JUSTICE
&
PEACE
READING AND REFLECTING
SUMMARY

content

1. THE WORDS OF GOD
2. LISTENING TO BELIEVERS
3. WHAT THE WORLD HAS TO SAY
4. COMMUNITIES OF CONVERSION

appendices

Biblical foundations
Listening to the Church Fathers
Social doctrine
Socio-economic training
Getting the best

A reminder of the meaning of the logos:

α) the theological component is particularly important
β) the biblical message is essential
γ) aspects of community are particularly significant here
δ) requires a program, approach, a call to action
ε) based on Benedict XVI's teaching.
In the previous workbook we examined various aspects of the lives of those brothers, sisters and communities committed to actions of Justice and Peace and to a life of solidarity with the poor. In this new workbook, we want to take it one step further and try to understand the foundations of this commitment.

These foundations can be examined from four vantage points:
- the word of God
- the Church
- socio-economic or political analysis
- community life

These four axes set the parameters for the foundations of the Justice and Peace dimension of all Dominican life, and also determine the axes upon which is founded the transformation that takes place in the lives of those brothers and sisters who have chosen to make a commitment to a life of solidarity with the poor. These four axes are the starting points (readings that invite) and arrival points (reflection, evaluation) that help move the process forward.

1. THE WORDS OF GOD

Members of the Dominican family who have made a true option for Justice and Peace, did not do so out of some personal fancy or whim, or because they were the recipients of some sort of unique charism. The majority of these responses are a direct answer to a call received from God, the result of having opened one's heart to the distress of the people (fulfilling the mission of the Word of God), "a person saw a brother/sister in need and did not close her/his heart." (1 John 3,17). When the Word of God touches the experience it brings it to a new level of awareness or sets it free.

★ The story of our Brother Las Casas is worth repeating:

"The cleric Bartolomeo de Las Casas, like all of the other colonisers, was very concerned about cultivating his land and extracting the gold from his mines. He called upon the native people to do this work and used them for his own profit. While he fed them as well as he could and treated them with care and compassion, he never stopped to think that those people were non-believers and that it was his duty to bring them to the Church of Christ.

Since he was the only cleric in the region, he would often leave his home and go to another village to say Mass for the Spaniards living there. One day when he was preparing his preaching he was struck by the words of scripture he read. (if I am not mistaken, the text was Ecclesiasticus 34 : 'the sacrifice of an offering unjustly acquired is a mockery.' The Most High takes no pleasure..."
in offerings from the people, multiplying miracles that failed to please God for sin. Offering sacrifices from the pockets of the poor who were slaughtering a man before his father's eyes. People were killed by the order of the poor, the people who had been so good to those who had saved them and protected them. The same men who were suffering the Spanish were now victims in the same manner.

Another event that helped him realize the situation was what was happening in Espinosa. A group of the Dominicans of St. Francis were preaching that it was not acceptable to our Jesus, and that they would refuse to give absolution to anyone who did. Las Casas believed that such actions were outrageous and refused to accept the position of the Dominicans.

One day he went to confession to one of them who refused him absolution. After demanding an explanation, he began to argue with the Dominicans, concluding with the following statement: "Therefore, dear father, I conclude that the truth always has many adversaries and few have many acolytes."

Despite his reaction, the arguments served their purpose. It made him think and realize just how ignorant and dangerous his position really was, and that what was being done to the natives was tyrannical and unjust.

Everything he read after that confirmed this insight. He often said that once he began to reject the wiles of ignorance he never again read a book. (And in the forty years that followed they were infinite in number), in which he was not confirmed in his fight for justice for the natives and his condemnation of the injustices, harms and evils inflicted upon them by the colonizers.

He decided that the time had come to preach this message from the pulpit. Although he had treated them kindly, he felt that in order to be honest with himself and true to his conscience he had to let his Indians go free. He went to see the governor Diego Velázquez and explained to him that the only way to save his soul was to free his Indians. The Governor was astonished to hear these words from the mouth of Las Casas. How could this man who was still a cleric and very much a businessman, have such a dramatic change of heart and want to preach the same message as the Dominicans? It was all the more unbelievable because he was known to be a terribly greedy man with one goal in mind: to make as much profit as possible from his farm and his mines.

The Governor told him to go back and think about this again... but Las Casas was determined to go ahead... That same day was the Feast of the Assumption and he had been asked to preach in this same town where he had gone to see the Governor. He preached on the quiet and contemplative life, the theme of the gospel for that day. He got onto the topic of the spiritual and temporal works of charity and began to admonish the Spaniards for the indifferent treatment they had towards their slaves. He told them that they benefited from these acts of charity from the Indians and that they should treat them in the same manner... They were absolutely abandoned and even overlooked by what they heard."

Pry de Las Casas, "Historia de Indias," Libro III, cap. 79.
The Word of God continues to challenge us today, it is provocative, in the sense that it never ceases to ask, “what have you done to your brothers and sisters...” it is a source of consolation, for we are sure that “ God hears the cry of the poor...”

Would it not benefit your group to discuss the following questions?
- which passages or stories from Scripture are the most significant for you in your life as a Dominican? Is this passage of a provocative nature or is it consoling?
- when you think of your present ministry, which passage(s) come to mind as being the most meaningful and why?

God always wants us to go a little bit further when it comes to living out the great commandment: love of God and love of neighbor (Lk. 10, 27-28).

These two aspects come together to form one single commandment and form the basis of Christian life. John reminds us of this when he says, “one who does not love the brother or sister that s/he sees, cannot love the unseen God.” (1 John 4, 20)

Let us now examine some of the main texts from Scripture, to understand better how Justice and Peace is rooted in the Word of God; they can be used either for your own personal prayer or for group discussion.

Ex. 3 : 7-10 : God sees the miserable state of his people, and has heard their cry, God wants to set them free and entrusts this mission to Moses.

Micah 6 : 8 : what God wants is that we act justly, love tenderly ... Micah repeats the message spoken by the other prophets of his time; justice (Amos), love (Hosea), humility before God (Isaiah); he inscribes God’s message within a series of practices; justice (to act the way God wants), compassion (conversion), never forgetting that we are God’s creatures (not to act as if we are God).

Isaiah 58 : 5-12 : God does not want empty acts of piousness; God wants a true commitment to justice. The fast that is pleasing to God is to break the chains of injustice. This message is also found in Hosea 6 : 6 and in Jeremiah 7 : 1-10.

Mt. 25 : 31-46 : we will be judged on the way we treated those in need; we will have ministered to God each time we cared for those who were suffering.

Lk. 10 : 29-37 : the Samaritan overcame his prejudices and helped his brother lying on the side of the road; he acted, then left without being thanked. Jesus uses this parable to
illustrate the fact that the two commandments are inseparable.

Acts 2 : 42-47: to make sure that no one was in need, to share what we have... this is what the early Christians did to celebrate the presence of God among them.

James 2 : 1-9: it is impossible for us to say we are disciples of Christ if we exclude the poor, and if we judge people according to their social standing.

There are many other texts we could have chosen to nurture our reflection. The Psalms are particularly important, for they often refer to the situation of the poor, those whose rights were not respected and who could count on no one else but God to defend them. (Ps.103 : 6 ; Ps.9 : 13 ; Ps.12 : 6 ; Ps.35 : 10 ; Ps. 130 : 3 ; Ps.107 : 41 ; Ps. 22 ; Ps. 69...)

😊 If you have any good suggestions that you think might be helpful to the others for their gospel sharing in community, or if you are aware of certain reflections that might help us to pray the Psalms that we sing at Divine Office... we would very much appreciate it if you sent them to us. Thanks.

📖 There are a series of biblical exercises that are very helpful in understanding how Justice and Peace is rooted in Scripture and how it is Good News for the world. There are two ways to use the method. The first consists in sharing on a specific word, the second consists in sharing on a theme.

Example 1 : the word Justice

(We could also have used the words : Peace, Rights, Poor, Little Ones, Violence, Mercy, etc.)

- What practical things come to mind when you hear the word Justice? What does it mean in Scripture?
- Compare : Mt. 3 : 15 & Mk 1 : 9 & Lk. 3 : 21-22.
  Mt. 5 : 6 & Lk. 6 : 21 ; Mt. 5 : 10 & Lk 6 : 22
  Mt. 6 : 33 & Lk.12 : 31
- What do you think is the meaning of Mt. 5 : 20; Mt. 6 : 1; Mt. 21 : 32?
- What analysis do you make of these comparisons and particularities?
- Why is justice so important for Matthew?
- What are the characteristics of the « just » in : Mt. 5 : 10; Mt. 10 : 41; Mt. 11 : 9; Mt. 13 : 17; Mt. 23 : 29; Mt. 23 : 34?
- Instead of being called « just » the Pharisees are known as those who are "lawless". Why? (see Mt. 23)
- What do we mean when we say we must work for justice today? If Matthew were to rewrite his gospel today, what changes would he make? What consequences would the new version have for us?
There is also the method based on a gospel theme. We could use the theme of the stranger, war (just and unjust), the relationship between peace and development, the relationship between humans and creation, men and women, the status of minority groups...etc.

For our purposes here we will use the theme of the stranger, or the **foreigner**, since this is an issue that affects every country (refugees, workers, immigrants, racism, xenophobia...) to illustrate how the method can be used.

"It is surprising to see how the theme is presented to us in the Bible; it is as if we were being taken aside and told: stranger you have been, and in a certain way, stranger you shall always be...(Gen. 17:8; Lev. 25:23; 2 Cor. 5:11; Heb. 11:13; 1 P. 2:11). The Bible places us face to face with an experience we would probably prefer to forget; “you know how the stranger feels, for you lived as strangers in the land of Egypt” (Ex. 23:9; Ex. 20:2; Dt. 5:6; Lev. 19:34). We must never forget from where we came: “Love the stranger then, for you too were strangers in the land of Egypt” (Dt. 10:19; Dt. 26:5), never forget that one day you were a stranger and that others welcomed you and received you among them (Gen. 19; Lk. 10:29-37).

Most people are proud of their quality of native inhabitant. Israel was lead out of bondage to the Promised Land and this idea was later taken up by the Christians: they are to consider themselves as strangers and pilgrims on this earth, we are told (Heb. 11:13; 1 P 2:11) they can never really never settle and should avoid becoming unduly attached to their privileges and possessions. They must constantly work for the transformation of the world and proclaim “a new heaven and a new earth where righteousness will be at home.” (2 P. 3:13). Even the word “parish” comes from “par-oikoi” meaning the “strangers”, the “outside-home”.

As Christians we are called to identify with the ‘Host of Hosts,’ «the one who accepts Christ and receives Him will enter into His kingdom» (Mt. 7:21; Mt 10:32-33...). Jesus will receive into His kingdom those who were considered strangers, deprived of their rights, those who are able to justify their life on earth by their good deeds (Mk. 15:22; Acts 10:34).

The stranger is someone very much like myself, the part of myself I reject, the forgotten side of my being. Elie Wiesel wrote: “Whoever is in need of a refuge is welcome wherever I am. If he feels like a stranger in my company, then I too shall be a stranger.”

Scripture reminds us that the stranger is my neighbor, he/she may disturb my routine, but he/she also stops me from turning in on myself and from becoming too focused on my own well-being. The stranger is
the 'other' who pushes me outward to welcome him/her and by so doing to receive myself. Obviously, this cannot happen without a certain amount of conflict but this is the road we are called to follow for Jesus the Christ goes before us. He set the example by welcoming the Samaritans, the Publicans, the Syro-Phoenicians..."

These elements of reflection were taken from the Ecumenical Campaign called «To welcome the stranger», France 1992-1995.

There are certainly many other examples and methods we could have used to help us integrate the Word of God and open our hearts to the cry of the poor... More examples can be found in the appendices to this workbook.

These and other similar Biblical exercises would be good to use at gatherings of brothers and sisters who are already active in the area of Justice and Peace, they could also be used in a retreat setting on the theme of apostolic commitment; or with a group of students, in a seminar on the theme of solidarity, with novices or as a means to discover the Bible and how to confront the Word of God with our everyday actions. A similar approach could be suggested for use by those members of the Dominican family doing biblical research (e.g. thesis), or to communities who have their own internal programs for ongoing education.

2. LISTENING TO BELIEVERS

The Church, in its desire to follow Christ and to live the gospel message, tells us that we must live in a state of constant conversion and never lose sight of the daily struggles of our brothers and sisters. In Acts, the Apostles are more than clear about the fact that the presence of the risen Christ is directly related to the radical transformation of the economic system. In Acts 4, 34 we read: "the whole group of believers held all of their goods in common, and shared all of their resources, in a way that no one was ever in want."

The Church continued the work began by the first community by doing charitable works such as setting up hospitals, homes for the aged, orphanages... Many of the great saints were initiators of such charitable works: Martin of Tours, Vincent de Paul, Camillus de Lellis, Jérôme Emilien, Elizabeth of Hungary, John of God, and the list goes on and on... Many of the apostolic congregations of sisters were founded to take up this challenge and to respond to the needs of the poor and the victims of injustice and violence.

The Church has continued to evolve with the times and has discovered new needs that call for new types of solidarities. These new ministries
deal with contemporary issues such as helping people living with AIDS, doing adult literacy training, setting up economic programs to help the marginalized, defending the rights of women and children, protecting the environment...

Little by little the Church is discovering that she must not only do things for the poor and the marginalized but that she must work with them... this is the greatest challenge that both the Church and the Order must face today, for it requires an act of deep conversion, a new mindset. We have no choice but to “let go” of our aid mentality of charitable works if we are to be able to enter into true solidarity with our brothers and sisters in need. There is no other way effectively to live a life founded on Justice and Peace.

According to Church tradition, the Fathers of the Church of the 4th, 5th and 6th centuries, placed a great deal of insistence on the fact that solidarity with the poor is the sign of the true disciple of Christ. They were often very direct in their statements, which, by the way, remain very meaningful for us today. The following are just a few of the texts that are worthwhile reading again and again.

"In the beginning there was no sickness or death and the terrible words known as "yours" and "mine" were completely banished. Just as the sun and the air were common to all, so too was the grace of God, as was the praise of God’s name. Everyone and everything was considered equal and offered freely for the good of all, the concept of greed was literally unknown. "(Gregory of Nyssa, homily on Ecclesiasticus).

"The earth was established for the good of all, rich or poor: why then do you, the rich, keep so many of these goods for yourself? Nature makes no distinction between the rich and the poor... They are not your goods that you distribute to the poor, they are their goods, you are simply returning them to them. You are the only creatures who hoard for yourselves that which was meant for the use of all. The earth belongs to us all, it is not the property of the rich." (Ambrose of Milan, on Nabot).

"The bread that you keep for yourself belongs to the hungry. The cloaks hanging in your closets belong to those who have nothing to wear. The shoes you own belong to those who have none. The money you stash away belongs to those who are forced to live in miserable conditions. By your greed you oppress as many people as you could help." (Basil of Caesaria, Homily 6 against riches).
"Do not desacralize the world, but rather sanctify it by the sacrament of your brother. The Word was made flesh so that you and your brother/sister would be filled with the grace of the Risen One forevermore. Think of Jesus washing the feet of his disciples and how he humbled himself so that we could become one with Him. Put your brother/sister first and you will have life." (Ephrem the Syrian).

There are numerous texts we could use to inspire us in our desire to integrate the various aspects of development and peace into our life as Dominicans. You can find more references in the appendices to this workbook. It would be good to use these texts when saying the Office, when praying together as a group, during recollections and retreats...

When initiating new members to the Fathers of the Church, make sure to include courses on the theme of Justice and Peace, on the place that occupy the poor (in the life of faith, hope and charity), on topics that touch upon our relationship with the poor and those in need and the respect we should have for creation and nature,

St. Thomas Aquinas left us with a certain number of texts on these topics:

- justice and the mercy of God : Ia q 21
- human law : IIa, Iae q 95, 96, 97
- judicial precepts : IIa, Iae q 105
- charity : IIa, Iae q 23 to 26
- peace : IIa, Iae q 29
- mercy : IIa, Iae q 30
- works of mercy and alms : IIa, Iae q 31 & 32
- war : IIa, Iae q 40
- justice and injustice : IIa, Iae q 58 & 59, q 67 to 71
- commutative and distributive justice : IIa, Iae q 61
- violence, robbery, pillage : IIa, Iae q 65 & 66
- fraud and usury : IIa, Iae q 77 & 78
- anger : IIa, Iae q 158
The Magisterium in its "Social Doctrine" proposes a certain number of very important texts that could prove helpful to us in our reflection, and move us to some form of action. If we are to be faithful to the Church, then we must take seriously these and the other documents produced by the Church leadership.

There have been many texts written by the Church on the question of Social Doctrine in the last 100 years, and if we study them closely we will realize that there are a certain number of key ideas that keep recurring...

- The very close relationship between the religious and the socio-economic components of life. (Gaudium et Spes)
- The person should be at the center of all societal organization. (Pacem in Terris).
- The political and economic rights of both men and women are inalienable. (Pacem in Terris).
- It is our right to participate in politics. (Redemptoris Hominis).
- The exercise of power should be as decentralized as possible, taking into account the principle of subsidiarity. (Quadragesimo Anno).
- We should manifest a preferential love for the poor. (Octogesima Adveniens).
- Love and justice go together. (Gaudium et Spes).
- It is our duty to promote peace through justice. (Pacem in Terris).
- We must strive for the common good at all times. (Mater et Magistra).
- The earth belongs to all people, we are all "co-creators." (Lahorem Exercens).
- Wealth should be distributed in an equitable fashion and work should take precedence over profits and technology. (Lahorem Exercens).
- We should think globally and strive to bring about a more just international order by developing international solidarity. (Populorum Progressio, Solicitude Rei Socialis).
- Development is not the equivalent of economic growth: it is a matter of holistic growth that allows for the fulfillment of all individuals and groups. (Populorum Progressio, Solicitude Rei Socialis).

You will find other key ideas from the Encyclicals in the appendices to this workbook.

«Social Doctrine» is an area in which we have to become more competent and skilled, if we are to transmit this knowledge to others, meaning not only to our brothers and sisters, but to all Christians and decision-makers. The latter have little in the way of points of reference
to help them deal with the responsibilities they carry in the socio-economic and political spheres.

Social Doctrine could be:
- taught to non-specialized members of the public who are searching to give meaning to their professional activities.
- transmitted within the framework of initial formation, in the modules dealing with morals, with special insistence on the social repercussions.
- studied during the novitiate, as a follow-up to the vow of poverty and the place of the Church in the world.

In the appendices, you will find modules of formation that suggest ideas for integration of Social Doctrine into the formation program.

In these contributions it would be important to insist on specific themes that require a more in-depth theological reflection such as:
- the ideological function of Social Doctrine,
- the place of the economy in our personal and social life,
- the role of the state and of the financial market,
- the dynamics of politics,
- the status of conflict and of contradictions...

The lack of specific references, particularly to the realities of business and political strategies, is a weak point which often becomes a stumbling block for decision-makers when it comes to taking seriously the documents produced by the Magisterium. This proves that the Church must undertake a serious process of inculturation if it is to be relevant to the world today.

3. WHAT THE WORLD HAS TO SAY

St. John is the one who reminds us that the well-being of our brothers and sisters, their survival and development, are inseparable from our search for God. This is something we have all learned. However the question is to pass from a relationship with a specific individual who is suffering to the level of the group of persons who suffer, (those I do not know personally, those “far away”) and from there to the root cause of the suffering.

We have to learn to see beyond the effects of a problem if we want to reach the cause and if we are to be effective in bringing to it any type of resolution (efficiency). The goal is not merely to help the person who is suffering or in need, or to accompany him/her in their trials; the goal is to do something to alleviate the state of poverty and/or suffering in order to reduce violence, gender discrimination or
injustices based on ethnic origin so that all of creation be fully respected. This is a fundamental question for all those who are promoters of Justice and Peace and who, sometimes, because they remain at the inter-personal level, do not see the broader picture.

Dieudonne cannot find a job despite the fact that he is a certified assistant accountant. Because he has no job he sometimes goes to the nearby priory to ask the brothers for financial assistance. The reason he has no job is because there is very little investment happening in the country where he lives. The wealthy prefer to invest their money in foreign countries, or to speculate on the international money market, rather than invest at the local level which would in turn create jobs. Dieudonne has no choice but to suffer the consequences of economic injustice.

Dieudonne is also a foreigner, he is from a neighboring country where the living conditions are even more difficult. His father had been hired in a cocoa plantation during the economic “boom” of this export culture. Despite all of the good will in the world, the fact remains it is almost impossible to find a job when you are an immigrant. The people in the capital where he lives are very wary of foreigners because they themselves are faced with hard economic times, due to a sharp decrease in the price of raw materials and the wasteful spending habits of their politicians. The media portrays all foreigners as robbers and as people who take jobs away from the residents.

Recently Dieudonne was stopped and beaten by the police simply because he was an immigrant and was out riding on his bicycle after dark. No one would dare file a complaint of violence and injustice against the police. Dieudonne has no money, therefore a lawyer is out of the question and he knows that any attempt on his part would be absolutely useless. Injustice has been legitimized... The place is flooded with tourists in search of an exotic place to vacation, to take advantage of the sun, the beaches and the perverse sex trade that is available for a pittance.

It is only right that we help people like Dieudonne from time to time but we also have to raise few questions, about the relationship between the economic situation and the politics of the country, about the treatment of immigrants and police violence... and maybe even have the courage to act at that level.
In a town called K, the women of the place have reached the point of saturation. There is no garbage pick-up, no toilets and no schools for the children...To make matters even worse, this year the exceptional quantity of rain has destroyed the small metal and cardboard shacks where they live. The situation is intolerable and has become the cause of many neighborhood disputes. The municipal government has done nothing to improve the situation and the police raids have only added to the confusion by adding to the already existent tension among the families. This is a multi-faceted issue: political (municipal), social, medical and urban...

The women often meet at the well where they line up for water. They formed an association though the men were very much against this move. The men were afraid to lose some of their power and were very much against their wives becoming independent. The men knew that the women would be extremely critical of them at their meetings because the men spent most of their time drinking and playing cards, rather than doing something to help feed their families. Gender conflicts such as this can become a serious obstacle to the development of these poverty stricken families.

Christopher is twenty years old and has been "living" in Paris for the past three years. In reality he lives on the street, sleeps outside or in the train stations and lives by begging and acts of petty theft. He has nowhere to go and often resorts to drinking and drugs to help him forget his miserable condition. Fr. Pedro knows Christopher and many other young people just like him, who have no way out of the economic and psychological crises that are so prominent in society today.

A few years ago Fr. Pedro succeeded in convincing Caritas to give him some money to open a shelter for these youth. The shelter does not provide the young people with food or money, for the intent is not to treat them as welfare cases (there are many other places in town to get food and a bed). At the shelter they find a presence, friends who are ready to listen to them, to analyze the situation and help find a way out...

A few months ago a workshop on writing skills was set up and the participants were given the opportunity to express
themselves and to write whatever they wanted. The shelter is called "la Moquette" (the Carpet), because that is the only thing in the house. It provides great freedom to Christopher and his friends and gives them a bit of relief from the solitude of their everyday life. It also gives them a place to be like real people» and not just homeless wanderers who scare the rich.

In this case the work of Justice and Peace took the shape of a search for an alternative to social assistance (which really doesn't solve anything) and to the solitude experienced by the marginalized. To be listened to and to be given the possibility to express oneself in writing are two fundamental dimensions of our existence. They are often considered a luxury that the poor do not need. The fact that these young people were given access to both of these, gave them a chance to re-discover their dignity and self-worth.

Going from the study of an individual case to the analysis of those mechanisms that generate exclusion and violence allows us to contextualize what we are doing or could do, thereby optimizing our efficiency by acting on the causes. Working through the micro (the individual case) to the macro (global process) is a fundamental experience of truth making.

Using a structural or global analysis helps us identify three major axes which determine the problems upon which the sisters and brothers working in the field of Justice and Peace must intervene. These three main axes are three sub-systems that express one aspect
of the global socio-economical and political reality; these three axes are related to each other and mutually re-enforce each other. These sub-systems are:

- the economical and financial system
- the socio-cultural system
- the cultural and symbolic system

Reading social reality from the perspective of the difficulties encountered by the persons and groups we work with in our ministry brings to the fore the different explanations that are posited within these three axes or sub-systems. The same grid allows us to be less naive and more lucid about the content of the information received through the radio and TV programs.

For many of our brothers and sisters their commitment in Justice and Peace is rooted in this process of analysis so as to better serve all those who are concerned by this on a daily basis at a practical level. Those of us working in the field also need to do this work of analysis, otherwise they will be dealing only with the effects and never efficiently deal with the real struggle against exclusion and violence.

The systemic approach is probably not familiar to many of us. It needs to be explained if we want to implement it and highlight the causes upon which we must act.

Outline of the Global Social System
a. The economic and financial system is made up of a series of mechanisms and structures that play an important role in maintaining systems of exclusion, poverty and violence. The most important components of the system are:
- the production of goods and services (immaterial things, such as information and research).
- consumerism (famine, waste, garbage...).
- trade and international exchange.
- investment (productive, arms, prestige).
- price-fixing (by the state or the market).
- jobs (unemployment, automation...).
- currency (finances, speculation...).

Outline of the Economic System

b. The socio-political sub-system is made up of:
- structures of identification and belonging (family, generation, class...),
- structures of conflict and of cooperation,
- structures of power and of freedom (legislation, rights, repression...),
- political structures (democracy, oligarchy...),
- human rights (peoples, groups, individuals).
c. The cultural and symbolic sub-system is made up of:
- relationships with the environment: the status of nature, of the preservation of the earth.
- gender relationships: men/women, the status of homosexuality.
- ethnic representation.
- religions and beliefs (myths...).
- the explicit and implicit values that fashion social, familial and individual behaviors.
- artistic expression.

You will find formation examples for some of the above in the appendices to this workbook. They can be used with specialized groups and with people already involved in this type of intervention...

The formation component on these issues was placed in the initial formation process for the brothers (Chapter of Quezon City, 20 and the following General Chapters). This was reintegrated in the "Ratio Studiorum Generalis" of the brothers, n° 14:

> From the very outset of the formation process, during the period of initial formation, particular attention will be given to questions of social order and the economy, so that the brothers will be better able to understand the living conditions of those to whom they will be sent to proclaim the Word of God and of those with whom they will be called to work for the promotion of justice and peace. Because the goal of our preaching is the conversion of men and women working together for the transformation of the unjust structures existing in our society, the brothers must be well informed regarding the origins of these injustices, if they are to be able to identify them and fight to change them. Every brother should also receive a minimum of training in the area of economics, enough to allow him to assume administrative positions within his community. This concern for justice and peace which constitutes one of the apostolic priorities of the Order should be honored from the beginning of the formation process through a theological approach that will help the brothers in their future commitments,

Many "Ratio Formationis" of the women's congregations of apostolic life refer to this type of training as being essential for understanding the mechanisms that go against the advancement of the men and women to whom they will be sent to bring the Word of Life.

The pedagogical methods presented in this workbook could also be used for follow-up activities to the various life stories and case studies like those presented in workbook 1. It would be interesting to have people work in groups, using the stories and cases as a basis to
discover the causes of the problems identified by the brothers or
sisters, and how they discovered the underlying dynamics of systems
present in their work.

All of these elements, that describe the system and the mechanisms
that create exclusion and violence, constitute a more or less detailed
grid that would be very useful to apply to situations where justice and
peace are practically non-existent. Many approaches could be used.
They express different levels of depth that are the result of a survey
of the context (milieu).

The first level is abstract in nature. It consists in the quadruple
questionnaire method based on four specific questions. What are the
economic factors at play? Are they the cause or the effect of the
situation? What are the socio-economic factors? What cultural factors
are involved? Final phase consists of listing the causes in order of
priority. This method is particularly relevant when analyzing
situations of a global nature such as wars and various other crises.

The second level is more practical but also more demanding. It can be
particularly useful during times of specialized training in the area of
Justice and Peace, during the Novitiate (particularly if a novice is
searching for a new form of ministry) and with the student brothers
and sisters.

The following example comes to us from a novitiate in Africa:
R. and K. are two novices in Africa who chose to work with
the young “girl servants” for one half-day every week. These
girls are usually very young, often distant members of the
extended family, who leave their villages and come to the city
to do the cleaning, the cooking and the baby-sitting...
For the most part, they receive very little salary and in some
cases nothing at all for their work. The majority have no
room where they can go and are left to sleep in the stairwells
or the kitchen. They spend their whole life working with
nothing more than their meals and a few trinkets in return...
Some of them are forced to live in extremely annoying
conditions, even beatings or have to submit themselves to
sexual abuse by their employers. They hardly ever go out of
the area except to go to the market and to bring the children
to school. They meet with the others at the market or on the
way to school with the children and sometimes for a very
short time in the afternoon while the employers are either out
or at work.
This is the time when R. and K. get to meet with the girls,
very informally, but it gives the novices an opportunity to
hear their stories, their problems and their concerns about
the future. Upon their return they would write a report on.
their experience which brought them to the realization that the girls did not know how to read.

With the consent of the novice director, the two brothers decided to meet with the employers to get to know the other side of the story. Those who accepted to participate, were for the most part people who knew the community; the other families refused. Their survey provided them with new insights about family networks, and the lifestyle of the urban middle-class where a working woman receives a special social status and consequently needs to bring someone into do keep house in her absence. The brothers tried to understand the issues of violence and sexual abuse...

After the survey was compiled the brothers decided to write a letter to the employers. The letter was distributed to the parishioners at the community Mass. The letter was an appeal to the employers to provide the girls with an opportunity to go to school so they could learn to read and write and asked that they be paid a just wage. This non-aggressive letter was an attempt to have the employers reflect on their behavior and on the Christian character of family life.

This very simple activity helped the novices gain new knowledge pertaining to given neighborhood, with its problems, its language and its anguishes. They could have gone further and done something to alleviate the situation, but they did succeed in discovering an injustice which up until then had been taken for granted. They also came in contact with numerous facets of the daily life of those to whom they were sent to proclaim the Good News of salvation, and realized to what degree the people were unconscious of the fact that by their behavior toward the servants, they were perpetuating a situation of injustice.
The local community should be the best place for us to experience Justice and Peace and what it means to be challenged (called forth) to go further. The role of the community is twofold for it is the place where we are tested and the place where we are held accountable for the manner that we live our commitment to the Gospel. We cannot be content with simply speaking about Justice and Peace to those around us for we have been called to give witness, to live the requirements of a commitment to justice and peace, first and foremost with our brothers and sisters in community. We are challenged by them, so that together we can bring about a more just and caring world.

T.S. is a Dominican sister who has always had trouble with her sight. Her condition worsened to such a point that today she is almost completely blind. She could no longer pray the Office (the words are too small for her to see and no one thought of making bigger Xerox copies for her to use) or read from Scripture. Little by little she had trouble doing her household chores which exasperated the others living with her. T.S. had to leave her work and go to a special school to learn Braille language. She also learned to walk with a white cane and to get around by herself, despite the fact that she could not see. Any traveling became difficult. As time went by she was no more independent and depended on the good will of her companions to go shopping or to bring her to visit her friends. The sisters were too busy to do these things for her, so T.S. withdrew, isolated herself from the others... Community life became impossible.

This story has a sad ending, but it is important for us to hear it, that is what we mean when we say that Justice and Peace has to begin in our houses, in our own convents. T.S. could be anyone in our community, she could be the member suffering from Alzheimer’s disease, from deafness or depression...

The General Chapters of the brothers have often invited the members to pay special attention to the quality of our life together in community for this is the first place where we should give witness to Justice and Peace: Rome (249), Avila (54, 59) and Mexico (66). At the Chapter held in Mexico City they wrote: “our communities should be true schools of justice and peace for all of the members and for those with whom we are in contact.” (66, 2b)
The sisters have written a number of texts on this topic. The General Chapter of the Dominican Sisters of the Presentation of Tours of 1984, is a perfect example of this call for consistency in our daily option for Justice and Peace:

“As a follow-up to the deepening and the implementation of the options taken during our General Chapter at Medellin in 1980:
- we make the commitment to live preferentially with the poorest.
- we make the commitment to revise our personal and communal lifestyle so that it will be in keeping with our option for the poorest.
- we want to work together at the local and provincial levels to share together in such a way that is respectful of
  + the true meaning of justice
  + the non-accumulation of goods
  + the needs of the mission.”

 Justice and Peace begins with the creation of an atmosphere of trust and respect. Such an atmosphere can only be possible if it is based on respect for the different ages, education, lifestyles and sensitivities of the members ... certainly a tall order to fill!

The goal of Dominican community life is to support the members in their ministry of preaching and to give witness to the values of the gospel in a world characterized by economic and social harshness. The General Chapter recognizes the need to take into account the unique character of each one of the sisters and the importance of personal and communal growth. This should help in creating a community where all of the members can feel at home and comfortable with one another, in a manner that is conducive to the advancement of their liturgical life, their prayer life and their relationships within the group. The Chapter places particular importance on the need for a simple lifestyle marked by an attitude of openness and willingness to share with others... We ask that each one work at developing better skills in the area of attentive listening and mutual support and make a serious effort to accept our differences, recognize our unjust attitudes, learn how to manage conflict and take the time to celebrate together...” (General Chapter of the Dominican Sisters of Saint Catherine of Sienna of Newcastle, 1993).

Justice and Peace demands that we reflect together on the roles and powers of each and every member of the group. What place do we give to the lay (cooperator) brothers and sisters? Who holds the information...
required to take a well-informed decision? How much of this information gets circulated? How do the decisions get communicated? Are there members who are systematically excluded? Who speaks and who refrains from speaking at the house meetings? Are we conscious of the enormous differences that exist within the community (family gifts, certain advantages...)?

The practice of Justice and Peace requires that we reflect on the lifestyle we lead in community, our attitude regarding possessions, our capacity for sharing with other social groups. Are our buildings and furniture consistent with our apostolic project? Do we have an amount of money set aside for donations and solidarity at the international and local level? What and how much do we waste? How do we treat the beggars who come to our door? Are we concerned about the finances of the community, of the Order? Are we just in the salaries that we pay? Do we take into account the dignity of the person?...

One of the fundamental values we must practice is the value of hospitality. Who do we invite to sit at our table? Do we invite those brothers and sisters directly involved in the work of Justice and Peace to share with us? Do we invite the marginalized? How do we justify having empty rooms when so many citizens are homeless? Do we accept to help someone who needs help and who might be a friend of a member of the community?

“Our communities must be open and welcoming to those who need a place to stay, particularly the young, the poor, the marginalized, those who hunger and thirst for justice, those in search of solidarity, support, a bit of love. Our communities must act in a manner that is respectful of the dignity of each person. The members must seek the presence of Christ in the humblest brother and sister.” (Oakland 11, 3,8)

It is difficult to get beyond sexist attitudes because we are often not aware that they exist. Are we sufficiently vigilant about this part of our life? Do we really and truly believe that men and women are equal, different and complimentary? Do we share power within our pastoral ministries?

“We ask that the formation directors and those in formation be particularly attentive to the situations of marginalization and discrimination that are placed upon women within the Church and society.” (Mexico City 66, a6 in reference to Rome 250 and Avila 51).
"We recognize the special charism of women in their capacity to live a global approach to our world. We deplore the lack of equal treatment and the oppression of women that contribute to the impoverishment of society as a whole. In order to counteract this trend, we bring the wealth of our heritage and spirituality, at the example of St. Catherine of Sienna, who was able to transcend the social models of her time and demonstrate how effective women can be within the Church and in the realm of politics.

The Chapter reminds us that we must work to bring about greater awareness of the complimentarity that exists between women and men, in order to better understand and appreciate our femininity, to become more attentive to the situations of oppression lived by women throughout the world and to work for the full acceptance of women at all levels of life within the Church." (General Chapter of the Dominican Sisters of St. Catherine of Sienna of Newcastle, 1993).

Justice and Peace invites us to adopt a new way of being; where hospitality and openness are important, where the celebration of life and different ministries is possible, where our preaching is consistent with the life and commitments of the group. This new way of being will certainly be counter-cultural to the behaviors and logic of the world. The role of religious life is not only to take issue with the world, but to witness to the gospel values that motivate us and give us the courage to bring about "the new heavens and a new earth."

The Giordano Bruno d’Utrecht (Netherlands) community, has adopted a rather unique way of living. This is what they have to say about themselves:

"The 1960’s were famous for the cultural, ecclesial and political upheaval that affected the whole world. It is within this context that a group of Dominican brothers and sisters decided to take seriously the motto of the Order: “truth.” They came to the realization that poverty, chastity and obedience were a call to collective creativity and a liberating force when faced with the issues of power, possessions and affectivity/sexuality. We asked how we could live true solidarity in a world that systematically destroys all that is humane? Our response was to begin a new community where relationships would be developed differently and where we would begin to set the foundations for “a new heaven and a new earth.”

Within this context, the group meets once a week to reflect on our life together in community, to see to the equitable distribution of tasks between men and women, to ensure that our food purchases are not detrimental to our brothers and sisters in the Third and Fourth World and to share together about those
we have met and helped out ... Once every two months we meet for a longer period of time to reflect together on our fundamental orientations.

Our community is an alternative to what is more common throughout the Dominican Family (at the present time we are 6 women and 5 men), with the men belonging to the Netherlands Province. We share all of the different aspects of community life: housework, prayer, reflection, theology and leisure. Our lifestyle and socio-ecclesial involvement have brought us to a life of greater solidarity with other groups working for emancipation, solidarity and liberation.

Although our internal life as a group is important and is in itself a testimony to a new society and a new Church in favor of justice and peace, we know it is not sufficient and have created a network of partners. Our house is somewhat of a clearing house for different Dominican activities and for the Peace Forum (ecumenical movement based on the model of «Kairos Europa»). We are linked to the Hendrich Kraemer House in Berlin and because of this are active in the promotion of East-West relations. Our relationship with this house lead to the creation of the “Ecumenical Home”, a network where all of the members see community life as a critique of our society. The “May 8 Movement”, a progressive Catholic organization, has its headquarters in our house. Every evening local, national and international peace groups, women’s groups and development groups come here for their meetings; many are not Catholic. Some of the members or the whole community participates actively in these various groups.

One of our members works with refugees, another with the Justice and Peace Group of the Dominican Province, another with the International Women’s Forum in Peking, while others are involved with the international movement against prostitution and participate in the International Forum of the Order in favor of Global Solidarity...

We chose the name Giordano Bruno for our house, because of the way he succeeded in developing his ability to be critical and for all that he did for the advancement of society. He is also an European, who lived and worked in many of the cities on the continent.

When we set out on our venture many years ago, we were convinced that our society and our Church were going to change: it was the time of Vatican II, of student movements, of women’s rights, of disarmament and of the protection of the environment. We thought we could contribute to these changes through our lifestyle and living conditions. Some changes have taken place, but reactionary forces have also been formed and with time have become hardened in their positions. Communism has fallen apart... but is there no alternative to capitalism?

We believe that communities and base communities... are places from where the alternatives will emerge. This is encouraging for us and gives us strength to carry on with the struggle despite our many failures and the social changes that have taken place. When we dream alone it remains a dream; when many of us dream, a new world appears.
Preliminary Conclusions:

The foundations for the work of Justice and Peace come to us from Scripture and are supported by our Church tradition. This work is based on social analysis and invites us to renewed religious life. Justice and Peace is at the very core of our Dominican vocation. It does not consist of a series of specific actions (original and marginal) but is a way of living our religious life.

The integration of our work for Justice and Peace into our daily life and activities as Dominicans, requires of us that we set up more specific projects, that we act in a certain way in the face of situations of injustice and violence. In the next workbook, (workbook n°3), we will deal with some of these more specific aspects.

* The Spirit of the Lord has been given to me, for he has anointed me, He has sent me to bring the Good News to the poor, to proclaim liberty to captives, and to the blind new sight, to set the downtrodden free, to proclaim the Lord’s year of favor! * This text is being fulfilled today, even as you listen. * Luke 4, 18-21.
Two examples taken among many hundreds are presented here simply as suggestions for those undertaking a biblical session with a Justice and Peace outlook.

1. A retreat (M. Côté)

"Good News in a time of crisis: the quest for justice in Matthew"

Morning:
*M. Côté, an author facing crisis*
Prayer: Mt 28:16-20
a) How does Matthew present Jesus? (genealogy, titles given to Jesus)
   b) Matthew’s plan (looking at places, times, the difference between narration and discourses, those who are excluded, persecuted, status-less,)
*Jesus’ vision*
   a) Matthew’s community
   b) the Sermon on the Mount (new law, be perfect, the concern for one’s neighbor)
*Time for personal reflection*
*Sharing in groups or plenary*

Afternoon
Prayer: Mt 5:17-20
Justice and *krisis* (Mt 6:33 and 23:23)
Who is just? (Mt 27:19-24)
An overview of justice in the bible (Exodus, Leviticus, Deuteronomy; then Luke and James)
Refusing *hupo-krisis* (Mt 23)
Holiness and God’s will
Discipleship (Mt 10)
Attitudes in respect to adversity (Mt 11-12), simplicity (6:25-34), perfection (5:48)
*Personal reflection*
*Sharing in groups or plenary*

2. A series of work in groups (A. Durand)

The brother proposes that 10 biblical themes be worked on by various teams in five phases:
*starting from today’s reality
*reading the Word of God
*analyzing the text and seeking its meaning
*praying
*remembering
The ten themes are:

a) the kingdom of God is at hand (Lk 4:16-21 and 7:18-23)
b) the wisdom of the poor (Ben Sirach 13:1-23)
c) meeting the poor, meeting Christ (Mt 25:31-46)
d) a God who is known through the liberation of slaves (Ex 2:23 - 3:20)
e) Christ took on the condition of a servant (Phil 1:2-11)
f) the word of a prophet confronts injustices and inequalities (Am 5:1 - 6:7)
g) God listens to the cry of an oppressed woman (Gen 6:1-5 and 21:8-21)
h) laws in favor of the poor (the three legislative Codes of the Pentateuch)
i) seek first the kingdom (Lk 12:16-32)
j) no more poor among you or sharing of all your goods (Acts 4:32-5:11)


---

Just a reminder:
The seven-phase method to evaluate a gospel sharing on a given text (relating to Justice and Peace, for example)

1. was there a mind-set or an atmosphere conducive to prayer or sharing?
2. was the scripture passage audible and read in a prayerful manner?
3. were the "moments for silence" appropriate?
4. was there true sharing or were some "preaching" to the others?
5. was sufficient room given to the Spirit to guide our words?
6. was each one able to express himself or herself?
7. did the facilitator play her/his role well?

(this method was suggested by the brothers of Nagpur)
ELEMENTS FROM THE FATHERS OF THE CHURCH

Among the Fathers of the second century, Justin (in his first "Apology") had already linked the Eucharist with solidarity for the poorest. Spiritual and material sharing were already joined together. Major Church authors will constantly recall the need to give alms, to practice charity, to welcome the needy; they will also reflect on the questions of justice and wealth.

After 313, the Church will no longer have to suffer persecutions as before and will progressively become the official religion of the Empire. This was the period when the Church sought to evangelize everything, including social and economic life. At that time social distinctions were extremely pronounced, the owners of the land led very luxurious lives, while the poor who were very numerous had nothing. The Fathers of the Church spoke out quite explicitly about the need to help the poor in order to insure that Christian life may be true and that the sacraments may find their fullness.

Among those who were the main theologians involved in this struggle, we want to call particular attention to: Basil of Caesarea, Gregory of Nyssa, John Chrysostom and Ambrose of Milan. They showed how true faith must be channeled through service to the poor.

Basil was an exemplary pastor who sought to defend his people. He took a strong stance against injustices and excessive taxes. He distributed his goods graciously to the poor, thus practising charity and inviting his parishioners to do the same. He set up a vast health complex where the poor could receive the help and the support they needed.

In respect to Justice and Peace, Basil preached a series of sermons against the rich and against wealth (commenting particularly on Lk 12:16 and Mt 19: 16-26) and gave a homily on Ps 14; in these presentations, he violently criticized the desire to possess, interests on loans, debts, the fact that accumulation of wealth was obtained by robbing the poor... You may want to read Basil's text, In Times of Famine.

Gregory of Nyssa dealt with the social ills of his time, such as usurious rates on loans, indifference and contempt towards the poor. He fought for the recognition of the dignity of the poor and he invited the people to share with them. Two major sermons can be recalled here: On the Love of the Poor and Against Loan-sharks.

John Chrysostom was the defender of the poor and the little ones. In his preaching, he lashed out against the ill will of the rich and those who accumulated wealth. For him the poor were the sacraments of God. Among the many texts that he left us on the theme of Justice and Peace, the ones that stand out are The Homily on Poor Lazarus, the Second Homily on the Word of the Prophet David (Ps 48) and Homily 63 on Mt 19, 16-29, his Commentaries on the First Letter to the Corinthians (Homilies # 10, 11, 14, 34, 38), on the First Letter to the Thessalonians
Ambrose of Milan was particularly involved in defending the poor against the rich, the loan-sharks, the oppressors. He invited his listeners to give alms, which he considered simply the restitution of goods that belonged to everyone and had been stolen by the rich. Ambrose wrote a small treatise on the topic, called Naboth, the Poor.

Augustine also will denounce excessive wealth and usury; he will ask people to share, to give... But Augustine will also insist on that true poverty which all of us are called to live, the distance we must keep with respect to the ownership of things which allows one to search for God and to belong to God. On these topics, see Sermons 14, 39, 41, 107, 113, 123; and Commentaries 1 and 2 of Ps 48.

There are numerous beautiful texts produced by these authors that are already part of the Liturgy of the Hours and the Divine Office.

"Gathered in the church, we praise God.
When each one of us goes back to work, it seems that we stop praising God. Keep on living well and you will praise God through that life.
When you sing "Alleluia", give bread to the hungry, clothe the naked, welcome the homeless, it is not only your voice that sings, but your hand sings also when your actions are in conformity with your words.
It is not sufficient to pray to God only at certain times, your life must praise God always.
If you only sing with your voice, there will be moments of silence.
May your life be an uninterrupted song.
Sing with your voice, may your heart never cease expressing itself; may your life never cease expressing itself."

(Saint Augustine, Commentaries on Psalms #148, #149 and #146)

To continue your reflection on this theme you may want to read:

R. Sierra Bravo, Doctrina social y economica de los padres de la iglesia, Madrid, 1967.
1. The Catholic Social Justice Tradition

- 1891 - (Leo XII) **Rerum Novarum** (The Condition of Labour)
Lays out rights and responsibilities of capital and labor. Describes the proper role of government. Condemns atheistic socialism.

- 1931 - (Pius XI) **Quadragesimo Anno** (The Reconstruction of the Social Order)
Decrees the effects of greed and concentrated economic power on the working class and society. Proposes a society based on subsidiarity.

- 1961 - (John XXIII) **Mater et Magistra** (Christianity and Social Progress)
Deplores the widening gap between rich and poor nations, the arms race and plight of farmers. Calls Christians to work for a more just world.

- 1963 - (John XXIII) **Pacem in Terris** (Peace on Earth)
Affirms the full range of human rights as the basis for peace. Calls for disarmament and a world-wide public authority to promote the universal common good.

- 1965 - (Vatican II) **Gaudium et Spes** (The Church in the Modern World)
Laments growing world poverty and the threat of nuclear war. States the responsibility of Christians to work for structures to make a more just and peaceful world.

- 1966 - (Paul VI) **Populorum Progressio** (The Development of Peoples)
Affirms the right of poor nations to full human development. Decrees economic structures promoting inequality. Calls for new international organizations and agreements.

- 1971 - (Paul VI) **Octogesima Adveniens** (A call to Action)
Calls for political action for economic justice. Develops the role of individual Christians and local churches in responding to unjust situations.

- 1971 - (Synod of Bishops) **Justice in the World**
Names action for justice a constituent part of being Christian. Calls the Church to model the justice preached.

- 1975 - (Paul VI) **Evangelii Nuntiandi** (Evangelization in the Modern World)
Notes the dramatic social changes and their challenges to the Church. Calls "evangelization" the transforming of all aspects of life from within.

- 1979 - (John Paul II) **Redemptor Hominis** (Redeemer of Humankind)
Describes the threats to human dignity and freedom. States that current economic and political structures are inadequate to remedy injustice.

- 1981 - (John Paul II) **Laborem Exercens** (On Human Work)
Affirms the dignity of work based on the dignity of the worker. Calls for workplace justice and the responsibility of society, employer, worker.

- 1987 - (John Paul II) **Sollicitudo Rei Socialis** (The Social Concerns of the Church).
Names East-West blocs and other "structures of sin" that hinder development of the poor nations. Calls for solidarity and for an option for the poor by affluent nations.

- 1991 - (John Paul II) **Centesimus Annus** (The Hundredth Year)
Reaffirms the principles of **Rerum Novarum**. Identifies the failure of both socialist and market economies. Calls for a society of free work, enterprise and participation.
A. Economic Justice

_The church denounces:_
- Maldistribution of wealth and resources. (RN, QA, MM, GS, PP, OA, JW, EN, RH, SRS, CA)
- Social conflicts that stem from moral evils—thirst for profit and power—embodied in social structures. (RN, QA, GS, JW, EN, RH, SRS, CA)
- Existing economic and political systems that foster injustice and hinder the full development of persons. (RN, QA, PP, OA, RH, SRS, CA)

_The church announces action to:_
- Ensure the equitable distribution of goods according to the demands of the common good and ensure social justice with an option for the poor. (RN, QA, GS, PP, SRS, CA)
- Witness to the Gospel through conversion of our way of life and integrating personal and societal transformation. (RN, MM, PT, GS, OA, JW, EN, RH, SRS)
- Base economic arrangements on the primacy of human dignity and the universal purpose of created things. (QA, PT, GS, PP, RH, SRS, CA)

Labor Relations

_The church denounces the fact that:_
- Human labor is considered solely on the basis of its economic purpose. (LE, CA)
- Inhuman working conditions exist and that workers receive unjust wages and do not own the means of production. (RN, QA, MM, LE, CA)
- Profit is the chief incentive to economic development thereby denigrating labor and exploiting our natural resources. (PP, RH, SRS, CA)

_The church announces action to:_
- Give labor priority over capital. (LE, CA)
- Promote associations of workers, just wages and employees sharing in ownership, management, and profits. (RN, QA, MM, LE, CA)
- Encourage private property holders to exercise social responsibility and governments to deal with social problems. (RN, QA, MM, PP, LE, SRS, CA)

Global Relations

_The church denounces the fact that:_
- Economic structures work to widen the gap between rich and poor nations. (MM, GS, PP, OA, JW, EN, RH, SRS, CA)
- Nations pursue their own development at the expense of the rights of other states. (PT, PP, EN, SRS, CA)
- Global economic systems create new problems: unfair trade practices, inadequate control over multinational corporations, increased emphasis on consumption in development efforts. (PP, OA, JW, EN, RH, SRS, CA)
The church announces action to:
- Redistribute resources from rich to poor nations including giving aid, sharing expertise and knowledge, simplifying lifestyles and consumer habits; and to develop effective international agencies to direct the world economy to the common good. (MM, PT, GS, PP, OA, JW, RH, SRS, CA)
- Allow each country/region to promote its own development. (MM, PT, PP, OA, JW, CA)
- Promote more equitable international trading practices; regulate the policies and practices of multinational corporations; and focus development efforts on the real needs of a people/nation. (MM, PT, GS, PP, JW, EN, RH, SRS, CA)

Peace and Disarmament

The church denounces the fact that:
- Armaments increase at the expense of the poor. (MM, PT, RH, SRS)
- Permanent threat of nuclear war and the prospect of terrible self-destruction faces humanity. (PT, GS, JW, LE)
- No effective alternative exists for dealing with international conflict. (PT, CA)

The church announces action to:
- Change huge investments for armaments at the service of war and destruction into investments that meet basic human needs and are at the service of life. (PT, PP, RH, SRS, CA)
- Establish peace founded on mutual trust, a worldwide authority based on subsidiarity, and disarmament with effective controls. (PT, GS, PP, JW, CA)
- Link peace with a commitment to a social order built on justice. (PT, GS, RH, LE, CA)

(Summary of encyclicals taken from NETWORK, a National Catholic Social Justice Lobby, 806 Rhode Island Ave., N.E., Washington, DC)

3. Training Modules

A. Module used by the Dominican Sisters of the Incarnate Word (Brazil)

Introduction: What is Social Doctrine?
1. Foundations of Social Doctrine:
   Bible, Fathers of the Church
   St. Thomas Aquinas, OP missionaries (Las Casas)
2. Criteria used to interpret Social Doctrine
   Encyclicals and Councils
   Episcopal Conferences and Synods...
3. Social sin: Injustice
   Justice as a constitutive element of the Gospel
   Justice and the Order
   Option for the poor
4. Work and the workers
   Work
   Unions
   Private and social property, the means of production
   Church and workers
5. The Church and conflicts
Violence and pacifism
International society
6. Orientations
Popular movements
Social works
The Spirituality that ensues from them.

B. Module suggested by the Congregation for Catholic Education
(Osservatore Romano, July 18, 1989)

1. Scriptural roots and theological dimensions
2. Phases in the development of the Social Doctrine
3. Principles and orientations of the Church
- the human person
- human rights
- the interdependence between person and society
- common good
- human solidarity
- subsidiarity
- participation
- an organic understanding of social life
4. Implementation of the principles and values
- social doctrine and social values
- in the family
- in the economy
- at work
- in business
- in politics
- in culture
- in science and technology
- in the international community
- in ecology
Theological and pastoral conclusion:
- the designs of God on each human being and one's own vocation;
- the tearing apart of God's plan: personal, social and structural sin;
- the conversion of each person's heart as a gift of the Spirit.

C. Another module (four to five days: 30 teaching hours)

1. The relationship between the Church and the world: from confusion to direction to proposition. Stages of this history.
2. The modern formulation of the proposals of the Church in managing the world: Social Doctrine (encyclicals, council documents, texts from episcopal conferences ...), The doctrinal status of Social Doctrine.
3. Can we talk about social ethics? The concept of a "structure of sin". Is social doctrine an ideology? (M. D. Chenu)
4. The history of Social Doctrine and the sources of its vitality
5. Major constitutive themes of Social Doctrine
6. Social Doctrine and socio-economic doctrines: liberalism and socialism, evolution in the thinking of the Magisterium on these points.
7. Two major issues: the future of the planet
work and employment

8. Social Doctrine and social change: conversion, hope

D. Training for Justice and Peace (South Africa)

First step: gathering the experiences
- invite participants to gather in small groups to look at their experiences of injustice
- use biblical references as a starting point
- together try to identify the ministry of Justice and Peace
  (a week-end is necessary)

Second step: what is Justice and Peace?
- it is not the same thing as social action done by the State
- it is different from an act of charity
- it is not a development project
It is deciding to do something based on the questions that people ask themselves.

Third step: Justice and Peace spirituality
Be careful not to fall into activism
Genesis: texts on creation and on the creative role of humanity
Exodus: liberation of a people
Prophets: cries against injustice
New Testament: Jesus is moved by the distress of the crowds, associates with sinners, is concerned with healing.
Social Doctrine of the Church.

Fourth step: identifying a project for the group
- who is this group that wants to make this commitment?
- question ourselves on the urgencies we see around us
- try not to remain too abstract: identify that which is close at hand

Fifth step: choosing a project
- try to identify one or a few possible actions
- ask ourselves the pertinent questions: Can we succeed? Is there something that would mobilize the whole group?

Sixth step: systematic preparation
Once the project has been identified (housing, support for street kids...) it is necessary to clarify the needs, the goals to be achieved... (Interviews and participative surveys may be helpful)... This step must lead to the establishment of a well-documented file. This step might take a long time to get done.

Seventh step: social analysis
In order to analyze and understand the information gathered in the preceding step, tools are needed that will help you distinguish between the raw data and the mechanism at play. This step presupposes competent support and usually leads to clearer and more complete information.

Eighth step: planning the action
How to move from design to action? Who will help us reach the objective? Who will be against it? Who will be involved? How will the group become involved? Purpose of this step: to end up with an action strategy.

Ninth step: evaluation
During the course of the action and once it is completed, it is important that we ask the questions: What were the causes of failure? What were the reasons for success?
Tenth step: parallel action
All too often the choice of one action (step four) entails the setting aside of other possibilities. It is good to keep these other possibilities in mind, for they might prove very worthwhile later on. It might be interesting to retain the idea of parallel actions.

General comment: it is sometimes useful to give official recognition to the ecclesial dimension of the Justice and Peace Ministry. This can be done through a significant gesture: example, the mandating by a bishop, through a special blessing...
There are a great number of modules that can be used to train people in the socio-economic field. The fine-tuning of these modules depends on the academic level of the participants but mostly on their professional experience. The purpose of socio-economic training in the Order is not to produce economists or other experts but to offer points of reference... One must be clear (and modest) when setting goals.

In this Appendix, we will not attempt to learn about accounting methods since this is an issue that will be dealt with later on in Workbook 5. For the time being, we will include only non-specialized modules, thus excluding other possibilities such as the analysis of social exclusions or even ecology.

1. **The experience of the brothers in Abidjan** (one week, with all the brothers in formation)

   1. *Economy and Dominican spirituality.* Why should we take interest in these topics? What spiritual attitudes need to be developed? Presentation of a few well-known personalities: L.J. Lebret...
   3. *Distribution of resources.* The politics of distribution, regulations (state, market), inequalities... Textual study of Marx, Keynes...
   6. *The Church and the economy.* Elements of the Church's Social Doctrine
   7. *What can we do as Dominicans* to participate in bringing about a more just world where there exists greater solidarity.

2. **The issues in society** (Dominican Sisters of Catherine of Siena - France)

   - *The Dominican charism:* *Contemplata aliis tradere.* Who are the "alii" today? What are the major challenges that we encounter today?
   - *Major changes in the last ten years:*
     + ageing of Europe and youthfulness of the Third World
     + globalization of problems
     + a society where signs are important
     + self-centeredness and individualism
     + ideological indifference
     + post-rationality
   - *The future of solidarity and the different reasons establishing social links*
     + the family
     + the generation
     + state and political solidarity
     + solidarity of the Nations
3. **A few elements to help us think about unemployment**

1. A few notions (need to distinguish between a job and work) and statistics; without forgetting those with precarious jobs, very short-term jobs, requiring time for training...
   
2. The main reasons for unemployment:

   ![Diagram showing unemployment factors and relationships]
3. The international dimension of this problem and its impact on global economics: the role of international competition on the unemployment rate, the effect of migration, a global crisis in the production system and the appearance of new types of jobs.


5. The value of work, work and dignity of the person, new ways for self-realization at work. Social Doctrine (encyclical: *Laborem Exercens*).

6. What can we do? Acting on the causes
   + political actions and the macro-economic level
   + possible public policies: kick-starting the economy through supply or demand

7. What can we do? The intervention of each person:
   + welcoming the unemployed and guiding them through administrative labyrinths
   + promoting the collective and public voice of the unemployed
   + supporting economic projects undertaken by those who are excluded through the mobilization of savings done in solidarity and followed up with techno-economic experts (with people on pension, for example)
   + developing jobs closer by
   + sharing jobs
   + developing the awareness of those who can create jobs, ethical reflection on financial speculation and the non-creation of jobs...

8. Spiritual dimensions: "No one can claim to love God if there is no love of brother or sister." (I Jn) This love is expressed first of all by the concern to give a brother or a sister that which is required for their subsistence. Relations of solidarity as is shown in the Body of the Church. "Whatever you do to the least of these...you do to me...".

The dignity of the person, created in the image and likeness of God requires an extra dose of imagination and involvement on the part of each one of us so that every woman and man may enjoy an activity that allows him/her to live in dignity.
HOW THE OTHER LOOKS

When dealing with questions of Justice and Peace, one of the symbolic and cultural issues we often encounter is the way in which we represent the other, the presuppositions about the other that were passed on to us through schooling or through our family. These representations that we give to the other determine our behavior, our aggressiveness toward the other or our desire to collaborate and act in a friendly fashion with her/him. This problem of "images" that we tack onto others, these "labels" that we accept all too often uncritically spawn racism, daily conflicts and multiple tensions...

This process always works in the same way, be it for men/women, lay/clerics, superior/inferior... and we need to be very aware of it!

In major multi-cultural and multi-religious countries such as India, work on representation is particularly important, this is why our brothers of Nagpur have established a pedagogical process to deal with this issue. The process is supported by a video and a pedagogical kit. To find out more about it you may contact Prakash Lohale or Reetha Mechery who are the regional promoters for Justice and Peace in the Asia-Pacific region (see Workbook 1). The Adrian Dominican Sisters have also organized seminars on this theme in the context of their "cultural diversity" program.

Here are a few elements, produced by the brothers that can be reworked, transformed, inculturated...through some form of group facilitation.

1. Man/Woman

This exercise lasts some 30 minutes and consists in attributing to individuals or groups a certain number of characteristics such as: aggressiveness, patience, vulgarity, generosity, jealousy, courage, forgiveness, punctuality, intelligence, sensitivity, logic, pettiness, ambitiousness, careerism, gossipiness, quarrelsome, emotivity, dependency, noisiness, boastfulness. A classification is established, based on each participant's opinion followed by a discussion.

The facilitator can ask the group why a specific value was attributed to a particular individual or group? Where did that stereotype come from? What was its value? Do these stereotypes affect our behavior? How do we react in respect to them? Do we not react as society expects us to? Do we not use these stereotypes to judge others? Do you think these stereotypes are beneficial or not? How do our families, the media and schools produce or reinforce these stereotypes?
This exercise lasts some 45 minutes. Small groups of 5-6 persons are given drawings representing faces.

Each group must determine what it thinks is the community to which the face is related, (ethnic, tribal, religious...), what the person is thinking, what would be his/her moral and social characteristics. A reporter from each small group presents the results to the plenary.

A discussion is undertaken on those points where the sub-groups were unanimous. Why? What criteria were used? People then reflect on the behavioral effects generated by each stereotype and on the process that allows them to appear. The assembly is then invited to recognize the positive and negative dimensions of such stereotypes.

Based on these two exercises a deeper reflection may be suggested using the following elements:
- If we accept that stereotypes are not a complete representation of the truth and that they are often used in racial propaganda, we may want to remember a person we often meet and say: 'Are the stereotypes I have of this person justified by my personal experience of him/her? Do I not often have reactions based on stereotypes? Do I foster a behavior that enhances harmony or not? Do I manage to communicate better than others?'
- Do you check out the facts for yourself before you become caught up in spreading a false rumor about a particular community? Are you able to denounce publicly the functioning of attitudes through stereotypes?
- Are you able to dialogue and collaborate with persons or a community other than your own? Would you accept that your children become friends of their children?
3. The dilemma of the prisoner

(there are many variants on this game)

This exercise lasts almost an hour. Set up two groups of participants and explain the rules of the game. The goal is to make as much money as possible without hindering or helping the other group. The way to make money depends on the combination of cards that each group will play. Here are the possible combinations.

A. If there are two groups:

<table>
<thead>
<tr>
<th>Cards Played</th>
<th>Money earned</th>
</tr>
</thead>
<tbody>
<tr>
<td>Team A: X</td>
<td>Team B: X</td>
</tr>
<tr>
<td>Team A: Y</td>
<td>Team B: X</td>
</tr>
<tr>
<td>Team A: X</td>
<td>Team B: Y</td>
</tr>
<tr>
<td>Team A: Y</td>
<td>Team B: Y</td>
</tr>
</tbody>
</table>

B. If there are four groups:

<table>
<thead>
<tr>
<th>Cards Played</th>
<th>Money earned</th>
</tr>
</thead>
<tbody>
<tr>
<td>4X</td>
<td>each group loses 1,000</td>
</tr>
<tr>
<td>3X and 1Y</td>
<td>those who played the X win 1,000; those who played Y lose 3,000</td>
</tr>
<tr>
<td>2X and 2Y</td>
<td>those who played the X win 2,000; those who played Y lose 2,000</td>
</tr>
<tr>
<td>1X and 3Y</td>
<td>those who played the X lose 3,000; those who played Y win 1,000</td>
</tr>
<tr>
<td>4Y</td>
<td>each group wins 1,000</td>
</tr>
</tbody>
</table>

Each group receives an X card and a Y card and a sheet representing the above allocation of points. There will be ten rounds (but this is not known to the players). The facilitator writes down the score for each round.

Before the 6th round, the facilitator invites one representative per team to a negotiation table (negotiations last 5 minutes). Before the 8th round, another negotiation session is proposed. But immediately afterwards the facilitator states that the scores of the game will be doubled. The game is stopped at the end of the 10th round.

A discussion is suggested and each group is invited to explain how they played. The facilitator might indicate the apparent motivation of the groups as observed for each round: to win and allow the others to win, to win to the detriment of the others, to bring the others down with them... Did the groups trust the others? why?

There is then a discussion on the internal functioning of each group: on the leader who established the majority opinion, on internal democracy, on the opinions (or persons) rejected...
Based on this, the facilitator might want to point out how parts of the game apply to cases in society: trust in other groups, the role of the leaders, the experience of exclusion in terms of intervention and decision-making, the necessity to establish dialogue between groups... What is required is a situation where everyone wins.

This exercise lasts approximately 30 minutes and seeks to develop a sense of cooperation. Groups of 5 participants are established plus one observer per group. They are given an envelope containing the parts of 5 squares cut up according to the following forms:

The facilitator explains each one's task: to create squares of equal size. The group's task is not fulfilled until each participant's square is finished. No one is to speak. Parts of the puzzle can be passed on to another person of the group, but no one is to take or ask for parts for himself or herself.

The observers must note how each person started out doing their task. How long did it take for some form of cooperation to appear? Who asked without offering in return? How was success or failure managed in the group? Was there any cheating? At the end of the game the facilitator has people reflect on that what was experienced by each one during the game.

The purpose of the game is to recognize the mutual interdependence required to establish the squares, as is the case in our own society. Were people judged unable to work things out? were some people refusing to cooperate? Without the will to work together, we will fail.

Based on this experience, it might be good to reflect on each one's behavior, on that of each community, each society... in relationship to others.

Cooperation is possible as long as...
- each person understands the totality of the problem
- each person is attentive to the problems of the other and tries to see how he/she can help resolve them
- each person accepts to be helped by the others without feeling inferior, but understands that cooperation is a system of "give and take"
- each person seeks the best for all concerned and trusts the others
- the groups are convinced that the common search for solutions is more efficient than the individual's struggle to win.