

In Words and Deeds



100 Years of Catholic Social Teaching
A Poster Pack

Leo XIII	Rerum Novarum	1891	The Condition of Labour <i>Encyclical Letter</i>
Pius XI	Quadragesimo Anno	1931	The Reconstruction of the Social Order <i>Encyclical Letter</i>
John XXIII	Mater et Magistra	1961	Christianity and Social Progress <i>Encyclical Letter</i>
	Pacem in Terris	1963	Peace on Earth <i>Encyclical Letter</i>
Paul VI	Gaudium et Spes	1965	The Church in the Modern World <i>Church Document</i>
	Populorum Progressio	1967	The Development of Peoples <i>Encyclical Letter</i>
	Octogesima Adveniens	1971	A Call to Action <i>Apostolic Letter</i>
	Justice in the World	1971	<i>Statement of Synod of Bishops</i>
	Evangelii Nuntiandi	1975	Evangelisation in the Modern World <i>Apostolic Exhortation</i>
John Paul II	Redemptor Hominis	1978	The Redeemer of Man <i>Encyclical Letter</i>
	Dives in Misericordia	1980	On the Mercy of God <i>Encyclical Letter</i>
	Laborem Exercens	1981	On Human Work <i>Encyclical Letter</i>
	Familiaris Consortio	1981	<i>Apostolic Exhortation</i>
	Sollicitudo Rei Socialis	1987	On Social Concern <i>Encyclical Letter</i>
	Christifideles Laici	1988	On the Vocation and the Mission of the Lay Faithful in the Church and the Modern World <i>Apostolic Exhortation</i>
	Christians and the Ecological Crisis	1990	<i>Message for 1990 World Peace Day</i>

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100 Years of Catholic Social Teaching
A Poster Pack

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1991 marks the centenary of the publication of *Rerum Novarum* by Pope LEO XIII. This document is considered by many to have been the first great social encyclical of the modern Catholic Church. It began a process of reflection and action by the Church on some of the great social issues of our time. Alongside the many documents which have appeared since 1891, it argued that the Church had a vital interest in and mandate for involvement in the life of the world. This poster pack has been produced to celebrate the centenary of *Rerum Novarum* and to highlight the social teaching of the Church.

1991 also marks the 500th anniversary of the birth of St. Ignatius Loyola, founder of the Jesuits. The Order has been, throughout its history, an integral part of the society in which it has its roots. Justice has remained a central focus of its work as well as a strong commitment to education. This poster pack reflects both those concerns and seeks to encourage an educational reflection on the principles of Catholic Social Teaching (hereafter CST).

The pack has been produced by The Irish Jesuits and Trócaire in association with The National Conference of Priests and The Catechetical Association of Ireland. It is our belief that many of the central tenets of CST remain hidden from public gaze and that there is an immediate need to bring them into the forum of public debate.

In Words and Deeds is intended as an educational resource which introduces the key ideas of CST. It is by no means a detailed review of that teaching; this has been done elsewhere. This pack seeks to stimulate interest in CST and its relationship to everyday life. The pack is intended for use in a variety of circumstances and with a variety of groups. The text and the activities and reflections have been written so as to be usable in as wide a range of contexts as possible.

We hope that this pack helps to bring CST, (often referred to as 'our best kept secret'), to the attention of a larger public. We also hope it assists in making our faith a lived faith, one in solidarity with those who are still denied the possibility of real human development.

CATHOLIC SOCIAL TEACHING: SUMMARIES

RERUM NOVARUM (1891)

The major documents of **Catholic Social Teaching** (1961-1981) have been collected and summarised in *Proclaiming Justice and Peace* (Eds. Walsh and Davies). Those seeking to examine these texts in detail are referred to this source and to others listed on page 30. Below we present a brief summary of some of the major documents and a list of key words associated with them. These can be used as an introductory starting point for reviewing the material.

- Insisted that the Church had a right and a duty to comment on economic, social and political issues.
- Affirmed the right to private property but drew attention to the domestic and social obligations of ownership.
- Asserted the rights of labour and argued the basis of a just wage.
- Argued that the state had a duty to protect the poor and the weak and that Christians had a similar duty.

Key words:

The social question; misery and wretchedness; unchecked competition; liberalism; socialism; rights; mutual duty; capital; labour; dignity.

QUADRAGESIMO ANNO (1931)

- Proposed to expand the social and economic aspect of **Rerum Novarum**.
- Emphasised the need to attain a more perfect balance and social harmony by adding a contract of partnership to the wage contract.
- Reinforced the need to enable the poor and to construct a social order to support this.
- Highlighted the abuses of capitalism and socialism.

Key words:

Class; work; civil power as guardian; obligation; unions; the individual and social character of property; obligations of ownership; labour and capital; principle of just distribution; a just wage; domination; competition; socialism; communism; moral renovation; charity.

MATER ET MAGISTRA (1961)

- Proposed that new socio-economic conditions have created a complex social structure for the individual.
- Emphasised that what is paramount is the whole question of freedom and the exercise of personal responsibility.
- Reinforced the values of private initiative, a just wage and the social function of property.
- Highlighted the international dimension of the social problem because of the vastly different conditions in developed and developing countries.

Key words:

Interdependence; personal initiative; common good; a just wage; economic and social progress; shared ownership; worker participation; the right to form associations; the right to private property and its social functions; problems of farming; solidarity of the human race; collaboration among nations; international aid; problems of population growth; the moral order; dignity; practical principles of look, judge and act.

- Proposed the essential rights and duties of the human person.
- Emphasised that peace is not just an absence of war.
- Reinforced reliance on reason and upon the material law.
- Highlighted the duty of the state to protect the rights of all its citizens.

Key words:

Disunity; rights and duties; respect; dignity; human, natural and legal rights; improvement in economic and social conditions; the role of women; authority; charters; constitutions; the rights and duties of nations; the arms race; universal common good; reconciliation.

**PACEM IN TERRIS
(1963)**

- Proposed that the duty of the church in the modern world is to read 'the signs of the times' in the light of the Gospel.
- Emphasised the urgent problems of the present time.
- Reinforced the Church's stand on the question of war and particularly modern warfare.
- Highlighted the need for co-operation between rich and developing nations.

Key words:

Crisis of growth; dignity of the human person; human community; interdependence; the purpose of human activity; marriage and the family; human progress; family of nations; peace; culture; inequality; citizenship; diversity; the Church as the whole People of God.

**GAUDIUM ET SPES
(1965)**

- Proposed a Christian vision of the authentic development of people.
- Emphasised the universal destination of created goods and condemned liberal capitalism.
- Reinforced the duty of prosperous nations to help developing nations.
- Highlighted the widening gap between the rich and poor; that development is the new name for peace.

Key words:

Authentic development; materialism; a new humanism; technocracy; mutual solidarity; social justice; universal charity; nationalism; racism; collaboration.

**POPULORUM
PROGRESSIO (1967)**

- Proposed to address 'new' issues and applications of social justice.
- Emphasised that all Christians are called to act on behalf of justice.
- Reinforced the necessity for a 'political dimension' to overcome injustice.
- Highlighted the Christian principles that must guide us all in our social and political attitudes.

Key words:

Crisis; urbanisation; population growth; media; environmental risk; human rights; socialism; marxism; liberalism; dangers of science; interdependence; solidarity.

**OCTOGESIMO
ADVENIENS (1971)**

JUSTICE IN THE WORLD (1971)

- Proposed lines of action as regards the Church's own witness to justice.
- Emphasised that work for justice and for the interaction of people is part of the Church's mission.
- Reinforced the right of nations to full development.
- Highlighted the situation in the world which has caused so many to suffer serious injustice.

Key words:

Domination; liberation; unjust systems and structures; arms race; inequality; migrants; refugees; denial of human rights; responsibility; duties of a Christian citizen; education for justice; co-operation.

EVANGELII NUNTIANDI (1975)

- Proposed the link between salvation, justice, liberation and human advancement.
- Emphasised the Church's commitment to the struggle for justice.
- Reinforced the condemnation of violence.
- Highlighted the role of the Church in promoting liberation by the inspiration of faith and the motivation of love.

Key words:

Proclaiming the Gospel; evangelisation; witness; development; liberation; fundamental human rights; basic communities; solidarity.

REDEMPTOR HOMINIS (1979)

- Proposed that the relationship of people with God as a result of their redemption is the unequivocal entitlement to human rights and true human progress.
- Reinforced the values of love, truth and freedom.
- Emphasised the danger people risk when they are alienated from God.
- Highlighted that even human rights can be oppressive if they are only sought in the 'letter' and not also in the 'spirit'.

Key words:

Dignity; human nature; fundamental function of the Church; human freedom; the Church as defender of people; alienation; environment; solidarity; transformation; human rights; citizenship.

DIVES IN MISERICORDIA (1980)

- Proposed that justice without the deeper power of love which is manifested in mercy can even lead people away from its original purpose.
- Emphasised the continuing sense of unease being felt by people.
- Reinforced the disparity in the distribution of wealth.
- Highlighted the fact that justice alone is not enough.

Key words:

Mercy; justice; love; distortion of justice; inequality; dehumanisation.

- Proposed a spirituality of work in the light of creation and redemption in Christ.
- Emphasised the clear priority of labour over capital since work both expresses and increases human dignity.
- Reinforced the rights of workers and unions.
- Highlighted work as a fundamental dimension of human existence on earth.

Key words:

The nature of human work; dignity; rights; the world sphere of inequality and injustice; social and personal dimensions of work; priority of labour over capital; ownership; trade unions; agricultural labour; emigration; spiritual nature of work.

LABOREM EXERCENS (1981)

- Reaffirmed the Church's social role and the principles of previous social teaching.
- Surveyed the world today and emphasised a number of major problems.
- Emphasised the spiritual character of development and the Church's role in promoting development and defending human rights.
- Provided a theological reading of the world, and called for solidarity as the true Christian response to suffering.

Key words:

Continuity; crisis; inequality; authentic development; justice; poverty; conflict; interdependence; human dignity; structures of sin; solidarity; human rights; ecology; evangelisation.

SOLLICITUDO REI SOCIALIS (1987)

- Located the 'given issue' in the context of the relationship between humanity and God the creator.
- Reinforced the urgent need for a new solidarity especially between the developing nations and those that are highly industrialised.
- Emphasised that the ecological crisis is the responsibility of everyone.
- Highlighted that an education in ecological responsibility is urgent.

Key words:

Threats to world peace; ecological awareness; ethics; creation; suffering; dignity; common heritage; solidarity; education in ecological responsibility; common responsibility; peace.

CHRISTIANS AND THE ECOLOGICAL CRISIS (1990)

USING THE POSTERS

In Words and Deeds has been designed for use in a variety of contexts: in church, in community or parish groups, in youth clubs or organisations, and in schools. The pack is intended as an introductory or back-up resource to be used in conjunction with other resources, for example those listed on pages 30-31. The pack does not provide a detailed exploration of Catholic Social Teaching. We have designed it to highlight certain key ideas and to suggest ways in which reflection on those ideas might be organised.

The activities on pages 8 to 10 introduce the posters themselves and suggest some simple activities for reading and reviewing them. Pages 12 to 28 list a set of more reflective activities which review and extend the key ideas in the pack. They also attempt to relate them directly to real life experiences and situations in order to highlight the relevance of CST. Pages 12 to 29 provide examples of the use which could be made of the posters in homiletics.

The principles we have chosen to highlight have been influenced by the work of the Centre for Concern in Washington as published in *Our Best Kept Secret* (available from Trócaire). Those seeking a more detailed review of these principles will find this publication most useful.

Given that the pack is by design a set of ideas and activities, we do not intend it to be used in sequence or in total but rather as a resource to be dipped into as appropriate. However we do recommend that activities which initially introduce the posters and subsequently reflect upon them be used together.

INTRODUCTORY ACTIVITIES

IDENTIFYING THE ISSUES

It may be useful to introduce all the posters together and encourage people to choose those particular posters which appeal to them most or which suggest ideas with which they agree or disagree most.

All the posters can be displayed on a wall (or on the floor) and participants can *review* them and choose those they find most striking or which highlight a particular issue best (e.g. poverty). This should be completed by each individual initially. One large group, or a series of smaller ones, can then review and exchange choices, identify common agreements or disagreements. The exercise can also be repeated on the basis of other criteria (e.g. best picture, best appealing caption, etc.) until all the posters have been discussed.

Another activity which serves a similar function is *ranking* the posters. People can rank the posters in a pattern of 1 to 15 in order of preference. This activity is best done in small groups with the results and choices being discussed in the full group.

KEY WORDS

Each group could be given a particular set of posters (say 5). They then identify a set of key words they would associate with the poster (e.g. happy, sad, dirty, poverty, Third World, Ireland, etc.). Again groups should report back to the full group and an overall list of key words could then be compiled and discussed. These key words could form the basis of further work through, for example, reviewing CST on the issue (e.g. *Populorum Progressio* on defining development etc.).

The groups choice of key words could also be contrasted with those outlined on pages 4 to 7 in the review of major CST documents.

LABELLING

This is an extension of the exercise above where a list of labels or key words such as those below is provided. Participants can then choose

which labels to apply to which poster(s). There should then be a general discussion on the range of labels chosen and the reasons for the choice. This activity can lead to a useful discussion of perceptions. For example, it might appear that all the labels chosen for the Third World are negative. Why? Are they accurate? etc.

Sample list of labels: *sad; caring; angry; strong; happy; powerless; disadvantaged; proud; religious; modern; bored; weak; involved; poor; rich; lucky; immoral; dirty; exhausted; lonely; loving; busy; fortunate; united; alone; powerful.*

Each poster can be 'read' by asking questions about the issues and images portrayed. The idea is to obtain as much information as possible from one poster.

A selection of the posters or all of the them can be captioned with an idea or slogan other than that printed. The new caption should relate directly to the image used in the poster, or seek to highlight a key idea or principle of CST.

Should groups or individuals caption the same posters differently, a useful discussion can then follow on why people see the same things differently. What might be the basis for such perceptions?

One of the posters ('Poverty is a question of wealth') has been left without an image. Using magazines, newspapers or photos, people can choose an image which best illustrates this idea for them. Discussion should focus on the basis of the choice(s).

A similar activity can be done with all the other posters where an alternative image to that used may be chosen.

A selection of posters in which people are depicted should be chosen. Participants, working in small groups, should write or act out the scene presented, concentrating on what might have happened prior to the situation presented or what might happen afterwards. Emphasis should be placed on what those in the photos might say if given the opportunity.

A variation on this activity is to imagine what a lifeline of people depicted in the poster(s) might look like. What might they choose to highlight in their lives?

Individuals or groups could imagine they are the people depicted in the posters. What might such people want to say to us? What might they be thinking? How might they explain the causes of their situation?

Give each group or individual one poster or use one of the activities described above to allow them to choose their own poster. Ask them first to identify the principle or key idea behind the poster (e.g. injustice, homelessness, prejudice.).

Working individually, and then comparing the results in small groups, each person should identify instances where they have come into contact with or experienced that issue. This can be done on a number of levels as follows:

- in their own life
- in their community, parish or town
- in Ireland
- beyond Ireland

READING A POSTER

CAPTIONING

CHOOSING IMAGES

SPEAKING OUT

IMAGINING

LINKS

DESIGNING YOUR OWN POSTERS

Having completed some of the activities above, a group might wish to design some of its own posters. This could lead to an interesting discussion on which issues of CST they would want to illustrate, where their information might come from and, finally, how they would want to depict it.

CHALLENGING OTHERS

Having spent some time examining the issues presented by CST, a display or collage, using some or all of the posters, could be prepared and displayed in a public place. The display could raise specific questions as to how the challenges presented might be met.

PRAYER AND WORSHIP

The posters contained in this pack are intended to stimulate reflection and discussion. They can also be used as a focus for prayer. Individual posters or the entire set could be used in liturgies or prayer activities in celebration of progress or achievement, or in mourning for the continued existence of injustice.

1. EUCHARIST

Compose prayers on some of the themes of the posters. Use these as prayers of the faithful/celebrant's prayers during the Mass. The Offertory procession might include gifts representing the different issues of injustice. Appropriate hymns might be chosen (e.g. *The Cry of the Poor*).

2. PRAYER SERVICE

Use the themes of one or more of the posters as part of a prayer service. Or build an entire prayer service around the themes of CST.

3. SCHOOL ASSEMBLY

Take one of the themes of CST and reflect on it during assembly. Finish the assembly with a closing prayer on the theme. Different classes could be encouraged to take responsibility for different assembly days, having worked on the material beforehand.

4. FAITH DEVELOPMENT/PRAYER GROUPS

Use the themes of CST as part of the prayer session.

5. RETREAT

Organise a one/two/three-day retreat around the themes of CST using the pack as a core resource. Or incorporate the material into current retreats.

6. MORNING OR EVENING PRAYER

Choose one of the CST themes. Display an appropriate poster during the prayer. Add a short quotation from CST after the regular Scripture reading. Add appropriate intercessions on the chosen theme to the list of intercessions in the breviary.

7. ANGELUS

CST is the annunciation of what our faith means today. Pick a CST theme, display an appropriate poster for the theme and meditate on it during the saying of the Angelus.

8. ROSARY

An example of reflection on the Joyful Mysteries is given below.

The Annunciation

Lord, our newspapers and television are daily filled with your call to us but we are not always as attentive or responsive as Mary was. We pray for whatever we need to respond to the call of people who are poor, abandoned and oppressed.

The Visitation

Lord, Mary's visit to Elizabeth was really a celebration of life and her words a message of hope for all who suffer. May we, who are your followers, be always bringers of hope.

The Nativity

Lord, you burst into our history amidst the smell of straw and animals, bringing hope for peace in the world. Yet you became a sign of contradiction through Herod's killing of innocent children. Give us the courage to prevent the widespread deaths of the innocent today.

The Presentation

Lord, Simeon and Anna welcomed you as the light of the world. May we bring the light of your life to shatter the darkness of poverty and injustice.

The Finding in the Temple

Lord, the whole world is your temple. The problem is we tend to forget that. We pray for the generosity to make it our business to search for you where there is poverty and injustice, hunger and disease because we know that's where you are to be found.

9. STATIONS OF THE CROSS

Display the fifteen posters as fifteen stations of the contemporary cross. Reflect on each as you would reflect on the traditional stations of the cross. An example is given below.

'First Station: Inequality in the World Today'

'We adore thee O Christ....'

Reflection:

'We think of the many groups today who are denied equal rights because of colour, class, creed or gender. We think of how we ourselves treat some people as less than human and make them outcasts (e.g. the homeless, travellers, the old, the parent alone).'

Prayer:

'God our creator, we ask you to fill us with a spirit of generosity. Open our hearts to all your people. Help us to know that we are all your sons and daughters, brothers and sisters of one another.'

Include a short musical interlude to allow reflection e.g. one verse of a hymn.

Note: There are two movements in the above meditation:

1. The reflection above considers the problem and our complicity on it.
2. The prayer moves on to ask confidently for God's help. This second movement is important. Without it we are left in guilt and we cannot change unless we receive grace and help from God.

THE JOYFUL MYSTERIES

THEME 1: HUMAN DIGNITY AND EQUALITY:

HOW THE CHURCH SEES IT:

Christifideles Laici

'The dignity of the person constitutes the foundation of the equality of all people among themselves. As a result all forms of discrimination are totally unacceptable, especially those forms which unfortunately continue to divide and degrade the human family, from those based on race or economics to those social and cultural from political to geographic, etc. Each discrimination constitutes an absolutely intolerable injustice, not so much for the tensions and conflicts that can be generated in the social sphere, as much as for the dishonour inflicted on the dignity of the person: not only to the dignity of the individual who is the victim of the injustice, but still more to the one who commits the injustice.' (37)

HOW YOU SEE IT:

ACTIVITIES:

- Display the poster 'The problem with equality is that...!', 'Human Dignity: it survives...!', 'They're supposed to inherit...!' or other posters which seem appropriate. Make a list of who in your group/class/area is excluded, forgotten or treated as second class citizens. Who might be likely to inherit an early grave?
- Dramatise a Board Room scene where the chairperson introduces the latest product/promotion, 'equality'.
- Prepare a letter or poster campaign on the theme of equality
- Imagine you are a visitor from another planet. Report on the society you observed on earth.
- Select the ingredients for a box of 'Equality Street'.
- Assess the quality of life of the poor, eg. black people, the oppressed, the unemployed. Now propose how that quality of life might be affected by introducing the 'E' factor.

HOW IT IS:

FACT FILE:

- * About 40,000 children die each day from hunger and related diseases, and 10,000 from diarrhoea, largely caused by dirty water.
- * Three out of five rural people in the Third World do not have access to clean drinking water.
- * In 1985 78% of women in Mozambique were illiterate.
- * In Africa women grow 80% of the food.

HOW IT COULD BE:

SCRIPTURAL REFERENCES:

- Gen 1:26-27 Made in God's Image
Lev 19:33-34 Love the Stranger
Is 43:1-5 'I have called you by your name'
Ps 139: 'The wonder of my self...the wonder of your works'
Mt 20:1-16 Parable of the vineyard labourers
Lk 22: 24-27 'I am among you as one who serves'
Jn 17:21 May they all be one
Acts 4:34-35 'There was not a needy person among them'
Gal 3:26-28 'there are no more distinctions...'
Eph 2:19 'You are...part of God's household'

HUMAN DIGNITY AND EQUALITY

1 Dignity, human dignity is not something easily described but we know it whenever it is at risk. It has something to do with the inherent worth of a person. It is the acknowledgement that a human person is a free, intelligent and responsible being capable of development and geared towards action that engages him or her in shaping society around them. God recognised and valued human dignity when the Son of God became one of us. And in the story of the transfiguration we get a glimpse of the hidden human dignity coming through the person of Jesus.

2 Wherever people are without enough - food, shelter, education, employment, status, freedom or opportunity to participate - then human dignity is being affected. Without all of these essential items, no human being can live in dignity. Thus the children we see begging in the streets, or the women in the long dole queue, or the traveller family that is resented or the handicapped person who is forgotten or the old people in our society who are ignored – all of these people have their dignity wounded. Human dignity is severely hurt in the crimes of rape, child abuse, exploitation, abortion and in the tragedies of famine, war and oppression – so hurt that the very dignity of God is affected because 'whatever you did to one of these you did it to me.'

3 Pope John Paul II reminds us (SRS 47) that the dignity of the human person is to be put above all else. So in our individual decisions, in our local community decisions, in political and economic decisions, in national and world decisions, we can ask the questions where do we put worth? Is it in the dignity of every human being? When we look at injustices in society we often think of those who 'have not' - the haves and the have-nots. We can recognise the injustices in this situation fairly easily. But where human dignity is sinned against we are talking about people who 'are not' in our society. These are the people whose voices are not heard, whose plight is not a concern, whose status is nil and who are surrounded in life by the pain of never being valued.

4 In the Catholic social teaching of recent years there is great emphasis on the principle of human equality. *Gaudium et Spes* (GS29) tells us that all are equal because of our common origin and destiny as members of the human family and every type of discrimination based on gender, race, colour, social conditions, language or religion is to be overcome and eradicated as contrary to God's intent. This document gives a specific example: a woman who is denied the right and freedom to choose a husband (as happens in some countries even today), to embrace a state in life or to acquire an education or cultural benefits equal to those recognised for men.

5 Let's look at a family house and ask the question, 'whose house is it?' Each family member would claim it as his or hers and each would be free to use all of its facilities equally. If we transfer this image on to society in Ireland today or to the world at large, we might ask the same question: 'whose country is it? Whose world is it?' Do all people feel equally cherished: -

- Does the child of unmarried parents?
- Does the separated woman who gets less from the dole than her husband?
- Does the poor person who can't afford legal aid or the VHI?
- Do the young people who can't find work at home and have to emigrate?

6 Equality can only come where there is love. As in the family love enables people to share the resources without having to beg or be beholden to any other member of the family. So too in our society there will only be equality when people do not have to beg or be beholden to any other group within society. As long as we maintain systems where one group benefits from another group whether it be women from men, whether it be travellers from the settled community, whether it be poor people from the rich, wherever that benefit takes place in the context of either benevolence or condescension there can never be equality.

LITURGY LINKS:

4th Sunday in Lent (Year B): Gospel of Nicodemus

3rd Sunday in Advent (Year C): 'If you have two tunics share with the person who has none.'

2nd Sunday in Lent (Year B): Gospel of the Transfiguration

23rd Sunday in ordinary time (Year B): Cure of man who is deaf. Jesus restores him his dignity.

THEME 2: STEWARDSHIP

HOW THE CHURCH SEES IT:

Justice in the World

'It is impossible to see what right the richer nations have to keep up their claim to increase their own demands, if the consequence is either that others remain in misery or that the danger of destroying the very physical foundations of life on earth is precipitated.' (70)

Mater et Magistra

'It is nothing less than an outrage to justice and humanity to destroy or to squander goods that other people need for their very lives.' (161)

Christians and the Ecological Crisis

'Christians, in particular, realise that their responsibility within creation and their duty toward nature and the creator are an essential part of their faith.' (15)

HOW YOU SEE IT:

ACTIVITIES:

- Display the posters 'As it was...' and 'God made the world...'. Draw up a list of resources in your area which have been respected and those which have been unnecessarily exploited.
- Role-play an interview with God on the subject
- Draw up a mid-term report on the Stewardship of the earth by the human race
- Select from music, literature or art pieces which reflect the positive and negative aspects of stewardship
- Agree a code of stewardship. Implement it in your immediate local area, e.g. school, parish, town.
- Write a doomsday scenario 'As the rainforests are almost destroyed and the hole in the ozone layer is critical...'
- Design a poster in memory of Chico Mendes.
- Compile diary quotes on stewardship for a calendar month or year.
- Construct a nature trail in your area on the theme of 'Threats to our Local Environment'.

HOW IT IS:

FACT FILE:

- * The amount of tropical deforestation per year (in millions of hectares 1976-1980) was 1.33 for Africa, 1.82 for Asia and 4.12 for the Pacific. (UN Food and Agriculture Organisation, 1982)
- * 1987 witnessed the signing, by 30 countries, of the Montreal Protocol to the Convention for Protection of the Ozone Layer which requires substantial reductions of CFC's by 1993. (World Resources, 1988-1989)
- * In 1990 the Irish Government opened ENFO, the Environmental Information Centre at 17 St Andrew St, Dublin.

HOW IT COULD BE:

SCRIPTURAL REFERENCES:

- Lev 25:23-28 The land shall not be sold in perpetuity
- Psalms 104 The Glories of Creation
- Lk 12:36-44 The wise and faithful steward
- Lk 16:1-8 The crafty steward
- 1 Cor.4:1-5 What is expected of stewards
- 1 Tim 6:20 'Take care of all that has been entrusted to you'

HOMILY SUGGESTIONS

STEWARDSHIP / CARE FOR THE EARTH

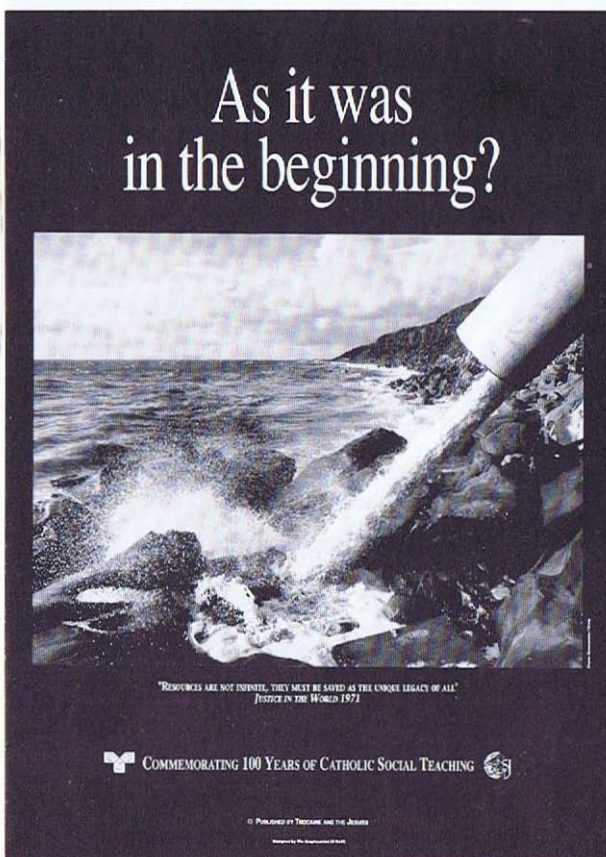
1 Why do people fast?

- Fasting as penance can seem a bit depressing. The kind of fast which makes sense to most of us is one which is in solidarity with those who are without food.
- Fasting is to be found in every religion, not just Christianity, and in most times and most places people have not thought about solidarity with the hungry as a reason for fasting. In recent years, we have found a new motive for an old practice.
- Fasting can be joyful: 'When you fast do not put on gloomy faces'. Children who give up sweets for Lent are rarely miserable about it!

2 Just as fasting can remind us of neighbours on this planet whom we have never met and who need our help, it can also remind us of something we have in common with those same neighbours whose lot can seem so different from ours. We all depend on food which only the earth can produce for us. Nothing can make us more aware of this dependence than fasting.

3 Our dependence on the earth for food has always been a reason for gratitude and celebration, but we cannot celebrate that which we take for granted and abuse [cf Poster 'As it was in the Beginning' and Poster 'God made the World and on the seventh day we took over']. We cannot celebrate the goodness of the earth to us, a goodness which comes from God, without mourning what is being done to the earth in the name of modern civilisation. Every year in the tropical rain forests an area the size of Ireland is turned into desert. These forests are unlike the forests which once covered Ireland, because the top soil on which they grow is too thin to support any other kind of life.

4 We can feel helpless and depressed in the face of all this. One way of coming to terms with this helplessness would be to agree with a few others to deny ourselves some food in solidarity with the beautiful earth on which everyone, both rich and poor, depends. It may not seem a 'practical' thing to do, but it makes a small ripple of awareness and it may make some people sensitive to the need for small practical things which must be done if we are to care for the earth, through which God feeds not only our bodies with food but our spirits with the beauty of nature. In this small common effort we will find grounds for celebration and hope which will give us the courage to do more.



LITURGY LINKS:

- Any Sunday in Lent
- Ash Wednesday (Remember our links with the earth on which we live).

THEME 3: HUMAN DEVELOPMENT

HOW THE CHURCH SEES IT:

Populorum Progressio

'This is what will guarantee man's authentic development - his transition from less than human conditions to truly human ones.' (20)

'Continuing development calls for bold innovations that will work profound changes.' (32)

'When we fight poverty and oppose the unfair conditions of the present, we are not just promoting human well-being; we are also furthering man's spiritual and moral development, and hence we are benefitting the whole human race.' (76)

HOW YOU SEE IT:

ACTIVITIES:

- Display the poster 'Sure there's a place...!'. In your opinion what four things contribute most to a lack of human development ?
- Compose a prayer on human development.
- Design a scrapbook from newspaper cuttings showing on one side positive signs of human development and on the other evidence of the lack of human development.
- Prepare and deliver a dialogue on human development between someone from the First World and someone from the Third World.
- Identify the 'haves' and the 'have-nots'. Conduct an investigation; organise a poll; research; interview; invite guest speakers. Conclude why this reality exists.
- Script and record a radio programme of 15 minutes on different views of human development.
- Draw human development in cartoon form.

HOW IT IS:

FACT FILE:

- * Three out of four people in rural areas in the Third World do not have basic sanitation.
- * In 1986, the average income of a person living in a developed market economy was \$11,080 (compared with \$8,071 in 1970); it was \$884 in developing countries (\$675 in 1970); it was \$219 in the world's least developed countries (\$199 in 1970).
- * The Harvard Institute of International Development estimates that by 1995 the losses in economic terms incurred as a result of the spread of aids in Sub-Saharan Africa will amount to \$980 million.

HOW IT COULD BE:

SCRIPTURAL REFERENCES:

- Deut 30:19 'I set before you life or death...choose life'
Ez 36:24,28 'Plentiful corn and no more famines'
Jn 10:10 'Life to the full'
2 Pet 3:13 'We wait for new heavens and new earth'
Rev 21:1-5 'A new heaven and a new earth'

HOMILY SUGGESTIONS

HUMAN DEVELOPMENT

1 Many elements in our world threaten real human development: technology taking over our lives, the pressure to succeed and to make money, competition in our jobs. A lot of problems stem from this: there's the phenomenon of 'the hurried child', the child whose parents want it to read and write before it can walk and to be a computer whiz-kid before it can run. There's the father who slaves day and night getting the best for his family, but who is never there to enjoy them and whose children eventually become strangers to him. And we have all heard about the 'points race' for college. It can often mean that real education doesn't get a look in and that wisdom is replaced by learning. It means that even our children can be caught in a trap that denies them full human development. At the extreme end of the scale, the pressures on people are sometimes so great that they are driven to suicide. We've seen more and more pictures in the news about this over the last few years. Suicide is the absolute opposite of 'human development'

2 All this raises the question: what do we really value? Money? A good name? Prestige? Often they are the things we really care about. 'Where your treasure is, your heart will also be there'. If our treasure is money or power, our hearts will be cold. If our treasure is people and caring about others, our hearts will be warm and open. Last year, a woman was awarded £35,000 in court because the wrong baby had been given to her in hospital after the birth. Instead of keeping the money, or going on a cruise, or buying a bigger house she gave the money to Fr Peter McVerry to help his work for homeless boys in Dublin. Suddenly we were reminded what real human development is and what being a real human being involves: sharing with others, helping those in need, caring for our brother and sister. We also see it in the generosity of Irish people during, for example, Trócaire's Lenten Campaign. But, regrettably, we often see its opposite when governments refuse to fulfill their obligations to justice.

3 Full human development is when our emotional, physical, spiritual and intellectual needs are satisfied. We often neglect the emotional and spiritual needs and the result is a lack of full human development. When someone dies, someone we're close to, we are reminded what real human development is. It is not the money he made or the things she managed to achieve that make people flock to the funeral. It's the type of person he or she was. Had he time for you? Did she treat you as an equal? Did he listen to your views or try to impose his own? Did she care? Death and times of crisis are times when we really ask: Are we going in the right direction? Is my life worthwhile?

4 Jesus said: 'I have come that you may have life and have it to the full.' If we live as he lived, if we follow his example, then we will become really human. The gospel of Lent Sunday 4B says: 'Unless a grain of wheat fall to the earth and die, it remains but a single grain'. All of us, if we are to develop to our full potential, have to sacrifice a little, put aside the things that push us to compete with others and that make us want to be 'better' than our neighbour. Real human development, in the end, means loving others with a full and generous heart.

Sure, there's a place
in God's House,
but meanwhile — where
do they go?



"THE CHURCH IS CERTAINLY NOT WILLING TO RESTRICT HERSELF TO THE ALLIGIOUS FIELD
AND DISASSOCIATE HERSELF FROM TEMPORAL PROBLEMS"
EVANGELIST NEWMAN 1975

COMMEMORATING 100 YEARS OF CATHOLIC SOCIAL TEACHING

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LITURGY LINKS:

John 12:24 'Unless a grain of wheat...'

24th Sunday in ordinary time (Year B): Renounce self and follow him. This is authentic human development.

THEME 4: SOLIDARITY

HOW THE CHURCH SEES IT:

Sollicitudo Rei Socialis

'The goods of creation are meant for all' (39)

'In this way, the solidarity which we propose is the path to alleviate the misery of impoverished peoples and makes more urgent the inconceivable unless the world's leaders come to recognise that interdependence in itself demands the abandonment of the politics of the blocs, the sacrifice of all forms of economic, military or political imperialism, and the transformation of mutual distrust into collaboration.'

Christians and the Ecological Crisis

'The ecological crisis reveals the urgent moral need for a new solidarity, especially in relations between the developing nations and those that are highly industrialised' (10).

HOW IT IS:

FACT FILE:

* In 1989-90, Trocaire spent a total of £7,814,848 on projects in 57 countries. Trocaire is but one voluntary organisation supporting self development projects - others include trade union, community and parish groups.

* Since its foundation in 1961, Amnesty International has campaigned for some 40,000 prisoners of conscience. Of these over 30,000 have been released.

* In 1981 the Irish Congress of Trade Unions established a Third World Committee.

HOW YOU SEE IT:

ACTIVITIES:

- Display the poster 'Love thy neighbour...' or 'You can't pull yourself up...' or an appropriate alternative. Reflect on the poster and then finish the sentence: 'The problem with solidarity is...'
- Define solidarity individually. Compare your answers. Agree a group definition. How could you put this definition into action?
- Pick a country anywhere in the world. Identify some of the major problems facing its people. Now make a list of the ways in which you could act in solidarity with them in tackling the problems.
- Research the organisations in your area which act in solidarity with individuals and group.
- Invent a card game called 'Solidarity'.
- Sub-divide your group into smaller groups. Ask the smaller groups to identify five universal principles of solidarity. Compare the group answers.
- Organise a debate or panel discussion on the following topics:
 - 'Charity is the starting point but solidarity is the end point'
 - 'Too many agencies dispense charity at the expense of solidarity'
 - 'Solidarity is the true Christian response'

HOW IT COULD BE:

SCRIPTURAL REFERENCES:

Mt 15:32 The loaves and the fishes

Mt 25:34-36 'I was hungry and you gave me food'

Lk 7:22-23 'The blind see and the lame walk'

Jn 1:38-39 'Where do you live? Come and see'

Jn 13:1-20 Jesus washes the disciples feet

Acts 2:42-46 'They sold their goods and distributed to those in need'

James 2:15-16 Faith without good works is dead

1 Cor 10:24 Let no one seek his/her own good but the good of his/her own neighbour

SOLIDARITY

1 Solidarity is a deep sense of being in union with others, a sense that my destiny and welfare are intimately bound up with the destiny and welfare of others. It is allowing myself be moved by others, allowing myself care for others. Solidarity is what breaks down structures of injustice in society and helps people live together as brothers and sisters. There is a cost involved in this, of course. But there is an important benefit as well: solidarity makes you more human, more trusting, more 'real'.

2 There are many examples of what a lack of solidarity leads to and of the need for solidarity in our world:

A. Today, there are fifteen million refugees worldwide. Their plight is a 'symbol' of the lack of solidarity in the world today, of how people have to drift without friends or nationality or homeland.

B. A woman had been living alone for years in a housing estate in Dublin. Her neighbours hardly knew her and she had little contact with others. During last summer's world cup, she knocked at a neighbour's door: 'Can I come in? I really want to watch the match with someone.' She was a person crying out for 'solidarity'. While 'solidarity' sounds complex, in reality it is as simple as that old woman's knock on the door.

C. There are many other examples of lack of solidarity in our society: revenge killings, anger against travellers, seeing the old as useless, treating the unemployed as outcasts.

3 There are also examples of the power of solidarity:

A. When the people of Eastern Europe struggled for their freedom last year, their success was largely due to their solidarity. They worked together with the sense that 'If we work together, who can harm us? If we work together, no power can stop us'. Ordinary people don't often feel that powerful. They feel isolated and powerless; and so they remain poor. If we really knew the power we have to change things, then this world, our country, this parish would be a different place.

B. Here at home, the problems in Northern Ireland have shown us both solidarity and the breakdown of solidarity. Where fear dominates, communities are split and are suspicious of one another. Where love transcends fear, we have had courageous examples of solidarity: the father whose daughter was killed in the Remembrance Day bombing in Enniskillen showed a sense of forgiveness that is at the heart of solidarity.

4 Solidarity costs us something. It can sometimes cost everything. Just before Archbishop Romero himself was murdered in El Salvador, he had spoken of how some priests had been killed by death squads. But it would be a scandal, he pointed out, if ordinary people were being killed and if priests were left unscathed. The killing of priests showed the solidarity between the priests and religious of El Salvador and the ordinary people. Action on behalf of solidarity costs us something. Nevertheless, we are called to do our part to change our world. We can start with our family, our parish, our neighbourhood, our country.

5 Solidarity requires conversion. It calls for forgiveness, trust, a new heart and a new spirit. If we are to live in solidarity, we need God's help and God's grace; we cannot do it alone.

6 Jesus Christ himself showed us what solidarity means. He became human, like us in all things but sin. He accepted all the limitations of being human so that he could show us the Father and so that God's love might be revealed to us. He was in total solidarity with us.

LITURGY LINKS:

1st Sunday in Lent (Year B): Temptations of Jesus. Call to repent and care for each other.

30th Sunday in ordinary time (Year B): 'We have a High Priest able to sympathise with us in our weaknesses'

20th Sunday in ordinary time (Year B): 'I am the Bread of Life'. We make up one Body, the Body of Christ.

THEME 5: OPTION FOR THE POOR

HOW THE CHURCH SEES IT:

Populorum Progressio

'The hungry nations of the world cry out to the peoples blessed with abundance. And the Church, cut to the quick by this cry, asks each and every man to hear his brother's plea and answer it lovingly.' (3)

Justice in the World

'Listening to the cry of those who suffer violence and are oppressed by unjust systems and structures, and hearing the appeal of a world that by its perversity contradicts the plan of its creator, we have shared our awareness of the Church's vocation to be present in the heart of the world by proclaiming the good news to the poor, freedom to the oppressed, and joy to the afflicted.' (5)

Sollicitudo Rei Socialis

'Love of preference for the poor, and the decisions which it inspires in us, cannot but embrace the immense multitudes of the hungry, the needy, the homeless, those without medical care and, above all, those without hope for a better future.' (42.2)

HOW YOU SEE IT:

ACTIVITIES:

- Display the poster 'Poverty is a virtue - sure'. Think of a poor person you know. Now write down one manageable thing you could do which would be of assistance to that person. Do it.
- Imagine you are a Roman Consul. In the folds of your toga you have a) an option for the poor, b) an alternative. Describe what the alternative will be.
- Invent an identification game called 'Types of Poverty'.
- Present the 'Case for the Poor' locally, nationally, internationally.
- Dramatise a scene from a documentary on 'What an option for the poor means to street dwellers'.
- 'Option for the Poor' - no problem. But what can the ordinary person do?'
- Organise a debate or panel discussion on the following motions:
 - 'Society today is more an option for the rich than for the poor'
 - 'The option for the poor is a political concept and should have no place in the Church'

HOW IT IS:

FACT FILE:

- * In 1989 Ireland received £1000 million in aid from the European Community. In the same year Ireland gave £34.6 million in aid to the Third World.
- * In 1990 the number of Irish Catholic Missionaries working overseas was 4,498.
- * On the 16th of November 1989, six Jesuit priests and two lay workers were murdered in El Salvador because they had opted for the poor.

HOW IT COULD BE:

SCRIPTURAL REFERENCES:

- Ex 3:7-10 God hears the cry of the people
- Ps 146:5-9 God keeps the widow and the orphan
- Is 1:17 'Search for justice, help the oppressed'
- Mt 9:10-19 Eating with sinners
- The Gospel of Luke but especially:
 - Lk 1:51-53 The Magnificat
 - Lk 4:18 Good News to the Poor
 - Lk 14:15-24 Parable of the Banquet
 - Lk 16:19-25 The Rich Man and Lazarus

HOMILY SUGGESTIONS

OPTION FOR THE POOR

1 We may ask who are the poor. The poor are the people without (without dignity, without hope, without a future, without security, without support, without basic needs). The poor have been denied the immediate benefits of God's love by our selfishness and greed. The poor haven't been touched by God's love for them in the way that we have been blessed by wealth, health and happiness - and yet God made us all equal in his eyes. God gave all his people this world to use and develop to rule and control. God never said you shall have more or you shall not have any. So it is not God's will that anyone should suffer. God has given us the resources and the talent and abilities to make sure that no one whom he has created should suffer. Somehow or other by wilful intention or neglect or omission we have decided that some people - millions of them - will suffer. We forget that the poor are the least among us and that whatever we do to the least of our brothers and sisters we do it to the one who made them - we do it to ourselves.

2 The experiences with which we are familiar may help to explain the theme:

- In a family, a handicapped child or a very sick child has a privileged place, and this is a measure of the love and compassion of the parents and family (cf. Christopher Nolan's book: *Under the Eye of the Clock*)

- In our own direct experience, for instance a bereavement, we appreciate the support and compassion of friends. This poverty draws good will from them.

What is true of the above examples must be true of God - even more so, because God is at least as good as family and friends.

However, our society prefers to distance itself from that which makes it uncomfortable. Not unnaturally then, there is a tendency with us to distance ourselves from the poor and their problems. As Christians we are made to feel uncomfortable, we are challenged by poverty. Christ had this effect on people too.

Our attitude to the poor, the problem with which the poor confronts us, is exactly what Christ addressed in his parables of the Good Samaritan or the Prodigal Son. We too are called to conversion by the poor. We are called to a change of heart which literally takes St. Paul at his word (1 Cor. 12), that when one of us is suffering then all of us are suffering.

3 Christ's own poverty (he was despised and rejected by men, a man of sorrows...a man to make people screen their faces; he was despised and we took no account of him) enabled him to understand from within the pain of every human being, including ourselves but especially the most destitute. Was he not thinking of them especially, so that not only would they not be left out yet again, but included in a special way as we are included by our friends and family in our losses?

The poverty of under-development is obvious. We have no problem identifying basic need in the 'far away place' we call the Third World. But what about the poverty of neglect and rejection and suspicion and indifference which might even be a feature in our own family life?

4 By our baptism, we are anointed as other Christs, which we can demonstrate by our deeds especially in difficult times (sickness, bereavement) and by our care for those in our society who are less fortunate than ourselves. 'Jesus teaches that he regards everything done for the poor as being done for himself and everything denied to the poor as being denied to himself.' (Archbishop Cathal Daly, homily at Installation Mass, Dec. 16, 1990).

'Option for the poor' is only a cliché if Christian living does not translate it into a reality of faith. Christ's love for the poor is not shared. It is only acknowledged, but the 'structures of sin' which we have created have excluded the poor from the opportunity to participate in what God created them for and created for them.

Therefore the option for the poor which we speak of is Christ's option. Christ performed his spectacular miracle when he was made aware of the condition of the five thousand. His people are still starving. His people demand another miracle and Christians must perform this miracle of love. God does not need our love, but God's children do.

LITURGY LINKS:

- Passion Sunday/Good Friday
- 28th Sunday in ordinary time (Year B): How hard for the rich to enter the Kingdom
- 32nd Sunday in ordinary time (Year B): Widow's mite

THEME 6: STRUCTURES OF SIN

HOW THE CHURCH SEES IT:

Sollicitudo Rei Socialis

'The true nature of the evil which faces us with respect of the development of peoples is a question of a moral evil, the fruit of many sins which lead to structures of sin.' (37)

Redemptor Hominis

'The man of today seems ever to be under threat from what he produces, that is to say from the result of the work of his hands and, even more so, of the work of his intellect and the tendencies of his will.' (15.1)

HOW IT IS:

FACT FILE:

* Over the past 20 years, per capita food production has increased in every region except sub-Saharan Africa. There it fell by 13%. (UN Food and Agriculture Organisation)

* 1 American uses as much commercial energy as 2 Germans or Australians, 3 Swiss or Japanese, 6 Yugoslavs, 9 Mexicans or Cubans, 16 Chinese, 19 Malaysians, 53 Indians or Indonesians, 109 Sri Lankans, 438 Malians, or 1072 Nepalese. (The Brandt Report, 1980)

* According to the World Bank 1 in 5 of the world's people live in poverty (defined as having a yearly consumption value per person of \$370). According to The Economic and Social Research Institute and the Combat Poverty Agency, 34% of Irish people were living in poverty in 1988 (defined as having an income below £48.70 for a single adult or £82 for a couple per week).

* In 1988 the Infant Mortality Rate (number of deaths per 1000 live births) in Afghanistan was 172, in Ireland it was 7 and in Japan it was 5.

HOW YOU SEE IT:

ACTIVITIES:

- Display the posters 'Most poverty is invisible' or 'Poverty is a question of wealth' or any poster which seems suitable for the theme. Write down how the poster makes you feel: angry, threatened, confused, guilty, afraid, sorry, compassionate, overwhelmed, etc.
- Discuss your reaction with others.
- Investigate what structures of sin exist :
 - on a personal level
 - on a community level
 - on a national level
 - on an international level
- Decide on guidelines for recognising 'structures of sin'. Give examples.
- Mime the 'structures of sin'.
- Create a board game entitled 'structures of sin'.
- You have been commissioned by the Vatican to design a public awareness campaign on 'structures of sin'. Design the campaign poster.
- Organise a debate or panel discussion on the following motions:
 - 'That this house is built on structures of sin'
 - 'International trade is a structure of sin'
 - 'The consequences of structural sin are more serious than those of individual sin'

HOW IT COULD BE:

SCRIPTURAL REFERENCES:

Jer 5:26-28 The rich and the powerful do not uphold the cause of the poor

Is 3:14-15 Princes called to justice

Wis 2:10-16 The rich must oppress the poor to be wealthy

Mt 6:24 'You cannot be the slave both of God and money'

Mt 23:10-12 'The greatest among you shall be your servant'

Lk. 1:51-53 The Magnificat

Lk 1:39-43 or

Mt 23:23-24 The Pharisees and Lawyers attacked

Jn 18 & 19 Jesus' arrest, trial and crucifixion

STRUCTURAL ISSUES OF JUSTICE

1 Many people shy away from the word 'structures' when it is raised in the context of justice. It seems too complex for ordinary people to address. Yet it is really quite simple. We choose to organise our society in particular ways. For example, we organise society's resources in a particular way; these are the economic structures. We choose to organise decision-making in a particular way; these are our political structures. We choose to transmit our values through education, mass media and religion in particular ways; these are society's cultural (or values) structures. Finally we choose to organise relationships in a particular way; these are our social structures. By looking at how society is organised we identify its structures.

2 These structures, as they are today, were not given by God. They are not predetermined or inevitable. They have been developed by people and Governments who make decisions to organise society in this particular way. They have been different in the past. They can be different in the future, if we choose to change them. Should we change some of the structures of our society today? This is a question we should not be afraid to address.

3 [3rd Sunday of Lent, Year B]. The first reading in today's liturgy outlines the Law for the Hebrew community. It details how Hebrew society was to organise itself. We note the introductory statement made by God to the Hebrews: 'I am the Lord your God who brought you out of the land of Egypt, out of the house of slavery'. In this we can see that the Law was given in the context of liberation. God was calling on the Hebrews to organise their society in a context of liberation. Applied to our world today, God expects us, all of us, to organise our society so that people are liberated and are free to live life with dignity.

The Gospel reading today shows us a little of what happened in response to God's call to the Hebrew community. Some people exploited the law and structured the society so that they did well from it in economic and social terms. Some became very wealthy at the expense of others [cf. Poster: 'Poverty is a Question of Wealth']. The laws had been developed and manipulated so that they favoured some people accumulating more and more while others had not sufficient to live life with basic dignity. Some of those who were manipulating the law for their own benefit were the sellers and moneychangers in the Temple. Jesus did not deal with these people quietly. He became very angry and drove them out of the Temple.

4 There is a very real parallel in our own times. In a world context there is a great division, with the majority of the world's population living in serious poverty. In Ireland about one third of the population do not have sufficient income to live life with basic dignity. Much of this poverty may be invisible but that does not make it any less real [cf. Poster 'Most poverty is invisible']. These are not accidental happenings. In Ireland itself, and in the wider world context, there are sufficient resources to ensure there is nobody in need. But we choose to structure our own country and the whole world in such a way that some people control the resources and the decision-making for the most part. These are the people who benefit from the decisions made. Most others are excluded from this process and do not benefit to any great degree. This is what we speak of when we use the term 'structural issues of justice'. If justice is to prevail in our society and in our world, then the structures of our world must be changed so that nobody is excluded and everyone benefits. We will not have a just society until there is nobody in need, until everyone participates in shaping the decisions that affect them, until people's value is not tied to their possessions or their power, until the environment is respected and protected.

LITURGY LINKS:

3rd Sunday in Lent (Year B): Sellers in the Temple

THEME 7: PEACE

HOW THE CHURCH SEES IT:

Pacem in Terris

'Nothing is lost by peace; everything may be lost by war.' (116)

Octogesimo Adveniens

'From all sides there rises a yearning for more justice and a desire for a better guaranteed peace in mutual respect among individuals and peoples.' (2)

Gaudium et Spes

'Christians are urgently summoned to do in love what the math requires (Eph. 4:15), and to join with all true peacemakers in pleading for peace and bringing it about.' (78)

'It is our clear duty, therefore, to strain every muscle in working for the time when all war can be completely outlawed by international consent. Peace must be born of mutual trust between nations and not to be imposed on them through fear of the available weapons.' (82)

HOW YOU SEE IT:

ACTIVITIES:

- Display the poster 'Peace. Everyone is for it...'. From the newspaper or from magazines, cut out pictures to replace those in the poster.
- Organise a court room drama to answer the charge 'Evil people triumphed because we let them'.
- Mother Teresa argues that peace begins with a smile. Do you agree or disagree? Why?
- Use the letters of the word PEACE to accumulate peace words, peace actions, peace results, etc.
- Draw a time-line with peace as the end product. What would be listed on the time-line ?
- Make a list of songs which might promote or hinder peace. Explain your choice.
- Prepare a collage of peace slogans/cartoons/posters.
- Compose 'A cure for a heart of stone'.
- Arrange an auction of bidders replying to the invitation, 'What am I bid for peace?'
- Organise a debate or a panel discussion on the following motions:
 - 'Is there a place for violence in the struggle for peace?'
 - 'Peace is not just the absence of war'
 - 'Peace is not possible'

HOW IT IS:

FACT FILE:

- * According to the United Nations, between 1983 and 1988, 98 developing countries transferred a net total of \$115 billion to the developed world. Most of this was for debt interest and repayment.
- * Since 1945, over 125 wars have taken place - the vast majority of them in the Third World.
- * World military expenditure between 1960 and 1987 amounted to a staggering total of \$17 trillion.

HOW IT COULD BE:

SCRIPTURAL REFERENCES:

- Ps 122:8-9 Peace and prosperity
Is 2:4 Swords into ploughshares
Is 9:6-7 The prince of peace
Mt 5:9 'Happy the peacemakers'
Mt 5:43-44 'Love your enemies'
Mt 10:34-36 'Not peace...but a sword'
Jn 14:27 'My own peace I give you'

HOMILY SUGGESTIONS

PEACE

1 Being praised brings joy and a sense of well-being. Being blamed brings a sense of humiliation and resentment. Neither praise nor blame can be understood with the mind alone. They both affect the heart and they can only be genuinely understood with both mind and heart.

2 Easter also has that quality of needing to be understood with both mind and heart. The slogan of Easter, 'Alleluia', is irreplaceable. It brings us back to our Christian roots in the faith of those first witnesses of the resurrection. The word 'Alleluia' can be translated as 'God be praised' but its full meaning can only be grasped when that Hebrew word itself is sung. That word has been put to all kinds of tunes in all parts of the world, and they all have evoked the same universal note of joyful praise.

3 Praise can never be confused with flattery or with congratulating someone on 'measuring up' to some standard. Real praise is never 'measured'; it is spontaneous, overflowing, playful. Its focus is on celebration, not on achievement. Such praise need not focus only on the 'big' events in life but should also focus on the achievements of everyday life.

4 Similarly, blame is always more than a bald statement of failure or even condemnation, which can be fair and just. Blame, however, is not concerned with fairness, but with cutting another person 'down to size'. The motive is not to put things right, but to show how wrong things are and why they cannot be put right.

5 Nobody is against peace. But that does not mean that people really understand the meaning of the word [cf. Poster: 'Peace. Everybody is for it. Dying for it. Killing for it']. People in conflict can become fixated on the faults of their own opponents and on the need to expose them. This is the attitude of blame which makes it all too easy to justify war and killing. We can talk about peace, argue about it and define it, without really understanding it.

6 Every struggle for justice is genuinely focussed on peace and anyone involved in such a struggle understands that peace is an unquenchable human desire. This is what Pope Paul VI meant when he said 'Development is the new name for peace'. It is more than the absence of violence. It cannot be seen or heard or touched, but its presence cannot be ignored; it makes us want to sing and dance in the same way that the rising of Jesus from the dead made the first disciples want to shout, 'Alleluia'.

Peace;
Everyone is for it.
Dying for it. Killing for it.



"NOTHING IS LOST BY PEACE; EVERYTHING MAY BE LOST BY WAR."
MARTIN LUTHER KING, 1963

COMMEMORATING 100 YEARS OF CATHOLIC SOCIAL TEACHING

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LITURGY LINKS:

- Easter Sunday
- Any Sunday in Easter
- Any Sunday in Ordinary Time
- Sign of peace
- Hos 2:20-21 'I will banish warfare'

THEME 8: SPIRITUAL POVERTY

HOW THE CHURCH SEES IT:

Mater et Magistra

'There will be no peace or justice in the world until they return to a sense of their dignity as creatures and sons of God.' (215)

Dives in Misericordia

'The experience of the past and of our own time demonstrates that justice alone is not enough, that it can even lead to the negation and destruction of itself, if that deeper power, which is love, is not allowed to shape human life in its various dimensions.' (12.2)

HOW YOU SEE IT:

ACTIVITIES:

- Display the poster 'In our struggle for.....'. Make a list: 'The ten things that mean most to me'. Opposite each item on the list mark yourself out of ten based on what you are doing to cherish and promote each of these things.
- Outline the relationship between the creator and groups such as North American Indians, Brazilian rubber tappers, financiers, women, etc.
- Examine the impact of the lifestyles of certain famous people e.g. St Francis of Assisi, Gandhi.
- Examine your own lifestyle in terms of what you need/what you want. Ask the question, 'Where is this lifestyle leading me to? Us to? Our country to?'
- Conduct a survey on what people understand spirituality to be. Prepare a display to illustrate the results.
- Mime or role-play a meeting between spirituality and materialism.
- Organise a debate or a panel discussion on the following motions:
 - 'Spirituality has no place in the modern world.'
 - 'Contemplative orders have a vital function.'
 - 'Spiritual poverty only has meaning in the context of organised religion.'
 - 'The developed world is spiritually bankrupt.'

HOW IT IS:

FACT FILE:

* The World Bank estimated that in 1980, 730 million people were seriously undernourished. Since then 8 million people per year have been added to the list of the world's hungry.

* In the period 1969-1990, 2,794 people were killed in Northern Ireland.

HOW IT COULD BE:

SCRIPTURAL REFERENCES:

Ps 130 Reliance on God

Mic 6:8 'Walk humbly with your God'

Mt 5:3 'How happy are the poor in spirit'

Mt 6:25-34 (esp. Mt 6:33) 'Seek first the Kingdom'

Mt 19:16-22 The rich young man

HOMILY SUGGESTIONS

SPIRITUAL POVERTY

1 Spiritual poverty is the awareness of human fragility and creaturehood which exposes one to the mystery we call God.

2 We all have experiences which bring us beyond our human limits. For instance: positive experiences such as:

- the birth of a child
- an experience of gratitude for a favour unexpected and unearned
- an experience of wonder
- pivotal decisions
- decisions for life such as getting married 'for better or worse',
- choosing a way of life (e.g. religious life/priesthood).

And there are negative experiences too:

- the loss of someone we have been close to
- the experience of accepting the limitations, contrary to one's hopes, of one's children's abilities.

3 All of these experiences can allow us to be 'lifted out of ourselves': they challenge us to 'let go' of our self-contained and often self-made world, to 'let go' of the tyranny of self. They open us to trust in Someone greater, in God. Initially this is often an experience that is not welcomed: we do not like to be exposed to our 'poverty': our footing is unsure, and so we are tempted to flee.

4 On the other hand, in its pre-budget submission in 1989 the Catholic Social Service Conference (CSSC) graphically painted a picture of reality for the poor in Ireland:

'The sense of humiliation that is felt from knowing that one is shut out from the normal activities of society; the constant and often impossible battle of wits involved in 'making ends meet', when the basic weekly income is insufficient for the bare necessities; ...the chronic exhaustion which grips those who are constantly scrambling to survive on a treadmill of fatigue and anxiety; the dreariness of monochrome existence; ...the stress on family relationships too often leading to alcoholism, drug abuse, homelessness, violence and family break-up; ...all of this barely mitigated by a forlorn hope that some day, somehow, some things may change for the better.'

5 Someone said to me once: 'If I lived in one of the more affluent suburbs in Dublin, I wouldn't want to know about the poor!' Such awareness can challenge, call us beyond our own limited securities into another world that is fraught with fragility, with insecurity. And so we naturally run from their 'poverty'. And our contemporary culture - promoting a world of self,

closed-off: 'drinks, stupid laughter, superficial friends, self-congratulatory, kisses without love, business and organisation without heart, gifts for self-flattery' (Jean Vanier, *Tears of Silence*) can collude with our all-too-human fear.

6 I don't want to know my own 'poverty' revealed by how others live and die, yet 'there I go' but for my fortunate upbringing and the grace of God! And 'Yet Jesus Christ did not cling to his equality with God but emptied himself to assume the condition of a slave, and became as men are...' (cf. Philippians 2:6). Such 'negative' experiences, if heeded, call me to reach beyond the self-contained self, to trust in God: there is a strength beyond my own weakness. It is a 'poverty' that is enriching, for it opens us up beyond ourselves.

In our striving for wealth
and possessions we
sometimes forget how poor
we're becoming.



"PEOPLE ARE MORE PRECIOUS FOR WHAT THEY ARE THAN FOR WHAT THEY HAVE"
GALILEO 17 SP15 1965

COMMEMORATING 100 YEARS OF CATHOLIC SOCIAL TEACHING

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LITURGY LINKS:

25th Sunday in ordinary time (YearB): Arguing who is the greatest

Mt 5:3 'How happy are the poor in spirit'

Triumph of the Cross Dec 14 Passion Sunday

26th Sunday in ordinary time (Year A)

HOW THE CHURCH SEES IT:

Justice in the World

'We must be prepared to take on new functions and new duties in every sector of human activity and especially in the sector of world society, if justice is really to be put into practice.'(20)

'It is only in the observance of the duties of justice that God is truly recognised as the liberator of the oppressed.' (30)

'Because every man is truly a visible image of the invisible God and a brother of Christ, the Christian finds in every man God himself and God's absolute demand for justice and love.'(34)

Gaudium et Spes

'In order to build up peace the causes of discord among men, especially injustice, which foment wars must above all be rooted out.'(83)

HOW YOU SEE IT:

ACTIVITIES:

- Display the poster 'Charity begins with action' or 'Four walls and a roof....'. Examine today's newspaper. See how often the word justice appears? In what context is it used?
- Make a list of the worst injustices which could happen to you, to a nation, to a people.
- Build a justice wall. Label the blocks you use.
- Invent an 'I have / Who has' game. (e.g. I have Apartheid - Who has freedom?)
- Decorate your work area with as many charters dedicated to the cause of justice from around the world.
- Paste over an old jigsaw with photos or magazine clippings and make up a 'justice jigsaw'.
- Design a role-play depicting the Seven Deadly Sins. Now introduce the new member: injustice.
- Write a short newspaper piece on 'Some of the world's greatest injustices' (about 400 words). See if you can get it published.
- Invite representatives of groups experiencing injustice and/or those challenging it to speak to your group.

HOW IT IS:

FACT FILE:

- * In 1980, the top 10% of the Irish people had 25.2% of total income while the bottom 10% had 1.9%. (Household Budget Survey, 1980)
- * In 1990, some 14 million people were registered as refugees. (UN High Commission for Refugees)
- * In 1990 over 5,000 people over 18 years were estimated to be homeless in Ireland.
- * In 1988 the Gross National Product of Switzerland was \$27,500; in Mozambique it was \$100 and in Ireland it was \$7,750.
- * Between 1960 and 1986, the governments of developed countries reduced the % of GNP allocated to the military from an average of 6.3% to 5.4%. Developing country governments increased it from 4.2% to 5.5%. In the world's least developed countries it increased from 2.1% to 3.8%. The world's biggest arms suppliers are the USA, the USSR, Britain and France.

HOW IT COULD BE:

SCRIPTURAL REFERENCES:

- Ps 82:2-4 'Let the weak and the orphan have justice'
Ps 146:7-9 God gives justice to those denied it
Is 32:16-17 Justice, peace and integrity
Is 58:4-8 Justice and religious practice
Mic 6:8 'Act justly'
Amos 5:24 'Let peace flow like water'
Lk 4:18 'Set the downtrodden free'
Rom 14-17 The kingdom means justice and peace

JUSTICE / ACTION FOR JUSTICE

1 Holy Thursday is a major day in the Christian calendar. In the liturgy we remember the institution of the Eucharist and the washing by Jesus of the apostles' feet. The institution of the Eucharist showed a commitment of love to the end. The washing of the feet showed a commitment of service: 'If I then, the Lord and Master, have washed your feet you should wash each others' feet...'

2 The fact that the Eucharist was instituted within this context of the Passover Meal was very significant. In this meal, the Hebrews remembered their liberation from the slavery of Egypt. When the Prophets spoke of the Passover Meal they insisted that a person could validly participate in the meal only if he or she lived out the meaning of the Passover in their daily lives. Jesus had this same emphasis when he said: 'What I want is mercy, not sacrifice' (Matt. 9:13). Unless the liberation being celebrated in the liturgy is being worked for each day, then the liturgical celebration is meaningless. In practical terms, this means that we must take whatever action is necessary day after day to enable people to live life with dignity.

3 In washing the feet of his apostles Jesus gave us a graphic example of how love and commitment are expressed in action. Despite being in a leadership position he saw service as a central element in his mission. The linking of leadership and service remains a central theme of the Christian message to this day. But service is not just a part of leadership. It is a call we all receive. Each one of us can serve. This service might be a smile for someone who is incapacitated or it might be an ongoing challenging of Government to develop structures which ensure there is nobody in need in our country.

4 To celebrate the Eucharist meaningfully we must be committed to the human family. If this commitment is real it will impel us to action, action to build a community of support and solidarity where each person is valued and enabled to live life to the full. After all, this was what Jesus himself said was the purpose of his coming; 'I have come that you may have life and have it to the full' (Matt. 10:10).

5 In practical terms, if we are to celebrate the Eucharist meaningfully we must also be taking action to build a society and a world where there is nobody in need, where everyone has sufficient food, clothing, shelter, education, health-care and the scope to live meaningfully. Too often we tend to ignore our responsibilities in this area. We say we pay our taxes and the rest is the Government's job, or we contribute to the St Vincent de Paul Society or Trócaire and say we have then played our part. It is very important to pay our taxes and contribute to organisations which help the poor at home and abroad. But this is not enough.

6 If our participation in the Eucharist/Passover Meal is to be valid, we must constantly ask ourselves what more can we do, what more we should do to move this world a little closer to where God wishes it to be [cf. Poster: 'Charity begins with Action']. Depending on where we find ourselves in society today we have some responsibility in this regard. What can I do to ensure the homeless have access to shelter, to ensure healthcare is available to all who need it, to ensure nobody is in need, to ensure all people can participate meaningfully in our society? What do I do? Sure there is a place in God's house for everyone but where do they go in the meantime [cf. poster]? I have a responsibility in this regard. Did I wash anyone's feet today? Or yesterday?

LITURGY LINKS:

Holy Thursday

26th Sunday in ordinary time (Year B): 'If anyone gives a cup of cold water...'

29th Sunday in ordinary time (Year B): James and John ask for the best seats

Any Eucharistic Celebration

FURTHER READING ON CATHOLIC SOCIAL TEACHING

- Doran, Kevin et al *On Social Concern Today - Exploring Sollicitudo Rei Socialis*, (T) NCPI/Trócaire 1990.
- Dorr, Donal *Option for the Poor - A Hundred Years of Vatican Social Teaching*, (V) Gill and Macmillan 1983.
- in-depth examination of papal and conciliar documents in the context of the Church's commitment to those who are poor or oppressed.
- Guilly, R.L. S.J. *In Pursuit of Human Progress*, (T) CAFOD 1988.
- looks at CST thematically, using quotes from the documents.
- Irish Catholic Bishop's Conference *The Work of Justice*, Veritas 1977.
- John Paul II *Christifideles Laici - The Vocation and the Mission of the Lay Faithful in the Church and in the World*, (V) Veritas 1989.
- Christians and the Ecological Crisis*, (T) Irish Commission for Justice & Peace 1990.
- McVerry, P. & Hackett, B. *We Have to Decide - The Development of the Roman Catholic Church's Teaching on Social Justice*, Jesuit Centre for Faith & Justice 1984.
- highlights significant aspects of the Church's reflection on issues of justice.
- Pontifical Justice & Peace Commission *The International Debt - An Ethical Approach to the Question*, Veritas 1986.
- What have You done to Your Homeless Brother - The Church & Homelessness*, Veritas 1986
- The Church and Racism - Towards a more Fraternal Society*, Veritas 1988.
- Schultheis, M., et al *Our Best Kept Secret - The Rich Heritage of Catholic Social Teaching*, (T) CAFOD 1988
- provides a historical background to the major CST documents, notes the major areas of concern of each and summarises the various sections of each of the documents.
- Walsh, M. & Davies, B. (Eds.) *Proclaiming Justice and Peace - 100 Years of Catholic Social Teaching*, (T/V) Collins/CAFOD 1991 (2nd edition)
- a comprehensive collection of key social documents with notes and an index.

T - available from Trócaire

V - available from Veritas

Note: Most of the social documents are available from Veritas.

ADDITIONAL RESOURCES AND REFERENCES

Amnesty International *Annual Reports*

- yearly reports on prisoners' cases undertaken by Amnesty International country by country as well as on specific campaigns.

Cafod *Renewing the Earth*

- campaign material on development and environment from a Christian perspective. Includes teachers' handbook (primary and post-primary), youth workers' handbook, video and study guide for groups.

Cafod/Christian Aid *Women Hold Up Half the Sky*

- a teacher resource pack with a Christian perspective on the role of women.

Combat Poverty Agency *Annual Reports, Poverty Today* (free quarterly magazine), plus various publications especially *Pictures of Poverty*.

Congood *75:25, Ireland in a Still Unequal World*

- new edition of one of the most accessible, reflective and informative collections of readings on development issues.

Earthwatch *Earthwatch Magazine*

- useful source of information about local, national and international environmental issues.

Columban Mission Education Department *The Gateway Series*

- five manuals for religion educators on issues of human rights, ecology, poverty, culture and power.

Trócaire *Lenten Campaign Resource Pack*

- contains posters, learning ideas and RE plus homily suggestions on justice and development themes.

All of the above are available from Trócaire Resource Centres in Dublin, Belfast and Cork (catalogue available free on request).

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