

***Solidarity Will Transform the World***

***Stories of Hope from  
Catholic Relief Services***

**A Study Guide Companion**





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### **A Study Guide Companion**

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*Written and developed by Ted Miles,  
with contributions from Sean Backe and Fielding Jezreel  
Catholic Relief Services  
228 West Lexington Street  
Baltimore, Maryland 21201*

## ***Introduction***

Jeffrey Odell Korgen's book, *Solidarity Will Transform the World*, is a collection of stories illustrating how the beneficiaries of Catholic Relief Services (CRS) meet the challenges of extreme poverty. Providing vivid profiles of individuals and communities connected to the work of CRS in the United States and five different countries around the world, Korgen paints a picture of the multifaceted work of CRS, work that extends beyond simple charity and strives for societal transformation rooted in the Good News of Jesus Christ and the vision of Catholic Social Teaching. The use of storytelling creates an opportunity to enter into another's world, cultivating a deeper awareness of and bond with people around the world; in other words, these stories aim to foster solidarity that transforms our world.

This study guide serves as a companion to *Solidarity Will Transform the World*, providing the tools for deeper reflection of the stories and issues introduced therein. Offering a variety of approaches to understand the lived reality of the people whose journey is shared and to explore the inner landscape of the work of Catholic Relief Services, the study guide raises questions, encourages the exploration of ideas and images, and leads the reader into a meaningful social analysis of the issues and ideas that emerge in *Solidarity Will Transform the World*.

The study guide has three basic goals: educational, formational, and motivational.

1. **Educational:** *Solidarity Will Transform the World* describes realities and experiences of poverty that are hidden and unfamiliar to many people. The study guide aims to increase knowledge about poverty and related issues, the regions of the world introduced in the text, and the programs and efforts offering assistance and hope for change, particularly through the Catholic Church.
2. **Formational:** Both the book and the study guide strive to place an understanding of poverty within the context of faith. Woven into the storytelling are connections to scripture and Catholic Social Teaching, providing a vision and framework that deepens our understanding of the stories and realities, inspiring greater commitment to faith, and fostering a response to injustice that is rooted in faith.
3. **Motivational:** The study guide seeks to empower and encourage participants toward action and response. Whether it is continued engagement with these issues, CRS, or something more personal or local, participants are encouraged to enter into discernment that leads them to a greater commitment to respecting the life, dignity, rights and responsibilities of all people.

The book and corresponding study guide are written in a manner that allows them to be used in a variety of educational and formational settings: academic courses in theology, religion or sociology at the high school or college/university levels; adult faith formation programs; high school catechetical programs; campus ministry seminars; and the like. Depending on the setting or existing programs, it may be appropriate to read the book in its entirety as an intensive mini-course/seminar or spread throughout an academic cycle whereby chapter readings are incorporated into broader academic units.

Because people of various age groups and backgrounds may benefit from reading this book, a variety of activities and ideas for reflection are offered. Handouts that correspond with each chapter can be found in the appendix in the back of the study guide and are intended to be copied, distributed and adapted to fit the unique opportunities in each setting

Each chapter in the study guide follows the same format:

- Brief summary of the corresponding chapter in *Solidarity Will Transform the World, Stories of Hope from Catholic Relief Services*
- Important terms within the corresponding chapter
- Related Catholic Social Teaching reflection
- Suggested activities for “going deeper” with young audiences (typically high school)
- Suggested activities for “going deeper” older audiences (young adult and adult)
- Discussion questions relevant to the content in each chapter of *Solidarity Will Transform the World, Stories of Hope from Catholic Relief Services*
- Supplementary resources
- Handouts that correspond with each chapter

While many of the activities are explained in detail, others make simple reference to existing CRS resources that can be downloaded from the referenced CRS websites. Similarly, the supplementary resources not only are linked to additional CRS information, but also link to CRS partners and other church documents relevant to the themes within each chapter.

**Special Note: The CRS website is currently under re-design and will be launched in the early Fall, 2007. If you find that some of the CRS web links in this resource are incorrect, check back for an updated copy of this study guide with the correct links soon after the website is launched.**

## ***Introduction: Solidarity Will Transform the World***

### **Chapter Summary**

Catholic Relief Services (CRS), the official international relief and development agency of the United States Catholic Church, aims to build a world in which people live as one human family. With its mission and work rooted in the guiding principles of Catholic Social Teaching, CRS strives to uphold the dignity of the poor, cultivates creativity and partnership in responding to poverty, and fosters solidarity between US Catholics and poor people around the world. While learning about the harsh realities as well as the courage and hope of those who are served by CRS, US Catholics are invited to reflect upon the same question posed to Jesus, "Who is my neighbor?" and to which Jesus responds by telling the Parable of the Good Samaritan.

### **Important Terms (page number in the book)**

- Catholic Relief Services (4)
- Dignity (4)
- Development (4)
- *On the Development of Peoples* (5)
- *Justice in the World* (5)
- *On Social Concern* (5)
- Preferential option for the poor (6)
- Catholic Social Teaching (6)
- Solidarity (6)
- Hope (6)

### **Prayer**

*After participants have gathered, invite a moment of silence to become aware of the presence of God.*

### ***Gathering Reflection***

Our first task in approaching another people, another culture, another religion, is to take off our shoes, for the place is holy. Else we may find ourselves treading on people's dreams. More serious still, we may forget that God was there before our arrival. (*Unknown*)

*Reading:* Luke 10, 25-37

### ***Reflection:***

- How would you answer the question, "who is my neighbor?"
- What thoughts and feelings come to mind as you try to take seriously the parable of Jesus on tending to the needs of those who suffer and offering real help? How can one walk on holy ground as this, offering help without treading on another's dreams?

Conclude by inviting participants to name aloud the persons and concerns they would like to bring to prayer. Ask God to help us to see all as neighbor and the ways we can live in solidarity.

## Going Deeper

*For younger audiences:*

- **Activity: Cultural Awareness**

- Participants are asked to explore common misconceptions held about cultures. Begin by writing the following questions on a board or poster and inviting participants to spend time writing their answers before sharing them in a large group: What do you think are the four most common misconceptions other cultures hold of your culture? Where do you think these misconceptions originate and why do they persist? How would you respond to someone who holds these misconceptions? What would you do to change them?
- Introduce the five countries highlighted in the book: Mexico, Zambia, India, Rwanda, and Nicaragua. Ask participants to name commonly held misconceptions and beliefs that people of their culture hold of people in these cultures or regions of the world (Central America, Africa, South Asia). Where and how do these misconceptions originate? What makes these misconceptions seem inaccurate?
- Divide participants into small groups. Assign each group one of the five countries. Instruct them to research and develop a 5-7 minute presentation of their assigned country using *Handout 2: Country Presentation Guidelines*. Encourage them to include in their search a review of information and stories on the CRS website ([www.crs.org](http://www.crs.org)). Provide newsprint and marker to allow each group to list key highlights for their presentation.
- When the group work has been completed, invite each group forward to give its presentation. After the presentations, conclude the session with a brief discussion/reflection using the following questions as a guide. Add in any relevant points or questions that may be pertinent to the group presentations.
  - What are your new impressions about life in these regions of the world? (Ask them to consider the struggles, obstacles, opportunities, etc.)
  - What do you want to remember from this lesson that might assist you in gaining a deeper understanding of the people whose stories you will read?
- If time permits, consider one or more of the following activities that could be presented in conjunction with each chapter:
  - Encourage small groups to learn more about specific cultural practices in each of these countries. Have participants research and plan a cultural presentation about their assigned country that includes food, music, language, faith practices, etc.
  - Invite a speaker who is knowledgeable about or is from the countries highlighted in *[Solidarity Will Transform the World: Stories of Hope from Catholic Relief Services](#)*. Have students prepare in advance a set of interview questions for the speakers.
  - Instruct small groups to develop a short prayer experience or ritual honoring the life stories of struggle, hope and courage of that country.

- **Activity: Solidarity vs. Sympathy (Television Ad Role Play)**
  - Explore the media messages about global poverty by instructing participants to develop their own commercial ads. Divide participants into groups of 3-5. Give each group 20 minutes to create and present two advertisements. The first advertisement should be designed to pull on the heartstrings and promote sympathy. The second advertisement may still have an emotional appeal, but it should attempt to focus on solidarity, foster partnership, and uphold the dignity and giftedness of everybody involved. After the presentations, proceed with the discussion questions for this chapter.

*For all audiences:*

- **Catholic Social Teaching: A Principled View of the World (Part 1)**
  - If the group is unfamiliar with the principles of Catholic Social Teaching, distribute prior to the session *Handout 3: CRS and Catholic Social Teaching* and 2-3 stories available for download on the [CRS Education Website Stories and Photos Page](#). (Another option is to provide copies of 2-3 current event new stories, one each from the local, national and international levels.)
  - Use or adapt the following script to introduce the activity:
    - As seen in summary of the Catholic Social Teaching principles, the Church calls Catholics to imagine the world in a particular way: to recognize all humans as members of one human family, each worthy of respect by virtue of our inherent dignity. (*Explore with participants the themes of Catholic Social Teaching. Which theme of Catholic social teaching most draws your attention? Why are you drawn to it? How do the themes reflect a gospel-view of the world? How does this set of principles compare and contrast with typically-held messages heard each day regarding the issues that impact our world?*)
    - People have access to information and news from everywhere in the world. Simultaneously despite this reality and also somewhat because of it, it is challenging to fully comprehend the connection between those stories and ourselves. Catholic Social Teaching provides a framework for understanding our connection. Additionally, it provides a lens through which we can understand justice and injustice. CRS defines justice as "the establishment and maintenance of right relationships between all members of the human family." (*Have this written on newsprint and posted for further reflection during future sessions.*) Applying Catholic Social Teaching, we recognize which situations and realities are just and which ones are unjust. By reflecting upon the stories we read in the news or in books like [Solidarity Will Transform the World: Stories of Hope from Catholic Relief Services](#) in the light of Catholic Social Teaching, we learn to recognize what it means to live in right relationship and come to better understand our interconnectedness.

- Depending on the total participants, divide the participants into equal-size groups (ideally 7 groups, one for each Catholic Social Teaching principle). Assign each group 1 or more Catholic Social Teaching principles. Using the stories that were selected for distribution, invite each group to explore the following:
    - How is the Catholic Social Teaching principle violated in the lived situation described in the stories?
    - How is respect for the principle supported and reflected in the actions and responses described in the stories?
    - What do the stories reveal about right relationships?
  - Encourage participants to reflect upon and apply these concepts to the stories and the work of CRS told in the book, [\*Solidarity Will Transform the World: Stories of Hope from Catholic Relief Services\*](#).
- **Catholic Social Teaching: A Principled View of the World (Part 2)**
    - Before the session, distribute *Handout 4 - Solidarity in Church Teaching* and *Handout 5 - Solidarity in Scripture* for reading.
    - Use or adapt the following script to introduce the session:
      - CRS is concerned with the application of all Catholic Social Teaching principles in every country it serves; however, due to the nature of its work, CRS is in a unique position to foster a better understanding of the principle of solidarity.
      - Consider your understanding of solidarity. Silently reflect on the following questions. (*Read each question thoughtfully and slowly. Consider posting them on newsprint.*) What comes to mind when you hear the word "solidarity?" What is an image or symbol that captures your concept of solidarity? When you hear the word "solidarity," what emotions or feelings arise? What phrases or ideas from the two handouts left an impression, perhaps challenging or deepening your understanding of solidarity?
    - Divide participants into small groups. Instruct each participant to take a few moments answering the questions or sharing his/her understanding of solidarity with other members in the small group. After all participants in the group have shared their reflections, together they are to develop a symbol or image that captures a group understanding of solidarity. The symbol can be designed on newsprint, as a clay sculpture, or in the form of a "human" sculpture whereby all small group members become part of the sculpture.
    - When all small groups have completed the process (allow 20-25 minutes), invite each small group to share its symbol. After each group has presented, invite reflection from participants about they heard and saw. Encourage participants to consider how these images and ideas are reflected in the stories they will be reading.
  - **Social Analysis: Analyzing Structures that Encourage or Inhibit Justice**
    - Social analysis is a process of exploring an issue in depth. Combining observation, reflection and response, social analysis brings personal

experience and knowledge into deeper reflection of an issue's origins, the systems that cause or perpetuate it, and the theological discourse that shapes Church teaching and response. The reflection should elicit some type of response, usually advocacy or some action that attempts to transform structures that contribute to suffering and poverty. The content of this book lends itself well to leading a social analysis of the issues addressed therein.

- [The Archdiocese of St. Paul and Minneapolis Office for Social Justice](#) has developed an easy-to-use resource: [Reflection/Action Process for Applying Catholic Social Teaching](#). Download the resource and distribute it to all participants. Review the pastoral circle of social analysis using a current international news story as a case study or one of the stories that can be obtained from the [CRS Education Website Stories and Photos Page](#).
- Encourage participants to continue to reflect upon the issues presented in the book using a process of social analysis. Note that the discussion questions reinforce continued use of this model.

### **Chapter Discussion Questions**

*Discussion questions are available on Handout 1a for distribution.*

1. The author claims that mass media coverage of global poverty has fostered "*a widespread perception of low-income people across the globe as entirely lacking skills and gifts of their own, dependent on the charity of wealthy nations and individuals to survive. We give; they receive. 'We have everything: they have nothing' is the message.*" (p. 3) What messages about global poverty do you think are most prevalent through mass media? How do these messages impact the general perception of poverty?
2. What is your perception of the poor? What has contributed to that perception?
3. We live in an increasingly global community. The things that we use every day -- our clothes, food, computer parts, etc. -- are manufactured by poor people half a world away. How are the poor around the world already part of your life? How do the global poor remain "invisible" to those of us in the US? What do you consider to be the greatest challenge in responding to the poor in other regions of the world?
4. Catholic Social Teaching upholds authentic development as being concerned with the growth of whole person. In what ways does the Catholic Church seek to minister to the whole person, particularly those who are poor? How can the average lay person authentically participate in or contribute to efforts that foster human development?
5. The author writes, "*CRS stories of hope reveal that both liberals and conservatives have something to contribute to human development, and the end product transcends ideology.*" (p. 8) In theory, it should be easy to support the idea that the work of CRS "transcends ideology," but how emotionally comfortable are you with the idea

that both liberals and conservatives have something to offer in fighting poverty? What unique vision or contributions, if any, do you see each end of the political spectrum making on behalf of the poor?

6. Both the title and the introduction reinforce the element of hope present in our stories. As Christians, we are a people of hope! How does one find hope amid despair and poverty? Describe a time when you were able to find yourself hopeful and trusting in God's promise in the middle of despair.

### **Closing Prayer**

*Conclude with the prayer on Handout 1b.*

### **Supplementary Resources**

- [Catholic Relief Services](#) - complete information on the mission and work of Catholic Relief Services; includes a web portal for the book, [Solidarity Will Transform the World: Stories of Hope from Catholic Relief Services](#) (Note: A new website will be launched in late September 2007, affecting many links in this document. If you discover that CRS weblinks are incorrect after this time, check the [Stories of Hope](#) webpage for an updated study guide containing the new weblinks.)
- [CRS Education: Going Global with Youth](#) and [CRS Campus Connection](#) - education-oriented sites containing resources for youth and young adults; resources are easily adaptable for all ages
- [USCCB Department of Social Development and World Peace](#) - USCCB department that works to share and apply Catholic social teaching on domestic and international issues
- [Called to Global Solidarity: International Challenges for U. S. Parishes](#) - the U.S. Catholic Bishops' reflection on solidarity; includes a strategy of integration for Catholic communities seeking to strengthen its commitment to solidarity
- [Populorum Progressio \(On the Development of Peoples\)](#) - text of the 1967 Pope Paul VI encyclical that sought to provide a description of people-centered development and the responsibility of Catholics to embrace a preferential option for the poor
- [Sollicitudo Rei Socialis \(On Social Concern\)](#) - text of the 1987 Pope John Paul II encyclical commemorating the 20<sup>th</sup> anniversary of *Populorum Progressio*; affirms the call to solidarity and preferential option for the poor and re-focuses Catholic social doctrine on the meaning and value of the human person
- [A Place at the Table](#) - U.S. Catholic Bishops Conference publication that expresses a "four legged" approach to addressing poverty that cuts across secular ideologies

- [Catholic Campaign Against Global Poverty](#) - CRS and USCCB campaign designed to advocate for U.S. policies that foster economic and social development in three primary areas: trade, aid and debt
- [Catholic Teaching and Principals from the USCCB](#) - a summary of 7 key themes of Catholic Social Teaching and a series of quotes about each theme
- [Compendium of the Social Doctrine of the Church](#) - a concise overview of the Social Teachings of the Roman Catholic Church
- [What Catholics Should Know About Solidarity](#) - June 2007 *Catholic Update* that aims to help Catholics move from compassion to solidarity; copies can be ordered in bulk from the publisher
- [National Pastoral Life Center](#) - organization that serves the leadership of the Catholic Church's pastoral ministry; home of the [Roundtable of Diocesan Social Action Directors](#) and numerous social justice resources
- [Archdiocese of St. Paul and Minneapolis Office for Social Justice](#) - a catalyst for the work of social justice and resource bank of social justice resources
- Kammer, F. *Doing Faithjustice: An Introduction to Catholic Social Thought* (Rev. ) Mahweh, NJ: Paulist Press, 2004.

**Chapter 1: The Golden Kernel:  
Building Hope and Solidarity on the U.S./Mexico Border**

**Chapter Summary**

This chapter examines the issues that impact the quality of life of Mexicans who live near the Mexico/United States border and which ultimately influences their decision to migrate to the United States. In stark contrast to the poverty and subsequent realities in countries that often propel migration, life situations are vastly improved through development programs like those sponsored through CRS and its partners. Microfinancing and peacebuilding programs offer hope for sustainable economic development, evident in the stories and case studies shared throughout the chapter. Solidarity is fostered through the CRS-sponsored project, *Dioceses without Borders*. Supporting a myriad of education, dialogue and faith-based activities originating in the US, *Dioceses without Borders* attempts to raise awareness about migrants, build relationships between individuals and communities, and foster social analysis around immigration.

**Important Terms (page number in the book)**

- Zapotec (11)
- Mixtec (11)
- Nogales (11)
- Oaxaca (11)
- *Colonias* (11)
- “push” factors (12)
- “pull” factors (12)
- *Bancomun* (13)
- Microfinance (13)
- Coyotes (13)
- Animator (13)
- *Machista* (16)
- “double victims of poverty” (17)
- solidarity groups (18)
- *maquila* (19)
- Samaritans (28)
- Dioceses without Borders (29)
- *Posadas* (31)

**CST Reflection**

In the US Catholic Bishops pastoral letter concerning migration, [Strangers No Longer: Together on the Journey of Hope](#), we are challenged to uphold the dignity and rights of all people, to become properly informed about the reality facing the immigrant, and to support the right to migrate. A further analysis of this rather complex issue challenges a different perspective: that perhaps people should also have the right NOT to migrate. This begs for an honest assessment and improvement of the structures, systems, and policies - both internationally and within the U.S. - that leave people with no other alternative but to flee their homes. Given the gospel challenge to care for the stranger in our midst, Catholics

must be willing to ask the difficult questions that lead to solidarity with peoples throughout the world and challenge the island mentality that blinds us to existing injustices as well as our commonality and connectedness.

## **Prayer**

*After participants have gathered, invite a moment of silence to become aware of the presence of God.*

*Continue with the prayer on Handout 6a.*

## **Going Deeper**

*For Younger Audiences*

- **Activity: The Line in the Sand: Stories from the U.S./Mexico Border**
  - Visit the [CRS Drama Project: \*The Line in the Sand: Stories from the U.S./Mexico Border\*](#). From the samples provided on the website, download a script to perform and select a number of readings for students to role play. Using the pictures available on the photo gallery, create nametags to go along with each of the characters portrayed. After students have performed the role plays, use the following questions as a guide for discussing the experience of the person they role played as well as their own experience in portraying that individual:
    - Describe in your own words the experience and emotions of the person you portrayed.
    - Describe what you were feeling as you portrayed that person. Uncomfortable? Shocked? Angry? Sad? As if your eyes were opened?
  - Invite students to share what awareness about immigration they gained from the role plays. Consider exploring some of the following issues:
    - What are the “push” factors that cause a person to leave his/her country?
    - What are the “pull” factors that attract a person to another country?
    - How do you see these “push” and “pull” factors in the situations facing migrants from Mexico and Central America?
    - What factors are raised in the U.S. national dialogue surrounding immigration? What factors are ignored?
- **Activity: Exploring the Story of the Migrant**

Consider one of the following activities to help students connect personally to the experience of migrants.

  - Encourage participants to share their own personal experiences of immigration. Is there anyone in the group who is an immigrant? How far can individuals trace family histories in the U.S.? What do they know of the experience of family members and friends who have migrated to this

- country? Are any students Native American and what is the impact migration has had on their family histories?
- Invite participants to work in small groups to develop a list of questions that could be used in interviewing someone who has migrated to the U.S. When they have finished, ask each small group to share with the larger group its set of questions. As a large group, determine which questions are most appropriate.
  - Ask participants to work in pairs and seek out someone who has migrated to their region. Encourage them to interview family members if appropriate or contact local agencies that are willing and able to accommodate this task. Another approach is to invite guest speakers to share their stories with the entire group; include migrants and those who work with them.

*For Older Audiences:*

- **Activity: Immigration on Film**
  - Show all or a clip from one of the following documentary-style DVDs. Follow the viewing with a discussion; access to discussion guides are available on the websites or with the DVDs. As with any movie, group leaders should preview the DVD before showing it to the entire group.
    - [\*Dying to Live\*](#): a documentary that places a face to the issue of immigration
    - [\*The Line in the Sand: Stories from the U.S./Mexico Border\*](#): an hour-long collection of monologues and photos that use the power of theatre to tell the story of those affected by U.S./Mexico border migration; a product of the CRS Drama Project done in partnership with Villanova University
    - [\*Lives for Sale\*](#): a 60-minute documentary focusing on human trafficking and its connection to immigration
    - There are numerous movies that may be suitable for viewing and subsequent discussion. Most recently, the following movies contained themes relevant to immigration: *Crash*; *Babel*; *Maria Full of Grace*. These movies contain language and scenes that are suitable for mature audiences only.
  
- **Activity: Strangers No Longer**
  - View the film, [\*Strangers No Longer\*](#), a documentary that explores the basic themes in the US Catholic Bishops' document, [\*Strangers No Longer: Together on the Journey of Hope\*](#), in the effort to help people identify with today's immigrants. A downloadable study guide is available.
  - Select a section of the U.S. Catholic Bishops' document to read and then discuss.
  - Direct participants to visit the website for [Justice for Immigrants, the Catholic Campaign for Immigration Reform](#). Instruct them to take note of the position of the Catholic Church with respect to immigration, the Catholic

Social principles that guide its position, the U.S. Catholic Bishops' blog, and the "Act Now!" section.

- Use the handout, "Migration and Catholic Social Teaching," as a guide for discussion.

### **Chapter Discussion Questions**

*Discussion questions are available on Handout 6b for distribution.*

- 1) How do the stories in chapter 1 change the way you think about immigration? In light of the numerous misconceptions and myths held about immigrants, how do these stories shed light on the realities that many people face on the U.S./Mexico border?
- 2) What "push" and "pull" factors are evident throughout the stories in chapter 1? How does CRS counter those factors by creating a "pull" to remain in home towns?
- 3) In the *Bancomún* micro-finance projects, a neighborhood community (*colonia*) applies jointly for a loan, whereby each person in the group guarantees repayment of other members' loans should anyone should default. Would you be willing to participate in such a system? Why or why not?
- 4) How would you describe to someone unfamiliar with the story of *Bancomún* the true measure of its success? What practices in the micro-finance projects do you think most contribute to this success?
- 5) Mexican women have been encouraged to build peace in their communities. Luis feels that meetings in addition to business classes are allowing women to work together. How are women encouraged and enabled to become peacebuilders?
- 6) Molina was described as depressed and finding it difficult to work, but with the help of a loan she was able to regain strength and hope to do so. What changed? How important is economic justice for peacebuilding, both individual and community wide?
- 7) In the current debate surrounding immigration, do you hear anyone supporting Catholic Social Teaching in defending the "right not to migrate?" What are the implications of this statement? Can you think of any ways to raise this perspective in the current discussion?
- 8) Activist, parishioner, and Christian Barbara Padilla asked herself after meeting a despairing migrant mother, "*And where was I before? Why wasn't I paying attention?*" (p. 28). Meeting face to face someone who was trying to immigrate became a defining moment for her. How does a face-to-face meeting of a person impact our views of or response to an issue? What prevents people from taking the same steps that Barbara took to go out and meet the poor, sick, immigrant, prisoner, etc?

- 9) Barbara began her ministry selling fair trade coffee excited by the fact “*This is something I can do! I can sell coffee! I drink coffee 24 hours a day! Coffee is something I know!*” (p. 29) What skills, knowledge, talents, or habits could you bring to ministry, especially ministry for the poor and marginalized?
- 10) In the Dioceses without Borders program, Joanne Welter of the Tucson diocese said “*We are one church on an international border.*” (p. 30) In our creed we affirm what she and others from her diocese have put into practice by saying we are “one, holy, catholic, and apostolic Church.” In what ways does our faith call us to lay aside national identities in order to be one human family?
- 11) Recognizing that the solutions CRS and its partners seek to promote are different from those often mentioned in the current political debate (tightened border security, amnesty vs. deportation, etc.), what do you think is needed from our governments in response to immigration?
- 12) Imagine you were an undocumented immigrant who came to the United States in order to seek better opportunity to provide for your family. What examples, words, phrases or concepts would you find most consoling among the stories and reflections in this chapter? What message might be missing or need further development and support?

**Closing Prayer:**

*Conclude with the prayer on Handout 6a.*

**Supplementary Resources**

- [USCCB Migration and Refugee Services](#) - USCCB office that carries out the U.S. Catholic Bishops' commitment to serve and advocate for immigrants, refugees, migrants and people on the move
- [Justice for Immigrants: The Catholic Campaign for Immigration Reform](#) - tools and information for diocesan and community-based organizing, education, prayer and advocacy efforts; also available in Spanish - [Justicia para los Inmigrantes](#)
- [Justice for Newcomers](#) - Catholic Charities USA's call for immigration reform
- [CRS Education: Migration in the Light of Catholic Social Teaching](#) - a comprehensive listing of educational, prayer and action resources on migration
- [CRS Mexico](#) - an overview of CRS programming in Mexico; also contains a collection of stories from Mexico
- [CRS Microfinance](#) - an overview of CRS microfinancing programming

## ***Chapter 2: The Lazarus Effect - Fighting HIV and AIDS in Zambia***

### **Chapter Summary**

The HIV and AIDS pandemic has devastated the continent of Africa, including the country highlighted in this chapter, Zambia, where it is estimated that more than 1.1 million are living with HIV. Social stigmas, a lack of access to proper food, medicine and treatment, and the inability to provide for families exacerbate an already grave situation. The work of CRS to bring medication – in addition to the personnel and food to make those medications successful - is transforming the lives and communities of those who live with HIV and AIDS in Zambia. Such renewed hope for a healthy life in children and adults alike is referred to as the *Lazarus Effect*. US Catholics are encouraged through examples of legislative advocacy to become involved with policy making.

### **Important Terms (page number in the book)**

- HIV/AIDS pandemic (55)
- PEPFAR (55)
- Anti-retroviral drugs (ARVs) (37)
- Home-based care (37)
- Compound (39)
- The Lazarus Effect (41)
- Orphans and Vulnerable Children programs (43)
- Food security (46)
- “Return to Life” (50)
- United States Leadership Against HIV/AIDS, Tuberculosis, and Malaria Act of 2003 (56)

### **CST Reflection**

It is difficult indeed to make sense of the AIDS pandemic which affects all of us throughout the world. The sheer scope of the suffering lived and endured through this pandemic challenges us at the very heart of our faith. The complexity of the issues often prevents an effective response and fosters helplessness that leads to no response at all. In the mystery of this pain and suffering, vulnerability and helplessness - in the crucifixion that endures through this disease - we are called to witness to the hope, resurrection and redemption of Christ, as evidenced by many across the world who work with and on behalf of those living with HIV and AIDS. The mystery of AIDS is the Paschal Mystery continually unfolding before our eyes. It is THIS mystery to which we are invited, in which we continue to see Christ in the world and through which we live in solidarity with all who suffer in the world. The U.S. Bishops capture this vision of solidarity through their invitation to all of us to "mutually enrich each other in mission [as] we engage one another as sisters and brothers in Christ... The critical challenges and enormous potential facing Africa today serve as the opportunity for and test of our mutual solidarity. Our response to this vocation of solidarity with the Church and the peoples of Africa enables us to express love ‘in deed and in truth’ (1 Jn 3:18), a love that creates no borders and sets no limits to what might be accomplished together in Christ. " (*A Call to Solidarity with Africa*, Washington, DC, USCCB, Inc., 2001, p. 31.) As we recognize the challenge and

opportunity given to us as church and world community, may God's healing spirit and unconditional love embrace all of us, sisters and brothers in one human family.

## **Prayer**

*Use the prayer below or download one of the prayers from the [CRS World AIDS Day](#) site. If using the prayer below, consider inviting 3-4 people to read or act out the story of Lazarus.*

*After participants have gathered, invite a moment of silence to become aware of the presence of God.*

### *Gathering Reflection*

Lord God, source of light and life, we come to you as members of your body. We embrace the mystery of your undying love for all that draws us together as one. We remember that your strength is our strength, your health is our health, and your being is our being. Grant us your wisdom in our work, your patience in our struggles, your solace in our pain, and your peace in our hearts. Send your blessing on all those living with HIV and AIDS and all of those who serve them. Give all of us the joy of everlasting love. In the name of Jesus, your own. Amen.

*Reading:* John 11, 1-44

*Silent Reflection*

*Conclude with the prayer on Handout 8a*

## **Going Deeper**

### *For Younger Audiences*

CRS has developed numerous lesson plans and activities for education and awareness-raising about the AIDS pandemic and the realities many poor people face with respect to this disease. Use the links below to choose from lesson plans, activities and prayer experiences that help young people explore our faith call to live in solidarity with those living with HIV and AIDS.

- **Activity: Solidarity with Africa**

- [Solidarity with Africa](#) is a one week curriculum for high schools and youth groups that provides numerous lesson plans and activities that help you teach young people about the HIV and AIDS epidemic and its impact on sub-Saharan Africa. The curriculum uses case studies to help students understand HIV and AIDS, learn about how communities in Africa are impacted by the epidemic, and provides guidelines for teaching about foreign aid and advocacy.

- **Activity: World AIDS Day Lesson Plans**
  - Suitable for use at any time during the year, the [World AIDS Day High School lesson plans](#) seek to foster solidarity through a quilt-making activity, an exploration of the prevalence of HIV and AIDS around the world, and a lesson plan on icons and prayer experience using the icon *Mother of God, Light in all Darkness*. The lesson plans can be downloaded in PDF format.
  - Do the “Whose Labeling Who?” activity in the *A Facilitators Manual for CRS Employee’s and Partners on HIV and AIDS* pg. 33.
- **Activity: Positively Speaking**
  - View the film, *Positively Speaking*, a CRS Food Fast documentary that integrates inspiring stories of people living with HIV and AIDS in Zimbabwe and Uganda with questions and reflections from youth in the U.S. Follow the film with a discussion. *Positively Speaking* is available for order on the [CRS Food Fast order page](#).

#### *Older Audiences*

- **Activity: Hope and Healing**
  - The [Hope and Healing](#) manual contains a sequence of learning activities that a skilled facilitator can use in a workshop setting. The aim is to help workshop participants to explore their own personal attitudes, beliefs and values around HIV and AIDS. The manual was originally designed by CRS for use in Sub-Saharan Africa, but can be adapted for use in other settings. Developed in the manual are eight themes, each with a set of associated educational tasks that incorporate effective, participatory adult-learning principles and practices.
- **Activity: Hope and Dignity**
  - An overview of the philosophy and work of CRS with respect to HIV and AIDS can be found in the [CRS Hope and Dignity](#) web portal. Review and download the materials for a presentation, or direct participants to review the materials themselves by linking them through the CRS Campus Connection website (<http://campus.crs.org>).

#### **Chapter Discussion Questions**

*Discussion questions are available on Handout 8b for distribution.*

1. The stories in this chapter paint a clear picture of how stigmatization of those living with HIV or AIDS still exists. What stigmas surprised you in this chapter? What stigmas still exist in your communities?
2. Government and medical professionals have been slow to provide Anti-Retroviral (ARVs) drug treatment in Africa, skeptical in part that recipients will not be able to manage the complex treatment plan. After having read this chapter, how would you respond to that skepticism?

3. As explained in the chapter, the President's Emergency Plan for AIDS Relief (PEPFAR) is essential for the work of CRS to succeed in Africa. What is your assessment of how the U.S. has responded to the AIDS pandemic? What gives you hope? What is lacking in our response?
4. In this chapter we have read several remarkable stories about people living with HIV and AIDS.
  - What can we learn from the Zambian example of visiting the sick and volunteering in spite of being so poor themselves?
  - How do these stories demonstrate that the reality of people living with HIV and AIDS in Zambia is more profound than simple judgments of “guilty” or “innocent,” “deserving” or “undeserving?”
5. How does it make you feel to know that the Catholic Church is employing people who are HIV positive? Proud, uncomfortable, happy, angry, excited, or afraid? Be honest and consider why you may feel the way you do.
6. Esther, a woman living with AIDS, reports that more than ten people who mocked her when she first got the virus have since confessed to her that they are HIV positive. How does fear play into the way people react to the prevalence of this virus in Zambia? How does that same fear affect the way people respond in the United States?
7. After meeting Robert, a young man who wanted to promote tourism of Zambia’s wildlife, the author states, “*Here is a young man who believes his country has assets that the rest of the world would pay to see!*” There are academics who say that what has occurred in the past century could best be described as a process of “westernization” rather than “globalization,” meaning that western cultural values are exported without an equal exchange of the cultural values and gifts of other peoples across the world. What do people in western cultures have to learn from those in developing nations? How might a more equal exchange shape our lives? How might a more equal exchange be fostered?

### **Closing Prayer**

*Use the prayer available on Handout 8a. Invite all participants to read together the first line of each stanza and one person to read the remaining lines.*

### **Supplementary Resources**

- [CRS Zambia](#) - an overview of CRS programming in Zambia; also contains a collection of stories from Zambia
- [CRS HIV and AIDS](#) - an overview of CRS programming pertaining specifically to HIV and AIDS

- [CRS World AIDS Day](#) - a collection of education, prayer and action resources suitable for use at any time during the year; contains resources especially designed for the annual World AIDS Day commemoration on December 1
- [National Catholic AIDS network](#) - national organization devoted to helping the Catholic church respond in an informed and compassionate manner to the HIV and AIDS pandemic
- [Children Left Behind](#) - a traveling CRS exhibit that highlights the creative work and stories of AIDS orphans from around the world; includes an exhibit schedule

## ***Chapter 3: A New Awakening - Organizing Self-Help Groups in India***

### **Chapter Summary**

The self-help groups of India provide a microcosm through which one can witness the unlimited potential of human development and a new awakening of society. The majority of groups practice some aspect of microfinance that teach women small business skills and foster communal development. Additionally, for as many self-help groups that foster micro-enterprise, there are others that promote proper health care, natural disaster preparedness, literacy, and political involvement, to name a few. The financial gains afforded individuals, families and communities provide only part of the picture. These self help groups provide a voice to women, empower women for leadership in their families and communities, and foster kinship between women and the beginnings of equality with men. Additionally, Hindus and Muslims work and learn together, overcoming religious tensions.

### **Important Terms (page number in the book)**

- Self-help groups (59)
- Moneylenders (60)
- Microenterprises (60)
- non-governmental organization (NGO) (76)
- *Panchayat Raj* Institution (PRI) (77)
- subsidiarity (78)

### **CST Reflection**

In the Letter of Pope John Paul II to Women, written 29 June 1995, the Holy Father stated, "Thank you, every woman, for the simple fact of being a woman! Through the insight which is so much a part of your womanhood you enrich the world's understanding and help to make human relations more honest and authentic." Sadly, we struggle with the continued reality that women maintain higher rates of poverty despite the fact that the vast majority of the world's work is performed and completed by women. While rates have improved, women still lag behind men in literacy and access to education and business opportunity. Women in developing nations face great threats to their security due to an increasing prevalence of trafficking. Despite such obstacles, women persevere and often provide the foundation for family life and revitalization of a community. Their stories embody a commitment to the common good. Their commitment to family and children engender hope for a world that truly safeguards the dignity and life of all people. CRS remains committed to its efforts to uphold the dignity of each person and foster equality and participation in the effort to serve all who are poor around the world.

### **Prayer**

*Distribute Handout 8a for the gathering prayer. Choose a strong reader(s) to read the story of the Samaritan Woman at the Well (Jn 4, 1-42) and the prayer on Handout 8a.*

*After participants have gathered, invite a moment of silence to become aware of the presence of God. Invite participants to listen carefully St. John's words as he describes Jesus' encounter with the Samaritan Women at the Well.*

*Reading:* John 4, 1-42

Reading 2: *Tomorrow is Ours*  
(See handout 8a for script.)

*After the readings, invite a brief discussion and reflection from participants on the following questions.*

- What social, ethnic or religious barriers are difficult to break through in our world today?
- What aspects of these readings provide a model for awakening people to new ways of relating?

Conclude by inviting participants to name aloud the persons and concerns they would like to bring to prayer. Ask God to help us to see all as neighbor and the ways we can live in solidarity.

## **Going Deeper**

*For All Audiences*

- **Activity: Tough Times: Microfinance and AIDS Awareness Game**
  - Help participants understand the principles of microloans and microfinance by leading them through the simulation, *Tough Times*, available in PDF format on the [Educational Resources](#) page of the [CRS Education website](#). The simulation complements the subject matter of the previous chapter and subsequently bridges the themes and issues between chapters 2 and 3.
- **Activity: Trace Your Shirt**
  - Invite everyone in the group to determine the origin of the shirt they are wearing by looking at the shirt tag. Give instructions to research the labor conditions of that country, determining what human rights issues and fair trade practices exist. Encourage them to seek out action or advocacy steps that can be taken regarding the issues facing the country. Provide resources to help start the project.
- **Activity: To Earn or Learn**
  - View the CRS Food Fast documentary, *To Earn or Learn*, which profiles child laborers in India and exposes various viewpoints on this predicament in Indian society. Follow the film with a discussion. *To Earn or Learn* is available for order on the [CRS Food Fast order page](#).

## Chapter Discussion Questions

Discussion questions are available on Handout 9b for distribution.

1. For the group of women known as *Hihiri Pipiri*, their name means “being together, sharing together and supporting one another.” What is unique about the self help groups that allow for women to build relationships in their communities?
2. For Sharmila, meaningful relationships and work are key to peace in her family. In what ways do relationships and work influence the way that your family interacts?
3. What lessons about religious diversity can we learn from a group that starts every meeting with three prayers (Hindu, Muslim, and Christian)?
4. In the description of the micro-financing model, the author states that "*successful groups pride themselves on their fiscal discipline and thrift.*" (p. 67) How does the micro-financing model presented in this book bring together the best of homespun traditional wisdom and advanced development planning? How does it cross simple “liberal” and “conservative” definitions?
5. In reading about Asit Kumar Paul, Senior manager of Advanced Loans, we learn about a person who found a socially responsible way to run a for-profit business. Whether you are a business owner or simply a consumer, how can you promote more socially responsible practices throughout society, especially in government, businesses, schools, and parishes?
6. Having read “A New Awakening,” how would you describe the impact of defending and promoting women’s rights on economic development, political development, cultural exchange, and inter-religious dialogue?
7. In the section, “Now, I am Somebody,” (p. 74) we read how the ability to sign one’s name totally transforms the lives of Indian women. Bani’s family income of \$439.56 makes the difference between “poverty and a life with dignity.” (p. 77) What thoughts and feelings come to mind as you read these and other stories about the big difference that arises from what might be perceived as rather small? What do the stories reveal about poverty? about hope amidst poverty?
8. What lessons can we learn from the self-help groups’ activity in Indian politics? How might U.S. politics return to a focus on the grassroots level and grassroots concerns of people throughout the U.S.?
9. One Indian Muslim speaking of the peacemaking role of the self help groups says, “When we founded the groups, we used to drop the money into a Hindu lady’s hand without touching it. Now, look at us, we are sitting hand in hand!” How are they providing “light to the world?” How might you emulate what CRS is doing abroad in your community?

10. "The development we speak of here cannot be restricted to economic growth alone. To be authentic, it must be well rounded; it must foster the development of each person and of the whole person." (*On the Development of Peoples*, Paul VI, #14)  
How is this concept embodied in the work of CRS and its partners in India?

### **Closing Prayer**

*Begin with the Taize chant found on page 80 of the book. Follow this with the prayer available in Handout 8a. A [powerpoint photo meditation](#) accompanying the prayer is also available for download through the [CRS Food Fast website](#).*

### **Supplementary Resources**

- [CRS India](#) - an overview of CRS programming in India; also contains a collection of stories from India
- [CRS Microfinance](#) - an overview of CRS microfinancing programming
- [Populorum Progressio \(On the Development of Peoples\)](#) - text of the 1967 Pope Paul VI encyclical that sought to provide a description of people-centered development and the responsibility of Catholics to embrace a preferential option for the poor
- [The 2006 Nobel Peace Prize Lecture](#) - text of the lecture given by awardee, Muhammad Yunus, in large part due to his application of micro credit as a means for helping the poor
- [Kids with Cameras](#) - a project that inspired an Oscar winning documentary, children in impoverished districts of Calcutta, India were given a camera and invited to look at the world with new eyes as they filmed their world and told their story through pictures; serves as a resource for encouraging youth to look more deeply into our entire world

## ***Chapter 4: Forgiving the Unforgivable - Peacebuilding in Rwanda***

In comparison with other chapters in the book, the topic is the narrowest: peacebuilding; yet, the stories remain just as powerful and compelling. The chapter briefly traces the events surrounding the Rwandan genocide of 1994, a tragedy that broke the country of Rwanda as well as the Church and CRS which served it. Since, Rwandans have struggled to achieve forgiveness, reconciliation and, ultimately, peace. Stories unfold of perpetrators and survivors of the Rwandan genocide and the reconciliation ministries that bring them together, challenging the limits we might artificially impose on Christian forgiveness. CRS is involved intimately with the peacebuilding process, one that is simultaneously rewarding and challenging.

### **Important Terms (page number in the book)**

- Belgian colonization of Rwanda (83)
- Tutsi (83)
- Hutu (83)
- Rwandan Patriotic Front (84)
- Kigali (84)
- Genocide (84)
- *Gacaca* (90)
- Base community (90)
- Ntarama Church (94)
- Murder Victims Families for Human Rights (96)
- Peace (99)

### **CST Reflection**

Conflict is a natural part of life. From the most personal level of our lives to our national wrangling with complex issues like immigration to international differences in and with regions that are seemingly far removed from us, we encounter conflict each day. It follows that we also bear responsibility for our response to conflict. Looking around the world, it can be easy to give into despair about the alarming level at which conflict persists, polarization divides and violent response becomes the norm in numerous situations. We, as church, are called into the fire - not to avoid conflict, certainly not to contribute to it. We are called to follow Jesus into the murkiness, discomfort, and terror and bring with us a commitment to discern God's voice in the midst of conflict and a response rooted in Jesus' commandment to love. As Christians, we read throughout scripture about a God who invites us into community. When the community is broken and fragmented, God never abandons, but invites us into the reflection, reconciliation and work that restore right relationships. With such a model, conflict itself becomes a moment of transformation and grace, an opportunity for a greater goodness than what was known before to enter the world.

### **Prayer**

*After participants have gathered, invite a moment of silence to become aware of the presence of God. Remind participants that the topic in this chapter is reconciliation and peacebuilding. Invite participants to name in prayer areas of our lives, communities and*

world that live with conflict. After a few moments, continue with the reading and litany on Handout 10a.

*For Younger Audiences:*

- **Activity: Understanding Genocide**
  - Have written on newsprint the following questions:
    - What is genocide?
    - Why does genocide occur?
    - Where has genocide occurred throughout history?
  - Lead a discussion of the questions, noting on the board or newsprint key points made by participants. After the discussion, divide participants into groups of three or four. Assign each group a different historical genocide or mass murder from the past 3 centuries to research (e.g., the Holocaust, the Bosnian conflict, the Rwandan genocide, the Armenian genocide, the Native American genocide, etc.). As a large group, determine a list of questions to guide their research for a 15-minute presentation.
  
- **Activity: Speaking Our Peace**
  - View the CRS Food Fast documentary, *Speaking Our Peace*, which focuses on peacebuilding initiatives with youth following the devastating genocide which swept the country of Rwanda in 1994. Follow the film with a discussion. *Speaking Our Peace* is available for order on the [CRS Food Fast order page](#).
  
- **Activity: A Role Model of Forgiveness**
  - Invite a speaker who has experienced a traumatic event and had to make a choice to forgive. The event may be genocide, sexual assault, a false accusation that led to imprisonment, an accident involving a drunken driver, or some other event about which awareness should be raised. Encourage participants to develop questions in advance. In the subsequent session, spend time dialoguing with participants about their experience of meeting the speaker.

*For Older Audiences:*

- **Activity: Hotel Rwanda**
  - View the film, *Hotel Rwanda*, a powerful film that explores the Rwandan genocide through the story of a hotel manager who created a refuge for many Rwandans escaping death. Worthwhile discussion guides are available from the [United Methodist Church](#) and [Amnesty International](#).
  
- **Activity: Truth, Justice, Peace, and Mercy**

Adapted from Caritas Internationalis. *Peacebuilding: A Caritas Training Manual*. Vatican City: Caritas Internationalis, 2006. (p. 44)

  - On newsprint, write Psalm 85, Verse 10, explaining that the passage describes reconciliation as the place where justice and peace meet, and where

truth and mercy kiss. (The terms will vary depending on the translation used.)

- Place a card with each term (e.g., justice, peace, truth, mercy) on a separate table. Invite participants to go to the table for the term they would most like to personify. (The divisions can be uneven, but make sure there are at least two people in each group.)
- Give each group 15-20 minutes to discuss the meaning of the term they have chosen and to come to a consensus about how to personify a description of their term. Also, ask each group to discuss the following:
  - What makes their term so important and needed in reconciliation?
  - Of the other terms, whom do they most fear? Why?
  - Of the other terms, with whom do they need to partner? Why?
  - Keeping the spirit of personification, how does this term "relate" to the other terms?

Be sure that each group has chosen a spokesperson to represent their term on a panel.

- Invite the spokesperson from each group to sit on a panel. Begin with the introductions. (e.g., "I am justice, and I ...). Continue an interview using the other questions discussed in small groups. Invite participants to ask questions.
- After the panel interviews, discuss with the whole group significant points raised, insights, and dilemmas. Determine how this exercise sheds light on peacebuilding work in general. Likewise, discuss connections to the relationships we experience in family, communities, institutions, etc.

### **Chapter Discussion Questions**

*Discussion questions are available on Handout 10b for distribution.*

1. This chapter is filled with numerous inspirational stories of heroic people. Choose one that left a significant impact on you. Describe what inspired or moved you about that person.
2. If possible, try to place yourself in the shoes of one of the survivors. Imagine being a survivor of the genocide and continuing a relationship with the people who murdered your entire family. What steps would be necessary to get to a point of true reconciliation?
3. If possible, try to place yourself in the shoes of a Hutu who had taken part in the genocide, driven by fear and propaganda and years later having to ask for forgiveness. What steps would be necessary to get to a point of true reconciliation?
4. "Forgiveness is needed for solving the problems of individuals and peoples! There is no peace without forgiveness. (John Paul II. Message for the celebration of the World Day of Peace, January 1, 2004. #10.) What is the role of forgiveness in reconciliation, of offering or accepting an apology? What else is needed for you to

reconcile with another person, or is this enough? What is your assessment of the *Gacaca* courts in fostering true reconciliation?

5. How does it feel, as a Catholic, to learn that part of our Church participated in the genocide? How should we respond to those who participated in the genocide, particularly in light of the fact that the same Church has been instrumental in fostering peace, reconciliation, repentance, and forgiveness?
6. Consider the term used in the chapter, "justice on the grass." In your own words, describe what this phrase means in light of the reconciliation process in Rwanda. How does culture affect reconciliation processes? How does religion?
7. Throughout this chapter, we learn about the transforming power of scripture. What value does scripture hold in fostering peace? What can be done to increase the intimate and transformative relationship with scripture in your life and in your work?
8. What insights does this chapter provide in your role as a peacebuilder? What issues in your community need to be addressed? How can you help foster reconciliation?

### **Closing Prayer**

*Use the prayer that leads to the sign of peace on Handout 10a.*

### **Supplementary Resources**

- [CRS Peacebuilding](#) - an overview of CRS Peacebuilding work around the world; includes principles, definitions, program history and publications
- [CRS Rwanda](#) - an overview of CRS programming in Rwanda; also contains a collection of stories from Rwanda
- [Images from Rwanda](#) – a slideshow of reflections from youth ministers' on their visit to Rwanda; included is a slide meditation of artwork by Catherine Minnery inspired by her visit to Rwanda

## ***Chapter 5: The Solidarity Economy - Coffee Farming in Nicaragua***

“Every coffee cup has a story ...” So the mantra goes within this chapter as stories are shared of parents, children, widows, communities, farmers, roasters, professionals and consumers. Unfolding throughout these stories are themes of dignity restored and human development rooted in a system of economic justice. Coffee farmers have begun to triumph over poverty through participation in the "solidarity economy" characterized by CRS-brokered business relationships and Fair Trade certification. The quality of their participation in the economy improves. Displaced farmers are granted land by the government; dignity is restored to those who want to continue farming. Fair trade organizations offer professional jobs that are obtainable to those who have been able to afford education with the fair wages they earned. U.S. citizens can live in solidarity with farmers by participating in the fair trade networks. That support them.

### **Important Terms (page number in the book)**

- *Caritas*-Matagalpa (112)
- Solidarity economy (112)
- *Sandanista* (113)
- *Contra* (113)
- CECOSEM (114)
- Organic (114)
- Fair Trade (114)
- Living wage (115)
- Higher Grounds Trading Company (115)
- Crop diversification (117)
- CECOCAFEN (118)
- Ecotourists (119)
- Coffee Cupping Process (123)
- Cooperative Coffees (130)
- Operation Rice Bowl (131)
- *The Church in America* (132)

### **CST Reflection**

Economics is a complex issue. For many, it is too "big" to grapple or too dull to really care about; economics is very much a part of our lives from the way it shapes the systems (political, educational, societal and even religious) in which we live to the way it dictates the individual choices we make daily. How we choose to participate is not only a materials issue, it is also a spiritual and moral issue. How we choose to spend money, trade goods, and exchange services reveal our priorities - what we ultimately care about - as individuals, families, nation, church and global community. As people of faith, it is important that we step back to make an honest assessment of the economic choices made on all levels of our society. The leaders of our faith make it very clear: the poor and vulnerable need to be our first priority. From the prophets to the Gospel message of Christ, our religious tradition affirms that we are individuals rooted in community and the care of the

community is the responsibility — spiritually, socially and economically — of each individual.

## Prayer

*After participants have gathered, invite a moment of silence to become aware of the presence of God. Invite participants to reflect silently on the work that they do. What is the work? How do they feel about it? What are the challenges? What are the rewards? To what gifts have they been awakened through their work?*

*After a few moments, invite participants to lift in prayer the challenges they face. They may name these aloud if they so choose.*

*After a few moments, invite participants to lift in thanksgiving the rewards and gifts they receive through their work. They may name these aloud.*

*After a few moments, invite participants to name the growth, if any, that has come from working?*

*After a few moments, ask God to bless all that has been named. Invite participants to join in the prayer from Caritas Nicaragua, "The Gift of Work," in Handout 11a.*

## Going Deeper

*For All Audiences*

- **Activity: Fair Trade and Catholic Social Teaching**
  - The [CRS Fair Trade website](#) contains numerous resources on fair trade, including 8 comprehensive teaching modules on fair trade and the principles of Catholic Social Teaching. Gather informational material on fair trade crafts, coffee and chocolate, or take your group on a virtual tour of the fair trade process.
  
- **Activity: Life as a Coffee Farmer**
  - [Life as a Coffee Farmer](#) is a CRS Food Fast life-sized simulation that helps participants learn about the injustices in the coffee supply chain, reflect on the dignity of work of a coffee farmer, and consider the impact of their economic choices as a consumer.
  - *Solidarity in a Cup* is a 15-minute multi-media presentation that introduces you to the farmers and fair trade coffee program in Nicaragua. It can be downloaded or ordered on cd-rom at no cost from the [CRS Fair Trade Resources](#) website.
  
- **Activity: Get Involved in Fair Trade**
  - Direct participants to the ["Get Involved"](#) section of the CRS Fair Trade website. Instruct participants to review the numerous options for supporting fair trade and becoming a more socially responsible consumer. As a group,

discern one step that can be taken toward educating the parish or school about fair trade.

### **Chapter Discussion Questions**

*Discussion questions are available on Handout 11b for distribution.*

1. The author states, “one characteristic of today’s global economy is that it obscures from view those who produce what we consume.” (p. 112) How do you see this happening in our society today? Have you ever given much thought or consideration to your consumption habits? How might your habits affect positively or negatively the producers of the goods you purchase? What challenges do you have purchasing fair trade products?
2. What can be done to bring into view the impact our consumption habits have on the poor? How might the repeating line, "Every cup of coffee has a story," shed some light on our answer to this question?
3. Describe "the solidarity economy" in your own words. What role and responsibility do you share in the solidarity economy?
4. "Every perspective on economic life that is human, moral, and Christian must be shaped by three questions: What does the economy do for people? What does it do to people? And how do people participate in it?" (Economic Justice for All, USCCB, #1) How does CRS’ participation in the “solidarity economy” address the three questions posed by the U.S. Catholic bishops?
5. The work of Sue Jackels, the chemist from Seattle University, is one example of how Catholic Social Teaching principals can be applied by the scientific community. How can the US Research and Development community use its unique skill sets to help fellow Catholics overseas? What academic skills can you use in serving the poor?
6. Dignity through work helped to bring Maria’s family back together after civil war. Jose, beekeeper and coffee grower, was quoted as saying “We’re not going to base our actions today on the weaknesses that were present at that time ... We live together, we work together as a cooperative; and we are all aspiring for the well-being of our community.” (p. 121) How have the cooperatives and programs aided in the peacebuilding process?
7. Chris and Jody Treter’s Higher Grounds Company models a business that promotes higher-than-market wages, a commitment to selling only to small retailers, and voluntary development in the community that supplies the coffee that is purchased. Why do you think this business maintains a 60% annual increase in business? Why would Citibank guarantee a loan to such an organization?

8. Re-read the quote on page 133 that begins, “Solidarity happens when you get to know each other...” The stories in this chapter reveal the sharing of faith and culture as a starting point for creating solidarity. What do you think is the starting point for creating solidarity? How can solidarity be created when you do not have the opportunity to meet face-to-face?

### **Discussion Questions having Completed the Book**

1. Having completed the book, how would you respond to the following statement, “It is OK to help the poor in other parts of the world, but we should take care of our own people first.”?
2. There are many strategies to address poverty. What have these stories taught you about addressing poverty? What gifts and strengths does CRS bring to the work to end poverty? What might still be needed?
3. How does the information in this book impact you as a person of faith? Why should addressing poverty be given priority both within our church and our society as a whole?
4. What does it mean to be a person of hope? How does solidarity foster hope?

### **Closing Prayer**

*Web of Solidarity: Provide a ball of yarn for the large group. Begin by handing the ball of yarn to one person who answers the question: "How can I live in solidarity with poor people around the world?" After answering the question, that person tosses the ball to someone else in the group, while still holding onto the piece of yarn. The next person also holds on to the yarn so that it is kept tight and answers the question. The ball of yarn is tossed to any other person in the group. All follow suit until every one has received the ball of yarn and a web has been formed.*

*Invite the group to briefly discuss how the web symbolizes solidarity.*

*Conclude the prayer by reminding participants that they are in God's presence. Continue by reading Psalm 133. Invite participants to offer any petitions or prayers they would like to offer to the larger group. Close with a prayer asking God to bless our world.*

### **Supplementary Resources**

- [CRS Fair Trade](#) - home of CRS Fair Trade with numerous education resources, links to the Fair Trade Network, and complete information about CRS Fair Trade coffee, chocolate and handcrafts from around the world

- [CRS Nicaragua](#) - an overview of CRS programming in Nicaragua; also contains a collection of stories from Nicaragua
- [Catholic Campaign Against Global Poverty](#) - CRS and USCCB campaign designed to advocate for U.S. policies that foster economic and social development in three primary areas: trade, aid and debt
- [Global Trade that Works for All](#) - 2004 Labor Day statement issued by Cardinal Theodore McCarrick, challenging leaders "to look at trade policies from the bottom up - how they touch the lives of the poorest families and most vulnerable workers in our country and around the world"
- [Economic Justice for All: A Pastoral Letter on Catholic Social Teaching and the US Economy](#) - text of the 1986 landmark U.S. Bishops' pastoral letter
- Simon, A. *How Much is Enough: Hungering for God in an Affluent Culture*. Grand Rapids, MI: Baker Books, 2003.

***Solidarity Will Transform the World***

***Stories of Hope from  
Catholic Relief Services***

**A Study Guide Companion**

**~ Handouts ~**

## Handout 1a: *Introduction: Solidarity Will Transform the World*

### Chapter Discussion Questions:

1. The author claims that mass media coverage of global poverty has fostered "a widespread perception of low-income people across the globe as entirely lacking skills and gifts of their own, dependent on the charity of wealthy nations and individuals to survive. *We give; they receive. 'We have everything: they have nothing' is the message.*" (p. 3) What messages about global poverty do you think are most prevalent through mass media? How do these messages impact the general perception of poverty?
2. What is your perception of the poor? What has contributed to that perception?
3. We live in an increasingly global community. The things that we use every day -- our clothes, food, computer parts, etc. -- are manufactured by poor people half a world away. How are the poor around the world already part of your life? How do the global poor remain "invisible" to those of us in the US? What do you consider to be the greatest challenge in responding to the poor in other regions of the world?
4. Catholic Social Teaching upholds authentic development as being concerned with the growth of whole person. In what ways does the Catholic Church seek to minister to the whole person, particularly those who are poor? How can the average lay person authentically participate in or contribute to efforts that foster human development?
5. The author writes, "*CRS stories of hope reveal that both liberals and conservatives have something to contribute to human development, and the end product transcends ideology.*" (p. 8) In theory, it should be easy to support the idea that the work of CRS "transcends ideology," but how emotionally comfortable are you with the idea that both liberals and conservatives have something to offer in fighting poverty? What unique vision or contributions, if any, do you see each end of the political spectrum making on behalf of the poor?
6. Both the title and the introduction reinforce the element of hope present in our stories. As Christians, we are a people of hope! How does one find hope amid despair and poverty? Describe a time when you were able to find yourself hopeful and trusting in God's promise in the middle of despair.

## Handout 1b: *Introduction: Solidarity Will Transform the World*

### Prayer: **The Lord's Prayer: An Adaptation**

(Written by Jane Deren. In The Roundtable Association of Diocesan Social Action Directors. *Living God's Justice: Reflections and Prayers*. Cincinnati, OH: St. Anthony Messenger Press, 2006. (p. 185))

Leader: Our God who is in heaven and in all of us here on earth:  
the hungry, the oppressed, the excluded. Holy is your name.

All: *May your reign come.*

Reader: May your reign come and your will be done;  
in our choice to struggle with the complexities of this world  
and to confront greed and the desire for power in ourselves,  
in our nation and in the global community.

All: *May your reign come.*

Reader: Give us this day our daily bread;  
bread that we are called to share,  
bread that you have given us abundantly  
and that we must distribute fairly, ensuring security for all.

All: *May your reign come.*

Reader: Forgive us our trespasses;  
times we have turned away from the struggles of other people and countries,  
times we have thought only of our own security.

All: *May your reign come.*

Reader: Lead us not into temptation;  
the temptation to close our minds, ears and eyes  
to the unfair global systems that create  
larger and larger gaps between the rich and the poor;  
the temptation to think it is too difficult to bring about more just alternatives.

All: *May your reign come.*

Reader: Deliver us from evil;  
the evil of a world where violence happens in your name,  
where wealth for a few is more important than economic rights for all,  
where gates and barriers between people are so hard to bring down.

All: *May your reign come.*  
*May your reign come, for yours is the kingdom,*  
*the power and the glory forever and ever. Amen.*

## Handout 2: Country Presentation Guidelines

*Prepare a 5-7 minute overview presentation of the assigned country using the questions below as a guide.*

1) Present an overview of general information available about the country:

- Location
- Size
- Population
- Ethnic Groups
- Religions
- Government System
- Brief History
- Cultural Practices
- Major Holidays

2) Summarize the key concerns and challenges facing this country and possible underlying causes you can gather from the information provided. Consider the following issues as a starting point:

- Life Expectancy Rate
- Infant Mortality Rate
- Literacy Rate
- Average Income
- Population below the poverty line
- Unemployment Rate
- Environmental Concerns
- Human Rights Concerns

3) How might an organization like CRS help people within that country effect change for the better? to foster a greater commitment to human dignity and human rights?

## **Handout 3: CRS and Catholic Social Teaching**

**Catholic Social Teaching (CST)** - The body of thought and work from the Catholic Church that addresses the social situations we face in our ever-changing world.

### **Summary of Catholic Social Teaching**

Catholic Relief Services' faith and mission calls us to work for justice, serve those in need, pursue peace, and to work toward the full realization of the dignity and rights of our sisters and brothers around the world. At the heart of Catholic Relief Services commitment is a set of principles, a body of thought, and a call to action known as Catholic Social Teaching. During the past 100 years, papal statements, Vatican II and Conferences of Bishops have addressed urgent issues which have both national and international reach - such as human rights, economic depression, development, political participation, and war and peace. These messages are not only Church doctrine, but also provide individuals with a framework for action. Catholic Social Teaching calls people everywhere, and of every faith, to work toward the elimination of poverty, to speak out against injustices, and to actively shape a more peaceful and just world. Following is a brief summary of some of the main themes in Catholic Social Teaching that also relate directly to the work of CRS.

### **Dignity and Equality of the Human Person**

All of humanity has been created in the image of God and possesses a basic dignity and equality that come directly from our creation and not from any action on our own part.

### **Rights and Responsibilities**

Every person has basic rights and responsibilities that flow from our human dignity and that belong to us as humans, regardless of any social or political structures. The rights are numerous and include those things that make life truly human. Corresponding to our rights are duties and responsibilities to respect the rights of others and to work for the common good of all.

### **Social Nature**

All of us are social by nature and are called to live in community with others --- our full human potential isn't realized in solitude, but in community with others. How we organize our families, societies and communities directly affects human dignity and our ability to achieve our full human potential.

### **The Common Good**

In order for all of us to have an opportunity to grow and develop fully, a certain social fabric must exist within society. This is the common good. Numerous social conditions -- economic, political, material and cultural - impact our ability to realize our human dignity and reach our full potential.

### **Subsidiarity**

A higher level of government -- or organization -- should not perform any function or duty that can be handled more effectively at a lower level by people who are closer to the problem and have a better understanding of the issue.

### **Solidarity**

We are all part of one human family -- whatever our national, racial, religious, economic or ideological differences - and in an increasingly interconnected world, loving our neighbor has global dimensions.

**Preferential Option for the Poor**

In every economic, political and social decision, a weighted concern must be given to the needs of the poorest and most vulnerable. When we do this we strengthen the entire community, because the powerlessness of any member wounds the rest of society.

**Stewardship**

There is an inherent integrity to all of creation and it requires careful stewardship of all our resources, ensuring that we use and distribute them justly and equitably --- as well as planning for future generations.

For more information on the principles of Catholic Social Teaching, visit

<http://www.usccb.org/sdwp/projects/socialteaching/excerpt.shtml>.

## Handout 4: Solidarity in Church Teaching

***Solidarity is the conviction that we are born into a fabric of human relationships, that our humanity ties us to others, that the gospel consecrates those ties and that the prophets tell us that those ties are the test by which our very holiness will be judged.***

— Rev. J. Bryan Hehir

*Below are several quotes from official church documents about Global Solidarity.*

(Solidarity) is not a feeling of vague compassion or shallow distress at the misfortunes of so many people, both near and far. On the contrary, it is a firm and persevering determination to commit oneself to the common good; that is to say, to the good of all and of each individual, because we are all really responsible for all.

**- *On Social Concern (Donders), #38***

We have to move from our devotion to independence, through an understanding of interdependence, to a commitment to human solidarity. That challenge must find its realization in the kind of community we build among us. Love implies concern for all - especially the poor - and a continued search for those social and economic structures that permit everyone to share in a community that is a part of a redeemed creation (Rom 8:21-23).

**- *Economic Justice for All, #365***

Catholic social teaching more than anything else insists that we are one family; it calls us to overcome barriers of race, religion, ethnicity, gender, economic status, and nationality. We are all one in Christ Jesus (cf Gal 3:28) - beyond our differences and boundaries.

**- *Communities of Salt and Light, page 10***

Another root of this contradiction between affirmation and practice lies in a notion of freedom that exalts the individual in an absolute way giving no place to solidarity, openness to others, or service of them, asking like Cain: "Am I my brother's keeper?" Yes, human beings are their brother's and sister's keepers. God entrusts us to one another. Our freedom has a relational dimension; we find our fulfillment through the gift of self to others.

**- *The Gospel of Life (Donders), #19***

A world divided into blocks, in which instead of solidarity imperialism and exploitation hold sway, can only be a world structured in sin. Those structures of sin are rooted in sins committed by individual persons, who introduced these structures and reenforced them again and again. One can blame selfishness, shortsightedness, mistaken political decisions, and imprudent economic decisions; at the root of the evils that afflict the world there is -- in one way or another -- sin.

**- *On Social Concern (Donders), #36***

The solidarity which binds all men together as members of a common family makes it impossible for wealthy nations to look with indifference upon the hunger, misery and poverty of other nations whose citizens are unable to enjoy even elementary human rights. The nations of the world are becoming more and more dependent on one another and it will not be possible to preserve a lasting peace so long as glaring economic and social imbalances persist.

—***Mother and Teacher, #157***

Solidarity helps us to see the 'other'-whether a person, people or nation-not just as some kind of instrument, with a work capacity and physical strength to be exploited at low cost and then discarded when no longer useful, but as our 'neighbor,' a 'helper'(cf. Gn. 2:18-20), to be made a sharer on a par with ourselves in the banquet of life to which all are equally invited by God.

**- On Social Concern (Donders), #39**

In order to remain a Christian, one must take a resolute stand against many commonly accepted axioms of the world. To become true disciples, we must undergo a demanding course of induction into the adult Christian community. We must continually equip ourselves to profess the full faith of the Church in an increasingly secularized society. We must develop a sense of solidarity, cemented by relationships with mature and exemplary Christians who represent Christ and his way of life.

**- The Challenge of Peace, #277**

Interdependence must be transformed into solidarity, grounded on the principle that the goods of creation are meant for all. Avoiding every type of imperialism, the stronger nations must feel responsible for the other nations, based on the equality of all peoples and with respect for the differences.

**- On Social Concern (Donders), #39**

*There are descriptions of Global Solidarity in the catechism of the Church:*

**# 1941**

Socio-economic problems can be resolved only with the help of all the forms of solidarity: solidarity of the poor among themselves, between rich and poor, of workers among themselves, between employers and employees in a business, solidarity among nations and peoples. International solidarity is a requirement of the moral order; world peace depends in part upon this.

**# 2438**

Various causes of a religious, political, economic, and financial nature today give "the social question a worldwide dimension." There must be solidarity among nations which are already politically interdependent. It is even more essential when it is a question of dismantling the "perverse mechanisms" that impede the development of the less advanced countries. In place of abusive if not usurious financial systems, iniquitous commercial relations among nations, and the arms race, there must be substituted a common effort to mobilize resources toward objectives of moral, cultural, and economic development, "redefining the priorities and hierarchies of values."

English translation of the Catechism of the Catholic Church for the United States of America. copyright © 1994, United States Catholic Conference, Inc. Libreria Editrice Vaticana. English translation of the Catechism of the Catholic Church: Modifications from the Editio Typica copyright © 1997, United States Catholic Conference, Inc. Libreria Editrice Vaticana.

## Handout 5: Solidarity in Scripture

### *Old Testament*

#### **Zec 7:8-10**

(8) The word of the LORD came to Zechariah, saying: (9) Thus says the LORD of hosts: Render true judgments, show kindness and mercy to one another; (10) do not oppress the widow, the orphan, the alien, or the poor; and do not devise evil in your hearts against one another.

#### **Isa 61:1-4**

(1) The spirit of the Lord GOD is upon me, because the LORD has anointed me; he has sent me to bring good news to the oppressed, to bind up the brokenhearted, to proclaim liberty to the captives, and release to the prisoners; (2) to proclaim the year of the Lord's favor, and the day of vengeance of our God; to comfort all who mourn; (3) to provide for those who mourn in Zion-- to give them a garland instead of ashes, the oil of gladness instead of mourning, the mantle of praise instead of a faint spirit. They will be called oaks of righteousness, the planting of the LORD, to display his glory. (4) They shall build up the ancient ruins, they shall raise up the former devastations; they shall repair the ruined cities, the devastations of many generations.

### *New Testament*

#### **Mark 10:17-31**

(17) As he was setting out on a journey, a man ran up and knelt before him, and asked him, "Good Teacher, what must I do to inherit eternal life?" (18) Jesus said to him, "Why do you call me good? No one is good but God alone. (19) You know the commandments: 'You shall not murder; You shall not commit adultery; You shall not steal; You shall not bear false witness; You shall not defraud; Honor your father and mother.'" (20) He said to him, "Teacher, I have kept all these since my youth." (21) Jesus, looking at him, loved him and said, "You lack one thing; go, sell what you own, and give the money to the poor, and you will have treasure in heaven; then come, follow me." (22) When he heard this, he was shocked and went away grieving, for he had many possessions. (23) Then Jesus looked around and said to his disciples, "How hard it will be for those who have wealth to enter the kingdom of God!" (24) And the disciples were perplexed at these words. But Jesus said to them again, "Children, how hard it is to enter the kingdom of God! (25) It is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God." (26) They were greatly astounded and said to one another, "Then who can be saved?" (27) Jesus looked at them and said, "For mortals it is impossible, but not for God; for God all things are possible." (28) Peter began to say to him, "Look, we have left everything and followed you." (29) Jesus said, "Truly I tell you, there is no one who has left house or brothers or sisters or mother or father or children or fields, for my sake and for the sake of the good news, (30) who will not receive a hundredfold now in this age--houses, brothers and sisters, mothers and children, and fields with persecutions--and in the age to come eternal life. (31) But many who are first will be last, and the last will be first."

**Matthew 25:31**

(31) "When the Son of Man comes in his glory, and all the angels with him, then he will sit on the throne of his glory. (32) All the nations will be gathered before him, and he will separate people one from another as a shepherd separates the sheep from the goats, (33) and he will put the sheep at his right hand and the goats at the left. (34) Then the king will say to those at his right hand, "Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; (35) for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, (36) I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.' (37) Then the righteous will answer him, "Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? (38) And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? (39) And when was it that we saw you sick or in prison and visited you?" (40) And the king will answer them, "Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.' (41) Then he will say to those at his left hand, "You that are accursed, depart from me into the eternal fire prepared for the devil and his angels; (42) for I was hungry and you gave me no food, I was thirsty and you gave me nothing to drink, (43) I was a stranger and you did not welcome me, naked and you did not give me clothing, sick and in prison and you did not visit me.' (44) Then they also will answer, "Lord, when was it that we saw you hungry or thirsty or a stranger or naked or sick or in prison, and did not take care of you?' (45) Then he will answer them, "Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me.' (46) And these will go away into eternal punishment, but the righteous into eternal life."

**Luke 6: 20-26**

(20) Then he looked up at his disciples and said: "Blessed are you who are poor, for yours is the kingdom of God. (21) "Blessed are you who are hungry now, for you will be filled. "Blessed are you who weep now, for you will laugh. (22) "Blessed are you when people hate you, and when they exclude you, revile you, and defame you on account of the Son of Man. (23) Rejoice in that day and leap for joy, for surely your reward is great in heaven; for that is what their ancestors did to the prophets. (24) "But woe to you who are rich, for you have received your consolation. (25) "Woe to you who are full now, for you will be hungry. "Woe to you who are laughing now, for you will mourn and weep. (26) "Woe to you when all speak well of you, for that is what their ancestors did to the false prophets."

**Acts 2:42-47**

(42) They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers. (43) Awe came upon everyone, because many wonders and signs were being done by the apostles. (44) All who believed were together and had all things in common; (45) they would sell their possessions and goods and distribute the proceeds to all, as any had need. (46) Day by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts, (47) praising God and having the goodwill of all the people. And day by day the Lord added to their number those who were being saved.

**Handout 6a:**

**Chapter 1: The Golden Kernel - Building Hope and Solidarity on the U.S./Mexico Border**

**Prayer:**       **Remember the Immigrant  
Interfaith Worker Justice**

(In The Roundtable Association of Diocesan Social Action Directors. *Living God's Justice: Reflections and Prayers*. Cincinnati, OH: St. Anthony Messenger Press, 2006. (p. 48-9))

**Leader:**       We serve a God who directs us to care especially for those most vulnerable in society. Our Scriptures tell us of God's special concern for the "alien" or the "stranger," or as more contemporary translations say-the immigrant.

**All:**           For the Lord our God is God of gods and Lords of lords, the great God, mighty and awesome, who shows no partiality and accepts no bribes. God defends the cause of the orphan and the widow, and loves the immigrant, giving the immigrant food and clothing. And we are to love those who are immigrants, for God's people were immigrants in Egypt. (Deuteronomy 10:17-19)

**Leader:**       We ask God to open our eyes to the struggles of immigrant workers, for we know that ...

**All:**           We must not take advantage of a hired worker who is poor and needy, whether the worker is a resident or immigrant living in our town. We must pay the worker the wages promptly because the worker is poor and counting on it. (Deuteronomy 24:14)

**Leader:**       God's desire is that those who build houses may live in them ...

**All:**           ... And that those who plant may eat. (Isaiah 65:22)

**Leader:**       And yet we know this is not possible for many in our midst.

**All:**           We know of: farmworkers who cannot feed their families; construction workers who have no homes; nursing home workers who have no health care; restaurant workers who could not afford a meal in the restaurant.

**Leader:**       We know that too many immigrant workers among us are not receiving the fruits of their labor, nor the justice required by the courts.

**All:**           God charges our judges to hear disputes and judge fairly, whether the case involves citizens or immigrants. (Deuteronomy 1:16)

**Leader:**       But our laws do not adequately protect immigrants. Our legal and social service programs exclude many immigrants. Our educational programs undervalue immigrant children.

**All:**           God tells us that the community is to have the same rules for citizens and for immigrants living among us. This is a lasting ordinance for the generations to come. Citizens and immigrants shall be the same before the Lord. (Numbers 15:15)

**Leader:** When an immigrant lives in our land ...

**All:** ... We will not mistreat him or her. We will treat an immigrant as one of our native born. We will love an immigrant as ourselves, for God's people were once immigrants in Egypt. (Leviticus 19:33-34)

**Leader:** To those who employ immigrant workers, we lift up God's command:

**All:** Do not oppress an immigrant. God's people know how it feels to be immigrants because they were immigrants in Egypt. (Exodus 23:9)

**Leader:** And a special word to those who employ immigrant farm workers:

**All:** Make sure immigrants get a day of rest. (Exodus 23:12)

**Leader:** To those who craft our immigration laws of policies, we lift up God's command:

**All:** Do not deprive the immigrant or the orphan of justice, or take the cloak of the widow as a pledge. Remember that God's people were slaves in Egypt and the Lord our God redeemed them from there. (Deuteronomy 24:17-18)

**Leader:** To all of us who seek to do God's will, help us to:

**All:** Love one another as God has loved us. Help us to treat immigrants with the justice and compassion that God shows to each of us. Amen.

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### **Closing Prayer**

(Written by the Missionary Sisters of St. Charles Borromeo (Scalabrinians). In Ballenger, Barbara (ed.). *Praying Without Borders: Celebrating Global Wisdom*. Baltimore, MD: Catholic Relief Services, 2004. (p. 13))

O Christ, pilgrim before birth,  
you made your life a march of meetings with others.  
not knowing where to rest your head,  
you wanted every person, all of us pilgrims,  
to have hope.

We bring to you the needs of all migrants:  
give them a place that will nourish them  
and will make them strong of heart, firm in their identity.  
Help them to live in justice, in solidarity, and in peace.  
In your love see that they are welcomed.  
All are made in your image;  
all are bound toward community  
with sisters and brothers in the faith.

May they not walk more than necessary,  
and when they halt  
may their walking not be in vain.  
May we migrants all be blessed as the world is blessed. Amen.

## Handout 6b:

### **Chapter 1: The Golden Kernel - Building Hope and Solidarity on the U.S./Mexico Border**

#### **Chapter 1 Discussion Questions:**

1. How do the stories in chapter 1 change the way you think about immigration? In light of the many misconceptions and myths held about immigrants, how do these stories help to shed light on the realities that many people face on the U.S./Mexico border?
2. What “push” and “pull” factors are evident throughout the stories in chapter 1? How does CRS counter those factors by creating a “pull” to remain in home towns?
3. In the *Bancomún* micro-finance projects, a neighborhood community (*colonia*) applies jointly for a loan, whereby each person in the group guarantees repayment of other members' loans should anyone should default. Would you be willing to participate in such a system? Why or why not?
4. How would you describe to someone unfamiliar with the story of *Bancomún* the true measure of its success? What practices in the micro-finance projects do you think most contribute to this success?
5. Mexican women have been encouraged to build peace in their communities. Luis feels that meetings in addition to business classes are allowing women to work together. How are women encouraged and enabled to become peacebuilders?
6. Molina was described as depressed and having a hard time working, but with the help of a loan she was able to regain strength to work. What changed? How important is economic justice for peacebuilding, both individual and community wide?
7. In the current debate surrounding immigration, do you hear anyone supporting Catholic Social Teaching in defending the “right not to migrate?” What are the implications of this statement? Can you think of any ways to raise this right in the current discussion?
8. Activist, parishioner, and Christian Barbara Padilla asked herself after meeting a despairing migrant mother, “*And where was I before? Why wasn't I paying attention?*” (p. 28) Meeting face to face someone who was trying to immigrate became a defining moment for her. How does a face-to-face meeting of a person impact our views of or response to an issue? What prevents people from taking the same steps that Barbara took to go out and meet the poor, sick, immigrant, prisoner, etc?
9. Barbara began her ministry selling fair trade coffee excited by the fact “*This is something I can do! I can sell coffee! I drink coffee 24 hours a day! Coffee is something I know!*” (p. 29) What skills, knowledge, talents, or habits do you have that you could use as a form of ministry?

10. In the Dioceses without Borders program, Joanne Welter of the Tucson diocese said “*We are one church on a shared international border.*” (p. 30) In our creed we affirm what she and others from her diocese have put into practice by saying we are “one, holy, catholic, and apostolic Church.” In what ways does our faith call us to lay aside national identities in order to be one human family?
11. Recognizing that the solutions CRS and its partners seek to promote are different from those often mentioned in the current political debate (tightened border security, amnesty vs. deportation, etc.), what do you think is needed from our governments in response to immigration?
12. Imagine you were an undocumented immigrant who came to the United States in order to seek better opportunity to provide for your family. What examples, words, phrases or concepts would you find most consoling among the stories and reflection in this chapter? What message might be missing or need further development and support?

## Handout 7: Migration in the Light of Catholic Social Teaching

*In recent years, the issue of immigration has received great attention within both political and religious circles. Adding to the nation discussion on immigration reform is the Catholic Church, providing its strongest stance on a social issue since the 1960's Civil Rights movement.*

Within the national debate over an appropriate response to immigration, what particular aspects, issues, or dynamics have you found most troubling? Encouraging?

How is fear and exclusion evident in the way that migration is being addressed? Which myths are most prominent in the public perception of immigrants? How is inclusion and respect factored into our national response?

What metaphors, images, and proposed ideas in the national dialogue counter those of Catholic Social Teaching? What metaphors, images and ideas are supported by the vision of Catholic Social Teaching?

Imagine you were an undocumented immigrant who came to the United States in order to seek better opportunity to provide for your family. What words, phrases or concepts would you find most consoling in the bishops' documents and church outreach? What message might be missing or need further development and support?

## **Handout 8a:**

### **Chapter 2: The Lazarus Effect - Fighting HIV and AIDS in Zambia**

#### **Prayer**

(Excerpt from Prayer by National African American Catholic HIV and AIDS Task Force,  
<http://www.usccb.org/saac/prayer.shtml>)

God of our weary years,  
God of our silent tears  
O Good and gracious God,  
You are the God of health and wholeness  
In the plan of Your creation,  
You call us to struggle in our sickness  
and to cling always to the cross of Your Son.  
O God, we are Your servants.

It is so hard for us to see those whom we love suffer.  
You know what it is to suffer.  
Help us to minister in loving care, support, and  
patience for your people who suffer with HIV and AIDS.  
Lead us to do whatever it will take to  
eradicate this illness from the lives of those  
who are touched by it,  
both directly and indirectly.  
Trusting in You and the strength of Your Spirit,  
we pray these things in the Name of Jesus.  
Amen

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#### **Closing Prayer**

(Indonesian Creed. In Ballenger, Barbara (ed.). *Praying Without Borders: Celebrating Global Wisdom*.  
Baltimore, MD: Catholic Relief Services, 2004. (p. 13))

We believe ...  
that we are part of God's dream for the church and the world,  
and that God is shaping us, as the potter shapes the clay,  
into the kind of human and church community that is the dream of God's heart.

We believe  
...that God has called and chosen us as the potter carefully chooses a lump of clay  
to make what the potter has in mind.

We believe ...  
that when God sees that the church and the world are not coming out right,  
not according to the living dream, God does not discard the clay and take another piece,  
but reworks the same clay, shaping and molding it  
with firm but gentle hands, on the wheel of life.

We believe ...  
that God is shaping and reshaping us through our response to the AIDS pandemic

to be like Jesus, the compassionate one, as we continue the mission of Jesus in the world.

We confess ...  
that we sometimes become discouraged and disheartened  
with the weight of people's suffering.

We confess ...  
that we sometimes grow weary and forget that God is with us when we feel overwhelmed  
by the enormity of people's pain, their grinding poverty, their desperation.

We confess ...  
that we sometimes forget that God does provide and our needs will be met.

We confess ...  
that our faith in humanity is shaken  
when people with AIDS feel abandoned and judged and are treated as outcasts.

We commit ...  
ourselves to being gentle with the crushed reed, the wavering flame,  
so that the crushed reed will not be broken nor the flickering flame quenched.

We commit ...  
ourselves to healing, helping and educating so that the AIDS pandemic will be overcome.  
We will do what we can for the orphans  
and for others whose lives are bent or broken by AIDS.

We commit ...  
ourselves to shaping with gentle hands the fragile and vulnerable clay,  
each precious person given to us.  
We will treat them with the same loving patience we ourselves feel  
in the hands of the divine potter.  
We will open our ears to listen like disciples  
as God leads us forward on the next part of the journey,  
the journey we are on together.  
And we will join hands as we continue along the way, the way of salvation.

Amen.

## Handout 8b:

### Chapter 2: The Lazarus Effect - Fighting HIV and AIDS in Zambia

#### Chapter 2 Discussion Questions:

1. The stories in this chapter paint a clear picture of how stigmatization of those living with HIV or AIDS still exists. What stigmas surprised you in this chapter? What stigmas still exist in your communities?
2. Government and medical professionals have been slow to provide Anti-Retroviral (ARVs) drug treatment in Africa, skeptical in part that recipients will not be able to manage the complex treatment plan. After having read this chapter, how would you respond to that skepticism?
3. As explained in the chapter, the President's Emergency Plan for AIDS Relief (PEPFAR) is essential for the work of CRS to succeed in Africa. What is your assessment of how the U.S. has responded to the AIDS pandemic? What gives you hope? What is lacking in our response?
4. In this chapter we have read several remarkable stories about people living with HIV and AIDS.
  - What can we learn from the Zambian example of visiting the sick and volunteering in spite of being so poor themselves?
  - How do these stories demonstrate that the reality of people living with HIV and AIDS in Zambia is more profound than simple judgments of "guilty" or "innocent," "deserving" or "undeserving?"
5. How does it make you feel to know that the Catholic Church is employing people who are HIV positive? Proud, uncomfortable, happy, angry, excited, or afraid? Be honest and consider why you may feel the way you do.
6. Esther, a woman living with AIDS, reports that more than ten people who mocked her when she first got the virus have since confessed to her that they are HIV positive. How does fear play into the way people react to the prevalence of this virus in Zambia? How does that same fear affect the way people respond in the United States?
7. After meeting Robert, a young man who wanted to promote tourism of Zambia's wildlife, the author states, "*Here is a young man who believes his country has assets that the rest of the world would pay to see!*" There are academics who say that what has occurred in the past century could best be described as a process of "westernization" rather than "globalization," meaning that western cultural values are exported without an equal exchange of the cultural values and gifts of other peoples across the world. What do people in western cultures have to learn from those in developing nations? How might a more equal exchange shape our lives? How might a more equal exchange be fostered?

## Handout 9b

### Chapter 3: A New Awakening - Organizing Self-Help Groups in India

#### Prayer

Call to Prayer

Reading 1: John 4, 1-42

Reading 2: *Tomorrow is Ours*  
(An excerpt from *Reading the Bible as Asian Women*. 1987 Christian Conference of Asia.)

We live without living  
We die without dying  
And yet ...  
We dare to dream  
We dare to believe  
We dare to hope  
In a new day - tomorrow  
For we know  
That we are power.

Reflection: What social, ethnic or religious barriers are difficult to break through in our world today?

What aspects of these readings provide a model for awakening people to new ways of relating?

## Closing Prayer

### *In My Prayer*

( Written by Attique Swati, Pakistan. In Ballenger, Barbara. *Prayer without Border: Celebrating Global Wisdom*. Baltimore, MD: Catholic Relief Services, 2004, p. 32.)

All: In my prayer,  
Reader: make me a baby girl  
who when born is considered to be a burden or curse on the family –  
That I may know what it is to feel unwanted.

All: In my prayer,  
Reader: make me a girl whose brothers are the only ones sent to school –  
that I may understand: before our Creator we are equal, still one is deprived.

All;  
Reader: In my prayer,  
make me a young girl who is not married –  
that I may know the fear of how property will hinder my choice for marriage.

All:  
Reader: In my prayer,  
make me a young girl married in a family exchange –  
that I may experience how miserable it is to marry a person of double or  
triple my age.

All:  
Reader: In my prayer,  
make me a widow who has no source of earning –  
that I may understand without any source of income, how can I bring sweets  
for my children!

All:  
Reader: In my fast,  
make me an empty bowl –  
that you may fill the hollow space in me with love.

All:  
Reader: In my almsgiving,  
make me a grain of rice –  
that in the company of others, my gifts may feed a starving world.

All:  
O our Lord, give me strength –  
that I can share the sadness of my fellow beings  
and bring a light of hope for them.  
Amen.

## Handout 9b

### Chapter 3: A New Awakening - Organizing Self-Help Groups in India

#### Chapter 3 Discussion Questions

1. For the group of women known as *Hihiri Pipiri*, their name means “being together, sharing together and supporting one another.” What is unique about the self help groups that allow for women to build relationships in their communities?
2. For Sharmila, meaningful relationships and work are key to peace in her family. In what ways do relationships and work influence the way that your family interacts?
3. What lessons about religious diversity can we learn from a group that starts every meeting with three prayers (Hindu, Muslim, and Christian)?
4. In the description of the micro-financing model, the author states that "*successful groups pride themselves on their fiscal discipline and thrift.*" (p. 67) How does the micro-financing model presented in this book bring together the best of homespun traditional wisdom and advanced development planning? How does it cross simple “liberal” and “conservative” definitions?
5. In reading about Asit Kumar Paul, Senior manager of Advanced Loans, we learn about a person who found a socially responsible way to run a for-profit business. Whether you are a business owner or simply a consumer, how can you promote more socially responsible practices throughout society, especially in government, businesses, schools, and parishes?
6. Having read “A New Awakening,” how would you describe the impact of defending and promoting women’s rights on economic development, political development, cultural exchange, and inter-religious dialogue?
7. In the section, “Now, I am Somebody,” (p. 74) we read how the ability to sign one’s name totally transforms the lives of Indian women. Bani’s family income of \$439.56 makes the difference between “poverty and a life with dignity.” (p. 77) What thoughts and feelings come to mind as you read these and other stories about the big difference that arises from what might be perceived as rather small? What do the stories reveal about poverty? about hope amidst poverty?
8. What lessons can we learn from the self-help groups’ activity in Indian politics? How might U.S. politics return to a focus on the grassroots level and grassroots concerns of people throughout the U.S.?
9. One Indian Muslim speaking of the peacemaking role of the self help groups says, “When we founded the groups, we used to drop the money into a Hindu lady’s hand without touching it. Now, look at us, we are sitting hand in hand!” How are they providing “light to the world?” How might you emulate what CRS is doing abroad in your community?

10. "The development we speak of here cannot be restricted to economic growth alone. To be authentic, it must be well rounded; it must foster the development of each person and of the whole person." (*On the Development of Peoples, Paul VI, #14*)  
How is this concept embodied in the work of CRS and its partners in India?

## Handout 10a

### Chapter 4: Forging the Unforgivable - Peacebuilding in Rwanda

#### Prayer

Call to Prayer

Reading: Isaiah 58, 6-14

Litany: **Prayer for Peace**

Pope John Paul II (*Hiroshima, February 25, 1981*)

(In The Roundtable Association of Diocesan Social Action Directors. *Living God's Justice: Reflections and Prayers*. Cincinnati, OH: St. Anthony Messenger Press, 2006. (p. 109))

All: To the Creator  
of nature and humanity,  
of truth and beauty, we pray:

Reader 1: Hear my voice, for it is the voice of victims  
of all wars and violence among individuals and nations.

Reader 2: Hear my voice, for it is the voice of children  
who suffer and will suffer when people put their faith in weapons and war

Reader 3: Hear my voice when I beg you to instill into the hearts  
of all human beings the wisdom of peace,  
the strength of justice and the joy of fellowship.

Reader 4: Hear my voice, for I speak for the multitudes  
in every country and every period of history  
who do not want war and are ready to walk the road of peace.

Reader 5: Hear my voice, and grant insight and strength  
so that we may always respond to hatred with love,  
to injustice with total dedication to justice,  
to need with sharing of self, to war with peace.

All: O God hear our voices, and grant unto the world your everlasting peace.  
Amen.

## **Closing Prayer / Sign of Peace**

Leader: We gather in the hope of true peace. Across the world, throughout cultures, there are customs and greetings that extend a welcoming hospitality that says there are no strangers, that recognize the presence of God in all of our lives, and that extend a message of peace and love. And so we pray ...

Jesus, Prince of Peace, grant us sincerity in our welcoming of all people, compassion and love in our hospitality, and joy in our recognizing You in everyone we meet. Amen.

Reader 1: *John 14, 27*  
Peace I leave with you. My peace I give to you; not as the world gives, give I to you. Don't let your heart be troubled, neither let it be fearful.

Reader 2: As Christians, we extend this greeting of peace by saying, "Peace be with you!"

Reader 1: Our Jewish sisters and brothers greet one another by saying, "Shalom Aleichem."

Reader 2: In Africa, one may hear, "Amani," a greeting of peace.

Reader 1: A common Muslim greeting is, "As-salamu' alaykum," meaning "Peace be upon you."

Reader 2: In Latin America, one may be told, "Vaya con Dios!" "Go with God!"

Reader1: In India, it is customary to leave someone by saying, "Namaste," a farewell that translates, "I honor you where God resides."

Leader: As a faith community gifted and empowered by the Holy Spirit, let us share this message of peace.

All: Amen.

*Offer each other a sign of peace.*

## Handout 10b

### Chapter 4: *Forgiving the Unforgivable - Peacebuilding in Rwanda*

#### Chapter 4 Discussion Questions

1. This chapter is filled with numerous inspirational stories of heroic people. Choose one that left a significant impact on you. Describe what inspired or moved you about that person.
2. If possible, try to place yourself in the shoes of one of the survivors. Imagine being a survivor of the genocide and continuing a relationship with the people who murdered your entire family. What steps would be necessary to get to a point of true reconciliation?
3. If possible, try to place yourself in the shoes of a Hutu who had taken part in the genocide, driven by fear and propaganda and years later having to ask for forgiveness. What steps would be necessary to get to a point of true reconciliation?
4. "Forgiveness is needed for solving the problems of individuals and peoples! There is no peace without forgiveness. (John Paul II. Message for the celebration of the World Day of Peace, January 1, 2004. #10.) What is the role of forgiveness in reconciliation, of offering or accepting an apology? What else is needed for you to reconcile with another person, or is this enough? What is your assessment of the *Gacaca* courts in fostering true reconciliation?
5. How does it feel, as a Catholic, to learn that part of our Church participated in the genocide? How should we respond to those who participated in the genocide, particularly in light of the fact that the same Church has been instrumental in fostering peace, reconciliation, repentance, and forgiveness?
6. Consider the term used in the chapter, "justice on the grass." In your own words, describe what this phrase means in light of the reconciliation process in Rwanda. How does culture affect reconciliation processes? How does religion?
7. Throughout this chapter, we learn about the transforming power of scripture. What value does scripture hold in fostering peace? What can be done to increase the intimate and transformative relationship with scripture in your life and in your work?
8. What insights does this chapter provide in your role as a peacebuilder? What issues in your community need to be addressed? How can you help foster reconciliation?

## Handout 11a

### Chapter 5: The Solidarity Economy - Coffee Farming in Nicaragua

#### Prayer

(Written by Caritas Nicaragua. In Ballenger, Barbara (ed.). *Praying Without Borders: Celebrating Global Wisdom*. Baltimore, MD: Catholic Relief Services, 2004. (p. 13))

Thank you, Lord, for permitting me to live this new day!  
Thank you all the more for permitting me to begin this workday.

I ask you, Lord, to give me the strength of your blessing:  
to share efforts with my fellow workers,  
to recognize my mistakes,  
and, this very day, to amend  
whatever could hamper my work of tomorrow.  
be it alone or in collective responsibilities.

I ask you, my Lord, to be the worker here  
and, by means of my work instruments,  
prepare for the magnificence of your return,  
with the harmony of duty fulfilled,  
with patience in the midst of impatience,  
with community in the face of contempt,  
with joy where there has been sadness.

I ask you, Lord, for work for those who do not have it,  
for strength of will in all your children  
so that they can share this blessing.  
In turn, Lord, I offer you little:  
simply each moment of this day as it comes.

Let us be your sons and your daughters,  
with our heads held high in material work,  
and, afterwards, let us prepare to rest in your embrace  
and await the coming of a new day to glorify you:  
today, tomorrow and always, until our lives be your life. Amen.

## Handout 11b

### **Chapter 5: *The Solidarity Economy - Coffee Farming in Nicaragua***

#### **Chapter 5 Discussion Questions**

1. The author states, "one characteristic of today's global economy is that it obscures from view those who produce what we consume." (p. 112) How do you see this happening in our society today? Have you ever given much thought or consideration to your consumption habits? How might your habits affect positively or negatively the producers of the goods you purchase? What challenges do you have purchasing fair trade products?
2. What can be done to bring into view the impact our consumption habits have on the poor? How might the repeating line, "Every cup of coffee has a story," shed some light on our answer to this question?
3. Describe "the solidarity economy" in your own words. What role and responsibility do you share in the solidarity economy?
4. "Every perspective on economic life that is human, moral, and Christian must be shaped by three questions: What does the economy do for people? What does it do to people? And how do people participate in it?" (Economic Justice for All, USCCB, #1) How does CRS' participation in the "solidarity economy" address the three questions posed by the U.S. Catholic bishops?
5. The work of Sue Jackels, the chemist from Seattle University, is one example of how Catholic Social Teaching principals can be applied by the scientific community. How can the US Research and Development community use its unique skill sets to help fellow Catholics overseas? What academic skills can you use in serving the poor?
6. Dignity through work helped to bring Maria's family back together after civil war. Jose, beekeeper and coffee grower, was quoted as saying "We're not going to base our actions today on the weaknesses that were present at that time ... We live together, we work together as a cooperative; and we are all aspiring for the well-being of our community." (p. 121) How have the cooperatives and programs aided in the peacebuilding process?
7. Chris and Jody Treter's Higher Grounds Company models a business that promotes higher-than-market wages, a commitment to selling only to small retailers, and voluntary development in the community that supplies the coffee that is purchased. Why do you think this business maintains a 60% annual increase in business? Why would Citibank guarantee a loan to such an organization?
8. Re-read the quote on page 133 that begins, "Solidarity happens when you get to know each other..." The stories in this chapter reveal the sharing of faith and culture as a starting point for creating solidarity. What do you think is the starting point for creating solidarity? How can solidarity be created when you do not have the opportunity to meet face-to-face?

### **Discussion Questions having Completed the Book**

1. Having completed the book, how would you respond to the following statement, “It is OK to help the poor in other parts of the world, but we should take care of our own people first.”?
2. There are many strategies to address poverty. What have these stories taught you about addressing poverty? What gifts and strengths does CRS bring to the work to end poverty? What might still be needed?
3. How does the information in this book impact you as a person of faith? Why should addressing poverty be given priority both within our church and our society as a whole?
4. What does it mean to be a person of hope? How does solidarity foster hope?