

On Earth as it is in Heaven

A RETREAT PACKAGE FOR SECONDARY
SCHOOL STUDENTS



SCHOOLS FOR



Development
and Peace

CARITAS CANADA

On Earth as it is in Heaven

A retreat package for secondary school students

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On Earth as it is in Heaven

Welcome

to DEVELOPMENT AND PEACE's student retreat package, "On Earth as it is in Heaven." We've developed this retreat as a way to serve the social justice ministry of the Church, a supportive partner in the faith journey of Catholic educators and students. We wish to share our belief that **nourishing the spiritual life is a constitutive element of true solidarity with the poor** – especially our brothers and sisters in Africa, Asia, Latin America and the Middle East. Too many people in these parts of the world experience poverty and injustice unlike anything the average Canadian student will ever have to endure. A *discerning believer* – one who is firm in the belief of God's love for each of us and all of us – finds God's presence in the work of truly building a better world for all. This is the work of international development. For Catholics, international development is not merely a technical matter (*Caritas in Veritate* 16). That is to say, it is not merely concerned with the material or economic development of peoples. Ours is a vision of *integral human development*; the development of the whole person and every person (*Populorum Progressio* 14). *This includes the social, spiritual, political, cultural and ecological dimensions of development.* Together, we move forward towards the Kingdom of God – a kingdom marked by the true presence of justice and peace.

The Aim

of this retreat is to invite students to explore their spirituality through the eyes of "God's Kingdom." It explores **three key principles of Catholic Social Teaching (CST)** – Human Dignity, Solidarity and the Preferential Option for the Poor – within the context of the mission of DEVELOPMENT AND PEACE. These teachings are guideposts for us as we work and pray for the coming of this kingdom.

The Name

of this retreat guide is taken from the *Our Father*: "Thy Kingdom come, Thy Will be done, on earth as it is in Heaven." Jesus made it very clear that the Kingdom of God is to be established among us, equally here "on earth as it is in Heaven." When we look at the world we see that this Kingdom is still far off. Hunger and thirst abound. The planet groans as we abuse our place on it. Poverty and oppression still scar and wound an unacceptable number of the seven billion members of our human family. Jesus calls us to pray the words of the "Our Father" not only with our mouths but with our hands and feet, as well. The retreat is designed to help us respond to that call.

DEVELOPMENT AND PEACE

is the official international development agency of the Canadian Catholic Church (www.devp.org). It was founded in 1967 with the dual mandate to:

- a) Financially support development efforts in the Global South (Africa, Asia, Latin America and the Middle East); and
- b) Educate Canadians on the root causes of poverty and injustice in the world and empower them to take action.

It is a lay Catholic, volunteer member-driven organization. As such, DEVELOPMENT AND PEACE is nothing less than the opportunity for every Catholic and person of goodwill to commit to the Gospel as Jesus proclaimed it in Luke 4:18: "The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free."

May God bless you in your ministry to our youth. Our prayers are with you as you journey through this retreat together.

Overview

The "On Earth as it is in Heaven" retreat package consists of everything you need to organize a student retreat, including four retreat activities, prayers, ice-breakers and other short activities. There is one retreat activity on CST and three others that explore specific principles of CST within the context of the mission of DEVELOPMENT AND PEACE.

These retreat activities are suitable for any secondary school grade, especially grades 11 and 12, and are designed for groups of 30-50 participants. They can, however, be easily modified for smaller or larger groups. It is recommended to begin the day with the retreat activity entitled "What is Catholic social teaching?"

SUGGESTED FORMAT FOR YOUR RETREAT:

1. OPENING PRAYER and ICE-BREAKER

"Our Father"

2. INTERACTIVE PRAYER or SHORT ACTIVITY

(Select one of the following activities)

- "We are Interconnected" (*Interactive Prayer*) or
- "I remember..." (*Short Activity - recommended if using the Retreat Activity on Solidarity*)

3. RETREAT ACTIVITY

What is Catholic Social Teaching?

- The Best Kept Secret

4. RETREAT ACTIVITY

(Select one of the following activities)

- Human Dignity - Humanitarian Aid
- Solidarity - Development
- The Preferential Option for the Poor - Education and Action in Canada

5. CLOSING PRAYER

"The Movement of the Spirit"



1 OPENING PRAYER and ICE-BREAKER: “Our Father”

SUMMARY // This ice-breaker, which is done while saying the “*Our Father*,” sets the tone for the retreat. It encourages students to reflect on how our human family shares resources and encourages mindfulness of the implications of praying the “*Our Father*.”

YOU WILL NEED // Name tags and Marker

INSTRUCTIONS //

- A. Have two equal piles of name tags and markers based roughly on the number of people attending the retreat (e.g. If you know there will be roughly 30 students attending, you could have two piles, each with three markers and 10 name tags). The number of name tags does not have to equal the number of people, only be close to it.
- B. Welcome students to their retreat. Explain that you will begin the retreat by praying the “*Our Father*.” You can begin with the sign of the cross – *but then stop before starting the words of the prayer*. Explain that the prayer will first include a reflective and interactive exercise. Begin the reflection by telling the students that one percent of the world’s population controls 50% of the world’s resources. Ask students to name some resources (water, food, etc.).
- C. Focusing on the resource of food, show people the name tags and announce that everyone will have to write their favourite food on the name tag and wear it for the day. These are their ‘foodtags.’ Announce that there will be a prize (we suggest a fair-trade chocolate bar) at the end of the day for the person who can recite *from memory*: the highest number of the participants’ favourite foods (remind people of this throughout the day).
- D. Announce that you are going to divide the resources for this activity according to the way the world’s resources are divided. Randomly choose one person to be the winner of the ‘birth lottery.’ This person will represent the two percent (it will be one person, unless your retreat has 100 people or more). Give this person half of the resources in the room, which are half the markers, half the name tags and half the space in the room. To do this, you will need to ‘evict’ some students from the space now belonging to the one person.
- E. The other half of the resources are to be shared by everyone else in the room. Make sure you don’t hand them all to one person. Also, hand out the markers and name tags – this then necessitates greater interaction.
- F. Once you have handed out everything, give both sides a limited amount of time to record their favourite foods on their name tags and place them on themselves.
- G. When the time is up, you can investigate whether people successfully completed the task. Take the time to comment on the appearance of the ‘foodtags’ - the beauty of the ‘birth lottery’ winner’s foodtag and the inevitable scraggly appearance of everyone else’s.
- H. Then, invite people to continue in praying the “*Our Father*” with you. Once finished, call attention to the line, “Thy Kingdom come, Thy Will be done, on earth as it is in Heaven.” Gesture to the way the resources have been shared in this activity (the students should still be standing in the two divided groups), and tell the group that this is how our world is. This is the way we share resources in our human family of seven billion people. Ask if this is God’s Kingdom, if this is God’s Will (usually, the students say no)? Explain that if this is not God’s Kingdom or God’s Will then we have an obligation to pray the “*Our Father*” not only with our words but our actions. **Explain that this retreat was put together by DEVELOPMENT AND PEACE, an organization that can help us do this. Together, we can build God’s Kingdom, “on earth as it is in Heaven.”**

This concludes the opening prayer and ice-breaker.

2 INTERACTIVE PRAYER: “We are Interconnected”

SUMMARY // This activity is a fun way to get people to recognize what it means to be interconnected to one another. It teaches students that our interconnectedness is sometimes messy and difficult to work out. Being interconnected means recognizing that we have to work together and ‘untangle the knots’ in order to live a life connected in peace and justice, instead of violence and oppression.

YOU WILL NEED // No materials needed.

ACTIVITY INSTRUCTIONS //

- A. Have the students break into small groups of 6-12 and have them stand in a circle shoulder to shoulder.
- B. Introduce the activity by explaining that DEVELOPMENT AND PEACE carries out its mission in the world based on the belief that we are all interconnected. Before the retreat looks at the three aspects of the mission of DEVELOPMENT AND PEACE, you are going to lead people in a prayer that recognizes this interdependence.
- C. Explain that in their groups they will now join hands in prayer, but in a particular way.
- D. Ask the students to place one hand in the circle and grasp the hand of another person.
- E. Ask the students to place a second hand into the circle and do the same thing. The group will now have formed a human knot.
- F. Now that their hands are ‘joined in prayer’ announce that *once the prayer has been read* they must try to untangle their human knot (without letting go of the hands they are holding!) Explain that as soon as they have untangled the knot (they may end up with one, two or three separate or interlocking circles), they are to raise their hands up in the circle and shout “Amen.”
- G. Have a volunteer read out the following prayer:

“Loving God, we know that our lives are connected to all of our brothers and sisters with whom we share Your creation. Through our food, our electronic devices, our clothing, and many other things - the choices we make everyday touch people we will never meet. They live in Africa, in Latin America, in Asia, the Middle East, and even here in our own part of the world. Just as we stand here before you joined in our tangled knots, this interconnectedness of our lives is also difficult for us to see let alone understand. As we now attempt to untangle the knots, let it be a symbol of our commitment to understand this interconnectedness. Let it show you our desire to know your plan for how we may live with one another in circles of peace and justice.”

2 SHORT ACTIVITY: “I remember...”

SUMMARY // This short activity is recommended if using the Retreat Activity on Solidarity. It reinforces the idea of fair trade by rewarding the person who can remember the highest number of other participants’ favourite foods (from the initial ice-breaker activity) with a fair-trade chocolate bar.

YOU WILL NEED // A fair-trade chocolate bar, found now in most grocery stores (look for the fair-trade label).

ACTIVITY INSTRUCTIONS //

- A. Hold up the chocolate bar and announce that it will be given as a prize to the person who can recall the favourite foods (as they were written on the name tags in the opening ice-breaker) of the highest number of participants. Explain.
- B. Invite volunteers for the above task to come to the front one at a time and recite the favourite foods of the participants. Record the number each one is able to remember. Ensure that they are not able to see the name tags of other participants or that they have not made a cheat sheet to look at.
- C. Award the chocolate bar to the person who can remember the highest number of favourite foods of the participants.



3 RETREAT ACTIVITY 1: What is Catholic Social Teaching - The Best Kept Secret

SUMMARY // The activity looks at Catholic Social Teaching (CST), “The Best Kept Secret” of the Catholic Church. It introduces DEVELOPMENT AND PEACE as the Catholic organization that invites people in Canada to live out these teachings on a global level.

YOU WILL NEED //

- A. A large four-foot tall tree (can be larger) with roots (1ft), a trunk (2ft) and branches (1ft) – do not draw any leaves! Label the roots SEE, the trunk JUDGE and the branches ACT;
- B. Markers;
- C. Large leaves that each participant can cut out of coloured construction paper (e.g. green or orange). You can use Appendix A as a template;
- D. Ten large strips of light brown construction paper, each with a CST principle written on it in large letters, and with the definition in smaller ones. See Appendix B for principles and definitions;
- E. Five to six large pictures or news article clippings. These should show or contain news of the dominant international social issues happening in the world today (i.e. hunger, poverty, the environment, war, etc.);
- F. Cut-outs of the leaves in Appendix C, describing the work of DEVELOPMENT AND PEACE; and
- G. A small tree seedling (optional).

ACTIVITY INSTRUCTIONS //

- A. Have students sit in a circle. Announce a game of broken telephone. Ask students if they realize that this is a game played by many cultures all around the world. While we know it as broken telephone, it also has different names. For example, in the Tamil language it is called KISU KISU, which means “grapevine.” Begin by whispering the following to the person on your right: **“Human Dignity, Solidarity and the Preferential Option for the Poor are examples of Catholic Social Teaching.”** The message is then passed by whisper all the way around the circle. See how close to the original sentence the last person is. This activity is to convey that:
 - 1) Catholic Social Teaching is not widely understood by people (i.e. the message gets mixed as it is passed); and
 - 2) Catholic Social Teaching is somewhat of a secret in the Church (i.e. the message is whispered around the circle).
- B. For this part, you will need to have the drawing of the tree. Introduce the tree as your “Tree of CST.” Explain that DEVELOPMENT AND PEACE uses the image of a tree to express the meaning of CST. Place the tree in the centre of the circle or on a wall at the front of it.
- C. Begin with the roots of the tree (SEE). Explain that CST answers the question, **“How should we respond to what we SEE happening in the wider world around us?”** *These social situations make up the roots of the tree because that is what the teachings grow from.* Write down some of the following examples on the roots: the exploitation of workers; the Great Depression; the Cold War; the growing gap between the rich and the poor; etc. Invite students to think of other global issues (these could be environmental, social, or economic crises) and record them on the roots. To help them, you can use the recent pictures or news articles you have clipped and post these on the roots as well.
- D. Move to the trunk of the tree (JUDGE). Explain that throughout history, Catholics have responded to these roots by coming up with certain social beliefs or values that can guide us in our own responses to what we SEE in the world. These are the principles of CST. Give students a pen and a sticky note. Ask them to write down the following on their sticky notes: When I see _____, I feel _____ because I believe _____. Have them then fill in the blanks in the sentence. You can give an example, such as: When I see hunger in the world, I feel upset because I believe everyone has the right to eat.

- E. Now share the teachings that Catholics have come up with over time. Have some volunteers read out the CST principles and definitions that were written on the brown strips of paper. Then, have the students place them on the trunk of the tree (JUDGE).
- F. Ask the students if the beliefs they came up with in your group discussion match any of the CST principles. Have a volunteer draw lines between any that do match up.
- G. Move to the branches of the tree (ACT). Explain that CST means nothing if it does not inspire us to act. It is through our actions that CST becomes real. Invite students to discuss actions they see people taking in the world that exemplify CST.
- H. After 5-10 minutes of discussion, give each student a leaf. Invite them to write or draw one thing **they** have done in their lives (either for another person, their community or our planet) that represents one of the values of CST. Then have the students place their leaves on the branches of the tree.
- I. Your tree of CST is now complete. Review how you moved through the process of SEE, JUDGE, ACT - from the roots to the leaves of the tree. Explain to the students that we are not alone in our journey of making the world a better place for our human family. One organization that helps Catholics on this journey is DEVELOPMENT AND PEACE.
- J. Share with students that this retreat will focus on three CST principles that DEVELOPMENT AND PEACE is helping to make visible to the world through its mission of building a better world for our human family. Have a volunteer show the first leaf, "Humanitarian Aid" from **APPENDIX C**, and read out the text on the leaf to the group. Once it has been read, the volunteer places the leaf up in the tree branches and draws a line from **Human Dignity** up to the leaf. Do the same thing for the "DEVELOPMENT" leaf (line goes to **Solidarity**) and the "EDUCATION AND ACTION IN CANADA" leaf (line goes to **Preferential Option for the Poor**). Both leaves are also found in **APPENDIX C**.
- K. Summarize the three leaves just presented, which make up DEVELOPMENT AND PEACE's action in the world. You may wish to take a photo of the students with the tree they have created. If time and space allow, you can bring out a real seedling to be planted at an appropriate time and place. This seedling can become the school's 'CST tree.'

4 RETREAT ACTIVITY 2 : Human Dignity - Humanitarian Aid

SUMMARY // In this activity, students will reflect on the concept of **Human Dignity** through the lens of **humanitarian aid** in the mission of **DEVELOPMENT AND PEACE**.

This is done through two activities:

- 1) **Candle Light Reading** (Reflection)
- 2) **Dignity and Disaster** (Game and Group Discussion)

YOU WILL NEED // Appendices D,E, & F, at least 10 candles, some pens or markers, access to personal cellphones (students'), a bible, a piece of chart paper.

ACTIVITY INSTRUCTIONS //

1. Candle Light Reading (Reflection)

- A. Without warning, turn out all the lights in the room. The darker you can make it the better. If you wish, you can play appropriate music in the background as the reading takes place. Student volunteers take turns lighting their candle and reading the following in order:

STUDENT #1 // Lights a candle and then reads from an open bible the following quotation:
"The Book of Genesis, Chapter 1: Then God said, 'Let us make humankind in our image, according to our likeness'... So God created humankind in His image, in the image of God He created them; male and female He created them."

STUDENT #2 // Lights a candle and then reads: *"Being in the image of God, the human individual possesses the dignity of a person, who is not just something, but someone."* (Catechism 357)

STUDENT #3 // Lights a candle and then reads:
"The following are the voices of real people affected by Disaster. These things happened to Someone. Someone who suffered. Someone who was then helped through the humanitarian aid work of DEVELOPMENT AND PEACE."

STUDENT #4 // Lights a candle and then reads: *"All of a sudden I was swept away in the rushing water and was being lifted higher and higher. I was in water up to my neck. I caught hold of a palm branch and ended up hanging from the top of a palm tree. The Tsunami carried away 50 members of my family, including my nephews and nieces. Yes, 50 people."*

STUDENT #5 // Lights a candle and then reads: *"It started to rain very hard. We all stayed in the home thinking we were safe, but in fact we were not. I didn't have any time to get out. Some bricks fell on my arm and broke it. But the most precious thing that I lost was my 14-year-old granddaughter, Shama, who died from a head injury."*

STUDENT #6 // Lights a candle and then reads: *"When the ground started to shake, I panicked. I asked my husband to come and help me,*

but he could barely stand up. When we were able to get back to our house, it wasn't there anymore. Everything had been destroyed, and there was devastation everywhere."

STUDENT #7 // Lights a candle and then reads: *"We live off our cattle and goats, but the drought wiped them out. We were left without any way to survive."*

STUDENT #8 // Lights a candle and then reads: *"My name is Isabelle, I am 14 years old. Early one morning I went to fetch water. I was attacked by some masked soldiers on the way. Two soldiers assaulted, then stabbed me."*

STUDENT #9 // Lights a candle and then reads: *"For nearly 50 years, DEVELOPMENT AND PEACE has been responding to these voices. They are the voices of people affected by earthquakes, tsunamis, hurricanes, floods, famine and war. Where do we find these voices today in the world? Where are the humanitarian crises that DEVELOPMENT AND PEACE is responding to?"*

NOTE : For the next student voices, you will need to visit the DEVELOPMENT AND PEACE website (<http://www.devp.org/en/emergencies>) in order to fill in the blanks. Complete one of these for every humanitarian crisis that DEVELOPMENT AND PEACE is responding to:

STUDENT #10 // Lights a candle and then reads:

"Today in:

people are suffering because:

DEVELOPMENT AND PEACE is helping by:

B. At the end of the readings, invite the group to have a short discussion using the following questions:

- Which of these crises, where DEVELOPMENT AND PEACE is responding, did you know about?
- Why do you think some countries suffer more than others when they experience a disaster? If so, why?
- Do you think disasters are a time when we lose human dignity, find human dignity, or both?
- How do you think we can help DEVELOPMENT AND PEACE when a humanitarian crisis occurs.



2. Dignity and Disaster (Game and Group Discussion)

- A. Have everyone stand up from where they are sitting (if you are using chairs you will need to clear these to the side of the room and create an open space for people to move around in). Everyone should spread out in the room so they are at least one to two arm's lengths away from one another.
- B. Explain that you are going to play a game that will show how DEVELOPMENT AND PEACE gets help to the countries that suffer from disasters. In order to do this, you are going to first divide into a number of different size groups. Each group will represent a country that has suffered a disaster. To divide into groups you will ask a series of questions. Whoever raises their hand first **after hearing the whole question** gets to answer it. The first to give the correct answer becomes the 'capital' of that country. As soon as you announce that a person has become the capital, people rush to touch that person in order to form the 'country.' By coming to the capital people can get help more easily. No one can move until you announce if an answer is correct or not. **Each country can only have a certain number of people which you will announce before the question. All extra students must re-disperse throughout the room before the next question is read. Only people who have not yet formed a country can answer the following questions.** The first country formed is the country where DEVELOPMENT AND PEACE is (i.e. Canada). Then the 'disaster' countries will be formed largest to smallest. The larger countries will have a higher chance of receiving help from Canada more quickly. Therefore, the quicker you get into a group the higher your chance of survival.

***Note:** You can change the size of the groups based on the number of people you have, but keep relatively the same ratios. The following division is based on 30 people:*

- C. DEVELOPMENT AND PEACE, LOCATED IN CANADA, HAS FIVE PEOPLE:

Q. DEVELOPMENT AND PEACE defines an emergency as:

- A. Losing your cellphone
- B. When you need to do something quickly
- C. A state of insecurity in which people's lives and livelihoods are threatened by violence, conflict or natural calamity

Answer: C

- D. THIS DISASTER COUNTRY HAS NINE PEOPLE IN IT.

Q. Which of the following groups of people is not among those who form a priority for DEVELOPMENT AND PEACE when deciding who to assist in an emergency situation?

- A. Women
- B. People who make for the best photos to use in fundraising
- C. The poorest people affected by the disaster

Answer: B

- E. THIS DISASTER COUNTRY HAS SEVEN PEOPLE IN IT.

Q. DEVELOPMENT AND PEACE is part of the Caritas Internationalis network. Caritas is:

- A. The second largest humanitarian relief organization in the world after the Red Cross
- B. A social media platform for Catholics
- C. Where staff from DEVELOPMENT AND PEACE study Latin

Answer: A

F. THIS DISASTER COUNTRY HAS FIVE PEOPLE IN IT.

Q. When it makes an emergency appeal, DEVELOPMENT AND PEACE raises most of its funds from:

- A. Corporations
- B. Catholic churches and schools
- C. Very very rich individuals

Answer: B

G. THIS DISASTER COUNTRY HAS THREE PEOPLE IN IT.

Q. Since it was founded in 1967, DEVELOPMENT AND PEACE has provided the following amount of money for emergency relief:

- A. over 1.5 million
- B. over 15 million
- C. over 150 million

Answer: C

H. The person who does not have a group forms the last country on his or her own.

I. Ask the DEVELOPMENT AND PEACE in Canada group to imagine that they now need to raise funds to help those in the disaster countries. In order to do this, they need an image and a slogan to get people to donate. Give them the two images found in **APPENDIX E** and ask them to decide which of the two images to use and to come up with a slogan to go with that image. Have them circle the image they choose as a group and to record their slogan on the sheet.

J. Give the same **APPENDIX E** to the disaster countries. Ask them to discuss which of the two images that represent them THEY would like the Canada group to use and to come up with a slogan that THEY would use to get people to donate.

K. To assist the groups in their discussions, have them consider the following two questions (which you can post on chart paper if you wish): *Which of the images do you think would attract the highest level of donations?; Which of the images is most consistent with the dignity of the human person?*

L. When the groups are finished, have some or all of them share their decisions and the slogans they wrote. Ask them how their choices reflect the dignity of the human person.

M. Romeo Maione was the first Executive Director of DEVELOPMENT AND PEACE in 1967: *"At DEVELOPMENT AND PEACE we tried to change Canadians' assumptions about the world's poor countries by showing some of the riches produced there. For our first poster campaign, I wanted to feature images of proud third world people busy with their daily tasks. I saw this as an educational effort to show the great dignity and importance of every person."*

N. Now that the donor country has raised lots of money, announce that you will see how fast the donor country can use it to provide help to all the disaster countries. In order to do this, students will need their cellphones. To get help to the disaster country, the donor country must get a message from one of their phones to at least one phone belonging to someone in a disaster country. This process begins **as soon as you say "go."** If you wish, record how many disaster countries the Canada group is able to help on a piece of chart paper - including which countries are helped first, and how long it takes them to do it. Allow between 5-10 minutes to complete the activity.

- O. Once the activity is finished, have the students reflect on which countries helped the fastest and why. For example, there is a high likelihood that the first phones in a disaster country to receive a message were those belonging to people who are friends with someone in the Canada group and thus did not need to share contact info to receive the message. *What could this represent (the stronger the relationships are between people the faster and easier it is for help to be sent to the ones who need it)?*
- P. Share the following quotation from this DEVELOPMENT AND PEACE staff person: *"Many people ask us if we can help them by sending things like clothing, or medical supplies to a country in need when there is a disaster. While people's intentions are good, the truth is that this is not the most effective way to get help to people. Shipping such items is very costly, requires a lot of logistical organizing and very often, the items don't even end up getting to the people that need them. Instead, it is much more effective to use financial donations to buy what is needed from places much closer to the site of the emergency. The key to a successful emergency response is a high level of speed and intelligence in converting that money into concrete assistance. How fast can an organization turn money into the goods that people need: water, shelter, medical attention, food and security? DEVELOPMENT AND PEACE is able to do this very quickly – in some cases within 24 hours because we have a highly developed network of local and skilled people who are able to if they are given the financial resources they need. We have created this network by committing ourselves to building relationships of trust and respect over many years. These are relationships that recognize our human dignity. In this activity you were able to get a message quickest to someone if you had them in your contacts. In the same way, we are able to effectively and quickly change donations of money into concrete assistance because we have the affected people in our own 'contacts.' Through the partners we work with regularly to fight poverty even when there **aren't** disasters, we are able to make a huge difference when there **are**."*



4 RETREAT ACTIVITY 3: SOLIDARITY – Development

SUMMARY // In this activity, students will reflect on the concept of **Solidarity** through the lens of **development** in the mission of DEVELOPMENT AND PEACE.

This is done in three activities:

- 1) I Know How to Fish (Skit and Group Discussion)
- 2) Subjects not Objects (Individual Activity)
- 3) A Sacred Space of Solidarity (Group Prayer)

YOU WILL NEED // Appendices G-L, a toy fish, some chart paper and large markers, a small prize (e.g. fair-trade chocolate bar), a nice cloth to cover a small table, a candle, and a large map of the world.

ACTIVITY INSTRUCTIONS //

1. I Know How to Fish (Skit and Group Discussion)

A. Four actors perform the following skit (photocopy script for actors from APPENDIX G):

SCENE // All the retreat participants are sitting in a large group for a presentation. Actor 1 is standing at the front of the group while Actors 2, 3 and 4 sit among the group as participants. **The rest of the group should not know that they are about to witness a skit.**

ACTOR 1 // *(Puts a big piece of chart paper on the wall and starts to write, 'Give someone a fish...')*

ACTORS 2,3 and 4 // *(Start to moan as soon as Actor 1 writes down "fish.")*

ACTOR 1 // What's wrong?

ACTOR 2 // We have no fish!

ACTOR 3 // How can we feed our children?

ACTOR 4 // What will we sell at the market?

ACTOR 1 // I just happen to have a fish in my pocket. Here, you can have it! *(Produces a toy fish from pocket and throws it to Actor 2.)*

ACTOR 2 // Thanks! *(Actors 3 and 4 join Actor 2 who then pretend to share the fish.)*

ACTOR 1 // *(Finishes writing the sentence '... and they'll eat for a day.')*

ACTORS 2,3 and 4 // *(Start to moan with hunger again as soon as Actor 1 finishes writing the sentence.)*

ACTOR 1 // *(Looks over towards the moaning actors. Thinks for a minute, then writes a new sentence underneath the first one: 'Teach someone to fish, and they'll eat forever.')* Need more fish, eh? Look, I can't keep giving you people fish every day. Instead, I'm going to teach you how to fish.

ACTOR 2 // *(Quietly)* We know how to fish.

ACTOR 1 // *(Does not appear to hear)* We have very advanced ways of fishing in my country. I'm sure the people in your country could do much better by learning from us.

ACTOR 3 // (A little louder) We **know** how to fish.

ACTOR 1 // (Still does not hear. Starts to look for something to the side.) In fact, I think I even have an old fishing rod somewhere and lures I can give you. Even better, I bet I could call a bunch of my friends to ask them to donate money to buy a brand new fishing rod for you! We could even get you a boat! Now, where did I put my phone? (Continues to look around.)

ACTOR 4 // (Now frustrated, Actor 4 rises from where he or she is sitting and comes to the front of the room, while Actor 1 continues to look around. Actor 4 picks up the marker and writes on the chart paper in big capital letters: 'I KNOW HOW TO FISH!' Reads the sentence in a very loud voice, pointing at each word.)

ACTOR 1 // (Stops looking around, and looks at the other actors who are now all at the front. Actor 1 is a little embarrassed.)

Oh, I, um, just thought...

ACTOR 3 // (Puts up another big piece of chart paper and writes in big letters, 'A BIG COMPANY FROM YOUR COUNTRY CAME AND POLLUTED OUR RIVER AND KILLED ALL OUR FISH!' Reads the sentence out loud to Actor 1, pointing at each word again.)

ACTOR 1 // Oh, no. I'm really sorry. I guess, I'll just go then...(Turns to go.)

ACTOR 2 // No, don't go! We still need your help! We have a lot of ideas on how we can solve this problem and I'll bet you do too. We don't have a lot of money to find solutions, but maybe with your help our countries can work together? As partners? (Offers handshake.)

ACTOR 1 // (Accepts handshake, then shakes the hands of Actors 3 and 4.) Partners.

// END OF SCENE //

B. Debrief with the group after the skit. The following questions can help:

- Did anything surprise you about the skit?
- Were any assumptions made by any of the actors in the skit? If so, how could they have been avoided?
- What do you think it means to work as partners? How is it different from the way the person first wanted to help?

C. To close the discussion, share the following quotation from a DEVELOPMENT AND PEACE Staff Person:

*"DEVELOPMENT AND PEACE believes in working in **partnership** with people in the Global South (our term for third world). Instead of running development projects ourselves, we find local groups of people and local organizations who have a vision for the development of their own countries. We partner with them by providing financial resources, advice, and most importantly, friendship and solidarity. Solidarity means committing ourselves to working **with** the poor and oppressed for a better world. It means recognizing that at the spiritual level, their freedom from poverty is tied to our own. **Solidarity means believing that the poor are subjects and not objects of development.**"*

2. Subjects not Objects (Individual Activity)

- A. Explain to students you are going to look at the meaning of this sentence: “Solidarity means believing that the poor are subjects and not objects of development.” Put a piece of chart paper on the wall that explains the difference between the subject and object of a sentence: “The **subject** is the person *doing* the action. The **object** is the person *receiving* or *affected* by the action.”
- B. Hand each participant a copy of **Appendix H**. Explain that the sheet contains 10 sentences that describe some of the good work DEVELOPMENT AND PEACE supports around the world. The problem is that someone has inserted a number of sentences onto the sheet that are false. Their role is to figure out which statements are true and which are false. They can do this by circling the subject of the sentence. If the people of the country are the subjects, then the statement is true. If they are the object of the sentence, then it is false. Announce that whoever gets every answer right will be eligible for a prize (e.g. fair-trade chocolate bar).
- C. Once they have finished answering the questions, have them exchange sheets with another person to to correct their answers. If only one person answered all the questions correctly, that person gets the prize. If there is more than one, put their names in a draw.

ANSWERS:

1. Burundians organized special workshops and distributed a voter’s manual to the young people of their country who were going to vote for the first time in their lives.
☒ T ☐ F
2. Guatemalans trained over 1,000 women of their country on the rights due to them as citizens and equipped them with the knowledge needed to stop domestic violence.
☒ T ☐ F
3. A Congolese reconciliation project used literacy and agricultural skills training to help both women and the young soldiers who victimized them to reintegrate into their communities.
☒ T ☐ F
4. DEVELOPMENT AND PEACE built a new school for a local village in a rural area of Zambia where children used to have to walk 6 km to get to the closest school.
☐ T ☒ F
5. Palestinians used art and other forms of therapy to help children heal from the psychological trauma that comes from witnessing constant violence and the destruction of their homes.
☒ T ☐ F

1. DEVELOPMENT AND PEACE dug 6 wells in an arid region of Somalia so that people could have water.
T ☒ F
2. Iraqis helped fellow citizens displaced by war to organize themselves into local committees which were then able to work with the government to get access to housing and drinking water.
☒ T F
3. Afghans have helped hundreds of women in their country form self-help and financial support groups that train members in basic farming, in weaving techniques and finance management.
☒ T F
4. Citizens of Sierra Leone won financial and material compensation from a mining company that took their land away – including 50 new houses and the construction of a new local market.
☒ T F
5. In the new country of Timor-Leste, Timorese citizens helped their government develop a new law to protect women and children from domestic violence.
☒ T F

3. A Sacred Space of Solidarity (Prayer)

- A. Set up a small table in the room and gather participants around it. Have someone read: **“Whenever people gather in God’s name for the sake of Solidarity, a sacred space is created. We now create this space together. Sacred spaces are important because they allow us to connect to the Mystery that is much bigger than ourselves. When we can make this connection, it becomes possible to give the work of our hands to the needs of others in a spirit of Solidarity.”**
- B. Have one person come forward and cover the table with a nice cloth.
- C. Have another person come forward and place a candle on the table and light it.
- D. Have one person hold up the photo of Blessed John Paul II, read the quotation on the front of it (APPENDIX I) and then place it on the prayer table.

- E. Have another person read: “DEVELOPMENT AND PEACE has worked with thousands of incredible partners around the world throughout its history. Three of them are winners of the Nobel Peace Prize. We now call them into this sacred space of Solidarity.”
- F. Have three people, in turn, present the photos of Bishop Carlos Filipe Ximenes Belo, Rigoberta Menchu and Nelson Mandela – all three are people who have partnered with DEVELOPMENT AND PEACE in the past. They are also Nobel Peace Prize winners. Each photo has a quotation on the front (APPENDICES J,K and L).
- G. Have a person bring forward a large world map that marks all the places where DEVELOPMENT AND PEACE is currently supporting partners around the world. This will need to be prepared ahead of time, using a black marker dot or other such marker. To find out the countries where DEVELOPMENT AND PEACE is currently supporting partners, consult our website to see our latest annual report: <http://www.devp.org/en/aboutus/annualreports> or type “development and peace annual reports” into a search engine.
- H. When the map is brought forward another student reads: “Let us end by bringing to mind, the thousands of people around the world who are touched by the solidarity of DEVELOPMENT AND PEACE. This globe shows the different countries where money raised by the organization is making a difference. These contributions help make it possible for people like Nelson Mandela, Rigoberta Menchu, Bishop Belo and countless other leaders to work for the development of their countries. Together, in solidarity, we seek a world free from poverty and oppression.
- I. This ends the reflection. You may wish to conclude by playing a piece of inspirational music.

4 Retreat Activity 4 : PREFERENTIAL OPTION FOR THE POOR – Education and Action in Canada

SUMMARY // In this activity, students will look at the teaching on the **Preferential Option for the Poor** through the lens of **education and action** in the mission of DEVELOPMENT AND PEACE.

This is done in three activities:

- 1) **The Map is not Upside Down** (Agree/Disagree Discussion)
- 2) **What is DEVELOPMENT AND PEACE Doing Today?** (Short Presentation)
- 3) **Root Causes** (Guided Meditation)

YOU WILL NEED // The world map from the previous activity, a piece of music to play during the guided meditation and Appendix M.

ACTIVITY INSTRUCTIONS //

1. The Map is not Upside Down (Agree/Disagree Discussion)

- A. Take the map from the prayer table and hang it upside down on the wall or somewhere for everyone to see. People will generally start to point out that it is upside down.
- B. Announce that you are not so sure that it is upside down and would like to have a debate about this. Have everyone stand up for an “Agree or Disagree” game. Show everyone an imaginary “response line” across the room. At one end of the line is the “Strongly Agree” pole. At the other end of the line is the “Strongly Disagree” pole.
- C. Make the following statement: **This map is not upside down and should be left hanging as it is.** Ask people to stand on the response line based on their level of agreement or disagreement with the statement to determine if the map should be left as it is or not.
- D. Once people have taken a stand, ask different people to explain why they chose their places on the response line.
- E. Here are some questions you can use to get students to think about where they are standing. You may wish to give students the opportunity to shift their place on the response line after some discussion.
 - Is it possible to tell where the top of a sphere is?
 - Is it possible to be upside down in outer space (using a plain ball of any size is a great visual aid), which is where the sphere of our planet is located?
 - Show students the original ‘blue marble photo’ (APPENDIX M).
 - Where do you think the people that made the map of the world lived? In the Southern Hemisphere (i.e. Global South) or the Northern Hemisphere?
 - DEVELOPMENT AND PEACE recommends that we hang the map as it is right now for this activity. Why do you think they would do that?
- F. Have a student share this quotation from a DEVELOPMENT AND PEACE staff person:
We recommend hanging the map this way for your retreat for two reasons. First, we want to challenge you to think about how you look at the world. The truth is that the map is not upside down or right side up because there is no up or down in the universe where our planet is suspended. The truth is that there are many ways to look at the world. Second, hanging the map this way illustrates an important teaching of our faith, the Preferential Option for the Poor. The Preferential Option for the Poor means looking at the world from the perspective of the poor. This includes our social, economic and political systems. It

means to make choices that give a preference for the poor – to put their needs first, or in this case, on top. You see, now the markers showing the countries we are present in are on the top instead of ourselves. Educating Canadians on the root causes of poverty and empowering them to take action is an important part of our mission at DEVELOPMENT AND PEACE. We need to educate people to make a preferential option for the poor if we are to truly work for the coming of God's Kingdom.

2. What is DEVELOPMENT AND PEACE Doing Today? (Short Presentation)

- A. DEVELOPMENT AND PEACE often focuses on particular themes of global justice in its education campaigns. Themes in the past have included access to water, human rights and environmental abuses of Canadian mining companies, sweatshop labour, and control over food. Before the retreat go to the DEVELOPMENT AND PEACE website (www.devp.org) to see what the current education campaign is focused on by clicking the "Education Campaign" link. Fill out APPENDIX N and share what you find with the large group. You can also contact your local DEVELOPMENT AND PEACE office (www.devp.org/en/contactus/address) for more resources to share for this section such as videos and pamphlets.

3. Root Causes (Guided Meditation)

- A. Share this invitation from a DEVELOPMENT AND PEACE staff person: *"We thought it was important for the last activity of your retreat to be a guided meditation. In a busy and hyper-connected world people can be frightened of meditation - afraid of what they will hear if they listen inside of themselves. All the great activists of the world have found the time to meditate because of its ability to connect us to God's healing power. Being an activist takes a lot of energy. Taking time to pray or do guided meditations can help us renew ourselves and our commitment to seeking a preferential option for the poor. Join us now on this journey into the root causes of poverty and oppression."*
- B. Invite students to lie down or sit comfortably. The first part of the meditation is done without music and the second part will be with music (we recommend using Ennio Morricone's soundtrack to the movie *The Mission*).
- C. Read the following text slowly and clearly as you take the students through the meditation:

Close your eyes. Listen to the inhale and exhale of your breath. In (breathe in). Out (breathe out). We are about to listen deep within ourselves.

Poverty is everywhere around us. As you see this poverty before you, close both of your hands around it and clench your fists. Feel the tension crawl up your arms. Hold that tension.

Still clenching your arms, your legs are suddenly bound by Oppression. Feel the

muscles of your legs tense up as they are wrapped in chains. Hold this tension in your legs while still holding it in your fists and arms.

Now War grabs you by the neck causing every muscle to tense. You can smell the violence. Every muscle in your body is now clenched. Poverty, Oppression, War. It blinds you. It makes every muscle burn. And within your burning muscles a voice cries out, "Why? Why oh God, do you allow such suffering?"

Release. Every. Muscle. (Start music now.)

Feel the relaxation flow through your whole body. Slowly and deeply, take in your breath. Be aware of your chest expanding as your lungs drink in oxygen. Exhale. Inhale again until you can almost see the breath inside of you. Exhale. Keep releasing your breath all the way until you feel your chest start to tighten as it pushes out the last wisp. And then breathe in... and out...and in...and out. This breath is as ancient as the very first breath which went out over the waters and sent life into them. It has been passed to you from generation upon generation and it will pass from you to generations of the future. It connects you to all your brothers and sisters in the human family. There are seven billion people at this moment breathing – in and out, in and out. As you continue to breathe imagine your breath as one collective breath with the human family. All life is interconnected.

An image starts to form before your eyes. You see it is a tree that is familiar to you. It might be a tree you remember climbing as a child or a tree whose beauty stood out from the others as you walked through a forest. Allow the image of that tree to become vivid in your mind. As you look closely at it, you suddenly realize you can SEE the oxygen emanating from its leaves, coming towards you like a wave that you breathe in, fresh and sweet.

As you exhale you see the carbon dioxide from your own breath emanate out back towards the tree. You watch as the tree drinks it in and then, miraculously sends out another wave of oxygen towards you.

As you breathe in and out, you continue to watch this dance of the elements between you and the tree.

But suddenly, the dance stops. There is something wrong with the tree. Its leaves are starting to shrivel and fall off to the ground. Sickly coloured fungus starts to cover it and you see small red bugs crawling over it. You rush over to the tree to try and help it. You start doing everything you can to get rid of the bugs and to remove the fungus. Nothing seems to make a difference though. Every time you clear away the bugs, more appear and in greater numbers. Any fungus you remove just comes back again. You feel your heart rate increase and your body tense up as the panic rises in you – you do not want the tree to die but you feel helpless.

Then a hand touches your shoulder. Instead of startling you, the touch of this person instantly relaxes you and spreads warmth and comfort through your entire body. You can't see who the person is clearly because of all the light radiating from their body. They seem to be made of pure light itself. This light bends down to where the roots dive into the earth.

"Come." Even though the person does not open his or her mouth, you know the voice you are hearing comes from the person. "Come," the voice says again. There is something about this voice that makes you want to listen to it. So you too bend down to the roots. You put your hand on them. The voice speaks again, "This is where we must go if the tree is to survive. We must go to the roots."

When these words are spoken you are powerfully aware of the connection between your hand and the roots of the tree. Your eyes close and you can see the roots as they travel down into the earth. They wind further and further downwards and you feel the sensation of falling deeper into the earth along with them. You leave your body to drop with them, deeper and deeper. The path of one root catches your eye and now you are following this single root, aware that it is just one among many. You start to feel more and more curious to know where this root will go. What will you find when you arrive at its end?

Just when you think the root will never stop its journey into the earth, something ahead captures your attention. It is a doorway. Here is where the root ends. It forms the very archway of the door itself, arching up around and down again. There is a crack of light coming from under the door and a buzzing sound coming from behind it. You come forward towards the door, open it and step through...

You step through into a huge field of banana trees that stretches on and on. It is a plantation. You realize how hot you are and that sweat is dripping from your forehead. Looking down you see your clothes are dirty and worn with work. The weight of a large bunch of bananas on your shoulder makes you realize how tired you are from a hard day's work that started at 5 a.m. Then the buzzing grows louder and you look up to see its source. A small airplane swoops down over the plantation, releasing clouds of pesticides which fall on the fields. These clouds of chemicals bring anger into your heart. It is because of them that you will never be

able to have children. Too much of this pesticide has entered your body. It has left you infertile and sick. Was it worth the few dollars a day you are paid? But what other choice do you have? There must be another way.

In the distance, a figure walks towards you. This figure is from a country far away, where the bananas you carry finally end up to be sold and eaten. The person is dressed in clean clothes and seems to be unaware of where he or she is. You see the person is eating one of your bananas, bought for what is mere change to him or her. As the person comes closer, you are stuck by a sense of familiarity. And then suddenly, you realize that person eating the banana is you. Now you are standing, staring at each other face to face. You look into your own eyes, like looking in a mirror in a world gone wrong.

The banana plantation slowly fades away. You step out of the door and find yourself back among the roots. To your left there is another root that you follow to another door...

You step through into the night. The tropical air is thick and humid among the cocoa trees where you labour. This is work no youth of your young age should have to endure – the work of a slave on a cocoa plantation. Your life consists of hacking pods of green yellow and red from the cocoa trees. Once they are cut down you slice them open and then scoop the pulpy pale seeds out and pile them on racks to ferment and dry. These drying seeds are the key ingredient in a treat you have never tasted – chocolate. You are never paid and rarely fed, living on a diet of green bananas and yams.

The work is made harder by the pain of the new lumps and bruises on your arms and back. That's the last time you ask the boss for money.

That night, when you are locked away with the others so you won't escape, you hear an odd sound. It's the noise made by the peeling of a wrapper, followed by satisfied chewing noises. You pull back the curtains on the only tiny window in the room. Someone who looks like he or she comes from another country looks up, revealed by the pale moonlight. Once again, you find you are looking right at yourself. This time you are obliviously stuffing your mouth with a cheap chocolate bar bought at the corner store. When the door back out appears, you are not sure which runs towards it to get away.

Going back out, you follow many other roots, going through doors, seeing through the eyes of other suffering people. They come from places that produce the goods that you enjoy here at home: sugar, coffee, tea, even things we don't eat – like cellphones with minerals in them from the Mines of Hell or machines powered by fuel from countries torn apart by war.

"What? Are you trying to make me feel guilty? Are you saying this is my fault?" From there, deep under the earth, these angry and hurt words come out of you before you realize who they are directed at – you are speaking to the person of pure light by the tree – the one who brought you here among the roots.

Then the hand touches you on the shoulder again. "Do not despair," speaks the voice. That pure light is now standing right in front of you, speaking directly into your beating heart. "I am not here to

condemn you, but to show you the way. Come and follow me."

The Light turns and suddenly explodes outwards from where you are standing. It illuminates the multitude of roots everywhere. You follow one to a golden shining doorway and step through again. But this time it is different.

You are back at the banana plantation, back in your dirty and work-worn clothes. But rather than feeling heavy, your heart is light. Good News has arrived. In your hand is a letter that says the lawsuit against the plantation owners for poisoning you and countless others with pesticides has been successful, thanks to the help of the international community! New health and safety standards will mean future workers will not have to suffer as you did. You use money from the lawsuit to buy a small farm and join a banana-producers co-operative. Through the co-operative, you earn a good livelihood by selling to suppliers willing to pay you a fair price for the bananas. There, happy on your small farm, you see a familiar figure in the distance again. This time when you come face to face with yourself there is a fair-trade label on the banana being eaten. This time, when you look into your eyes, they are smiling. This time, you are looking into a mirror of a world gone right.

Every other door you enter is the same. People are producing chocolate, coffee, tea, sugar and all manner of goods to be fairly traded. Thousands of people are breaking free from slavery, including the youth whose life you experienced on the cocoa farm. Everywhere people are standing up against injustice and fighting against the causes of poverty and war. People from different countries,

cultures and religions are all working together for a better world. As you see all this happening, you hear the one breath that is sustaining this work and driving it forward. You are aware of your own breath once again. In (breathe in) and out (breathe out). In (breathe in) and out (breathe out).

As you breathe, you feel yourself being lifted up, following the roots on their great ascent upwards. You burst forth out of the ground and back into your own body where you left it by the tree. You now know in your heart that the health of the tree flows from the roots. The mysterious presence is still there beside you. Everything in you wants to reach out and touch it. You reach out your

hand and try to do this, to touch that pure light. But the Light smiles and soars away up over the tree.

It makes the tree shine with a radiance like you have never seen. The bugs and fungus are gone. New branches are budding. You see the oxygen emanating from fresh leaves once again and the dance with your own breath. The give and take of the elements, continues anew. In (breathe in) and out (breathe out). In (breathe in) and out (breathe out). The tree fades away and all that is left is this breath. In (breathe in) and out (breathe out)... You can open your eyes now. Thank you for joining us on this journey to the roots through the one breath that sustains us all. Amen.

// End of Meditation //

- D. Invite participants to offer their thoughts or reflections on the meditation experience. What did they see or feel as they went through the meditation? What did the roots represent for them? What did the light represent for them?

FINAL NOTE // It is assumed that the participants will realize that the 'voice' is Our Saviour, Jesus Christ. Should this realization not be evident to the group, it is important to make this connection for them.

5 CLOSING PRAYER: "The Movement of the Spirit"

- A. Invite people to form a large circle in order to close the retreat in prayer.
- B. Explain that this prayer is called "Pulse Prayer." In order to recognize the movement of the Holy Spirit that connects us all, together you will send a 'pulse' through the whole circle. To begin, join hands. After the prayer has been read, you will squeeze the hand of the person on your left. That person will then squeeze the hand of the person on his or her left and so on and so forth. This way, the 'pulse' will travel around the whole circle. Once the pulse comes back to you on the right, you will all raise your arms and end with the word "Amen."

- C. Read the following prayer:

LEADER // Let us now call ourselves to prayer to end our time together this day. The response is: "On earth as it is in Heaven."

GROUP // On earth as it is in Heaven.

LEADER // Creator God, You call us to share the gifts of the earth with the whole of the human family.

GROUP // On earth as it is in Heaven.

LEADER // Your teachings show us the way to build a world of justice

GROUP // On earth as it is in Heaven.

LEADER // Help us to work for Human Dignity

GROUP // On earth as it is in Heaven.

LEADER // Show us how to live in Solidarity

GROUP // On earth as it is in Heaven.

LEADER // Guide us to always make a Preferential Option for the Poor

GROUP // On earth as it is in Heaven.

LEADER // Thy Kingdom come, Thy Will be done

GROUP // On earth as it is in Heaven.

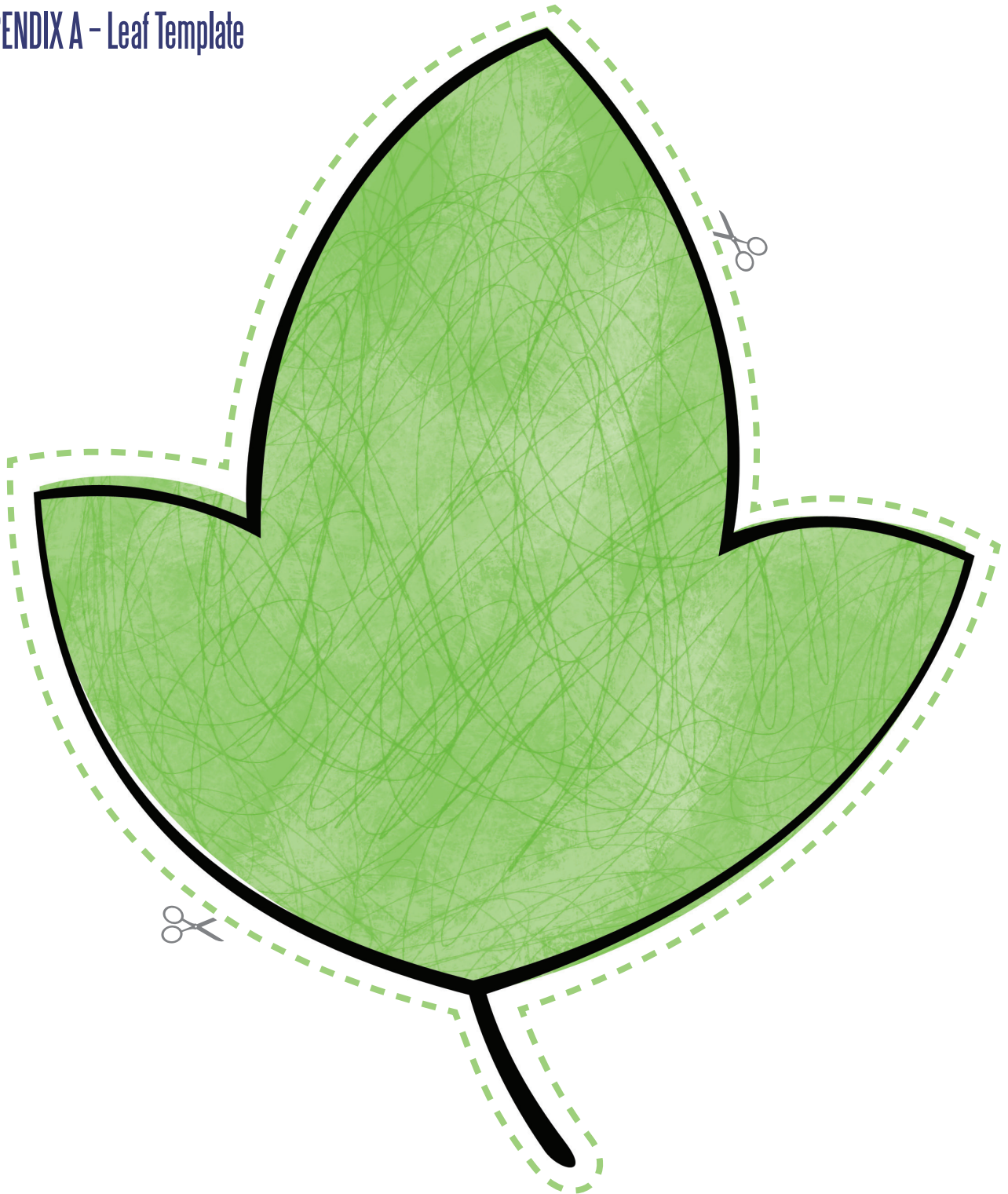
- D. Begin the pulse on your left. It will end when it reaches back to you on your right. End with a great "Amen!"

End of the retreat.

Thank you for taking this journey with DEVELOPMENT AND PEACE. If you have any feedback you would like to offer us regarding this retreat – including your own adaptations or improvements, please do not hesitate to contact us at: info@devp.org.

Appendix

APPENDIX A – Leaf Template



Appendix

APPENDIX B – CATHOLIC SOCIAL TEACHING

Each one of these is to be printed on a large strip of brown paper to be posted on the trunk of the tree for the exercise, **Retreat Activity 1: What is catholic Social Teaching - The Best Kept Secret**. They are a simplified version of some of the commonly-accepted principles stated in a variety of documents.

Dignity of the Human Person

Belief in the inherent dignity of the human person is the foundation of all Catholic Social Teaching (CST). This principle is rooted in the idea that the person is made in the image of God.

Common Good

The human person is both sacred and social. We realize our dignity and rights in relationship with others, in community.

Option for the Poor

The “Option for the Poor,” states that the deprivation and powerlessness of the poor wounds the whole community. We are called to evaluate social, economic, and political systems in terms of how they affect the poor.

Solidarity

We are one human family. We are called to work globally for justice and to make a firm and persevering commitment to the common good – the good of each and every individual.

Peace

There is a close relationship in CST between peace and justice. Peace is the fruit of justice.

Stewardship

The goods of the earth are gifts from God, and they are intended by God for the benefit of everyone. How we treat the environment is a measure of our stewardship, a sign of our respect for the Creator.

Economic Justice

The economy must serve people, not the other way around. All workers have a right to productive work, to decent wages, and to organize and join unions.

Role of Government and Subsidiarity

The state is an instrument to promote human dignity, protect human rights, and build the common good. Subsidiarity holds that such functions of government should be performed at the lowest level possible, as long as they can be performed adequately. When they cannot, then higher levels of government must intervene.

Participation

All people have a right to participate in the economic, political, and cultural life of society. It is wrong for a person or a group to be excluded unfairly or to be unable to participate in society.

Rights and Responsibilities

Human dignity can be protected and a healthy community can be achieved only if human rights are protected and responsibilities are met.

Appendix

APPENDIX C: WHAT DEVELOPMENT AND PEACE DOES

HUMANITARIAN AID

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

Appendix

APPENDIX C: WHAT DEVELOPMENT AND PEACE DOES

DEVELOPMENT

For over 50 years, DEVELOPMENT AND PEACE has supported 15,200 local initiatives in fields such as agriculture, education and community action, and has acted for peace and human rights in 70 countries. These initiatives have promoted alternative means of development that fight the root causes of poverty.



Appendix

APPENDIX C: WHAT DEVELOPMENT AND PEACE DOES

EDUCATION & ACTION IN CANADA

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

Appendix

APPENDIX D – Candle Light Reading

STUDENT #1 // *Lights a candle and then reads from an open bible the following passage:* "The Book of Genesis, Chapter 1: Then God said, 'Let us make humankind in our image, according to our likeness'... So God created humankind in His image, in the image of God He created them; male and female He created them."

STUDENT #2 // *Lights a candle and then reads:* "Being in the image of God, the human individual possesses the dignity of a person, who is not just something, but someone."
(Catechism 357)

STUDENT #3 // *Lights a candle and then reads:* "The following are the voices of real people affected by Disaster. These things happened to Someone. Someone who suffered. Someone who was then helped through the the humanitarian aid work of DEVELOPMENT AND PEACE."

STUDENT #4 // *Lights a candle and then reads:* "All of a sudden I was swept away in the rushing water and was being lifted higher and higher. I was in water up to my neck. I caught hold of a palm branch and ended up hanging from the top of a palm tree. The Tsunami carried away 50 members of my family, including my nephews and nieces. Yes, 50 people."

STUDENT #5 // *Lights a candle and then reads:* "It started to rain very hard. We all stayed in the home thinking we were safe, but in fact we were not. I didn't have any time to get out. Some bricks fell on my arm and broke it. But the most precious thing that I lost was my 14-year-old granddaughter, Shama, who died from a head injury."

STUDENT #6 // *Lights a candle and then reads:* "When the ground started to shake, I panicked. I asked my husband to come and help me, but he could barely stand up. When we were able to get back to our house, it wasn't there anymore. Everything had been destroyed, and there was devastation everywhere."

STUDENT #7 // *Lights a candle and then reads:* "We live off our cattle and goats, but the drought wiped them out. We were left without any way to survive."

STUDENT #8 // *Lights a candle and then reads:* "My name is Isabelle, I am 14 years old. Early one morning I went to fetch water. I was attacked by some masked soldiers on the way. Two soldiers assaulted, and then stabbed me."

Appendix

APPENDIX D – Candle Light Reading

STUDENT #9 // *Lights a candle and then reads:* "For nearly 50 years, DEVELOPMENT AND PEACE has been responding to these voices. They are the voices of people affected by earthquakes, tsunamis, hurricanes, floods, famine and war. Where do we find these voices today in the world? Where are the humanitarian crises that DEVELOPMENT AND PEACE is responding to?

STUDENT #10 // *Lights a candle and then reads:*

"Today, in: _____

people are suffering because:

DEVELOPMENT AND PEACE is helping by:

STUDENT #11 // *Lights a candle and then reads:*

"Today, in: _____

people are suffering because:

DEVELOPMENT AND PEACE is helping by:

Appendix

APPENDIX E – “Which image would you use?” (Circle one)



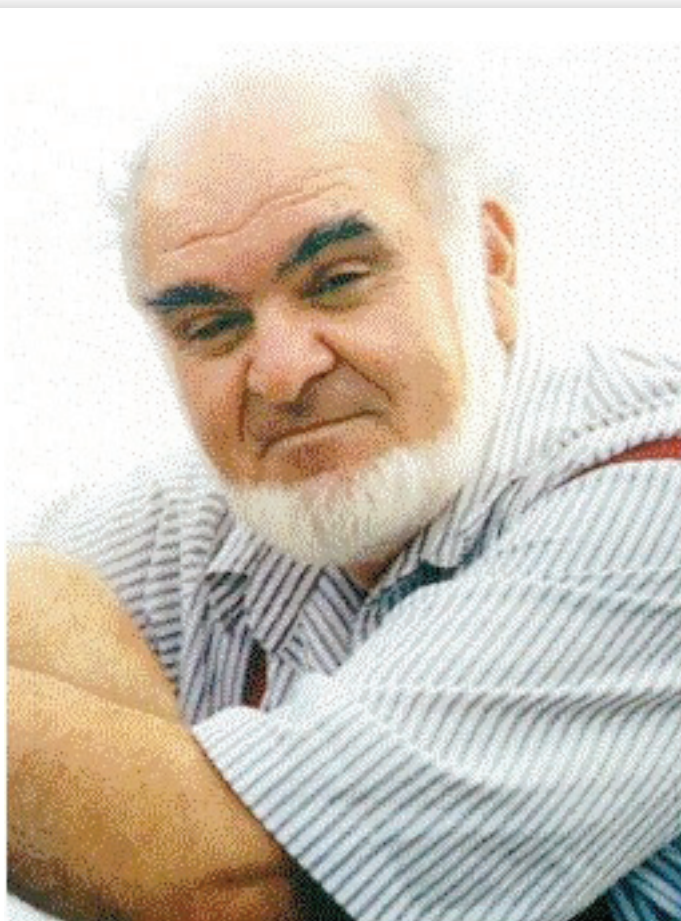
Dmitry Berkut / Shutterstock.com



Alberto Loyo / Shutterstock.com

Appendix

APPENDIX F – Romeo Maione Quotation (cut along line below)



“At DEVELOPMENT AND PEACE we tried to change Canadians’ assumptions about the world’s poor countries by showing some of the riches produced there. For our first poster campaign I wanted to feature images of proud third world people busy with their daily tasks. I saw this as an educational effort to show the great dignity and importance of every person.”

-Romeo Maione,
first Executive Director of DEVELOPMENT
AND PEACE

Appendix

APPENDIX G - SKIT: "I Know How to Fish"

Four actors perform the following skit:

SCENE // All the retreat participants are sitting in a large group for a presentation. Actor 1 is standing at the front of the group while Actor 2 sits among the group as a participant. **The rest of the group should not know that they are about to witness a skit.**

ACTOR 1 // *(Puts a big piece of chart paper on the wall and starts to write, 'Give someone a fish...')*

ACTORS 2,3 and 4 // *(Start to moan as soon as Actor 1 writes down 'fish.')*

ACTOR 1 // What's wrong?

ACTOR 2 // We have no fish!

ACTOR 3 // How can we feed our children?

ACTOR 4 // What will we sell at the market?

ACTOR 1 // I just happen to have a fish in my pocket. Here, you can have it! *(Produces a toy fish from pocket and throws it to Actor 2.)*

ACTOR 2 // Thanks! *(Actors 3 and 4 join Actor 2 who then pretend to share the fish.)*

ACTOR 1 // *(Finishes writing the sentence '...and they'll eat for a day.')*

ACTORS 2,3 and 4 // *(Start to moan with hunger again as soon as Actor 1 finishes writing the sentence.)*

ACTOR 1 // *(Looks over towards the moaning actors. Thinks for a minute, then writes a new sentence underneath the first one: 'Teach someone to fish, and they'll eat forever.')* Need more fish, eh? Look, I can't keep giving you people fish every day. Instead, I'm going to teach you how to fish.

ACTOR 2 // *(Quietly)* We know how to fish.

Appendix

APPENDIX G - SKIT : “I Know How to Fish”

ACTOR 1 // *(Does not appear to hear)* We have very advanced ways of fishing in my country. I'm sure the people in your country could do much better by learning from us.

ACTOR 3 // *(A little louder)* We **know** how to fish.

ACTOR 1 // *(Still does not hear. Starts to look for something to the side.)* In fact, I think I even have an old fishing rod somewhere and lures I can give you. Even better, I bet I could call a bunch of my friends to ask them to donate money to buy a brand new fishing rod for you! We could even get you a boat! Now, where did I put my phone? *(Continues to look around.)*

ACTOR 4 // *(Now frustrated, Actor 4 rises from where he or she is sitting and comes to the front of the room, while Actor 1 continues to look around. Actor 4 picks up the marker and writes on the chart paper in big capital letters: 'I KNOW HOW TO FISH!' Reads the sentence in a very loud voice, pointing at each word.)*

ACTOR 1 // *(Stops looking around, and looks at the other actors who are now all at the front. Actor 1 is a little embarrassed.)*

Oh, I, um, just thought...

ACTOR 3 // *(Puts up another big piece of chart paper and writes in big letters, 'A BIG COMPANY FROM YOUR COUNTRY CAME AND POLLUTED OUR RIVER AND KILLED ALL OUR FISH!' Reads the sentence out loud to Actor 1, pointing at each word again.)*

ACTOR 1 // Oh, no. I'm really sorry. I guess, I'll just go then...(Turns to go.)

ACTOR 2 // No, don't go! We still need your help! We have a lot of ideas on how we can solve this problem and I'll bet you do too. We don't have a lot of money to find solutions, but maybe with your help our countries can work together? As partners? *(Offers handshake.)*

ACTOR 1 // *(Accepts handshake, then shakes the hands of Actors 3 and 4.)* Partners.

// END OF SCENE //

Appendix

APPENDIX H - Subjects not Objects

The following sentences describe the type of development work DEVELOPMENT AND PEACE helps make possible by fighting the root causes of poverty and injustice. There are a few sentences that do not belong! Determine which ones do not belong by circling the subject of the sentence. If the people of the country are the subjects, then it is work supported by DEVELOPMENT AND PEACE. Otherwise, it is not. Circle the T for true or F for false to record your answer.

1. Burundians organized special workshops and distributed a voter's manual to the young people of their country who were going to vote for the first time in their lives.

T F

2. Guatemalans trained over 1,000 women of their country on the rights due to them as citizens and equipped them with the knowledge needed to stop domestic violence.

T F

3. A Congolese reconciliation project used literacy and agricultural skills training to help both women and the young soldiers who victimized them to reintegrate into their communities.

T F

4. DEVELOPMENT AND PEACE built a new school for a local village in a rural area of Zambia where children used to have to walk 6 km to get to the closest school.

T F

5. Palestinians used art and other forms of therapy to help children heal from the psychological trauma that comes from witnessing constant violence and the destruction of their homes.

T F

Appendix

APPENDIX H - Subjects not Objects

6. DEVELOPMENT AND PEACE dug six wells in an arid region of Somalia so the people could have water.

T F

7. Iraqis helped fellow citizens displaced by war to organize themselves into local committees which were then able to work with the government to get access to housing and drinking water.

T F

8. Afghans have helped hundreds of women in their country form self-help and financial support groups that train members in basic farming, in weaving techniques and finance management.

T F

9. Citizens of Sierra Leone won financial and material compensation from a mining company that took their land away – including 50 new houses and the construction of a new local market.

T F

10. In the new country of Timor-Leste, Timorese citizens helped their government develop a new law to protect women and children from domestic violence.

T F

Appendix

APPENDIX I - Blessed John Paul II

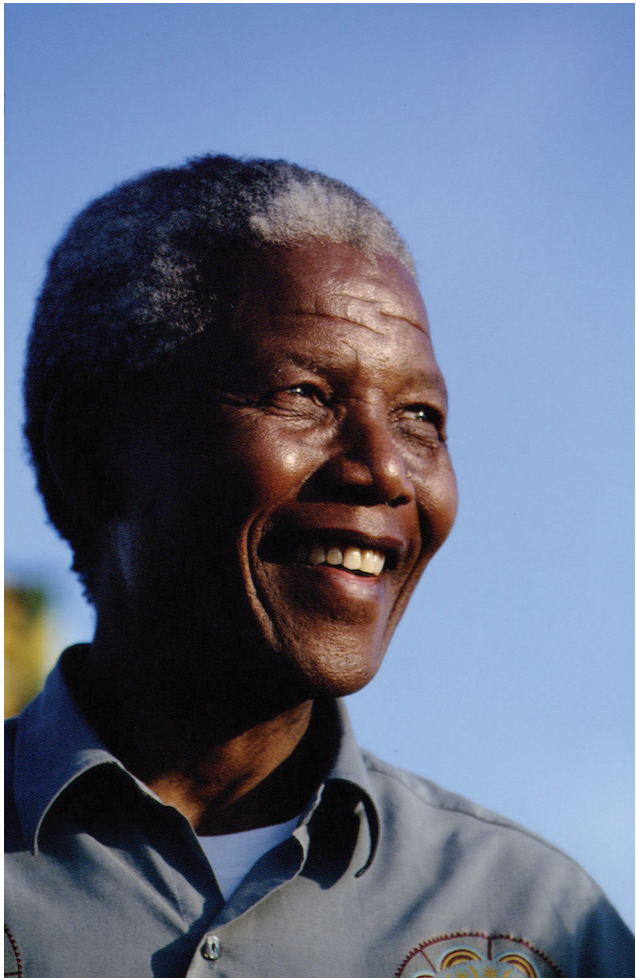


“Solidarity is not a vague feeling of compassion or shallow distress...On the contrary it is a firm and preserving determination to commit oneself to the common good; that is to say to the good of all and each individual, because we are really responsible for all.”

- Blessed John Paul II

Appendix

APPENDIX J - Nelson Mandela, South Africa



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Nelson Mandela, South Africa:

Nelson Mandela was awarded the Nobel Peace Prize in 1993 for his work to end apartheid in South Africa. DEVELOPMENT AND PEACE supported him in this work, collecting money for the Nelson Mandela Fund and sending 120,000 petitions to the Canadian Government to maintain sanctions against South Africa until apartheid was truly abolished. Nelson Mandela personally wrote to DEVELOPMENT AND PEACE in 1990 to thank the organization, saying that its efforts on behalf of the people of South Africa were, "...appreciated as a genuine demonstration of support for our struggle." After winning the Nobel Peace Prize, Nelson Mandela became the President of South Africa in 1994 in the first election where black people were allowed to vote.

Appendix

APPENDIX K - Rigoberta Menchú, Guatemala



0000342334-034 - © Micheline Pelletier/Sygma/Corbis

Rigoberta Menchú, Guatemala:

Rigoberta Menchú was awarded the Nobel Peace Prize in 1992 for her work on the rights of indigenous peoples. DEVELOPMENT AND PEACE worked with Rigoberta's organization in Guatemala for over a decade. In particular, DEVELOPMENT AND PEACE supported efforts to help those displaced by the country's brutal civil war which lasted over 30 years. After winning the Nobel Peace Prize, DEVELOPMENT AND PEACE invited her to Canada to speak with the thousands of DEVELOPMENT AND PEACE members who had shown their solidarity with her people during their struggle.

Appendix

APPENDIX L- Bishop Belo, Timor-Leste



UT0127811 - © Reuters/CORBIS

Bishop Belo, Timor-Leste:

Bishop Carlos Belo was awarded the Nobel Peace Prize in 1996 for his work towards a just and peaceful solution to the conflict in Timor-Leste. From 1975 until 1999, the country suffered under a violent and repressive occupation by Indonesia. Through Bishop Belo, DEVELOPMENT AND PEACE supported schools to train the people who became leaders of Timor-Leste when it achieved its full independence in 2002, including the President and Prime Minister. DEVELOPMENT AND PEACE also supported a radio station in Timor-Leste that was a voice for independence and freedom during the occupation. When Bishop Belo received the prize, he invited DEVELOPMENT AND PEACE to attend the ceremony with him in Oslo, Norway.

Appendix

APPENDIX M - The Blue Marble



Appendix

APPENDIX N - What is DEVELOPMENT AND PEACE focusing on today?

DEVELOPMENT AND PEACE focuses on particular themes of global justice in its education campaigns. Themes in the past have included access to water, human rights and environmental abuses of Canadian mining companies, sweatshop labour, and control over food. Before the retreat, go to the DEVELOPMENT AND PEACE website (www.devp.org) to see what the current education campaign is focused on by clicking the "Education Campaign" link. Fill out the questions/statements in the spaces below. Present your answers to the retreat participants:

The slogan for the current DEVELOPMENT AND PEACE education campaign is ...

(SEE) This DEVELOPMENT AND PEACE campaign is trying to address the problem of ...

(JUDGE) DEVELOPMENT AND PEACE believes this is a problem because ...

(ACT) To respond to this problem, DEVELOPMENT AND PEACE is asking Canadians to ...

NOTE: After presenting the action, you can invite people to participate in the action and distribute material about it to them (you will need to contact the DEVELOPMENT AND PEACE office to order free materials ahead of time).

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www.devp.org

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