JUSTICE & PEACE
PREACHING
Summary

Content

1. JUSTICE AND PEACE:
A COMPONENT OF EVERY DOMINICAN VOCATION

2. EMERGENCY SITUATIONS

3. THE DIFFERENT STAGES OF A PROJECT

4. THE DIFFICULTIES OF A PROJECT

5. RESISTANCE FROM THE COMMUNITY

6. STRUCTURAL CHALLENGES

Appendices

The Environment
War and Violence
Statistics
The Market and the Debt

---

A reminder of the meaning of the symbols:

🔗 the theological dimension is particularly important

📚 the biblical component is central

เลิ community aspects are of prime importance

ความปลอดภัย specific approach to be followed in terms of project and action

★ reminder of the Dominican tradition
Now that we have seen what a commitment to Justice and Peace means in the daily life of an individual brother, sister and community (workbook 1), and the foundations required for this type of work (workbook 2), we are ready to take the next step. We will look at the practical ways of doing things and of implementing a project, be it as an individual or as a community. This workbook will not be presenting you with a protocol or a list of administrative procedures to follow. What it will do, is present the methodological guidelines to be used, those that are most effective in the fight against poverty, injustice, war, violence and exclusion.

It is important to remember that this work cannot be reduced to the mere realization of a series of specific projects carried out by people whom we consider to be specialists in the area of Justice and Peace (or by eccentric individuals somewhat marginalized within the Order). Justice and Peace is one of the fundamental characteristics of our membership in the Dominican family, a specific trait that has an effect on all of our ministries and activities when we take into account the poor, the voiceless, the victims.

"All of our apostolic activities must be carried out with the specific intention of bringing truth and mercy. They must bring freedom by making known the requirements of justice and peace. By so doing we avoid the dissociation of the work of evangelization from that of humanization, no matter how humble the task may be." (Roman Congregation of St. Dominic)

1. JUSTICE AND PEACE: A COMPONENT OF EVERY DOMINICAN VOCATION

Preaching is our specific vocation, it is the exercise of words and deeds destined to open the men and women of our time to the understanding of the Word of God, so that they can make themselves available to this ever-present God (contemplata aliis tradere). This preaching is a work of mercy, a gift, in order to bring salvation, healing and life in abundance.

Dominican preaching is "verbo et exemplo" : meaning that our words and our actions (individually or communally), must witness to the content of what we say. One component without the other disqualifies the bearer.

Dominican preaching is that which brings us together as a unique spiritual family, distinguishing us from other religious families, where the apostolate is the determining factor. Although preaching is the
foundation of our identity it can take on many different forms. Preaching from the pulpit is one way; but there is preaching through art (Fra Angelico...), through manual labor, education, nursing, youth ministry, ministry to women, etc. The history of our Order shows that this diversity has always been of utmost importance. Our concern for the very poor and for those who are victims of injustice and violence must always be an integral part of all our multi-faceted forms of preaching.

Preaching treats the other as a partner in the process. We “preach” to someone because their salvation, their happiness (in the fullest sense of the word, material and spiritual), is important to us. This “other” we refer to is not an “empty vase” that we must fill with “the good word”; this person is a partner, an agent... To preach truly to another person we must first establish a bond of friendship and sympathy with him/her and desire their salvation. We need to have made an effort to know the person, to understand the questions, the anguish, the problems and the hopes that inhabit his/her being.

The Constitutions of the brothers insist on this point in LCO 99, “...it is not sufficient to be attentive to the situations and aspirations of those to whom we address ourselves, it is necessary that we establish a living bond with them...”

This need to know the other could even go as far as having certain members of the Dominican family ask to live with those to whom we are sent to bring the Good News, particularly if they are poor or victims of violence and/or injustice. Some of our members have gone to live in the slums, in the suburbs with the working class, in deprived neighborhoods where they share the difficult living conditions of inadequate housing, lack of hygienic services, promiscuity... so they can live in true proximity with the voiceless in our society, with the excluded.

In 1977, the sisters of Samaj Seva Niketan in Bombay (Dominicans of the Rosary) went to live in Ghatkopar, a slum area that was poisoned by adulterated alcohol. The sisters live with the people and undertake various types of social work that change according to the needs. They intervene at the educational level by teaching kindergarten and giving classes to the adults in the evenings, they do medical work by taking care of the sick and teaching preventive medicine, they organize leisure activities with sports competitions for the women and picnics... To help out financially, they set up an “employment agency” and managed to secure loans from the banks. They have become politically involved, by working with public authorities to obtain better living conditions for the people. The sisters have
linked their apostolic life and their actions to the fate of the slum inhabitants.

The Dominican brothers and sisters living in Haiti have been combining their apostolic activities with development work for many years. They have recently "abandoned" everything they were doing because they wanted to live more radically with the "grassroots", with peasants in a small village on the coast. They live in a convent that consists of five "cayes-pays" (huts) in the middle of a banana plantation, where they have no electricity (although there are a few solar panels). Each one has but a small one room hut with an earth floor and a tin roof. They made the very clear choice to live with these people so they could better discover with and among them their hopes and their needs. Though they are "living with" they are in no rush to begin a specific ministry; their goal is simply to listen to what the people have to say.

The desire to know means that we make a sincere effort to respect the realities and the mysteries of the life of the people with whom we are living each day. Some of the brothers and sisters are more academic or scientific in their approach; their contribution also adds to the work of preaching.

The Bartolomeo de Las Casas Center in Cuzco, is one of the centers belonging to the Order where the objective is to come to a better knowledge of the lived reality of the poor in the Andine region.

The BCC was founded in Cuzco, Peru, in 1974, by Dominican brothers and sisters to help those who wanted to understand better the reality of the Region and participate in its development. The BCC is composed of four complementary entities. The first of these is the "Colegio Andino", where the focus is on studies and teachings directly related to the problems of the history and culture of the Andine people, as well as on the socio-political and economic development of Peru and the Andine region as a whole. The College publishes a scientific journal on Andine culture. The "Las Casas Center" itself uses a very effective multidisciplinary approach to study the mechanisms that contribute to the poverty, environmental degradation and cultural alienation of the peasants and urban inhabitants of the Region. The staff is made up of specialists in economics, sociology and agriculture, who often serve as consultants to those doing social development projects. The Center also has a small annex for the growing of medicinal plants and basic health care.
The third entity is the “Casa Campesina”, a drop-in center for the indigenous people living in the high regions of the mountains when they come to Cuzco. The Center not only provides them with a place to stay at a reasonable rate, but also provides them with access to legal counsel and opportunities for training. The fourth entity is the Documentation Center, with a publishing house attached to it. The purpose of this Center is to preserve and make the history and culture of the Region accessible to the ordinary people. The Center is open to the public and houses a photo library depicting life in Cuzco at the turn of the century. Through its work, the BCC is not only helping others come to a better understanding of the region and the protection of the culture of the Andean peasants, it is also contributing to history-in-the-making. The goal is to take culture as a starting point to propose strategies for appropriated development.

We find similar centers like the one in Coban (Guatemala), like Economie et Humanisme (France), like Espaces (Belgium)... In all of these Centers the primary goal is to understand better the reality being lived by men and women of the area, and to use this information so as to propose actions that are respectful of the cultures and values, all the while helping to improve the living conditions of the people.

For more than ten years the General Chapters of the brothers have been saying that Justice and Peace is a constitutive element of our preaching and even determines its credibility. Many other Dominican congregations have also emphasized that the preaching of the sisters must pass through acts of solidarity and the promotion of causes touching the lives of those most in need.
“The Chapter reaffirms that the effort we make to help build a more just and loving world is one of the essential aspects of our Dominican life... it is not a case of quantity or of specific actions... but rather the spirit with which all of these things are done, the spirit that brings the gospel to all that we do ...
In this effort of mind and heart may the Word of God, studied and celebrated, always serve as our first point of reference, so that we are able to “see the poor as the image of God revealing itself to us” (Mexico 1992), and that we may draw from this source the strength and energy that is required to make the commitment to stand with them so that ‘a new world built on justice can come about’. (Acts of the General Chapter of the Dominican Sisters of Monteils, 1995).

Although all of the texts of the Order insist on the Justice and Peace dimension of our preaching (cf. Workbook 1), we will take as an example of this the letter written by fr. Damian Byrne in 1989, on the topic of preaching:

“Our preaching will not be complete unless it relates the Gospel to people’s lives. As Jesus made his message relevant to the lives of the people in his day, we must make his message relevant to the people of ours. Faithful to the Gospel, our preaching must also address the questions they ask. This imposes upon us the obligation of listening and to be alert to the movements which are taking place in our rapidly changing societies. How can we speak to people’s needs unless in some measure we share their sorrows and joys? In Gaudium et Spes (§1) we are reminded that “...the joys and hopes, the pain and anguish of the people of this age, especially those who are poor or in any way afflicted, these too are the joys and hopes, the griefs and anxieties of the followers of Christ. Indeed, nothing genuinely human fails to raise an echo in their hearts.” Before we speak we must listen not only to peoples’ voices but to eyes and hearts. Then our spoken word each day from the altar, the classroom, in the hospital ward, in the parlor will be a word of hope.”

In the Ratio Studiorum Generalis of the brothers we read:

“From the start of formation, particular attention shall be given to social questions and economics to enable the brothers to understand the conditions of life of the men and women to whom they will have to announce the Word of God, and among whom they will promote justice and peace. The aim of our preaching being the conversion of men and women who will work together to transform the unjust structures of our society, the brothers must be
sufficiently aware of the causes of injustice to identify them and fight them.” (14,4)

And in the recent text of the Chapter of Caleruega (1995), point II,4-5:

«In imitation of Jesus himself, and of Dominic who renounced the fruitless opulence of the Cistercians in Provence, we are invited to take steps in order to realize our option for the poor by sharing their life. As an Order, we are asked to make a serious effort in terms of standards and life-styles, reflected in the neighborhoods in which we dwell and the people with whom we live. Experiences today among the marginalized, immigrants, and lower income groups energize our preaching ministry. We learn to speak their language and to recognize God’s presence and action in their daily lives. We learn what it means to be deprived of those goods which correspond to human dignity. And so we are empowered to proclaim the word of compassion, announcing the presence of Jesus Christ crucified and risen among his people, proclaiming their dignity and worth as temples of the Spirit, and articulating their basic human rights.

This is the word that has the power to change hearts; to open people to one another in dialogue and to the living God who longs to converse with us in prayer; to create the disposition for a manifold of healing; to put into motion the mysterious dynamism of mutual forgiveness; finally, to set the foundation for genuine community, where the Eucharist is celebrated as the dangerous memorial of him who gave himself away only to receive as his own heritage the first fruits of the Reign of God, life in abundance. In this process Dominican life in community is itself challenged and enhanced, and Dominicans themselves are given the impetus to move on to new frontiers.

At the frontier of the marginalized, evangelical poverty is experienced as a voluntary choosing of simplicity of life, whereby we acquire a new vision of social reality and the Reign of God, seeing them through the eyes of the poor. This provides us with content for our preaching on the issues of Justice and Peace. Among the poor we proclaim Jesus, inviting people to live his life, and to practice the sort of dialogue which promotes ever new understanding and realization of the Reign of God. »

The following are some questions to help us ensure that our preaching (through the various forms it may take) is truly rooted in Justice and Peace.
It is simply not enough to speak out against those things we feel are not right. We have to be able to suggest alternatives and become part of the solution. It is so much easier (with an ensuing loss of credibility) only to criticize and analyze situations. One of the characteristics of Dominican preaching is its orientation to hope. Our words must follow the path from denunciation to constructive proclamation, from protest to witness.

The brothers at their chapter in Oakland (1989) wrote: "There is no valid reason for us to intervene through the spoken word if what we say does not bring people to a greater sense of hope and renewed enthusiasm. All of our preaching, where the core message is one of justice and peace, must be in accordance with the gospel imperative of not passing judgment on others and focus on the fact that whenever we work for the coming of justice, no matter how modest it may seem, it is already Beatitude." (ordination no. 43)

How can we bring hope to the poor and to those who are victims if we truly want to respect their suffering without proposing "consolation after death" as the only viable answer? This is the question we must reflect on when doing our theological and pastoral reflection, so as to discover what meaningful actions we need to undertake. Are we ourselves men and women of hope, are we convinced that there are ways out of the crisis, out of this dark night?
"Our preaching is without the shadow of a doubt a mostaudacious undertaking, exposed to all kinds of risks, fragile as are all human creations, in search of partners, inviting, hoping, vulnerable to distractions, sometimes like "a voice crying in the wilderness." However, it is indispensable that we continue to preach despite all of the above, because of the grace given to preach, because the desire to preach was bestowed upon us gratuitously and it is only when it is shared that this grace becomes gift.

As women preachers we must seek out other women, all of humanity, to help them overcome the temptation of giving up for reasons of fatigue and the enormity of the task. "My soul failed at his flight" says the Beloved in the Song of Songs (5:6) and this must be the attitude of itinerant Dominicans. Our preaching should make our hope believable and awaken all hope that slumbers to reverberate in a thousand protests. "I have taken off my tunic, am I to put it on again? I have washed my feet, am I to dirty them again?" (Song of Songs 5, 3-4).

From the address given by S. A. Marabotto, op, to the International Assembly of Dominican Sisters, Roma, May 1995.

Another characteristic of Dominican preaching related to hope is love for creation, for the world. Life is fundamentally beautiful and is worth living... But such a statement can be very painful for a person who is suffering because he/she has fallen victim to another person, to the system, to violence. How do we convey to them the joy of being alive? How can we help these men and women discover that we all have the capacity to forge new paths?

Our love for creation invites us to take the environmental crisis seriously and to be attentive to the discussions taking place on the future of the planet. Concern for the environment should nurture our reflection on justice and peace. In the appendices, you will find material to help you begin this reflection process.
Unfortunately, there exist throughout the world certain brothers, sisters and laypersons who have risked their lives because of their solidarity with the poor and the victims of oppression. In their daily lives they are constantly confronted with violence, war, ethnic and religious discrimination. They find themselves in situations where they have to act fast and hard to denounce the brutalities and massacres, and fight against oppression. In these situations it is imperative that a counter-power emerge almost immediately. Often, the only way this can happen is through outside intervention from the international community, where there is greater freedom.

Pakistan is a country where the population is 96% Muslim. Since 1977, the Sharia (Islamic Law) has become the law of the land. Religious minorities are subjected to a great deal of pressure and are restricted in their freedom. An attempt to have the religion of the person printed on their ID card was overthrown thanks to the efforts and public outcry of the people. In 1985, the “Law Against Blasphemy” was passed, whereby all persons accused of blaspheming the name of the prophet Mohammed were subjected to the death penalty. In the Muslim tradition, the name of the Prophet is always accompanied by a formula of praise to God; thus anyone who does not respect this tradition can be accused.

This law is highly discriminatory and promotes the method of the “settling of accounts”. Because of this many Christians have been brought before the courts without justification. In 1992, there was a great public outcry caused by the fact that a young Christian was summoned before the courts and risked being condemned to death. The Christians, being such a small minority called for the help of the international community. The Dominican family joined with the people of Pakistan to protest against this law by sending petitions, telegrams... This massive mobilization was successful and caused the Law to be revised.

This type of mobilization can be very helpful to defend someone who is being accused unjustly, to protect someone whose life is in danger (or threatened), to abolish unjust legislation that goes against the Charter of Human Rights or to establish new laws for the protection of these rights. The role of national and international public opinion in these types of situations forces the authorities to act openly, influences the decision-making process by exerting international pressures and proves to the powers in place that they cannot do whatever they please... Such interventions help the balance of power and require that
there be transparency in their decisions. By so doing they help put an end to the exercise of violence and injustice.

The brothers and sisters at the Fray Francisco de Vitoria Center in Mexico fit well into this picture, in the sense that they work as a counterbalance to injustice. By making public the assassinations, the violations of human rights, and the cases that the police want to keep secret, the people at the Center are leading the fight for greater justice. A detailed account of their methodology is presented in the appendices of Workbook 4.

The role of the networks has already been presented in Workbook 1. This method is particularly well suited for emergency situations, where rapid and widespread information is the key to success. The job of the network is to inform the members about situations as quickly as possible, so they can intervene in a firm and forceful manner. In order for this to happen, there have to be correspondents (in the provinces and congregations it can be the justice and peace promoter) who accept the responsibility for getting the information out to the local communities. It is always good to have a "mailing" ready: fax or telephone numbers, address labels... The network informs and suggests the immediate actions to be taken. This type of intervention often takes the form of a petition to be signed, or of a letter (or a fax) to be sent.

It is important to prepare a prototype letter that the participants can copy. The letter should be written in the language of the receiver. Although it should not be contentious it should be firm and to the point. It is important that we clearly state the facts that are being denounced and with which we do not agree. Keep the letter short. There may be circumstances when it would be good for the letter to be written in both English and Spanish, and finally never forget to give the address where the letters (or faxes) are to be sent.

We should try to get the media involved in as many instances as possible, for they are the means we have to convey to the public at large and to the politicians the importance of the cause to which we are committed. This task is far from easy because reporters are constantly being bombarded by information or are subjected to ideological constraints... In order to help overcome these difficulties it would be good to write a press release where we clearly state the facts and the proposed plan of action, (for example, the signing of a petition and where they can go if they wish to participate), that can be copied by the journalists. It is of utmost importance to give the name and telephone and fax numbers of the person the journalists can contact in case they want to ask questions or get more detailed information.
If we really want to have an impact we must find other allies besides the media. It would be good to contact the NGOs (non-governmental organizations) and associations that work actively to promote Justice and Peace, national and diocesan Justice and Peace committees, those responsible for the Conferences of men and women religious, specialized commissions such as the United Nations Commission for the Defense of Human Rights, (such as our Franciscan brothers and sisters who have a representative at the U.N, in New York)... If we are to be efficient we must reach out to people beyond the borders of our Dominican Order. The type of information we are talking about here is most effective when it is kept short, direct and to the point.

As we said, the secret of success in an emergency situation is to act quickly. The best thing would be for every Justice and Peace promoter to have a list - on computer if possible and up to date - of persons outside the Order who should be informed in the case of an emergency situation. The setting up of such a file, well before it is needed, makes it easier to work with local officials and is one of the very important aspects of the mission of the Justice and Peace promoter.

Petitions and letters of protest are not the only forms of possible action. Press conferences (this requires that you have good media contacts and a substantial amount of information), symbolic protests (fasts, prayer vigils, putting up a monument), marches, boycotts can also be organized... Remember to send us any other good ideas you may have for such types of action. Thanks!

"Just Act" is a very simple tool, yet most effective in raising the awareness level of the brothers and sisters.
When a situation calls into question the reputation of our brothers and sisters, the truth of faith, or perhaps even the future of evangelization, we cannot afford to act as amateurs, or wait until the situation explodes. The same holds true for emergency actions resulting from natural disasters and extreme situations that affect the life of the regions where our brothers and sisters live. The recent conflicts in Rwanda, Burundi, former Yugoslavia... call us to vigilance and organized solidarity.

3. THE DIFFERENT STAGES OF A PROJECT

Outside of emergency situations, which unfortunately are more numerous than we would like, there are other types of actions that require a project approach. They can be as simple as “what to do with the homeless who come to our door for handouts” or as complex as “how to defend the rights of the minorities in our country?”

The project approach can be a very useful tool for getting something done; it avoids allowing ourselves to become so consumed with details that we forget the need for tangible results. We should not be frightened off by its rigorous or technocratic requirements. The logical progression of a project is a great way to keep us on track, it saves us from losing too much time and diminishes the possibilities of failure.

The project approach is made up of several stages and follows a logical sequence.

A. The Call. The first thing to do is to discern the request by carefully examining what is being asked and who is doing the asking. It is always better to take the time to study the request thoroughly, to focus in on the core of what is being asked and to reformulate it. We need to make the link between what is being asked of us and the trends happening in society, so that we can be sure that it is the right thing to do at this time.
B. The Decision. Deciding to respond to a request is a serious matter. Because of the democratic nature of our religious life, such a decision can only be taken after having discussed the matter with one's community group and after having received the support of the authorities at the local and provincial levels... and a strong sense of personal motivation. If a person does not feel motivated or called to this type of work he/she would be wise to decline.

C. The Means and the How: Once the decision is taken it is time to determine those things that are necessary so the response can be effective and relevant. Several scenarios should be put forth at this time with the one deemed most feasible and beneficial as the one to be retained.

D. Who does what? Once the methodology and the means have been decided, the next thing is to divide up the responsibilities and to put them in writing in the form of an organizational chart. Begin with a chart to be used during the implementation phase (keep it simple!); this should be followed by a transitional chart where the responsibilities for each of the areas of intervention are defined, with questions such as: who will be in charge of raising funds? Who is going to be the link with the other brothers and sisters? who will be responsible for finding space? who contacts the authorities? Be as specific as possible.
E. **Communication** is necessary during all of the stages: once the groundwork is done, to get people’s suggestions; to keep all of the members of the congregation, the convent or the province abreast of the development of the project so they feel a part of it the whole time; for the inauguration ceremonies (invite the media) and as the whole process unfolds.

F. **Evaluation**: the ongoing process that allows us to make necessary adjustments as the project takes shape, all in keeping with the needs of the poor. Evaluation provides a means for advancement (Workbook 5 will deal with this theme).

G. **Celebration**: It is important that we celebrate our achievements so as to keep going when we might be tempted to give up or be depressed. Never forget to celebrate in the presence of God, to give thanks and to ask for the strength to continue... for without God we can do nothing, God chose us as co-workers to bring a little more justice and peace to the world.

It would be to your advantage to rely upon the help of specialists during this whole process. The fact that we are Dominicans doesn’t make us specialists in all areas. Look around, surely you know people who are specialized in this kind of work... Do not hesitate to hire professionals (even though it may require having to spend some money), they can keep us from falling into unforeseen traps and from making major mistakes.
4. THE DIFFICULTIES OF A PROJECT

Even when a project is well designed it will encounter difficulties. It is sometimes useful to identify the most frequent ones to avoid them but it is the unexpected difficulties which may threaten the realization of the project! Do not become overcome by discouragement, but rather take this opportunity to do an objective evaluation of the situation and to determine the course of action that must be taken, benefiting from the criticisms and the difficulties.

In most cases the difficulties can be traced back to the conceptual phase of the project. The lack of global or situational analysis in society, or of the problems to be corrected often lead to a lack of relevance and to mistakes, such as: wanting to attack the effects rather than the cause, acting upon problems of secondary importance (even if they are more spectacular and get greater media coverage) and leaving fundamental questions unanswered...

The most frequent difficulties are those that are produced as a result of the size of the project. It is either too ambitious or not ambitious enough. These kinds of estimates are difficult to make but they are absolutely indispensable in taking into account the capacity for action (the readiness of brothers and sisters involved in the project) and the financial resources available.

The time factor is without a doubt the most formidable. A project always requires more time than anticipated, because there is not only the action to carry out, there are financial and administrative management and public relations... If the project is successful it will require other interventions, a training component, media relations. A project requires more time than you could ever imagine... And if you do not have the time to deal with it, it will simply shrivel up and die. However, this should not stop anyone from wanting to begin a project, the important thing is that there be a team in place!

One of the problems related to availability is duration. It is not sufficient to launch a project, one must stay with it and see it through to maturity. There has to be a long-term commitment...but not too long. Remember a project is not the property of its founders. You have to know when to let go. You have to prepare people to take over and one day accept to leave, to mourn its disappearance from your life. This is never easy, even with the best good will in the world. We should never lose sight of the fact that the project is not there to serve our best interests, it is there to serve the poor. It might be a good time to go back and read Luke 14:7-11, about the "first and the last".
Teamwork is an absolutely fundamental element. It is important that you not want to do everything yourself, but seek out other brothers and sisters. This is where the relevancy of the OP family shows up. Working together on justice and peace issues can provide a marvelous opportunity to share with other branches of the Order.

For the past 32 years, the Dominican family in the Philippines has been in charge of a 100 bed hospital reserved for the poor in Manila. According to the definition of the directors, it is "a hospital with a heart and a soul, a hospital totally dependent on Providence." It all began in San Juan Convent in Manila in 1959 when one of the parlors was converted into a small hospitality room to receive the indigenous people. As the needs grew so did the hospital. Today it is a four story building with sectors for medicine, surgery, pediatrics and gynecology. From the very outset the main focus has always been on surgery, because this is "the service that is most inaccessible to the poor." The care is free of charge, but patients are invited to contribute according to their possibilities.

The hospital is directed and managed by the Dominican family, on a purely volunteer basis. Brothers, sisters (Missionaries of St. Dominic), and laity work together and share the various tasks: pastoral ministry, accounting, care, visiting the patients... A group of physicians known as "the San Martin de Porres Group" volunteer their services to the hospital in the same spirit. The volunteers make it possible to keep the operating costs to a minimum and many donations maintain a balanced budget.

Over the years the hospital has managed to acquire some very good equipment for the exclusive use of the poor. Since 1990 a new program has been in place called "Operation Smile" consisting in free medical intervention for poor children suffering from facial malformation (harelip).

Similar places exist in Mexico, Brazil, Europe ... The Dominican family can be very creative when it comes to projects such as these.

If our actions and our words are to be consistent we must devise ways to include the beneficiaries in the management of our projects. Granted, this is not an easy task because a victim does not become someone who takes responsibility for his/her life overnight. The active participation of those directly affected in the search for viable solutions to their problems must be given top priority and be included as one of the components of the evaluation. We should not be doing "for" them, but "with" them, even if it means having to revise our strategies.
An inadequate **communications policy** whether it be internal or external could break the project or at least slow it down! Take the time to do a thorough job on the communications component; make the tools pleasant to look at: information booklets, explanatory leaflets, brochures... and whenever you travel be sure you have these tools with you.

The hasty or uncontrolled **evolution** of a project can be another source of difficulty. Beware not to go “too fast“ (or worse still, “too slow“), and do not get involved in things that are too hard and complex. Try your wings first with smaller scale, less intricate projects.

Another sometimes dramatic difficulty resides in the fact that we tend to forget to include costs for depreciation and maintenance in the budget forecast and management of the project. The project will deplete itself of its funds if the costs related to the **depreciation and deterioration** of equipment are not provided for in the budget. Workbook 5 will offer some guidelines to help you in the planning process.

A bit of friendly advice, to conclude with. Slow changes in mentality might wear down the initiators of a justice and peace project. It’s easy to let oneself be overcome by discouragement due to the fact that there are no clear indicators to measure the advancement or regression of the work of Justice and Peace. **Discouragement** is the worst thing that can happen, it is the most difficult of all difficulties. Therefore, we suggest that you read through this list of difficulties quickly and then forget about them, so you can be free to get on with the work at hand!

## 5. RESISTANCE FROM THE COMMUNITY

😊 Another one of the inherent difficulties of an action for Justice and Peace, is the resistance that comes from our brothers and sisters in community. Although these internal reactions are not always negative nor systematically opposed to the project, they can be terribly discouraging to those who are not sufficiently convinced, particularly if the initiator is new at this kind of action. With a good dose of humor one usually manages to survive!

Of course there will always be the inevitable defeatist brother or sister, who has seen it all before, for whom everything has already been tried and failed. It might be wise to listen to what they say in order to know what to do and to avoid making the same mistakes!
Many of the brothers and sisters are adamantly opposed to any type of commitment to the work of Justice and Peace. They say we attend too many meetings, spend too much time talking or traveling to conventions as compared to the amount of time we actually spend doing what we should be doing. "Dominicans", they say, "should not intervene in such matters"...

We have to listen to them to a point... but then ask ourselves if it would be possible to call others to action if first we ourselves had not been moved by the anguish and pain of the poor, if our life had not been touched, even the slightest bit, by their suffering? Can we honestly forget the compassion of Christ and Dominic?

Fortunately, the majority of the brothers and sisters are not as pessimistic and demonstrate greater sensitivity and compassion. They are usually more receptive to the poor and are concerned about the environmental crisis we face. The coming together of Justice and Peace and the practice of mercy should help us to communicate how important our Dominican presence is to those we call the victims and the voiceless.

Of course, many of them will act aggressively when they hear purely ideological discourse, or are confronted with a series of slogans. Maybe we should make sure that the words Justice and Peace do not carry with them the negative connotations of the past, but that they be focused on spiritual attitudes (that we ourselves have to live!) and on the tradition which calls us to action against injustice, against all that goes against the dignity of the person.

Let's go back and listen to what the delegates said at the 1992 Chapter held in Mexico, on the theme of preaching (66, Bb).

"The commitment to the service of justice and peace should imbue every aspect of our personal and communal life. One of the requirements of our vocation as preachers is... that our community be a veritable school of justice and peace for its members and for all of those with whom we enter into contact. Never forget that the commitment to justice and peace is the commitment of the entire community."

The Sisters of the Roman Congregation of St. Dominic say it well:

"In order to fulfill God's plan of love, Jesus by his incarnation became the mediator between God and humanity. Following the example of Christ, the love of God, inseparable from the love of neighbor, draw us on. In the light of the Gospel, we discover the action of the spirit constantly at work within our human realities. At the same time our faith, hope and charity are challenged by what we perceive to be
lacking, by our individual and communal acts of injustice, by the massive number of poor, by our lack of faith and the presence of atheism, by the results of our analyses of needs and the protests of the people. These issues penetrate our prayer and send us out to new mission territory, where the Gospel will be proclaimed and thus touch the very core of human development.”

Criticism from brothers or sisters should always be taken seriously, for they are often a reflection of a malfunction that should be corrected, e.g., the manner in which you communicate the development and unfolding of the project.

Three difficulties are most frequent and should be anticipated when organizing a project:

- Discrepancies between the logic of the project and the logic of the community. The community has a life of its own, (prayer, meetings, ministry), do not expect that life evolves only around your project. Other members of the community have ministries that are just as important as yours. The community will not take kindly to being disrupted, marginalized, or being converted into your hotel (or worse still, the ones who have to bear the brunt of your tirades and aggressiveness due to over-fatigue).
- Invasion of the community. You may be tempted to invite often those with whom you are working; they will visit your community and may be numerous. These visits can happen at all hours jarring the life of the group, monopolizing the telephones... The other members will begin to feel they have no more home and this could lead to the rejection of the project.

- Crisis related to confusion between leadership and finances. If a clear distinction is not made between leadership and accounting responsibilities you are headed straight for a catastrophe! It is utterly important to make sure that each one knows exactly what he/she has to do, so as not to blame the other when difficulties begin to surface. The leadership of the community should be distinct from the leadership of the project, even if the entire community is involved in the project.

On a more positive note, it is good to recall that some of the members in whom the Order takes great pride today had serious conflicts with their brothers and sisters due to their commitment to Justice and Peace. Think of Martin de Porres, or Catherine of Siena. Catherine, for example, was a serious problem for the brothers, so much so, that they had her come to the Chapter and subjected her to severe interrogation about her ideas, because they could not accept that a woman such as herself could have so many followers...

6. STRUCTURAL CHALLENGES

There is a third type of challenge that must be dealt with by the individual brother, sister, team or community committed to the advancement of Justice and Peace. These are the challenges directly related to the established economic, social and political order that is under scrutiny and for which we are proposing an alternative.

These difficulties are directly related to the global structures in place (cf. Workbook 2), and to the mechanisms at work in society. Although they should be analyzed on an ongoing basis, it is particularly important that they be given special attention at the beginning stages of the project, so that the projected action will be relevant and meaningful within the social context.

There are four levels of problems that can compromise the future of a project. We need be trained around these four areas of challenge so as to help our brothers and sisters. This training could be included in the initial formation program or become part of continuing education. In any case it is a must for all Justice and Peace
promoters. It should be made available to the entire membership and not be considered as something exclusively reserved for those involved doing projects.

1st area of challenge: those related to the economy
2nd area of challenge: those related to the socio-political sphere
3rd area of challenge: those rooted in the cultural and the symbolic (including gender)
4th area of challenge: those with a strong environmental component (integrity of creation)

Challenges related to the economy.

At their Chapter in Caleruega the brothers emphasized among the challenges related to the economy: the invasion of the market system (everything is marketable including men and women), and the deification of a market economy (see Appendix). They also highlighted the impact of the debt on the life of the poor. Other challenges require analysis: the disconnectedness between financial problems (speculation, stock market) and the lack of creation of new businesses, youth unemployment, the role of the large international financial institutions (World Bank, International Monetary Fund...), the process of exclusion.

Socio-political challenges.

It is of the utmost importance that we be particularly attentive to those who are deprived of land and/or housing, to the widespread rise of violence and fundamentalism, to the disintegration of social programs (welfare state), to the destruction of social ties within families and between nations. The future of the Third World (especially Africa) should be of concern to us, because the egotism of the rich countries is such a powerful force. There is only one way out of this crisis and that is by "working together".

The challenges we refer to as cultural and symbolic refer to today's value system and the generalization of the consumer culture. Some of these challenges are due to inter-generational relationships (young/old) and gender conflicts (men/women). Atheism and religious indifference are two of the major issues in our times. The delegates to the Chapter in Caleruega also identified tribalism, nationalism and racism as other forces at work in our world.
Challenges of the Environment.

We limit our intervention to the defense and protection of the environment (defensive attitude). Yet our responsibility goes much deeper since we are stewards of all of creation seeking sustainable development for all human beings who are at the heart of the universe. Relationships between human/animal/natural/cosmic forms of life are essential. It is urgent for us to become aware of the finite nature of the earth's resources, our wastefulness, the risks of pollution... We must not underestimate the effects of atomic energy and nuclear testing.

This series of challenges is not a listing of crises but rather a list of basic questions that humanity should take seriously and for which it must find answers. Our response calls for wisdom and analysis... Christians can contribute something by offering a Scriptural response, one that is founded on their love for God. Dominicans may have a special responsibility in this response. This type of intervention however requires training so that we can intervene in a well informed manner. Part of the responsibility of the promoter for Justice and Peace is to ensure that this happens.
Preliminary conclusions:

This third workbook, on the topic of preaching, should not be thought of as the presentation of a fixed methodology, of a new social technique... The sole goal was to present the reader with a few specific points of reference, so that action would produce the desired results and not lead to discouragement.

It is true that we can do a certain number of things to help the world evolve. The world cannot be turned around in the space of a few months just because of one or several Dominicans. But because of our intervention men and women who are victims of violence or injustice will have the chance to breathe easier and live freer... minimal requirements for recognizing the presence of God in our lives.

This third workbook also focused on specific tasks that could be introduced by the Justice and Peace promoters, some of whom are at a loss to know what to do in view of the task at hand. A little bit of methodology can go a long way!

Our actions as Dominicans cannot be reduced to a list of actions in favor of Justice and Peace. We must link these actions with a community life that gives witness to the Gospel and with the tenderness of God who wants happiness for humanity. This relational experience must be situated within the larger picture and that is what we hope to achieve in the next workbook.
<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Justice and Peace: a component of every dominican vocation</td>
<td>p. 4</td>
</tr>
<tr>
<td>Emergency situations</td>
<td>p. 12</td>
</tr>
<tr>
<td>The different stages of a project</td>
<td>p. 15</td>
</tr>
<tr>
<td>The difficulties of a project</td>
<td>p. 18</td>
</tr>
<tr>
<td>Resistance from the community</td>
<td>p. 21</td>
</tr>
<tr>
<td>Structural challenges</td>
<td>p. 24</td>
</tr>
<tr>
<td>Conclusions</td>
<td>p. 26</td>
</tr>
</tbody>
</table>
The economic growth generated by intense industrial development and rapid urbanization has seriously compromised the sustainability of the earth's natural resources. The planet is being abused and can no longer sustain the same level of production. This is where the question of sustainable development comes into play. How can we continue to satisfy the needs of all the inhabitants of the earth (production) without destroying the foundation that serves as the basis for this production and more important, how can we make sure it will be there for future generations?

Environmental analysis consists in the awareness of the destruction incurred on the earth as a result of human activity. In most instances this destruction is not clearly visible in the short term, for the depletion of resources takes a long time to occur: soil degradation, misuse of the land, fewer genetic varieties, climactic change... Ecology calls for a long term approach.

Traditional forms of economy are more sensitive to the short term and to immediate profits. The environmental crisis we are experiencing today is due in part to this traditional concept of the economy (and in part, to the lack of knowledge of the long term effects of certain practices). A true ecological approach critiques the present economic system and opens up new objectives and new norms that must be set in place for production activities.

The most serious environmental problems are:
- desertification due to deforestation and the poor management of grazing lands and water reserves.
- the diminished quality of water and air that have resulted in serious repercussions on health, the ozone layer and U.V. rays.
- the degradation of urban space: slums, unhealthy neighborhoods.
- the management of household, industrial and nuclear waste.
- the risks related to large industrial sites, particularly chemical (Bhopal) and nuclear (Chernobyl) sites.
- industrial acid rain and oil spills.

However, the worst degradation is still caused by the state of poverty and unemployment imposed upon us by the economic system, because of the negative impact they have on the dignity of the person. The environmental issue is much larger than a question of forest preservation and the protection of the flora and fauna. It is a question of calling to task the style of development practiced by the rich countries.

By insisting on the relationships that sustain life, ecology places the focus on the chain that links all forms of life. The destruction of the flora and fauna has a direct impact on bio-diversity (therefore on the possibility to improve agriculture), on climate, on the quality of the soil... Ecology invites us to work at creating a more
harmonious relationship between human life and plant and animal life... for they too, in a special way, are God's creation.

Ecology also brings us to the awareness that all countries are dependent on one another, that there is only one planet common to all men and women. An environmental disaster that takes place in one country affects all of the others, (e.g., the destruction of the Amazon Forest changes the climates of the world, affects the ozone layer...). We are all on the same journey where the interests of one affect the interests of the other. The survival of the rich countries is just as linked to that of the poor countries as is the opposite.

The Brundtland Report, commissioned by the World Bank, placed great emphasis on the fact that these issues are of common interest for the entire planet, that care for the environment and development are inseparable. The Report dealt with the relationship between development and the environment and insisted on the fact that priority be given to sustainable development, that is to say, development that is non-destructive towards the environment.

At the World Conference on the Environment held in Rio the delegates studied themes such as bio-diversity, the relationship between production and nature, climactic change, forest management... In reality, the impact of this Conference has been minimal, for we see little or no change in practices and government policies, although there has been considerably heightened awareness as to what is at stake.

Theological Christian reflection on the environment, particularly in the Catholic church, has hardly been developed. The oriental religions, on the other hand, are very concerned not only with human life but life in general. Because of their belief in reincarnation they are more sensitized to the bond between vegetable, animal and human life and the harmony that should exist between humanity and the cosmos...

Christian theological reflection on the environment is necessary because it situates us in our responsibility as human beings for the future of the planet and God's plan for humanity. The meetings held in Basle and then Seoul, made us aware of the potential role of the Churches in this area and to be more specific about God's desire for Creation and our role and responsibility as human beings in the unfolding of this Plan. This theological research provides us with an ecumenical exchange on the topic which in turn will generate accrued interest in the question.

John Paul II, in chapter 34 of his encyclical Sollicitudo Rei Socialis, pushed Catholic reflection in the right direction when he highlighted the importance of the relationship that exists between the different forms of life, the quality of life and the limited nature of our natural resources. He concludes by writing:

"a true concept of development cannot ignore the use of the elements of nature, the renewability of these resources and the consequences of haphazard industrialization - three considerations which alert our conscience to the moral dimension of development.

John Paul II takes each of these themes and develops them in detail in his message on the World Day of Prayer for Peace, on January 2, 1990 entitled: "Peace With God Creator, Peace With Creation."
RIO DECLARATION ON THE ENVIRONMENT AND DEVELOPMENT
June 1994 (extracts)

Principle 1
Human beings are at the core of the concerns related to sustainable development. They have a right to a healthy, productive life in harmony with nature.

Principle 3
The right to development should be such as to meet fairly the development and environmental needs of current and future generations.

Principle 4
In order to attain sustainable development, environmental protection should be part and parcel of the development process and cannot be considered separately.

Principle 5
All States and peoples should cooperate in the essential task of eradicating poverty, a vital condition for sustainable development, in order to reduce differences in lifestyles and better address the needs of the majority of the world's peoples.

Principle 7
The States should cooperate in a spirit of global partnership so as to conserve, protect and restore the health and wholeness of the earth ecosystem. Given their differing roles in the deterioration of the world environment, the States have joint though differentiated responsibilities. Developed countries acknowledge the responsibility which falls to them in the international endeavour towards sustainable development, considering the pressures exerted by their societies on the world environment and the techniques and financial resources at their disposal.

Principle 8
In order to attain sustainable development and a better quality of life for all peoples, the States should phase out non-viable production and consumption patterns and promote adequate demographic policies.

Principle 9
The States should cooperate or step up the strengthening of endogenous capacities regarding sustainable development by improving scientific understanding through exchanges of scientific and technical knowledge and by facilitating the development, adaptation, circulation and transfer of techniques, including new and innovatory techniques.

Principle 10
The best way of dealing with environmental issues is to ensure the participation of all citizens concerned at the appropriate level. At a national level, each individual should have due access to the environmental information held by public authorities, including data concerning dangerous substances and activities in their communities, as well as having the opportunity to take part in decision-making processes. The States should facilitate and foster the awareness and participation of the public by putting information at their disposal. Effective access to legal and administrative actions, particularly claims for compensation and appeal proceedings, should be ensured.
Principle 12
The States should cooperate in order to promote an international economic system that would be open and favourable, able to generate economic growth and sustainable development in all countries, and would provide better means of fighting against problems related to the deterioration of the environment. Commercial policy measures founded on environmental considerations should not be an arbitrary or unjustifiable means of discrimination or a disguised restriction to international trade. Any unilateral action aimed at solving major ecological problems beyond the jurisdiction of the importing country should be avoided. Measures to fight against transfrontier or global ecological problems should be based on international consensus as far as possible.

Principle 14
The States should work efficiently together to make concerted efforts to encourage or prevent the moves and transfers to other States of any activity or substance resulting in a serious deterioration of the environment or noted as harmful to man’s health.

Principle 15
In order to protect the environment, precautionary measures should be widely applied by the States according to their capacities. In the event of serious or irreversible damage, the lack of absolute scientific certainty should not be used as a pretext to postpone the adoption of effective measures to prevent the deterioration of the environment.

Principle 20
Women have a vital role to play in the management of the environment and development. Their full participation is therefore essential in the implementation of sustainable development.

Principle 21
The creativity, ideals and courage of young people throughout the world should be mobilized to forge an international partnership, so as to ensure sustainable development and secure a better future for all.

Principle 22
Indigenous peoples and communities and other local communities have a vital role to play in the management of the environment and development, owing to their knowledge of the local environment and their traditional practices. The States should acknowledge their identity, their culture and their interests, grant them all the support needed and enable them to play an effective part in the implementation of sustainable development.

Principle 24
War has an intrinsically destructive action on sustainable development. During armed conflicts, the States should therefore abide by international legal provisions related to the protection of the environment and participate in its development whenever required.

Principle 25
Peace, development and environmental protection are interdependent and indissociable.
The results of a survey conducted by the United Nations reveal that there are 42 countries living in conflictual situations and another 37 living in serious political tensions. These wars have been the cause of the death of more than 20 million people since 1945. There are more than 15 million refugees and over 5.4 million displaced people in the world today, the majority of whom live in developing countries adding to the poverty of these already poor nations.

There are innumerable causes of war: hoarding of wealth (oil, uranium), ideological conflicts, racial hatred, the problem of non-resolved border disputes, an imperialistic concept of nationalism, pressure from the arms industry, manipulation by the major powers. The arms industry plays a considerable role at the international level but also in the local economies, making it difficult to set a policy for this sector (e.g., the re-conversion of the arms industry for civil purposes). According to official statistics the arms trade brought in 18 billion US dollars in 1992 (which is far from the real figures).

War and violence takes a toll on development: cost of material destruction (infrastructure equipment), cost in human life (consequently the work-force), the re-direction of investments (purchase of arms). The UNDP estimates that military expenses were approximately $7,000 billion US between 1987 and 1992 which is equal to the total revenue of half the population of the planet for the same period. According to the UNDP a simple reduction of 3% per year between 1995 and the year 2000 would allow us to recuperate $460 billion US for development.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>USA</td>
<td>54968</td>
<td>India</td>
<td>12235</td>
</tr>
<tr>
<td>USSR/Russia</td>
<td>45182</td>
<td>Japan</td>
<td>9224</td>
</tr>
<tr>
<td>France</td>
<td>9349</td>
<td>Saudi Arabia</td>
<td>8690</td>
</tr>
<tr>
<td>Germany</td>
<td>8190</td>
<td>Afghanistan</td>
<td>7515</td>
</tr>
<tr>
<td>China</td>
<td>7659</td>
<td>Greece</td>
<td>6197</td>
</tr>
<tr>
<td>UK</td>
<td>7623</td>
<td>Turkey</td>
<td>6167</td>
</tr>
<tr>
<td>Czechoslovakia</td>
<td>3163</td>
<td>Iraq</td>
<td>4967</td>
</tr>
<tr>
<td>Netherlands</td>
<td>2048</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Italy</td>
<td>1613</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

source: UNDP, 1994

The United Nations was created in 1945 as a means of avoiding new wars. It was set up to promote collaboration and to serve as a mechanism for mediation and to set in place a global strategy for economic development (a basic requirement for establishing peace). The United Nations brings together almost the totality of
officially recognized countries (185 at the present time). Although they meet together in the General Assembly to discuss their problems (including conflicts that could degenerate into war) each country remains sovereign. The United Nations cannot impose its will on the member states since it has no real power over them. This assembly presently is organized and presided over by the General Secretary (Mr. Boutros Boutros-Ghali at present).

The United Nations created various organizations to help in the carrying out of its mandate: the UNDP (United Nations Development Program), FAO (Food and Agriculture Organization), WHO (World Health Organization), UNESCO (United Nations Educational, Scientific and Cultural Organization). UNCTAD, a program responsible for promoting the interests of the poorest countries acts as a Committee of the General Assembly. The UNHCR (United Nations High Commission for Refugees), ensures aid to the victims of war; since 1955, 27.4 million people have benefited from its services.

The Security Council is composed of fifteen member countries whose responsibility is to monitor peace throughout the world. The Council has 5 standing members (victor countries in World War II) : U.S.A., France, Great Britain, the Russian Federation, Mainland China, and ten other countries chosen on a rotational basis. The Security Council initiates itself or receives through its members solutions that deal with war. It is the duty of the Council to propose a certain number of resolutions that will help put a stop to the hostilities (its role is that of a mediator for peace); it is also responsible for sending peace-keepers (now in 20 countries), an armed force that has the specific mandate of bringing hostilities to an end or of maintaining peace.

The United Nations Charter
We the people of the United Nations determined to save succeeding generation from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind, and to reaffirm faith in fundamental human rights, in the dignity and the worth of the human person in the equal rights of men and women and of nations large and small, and to establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained, and to promote social progress and better standards of living in larger freedom,
AND FOR THESE ENDS to practice tolerance and live together in peace with one another as good neighbours and to unite our strength to maintain international peace and security, and to ensure, by the acceptance of principles and the institution of methods, that armed force shall not be used, save in the common interest, and employ international machinery for the promotion of the economic and social advancement of all peoples,
HAVE RESOLVED TO COMBINE OUR EFFORTS TO ACCOMPLISH THESE AIMS. Accordingly, our respective governments, through representatives assembled in the city of San Francisco, who have exhibited their full powers found to be in good and due form, have agreed to the present Charter of the United Nations and do hereby establish an international organisation to be known as the United Nations.
Different Popes have invited Christians to defend the U.N. system, for despite its imperfections, it is a step in the right direction in that it strives to promote the common good and keep war to a minimum... John XXIII, Paul VI and John Paul II have all pleaded in favor of the United Nations. See Pacem in Terris (§137) and Sollicitudo Rei Socialis (§43).

There are criticisms against the U.N; it is expensive to maintain (many bureaucrats, meetings generate little interest, large amounts spent on receptions...), not effective because it depends on the good will of each member state, dominated by the major powers... and yet despite all of these criticisms the overall performance rate of the U.N. is far from negative.

In the majority of countries today, the national budgets contain large amounts for defense and military expenses, often at the detriment of education, health and social programs. This is a problem that requires a reflection process from the Christian perspective.

**Example of a questionnaire on peace and defense (Justice and Peace, France)**

**A What can Christians say?**

11. It is obvious that questions related to peace and defense form part of the technological, strategic and political domain... Do you believe they also have a link with the Christian conscience? why? Do Christian communities, in the name of their faith and because of their hope, have anything to say about these issues?

12. It is clear that the scriptural message does not offer a detailed response to our questions about armament and defense... What does scripture offer?
   - A vision, a definition of peace? Which one?
   - A specific direction?
   - Hope founded on peace, gift of God?
   - Something else?

13. According to you, what type of text should come from Christian communities relative to these questions:
   - a prophetic proclamation of peace, but what is “prophetism”?
   - specific moral imperatives?
   - should we go into detail and pass harsh judgment on the fabrication and the use of arms?
   Try to substantiate your answer: in the name of what?

**B. Situational analysis**

21. What is your perception of the present international situation? Describe it briefly. What are the main threats for your country, the world?

22. What is your perception of the arms race?
   - a fatality? a process that has gotten out of hand? a process in which we have little responsibility?
   - Do you perceive it as a threat?
23. Do you feel your country is at all threatened? If so, what exactly is the threat? In what way is this conditioned by geopolitical strategies? ideologies? internal difficulties?

24. What bearing does public opinion have on the military situation (particularly peace movements)?

25. In general, do you think that you are sufficiently well informed about the military policies of your country?

C. Christians and peace

31. How would you characterize the various positions taken by Christians on issues related to peace?

32. What are the points around which there is agreement and consensus?

33. Do you believe that the Gospel or other texts of the Church can help you to take up the challenge of peace? What would you say is helpful in this regard:
- a Christian doctrine for peace?
- a doctrine of legitimate defense?
- criteria for a just war?
- an orientation to inform conduct in conflicts of duty?
- a tradition of non-violence based on the gospel?
- the Gospel principle of love of enemies?...

D. Practical proposals

41. What concrete orientations would you want to see in a defense policy? What short term solutions are possible? Long term?

42. What actions must be undertaken in the area of peace education?

Problems of violence often begin within us. The Justice and Peace approach invites us to take a serious look at the violence we feel and express. Psychosociological analysis can lead to heightened awareness about this. We should also analyze our behavior during sporting events, observe what happens in crowd situations, look at how we handle delinquents and how we deal with community situations in general...

The Bible does not treat violence lightly, it takes the issue very seriously as one of the components of humanity. We are often shocked in the Bible at the many descriptions of violence not only done by Israel (Joshua 6:17-21 and 7:23-29) but even by God (Joel 2:1-11 or Amos 23:13-16). Job raises the question of the relationship between God and violence (Ch. 38 to 42) and the same can be found in Kings (1 Kings 18-19). The Prophets are bearers of a new message where Peace is at the center of God's plan (particularly Isaiah 11:6-8).

In the New Testament violence is linked to the Kingdom of God (e.g., Math. 11:12 and Luke 16:16), but Jesus takes a stand and speaks out against violence and criticism in favor of forgiveness and love. (Math. 5:43-48, Mark 14:43; 15:41). By adopting an attitude of non-violence at the time of his Passion, Jesus reveals to us
the destructive nature of violence. The Resurrection reveals the action of God that creates a world where violence is overcome by the one who was put to death because of the human violence.

The New Testament proposes conversion as a way to free ourselves of violence and the way of forgiveness and love to avoid the deadly downward spiral of hate.

There exist many possibilities for training in non-violence and mediation (skills to help others move from conflict to peace.) The Sisters of San Rafael (USA) participate in the Pace et Bene movement under the leadership of the Franciscans. The movement offers a 10-step training program to prepare people to become community animators in non-violence. At their 1994 Chapter, the Sisters of San Rafael invited each one of the sisters to make a commitment to non-violence. Another place of training (11 weeks program) : Responding To Conflict : 1046 Bristol Road, Birmingham, B29 6LJ, UK. (fax 44.0.121.415.56.41

Short bibliography:
See also the annual reports of Amnesty International...
Statistics are great to help us get a better grasp of the challenges that we must take up together with others. Despite the fact they are not perfect and that they are sometimes used to manipulate people, these figures allow us to come to a deeper understanding of the global framework in which these situations take their meaning.

1. An instrument for global measure: HDI (human development index).

Official statistics are most often based on the sole factor of economic growth when it comes to measuring poverty. These statistics are too restrictive because they are calculated in purely monetary terms (which is far from being all-inclusive, particularly in developing countries).

A new tool was proposed by the United Nations Development Program (UNDP): called the HDI, which takes into account life-expectancy, education and purchasing power. A series of variables allow for the integration of gender differences and the inequality of revenues.

The countries that have made most progress (in terms of HDI) since 1960 are, Malaysia, Botswana, Korea, Tunisia, Thailand, Syria, Turkey, China, Portugal and Iran.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>industrial countries</td>
<td>0.799</td>
<td>0.889</td>
<td>0.918</td>
<td>0.119</td>
</tr>
<tr>
<td>developing countries</td>
<td>0.260</td>
<td>0.428</td>
<td>0.541</td>
<td>0.281</td>
</tr>
<tr>
<td>least developed coun.</td>
<td>0.165</td>
<td>0.251</td>
<td>0.307</td>
<td>0.142</td>
</tr>
<tr>
<td>world</td>
<td>0.392</td>
<td>0.519</td>
<td>0.605</td>
<td>0.213</td>
</tr>
</tbody>
</table>

2. A Few Classical Indicators:

- *Life Expectancy*:
  This indicator is calculated on the survival rate of each age group out of a population of a thousand children. Although this indicator is theoretical (it is different from the average age) it gives a perfect account of the effects a health policy has on the life of the people and the improvements brought about by better living conditions. The higher the life expectancy the more we are motivated to undertake long term projects such as economic investments... When life expectancy is low what could possibly motivate people to want to make long-term investments? The inequalities are great: 42.6 years for Ugandans, as compared to 78.6 years for the Japanese.
  Women always have a higher life expectancy rate than men.
**The per capita GNP (Gross National Product)**

This is calculated by dividing the wealth produced in a country (the added values) by the number of inhabitants. This indicator is based solely on market value and does not take into consideration the inequalities existent within the country. Priority is given to the volume of money, and it does not factor in purchasing power. For example, with one dollar we can barely purchase anything in the USA, as compared to what we could purchase for the same amount in Somalia. That is the reason why an indicator was set up that would include purchasing power, the PPP$. The per capita GNP is the index most frequently used because it is the easiest one to work with. The difference between two given years equals the rate of economic growth.

<table>
<thead>
<tr>
<th></th>
<th>GNP per capita</th>
<th>life expectancy</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mozambique</td>
<td>60</td>
<td>44</td>
</tr>
<tr>
<td>Ethiopia</td>
<td>110</td>
<td>49</td>
</tr>
<tr>
<td>Tanzania</td>
<td>110</td>
<td>51</td>
</tr>
<tr>
<td>Ivory Coast</td>
<td>670</td>
<td>56</td>
</tr>
<tr>
<td>Bolivia</td>
<td>680</td>
<td>60</td>
</tr>
<tr>
<td>Philippines</td>
<td>770</td>
<td>65</td>
</tr>
<tr>
<td>Poland</td>
<td>1910</td>
<td>70</td>
</tr>
<tr>
<td>South Africa</td>
<td>2670</td>
<td>63</td>
</tr>
<tr>
<td>Brazil</td>
<td>2770</td>
<td>66</td>
</tr>
<tr>
<td>Korea</td>
<td>6790</td>
<td>71</td>
</tr>
<tr>
<td>Portugal</td>
<td>7450</td>
<td>74</td>
</tr>
<tr>
<td>USA</td>
<td>23240</td>
<td>77</td>
</tr>
<tr>
<td>Japan</td>
<td>28190</td>
<td>79</td>
</tr>
<tr>
<td>Switzerland</td>
<td>36080</td>
<td>78</td>
</tr>
<tr>
<td>World</td>
<td>4280</td>
<td>66</td>
</tr>
</tbody>
</table>

source: World Bank, 1994; GNP in dollars for 1992

3. **Measuring inequalities between the status of men and women**

If the life expectancy of women is higher than that of men that is the only case which favors women. Education is the area where the difference is most pronounced. Women are under-represented in politics and are literally absent from the decision-making instances. They are over-exploited in both domestic and professional life... The International Women’s Conference held in Beijing in 1995 highlighted these differences.

<table>
<thead>
<tr>
<th></th>
<th>educational attainment</th>
<th>educational attainment</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>% after 4 years</td>
<td>%women/100 males</td>
</tr>
<tr>
<td></td>
<td>women</td>
<td>males</td>
</tr>
<tr>
<td>Ethiopia</td>
<td>56</td>
<td>56</td>
</tr>
<tr>
<td>Tanzania</td>
<td>90</td>
<td>89</td>
</tr>
<tr>
<td>Pakistan</td>
<td>44</td>
<td>53</td>
</tr>
<tr>
<td>Zimbabwe</td>
<td>81</td>
<td>81</td>
</tr>
<tr>
<td>Sénégal</td>
<td>90</td>
<td>94</td>
</tr>
<tr>
<td>Country</td>
<td>52</td>
<td>70</td>
</tr>
<tr>
<td>-----------------</td>
<td>----</td>
<td>----</td>
</tr>
<tr>
<td>Dominican Repub.</td>
<td>77</td>
<td>77</td>
</tr>
<tr>
<td>Paraguay</td>
<td>91</td>
<td>90</td>
</tr>
<tr>
<td>Kenya</td>
<td>78</td>
<td>76</td>
</tr>
<tr>
<td>Mexico</td>
<td>73</td>
<td>94</td>
</tr>
<tr>
<td>Ireland</td>
<td>87</td>
<td>85</td>
</tr>
<tr>
<td>Japan</td>
<td>100</td>
<td>100</td>
</tr>
<tr>
<td>World</td>
<td>84</td>
<td>78</td>
</tr>
</tbody>
</table>


More information on these topics is available from:
• Center of Concern, 3700 13th St., NE, Washington, DC, 20017, USA.
• Economie et Humanisme, 14 rue A Dumont, 69008, LYON France.
• Verapaz, Plaza San Pablo 4, 47011 Valladolid, Espana.
See also the Annual Reports of the UNDP and the World Bank.
These two important themes were dealt with by the brothers at their General Chapter in Caleruega (1995). The generalization of a market economy running wild (after the fall of communism) and the reimbursement of the debt are two of the major causes for the social difficulties of our time.

1. THE MARKET

In theory the market system is founded on the "law of supply and demand". Individuals and businesses -- consumers and providers of goods and services -- meet together and freely fix a price for transactions. All of these people are in competition with one another and must find solutions that are in keeping with their particular interests: maximizing profit for the provider, paying the lowest price for the consumer. In such a system State intervention should be kept to a minimum; it is only there to make sure that the rules guiding the exchange and the market are respected.

The fundamental hypothesis in this system is that the market offers maximum advantages: the price balances the supply and demand not only of goods and services but also of jobs and revenues, we call this the Walras Pareto Balance. The freedom of a market where everyone is out to defend their own interests is supposed to lead to a collective state where everybody is a winner. The selfishness of each one leads, in fact, to the well-being of all.

It must be pointed out that this so-called "ideal" system never really existed. The State has always intervened in economic matters; however since the crash of 1929 it has taken on a role of greater importance. The majority of the systems used in various countries are neo-liberal systems: they concede more or less economic responsibility to the State. Certain countries go further still, by giving the State the monopoly of responsibility (it becomes the sole producer and distributor of goods and services) in certain crucial sectors such as schools, health, transportation infrastructure, energy, rail transportation... Others are more liberal; they not only allow competition between the public and private sectors but they sometimes even suppress all public initiative in favor of the sole benefit of the market.

We must be wary and not oppose State and market. The economic success of the Southeast countries of Asia (Japan, Korea...) are proof that the State can place itself at the service of the market. Liberalism (the minimization of the role of the State) seems however to be in the process of becoming more and more generalized throughout the planet in the wake of the disappearance of planned economies (since the fall of the Berlin Wall and the questioning of the communist approach applied in the countries of Western Europe).

The free market is an important element for economic development due to the fact that it promotes individual initiatives and a sense of responsibility, but it does have limits:
priority is given to the short term to the detriment of long term ventures that do not produce immediate results. This path leads to degredation and the lack of many things...
- dismissal of those goods that do not have a market value and of all that does not generate dollars (thus favoring materialism) : the environment, quality of life, gratuitousness in human relations...
- exclusion or marginalization of those who cannot participate in the system or who are not strong enough, intelligent enough or crooked enough to win...

The poor, who have no financial capital and whose level of education and relational skills are often weak, find themselves even more marginalized and excluded in a free enterprise system because they enter the game with a disadvantage and always end up on the losing team. Therefore the need for a regulator - the State - who can take charge of the excluded and of those who come to the game severely handicapped.

If this social regulator is necessary, it should be careful not to favor assistentialism and passivity. The regulator should not substitute itself for individual and collective actions. Excessive social assistance can lead to a loss of human dignity. Finding the balance between too much social assistance and the complete absence of it in the name of free enterprise is a very tricky task.

2. THE DEBT

The debt is an economic measure that dates back to the sixties. Because they wanted to invest in factories and the purchase of equipment, several countries either borrowed money from large international banks or guaranteed the loans of certain businesses. These loans were made with money that was of low value during a period of great optimism. It was thought that once the raw materials were transformed by new machines bought on credit, these goods would be easily sold and the money reimbursed. However, during the past fifteen years the price of the raw materials for which these loans were made has dropped. The countries can no longer afford to pay back the loans. The rise of certain currencies makes paying back even more difficult and adds to the already heavy burden.

The real problem is not the debt but rather the reimbursement of the debt. Remember, the United States is the most indebted country in the world but it has the capacity to reimburse its loans. If one goes into debt to produce more or sell more goods then the debt is not a problem.

The borrowing countries may find themselves in a situation where they are unable to reimburse the loan; every year the newly accrued interest is added on to the total amount owed (fines are sometimes imposed). When we speak of the service of the debt we are referring to the amount of interest and to the amortization (reimbursement of the capital that a country must pay during the year). The relation between debt-servicing and export capacities indicates the seriousness of the debtor country's economic problem.

In a situation where the country is heavily in debt and unable to reimburse the loan, the countries that lent them the money lose faith in them. They reduce credits, provide no more advances and demand repayment. This places great pressure on the borrowing countries, causing a reduction in available funds for development but also loss of credibility. If the pressure tactics do not produce the
anticipated results, the creditors will in turn find themselves in the same situation with their own funders demanding to be reimbursed, and will have to proceed with the sale of their certificates guaranteeing the loans of the borrowers. The lender loses money which in turn affects the banking system of the developed country, placing it in a fragile situation.

The debtor countries cannot really refuse to reimburse their debt, even if they threaten to do so. They would be banned by the rest of the international community and would be deprived of any further international assistance or credit from international institutions. The debtor countries have no alternative but to find money in their budget to pay off at least a portion of the debt.

They often turn to the experts at the IMF (International Monetary Fund) and the World Bank, to get money from them to pay their creditors. These experts will propose (make mandatory) a certain number of savings; usually they consist in cutbacks to the social programs, reduction in public spending (laying-off of government officials, cutting certain costs even of a social nature), the sale of public enterprises (privatization), development of export goods and the cutting of taxes and currencies in order to reimburse the debt. These experts often demand the opening of the national economy to international capital. The purpose of all of these actions is to integrate the country into the international market and consequently into the liberal system.

These solutions have serious consequences on the social life of the people and often lead to public unrest, but the country has no choice. The most vulnerable of the social groups (those who are dependent on these grants) are often the hardest hit by these restrictive measures. The debt is usually felt most by the poorest of the population who have to pay for decisions that were taken by others and did nothing to help them. The worst situation is one where the poor have to reimburse a debt that went into the pockets of the governing class, or to pay for luxury expenses or to cover military costs.

The rich countries have a certain responsibility in this process, when they favor loans to rid themselves of their stockpiles of arms, or that will be used for prestige spending; and worse still when they are aware that the money will be used for the personal enrichment of those making the request for the loan.

The citizens of the rich nations are not at a loss for actions to take against these mechanisms:
- they can question their banks and their government as to how they respect the code of ethics in situations pertaining to international loans.
- they can exert pressure on the political parties to obtain moratoriums or the pardoning of the debt.
- they can participate in buying back a debt with the leadership of the NGO community.
- they can set in place new funding networks to help move forward specific economic operations in the Third World.
- they can take a stance with the Board of Directors of banks or of other companies where they are shareholders.

The citizens of the poor nations can also react:
- by challenging public officials about prestige and military expenditures.
- by proposing alternatives to the proposals made by the IMF and World Bank.
- by mobilizing savings at the local level for economic development projects.
- by challenging the social groups and the wealthy members of their society so that they invest in the country and not only in foreign countries.
- by fighting against inequality and for greater fiscal transparency.

The Church has reflected on the problem of the international debt and the Pontifical Commission for Justice and Peace has published a document called "At the Service of the Community; an Ethical Approach to the International Debt." (1986) and in Sollicitudo Rei Socialis (§19).

**Additional reading:**


<table>
<thead>
<tr>
<th></th>
<th>1985</th>
<th>1990</th>
<th>1994</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>DEBTS</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>developing countries</td>
<td>940</td>
<td>1276</td>
<td>1477</td>
</tr>
<tr>
<td>- Africa</td>
<td>144</td>
<td>222</td>
<td>236</td>
</tr>
<tr>
<td>- Asia</td>
<td>249</td>
<td>364</td>
<td>482</td>
</tr>
<tr>
<td><strong>% OF EXPORTATION</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>developing countries</td>
<td>154,7</td>
<td>126,9</td>
<td>105,5</td>
</tr>
</tbody>
</table>

source: IMF.
debt in billions of US$.