Social Movements: <u>www.Movimientos.org</u> Canadian Labour Congress: <u>www.clc-ctc.ca</u> Transfair - look here to find out where to buy Fairly traded products: <u>www.transfair.ca</u> List of Canadian Fair Trade: <u>www.devp.org/testA/news/communiques2003\_36-e.htm</u> Campaign 2000 to end Child Poverty: <u>www.campaign2000.ca</u>

Daily Bread Food Bank: <u>www.dailybread.ca</u>

## Resources for Youth Participation IN DEVELOPMENT AND PEACE

#### JUST YOUTH GROUP GUIDE

This guide assists youth (ages 16-30) to start and run CCODP Just Youth groups. There are three versions: parish, high school and campus (college/ university). It was created in collaboration with the Canadian Catholic Student Association/Canadian Catholic Campus Ministers.

#### THINK*fast* Kit

This kit contains all the information and resources you need to run a THINK*fast* event including activities, prayers, resource list, forms, etc. THINK*fast* is a special 25 hours fast during which young people learn, in a faith context, how they can support positive change here and in the global South. While they are learning, they are also raising money for overseas partners in Latin America, Africa and Asia. Activities/prayers/ideas can be used in class, meetings, etc.

#### SORIAK Development Challenge Game

A simulation game where participants are faced with the challenge of governing a small country with a developing economy (2-3 hours). Developed by the Primate's World Relief and Development Fund (PWRDF). Available through your animator.

#### TWO FEET OF SOCIAL JUSTICE: Local and Global Actions

This 6 hour workshop comes with its own trainer's manual and is a terrific introduction to social justice, Development and Peace and our campaign to end patents on life.

#### Saying Yes to our duty to build a better society:

#### A social action guide for World Youth Day leaders

This guide provides leaders with a step-by-step plan to organize a social action activity (e.g. volunteering at a local soup kitchen) with critical reflection and analysis before and after service.

#### WEBSITE - <u>www.devp.org</u> - http://youth.devp.org

CCODP website, contains a great deal of information about our campaigns, the development programs and press releases. You can click on a particular continent and access CCODP's political, social, economic analysis of the country, the development objectives and descriptions of programs supported in that country.

As well, the JUST YOUTH website – <u>http://youth.devp.org</u> contains resources and lists all the Just Youth groups with contact information. Check out the THINK*fast* page for MANY online resources that you can download.

To ensure that you are tapped into all these great resources, sign up to receive our WORD ON THE STREET email bulletin and register as a JUST YOUTH group - justyouth@devp.org, <u>http://youth.devp.org</u>.

#### JUST NEWS

Quarterly newsletter sent to all Just Youth Groups with resources and reports on youth activities

#### Word on the Street

Monthly Email Bulletin with campaign updates, resources, and notice of events, sent out to all youth, chaplains, teachers, youth ministers and animators involved with Development and Peace.

#### Fall Action/Share Lent Kits

Each year, CCODP groups are invited to participate in two campaigns, commonly known as Fall Action and Share Lent. The Fall Action campaign focuses on education and action here in Canada. The Share Lent campaign focuses on learning about and fundraising for development programs in the global South. Prior to each campaign, each group will receive an organizers kit which provides campaign information and a form to order FREE materials to distribute in your home, parish, school or community.

#### VIDEOS

CCODP educational videos can be borrowed from your animator.

#### **EXPOSURE TRIPS**

In many regions in Canada, Development and Peace members plan exposure trips to visit partners in the global South. On these tours, you can learn about the economic, social, religious, and political reality as well as efforts of social movements for change. Contact your local animator to see if there is one being planned in your region.

#### SOLIDARITY VISITORS

Every year, Development and Peace organizes speaking tours for partners from the South to come to Canada and talk to members about their work. Contact your local animator, if you are interested in hosting a presentation at your parish, community or school/university.

#### **YOUTH PROGRAM STAFF**

The Youth Program co-ordinator works out of the National office in Toronto. The co-ordinator supports Just Youth groups, as well as animators and Diocesan Councils in their work with youth. Please send feedback on youth materials, updates on your activities, and recommendations for CCODP. This communication strengthens the network of young people active in faith based justice work across the country. The co-ordinator is also available to come visit your region. Justyouth@devp.org, 1-800-494-1401 ext. 230.

#### ANIMATORS

Throughout the country, there are 14 regional offices staffed by CCODP animators who support the work of members. Animators can help Diocesan councils plan outreach to youth in their regions. They can also help young people start a group, find a guest speaker, connect you with other members in the area, and supply you with resources. See www.devp.org/testA/addresse.htm. for contact info



## Regional Animators

#### British Columbia/Yukon

John Gabor 2690 Stocktim Crescent Abbotsford BC V2S 4K2 Tel: (604)864-6383 E-mail: jgabor@devp.org

#### Alberta/Mackenzie

Bob Schmidt 8421 101st Ave Edmonton AB T6A 0L1 Tel: (780)424-1557 Fax: (780)465-3003 E-mail: bschmidt@devp.org

#### Saskatchewan

Michael Murphy 200-506 25th St E Saskatoon SK S7K 4A7 Tel: (306)653-5636 Fax: (306)244-8537 E-mail: mmurphy@devp.org

#### Manitoba/Thunder Bay

Lorraine Dumont 211 Edmonton Street Winnipeg, Manitoba R3C 1R4 Tel: (204)231-2848 Fax: (204)237-7471 E-mail: Idumont@devp.org

#### Ontario

#### Kingston/Peterborough/Toronto

Siobhan Rowan 10 St. Mary St. Suite 420 Toronto ON M4Y 1P9 Tel: (416)922-1592 Fax: (416)922-0957 Email: srowan@devp.org

#### Alexandria-Cornwall/ Hearst/Moosonee/Ottawa/ Pembroke/Timmins

Pauline Leduc 1247 Kilborn Pl Ottawa ON K1H 6K9 Tel: (613)738-9644 Fax: (613)738-0130 E-mail: pauline.leduc@devp.org

#### Hamilton/London/St.Catharines Sault Ste Marie

Paul Lemieux 354 King St W Rm 206 Hamilton ON L8P 1B3 Tel: (905)528-0770 Fax: (905)528-0770 E-mail: paul.lemieux@devp.org

#### Newfoundland/Labrador

Anne Mackey 8A Church Road Grand Falls-Windsor NF A2A 1Z1 Tel: (709)489-1000 Fax: (709)489-6393 E-mail: amackey@devp.org

#### Nova Scotia/New

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## About the Authors

#### **Andrew Bartley**

Andrew Bartley, M.Div, is a Regional Coordinator for the Diocese of London. He is married to Corinne Walsh, with whom he facilitates conferences, workshops, and retreats, especially in the areas of youth and young adult ministry, leadership development, and spirituality. He has served as a Diocesan Youth Ministry Specialist, parish Co-ordinator of Youth Ministry, elementary and secondary teacher, and as a Youth Services Worker for adolescents in detention. He holds a diploma in Adult Education, Bachelor's degree in Arts and Education, and has taught the Canadian Certificate in Youth Ministry Studies since 1994. He is passionate in working for justice, and helping people connect their life and faith. He can be reached at 519-433-2878 or abartley@rcec.london.on.ca.

#### Lori Ryan

Lori Ryan, M. Ed, is responsible for Youth Programs at the national office of the Canadian Catholic Organization for Development and Peace. In this position, she promotes and supports youth involvement through the facilitation of workshops, development of materials and organizing work with youth. She has been active in "No Sweat" campaigns, close the School of Americas campaigns and refugee and housing advocacy work. Her deep commitment to faith doing justice was formed during service in the Romero House community and the Jesuit Volunteer Corps (USA).



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## Session 7: What next?

- ◆ Review your journal entries since this journey began.
- ♦ What is next for you?
- Write about your potential future actions, and what you may need to support you. Choose one to share during closing prayer.

# Walking on Water



# JOURNAL



canadian catholic organization for **Development** and **Peace** 



The place God calls you to is the place where your deep gladness and the world's deep hunger meet. - Frederick Buechner



## Session 1: Walking on water together

- What strikes you about the readings?
- ♦ What storms are you aware of in your own life?
- $^{\circ}$  In what way' si Jesus calling you to trust him and to ''walk on water''?
- \* What inspired you to join this group?

## Session 6: Water – life before profit!

- Take note of your attitude toward water, and the attitudes of your family, friends, and society. Record reflections.
- How do these attitudes compare with messages about water in our Christian
  How do these attitudes compare with messages about water in our Christian

Snoitibert

Get out of the boat, Come on; get out of the boat and walk on water. Walk on the water – enter the violence saturated streets – and we will calm the storm together. – Love Walks. Community of Mothers, Los Angeles

## Session 5: Hunger

- What images, words or actions in the passage catch your attention?
- $\boldsymbol{\diamond}$  How would you respond to the questions the disciples may have had:
  - How is it that five loaves and two fish can feed so many people?
  - How is it that by redistributing what was ours, everyone had enough of what they needed?
- What does this reading tell us about "walking on water" and trusting in God to accomplish what seems impossible?

## Session 2: Who is in your circle?

- $\boldsymbol{\diamond}$  How do you feel after experiencing this reading?
- ♦ Who do you think wrote this poem a rich woman or a poor woman? Why?
- $\clubsuit$  What is the author trying to tell us?

Sharing doesn't mean giving what's left over, sharing means giving what other people need. - Caxingui

They say, I am a woman. - Poor Woman in "Rich Woman, Poor Woman"

### 

- Oo you agree that "people are more important than the work they do"?
- How does our current economy compare with this vision of an "economy for the sake of people"?
- What changes would you like to see in society that would lead to an economy for the sake of the people?

## Session 4: Responses to conflict

In your experience, how has Jesus' teaching of "love your enemies" resonated with you? Been difficult for you?

...Love your enemies, and pray for those who persecute you. ...Love your enemies, and pray for the seas (M) such that  $\sim$ 

The principle that should guide all work is that people are more important than the work they do. — Ontario Conference of Bishops