

1% CONTROLS 50%

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OBJECTIVE //

Raise critical awareness about the concentration of control and distribution of the world's wealth

TIME // 15-20 minutes

GROUP SIZE // Any

MATERIALS //

- 1 blank mailing label/ name tag per every two participants (or fewer)
- Enough pens or markers for participants to share
- Painter's tape (Note: If the room is large, section off a portion of the floor in a square or rectangle to limit the 'resource' of space. Then further divide this space in half with the tape.)
- Computer and projector

ACTIVITY GUIDE

1. Ask the group: "How many people do we share this planet with?" (The answer is about 7 billion people – seven billion children, created in the image and likeness of God.) But there is little sharing in God's family right now: Just 1% of the world's population controls about 50% of the wealth. Now, let's try to depict that unfair situation concretely right here and now within our group.
2. The task is to write your name on a name tag and put it on. What resources do we need to do this? (Writing utensils, name tags and space)
3. Ask the group: "If we were to divide the 'resources' here according to the real world division of wealth, how many people in our group would represent the 1% of the world population?"
4. Invite to the front the person with the right answer (or the closest to it) or someone whose birthday is the nearest to the date. If more than one person is needed to represent 1% of the group, have the winner select others to form the 1% group. Congratulate them on being the lucky winner(s) of the birth lottery! They are the 1% of the world's population that controls 50% of the world's wealth. (e.g. For a group of 100 people, 1 person 'owns' 50 chairs, half of the space, half of the name tags and half of the pens.)
5. Inform everyone in the half of the room (or in half of the allotted space) where the winner was sitting that they are trespassing on the property of the 1%, and must move to the other half of the room. Be energetic and insistent until they completely vacate their chairs or space. Then give them half of the pens and name tags.
6. Distribute the remaining half of the pens and name tags to the other 99%, and instruct everyone that they have just 45 seconds (or less) to write their names neatly on a name tag and put it on.

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7. There may be much confusion during this time. People may be sharing, 'stealing,' scrounging for or giving away resources. When the 45 seconds is up, you might comment on this, and on how beautifully the 1% was able to carry out this task compared to the 99%.
8. Invite the group to settle in their respective halves of the room (or space), saying, "Look around . . . This is how we, as a family of God, are sharing the Earth's wealth right now." Invite them to join you in praying the Lord's Prayer.
9. After a moment of quiet, slowly repeat the line, "Thy kingdom come/ Thy will be done/ on Earth as it is in Heaven." Ask the following questions:
 - Do you think this is God's will?
 - Do you think this is what God's Kingdom looks like?
10. Explain that this line not only expresses our hope for God's Kingdom when we reach heaven, but is equally our call to work to build God's kingdom - here on Earth, today!

Share some or all of the following information on the global division of wealth:

 - Wealth, both nationally and globally, is becoming increasingly concentrated.
 - 0.7% of the world's population controls 45.2% of the world's wealth.
 - The world's wealthiest 10% control 88% of the world's wealth.
 - The poorest half of the world's population hold less than 1% of global wealth.
 - 1 in 9 people, 805 million, live in chronic hunger.
11. Reflect with the group about the lessons to be drawn from this exercise. Think: Do you feel any differently about the statistic, 1% of the population holds 50% of the world's wealth? Invite the group to think-pair-share their reactions to this exercise with a neighbour using the following questions to stimulate the conversation or for a whole group discussion:
 - How did it feel to be forced out of your chair and into a crowded space? Or, how did you feel when you were left all alone?
 - How did it feel when you didn't have the resources necessary to carry out the task?
 - How does God intend the world's wealth to be distributed?
12. Project the definition of the Catholic Social Teaching principle, the Common Good, for the participants, found at <https://www.devp.org/en/cst/common-good>. Invite them to think-pair-share how they might put the principle of the Common Good into action to tackle the problem of inequality and work towards building God's kingdom here on earth.

¹Shorrocks, Anthony; Davies, Jim; Lluberas, Rodrigo. "Global Wealth Databook, 2015." (Zürich, Switzerland: Credit Suisse Research Institute, 2015). 99.

FAO, IFAD and WFP. 2015. The State of Food Insecurity in the World 2015. Meeting the 2015 international hunger targets: taking stock of uneven progress. Rome, FAO.

THE CANDY CURRENCY GAME

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OBJECTIVE // To illustrate charity and justice responses to poverty and inequality

TIME // 15 minutes

MATERIALS //

- Playing cards (1 per student)
- Small candies or tokens (such as Camino individually wrapped chocolates or another fair trade brand)
 - » 1 individual pack (or set of 30) for every 10-15 participants
 - » The rest can be a bulk pack of candy, or one large bag of tokens for easy distribution
- Prepare 10 “prizes” (See attached examples, and adapt as necessary for your group.)

PREPARATION //

- Prepare prizes according to your audience, or use the prizes attached
- Separate 1 playing card per person from the deck, including only 1 royalty card for every 10-15 participants.

HOW TO PLAY

1. Distribute one playing card to every participant. Each card represents the participant`s role in this game. The candy/tokens represent the currency. The object of the game is to use the candy/token currency to purchase the prizes. Each of the prizes costs 10 pieces of candy/tokens. Set the prize cards on a table in front of you for the participants to see.
2. Ask the participants with royalty cards to identify themselves. Explain to the group that:
 - a. the participants with royalty cards will each get 1 full individual pack of candy (or 30 tokens);
 - b. all the other participants with non-royalty cards will each receive 2 pieces of candy/2 tokens.
3. Distribute the candy/tokens accordingly. Remind the participants that each prize costs 10 pieces of candy/tokens, and that they are to hand over their payment to you in order to select their prize on a first-come, first-serve basis.

Optional additions: To make the issues of uneven power dynamics more apparent you can add the following twists:

- In order to request donations from royalty, non-royalty must beg for donations or borrow money from them – at a high interest rate.
- To draw attention to inequality around the world, encourage one ‘Royal’ to quietly come to the front and simply start purchasing items.

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4. The game continues until all prizes are purchased. Some participants may pool their resources to purchase a prize; some may ask the Royalty for donations. Depending on the participants, some Royalty may ask questions of those asking for donations while others may not.
5. Once all prizes are purchased and distributed you can engage the participants in a discussion. The following guiding questions may be used to draw out the parallels between the uneven distribution of cards in this game and the uneven distribution of wealth in the world and the social justice implications.
 - a. Review what happened:
 - Who has the most prizes?
 - The least?
 - How are the prizes distributed amongst the group?
 - How did the non-royalty participants come to purchase their prizes?
 - b. Discuss the parallels between their actions and reactions in this game to those of local and global situations of uneven distribution of wealth. The scenarios below help to establish links between the scenarios in this game, real-life situations and Catholic Social Teaching (CST).

Debrief each scenario that arose in the game by asking: how did this reflect real life situation? What does Catholic Social Teaching tell us about this? (See the Principles of CST attached).

SCENARIOS:

• PARTICIPANTS DO NOT ENGAGE WITH THE GAME.

Life Situation: Sometimes individuals and groups quietly disengage from society, out of their own volition, because they do not have the means to participate or are excluded by geography, gender, language, physical or mental impairment or other reason, to participate. They are often forgotten or invisible. Many marginalized people around the world lack opportunity to achieve their full potential. They may lack the capacity or means of communications to have their voices heard. People and whole countries are excluded, via international trade agreements, policies or opportunity to participate in decisions that concern them. There are many forms of suffering that are not always apparent and many people who suffer silently.

CST: Human Dignity; Common Good; Solidarity; Preferential Option for the Poor; Participation

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- **PEOPLE POOL THEIR CANDY/ TOKENS TOGETHER.**

Life Situation: Cooperatives and other community actions such as community gardens that involve communal sharing of resources

CST: Common Good; Solidarity; Participation; Subsidiarity; Economic Justice

- **PEOPLE GO TO ROYALTY AND BEG, BORROW OR EXCHANGE THEIR SERVICES OR OTHER GOODS IN ORDER TO GET CANDY/TOKENS.**

Life Situation: Sometimes people and communities have to publicize their misery or give something back in return for basic support. Sometimes we, as donors, expect to feel good about our donation, so much so that it becomes more about us than the people we are trying to help. It can be much more difficult to support causes or advocate for labour rights than to give to a child or a family in need, even if supporting the rights of a labouring dad might in fact give him better the capacity to care for his own children.

CST: Charity and Justice; Human Dignity; Solidarity; Subsidiarity; Economic Justice

- **ROYALTY COMES FORWARD TO GET PRIZES BECAUSE THEY HAVE NOT BEEN ASKED TO GIVE RESOURCES.**

Life situation: People go on about their daily lives because they have not heard about a situation, or there is too much other “noise” and they cannot discern what to do. Sometimes, those in need cannot communicate their needs in a way that is easily understood due to lack of political interest in their situation, lack of infrastructure, etc.

CST: Common Good; Solidarity; Rights & Responsibilities

- **ROYALTY COMES FORWARD TO GET PRIZES, EVEN THOUGH THEY HAVE BEEN ASKED FOR HELP, BUT THEY REFUSE.**

Life situation: People go on about their daily lives, feeling entitled to the opportunities and resources they possess.

CST: Common Good; Solidarity; Rights & Responsibilities; Economic Justice; Peace

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- ROYALTY SHARES THEIR CANDY/ TOKENS INDISCRIMINATELY.

Life situation: Many people give money out of generosity to charitable causes. However, when they give indiscriminately, they often give to those who are loudest and nearest, those who they know or who they favor, rather than looking at the organization from the lens of the principles of Catholic Social Teaching. (See Principles at the end of the activity.)

CST: Preferential Option for the Poor; Solidarity

There are likely to be other scenarios. Debrief other scenarios that may arise in the same pattern: How does this reflect real life? What does Catholic Social Teaching tell us about this?

Explaining the meaning of charity: We often understand charity as the generous act of giving what is mine to others; money, food or other kinds of help to meet the often-immediate need of another. As Catholics, we believe that "charity is the theological virtue by which we love God above all things for Gods own sake, and our neighbor as ourselves for the love of God."ⁱ

Discuss that what some of the royalty did was charitable.

Add that charity does not challenge the root cause of problems. Acts of charity are important; we must take care of people when they are in need. Acts of charity are a good and moral thing to do. However, they should be done in an informed way, and we must also pay attention to the underlying causes of the need for charity.

6. Ask the group: "Were the rules of the game *just*?"
You will likely get mixed responses.

Explain that if we look at the local or global distribution of wealth we notice that a very few have a lot, some have a little, and many do not have enough to live. Share the following statistics:ⁱⁱ

- Wealth, both nationally and globally, is becoming increasingly concentrated.
- 0.7% of the world's population controls 45.2% of the world's wealth.
- The world's wealthiest 10% control 88% of the world's wealth.
- The poorest half of the world's population holds less than 1% of global wealth.
- 1 in 9 people, 805 million, live in chronic hunger.

Even though charitable actions are necessary, we need to also address the primordial question: *why* do some people have to beg for necessities while others live in luxury? Answering this question requires an understanding of the role of justice in responding to situations like the one explored in this activity.

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Add that justice ensures each person is accorded what is due to them by virtue of their human dignity. This often requires those with more to sacrifice some of what they have.ⁱⁱⁱ Acting for justice means learning, judging and acting in a way that works to address the underlying causes of injustice.

7. Responding to this world problem requires actions of both charity and justice. Brainstorm actions that your group can take to reduce inequality in the world, and categorize as acts of justice or acts of charity.

Examples of Acts of Charity:

- Participants could hold a bake sale and donate the proceeds to Development and Peace.
- Participants could collect food for the foodbank, to take care of the immediate needs of those who are hungry.

Examples of Acts of Justice:

- Participants could facilitate this activity for others, to educate their communities about injustice, and how we are called as Christians to respond.
- Participants could write a letter to the Prime Minister or their MP advocating for strong Canadian policies and support which will benefit vulnerable people.

8. After brainstorming, choose, as a class, one act of charity and one act of justice to move forward with. Send a picture of your acts of charity and justice with a short blurb to us at youth@devp.org.

To further explore the ideas of charity and justice with your group, check out "[Prescription: Charity vs. Justice](#)," an activity that can be found in the Development and Peace Activities Database.

To learn more about what Development and Peace does, or how to get involved, visit the website at [devp.org](http://www.devp.org) or contact your local animator. Find contact information at: <http://www.devp.org/en/contactus/address>.

¹*Catechism of the Catholic Church*, Part Three, Section 1, Chapter 1, Line 1822.

²Shorrocks, Anthony; Davies, Jim; Lluberas, Rodrigo. "Global Wealth Databook, 2015." (Zürich, Switzerland: Credit Suisse Research Institute, 2015). 99; FAO, IFAD and WFP. 2015. The State of Food Insecurity in the World 2015. Meeting the 2015 international hunger targets: taking stock of uneven progress. Rome, FAO.

³*Catechism of the Catholic Church*, Part Three, Section 1, Chapter 2, Line 1928.

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PRINCIPLES OF CATHOLIC SOCIAL TEACHING

DIGNITY OF THE HUMAN PERSON

The foundation of all Catholic Social Teaching is the inherent dignity of the human person, as created in the image and likeness of God. The Church, therefore, calls for Integral Human Development, which concerns the wellbeing of every person in every dimension: economic, political, social, ecological, and spiritual.

COMMON GOOD

We must all consider the good of others, and the good of the whole human family, in organizing our society – economically, politically, legally. Human Dignity can only be realized and protected through our relationship with society-at-large. We must love our neighbours, locally and globally, and prioritize the good of the human family over commercial interests.

SOLIDARITY

We are all part of the human family and we are all interconnected and interdependent. Loving our neighbour has global dimensions. We must see ourselves in others and collaborate toward solutions. Solidarity is a recognition that we are 'all in this together,' and is a commitment to strengthen community and promote a just society.

PREFERENTIAL OPTION FOR THE POOR

The moral test of any society is based on how the most vulnerable are treated. Just as God's love is universal, this principle does not intend that we should focus on the poor to the exclusion of others, but rather that we are called to prioritize those who are in most need of our Solidarity.

STEWARDSHIP OF CREATION

The Earth is sacred. Creation has its own intrinsic value. We have a responsibility to protect and to cherish the Earth's ecological diversity, beauty and life-sustaining properties. Together, we must hold it in trust for future generations.

SUBSIDIARITY & THE ROLE OF GOVERNMENT

The state is an instrument to promote human dignity, protect human rights, and build the common good. Subsidiarity holds that such functions of government should be performed at the lowest level possible, as long as they can be performed adequately. When they cannot, higher levels of government must intervene. This principle goes hand-in-hand with Participation, the principle that all peoples have a right to participate in the economic, political and cultural life of society, and in the decisions that affect their community.

PARTICIPATION

Human beings are social, and how we live together affects the dignity of the individual and the progress of our society. All persons are entitled to participate in community and in decisions that affect their lives, and cannot be excluded for any reason.

RIGHTS & RESPONSIBILITIES

We all have a right to those things which are required by Human Dignity. Rights arise from what we need to live as God intended us to. These are innately linked to our responsibility to ensure the rights of others – that we do not take more than is needed to fulfill our rights at the expense of another's.

ECONOMIC JUSTICE

The economy must serve people, and not the other way around. All persons have a right to dignified work and to fair wages and working conditions. Work is more than a way to make a living; it is a form of continuing participation in God's creation.

PEACE

To be in right relationship with God and with each other. Peace is the fruit of Charity and the consequence of Justice.

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PRIZES

Designed to be cut-out and used during game

**FREE
POST-SECONDARY
EDUCATION**

WORLD TRAVEL

PERSONAL CHEF

**NEW TABLET
OF YOUR CHOICE**

FREE HOUSE

NEW CAR

FOOD

**NEW GAMING
CONSOLE**

**FREE CONCERT AND
MEETING WITH YOUR
FAVOURITE MUSICAL ARTIST**

**UNLIMITED ITUNES
MONEY**

THE SMALL FAMILY FARMING CHALLENGE

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OBJECTIVES //

- Understand the role of small family farmers in feeding the world's population
- Learn about the impacts of climate change and unjust political and economic systems on small family farmers

TIME // 60-90 minutes

GROUP SIZE // 20-100

MATERIALS //

- Crayons (at least 1 per participant)
- Plastic toy animals
- 2 water pistols
- 1 die
- 1 standard 8.5x11 sheet per participant
- 1 chair per participant

PREPARATION //

- For each group of 5-7 participants, set up a table with enough chairs for everyone.
- Each table should receive 1 sheet of paper per person, a handful of assorted crayons, and a handful of plastic animals.

ACTIVITY GUIDE

1. Divide students into varied groups of 5-7 people, representing small farming families in the global south.
2. Begin by sharing some information about the role of small family farmers of the global south in feeding the world:¹
 - 70% of the world's population is fed by small family farmers using less than a quarter of the world's farmland.
 - 80% of the population in the global south is fed by small family farmers
 - 2.2 hectares is the average size of a small family farm, but the sizes vary from one continent to another.
 - Subsistence farming is the type of agriculture practiced by most small family farmers. They grow their own food and sell some of the surplus. They use this income to pay for health care, education and clothing for their families
 - 1/8 of the world's population lives in hunger, and half of the hungry are small family farmers.
 - Most small family farmers are women.

THE SMALL FAMILY FARMING CHALLENGE

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- Small family farms are getting smaller, while industrial farms are getting bigger.
 - Small family farms are overall more productive than large farms.
 - There are fewer and fewer farms and farmers in many parts of the world, yet small family farmers continue to be essential in the production of the world's food supply.
3. Ask students to close their eyes and imagine a farm. Tell them to think about what it looks like, based on their experiences in visiting farms, seeing them on TV or reading about them in books. Explain that farms look different in different parts of the world. Have them open their eyes after a minute and ask them what they saw.
 4. Give students 5-10 minutes to plan and draw their farm sites on the paper provided using a bird's eye/ airplane view. Each student will draw a component of the farm on his or her sheet of paper. Then, like a puzzle, the members of the family combine the sheets at the end of the 10 minutes. Advise students to discuss and strategize amongst themselves.
 - Tell them to include everything they think they would have on their farm (crops, buildings, etc.)
 - Have the students place their plastic animals on their farm papers.
 5. Once students have finished drawing and assembling their farms, explain that it is time to see how their farm holds up against various ecological, economic, and political challenges.
 6. Announce that Mother Nature is rolling the die to decide whether or not to deliver an ecological disaster. Climate change has increased the frequency and intensity of disasters in the Global South, and so the odds of rolling a drought or hurricane are 60/40. 1, 2, 3, or 4 equal disaster; 5 or 6 equal no disaster.
 7. If a disaster does not occur, have a family volunteer to show-and-tell to the whole group what their farm is like. After they have finished, roll the die of Mother Nature again. Repeat this farm show-and-tell and die-rolling process until a disaster does occur.
 8. When disaster occurs, tell students that each family must choose one square of paper to destroy. Animals located on this square must also be removed.
 9. Explain that the growing season has ended, and ask the following series of questions. Tell students to write the answers down somewhere on their farm papers.
 - a. How many different crop types does your farm have?
 - b. How many different types of animals?
 - c. Does your farm have a water source?
 - d. Does your farm have trees?

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10. Take note of average answers across groups, then decide and announce the requirements for surviving as a farm. Ensure that some farms make it, but most don't. For example:
 - If your farm does not have a water source, has less than 3 different kinds of crop, or has no trees, your farm does not survive.
 - Ask the families that failed to meet the requirement to stand up.
11. If a farm has failed, the family may choose between the following 3 options:
 - a. Give up farming to migrate to the city in search of wage employment
 - b. Trade in 2 animals to join the farmers' union
 - c. Take out a loan
12. Address each of the choices:
 - a. Explain that those who decided to migrate to the city are likely to end up in slums and without formal employment. Take a moment to explain that expanding slums are the result of rural to urban migration in many countries of the global south.
 - b. Hold a private farmers' union meeting off to the side with those families who chose to join the union. There must be at least 2 families for this to work.
 - » Explain to the union members that being part of a union means access to training and knowledge. Ensure they understand what they need on their farm to succeed: a diversity of crops and animals, trees, and water sources.
 - » Explain that union members also protect one another. Tell them explicitly that if they have any trouble, they should stand up and shout the word "union," and that if they hear someone else calling for the union, they should run and help them.
 - c. Provide families that asked for a loan with one new sheet of paper
13. Announce that growing season #2 is beginning. Instruct students to flip over their sheets of farm paper and begin to re-draw their farms for a second time.
14. Land grabbing is the key event this season. Have additional volunteers (possibly students who chose to give up farming) target one or two families for land grabs as they are finishing their farms. They approach the farms with water pistols threatening to take the land by force if the family does not vacate immediately. If the family calls for the union and if enough people put up a fight, the land grabbers should back off the first couple of times. Eventually, accuse a family of hiding rebels in their village and destroy the farm completely with the water pistols.
15. Approach any families that took a loan and announce an exorbitant interest rate. Tell them that they are unable to pay back the loan and have therefore been kicked off their land. This is how the activity concludes.

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OPTIONAL //

- Introduce food aid – a card to be given to families when their farm fails. This serves as a symbolic representation of Development and Peace’s work in bringing emergency relief to suffering communities.
- Announce a drop in crop prices due to a flood of agricultural imports from the United States. Two of the main crop types no longer fetch a reasonable price and will not contribute to the family’s income.
- Insects destroy two specific crops.

POST ACTIVITY DISCUSSION //

Have the entire group come together in a circle to share their thoughts and reactions to the activity:

- Ask students if the circumstances facing small family farmers seem fair to them, or whether a farming livelihood in the Global South seems easy.
- Make connections between farm characteristics and a farm’s ability to withstand the effects of climate change. For example:
 - » Having a water source can protect against the effects of drought
 - » Trees on a farm hold the soil together and prevent erosion, which is the loss of rich topsoil important for the growth of plants
 - » Having many kinds of crops and animals provides biodiversity, which is important in healthy, adaptive ecosystems
- Ask union members what happened in their meeting and the subsequent growing season. Have them share the experience.
- Explain that small farmers often get caught in the middle of civil conflicts within their countries or are victims of land grabs by large agricultural corporations.
- Discuss the importance of small family farmers being organized, and explain how Development and Peace supports this through peasant movements in the Global South like MST in Brazil. You can read about them here: <http://www.devp.org/en/international/brazilb>

¹GRAIN; Feeding9Billion

THE KAIROS BLANKET EXERCISE (KBE)

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ABOUT THE EXERCISE //

Created in 1997, the KAIROS Blanket Exercise (KBE) was developed to raise awareness of the nation-to-nation relationship between Indigenous and non-Indigenous peoples in Canada. The KBE uses critical pedagogy to deepen understanding of the human rights violations, dispossession and denial of Indigenous peoples' nationhood throughout Canadian history. The Exercise has been carried out hundreds of times, with thousands of Indigenous and non-Indigenous people of all ages and backgrounds as a way to open, or continue conversation about decolonization. KBE participants will:

- 1) explore the major themes and recommendations of the Royal Commission on Aboriginal Peoples (RCAP - 1996);
- 2) examine how federal policies and programs impacted and continue to impact the lives of Indigenous peoples in Canada; and
- 3) identify what Indigenous peoples and their allies are doing to bring about positive change.

WHY THE KAIROS BLANKET EXERCISE IS INTEGRAL TO DEVELOPMENT AND PEACE //

For many years, Development and Peace has supported popular and Indigenous movements around the world in their struggle for social and economic justice. In the wake of the Truth and Reconciliation Commission, it behooves us as a pan-Canadian social movement to self-reflect and engage in the process of reconciliation with Indigenous peoples in our own country. As the official organization of the Catholic Church in Canada for international development, we have signed onto the declaration, "*The 'Doctrine of Discovery' and Terra Nullius: A Catholic Response*," effectively recanting the Doctrine, in March, 2016: <https://www.devp.org/en/pressroom/2016/comm2016-03-30>. Our involvement in the process of reconciliation must also be reflected in actions. As a member and founding partner of KAIROS: Canadian Ecumenical Justice Initiatives, Development and Peace promotes the use of experiential education exercises such as KBE that help us to understand the relationship between Indigenous and non-Indigenous peoples in Canada in historical and contemporary contexts and inspire action for reconciliation.

OBJECTIVE // To understand the relationship between Indigenous and non-Indigenous peoples in Canada in historical and contemporary contexts and inspire action for reconciliation

TIME // 90 -120 minutes

GROUP SIZE // Ideally, 15-60 participants

MATERIALS //

- 1 blanket per 3-4 participants, plus two extra blankets to be used as the 'small pox blanket' and the 'residential school blanket.'
- Chairs for everyone in the group
- Tissue (It is not uncommon for participants to cry during the KBE.)

THE KAIROS BLANKET EXERCISE (KBE)

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MATERIALS (continued) //

- Print off several of the following documents from Health Canada on “Coping with Emotional Reactions” for participants: <http://healthy Canadians.gc.ca/alt/pdf/publications/healthy-living-vie-saine/mental-health-sante-mentale/coping-emotional-faire-face-emotivite-eng.pdf>
- Print the 1) three maps, 2) the scrolls and 3) scripts for the KBE found here: <http://kairosblanketexercise.org/resources/scripts>
- Prepare white, yellow, and blue index cards – enough white and yellow cards for half the participants, and two blue cards.

Optional:

- Computer, projector and speakers (for the introductory video)
- Traditional items such as clothing, carvings, baskets, utensils, art pieces, medicines, furs, uluit, etc. to be traded among participants
- Dolls: Some facilitators like to give these to participants to represent children and family members, **but proceed with caution as this can trigger intense emotional reactions among some participants and might be a distraction for others depending on age and maturity level.**

PREPARATION & IMPORTANT CONSIDERATIONS //

- Watch the following short introduction to the KBE and prepare to screen this for the participants: <https://vimeo.com/107962612>.
- Familiarize yourself with the KBE official website, resources and tools, particularly the “Facilitators” section at <http://kairosblanketexercise.org/> and the “Education Resource Kit” at <http://kairosblanketexercise.org/edu-kit>.
- Invite an elder or representative of a local First Nations community to open the Exercise in prayer, guide the Talking Circle and speak to how the Exercise resonates with them. This will greatly enrich the learning experience for the participants and help to create a safe space for Indigenous ones. If you are having trouble identifying an elder to assist, local Native Friendship Centres can be a place to start. Likewise, KAIROS staff are a good resource in this endeavour, and can also help in identifying regional facilitators who might be available to help out as well. You can contact them through the following coordinates:

Toll free: 1-877-403-8933
info@kairoscanada.org

- Think about how you will thank the elder. An honorarium or a gift may be appropriate.

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- Several Development and Peace staff across Canada have also been trained in facilitating the KAIROS Blanket Exercise, so feel free to contact your regional animator. To find the Development and Peace regional office closest to you please see: <https://www.devp.org/en/contactus/address>
- *The KBE has been known to provoke strong reactions. In trying to create a "Safe Space" for all participants you can:*
 - » Insist that what is said in the Talking Circle stays in the Talking Circle to protect the confidentiality and privacy of all participants.
 - » Read over the "Health Support" section of the KBE webpage: <http://kairosblanketexercise.org/find-facilitator/health-support>
 - » End the KBE with a breathing exercise (after the Talking Circle)
 - » Invite an elder to participate in the KBE
 - » First Nations participants experiencing emotional distress can be referred to the First Nations and Inuit Hope for Wellness Help Line at **1-855-242-3310**. It's toll-free and open 24 hours a day, 7 days a week.
- Print and cut out scrolls
- Identify at least two leaders to help you facilitate - one to narrate and one to play the role of the European.
- If at all possible, try to do a bit of research about the First Nations communities in your own locale or region and include some of their history in the Exercise. Or use the information as an entry point after screening the video. Ideally, you would have the elder share from her or his perspective, if they are from the region.
- Count out **white cards** for a little less than half the participants.
NOTE: With a smaller group (less than 30 people), count white cards for only one-third of participants. With a very small group (12 or less), give only 2 white cards.
- Count out **2 blue cards**. For a smaller group (less than 30 people), give only 1 blue card.
- Count out **3 yellow cards**, one with an "X" on it. For a large group (more than 40 people), give 6 yellow cards. For a small group (less than 20 people), give only 2 yellow cards.

ACTIVITY GUIDE //

Follow the step-by-step instructions from the script provided at the link above. Time permitting, you might want to preface the Exercise with the introductory video at the link above.

LAUDATO SI' JENGA

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Adapted from a game written by Angela Rozyki, teacher for the Edmonton Catholic School Board

OBJECTIVES //

1. Understand the key ideas in the encyclical *Laudato Si'*
2. Identify and analyze structural causes of environmentally harmful activities
3. Catalyze actions to promote a healthier planet

TIME // 45-60 minutes

MATERIALS //

- One Jenga game (or similar alternative) per 6-12 students
- Dice (one die per Jenga station)
- Small stickers (20 green, 20 red and 20 blue *per group*) to stick on each end of the Jenga blocks, as well as the dice
- Optional: Container or box to hold the Jenga blocks, while students draw them one-by-one
- Computer with internet access (Or you can download the necessary video.)
- Projector and screen/ TV screen
- Blackboard, whiteboard or chart paper and markers

PREPARATION //

- Prepare a slideshow or posters with the quotes from *Laudato Si'* (below), to display throughout the activity.
- Prepare to share the following videos with the group. You can watch or download the videos on the site below.
 - The Story of Stuff*: <http://storyofstuff.org/movies/story-of-stuff/>
 - The Story of Change*: <http://storyofstuff.org/movies/story-of-change/>
- Prepare stations for each group to play the game:
 - » Divide each Jenga game (of 54 blocks) into two, so each group will use half of a Jenga set (or 27 blocks).
 - » Affix two stickers of each colour on opposing sides of the die.
 - » Affix the coloured stickers on both ends of each block at all stations. (So you will have 9 blocks of each colour at each station.)
 - » Mix-up the blocks on the floor (or in a box)

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ACTIVITY GUIDE

STEP 1 //

Divide participants into groups of 3-6, and share the opening paragraph of *Laudato Si'*, Pope Francis's encyclical on the environment (below). Preface this by explaining that you are going to share a quote from an important letter Pope Francis wrote, called an encyclical. Encyclicals help to clarify the teachings of our faith, challenge us to dig deeper into a particular issue and reexamine the way we live. Ask if anyone knows why Pope Francis chose to devote an entire encyclical to the environment. The planet is in crisis, and *Laudato Si'* can be understood as a call to action – not only for Catholics but for all of us.

"LAUDATO SI', mi' Signore" – "Praise be to you, my Lord". In the words of this beautiful canticle, Saint Francis of Assisi reminds us that our common home is like a sister with whom we share our life and a beautiful mother who opens her arms to embrace us. "Praise be to you, my Lord, through our Sister, Mother Earth, who sustains and governs us, and who produces various fruit with coloured flowers and herbs. (*para.1*)

STEP 2 //

Explain that each block is marked with a certain colour to represent 3 categories of consumption that rely heavily on resources from our 'Mother Earth' and provide for our daily needs: food and water, energy, and transportation.

Taking turns, participants draw a block from the pile/container with their eyes closed, then look to see the colour they drew. Have participants share ideas with their group of how our Earth provides for us in the corresponding category. For example:

BLOCK COLOUR	CATEGORY OF CONSUMPTION	EXAMPLE
Green	Food & Water	"The Earth provides grain, with which we can make bread."
Red	Energy (solar, oil, gas, etc.)	"The Earth provides oil, with which we can make fuel."
Blue	Transportation	"The Earth provides us with the resources to make pavement and vehicles."

After they share their ideas, have participants add their block to build a tower in standard Jenga formation: 3 blocks side-by-side placed perpendicular to the layer below.

LAUDATO SI' JENGA

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NOTE: There will naturally be overlap between these categories, and some examples will fit into more than one. Circulate through the groups as they work through this step, helping students understand the many interconnections humans have with the natural world and how dependent we are on the planet.

When each group has used all of their blocks, tell them that their sturdy tower represents a healthy Earth, and that each block represents gifts granted for all living creatures to use. If we care for creation and use natural resources in a responsible manner, the Earth can provide enough to sustain and support all living creatures.

STEP 3 //

Share the second paragraph of *Laudato Si'* with participants:

This sister now cries out to us because of the harm we have inflicted on her by our irresponsible use and abuse of the goods with which God has endowed her. We have come to see ourselves as her lords and masters, entitled to plunder her at will. The violence present in our hearts, wounded by sin, is also reflected in the symptoms of sickness evident in the soil, in the water, in the air and in all forms of life. This is why the earth herself, burdened and laid waste, is among the most abandoned and maltreated of our poor; she "groans in travail" (*Rom 8:22*). We have forgotten that we ourselves are dust of the earth (*cf. Gen 2:7*); our very bodies are made up of her elements, we breathe her air and we receive life and refreshment from her waters. (*para. 2*)

Explain to participants that we put stress on the environment – often too much – through our many activities and consumption patterns. In fact, we as Canadians, are taking more than our fair share which has consequences for our brothers and sisters in other parts of the world – and all of creation.

Explain further, that there are socio-economic structures that promote this kind of reckless consumption of natural resources. Screen about the first 5 minutes of *The Story of Stuff*, which helps to illustrate some of these structural forces.

NOTE: During the course of the video, Annie Leonard explains the 'materials economy,' the process by which things are produced: from Extraction, to Production, to Distribution, to Consumption and finally to Disposal. While she speaks from an American context in both videos, the 'materials economy' applies to Canada.

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Leave the screen frozen with the steps of the 'materials economy' displayed. Making use of this diagram, you can make the following points:

- Most of our stuff makes a long journey to reach us and involves a multitude of different resources, often from different countries in the world. This even includes food – especially processed food. (To demonstrate this, you can have the students check the labels on their shirts to see where they were made, and screen the *Story of Stuff* from about 8:50 to 9:33 minutes.)
- Everything we buy uses an enormous amount of energy in each step of its production.

STEP 4 //

In each group, have participants take turns rolling the die, removing a block from the tower with the corresponding colour, and placing it on top in the standard Jenga formation. As they do so, have them share examples of over-consumption in the respective category. (See examples below.) Encourage participants to think about what they learned in the video and discussions.

BLOCK COLOUR	CATEGORY OF CONSUMPTION	EXAMPLE
Green	Food & Water	"Grocery stores throwing out food before its expiration date"
Red	Energy (solar, oil, gas, etc.)	"Leaving the TV on when we are not watching it"
Blue	Transportation	"Our clothes are often transported from factories around the world."

Have participants take turns drawing blocks and sharing until their tower collapses.

STEP 5 //

Lead a discussion with participants to reflect on the consequences for their once-solid towers. Use the following questions as prompts to help your discussion:

- What happened to your tower (the Earth) as you took more and more blocks (natural resources) from it?
- Do you engage in some of the activities that you or the members of your group mentioned?
- What are some things that you have bought (or were bought for you) in the past year, that you did not really need?
- Do you feel pressure to always have the newest cell phone or fashionable clothes? In what ways does this pressure affect your consumption?

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STEP 6 //

Tell participants that it is not too late to properly care for the Earth, and that each and every one of us has a role to play in preventing further environmental problems. Environmentalists around the world and Pope Francis warn that we do not have much time left. It is high time to "create a climate of change!" Share the following quote:

The urgent challenge to protect our common home includes a concern to bring the whole human family together to seek a sustainable and integral development, for we know that things can change. The Creator does not abandon us; he never forsakes his loving plan or repents of having created us. Humanity still has the ability to work together in building our common home. . . . I urgently appeal, then for a new dialogue about how we are shaping the future of our planet. We need a conversation which includes everyone, since the environmental challenge we are undergoing, and its human roots, concern and affect us all. (*Laudato Si'*: para. 13-14)

Have participants take turns drawing blocks from the tumbled tower to rebuild a new solid tower. In the corresponding category of consumption, have them share with the group a way that we can change our lifestyles to consume less and promote a more environmentally friendly society – starting today. Encourage participants to consider individual, family and community actions as they share. (See examples below.)

BLOCK COLOUR	CATEGORY OF CONSUMPTION	EXAMPLE
Green	Food & Water	"Growing our own vegetables and herbs in a (community or individual) garden"
Red	Energy (solar, oil, gas, etc.)	"Putting on a sweater instead of turning up the heat" or "Learning about the climate justice movement"
Blue	Transportation	"Carpooling" or "Taking public transport"

STEP 7 //

Explain to students that, protecting the planet and its people will require both individual and social changes. Screen *The Story of Change* from 1:55 until the end, starting with the phrase: "Real Change happens when . . ."

Write the 'change-makers' listed in the video for all to see: Investigators, Communicators, Builders, Resisters, Networkers.

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Ask the participants if they think she missed any types of 'change-makers' and write out their responses. You may need to help participants see how some of their examples fit into the categories given, or add new categories.

Finally, ask them to share with their group how they see themselves contributing to a sustainable future. What kind of "change-makers" are they?

POST-ACTIVITY DISCUSSION //

The following questions can help participants reflect on the activity:

- In what ways do you see the earth weakening today?
- How did you feel after you rebuilt the tower through sharing environmentally-friendly actions?
- In real life, a dangerous effect of climate change is an increase in natural disasters, such as typhoons and flash floods. If your tower had to withstand a natural disaster, do you think that it would survive after you had taken blocks from it? How do we balance our need for natural resources (and our desires for many things) with care for our planet and its people?
- In what ways can we commit, as a group and as individuals to create lasting change that protects all of creation?

ADDITIONAL RESOURCES //

- *The Story of Stuff* General Webpage: <http://storyofstuff.org/>
- *The Story of Solutions*: <http://storyofstuff.org/movies/the-story-of-solutions/>

SCRAMBLING FOR RESOURCES

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OBJECTIVE // To explore the relationships between gender, fairness, and wealth distribution.

GROUP SIZE // 10 people

MATERIALS //

- 100 coins or similarly shaped objects
- one thin-knit mitten
- one set of chopsticks
- table

HOW TO PLAY

PART A: THE SCRAMBLE

1. Invite all participants to sit in a circle around your table. Scatter the coins on the table.
2. Explain to the group that they will be distributing the world's wealth amongst themselves. The total wealth is represented by the 100 coins that are on the table.
3. Explain that some people will collect with certain conditions listed below. When the game begins, tell the group that they can start collecting their wealth by gathering coins. Specify that no participant may touch another participant to impede their collection of wealth or steal their coins.
4. Explain that just like in the real world, not all people have equal opportunity to get what they need. To create these unfair conditions, assign people in the group these roles.
 - i. **Two People:** You are white, Canadian men. According to Statistics Canada, for every dollar you make, the average Canadian woman makes 73.5 cents. Indigenous women and women of color in Canada make even less than 73.5 cents to your dollar. **You can use your bare hands to gather coins.**
 - ii. You are an average Canadian woman. You are middle class, but according to Statistics Canada you make 73.5 cents an hour for every one dollar the average Canadian man does. **You must use the loose-knit mittens to collect coins.**
 - iii. According to the United Nations, women bear disproportionate responsibility for unpaid work. Women devote 1 to 3 hours more a day to housework than men; 2 to 10 times the amount of time a day to care (for children, elderly, and the sick), and 1 to 4 hours less a day to market activities. **You must wait 10 seconds after everyone else begins collecting coins before you begin.**

SCRAMBLING FOR RESOURCES

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- iv. You are a female child in sub-Saharan Africa. Women and children bear the negative impacts of fuel and water collection and transport, with many in developing countries spending from 1 to 4 hours a day collecting biomass for fuel. **You must also wait 10 seconds before you begin.**
 - v. One in four households of all Syrian refugee families in Egypt, Lebanon, Iraq and Jordan are headed by women. **You are a single mother of four children in one of these refugee camps. You will be given 1 coin at the start of the game by your leader, but you cannot collect any more.**
 - vi. Approximately 1 in 9 girls in developing countries are married before the age of 15. Child marriage threatens girls' lives and health, and it limits their future prospects. **You will sit down without collecting anything, to represent the girls who are not allowed or unable to work.**
 - vii. In developed countries, the average income of the richest 10% of the population is about nine times that of the poorest 10%. **You are an average person in a developed country, and you can also collect coins using your bare hands.**
 - viii. Worldwide, Indigenous peoples make up 1/3 of the poorest peoples. Every day, Indigenous communities all over the world face issues of violence and brutality, continuing assimilation policies, dispossession of land, marginalization, forced removal or relocation, denial of land rights, and impacts of large scale development. As an Indigenous person, **you can collect coins but must use a pair of chopsticks to represent unfair barriers faced by many Indigenous peoples worldwide.**
 - ix. Although social protection has been significantly extended globally, persons with disabilities are up to five times more likely than average to incur catastrophic health expenditures. This number is even higher among women with disabilities. As a woman with a disability, **you can collect coins with one of your hands, but must give up half of your coins for medical costs.**
5. Tell the group that the scramble continues until all coins are picked up. Begin the scramble with a countdown.
 6. After the scramble, have participants report their wealth to the group.
 7. Remind everyone that the coins represent their wealth. The amount they possess affects their capacity to satisfy their needs and wants. Ask the group to give examples of needs (food, shelter, water, health care, education, clothing, etc.), and of wants (toys, smart phones, televisions, cars, etc.). Discuss what this means for each group's ability to satisfy their needs and wants.

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PART B: DEBRIEF THE ACTIVITY

Collect the coins and discuss their experiences of this game and what it can teach us. Some of the following questions may be helpful:

About the experience:

1. How did you feel during the scramble for coins?
2. Were you treated fairly?
3. How did you feel when you saw how the coins were divided among the group?
4. How did members of different wealth groups feel about their situation?

About gender and wealth:

1. What is the relationship between gender and wealth? Have the group share some examples of how they see this in their lives locally, nationally, and globally.

On Fairness:

1. What criteria help us determine what is fair?
2. What is a "fair" distribution of wealth?
3. Who are the "haves" and "have nots" in our country today? Our community? Our world?
4. Should those with wealth be concerned about those without? Why or why not?

To learn about how women in the Global South that partner with Development and Peace are using their resources to create positive change in their communities, check out our mini-magazine, *Women at the Heart of Change* at: <http://www.devp.org/en/sharelent2017/materials>

All statistics used are from The United Nations, Statistics Canada, and OXFAM.

THE NOBEL PEACE PRIZE LAUREATES OF DEVELOPMENT AND PEACE: ROLE MODELS TO FOLLOW

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Development and Peace has worked with some amazing organizations and people over the years, including Nelson Mandela from South Africa; Rigoberta Menchu from Guatemala; and Bishop Carlos Belo from the Philippines. They were recognized internationally by winning the Nobel Peace Prize. Their work and their lives manifest the light of Christ, his heart for justice and for the poor people of this world. They serve as models that we can follow.

OBJECTIVES // Discover the work of three Nobel Peace Prize Laureates who fought or continue to fight for social justice and the examples they set for us.

TIME // 45-60 minutes

GROUP SIZE // Any

MATERIALS //

- One computer with internet access for every 3-4 participants
- Chalkboard, white board or flip chart and corresponding writing utensil

PREPARATION //

- Print 1 "Fact Sheet" for every 9-12 participants and cut along the dotted lines
- Print 1 "Question Sheet" for each participant

ACTIVITY GUIDE

STEP 1 // Divide participants into groups of 3 to 4. Assign each group a Nobel Prize Laureate and provide them with the corresponding "Fact Sheet." (If you have more than 12 people, some of them will be working on the same Laureate.)

STEP 2 // Explain that these three people worked with partner organizations of Development and Peace and were recognized for their work by winning the Nobel Peace Prize. The sheets that you have given them explain the Laureate's connection to Development and Peace. Their task in the next 20-25 minutes will be to research the person and prepare answers to the questions on the sheet provided to share them with the class.

STEP 3 // Have each group present on their Laureate to the rest of the participants. If you have more than one group per Laureate, you can have a first group present and the others can add any additional facts they found, as well as share their answers for the last two questions.

STEP 4 // Write the following questions so they are visible to all. Give participants about 5-10 minutes to reflect on the questions quietly. This could be an opportunity for them to journal. Once they have had time to reflect, invite them to return to their groups and share their reflections on the questions.

- Which Nobel Laureate is most inspiring to you and why?
- What about their life do you hope to imitate?

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DEVELOPMENT AND PEACE'S NOBEL LAUREATES: ————— A FACT SHEET —————

RIGOBERTA MENCHÚ TUM

was the head of the Development and Peace partner CUC (Committee for Peasant Unity) when she was awarded the Nobel Peace Prize. This happened in the midst of Development and Peace's 1990-1993 education and action campaign called "Rebuilding the Americas: From Domination to Liberation." Menchú asked our Central American Program Officer to accompany her to the awards ceremony in Sweden.

For more information: https://www.nobelprize.org/nobel_prizes/peace/laureates/1992/tum-facts.html



NELSON MANDELA

Development and Peace waged three education and action campaigns here in Canada to help dismantle Apartheid during the period 1978-1989. We also financially supported labour unions and other South African groups working to end Apartheid. Upon his release from prison, Mandela thanked Development and Peace for its support through his internment. When he visited Montreal in 1990 he said, "I would like to express my sincerest gratitude to your organization and its members for your solidarity with our people in their striving for a non-racial and democratic South Africa." He later appointed a former Development and Peace executive director, the late Gabrielle Lachance, as the first Canadian director of the Nelson Mandela Foundation.

For more information: https://www.nobelprize.org/nobel_prizes/peace/laureates/1993/mandela-facts.html



BISHOP CARLOS FILIPE XIMENES BELO

Development and Peace supported Bishop Belo's leadership in waging a peaceful struggle against its Indonesian occupiers and developed strong partnerships with a number of organizations that supported the liberation movement. When it came his turn to receive the Nobel Prize, Bishop Belo asked our Asian Program Officer to accompany him to the awards ceremony in Sweden.

For more information: https://www.nobelprize.org/nobel_prizes/peace/laureates/1996/belo-facts.html

THE NOBEL PEACE PRIZE LAUREATES OF DEVELOPMENT AND PEACE: ROLE MODELS TO FOLLOW

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DEVELOPMENT AND PEACE NOBEL LAUREATES PRIZE PARTNERS ————— QUESTION SHEET —————

1. What country were/are they from?
2. What year did they win the Nobel Peace Prize?
3. What did or do they dedicate their life to?
4. What did they do to deserve the Nobel Peace Prize?
5. What was their connection to Development and Peace?
6. In what way does their work exemplify the light and compassion of Christ?
7. How can we follow their example in our own lives?

ARCHBISHOP OSCAR ROMERO PRAYER: A STEP ALONG THE WAY

It helps, now and then, to step back and take a long view.
The kingdom is not only beyond our efforts, it is even beyond our vision.
We accomplish in our lifetime only a tiny fraction of
the magnificent enterprise that is God's work.
Nothing we do is complete, which is a way of saying
that the Kingdom always lies beyond us.

No statement says all that could be said.
No prayer fully expresses our faith.
No confession brings perfection.
No pastoral visit brings wholeness.
No program accomplishes the Church's mission.
No set of goals and objectives includes everything.

This is what we are about:
We plant the seeds that one day will grow.
We water seeds already planted, knowing that they hold future promise.
We lay foundations that will need further development.
We provide yeast that produces far beyond our capabilities.

We cannot do everything
and there is a sense of liberation in realizing that.
This enables us to do something,
and to do it very well.
It may be incomplete, but it is a beginning, a step along the way,
an opportunity for God's grace to enter and do the rest.
We may never see the end results,
but that is the difference between the master builder and the worker.
We are workers, not master builders,
ministers, not messiahs.
We are prophets of a future not our own.
Amen

Bishop Ken Untener of Saginaw

REFLECTION QUESTIONS //

- What significance do you take from the line, "The kingdom is not only beyond our efforts, it is even beyond our vision"? What does this mean for our work towards building a just world?
- What is the "something" that you feel called to do to build the "future not our own" referred to in the last stanza?
- What kind of faith does this prayer encourage us to cultivate?

THE FARM WORKERS' PRAYER

Show me the suffering of the most miserable;
So I will know my people's plight.

Free me to pray for others;
For you are present in every person.

Help me to take responsibility for my own life;
So that I can be free at last.

Grant me courage to serve others;
For in service there is true life.

Give me honesty and patience;
So that I can work with other workers.

Bring forth song and celebration;
So that the Spirit will be alive in us.

Let the spirit flourish and grow;
So that we will never tire of the struggle.

Let us remember those who have died for justice;
For they have given us life.

Help us love even those who hate us;
So we can change the world.

Amen.

*Cesar E. Chavez (1927-1993)
Founder, United Farm Workers*

EARTH CREDO

I believe in the sacredness of the earth,
the integrity of the whole of creation
and dignity of all people and creatures.
I believe in a gracious God who created humankind –
male and female, and gave them the responsibility
to take care of the earth. We need to care.
I believe we human beings have failed God and ourselves.
In the name of greed and development
we have dominated the earth,
polluted the air, river and seas and have sacrificed
the future of our children. We need to repent.

I believe that when we destroy the earth,
we eventually destroy ourselves.
We must protect and preserve the earth
not only for our own survival
but for the sake of our mother earth.
The time to change is now.
I believe we need to change our ways, values,
lifestyle and ways of relating with creation.
Repent, fast and pray. Consume less, waste not.
Work for justice and peace.
We should not covet our neighbours' timber, butterflies,
white sand beaches, nearly extinct animals, nor cheap labour.
We should not oppress children, indigenous people,
women, the homeless, refugees, and victims of war.
We need to live in the sense of people and creation.

For I believe in the interwovenness of life.
Creator and Creatures. Cosmic and Individual.
West, North, East, South. Rest and Prayer.
Food and Freedom. Theology and Ecology.
I therefore commit myself, together with you,
to take care of mother earth.
To advocate for peace and justice.
To choose and celebrate life.
These things I believe. Amen.

Elizabeth S. Tapia, Philippines