“Our commitment to reconciliation demands that we promote justice and peace…”

**Justice Peace / GS mission**

Justice Peace (JP) for new members- Training Curriculum Outline, [part 1](#) 2011

*Prepared by;*

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Introduction:

The following Curriculum was designed by GSJPO in response to the GS Chapter Direction Statement of 2009 which recognised the “urgency to nurture new life through holistic and relevant formation that prepares, renews and sustains us for the challenges of today’s realities.”

Part 1 represents a basic orientation for Justice Peace for those in initial orientation to GS mission. It is envisioned to be used as a foundation curriculum guide for justice formation in the pre-novitiate stage of GS orientation. It can then be used as a reference point throughout the process of novitiate and initial commitment, building with parts 2 and part 3 of justice formation.

The goals of this curriculum are that any person, prior to entering GS novitiate, will have:
- an understanding of the biblical/theological foundations of justice and how it informs GS mission;
- an ability to integrate spirituality and human rights concepts;
- a deepening of personal prayer and spiritual experiences as applied to solidarity and the call to go to the margins;
- an understanding of globalization within the context of divine incarnation;
- an experience of themselves as women, part of a group historically denied human rights.

The curriculum units are suggestions. Each can be used, adapted, and developed in creative ways according to local reality and culture. Each unit is incomplete – intending that each formator will expand and include more comprehensive topics, as determined by their local reality, candidate readiness, and integration with other thematic areas of formation.

Curriculum Organization:

Ten foundational units are included in Part 1. The content is based on Good Shepherd Principles of Formation and UISG, JPIC formation Itinerary for a Prophetic Religious Life. The trainer is encouraged plan these units, designating the time frame to be used for each, over a period of one year, in conjunction with other topics of formation. While there is important content with each topic, the processes of engagement, participation, building knowledge through experience, integrating personal growth with greater knowledge of GS mission, questioning, revisiting, and owning the topics dealt with is of utmost importance.

Each unit will have suggested readings as a resource of suggestions for assigning reading. The suggested reading is from primarily Western sources and in English; it is important that each formator seek culturally relevant readings and material for the topic at hand (these can be sent to the Good Shepherd International Justice Peace Office Training Facilitator for constant updating of the manual.) Readings for Part I are best based on biblical themes and on Catholic Social
Teaching. Current articles in journals of social justice can be a good source. Trainees may have readings to suggest as well. Many suggested readings can be purchased used at a low cost over the internet. Selected chapters of suggested books can be used for assignments. Biographical readings of persons involved in social justice are very useful at this stage. Each trainee will be responsible for organizing a presentation / sharing / discussion of readings with each unit.

Each unit will include ideas for an experiential activity/project. The formator can be creative in developing appropriate activities. Each trainee will be responsible to report and critique her activity/project, including a sharing of theological reflection. Some units will include resource material.

In using this outline, we strongly suggest that each Trainer or Group Leader take responsibility for creative curriculum development by:

- Obtaining local expert speakers/facilitators in each field;
- Designing supplemental intern or research activities that will be practical in the local ministry of the Unit;
- Encouraging the trainees to share their learning in creative ways with local communities and GS people in their Unit;
- Incorporating participation of trainees in local workshops on related topics; and integrating learning within the locally available social-political-religious spheres;
- Encouraging the trainees, from the early stages of formation, to take part in local action for justice and peace and human rights at all levels, personal, systemic and structural;
- Encouraging GS communities, Units/districts/sectors, sisters/lay/affiliates/friends to participate with the trainees in discussion of justice themes, especially those groups related or linked with our ministries;
- Integrate each session with biblical sources.

**Resources:**
The GSIJPO Training Facilitator, Clare Nolan, is happy to suggest/locate documents or material for your use with this curriculum through Internet sources, if requested. She will be as available, as possible, to help you adapt and develop any unit here according to specific goals that you would like to meet.

We hope that this curriculum, Part 1, will be a useful resource and we welcome your comments so that we may continue to develop, update and improve it.

You are my Beloved...
Contents of Unit Topics,  Justice and Peace / GS Mission, Part 1

UNIT 1: INTRODUCTION TO JUSTICE AND PEACE

UNIT 2: BASIC NOTIONS/CONCEPTS OF JUSTICE AND PEACE

UNIT 3: LIVING IN A WORLD WOUNDED BY INJUSTICE

UNIT 4: HUMAN RIGHTS – HISTORICAL BACKGROUND AND UNDERSTANDING FOR TODAY

UNIT 5: WOMEN’S CONDITION, STRUGGLES AND ORGANIZATION

UNIT 6: INTEGRITY OF CREATION – JUSTICE & PEACE FOR ALL CREATION

UNIT 7: CHURCH’S SOCIAL TEACHING THE CALL

UNIT 8: RELIGIOUS LIFE AND JUSTICE

UNIT 9: UNDERSTANDING PEACE / NON-VIOLENCE

UNIT 10: CONSECRATION – The Call to Transformation, Conversion, As Unifying Jesus’ Mission....
General Resources for Trainers

**General Principles for Formation,** The Congregation of Our Lady of Charity of the Good Shepherd, Rome, 2001

**Guide us in your Justice,** a formation itinerary for a prophetic Religious Life, JPIC commission of USG/UISG, 2010

**A Compendium of Catholic Social Teaching**
http://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_do
c_20060526_compendio-dott-soc_en.html

Get content online at:  http://en.ismico.org/content/category/5/36/30/

**Bible Gateway**
WWW.BIBLEGATEWAY.COM
Search the Bible in English, German, Swedish, Latin, French, Spanish, Portuguese, Italian, Tagalog, and Norwegian.

**UN Website**
UNIT 1: INTRODUCTION TO JUSTICE PEACE

Goals: That each trainee will be able
- To understand JP as integral to the Christian commitment, biblically based.
- To deepen awareness of and articulation about the motivations for working for Justice Peace.
- To begin to internalize Justice Peace at personal, and community level.

I. Biblical foundations justice.

   Call of the Israelite people welcome the stranger
   Review the covenant, demands of Israel to be a “light” to nations, new covenant

   The role of the Shepherd in the OT
   Isaiah 40:11; Ezekiel 34:13-16; Genesis, etc.

II. Jesus’ Nazareth Proclamation – the beginning of mission

   Reviewing Jesus Baptism, sense of call and mission
   Luke 4:18 “The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed….

   Temptations in the Desert at start of mission

III. Reading the signs of the times.

   Jonas - biblical mandate to enter human condition (see theological reflection), read signs of the times, reach beyond local community
   Bringing Justice to today, reflection

   The social teaching of the church - introduction
   See: KEY PRINCIPLES OF CATHOLIC SOCIAL TEACHING

IV. Understanding the call of mission... / the place of Religious life, including GS particular mission/charism

   Reviewing Baptismal consecration
   Meaning of the sacrament of baptism
   Personal stories of baptism, shared and explored – personal journey of commitment

   Introduction to Religious Life in the Church
   Documents Second Vatican Council
   Brief history of women religious in the Church
UNIT 1: INTRODUCTION TO JUSTICE AND PEACE

Reading resources, a beginning of suggestions:

- God Has a Dream: A Vision of Hope for Our Time, Desmond Tutu
- Globalization, Spirituality, and Justice: Navigating the Path to Peace (Theology in Global Perspective), Daniel G. Groody (Chapter 2)
- Send My Roots Rain: A Spirituality of Justice and Mercy, Megan Mckenna
- The Long Loneliness, auto-biography, Dorothy Day
- Film on DVD Fool for Christ: The Story of Dorothy Day
- Justice and Peace: A Christian Primer, Joseph Milburn Thompson
- The Gospel in Solentiname, Ernesto Cardenal
- Let Justice Roll Down Like Waters: Biblical Justice Homilies Throughout the Year, Walter J. Burghardt

Each trainee should select (with approval) or be assigned a unit of reading, with time frames within which they will present a report, including topics and/or questions for further discussion

Activity development resource suggestions to be built on:

The trainee to use the KEY PRINCIPLES OF CATHOLIC SOCIAL TEACHING paper. For each Principle (there are 9), draw out one idea for which they can find a bible reference that is suitable. Make a pictorial or symbol of the scripture passage that will express the principle.

The trainee will interview a number (4 to 6) of sisters in local communities to ask about each sisters history of consecration, understanding of religious life. They will present their findings (using no names) in a presentation to the group of trainees or to a local community and lead discussion on the issues she presents.

Resource Materials included:

- KEY PRINCIPLES OF CATHOLIC SOCIAL TEACHING - unit 1.
- Theological reflection - the call to a global spirituality of justice - unit 1
UNIT 2: BASIC NOTIONS/CONCEPTS OF JUSTICE AND PEACE

Goals:

- To be familiar with different concepts of Justice and Peace
- To be able to integrate the concepts that are most linked with our Mission of Reconciliation
- To examine and reflect on one’s own involvement in activities of justice

I. Different Concepts of Justice –

Definitions of Justice:
Commutative justice / Distributive justice / Restorative justice / Retributive justice
Exploring the difference between law and biblical spirit

Expanding Justice as:
Common Good and Community / Option for the Poor / Dignity / Human Rights

II. Justice as inclusion – injustice as exclusion

Justice w/in GS charism
Including the 1 in the 99 – Good Shepherd
Compassion / mercy / acceptance /

Exploring Inclusion / Exclusion in today’s world
Naming the excluded
Discussing ways of inclusion, personal and political

III. Examining personal journey of justice (Build on personal journey from Unit 1)
Explore experiences of exclusion each one has had
Explore solutions to situations of exclusion they have encountered
UNIT 2: BASIC NOTIONS/CONCEPTS OF JUSTICE AND PEACE

Reading resources, a beginning of suggestions:

The Little Book of Restorative Justice, Howard Zehr

Cry, the Beloved Country, a novel, Alan Paton.

Film: Invictus

Film: A Dry White Season

Activity development resource suggestions to be built on:

Have a group of trainees set up a “mock” Truth and Reconciliation Commission, based on some locally known court case or national issue of injustice. Have them Role Play various interventions and response....

Trainees to go (individually or in group with formator) to a place of social exclusion – indigenous community, village of Dalits, local garbage dump, places where gay community gathers or where women in prostitution hang out, homeless or detainee shelter, feeding program... etc – Plan an experiences in which the trainee can have interaction, be of service, accompany be in the reality of the excluded for a good part of the day. Trainee is to present in some form (other than a written report) her experience and its impact on her.

Develop a prayer to be used in ongoing formation group prayers, distributed to local communities. Trainee to develop a reconciliation prayer service to be used in community.
UNIT 3: LIVING IN A WORLD WOUNDED BY INJUSTICE

Goals:
- To be familiar with socio-political-economic and cultural injustice in the world today.
- To be able to analyse critically the structures of injustices at international, regional, national and local levels.
- To be able to realize the implications/consequences of these structures of injustices in the lives of the people we serve.

I. Introduction to the socio-political and economic situation in the world today at international, regional and national levels

Looking at the world today
- Wealth and Poverty
- Technology and communication
- Status of Governments
- Status of militarism and war
- Capitalistic Economy
- Power is held where?

Explore the globe by regions – North/South East/West - compare

II. Globalisation

Explore the meaning of Globalization to different people. (outline from Winifred)

In politics - a new internationalism.
In economics - linking local, regional, and national financial networks.
In sociology - the rich intersection of multiple societies and world views.
In anthropology - the struggle for unique ethic and cultural identities amidst what has been called the ‘McDonaldization” or Wal-Martification of world cultures.

Explore result of globalization on communities / societies

- Positive aspects of the Globalisation
- Economic Globalisation as new form of colonialism
- Destructive effects of the globalisation

Church Social teaching related to globalization

- Review, discussion, critique of recent documents
- Concept of Biblical call to Jubilee Justice – redistribution of resources and forgiveness of debt

III. Special Issues of globalization related to GS mission

A brief overview and status (global and in local situation) of:

- Trafficking
- Migration
- Poverty of women and girls
- Gender Violence

Other issues in local society: Explore each briefly as applies to local situation

- Racism, / religious discrimination / water rights / land /indigenous
UNIT 3: LIVING IN A WORLD WOUNDED BY INJUSTICE

Reading resources, a beginning of suggestions:

Globalization and the South, some Critical Issues, Martin Khor
I, Rigoberta Menchu, Rigoberta Menchu
Replenishing the Earth: Spiritual Values for Healing Ourselves and the World, Wangari Maathai
Unbowed, Wangari Maathai
Globalizar la Esperanza, FUNDACION AMERINDIA CEPROMI
The Lexus and the Olive Tree, Thomas Friedman
When Corporations rule the World, David Korten
The End of Poverty: Economic Possibilities for Our Time, Jeffrey Sachs
Another world is Possible, Video Resource:, http://video.yahoo.com/watch/784887/3331173
Spirit in the World, Karl Rahner
Social Watch Report 2010 (or earlier years), http://www3.socialwatch.org/node/12033

Activity development resource suggestions to be built on:

The trainee to take Daily Newspaper headlines over the period of a week and analyze them together to make a presentation on the state of the world they live in, including discussion topics and critique. This might be done as a Power Point presentation that can be shown to local communities.

The trainee is to go to a food market in the section of their community where people live in conditions of poverty and also go to a food market in the section of their community where people live in conditions of wealth. They are to observe and make a list of what is contained in the typical shopping basket of at least 5 or 6 persons from each section of town. They are to make a presentation/comparison of their experience.
UNIT 4: HUMAN RIGHTS – HISTORICAL BACKGROUND AND UNDERSTANDING FOR TODAY

Goals:
- To have a working knowledge of basic human rights documents
- To be able to integrate human rights language into daily ministry
- To be able to apply principles of human rights in ministry
- To be able to support persons who seek a fuller expression of human rights

I The Christian Vision of Human Rights
The prophets of the past, their contemporaries and prophetic intervention
The attitude of Jesus towards rights
Inclusion of women, sinners, common people, foreigners, etc

II Human Rights – a History in the World
Age of Enlightenment (western) / Development of Democratic political participation
World Wars and the development of the United Nations
The Universal Declaration of Human Rights (UDHR)
Sixty years after UDHR/ http://www.ohchr.org/EN/UDHR/Pages/60UDHRIntroduction.aspx
See Resource: Adoption of the Declaration of Human Rights, Eleanor Roosevelt

III Rights and Responsibilities – Empowerment
Balancing Rights and Responsibilities
Understanding empowerment within rights and responsibilities

IV The growth of Internationally accepted Human Rights Conventions
Rights of Women: Convention On The Elimination Of All Forms Of Discrimination Against Women (CEDAW)
Political and Civil rights / Economic, Social and Cultural Rights
Migrants - International Convention On The Protection Of The Rights Of All Migrant Workers and Members Of Their Families (ICRMW)
Racial Discrimination- Int. Convention on the elimination of all forms of racial discrimination
The Rights of Indigenous People

V Human Rights / Spiritual Peace Activist of today
Dahli Llama, Thomas Merton, Mother Teresa, Thich Nhat Hanh, Daniel Berrigan,
Desmond Tutu, Kathy Kelly, Sr. Dianna Ortiz, OSU, Bishop Carlos Filipe Ximenes Belo,
Bishop Alberto Ramento, Bishop Thomas Gumbleton, Shirin Ebadi, Graça Machel, Ellen Johnson Sirleaf, Etc.....
UNIT 4: HUMAN RIGHTS – HISTORICAL BACKGROUND AND UNDERSTANDING FOR TODAY

Reading resources, a beginning of suggestions:


Human Rights Cities Civic Engagement for Societal Development, Stephen P. Marks and Kathleen A. Modrowski with Walther Lichem


Mahatma Gandhi: his Life & Ideas, Charles F. Andrews

Mahatma Gandhi - A Pictorial Biography, B. R. Nanda

The Blindfold's Eyes: My Journey from Torture to Truth, Sr. Dianna Ortiz

Activity development resource suggestions to be built on:

Do a research project to present the life and commitment of Bartolomé De Las Casas, compare Bartolomé’s work with any current human rights activist in their own country.

The trainee is to go to the United Nations Cyber school bus, http://cyberschoolbus.un.org/. They are to look up information on Human Rights and from that information, prepare a teaching unit on human Rights, appropriate to one of the ministries in their Unit – to schoolchildren or to a women’s group, a community group, etc. They will present the teaching unit to their peers for critique and discussion and then develop a plan to use it in GS ministry.

Read “Adoption of the Declaration of Human Rights, Eleanor Roosevelt” Critique this speech for cultural relevance to their own country and develop and present an alternate Speech on the importance of Human Rights today, which they will present to their pers.

Critique a ministry of the Unit as to how they apply human rights in their methods and programs.

Find out what activities the local Pax Christi or other Peace or Human Rights organization are organizing. Trainee is to volunteer in planning and join in the activity.

Resource Materials included:

What are the human rights that the church endorses today?
Adoption of the Declaration of Human Rights, Eleanor Roosevelt
Rights and Responsibilities
Empowerment
UNIT 5: WOMEN’S CONDITION, STRUGGLES AND ORGANIZATION

Goals:
- To be able to understand and analyse women’s condition and struggles, historically and today.
- To be able to “see the world from a feminine perspective” (Direction Statement of 27th General Chapter, 1997) and apply it to one's own experience.
- To re-visit Saint Mary Euphrasia’s commitment with the women of her time from the perspective of Justice Peace.
- To be able to discern women’s organizations consistent with GS mission and how to support/participate in them.

I Women in the Bible
Women who played an important role in the life of God’s People
The attitude of Jesus toward women
The participation of women in the First Christian Communities

II Patriarchal Societies and women’s oppression
Cultural roots of the oppression against women
Women’s movements toward equality, historical overview

III Socio-political and economic structures and women’s oppression
Feminisation of the Poverty
Forms of violence against women
Prostitution of women and girls and sexual exploitation of the girl child
Global trafficking of women and children
Effect of armed conflict on the lives of women.
National Laws that discriminate against women
Effect of environmental degradation on women

IV Saint Mary Euphrasia’s vision for women
SME’s motto “One person is of more value than the world” and the notion of Justice as dignity and inclusion.
SME’s attitude towards the excluded people of her time.
SME’s vision regarding personal and communitarian perspective of justice, e.g. her insistence on paying laborers.

V Women’s Human Rights
International Women’s World Conferences: 1975 to 1995 and to present
CEDAW- Convention on the Elimination of all forms of Discrimination against Women
Women’s Organizations at international, regional, national and local levels.

VI Gender Equality
Explore equal participation at socio-politic-economic and ecclesial life
Inclusive mentality / language in Church and social structures
Feminine Models of Leadership, Community and Apostolate
UNIT 5: WOMEN’S CONDITION, STRUGGLES AND ORGANIZATION

Reading resources, a beginning of suggestions:

She Who Is: The Mystery of God in Feminist Theological Discourse, Elizabeth Johnson
Longing For Running Water, Ivone Gebara & David Molineaux
Film - Pray the Devil back to Hell
Quest for the Living God: Mapping Frontiers in the Theology of God, Elizabeth A. Johnson
Heart of Flesh: A Feminist Spirituality for Women and Men, Joan Chittister

Activity development resource suggestions to be built on:

Each trainee to “map out” her own life line of experiences as a woman, particularly note where discrimination took place and how she dealt with it.
Discuss the effects of personal internalization of discrimination.
Discuss any changes she has seen in how she now deals with / or would hope to deal with discrimination.

Each trainee (or in groups) to research the laws of their country and region in regard to discriminatory laws against women. Report on the status, progress, social movements toward non-discriminatory law.

Resource Materials included:

Reflection sheet on John Eudes and Mary Euphrasia
UNIT 6: INTEGRITY OF CREATION - JUSTICE AND PEACE FOR ALL CREATION

Goals:
- To develop a respectful attitude toward the kinship of all living beings – growing in acceptance of the differences between peoples, cultures and realities.
- To integrate in our spirituality the care and appreciation for all creation with the same love of our God – “… and God saw that it was good” (Gn. 1:12)
- To link environmental care with a culture for peace.

I Integrity of Creation:
A Spirituality and Theology of Ecology and Justice/ from Genesis to Jesus’ use of nature
Solidarity and Respect for all of creation
Interconnectedness between social and environmental injustices
The connection between Gospel Values, Consecrated Life and a commitment to Environment

II Issues regarding ecology (use as regionally appropriate)
Water as an endangered resource
Global Warming and Climate Change
Deforestation, desertification and soil erosion
Genetically modified organisms, foods; cloning
International trade
Energy consumption – oil dependence etc.
What can be done to protect and enhance the environment

III Promoting a culture of peace and nonviolence – understanding and collaborating with world-wide movements
“If you want peace, work for justice” (Paul VI) – understanding the need for peace. What is peace?
Peace making and peace building – Reconciliation and forgiveness
Nonviolence as a way to peace (* see pledge of non-violence, resource)
Dialogue as a way to peace
UNIT 6: INTEGRITY OF CREATION - JUSTICE PEACE FOR ALL CREATION

Reading resources, a beginning of suggestions:

Stolen Harvest, Vandana Shiva

Earth Democracy: Justice, Sustainability, and Peace, Vandana Shiva

The Dream of the Earth, Thomas Berry

Stories of Awe and Abundance, José Hobday

The Sacred Universe: Earth, Spirituality, and Religion in the Twenty-first Century, Thomas Berry

Field of Compassion: How the New Cosmology Is Transforming Spiritual Life by Judy Cannato

Radical Grace: Daily Meditations, Richard Rohr

Things Hidden: Scripture as Spirituality, Richard Rohr

Ecofeminism, Maria Mies & Vandana Shiva

Fields of Compassion, how the New cosmology is transforming spiritual Life by Judy Cannato

Activity development resource suggestions to be built on:

The trainee will participate in an activist campaign in favour of the environment in their local area. They will prepare a report with discussion on their personal spirituality within their activities.

The trainee will choose a small action that can be done by themselves to improve environmental quality. They will choose a group (peer group, family group, community, school group) and also try to persuade this group to commit to the particular action. They will prepare a discussion of Their experience and the group interactions and decisions.

The trainee will explore a local peace-dialogue action to participate in. They will present a summary and evaluation of their participation.

Resource Materials included:

Preamble to THE EARTH CHARTER
UNIT 7: CHURCH’S SOCIAL TEACHING

Goals:

– To be familiar with the Church’s Social Teaching and be able to see its effect in today’s world.

– To be able to integrate the Church’s Social Teaching in the daily commitment for Justice and Peace

I Historic Background

The Commitment with Justice and Peace in the First Christian Communities
How the Church understood and lived justice and peace in different ages

II Main Documents

Vatican II
Post Vatican II – Papal encyclicals
Regional, National and Local Church’s Documents

III Official position of the Church in some Justice and Peace issues

War
Death penalty
Water
Economic justice

IV Church’s commitment and work for Justice and Peace at International, Regional and Local levels.

Holy See Mission to the UN <http://www.holyseemission.org/index2.html>
Examination of country or regional bishops’ statements / pastoral letters
Exploration of local JP committees or commissions in diocese and parishes
UNIT 7: CHURCH’S SOCIAL TEACHING

Reading resources, a beginning of suggestions:

Doing Faith Justice: An Introduction to Catholic Social Thought, Fred Kammer, S.J

Catholic Social Teaching: Our Best Kept Secret, Peter Henroit, Edward DeBerri, Michael Schultheis

One Hundred Years of Catholic Social Thought, J. A. Coleman, S.J., ed.

Introducing Catholic Social Thought, J. Milburn Thompson

Activity development resource suggestions to be built on:

The trainee to attend and participate in local JP committee meetings of a parish, university or local Pax Christi group. Along with their participation, they are to analyze some aspect of the committee in relation to a themes o of Catholic social Teaching and evaluate its effectiveness. They will discuss their analysis and evaluations with their peers in GS.

The trainee to select some aspect of church teaching in the past century and compare it the Christian practices of the early church as seen in Acts of the Apostles.

Resource Materials included:

Catholic Social Teaching on being Disciples and Citizens: unit 7
UNIT 8: RELIGIOUS LIFE AND JUSTICE

Goals:

- To be able to image Christian dedication from the Perspective of Justice, Peace and Integrity of all creation.

- To be able to integrate the living experience of Zeal with the attitudes of compassion, reconciliation, solidarity, justice, peace and care for the entire creation.

- To be able to make choices that “reinforce ethical, evangelical and congregational values and run counter to the cultures of consumerism and individualism” (Direction Statement of 27th General Chapter, 1997).

I Imaging Christian dedication from the perspective of Justice, Peace and Integrity of all creation.

Discipleship
A Biblical Approach to Religious dedication:

Love tenderly,
Act justly
Walk humbly with your God. Mic.6:8

Demands of discipleship
Single-heart / counter culture / prophetic voice
Prophetic religious life
Understanding of prophecy
Review prophets of old and of today
Ezekiel, Jonah, Isaiah, Mary Magdalen, Ghandi, Martin Luther king, Nelson Mandela, Desmond Tutu, Thomas Merton, Dom Helder Camera, Mother Teresa,

II The Vow of Zeal and Our Commitment with Justice, Peace and Integrity of all creation.

Introduction to zeal, GS 4th vow

III Preference for the Poor, Promotion of Justice and the Personal and Community lifestyle.

Jubilee / Sabbath from biblical traditions
Development of The Church’s Preferential Option for the Poor
Personal implications for Preferential Option for the Poor
UNIT 8: RELIGIOUS LIFE AND JUSTICE

Reading resources, a beginning of suggestions:

What Is the Mission of the Church?, Roger P. Schroeder

Holy Land, Hollow Jubilee: God, Justice, and the Palestinians, Naim Stifan Ateek

'You Will Be My Witnesses' Saints, Prophets, and Martyrs by John Dear, Icons, William Hart McNichols

Activity development resource suggestions to be built on:

Examine the lives of one or two martyrs of one’s own country or culture – compare their experiences and practices with both biblical prophets and with modern prophets. Define their choices, their behaviour and the outcomes. Lead a discussion.

Do a critical study for a local Good Shepherd ministry. Evaluate it for the prophetic elements that are alive within int. Be prepared to discuss both exciting and perhaps negative features found. (Auguchita or the Philippine GS martyrs, etc. could also be used)

Resource Materials included:

Good Shepherd Justice and Peace in Global Solidarity, vision

 Preferential Option for the Poor, teaching of St Augustine
UNIT 9: UNDERSTANDING PEACE / Non-VIOLENCE

Goals:
- To examine the commitment of peace-building
- To imagine oneself as a peace-builder
- To integrate peacemaking into one’s prayer

A positive approach to Peace (more than absence of war.)
The Peace Jesus came to give
Characteristics of a community of peace

Jesus and non-violence
Mathew 5:38 -
Matthew 5:23-25

Movements of Nonviolence
St Francis of Assisi
Ghandi,
Martin Luther King,
Pax Christi / Fellowship of Reconciliation
Aung San Suu Kyi on Non-Violence short video
(http://www.youtube.com/watch?v=j1ZIILd1fnxU)

Non-violence and reconciliation
Exploring violence in modern culture
Exploring violence within one’s own heart
Exploring examples of non-violence in one’s own reality
Explore and compare passive quietism and active peacemaking
Women as peacemaker
Women of Chiapas, Mx, Women of Liberia, women in one’s own family or social circle as peacemakers
UNIT 9 UNDERSTANDING PEACE / Non-VIOLENCE

Reading resources, a beginning of suggestions:

Jesus and the Nonviolent Revolution, André Trocmé

Pacem in Terris/ Peace on Earth, Encyclical, John XXIII, 1963
http://www.osjspm.org/majordoc_pacem_in_terris_official_text.aspx

Documents of Vatican II: Pastoral Constitution on the Church in the Modern World See Part 2, Chapter 5

A Peace Reader (Revised Edition), Joseph J. Fahey

A Force More Powerful: A Century of Nonviolent Conflict, Peter Ackerman and Jack DuVall,

Films:
Ghandi
Franz Jagerstatter, A Man of Conscience,
The Singing Revolution,
Amazing Grace
Pray the Devil Back to Hell


Website: http://www.peacewomen.org/

Activity development resource suggestions to be built on:

The trainee is to research Nobel Peace Prize winners. Choose a group of 6 and present the major themes in each one’s life, including conflict which may have emerged.

From prayerful reflection and sharing of personal experiences of trying to live non-violently, prepare a group prayer that can be used in community. This can be best done in a peer group if such is available.

Prepare a communal commemoration of World Peace Day for/with the community

Resource Materials included:

A Pledge of Nonviolence
UNIT 10  CONSECRATION - THE CALL TO TRANSFORMATION, CONVERSION, AS UNIFYING JESUS MISSION....

GOALS
- to examine the call of justice within one’s own sense of call and commitment
- to evaluate one’s own growth in living integration of justice
- to deepen one’s commitment to justice

Review of Units 1-9 in light of one’s own experience, behaviour and understanding

Review personal changes (attitudes /behaviour) that have occurred over the time of the curriculum
Note areas that create conflict and difficulty
Explore and celebrate positive change and growth
Explore and evaluate areas of difficulty

Support areas that need more review
Select reading and activity in those areas
Plan discussion and review for each trainee

Define areas and goals for personal growth in next stage of Justice Formation
To be done in groups or one on own with trainer
UNIT 10 CONSECRATION - THE CALL TO TRANSFORMATION, CONVERSION, AS UNIFYING JESUS MISSION....

Reading resources, a beginning of suggestions:

Charles de Foucauld, Writings Selected with an Introduction, Robert Ellsberg

Life of Saint Augustine

The Seven Story Mountain, Thomas Merton

Film: Romero

Activity development resource suggestions to be built on:

Each trainee to express and present in some creative/artistic way their journey of growth over the Justice units of formation

Use the film Romero – watch it and examine the process of conversion and personal transformation
Support Material Included for Units

UNIT 1: INTRODUCTION TO JUSTICE AND PEACE

KEY PRINCIPLES OF CATHOLIC SOCIAL TEACHING

Theological reflection - the call to a global spirituality of justice

UNIT 2: BASIC NOTIONS/CONCEPTS OF JUSTICE AND PEACE

UNIT 3: LIVING IN A WORLD WOUNDED BY INJUSTICE

UNIT 4: HUMAN RIGHTS – HISTORICAL BACKGROUND AND UNDERSTANDING FOR TODAY

-What are the human rights that the church endorses today?
-Adoption of the Declaration of Human Rights, Eleanor Roosevelt
-Rights and Responsibilities
-Empowerment

UNIT 5: WOMEN’S CONDITION, STRUGGLES AND ORGANIZATION

-Reflection sheet John Eudes / Mary Euphrasia

UNIT 6: INTEGRITY OF CREATION - JUSTICE AND PEACE FOR ALL CREATION

- Preamble to THE EARTH CHARTER

UNIT 7: CHURCH’S SOCIAL TEACHING

-Catholic Social Teaching on being Disciples and Citizens:

UNIT 8: RELIGIOUS LIFE AND JUSTICE

-Good Shepherd Justice and Peace in Global Solidarity, vision
-Preferential Option for the Poor, teaching of St Augustine

UNIT 9: UNDERSTANDING PEACE / VIOLENCE

-A Pledge of nonviolence

UNIT 10: CONSECRATION - THE CALL TO TRANSFORMATION, CONVERSION, AS UNIFYING JESUS MISSION....
KEY PRINCIPLES OF CATHOLIC SOCIAL TEACHING -  

Unit 1

Human Dignity
The Catholic Church proclaims that human life is sacred and that the dignity of the person is at the core of a moral vision for society. Our belief in the sanctity of human life and the inherent dignity of the human person is the foundation of all the principles of our social teaching.

Community and the Common Good
In a global culture driven by excessive individualism, our tradition proclaims that the person is not only sacred but also social. How we organize our society – in economics and politics, in law and policy – directly affects human dignity and the capacity of individuals to grow in community. Our Church teaches that the role of the government and other institutions is to protect human life and human dignity and promote the common good.

Rights and Responsibilities
Catholic tradition teaches that human dignity can be protected and a healthy community can be achieved only if human rights are protected and responsibilities are met. Therefore, every person has a fundamental right to life and a right to those things required for human decency. Corresponding to these rights are duties and responsibilities -- to one another, to our families, and to the larger society.

Option for the Poor and Vulnerable
Catholic teaching proclaims that a basic moral test is how our most vulnerable members are faring. In a society marred by deepening divisions between rich and poor, our tradition recalls the story of the Last Judgment (Mt. 25) and instructs us to put the needs of the poor and vulnerable first.

Participation
All people have a right to participate in the economic, political, and cultural life of society. It is a fundamental demand of justice and a requirement for human dignity that all people be assured a minimum level of participation in the community. Conversely, it is wrong for a person or a group to be excluded unfairly or to be unable to participate in society. In the words of the U.S. bishops, “The ultimate injustice is for a person or group to be treated actively or abandoned passively as if they were non-members of the human race. To treat people this way is effectively to say they simply do not count as human beings.”

Dignity of Work and Rights of Workers
In a marketplace where too often the quarterly bottom line takes precedence over the rights of workers, we believe that the economy must serve people, not the other way around. If the dignity of work is to be protected, then the basic rights of workers must be respected -- the right to productive work, to decent and fair wages, to organize and join unions, to private property and to economic initiative.

Stewardship of Creation
Catholic tradition insists that we show our respect for the Creator by our stewardship of creation. We are called to protect people and the planet, living our faith in relationship with all of God’s creation. This environmental challenge has fundamental moral and ethical dimensions which cannot be ignored.

Solidarity
Catholic social teaching proclaims that we are our brothers' and sisters' keepers, wherever they live. We are one human family, whatever our national, racial, ethnic, economic, and ideological differences. Solidarity means that "loving our neighbor" has global dimensions in an interdependent world.

Role of Government
Because we are social beings, the state is natural to the person. Therefore, the state has a positive moral function. It is an instrument to promote human dignity, protect human rights, and build the common good. Its purpose is to assist citizens in fulfilling their responsibility to others in society. Since, in a large and complex society these responsibilities cannot adequately be carried out on a one-to-one basis, citizens need the help of government in fulfilling these responsibilities and promoting the common good. According to the principle of subsidiarity, the functions of government should be performed at the lowest level possible, as long as they can be performed adequately. If they cannot, then a higher level of government should intervene to provide help.

Promotion of Peace
Catholic teaching promotes peace as a positive, action-oriented concept. In the words of Pope John Paul II, “Peace is not just the absence of war. It involves mutual respect and confidence between peoples and nations. It involves collaboration and binding agreements.” There is a close relationship in Catholic teaching between peace and justice. Peace is the fruit of justice and is dependent upon right order among human beings.
Theological reflection - the call to a global spirituality of justice - unit 1
An adaptation of scripture - taken from: Matthew 16 / Matthew 12 / Luke 11 and the Book of Jonah

The insincere ones came to Jesus and tested him, asking him to give them a miraculous sign. He said to them, "When evening comes, you say, 'It will be fair weather, for the sky is red,' and in the morning, 'Today it will be stormy, for the sky is red and overcast.'" (Red sky in the morning, sailor take warning / red sky at night, sailors delight.)

You know how to interpret the appearance of the sky, but do you know how to interpret the appearance of your own social reality? The signs of these times? There is no need for you to look for a sign... You already have the sign of Jonas...

God spoke to Jonah: "Go to the great city of Nineveh and preach... But Jonah ran away from the LORD... And a violent storm arose... So those with him asked Jonah: "who is responsible for this storm, for making all this trouble for us? What do you do? What have you done?"

Jonah said, I know that it is my fault that this great storm has come... For I am running from the Lord" and they threw Jonah overboard... a great fish swallowed Jonah. From inside the fish Jonah prayed. God said a 2nd time, "Go to the Nineveh and proclaim to it the message... The Ninevites believed God. They declared a fast...and repented and God relented

But Jonah was greatly displeased and became angry.... Jonah spoke to God: is this not what I said when I was still at home? That is why I was so quick to flee. I knew that you are a gracious and compassionate God, slow to anger and abounding in love, a God who relents from sending calamity......

As you reflect from your experience of 21st Century Global reality and desire for justice, do you hear any new message that god might be sending to you (to our congregation) in these scriptures?
What are the human rights that the church endorses today?  

It was John XXIII who provided the first attempt at a list of human rights endorsed by the church (*Pacem in Terris*).

The 1971 Synod of Bishops proposed a right to development (*Justitia in Mundo*, chap. 1) and John Paul II has recently written of a right to a safe environment (*The Ecological Crisis: a Common Responsibility* [1990 World Day of Peace Message]) and to economic initiative (Centesimus Annus). So reflection on human rights continues within the tradition of CST and new rights have been asserted since John’s 1963 roster. In short, CST offers no fixed and precise list of human rights but has developed a rather comprehensive roster.

In his "Address to the 34th General Assembly of the United Nations" John Paul II provided an updated roster of “some of the most important” human rights which the church endorses:

- The right to life, liberty and security of the person;
- The right to food, clothing, housing, sufficient health care, rest, and leisure;
- The right to freedom of expression, education and culture;
- The right to freedom of thought, conscience and religion;
- The right to manifest one’s religion either individually or in community, in public or in private;
- The right to choose a state of life, to found a family and to enjoy all conditions necessary for family life;
- The right to property and work, to adequate working conditions and a just wage;
- The right of assembly and association;
- The right to freedom of movement, to internal and external migration;
- The right to nationality and residence;
- The right to political participation and the right to participate in the free choice of the political system of the people to which one belongs.

As you can tell, CST embraces a wide array of human rights. It is a list much closer to the U.N. Declaration on Human Rights than those established as constitutional in the United States.

While CST maintains that human rights should be recognized by law in all nations, it is aware that, at present, human rights will be moral claims that are only sometimes recognized by civil law. Translating moral rights into legally binding rights is one of the aims of the church’s teaching. (*Responses to 101 Questions on Catholic Social Teaching* by Kenneth R. Himes O.F.M.)
Adoption of the Declaration of Human Rights, Eleanor Roosevelt - Unit 4

Mrs. Franklin D. Roosevelt’s (wife of the American President) speech was originally published by the Department of State in "Human Rights and Genocide: Selected Statements; United Nations Resolution Declaration and Conventions," 1949.

The long and meticulous study and debate of which this Universal Declaration of Human Rights is the product means that it reflects the composite views of the many men and governments who have contributed to its formulation. Not every man nor every government can have what he wants in a document of this kind. There are of course particular provisions in the declaration before us with which we are not fully satisfied. I have no doubt that this is a good document—even a great document—and we propose to give it our full support.

Certain provisions of the declaration are stated in such broad terms as to be acceptable only because of the limitations in article 29 providing for limitation on the exercise of the rights for the purpose of meeting the requirements of morality, public order, and the general welfare. An example of this is the provision that everyone has the right of equal access to the public service in his country. The basic principle of equality and of nondiscrimination as to public employment is sound, but it cannot be accepted without limitations. My government, for example, would consider that this is unquestionably subject to limitation in the interest of public order and the general welfare. It would not consider that the exclusion from public employment of persons holding subversive political beliefs and not loyal to the basic principles and practices of the constitution and laws of the country would in any way infringe upon this right.

Likewise, my Government has made it clear in the course of the development of the declaration that it does not consider that the economic and social and cultural rights stated in the declaration imply an obligation on governmental action. …This in no way affects our whole-hearted support for the basic principles of economic, social, and cultural rights set forth in these articles.

In giving our approval to the declaration today it is of primary importance that we keep clearly in mind the basic character of the document. It is not a treaty; it is not an international agreement. It is not and does not purport to be a statement of basic principles of law or legal obligation. It is a declaration of basic principles of human rights and freedoms, to be stamped with the approval of the General Assembly by formal vote of its members, and to serve as a common standard of achievement for all peoples of all nations.

We stand today at the threshold of a great event both in the life of the United Nations and in the life of mankind, that is the approval by the General Assembly of the Universal Declaration of Human Rights recommended by the Third Committee. This declaration may well become the international Magna Carta of all men everywhere. We hope its proclamation by the General Assembly will be an event comparable to the proclamation of the Declaration of the Rights of the Man by the French people in 1789, the adoption of the Bill of Rights by the people of the United States, and the adoption of comparable declarations at different times in other countries.

At a time when there are so many issues on which we find it difficult to reach a common basis of agreement, it is a significant fact that 58 states have found such a large measure of agreement in the complex field of human rights. This must be taken as testimony of our common aspiration first voiced in the Charter of the United Nations to lift men everywhere to a higher standard of life and to a greater enjoyment of freedom. Man’s desire for peace lies behind this declaration.
The realization that the fragrant violation of human rights by Nazi and Fascist countries sowed the seeds of the last world war has supplied the impetus for the work which brings us to the moment of achievement here today.

In a recent speech in Canada, Gladstone Murray said:

"The central fact is that man is fundamentally a moral being, that the light we have is imperfect does not matter so long as we are always trying to improve it … we are equal in sharing the moral freedom that distinguishes us as men. Man’s status makes each individual an end in himself. No man is by nature simply the servant of the state or of another man … the ideal and fact of freedom - and not technology - are the true distinguishing marks of our civilization."

This declaration is based upon the spiritual fact that man must have freedom in which to develop his full stature and through common effort to raise the level of human dignity. We have much to do to fully achieve and to assure the rights set forth in this declaration. But having them put before us with the moral backing of 58 nations will be a great step forward.

As we here bring to fruition our labors on this Declaration of Human Rights, we must at the same time rededicate ourselves to the unfinished task which lies before us. We can now move on with new courage and inspiration to the completion of an international covenant on human rights and of measures for the implementation of human rights.

In conclusion I feel that I cannot do better than to repeat the call to action by Secretary Marshall in his opening statement to this Assembly:

"Let this third regular session of the General Assembly approve by an overwhelming majority the Declaration of Human Rights as a statement of conduct for all; and let us, as Members of the United Nations, conscious of our own short-comings and imperfections, join our effort in all faith to live up to this high standard."
“All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.”

—Article 1, United Nations Universal Declaration of Human Rights, 1948

**Rights and Responsibilities**

In a world where some speak mostly of "rights" and others mostly of "responsibilities," the Catholic tradition teaches that human dignity can be protected and a healthy community can be achieved only if human rights are protected and responsibilities are met. Therefore, every person has a fundamental right to life and a right to those things required for human decency. Corresponding to these rights are duties and responsibilities - to one another, to our families, and to the larger society. While public debate in our nation is often divided between those who focus on personal responsibility and those who focus on social responsibilities, our tradition insists that both are necessary.

**Solidarity**

Our culture is tempted to turn inward, becoming indifferent and sometimes isolationist in the face of international responsibilities. Catholic social teaching proclaims that we are our brothers' and sisters' keepers, wherever they live. We are one human family, whatever our national, racial, ethnic, economic, and ideological differences. Learning to practice the virtue of solidarity means learning that "loving our neighbor" has global dimensions in an interdependent world. This virtue is described by John Paul II as "a firm and persevering determination to commit oneself to the common good; that is to say to the good of all and of each individual, because we are all really responsible for all" *(Sollicitudo Rei Socialis, no. 38).*

*Sharing Catholic Social Teaching: Challenges and Directions: Reflections of the U.S. Catholic Bishops*
Empowerment is the process of obtaining basic opportunities for marginalized people, either directly by those people, or through the help of non-marginalized others who share their own access to these opportunities. It also includes actively thwarting attempts to deny those opportunities. Empowerment also includes encouraging, and developing the skills for, self-sufficiency, with a focus on eliminating the future need for charity or welfare in the individuals of the group.

**Empowerment is letting power out** -

It encourages people to gain the skills and knowledge that will allow them to overcome obstacles in life or work environment and ultimately, help them develop within themselves or in the society.

Empowerment includes the following, or similar, capabilities:-

- The ability to make decisions about personal/collective circumstances
- The ability to access information and resources for decision-making
- Ability to consider a range of options from which to choose (not just yes/no, either/or.)
- Ability to exercise assertiveness in collective decision making
- Having positive-thinking about the ability to make change
- Ability to learn and access skills for improving personal/collective circumstance.
- Ability to inform others’ perceptions through exchange, education and engagement.
- Involving in the growth process and changes that is never ending and self-initiated
- Increasing one's positive self-image and overcoming stigma
- Increasing one's ability in discreet thinking to sort out right and wrong
John Eudes, a man of accomplishments, founded the Order of Our Lady of Charity to provide haven and assistance to women and young girls mistreated by life.

“The path of holiness, which he proposed to his followers, was founded on steadfast trust in the love that God had revealed to humanity in the Heart of Christ and in the Heart of Mary.” Pope Benedict VI

Mary Euphrasia was a woman with a heart overflowing with love for people needing mercy and loving care. Mary Euphrasia began to reflect on the social conditions that had occurred in the wake of the French and Industrial Revolutions. Massive migrations to the city and the disruption of family life left great numbers of homeless children in need of care.

Mary Euphrasia fostered numerous and varied programs, designed to meet the needs of various groups of women and children. She also recognized the universal demand for this work and in 1835 she established an international community, The Sisters of the Good Shepherd, modeled on the compassionate ministry of Jesus the Good Shepherd.
Preamble to THE EARTH CHARTER

We stand at a critical moment in Earth's history, a time when humanity must choose its future. As the world becomes increasingly interdependent and fragile, the future at once holds great peril and great promise. To move forward we must recognize that in the midst of a magnificent diversity of cultures and life forms we are one human family and one Earth community with a common destiny. We must join together to bring forth a sustainable global society founded on respect for nature, universal human rights, economic justice, and a culture of peace. Towards this end, it is imperative that we, the peoples of Earth, declare our responsibility to one another, to the greater community of life, and to future generations.

Earth, Our Home

Humanity is part of a vast evolving universe. Earth, our home, is alive with a unique community of life. The forces of nature make existence a demanding and uncertain adventure, but Earth has provided the conditions essential to life's evolution. The resilience of the community of life and the well-being of humanity depend upon preserving a healthy biosphere with all its ecological systems, a rich variety of plants and animals, fertile soils, pure waters, and clean air. The global environment with its finite resources is a common concern of all peoples. The protection of Earth's vitality, diversity, and beauty is a sacred trust.

The Global Situation

The dominant patterns of production and consumption are causing environmental devastation, the depletion of resources, and a massive extinction of species. Communities are being undermined. The benefits of development are not shared equitably and the gap between rich and poor is widening. Injustice, poverty, ignorance, and violent conflict are widespread and the cause of great suffering. An unprecedented rise in human population has overburdened ecological and social systems. The foundations of global security are threatened. These trends are perilous—but not inevitable.

The Challenges Ahead

The choice is ours: form a global partnership to care for Earth and one another or risk the destruction of ourselves and the diversity of life. Fundamental changes are needed in our values, institutions, and ways of living. We must realize that when basic needs have been met, human development is primarily about being more, not having more. We have the knowledge and technology to provide for all and to reduce our impacts on the environment. The emergence of a global civil society is creating new opportunities to build a democratic and humane world. Our environmental, economic, political, social, and spiritual challenges are interconnected, and together we can forge inclusive solutions.

Universal Responsibility

To realize these aspirations, we must decide to live with a sense of universal responsibility, identifying ourselves with the whole Earth community as well as our local communities. We are at once citizens of different nations and of one world in which the local and global are linked. Everyone shares responsibility for the present and future well-being of the human family and the larger living world. The spirit of human solidarity and kinship with all life is strengthened when we live with reverence for the mystery of being, gratitude for the gift of life, and humility regarding the human place in nature.

We urgently need a shared vision of basic values to provide an ethical foundation for the emerging world community. Therefore, together in hope we affirm the following interdependent principles for a sustainable way of life as a common standard by which the conduct of all individuals, organizations, businesses, governments, and transnational institutions is to be guided and assessed.
Catholic Social Teaching on being Disciples and Citizens: Unit 7

“As citizens of the State, [the lay faithful] are called to take part in public life in a personal capacity. So they cannot relinquish their participation in the many different economic, social, legislative, administrative and cultural areas, which are intended to promote organically and institutionally the common good. The mission of the lay faithful is therefore to configure social life correctly.” - Pope Benedict XVI, Deus Caritas Est (God is Love), #29

“Faithful Citizenship calls Catholics to see civic and political responsibilities through the eyes of faith and to bring our moral convictions to public life.” U.S. Conference of Catholic Bishops, Faithful Citizenship, 2003

“The social message of the Gospel must not be considered a theory, but above all else a basis and motivation for action... the Church’s social teaching is to be found at the crossroads where a Christian’s life and conscience come in contact with the real world.” Pope John Paul II, Centesimus Annus, #57, 1991

“The members of the Church, as members of society, have the same right and duty to promote the common good as do other citizens. Christians ought to fulfill their temporal obligations with fidelity and competence. They should act as leaven in the world, in their family, professional, social, cultural and political life.” - World Synod of Catholic Bishops, Justice in the World, 1971, #38

“The voices and votes of lay Catholics are needed to shape a society with greater respect for human life, economic and environmental justice, cultural diversity and global solidarity.” - USCCB, Everyday Christianity: To Hunger and Thirst for Justice, 1999.

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CONGREGATIONAL LEADERSHIP TEAM
PROGRAMMES FOR THE IMPLEMENTATION OF
THE 2009 CHAPTER DIRECTION STATEMENT:

Objective
To ensure that the Justice and Peace congregational networks promote the living out of justice and peace at grassroots level and give skill and capacity training so that local and regional networks and structures may be effective.

Implementation Steps
1. Organize a session for the International Justice and Peace Office, Regional Representative and Regional Coordinator of Contact Persons to build capacity and to strengthen the work at local and regional levels

2. Encourage Good Shepherd People to engage in networking at local and regional levels

3. Ensure that education is provided to Good Shepherd People to respond appropriately to Justice and Peace concerns according to each way of life

4. Meet annually with the International Justice and Peace Office for evaluation and planning.
Preferential Option for the Poor

We are called to emulate God
by showing a special preference for those who are poor and weak.

The Gospel calls Christians to put the needs of the poor first. A common moral test of a society is how it treats its most vulnerable people.

Neglect of the poor, elderly, women and children; lack of affordable housing and medical care; a growing gap between impoverished and wealthy people, and between rich nations of the global north and the developing countries of the global south - these are world realities.

Vatican II stresses reverence for human beings; everyone must consider every neighbor without exception as another self, so as not to imitate the rich man who had no concern for the poor man Lazarus. In our times a special obligation binds us to make ourselves the neighbor of every person without exception, recalling the voice of the Lord, "As long as you did it for one of these the least of my brethren, you did it for me" (Matt. 25:40). Gaudium et Spes 27.

Teaching from St. Augustine on the Preferential Option for the Poor

God does not demand much of you. The superfluities of the rich are the necessities of the poor. When you possess superfluities, you possess what belongs to others. (Exposition on Psalm 147, 12).

Christ who is rich in heaven chose to be hungry in the poor. Yet you hesitate to give to your fellow human being. Don't you realize that what you give, you give to Christ, from whom you received whatever you have to give in the first place. (Commentary on Psalm 75,9)

Whenever you did it for one of the least of mine, you did it for me. Christ has received what you have given; it has been received by the one who gave you the means to give it; it has been received by the one who at the end will give you himself. (Sermon 389,4)

... give the poor their necessities. The poor one looks to you, you look to God. ...You have found yourselves companions, walking along the same road; the poor one is carrying nothing, you have an excessive load, the poor one is carrying nothing, you are carrying more than you need. You are overloaded; give some of what you’ve got. You feed the poor one and lessen your load. So give to the poor; I’m begging you, I’m warning you, I’m commanding you, I’m ordering you. Give to the poor whatever you like. (Sermon 389,5-6)

You give bread to a hungry person; but it would be better were no one hungry, and you could give it to no one. You clothe the naked person. Would that all were clothed and this necessity did not exist. (Tractate 1 John 8, 8)

Do you think it’s a small matter that you are eating someone else’s food? Listen to the apostle: We brought nothing into this world. You have come into the world; you have found a full table spread for you. But the Lord’s is the earth and its fullness. God bestows the world on the poor, he bestows it on the rich. (Sermon 29, 2)
A Pledge of nonviolence

(Leader) I invite all those who are ready to recite together this pledge of nonviolence; we will try to practice and live the nonviolence of Jesus for the rest of our lives:

In the name of the God of peace and the nonviolent Jesus, I pledge today to live, practice and teach the nonviolence of Jesus,

--to renounce violence and not to cooperate with the world’s violence;
--to love every one as my sister and brother;
    --to respond with love and not to retaliate with violence;
    --to forgive those who have hurt me and to reconcile with everyone;
    --to accept suffering as I work for justice, rather than inflict further suffering;
    --to live more simply, at one with all creation;
    --to work with others for the abolition of war, poverty, nuclear weapons, global warming and all violence;
    --to follow the nonviolent Jesus on the way of the cross into the new life of resurrection, knowing that my life is in God’s hands, that life, love and peace are stronger than death, hatred and war;
    --to seek God’s reign of nonviolence for the rest of my life;
    --and to promote and teach the Gospel message of nonviolence.

May the God of peace give me the grace and strength to fulfill this pledge and make me an instrument of God’s peace.