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Mission Trips... What? Why?

The SLUCAP mission trip program facilitates opportunities where students encounter the poor and marginalized in communities throughout the US and the world. While students encounter the poor, the trips are not intended to provide a top-down model where “we” are doing something for “them.” Rather, the trips hopefully provide a forum where mutual transformation takes place and both parties are changed as a result of the experience. Mission trips usually fall on a spectrum between service trips and immersion trips. That is to say, they usually incorporate both service and immersion. However, some are much more service focused, while others are more immersion focused.

SLUCAP mission trips utilize the pastoral circle to help integrate the experience into students’ lives and to help guide them as to “how to proceed.” The steps for the pastoral circle are: **insertion (experience), social analysis, theological reflection (reflect), and pastoral planning (act).**

Mission trips ARE:

- Opportunities to integrate learning and experience
- Experiences of solidarity
- Encounters with Christ
- Relationship and community builders
- Prayerful experiences
- Fun

Mission trips ARE NOT:

- Chances to party
- Direct proselytizing campaigns
- SLU students “unleashed”
- Individual endeavors or retreats
- Solely about the experience on the trip itself

So, why have mission trips as a part of Campus Ministry at a Jesuit University? Perhaps former Father-General Peter-Hans Kolvenbach, S.J. said it best in his 2000 Santa Clara address entitled, "The Service of Faith and the Promotion of Justice in American Jesuit Higher Education." In it he states...

"We must therefore raise our Jesuit educational standard to "educate the whole person of solidarity for the real world." Solidarity is learned through "contact" rather than through "concepts," as the Holy Father said recently at an Italian university conference. When the heart is touched by direct experience, the mind may be challenged to change. Personal involvement with innocent suffering, with the injustice others suffer, is the catalyst for solidarity which then gives rise to intellectual inquiry and moral reflection.

Students, in the course of their formation, must let the gritty reality of this world into their lives, so they can learn to feel it, think about it critically, respond to its suffering and engage it constructively. They should learn to perceive, think, judge, choose and act for the rights of others, especially the disadvantaged and the oppressed. Campus ministry does much to foment such intelligent, responsible and active compassion, compassion that deserves the name solidarity."

MEN FOR OTHERS

by Pedro Arrupe, S.J.

Education for social justice and social action today

FOREWORD

The address of Father Pedro Arrupe to the "Tenth International Congress of Jesuit Alumni of Europe," in Valencia, Spain, on July 31, 1973, has already been published in French, Spanish and Italian. The address caused a stir because it called with insistence for change. Continuing education for social justice poses no threat while it remains on the level of abstract theory. Father Arrupe brings doctrine to bear on the personal lives of all who hear him. To accept what he has to say is to accept and work for change in one's own manner of life and environment - not an easy thing at all.

*Words like "radical" have been used about this address. That word is not hard to accept if it means going to the root of the matter and the discourse is indeed radical, as is the teaching of Pope Paul VI in *Populorum Progressio* and *Octogesima Adveniens*.*

The words of Father Arrupe were addressed to alumni, but they apply to all of us who need education or more likely re-education for social justice and social action today.

March 1974

This address was delivered to a group of alumni who were predominantly male. We have adapted the text to include "men and women" to make its powerful message applicable for a contemporary Jesuit alumni audience.

MEN AND WOMEN FOR OTHERS

by **Pedro Arrupe, S.J.**

Superior General of the Society of Jesus

1973, Valencia, Spain

Re-Education for Justice

Education for justice has become in recent years one of the chief concerns of the Church. Why? Because there is a new awareness in the Church that participation in the promotion of justice and the liberation of the oppressed is a constitutive element of the mission which Our Lord has entrusted to her.¹ Impelled by this awareness, the Church is now engaged in a massive effort to education - or rather to re-educate - herself, her children, and all men and

women so that we may all "lead our life in its entirety... in accord with the evangelical principles of personal and social morality to be expressed in a living Christian witness."²

Men and Women for Others

Today our prime educational objective must be to form men-and-women-for-others; men and women who will live not for themselves but for God and his Christ - for the God-man who lived and died for all the world; men and women who cannot even conceive of love of God which does not include love for the least of their neighbors; men and women completely convinced that love of God which does not issue in justice for others is a farce.

What then shall we do?

This kind of education goes directly counter to the prevailing educational trend practically everywhere in the world. We Jesuits have always been heavily committed to the educational apostolate. We still are. What, then, shall we do? Go with the current or against it? I can think of no subject more appropriate than this for the General of the Jesuits to take up with the former students of Jesuits schools.

First, let me ask this question: Have we Jesuits educated you for justice? You and I know what many of your Jesuit teachers will answer to that question. They will answer, in all sincerity and humility: No, we have not. If the terms "justice" and "education for justice" carry all the depth of meaning which the Church gives them today, we have not educated you for justice.

Repair the lack in us

What is more, I think you will agree with this self-evaluation, and with the same sincerity and humility acknowledge that you have not been trained for the kind of action for justice and witness to justice which the Church now demands of us. What does this mean? It means that we have work ahead of us. We must help each other to repair this lack in us, and above all make sure that in future the education imparted in Jesuit schools will be equal to the demands of justice in the world.

It can be done

It will be difficult, but we can do it. We can do it because, despite our historical limitations and failures, there is something which lies at the very center of the Ignatian spirit, and which enables us to renew ourselves ceaselessly and thus to adapt ourselves to new situations as they arise.

What is this something? It is the spirit of constantly seeking the will of God. It is that sensitiveness to the Spirit which enables us to recognize where, in what direction, Christ is calling us at different periods of history, and to respond to that call.

In accord with God's will

This is not to lay any prideful claim to superior insight or intelligence. It is simply our heritage from the Spiritual Exercises of Saint Ignatius. For these Exercises are essentially a method enabling us to make very concrete decisions in accordance with God's will. It is a method that does not limit us to any particular option, but spreads out before us the whole range of practicable options in any given situation; opens up for us a sweeping vision embracing many possibilities, to the end that God himself, in all his tremendous originality, may trace out our path for us.

It is this "indifference," in the sense of lack of differentiation, this not being tied down to anything except God's will, that gives to the Society and to the men and women it has been privileged to educate what we may call their multi-faceted potential, their readiness for anything, any service that may be demanded of them by the signs of the times.

Readiness for change

Jesuit education in the past had its limitations. It was conditioned by time and place. As a human enterprise it will always be. But it could not have been a complete failure if we were able to pass on to you this spirit of openness to new challenges, this readiness for change, this willingness - putting it in Scriptural terms - to undergo conversion. This is our hope: that we have educated you to listen to the living God; to read the Gospel so as always to find new light in it; to think with the Church, within which the Word of God always ancient, ever new, resounds with that precise note and timbre needed by each historical epoch. For this is what counts; on this is founded our confidence for the future.

It is not as a father speaking to children that I speak to you today. It is as a companion, a fellow alumnus, speaking to his classmates. Sitting together on the same school bench, let us together listen to the Lord, the Teacher of all mankind.

WHAT KIND OF JUSTICE? WHAT KIND OF PERSON?

There are two lines of reflection before us. One is to deepen our understanding of the idea of justice as it becomes more and more clear in the light of the Gospel and the signs of the times. The other is to determine the character and quality of the type of people we want to form, the type of man or woman into which we must be changed, and towards which the generations succeeding us must be encouraged to develop, if we and they are to serve this evangelical ideal of justice.

The first line of reflection begins with the Synod of Bishops of 1971, and its opening statement on "Justice in the World:"

Gathered from the whole world, in communion with all who believe in Christ and with the entire human family, and opening our hearts to the Spirit who is making the whole of creation new, we have questioned ourselves about the mission of the People of God to further justice in the world.

Scrutinizing the “signs of the times” and seeking to detect the meaning of emerging history... we have listened to the Word of God that we might be converted to the fulfilling of the divine plan for the salvation of the world...

We have... been able to perceive the serious injustices which are building around the world of men and women a network of domination, oppression and abuses which stifle freedom and which keep the greater part of humanity from sharing in the building up and enjoyment of a more just and more fraternal world.

At the same time we have noted the inmost stirring moving the world in its depths. There are facts constituting a contribution to the furthering of justice. In associations of men and women and among peoples there is arising a new awareness which spurs them on to liberate themselves and to be responsible for their own destiny.

The call of the church

Please note that these words are not a mere repetition of what the Church has traditionally taught. They are not a refinement of doctrine at the level of abstract theory. They are the resonance of an imperious call of the living God asking his Church and all men of good will to adopt certain attitudes and undertake certain types of action which will enable them effectively to come to the aid of mankind oppressed and in agony.

This interpretation of the signs of the times did not originate with the Synod. It began with the Second Vatican Council; its application to the problem of justice was made with considerable vigor in *Populorum Progressio*; and spreading outward from this center to the ends of the earth, it was taken up in 1968 by the Latin American Bishops at Medellin, in 1969 by the African Bishops at Kampala, in 1970 by the Asian Bishops in Manila. In 1971, Pope Paul VI gathered all these voices together in the great call to action of *Octogesima Adveniens*.

Action for justice

The Bishops of the Synod took it one step further, and in words of the utmost clarity said: “Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel, or, in other words, of the Church’s mission for the redemption of the human race and its liberation from every oppressive situation.” We cannot, then, separate action for justice and liberation from oppression from the proclamation of the Word of God.

Differences on what to do

This is plain speech indeed. However, it did not prevent doubts, questionings, even tensions from arising within the Church itself. It would be naïve not to recognize this fact. Contradictions, or at least dichotomies, have emerged regarding the actual implementation of this call to action, and our task now is to try to harmonize these dichotomies if we can. This would be in the spirit of the Holy Year that is coming, which is the spirit of reconciliation.

To begin with, let us note that these dichotomies are differences of stress rather than contradictions of ideas. In view of the present call to justice and liberation, where should we put our stress – in our attitudes, our activities, our life style:

1. Justice among persons, or justice before God?
2. Love of God, or love of the neighbor?
3. Christian charity or human justice?
4. Personal conversion or social reform?
5. Liberation in this life or salvation in the life to come?
6. Development through the inculcation of Christian values, or development through the application of scientific technologies and social ideologies?

Justice and the Church

1. Quite clearly, the mission of the Church is not coextensive with the furthering of justice on this planet. Still, the furthering of justice is a *constitutive element* of that mission, as the Synod teaches. Recall the Old Testament: that First Alliance, the pact of Yahweh with his chosen people, was basically concerned with the carrying out of justice, to such a degree that the violation of justice as it concerns people implies a rupture of the Alliance with God. Turn, now, to the New Testament, and see how Jesus has received from his Father the mission to bring the Good News to the poor, liberation to the oppressed, and to make justice triumph. “Blessed are the poor” - why? Because the Kingdom has already come; the Liberator is at hand.

Love of neighbor

2. We are commanded to love God *and* to love our neighbor. But note what Jesus says: the second commandment is *like unto* the first; they fuse together into one compendium of the Law. And in his vision of the Last Judgment, what does the Judge say? “As long as you did this for one of the least of my brothers, you did it for me.”³

As Father Alfaro says:

Inclusion in or expulsion from the Kingdom proclaimed by Jesus depends on our attitude toward the poor and oppressed; toward those who are identified in Isaiah 58,1-2 as the victims of human injustice and in whose regard God wills to realize his justice. What is strikingly new here is that Jesus makes these despised and marginalized folk his *brothers*. He identifies himself with the poor and the powerless, with all who are hungry and miserable. Every person in this condition is Christ's brother or sister; that is why what is done for them is done for Christ himself. Whoever comes effectively to the aid of these brothers and sisters of Jesus belongs to his Kingdom; whoever abandons them to their misery excludes himself or herself from that Kingdom.⁴

Love and justice meet

3. Just as love of God, in the Christian view, fuses with love of neighbor, to the point that they cannot possibly be separated, so, too, charity and justice meet together and in practice are identical. How can you love someone and treat him or her unjustly? Take justice away from love and you destroy love. You do not have love if the beloved is not seen as a person whose dignity must be respected, with all that that implies. And even if you take the Roman notion of justice as giving to each his due, what is owing to him, Christians must say that we owe love to all people, enemies not excepted.

Just as we are never sure that we love God unless we love others, so we are never sure that we have love at all unless our love issues in works of justice. And I do not mean works of justice in a merely individualistic sense. I mean three things:

Works of justice

First, a basic attitude of respect for all people which forbids us ever to use them as instruments for our own profit.

Second, a firm resolve never to profit from, or allow ourselves to be suborned by, positions of power deriving from privilege, for to do so, even passively, is equivalent to active oppression. To be drugged by the comforts of privilege is to become contributors to injustice as silent beneficiaries of the fruits of injustice.

Third, an attitude not simply of refusal but of counterattack against injustice; a decision to work with others toward the dismantling of unjust social structures so that the weak, the oppressed, the marginalized of this world may be set free.

Personal inclination to evil

4. Sin is not only an act, a personal act, which makes us personally guilty. Over and above this, sin reaches out to what we may call the *periphery* of ourselves, vitiating our habits, customs, spontaneous reactions, criteria and patterns of thought, imagination, will. And it is

not only ourselves who influence our "periphery." It is shaped by all who have helped to form us, by all who form part of our world.

We thus have a congenital inclination toward evil. In theological language this is called "concupiscence," which is, concretely, a combination in us of the sin of Adam and all the sins in history - including our own.

When we are converted, when God effects in us the marvel of justification, we turn to God and our brothers and sisters in our innermost selves, and as a consequence sin in the strict sense is washed away from us. However, the effects of sin continue their powerful domination over our "periphery," and this, quite often, in a way that we are not even aware of.

Now, Christ did not come merely to free us from sin and flood the center of our person with his grace. He came to win our *entire* self for God - including what I have called our "periphery." Christ came to do away not only with sin, but with its effects, even in this life; not only to give us his grace, but to show forth the power of his grace.

From personal to social structure

Let us see the meaning of this as it pertains to the relationship between personal conversion and structural reform. If "personal conversion" is understood in the narrow sense of justification operative only at the very core of our person, it does not adequately represent the truth of the matter, for such justification is only the root, the beginning of a renewal, a reform of the structures at the "periphery" of our being, not only personal but social.

If we agree on this, conclusions fairly tumble forth. For the structures of this world - our customs; our social, economic, and political systems; our commercial relations; in general, the institutions we have created for ourselves - insofar as they have injustice built into them, are the concrete forms in which sin is objectified. They are the consequences of our sins throughout history, as well as the continuing stimulus and spur for further sin.

Saint John and the "world"

There is a biblical concept for this reality. It is what Saint John calls, in a negative sense, the "world." The "world" is in the social realm what "concupiscence" is in the personal, for, to use the classical definition of concupiscence, it "comes from sin and inclines us to it."

Hence, like concupiscence, the "world" as understood in this sense must also be the object of our efforts at purification. Our new vision of justice must give rise to a new kind of spirituality, of asceticism; or rather, an expansion of traditional spirituality and asceticism to include not only the personal but the social. In short, interior conversion is not enough. God's grace calls us not only to win back our whole selves for God, but to win back our whole world for God. We cannot separate personal conversion from structural social reform.

The struggle never ends

5. It follows that this purification, this social asceticism, this earthly liberation is so central in our Christian attitude toward life that whoever holds himself aloof from the battle for justice implicitly refuses love for his fellows and consequently for God. The struggle for justice will never end. Our efforts will never be fully successful in this life. This does not mean that such efforts are worthless.

God wants such partial successes. They are the first-fruits of the salvation wrought by Jesus. They are the signs of the coming of his Kingdom, the visible indications of its mysterious spreading among us. Of course, partial successes imply partial failures; painful failures; the defeat of many people, many of us, who will be overcome and destroyed in the fight against this “world.” For this “world” will not take it lying down, as the vivid American expression has it. It will persecute, it will try to exterminate those who do not belong to it and stand in opposition to it.

But this defeat is only apparent. It is precisely those who suffer persecution for the sake of justice who are blessed. It is precisely the crucified who pass through the world “doing good and healing all.”²

Technologies necessary

6. To point out in very general fashion that there are injustices in the world – something which everybody knows without being told – that is not enough: agreed. Having stated principles, we must go to a map of the world and point out the critical points – geographical, sociological, cultural – where sin and injustice find their logment: also agreed. To do this, technologies are needed as instruments of analysis and action, and ideologies are needed to program analysis and action so that they will actually dislodge and dismantle injustice: by all means agreed.

What role is left, then, for the inculcation of Christian values, for the Christian ethos? This: we cannot forget that technologies and ideologies, necessary though they are, derive their origin, historically, from a mixture of good and evil. Injustice of one kind or another finds in them too a local habitation and a name.

But not enough

Put it this way: they are tools, imperfect tools. And it is the Christian ethos, the Christian vision of values, that must use these tools while submitting them to judgment and relativizing their tendency to make absolutes of themselves. Relativizing them, putting them in their place, as it were, with full realization that the Christian ethos cannot possibly construct a new world without their assistance.

Forming men and women

With this background, let us now enter upon our second line of reflection, which bears on the formation of men and women who will reconcile these antitheses and thus advance the cause of justice in the modern world; their continuing formation, in the case of us “old timers,” their basic formation, in the case of the youth who will hopefully take up the struggle when we can do no more.

With regard to continuing education, let me say this: our alumni associations are called upon, in my opinion, to be a channel *par excellence* for its realization. Look upon it as *your* job, and, with the assistance of our Jesuits in the educational apostolate, work out concrete plans and programs for it.

Education and conversion

And let us not have too limited an understanding of what continuing education is. It should not be simply the updating of technical or professional knowledge, or even the re-education necessary to meet the challenges of a rapidly changing world. It should rather be what is most specific in Christian education: a call to conversion. And that means, today, a conversion that will prepare us for witnessing to justice as God gives us to see it from the signs of our times.

THE MEN AND WOMEN THE CHURCH NEEDS TODAY

Man or woman for others

What kind of man or woman is needed today by the Church, by the world? One who is a “man-or woman-for-others.” That is my shorthand description. A man-or-woman-for-others. But does this not contradict the very nature of the human person? Are we not each a “being-for-ourselves?” Gifted with intelligence that endows us with power, do we not tend to control the world, making ourselves its center? Is this not our vocation, our history?

Yes; gifted with conscience, intelligence and power each of us is indeed *a* center. But a center called to go out of ourselves, to give ourself to others in love -- love, which is our definitive and all-embracing dimension, that which gives meaning to all our other dimensions. Only the one who loves fully realizes himself or herself as a person. To the extent that any of us shuts ourselves off from others we do not become more a person; we becomes less.

Anyone who lives only for his or her own interests not only provides nothing for others. He or she does worse. They tend to accumulate in exclusive fashion more and more knowledge, more and more power, more and more wealth; thus denying, inevitably to those weaker than themselves their proper share of the God-given means for human development.

Make the world serve other men and women

What is it to humanize the world if not to put it at the service of mankind? But the egoist not only does not humanize the material creation, he or she dehumanizes others themselves. They change others into things by dominating them, exploiting them, and taking to themselves the fruit of their labor.

The tragedy of it all is that by doing this, the egoists dehumanize themselves. They surrender themselves with the possessions they covet; they become slaves – no longer persons who are self-possessed but un-persons, things driven by their blind desires and their objects.

But when we dehumanize, de-personalize ourselves in this way, something stirs within us. We feel frustrated. In our heart of hearts we know that what we have is nothing compared with what we are, what we can be, what we would like to be. We would like to be ourselves. But we dare not break the vicious circle. We think we can overcome our frustrations by striving to have more, to have more than others, to have ever more and more. We thus turn our lives into a competitive rat-race without meaning.

Dehumanization

The downward spiral of ambition, competition, and self-destruction twists and expands unceasingly, with the result that we are chained ever more securely to a progressive, and progressively frustrating, dehumanization.

Dehumanization of ourselves and dehumanization of others. For by thus making egoism a way of life, we translate it, we objectify it, in social structures. Starting from our individual sins of egoism, we become exploiters of others, dehumanizing them and ourselves in the process, and hardening the process into a structure of society which may rightfully be called sin objectified. For it becomes hardened in ideas, institutions, impersonal and depersonalized organisms which now escape our direct control, a tyrannical power of destruction and self-destruction.

Vicious circle

How escape from this vicious circle? Clearly, the whole process has its root in egoism – in the denial of love. But to try to live in love and justice in a world whose prevailing climate is egoism and injustice, where egoism and injustice are built into the very structures of society – is this not a suicidal, or at least a fruitless undertaking?

Good in an evil world

And yet, it lies at the very core of the Christian message; it is the sum and substance of the call of Christ. Saint Paul put it in a single sentence: “Do not allow yourself to be overcome by evil, but rather, overcome evil with good.”⁶ This teaching, which is identical with the

teaching of Christ about love for the enemy, is the touchstone of Christianity. All of us would like to be good to others, and most of us would be relatively good in a good world. What is difficult is to be good in an evil world, where the egoism of others and the egoism built into the institutions of society attack us and threaten to annihilate us.

Under such conditions, the only possible reaction would seem to be to oppose evil with evil, egoism with egoism, hate with hate; in short, to annihilate the aggressor with his own weapons. But is it not precisely thus that evil conquers us most thoroughly? For then, not only does it damage us exteriorly, it perverts our very heart. We allow ourselves, in the words of Saint Paul, to be overcome by evil.

Love: the driving force

No; evil is overcome only by good, hate by love, egoism by generosity. It is thus that we must sow justice in our world. To be just, it is not enough to refrain from injustice. One must go further and refuse to play its game, substituting love for self-interest as the driving force of society.

All this sounds very nice, you will say, but isn't it just a little bit up in the air? Very well, let us get down to cases. How do we get this principle of justice through love down to the level of reality, the reality of our daily lives? By cultivating in ourselves three attitudes:

Live more simply

First, a firm determination to live much more simply – as individuals, as families, as social groups – and in this way to stop short, or at least to slow down, the expanding spiral of luxurious living and social competition. Let us have men and women who will resolutely set themselves against the tide of our consumer society. Men and women who, instead of feeling compelled to acquire everything that their friends have will do away with many of the luxuries which in their social set have become necessities, but which the majority of mankind must do without. And if this produces surplus income, well and good; let it be given to those for whom the necessities of life are still luxuries beyond their reach.

No unjust profit

Second, a firm determination to draw no profit whatever from clearly unjust sources. Not only that, but going further, to diminish progressively our share in the benefits of an economic and social system in which the regards of production accrue to those already rich, while the cost of production lies heavily on the poor. Let there be men and women who will bend their energies not to strengthen positions of privilege, but, to the extent possible, reduce privilege in favor of the underprivileged. Please do not conclude too hastily that this does not pertain to you – that you do not belong to the privileged few in your society. It touches everyone of a certain social position, even though only in certain respects, and even if we ourselves may be the victims of unjust discrimination by those who are even better off than ourselves. In this

matter, our basic point of reference must be the truly poor, the truly marginalized, in our own countries and in the Third World.

Change unjust structures

Third, and most difficult: a firm resolve to be agents of change in society; not merely resisting unjust structures and arrangements, but actively undertaking to reform them. For, if we set out to reduce income in so far as it is derived from participation in unjust structures, we will find out soon enough that we are faced with an impossible task unless those very structures are changed.

Posts of power

Thus, stepping down from our own posts of power would be too simple a course of action. In certain circumstances it may be the proper thing to do; but ordinarily it merely serves to hand over the entire social structure to the exploitation of the egotistical. Here precisely is where we begin to feel how difficult is the struggle for justice; how necessary it is to have recourse to technical ideological tools. Here is where cooperation among alumni and alumni associations becomes not only useful but necessary.

Let us not forget, especially, to bring into our counsels our alumni who belong to the working class. For in the last analysis, it is the oppressed who must be the principal agents of change. The role of the privileged is to assist them; to reinforce with pressure from above the pressure exerted from below on the structures that need to be changed.

Christ, a man for others

Men-and-women-for-others: the paramount objective of Jesuit education – basic, advance, and continuing – must now be to form such men and women. For if there is any substance in our reflections, then this is the prolongation into the modern world of our humanist tradition as derived from the Spiritual Exercises of Saint Ignatius. Only by being a man-or-woman-for-others does one become fully human, not only in the merely natural sense, but in the sense of being the “spiritual” person of Saint Paul. The person filled with the Spirit; and we know whose Spirit that is: the Spirit of Christ, who gave his life for the salvation of the world; the God who, by becoming a human person, became, beyond all others, a Man-for-others, a Woman-for-others.

Footnotes:

1. Synod of Bishops 1971, “Justice in the World,” nn. 6, 37.

2. Ibid. n. 10.

3. Mt 25.40

4. Juan B. Alfaro, S.J. *Christianisme et Justice*, Commission Pontificale, Justice et Paix, Cite du Vatican, 1973, pp. 28

5. Acts 10.38

6. Rom 12.21

Men for Others by Pedro Arrupe, S.J.

(Made available through the Jesuit Secondary Education Association, Washington, D.C.,
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SLUCAP Values

As participants in a SLUCAP mission trip, each group is encouraged to take some time to pray and reflect on the values that the program emphasizes. The values are integral in forming a social justice-minded framework for "approaching" and "living" the mission trip experience. There are many lived expressions of each of the values, so groups should devote significant time to discussing the values and committing to tangible ways to live them out. Individual students should also take some time to reflect upon their own understanding of the values and their own commitment to living them out in their life post-trip.

- **Service**-As people of faith we should be concerned for people and communities with direct and immediate needs. During mission trips, students often engage in service to and with those they visit. Students should also reflect upon their call to serve one another during the mission trip experience.
- **Social Justice**-When faced with structures and systems that perpetuate suffering we are called to work towards social change. Mission trips should always emphasize social justice in collaboration/conjunction with service.
- **Community**-The value of community lies in its ability to draw us out of ourselves and into the lives of others. It is a value based on the nature of God's own self. Throughout the mission trip experience, the value of community should bind the students to one another and to the people and communities they visit.
- **Spirituality and Reflection**-In light of the Jesuit educational aspiration of forming "men and women for others" and the Jesuit emphasis on becoming "contemplatives in action," Campus Ministry places a special significance on the values of spirituality, reflection, and contemplation. Mission trips are distinctively mission trips because of the time and space set aside for prayer and reflection; a necessary discipline to foster a

growing understanding of God's call to faith-filled action on behalf of justice.

- **Simplicity and Sustainability**-The values of simplicity and sustainability are countercultural in a society that emphasizes the need to consume. As individuals living in a world with limited resources and a deteriorating environment we are constantly being challenged to seek new ways of living; ways that are more harmonious and life giving. Students on mission trips should discern how they are called to live simply during their trip and upon return.
- **Solidarity**-Solidarity takes expression through awareness, prayer, and action. Solidarity is the lifeblood of community and the common thread linking all of the values together. Jesus reminds us of what it means to be in solidarity when he says "whatever you did for the least of these brothers and sisters of mine you did for me."

Catholic Social Teaching

Basic Principles and Quotes from Church Documents (in italics)

Catholic Social Teaching is a term used to describe the Church's commentary and teachings on social issues throughout the last century and before. The majority of principles and themes of Catholic Social Teaching have come from Papal encyclicals and from pastoral letters written by the US Bishops. The content of the encyclicals and letters cover topics from international development to issues of war and peace. The principles listed below are somewhat arbitrary, but are helpful in building a "lens" through which to see the injustices of the world and to form a faith-filled response.

1. Dignity of the Human Person

- There is a growing awareness of the sublime dignity of human persons, who stand above all things and whose rights and duties are universal and inviolable. They ought, therefore, to have ready access to all that is necessary for living a genuinely human life: for example, food, clothing, housing, ... the right to education, and work...
- *The Church and the Modern World, #26*

2. Common Good and Community

- The riches that economic-social developments constantly increase ought to be so distributed among individual persons and classes that the common advantage of all, which Leo XIII had praised, will be safeguarded; in other words, that the common good of all society will be kept inviolate.
- *The Fortieth Year, #57*

3. Option for the Poor

- A consistent theme of Catholic social teaching is the option or love of preference for the poor. Today, this preference has to be expressed in worldwide dimensions, embracing the immense numbers of the hungry, the needy, the homeless, those without medical care, and those without hope.
- *On Social Concern (Donders translation), #42*

4. Rights and Responsibilities

- Human rights are the minimum conditions for life in community. In Catholic teaching, human rights include not only civil and political rights but also economic rights.... This means that when people are without a chance to earn a living, and must go hungry and homeless, they are being denied basic rights. Society must ensure that these rights are protected.
- *Economic Justice for All, #17*

5. Role of Government and Subsidiarity

- The "principle of subsidiarity" must be respected: "A community of a higher order should not interfere with the life of a community of a lower order, taking over its functions." In case of need it should, rather, support the smaller community and help to coordinate its activity with activities in the rest of society for the sake of the common good.
- *The Hundredth Year, #48*

6. Economic Justice

- Yet the workers' rights cannot be doomed to be the mere result of economic systems aimed at maximum profits. The thing that must shape the whole economy is respect for the workers' rights within each country and all through the world's economy.
- *On Human Work (Donders translation), #17*

7. Stewardship of God's Creation

- If we harm the atmosphere, we dishonor our Creator and the gift of creation. The values of our faith call us to humility, sacrifice, and a respect for life and the natural gifts God has provided. Pope John Paul II reminds us in his statement *The Ecological Crisis: A Common Responsibility* that "respect for life and for the dignity of the human person extends also to the rest of creation, which is called to join man in praising God."¹³
- *Global Climate Change: A Plea for Dialogue, Prudence, and the Common Good, USCCB, 2001 #40*

8. Promotion of Peace and Disarmament

- Peace must be built on the basis of justice in a world where the personal and social consequences of sin are evident.
- *The Challenge of Peace, #56*

9. Participation

- Justice is to be observed not merely in the distribution of wealth, but also in regard to the conditions under which men engage in productive activity. There is, in fact, an innate need of human nature requiring that men engaged in productive activity have an opportunity to assume responsibility and to perfect themselves by their efforts.
- *Mother and Teacher, #82*

10. Global Solidarity and Development

- 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 1*

*Adapted from the Office for Social Justice, Archdiocese of St. Paul & Minneapolis website: www.osjspm.org

COMPONENTS OF LEADERSHIP: **INCLUSIVE EMPOWERING PROCESS-ORIENTED PURPOSEFUL ETHICAL**

- **Inclusive:** values all people and points of view, knows that everyone can make a difference, listens to others,
- **Empowering:** encourages everyone to get involved, encourages and affirms others
- **Process-oriented:** supports community building in our group, the process is as important as the outcome, works well with others, gives and receives feedback, reflects on experience and shares with others.
- **Purposeful:** Committed to our goal, helps establish common purpose for our group, thinks creatively, helps us achieve our goals
- **Ethical:** Driven by values and standards, reliable, trustworthy, acts courageously, trusts others

Empower me
to be a bold participant,
 rather than a timid saint in waiting,
 in the difficult ordinariness of now;
to exercise the authority of honesty;
 rather than to defer to power, or deceive to get it;
to influence someone for justice,
 rather than impress anyone for gain;
and, by grace, to find treasures
of joy, of friendship, of peace
hidden in the fields of the daily you give me to plow.
Ted Loder

Reflection Questions:

- What service did I perform today?
- When was I a leader today?
- What was an example of inclusive behavior that I have seen this week?
- When did I feel empowered this week? When did I empower others?
- What have I learned about leadership?

SERVICE AND LEADERSHIP

LEADERSHIP is a relational process of people together attempting to accomplish change or make a difference to benefit the common good.

A LEADER?

I went on search to become a leader.

I searched high and low. I spoke with authority and people listened but also, there was one who was wiser than I and they followed her.

I sought to inspire confidence but the crowd responded, "Why should we trust you?"

I postured and assumed the look of leadership with a countenance that glowed with confidence and pride.

But many passed me by and never noticed my air elegance.

I ran ahead of others, pointing the way to new heights. I demonstrated that I knew the route to greatness. And then I looked back and I was alone.

What shall I do, I queried? I've tried hard and used all that I know.

And I sat me down and pondered long.

And then I listened to the voices around me. And I heard what the group was trying to accomplish.

I rolled up my sleeves and joined in the work.

As we worked I asked, "Are we all together in what we want to do and how to get the job done?"

And we thought together and we fought together and we struggled toward our goal.

I found myself encouraging the fainthearted. I sought the ideas of those too shy to speak out.

I taught those who had little skill. I praised those who worked hard.

When our task was completed, one of the groups turned to me and said, "This would not have been done but for your leadership."

At first I said, "I didn't lead, I just worked with the rest."

And then I understood: Leadership is not a goal. It's a way of reaching a goal.

I lead best when I help others to go where we've decided we want to go.

I lead best when I help others to use themselves creatively.

I lead best when I forget about myself as a leader and focus on my group, their needs and their goals.

To lead is to serve. To give - to achieve TOGETHER.

Kathryn E. Nelson--National Leadership Conference 1979

Spring Break Student Leaders Roles, Responsibilities, Policies

What is a Student Leader?

Student leaders are juniors, seniors, or graduate students who have attended SLUCAP mission trips in the past and commit to work, both individually and as a team, to create and implement successful mission trips. Student leaders work hand in hand with their respective trip facilitator (staff or scholastic) and with the Faith and Justice Coordinator in Campus Ministry.

Primary Responsibilities:

- **Work to develop and implement a cooperative fundraising strategy for the mission trips.**
- **Be a student voice on campus for the trips and work to recruit participants from the student body.**
- Collaborate with the trip facilitator to plan *pre* and *post* trip meetings with mission trip participants.
- **Developing the site** (logistics, schedule, contacts, etc.)
- Provide assistance to the trip facilitator and a pastoral presence to fellow students while on the trip.

Personal Formation and Prayer:

Student leaders serve not only a logistical function but also a pastoral role. Student leaders are encouraged to spend daily time in prayer. Using an Ignatian “*Examen*” is a daily way for student leaders to reflect on their experiences and God’s actions in their daily lives.

Hourly Commitment:

Generally speaking, the student leaders will spend 2-3 hours a week working on mission trip-related projects. While some weeks may require less than 2-3 hours, other weeks may require that more time be devoted to the trip. A typical time breakdown may look something like this:

- 1 hour for weekly meeting/committee meetings
- 1-2 hours doing fundraising, trip/site development, etc.

Team Spokesperson

A team spokesperson will be appointed to be the primary contact person for the student leadership team. The appointed person will be required to report weekly to the Faith and Justice Coordinator on the progress of activities and to speak on behalf of the committee regarding certain decisions.

Committees:

The student leadership team may form committees as the need arises. However, the respective committees need to designate a committee chair to ensure proper communication between the committee and larger team.

Fundraising:

One of the primary tasks of the student leaders is to plan and implement a fundraising strategy. With this in mind a guidelines are in order:

- Since the fundraising is designed to support Campus Ministry programs (aka mission trips) any and all fundraising will always be a reflection of the Department of Campus Ministry. Therefore all fundraising proposals must be approved by the Faith and Justice Coordinator and must reflect moral integrity.
- All University fundraising and event policies must be adhered to by groups. This includes the proper reserving of space on campus (*only campus ministry can reserve space or register events*).
- Events Services requires 10 business days to register events.
- The deadline to fundraise for Spring Break trips is _____.

Donation Policy:

Students are encouraged to seek donations from family, friends, and churches. Campus Ministry has sample letters to help students with their individual fundraising. Individual or group donations can be tax deductible.

- Contributions from individuals who claim the student as their dependent cannot be claimed as tax-deductible.
- All checks should be made out to “Saint Louis University.”
- Donors should NOT list the student’s name in the “for” section of the check, but should put “SLUCAP trip.”
- Be sure to designate that a check is a donation when paying the front desk at Campus Ministry. Donation checks must be processed through the development office for contribution letters to be mailed.

Important Dates to Remember:

- Application Deadline:
- Students Selected by:
- Last Day to Fundraise:
- Final Payment Due:
- Advocacy Training Dates:
- Spring Break Dates:
- Send-Off Gathering:
- Potluck Reunion:

Site Briefing

Review the following points/topics with the Faith and Justice Minister.

Contact Information

Work Site/Agency:

Lodging:

Logistical Information

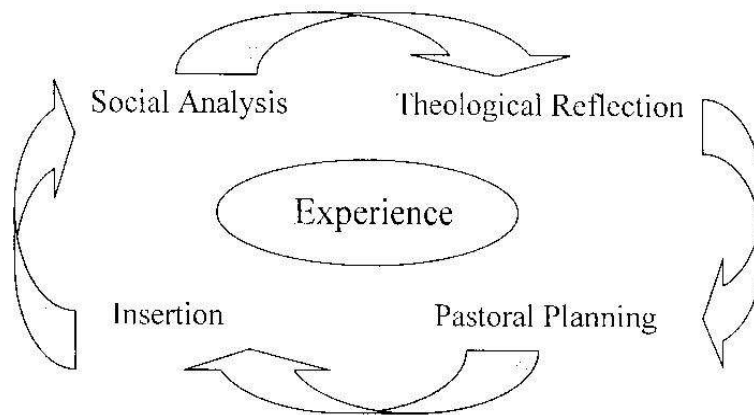
Travel Days/Route/Mileage:

Budget Information:

Basic Schedule or Agenda:

Other Notes

Pastoral Circle



Flow of Reflection:

Insertion - Primary data based on what people in your area are feeling, undergoing, how they are responding gathered through your own personal insertion into the experiences of ordinary people.

Social Analysis - Examines causes, probes consequences, delineates linkages and identifies actors. It helps make sense of experiences by putting them into a broader picture and drawing the connections between them.

Theological Reflection - An effort to understand more broadly and deeply the analyzed experience in the light of faith, scripture, Church social teaching, and other resources of tradition. The Word of God brought to bear upon the situation raises new questions, suggests new insights, and opens new responses.

Pastoral Planning - In light of experiences analyzed and reflected upon, what response is called for by individuals and by communities? How should the response be designed in order to be most effective not only in the short term but also in the long term?

Perspectives to consider:

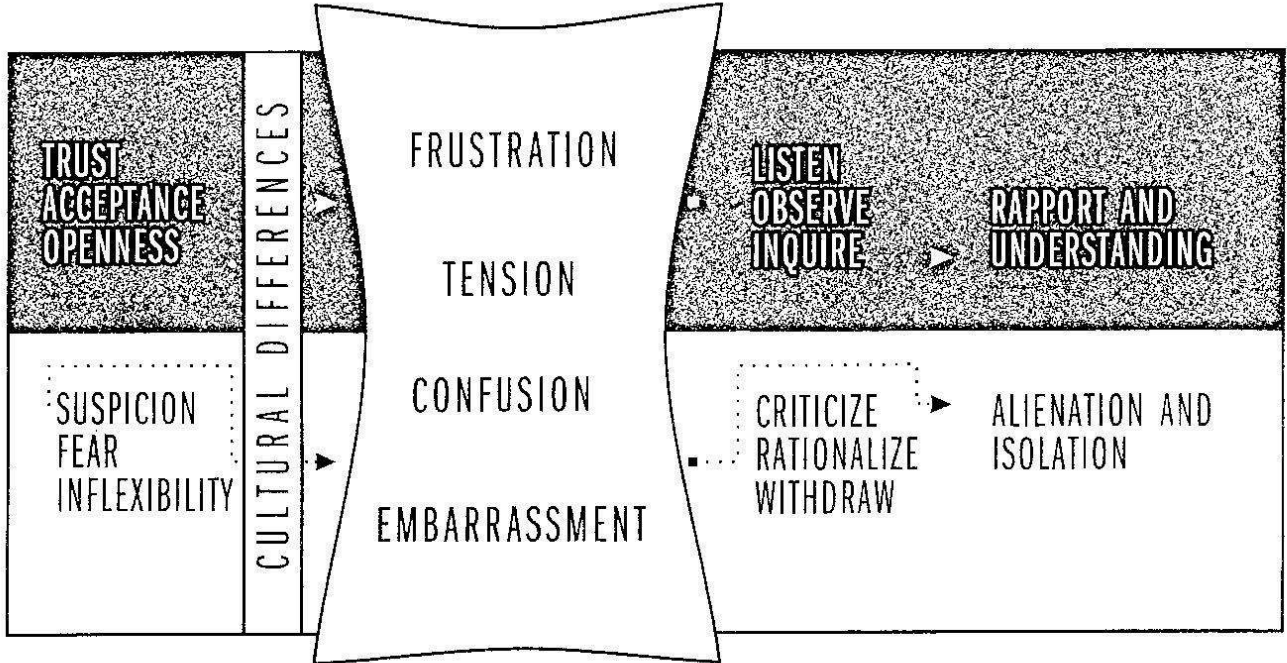
Society: What does our culture say about the experiences I am analyzing? Through what lens does our culture view the people I am working with and the issues that they face?

The Church: What does the Christian tradition teach about the experiences I am analyzing? What do scripture and Church documents have to say about the people I am working with and the issues that they face? How does my faith call me to reflect and respond?

Ourselves: How am I interpreting what I experience through my own lens created by my lived experience? What ideas and presuppositions am I bringing into my analysis? How is my experience and analysis related to both the culture I am part of and the faith tradition to which I belong?

Holland, Joe and Peter Henriot, S.J. Social Analysis. Washington D.C.: Center of Concern, 2006.

Approaching Differences



SLUCAP Mission Trips Pre-trip “Backgrounder” Questions

Organizational Background

- 1) What organization(s) will you be working with while on the trip?
 - *What is their history?*
 - *Why were they founded?*
 - *By who were they founded?*

- 2) What populations are served by the organization(s)?
 - *What genders?*
 - *What ages?*
 - *What ethnicities?*
 - *What religions?*
 - *What socio-economic levels?*

- 3) What services/aid are offered by the organization?

Social/Historical Context

- 1) Identify some of the demographical information of the city or area that your group will be working.
 - *Ethnic background*
 - *Religious background*
 - *Socio-economic background*
 - *Family structure*

- 2) Investigate some of the history of your site’s context.
 - *How has this area developed into what it is today?*
 - *What waves (if any) of people have moved through it?*
 - *Are there areas the site divided into particular sections? How so?*

- 3) What public policies or legislation have affected the area and the people living there?
 - *What beliefs/attitudes did these policies represent?*

Ideas of Power

- 1) Are there different kinds of power? (ex. power over, power from within, power with, and power to do)
 - *What kind of power do the people you will be working/visiting with have?*
- 2) How is “power” distributed within the organization(s) you will be working with?
 - *What kind of “power” do the clients/guests have?*
- 3) What kinds of power structures are at work within the community you will be working with?
 - *Have these structures benefited or been harmful to the people?*

Meaning

- 1) What kind of a world view are we bringing to this experience?
 - How might this be different than the world view of those we will meet and work with?
- 2) What are some of your initial thoughts or reactions to hearing about your site?
 - What assumptions, presuppositions or prejudices might you bring?
 - Examine why you have these notions or ideas before having the experience.
- 3) What are some commonalities you have with those you will be working with? What are some differences? How can you learn from one another?

Relating it to Scripture/Tradition

- 1) When you imagine this trip, what images arise? What feelings stem from the images?
- 2) Can you think of a scripture or gospel passage that relates to the images and/or feelings?
- 3) In the coming weeks/days think about this image and passage some more. Perhaps pray about it and ask the Spirit to help you understand these images even more.

Student Leader Trip Planning Guide

Site Information

- Name of Site—
- Contact—
- Address—

- Phone number—
- Email—

Lodging Information (if different from site)

- Location—
- Address—

- Phone Number—

Getting There

- What is the best route to get there?
- How often will you need to stop for gas?
- How many willing/able drivers are there?—*See driver's policy*
- How long will it take to get there?—*Campus Ministry vans cannot drive more than 13 hours per day.*
- If you have to stop for the night, where will you stop? Where will you stay?

Lodging

- What does the lodging consist of?
- Do you need to bring bedding? A towel? Toiletries?

Meals

- Are meals provided? How many?
- Special dietary needs—vegetarians, food allergies?

- Are there cooking facilities available?
- Where is the nearest grocery store?

Clothing

- What type of activities will you be doing?
- Are special clothes necessary—dress clothes, clothes to get dirty in, special shoes?
- What type of weather is typical this time of year—heavy jacket necessary or shorts?
- For international trips—are there any cultural taboos to be aware of?

Misc.

- When you have down time, what types of activities are there to do?
- Any additional information about the site that would be helpful?

Student Leader Timeline

October/November

- Contact site to introduce yourself—begin building rapport
 - Ideas of typical day/agenda
 - Lodging/food—specific information
 - Ask about issues to be aware of or to learn more about
- Work with team to do fundraising strategy building
- Begin recruitment work
 - Announce in classes
 - Spread word to friends

December/January

- Contact students in group/begin meeting
- Begin collecting ideas/resources for reflection and community building
- Involve students/group in fundraising
- Set group goals/vision
- Review group's desired expression of the SLUCAP values (in Introduction/Orientation in manual)

February

- Meet, meet, meet
- Fundraise, fundraise, fundraise
- Finalize last minute plans/logistics
- Attend advocacy training

March

- Depart, experience, return
- Follow-up with groups/meet
- Advocate, advocate, advocate

*Remain in contact with the Social Justice Minister/Intern throughout the planning period

**Meet weekly/biweekly with facilitator throughout as well

Driving Policies

Campus Ministry Policy:

- No van should drive in excess of 13 hours at one time without an overnight stop for rest.
- No individual driver should drive more than 5 hours without switching out with another driver.
- In case of an accident, the trip facilitator needs to complete the Critical Incident Form located in the trip binder.

Transportation Services Policies:

Driver Eligibility

All drivers, including passengers who will substitute as drivers, must meet the following criteria, before being authorized to drive University vans.

Please allow at least 48 hours for the reference checks:

1. Names must be listed on the Van Request form
2. All drivers must complete and submit the Motor Vehicle License Reference Check (MVLRC) Form.
3. All drivers must be at least 18 years of age

The University reserves the right to ensure that all drivers of University vans have reasonable driving records and will only authorize drivers based upon the motor vehicle license reference check. A confirmation will be sent to each department or organization, listing the authorized drivers.

Driver & Passenger Responsibility

- Submit the on-line Motor Vehicle License Reference Check (MVLRC) form for authorization to drive the vehicles.
- Complete paperwork on the trip record prior to leaving the Olive garage, throughout the trip and before turning in the travel packet and keys.
- Abide by all safety and parking policies of Saint Louis University.
- Comply with all state and Federal regulations concerning driving practices and the operation of vehicles, including:
- Exercise defensive driving skills and operate vehicles in a responsible, safe and considerate manner.
- Seat belts must be worn while driving or riding in vehicles. The driver must ensure that all seat belts are secure before moving the vehicle.

- Open alcohol containers and/or illegal substances are not permitted in vehicles.
- All traffic offense fines, payments or penalties are the personal obligation of the driver. (Note: It is not permissible to use University funds to make payment.)
- Smoking is not permitted in vehicles.

Returning Vehicles

- Return the van to the Olive parking garage and park in the assigned space.
- All vans should be returned in same condition as when received, i.e., fueled with a full tank of gas and the interior free of all paper and trash. The general cleanliness of the vehicle is the responsibility of the driver. The department and/or organization will be billed accordingly if Transportation Services must fuel and clean the vehicle.
- Record the following information on the trip record:
 - ending odometer reading
 - record of vehicular-related expenses required during the trip
 - problems incurred while using the vehicle, i.e., describe any unusual noises, operational problems, remarks for the mechanic
 - dents or other damage
 - accidents and/or injuries. (Accident forms must be completed and turned in along with a police report.)
 - date, time, printed name and signature of driver
- Return the travel packet with items (keys, credit card, insurance ID card and trip record) immediately to the drop box located outside the Security booth in the Olive garage. Do not lock keys in the van!
- The authorized drivers are expected to return the van at the time listed on the reservation form. This is necessary in order for Transportation Services to get the van ready before the next group is scheduled to use it.
- All vehicles that are returned after the designated return time will be charged an additional day's rental fee.

In the case of unexpected delays due to emergencies or acts beyond the driver's control, please report the delays to Public Safety at 977-3000 as soon as possible.

Emergency Procedures/Accidents

- Stop immediately! Do not leave the scene until a police report has been taken.
- Take necessary steps to prevent additional accidents at the scene.
- Call a police, doctor, ambulance, or emergency medical team, if necessary. If qualified to do so, render aid to the injured until help arrives.

At the scene, write down the following information from all other drivers

- Name, address, phone
- Driver's license number
- License plate number and size
- Insurance information, i.e., name of the insurance company and agent, phone number, policy number
- Get names, addresses and phone numbers from all witnesses.
- Give your name, address, place of employment and supervisor's name to the police officer.

While at the scene of the accident, secure information needed to complete SLU's Automobile Accident Report Form. A copy of this form can be found in the packet you received from Transportation Services and must be sent to Risk Management within two business days.

Statements

Do not make any statement, oral or written, as to whom was at fault, since any admission may impair the insurer's ability to defend questionable legal liability. The appropriate legal authority will decide fault or liability. While your signature is required if a traffic citation is issued to you, your signature does not constitute an admission of guilt.

Reporting of Accidents/Injuries

Accidents and/or injuries to anyone must be reported at once to Public Safety (314) 977-3000. Public Safety will notify Risk Management and Transportation Services.

Follow-up Paperwork by Driver

Complete and submit the Automobile Accident Report Form to Corporate Claims Management, Fitzgerald Hall, 2nd Floor or fax to (314) 977-1457.

Risk Management will coordinate with Transportation Services for vehicle assessments and repairs.

NOTE: If the accident is the fault of the University driver, a \$1,000 deductible will be charged to the driver's department or organization.

Emergency Repairs

In the event that the vehicle becomes inoperable and requires emergency repairs to continue, please use the following procedures and good judgement to ensure that costs are reasonable for repairs and that the University's interests are protected:

Within 50-Mile radius of Saint Louis University

For repairs less than \$150:

- Have repairs made and obtain copies of invoices, which must show the vehicle license number, mileage, date and signature of driver authorizing repairs.
- Pay with the Voyager gasoline credit card.
- The parts replaced must be brought back, should remain in the van upon return and noted on the trip record unless the item is an exchange part.

For repairs exceeding \$150:

- Have the vehicle towed to the Olive garage.
- Note all information on the trip record in detail.

Outside the 50-mile radius of Saint Louis University: *Obtain an estimate of repair cost*

For repairs less than \$150:

- Have repairs made and obtain copies of invoices, which must show the vehicle license number, mileage, date and signature of driver authorizing repairs.
- Pay with the Voyager gasoline credit card.
- The parts replaced must be brought back, should remain in the van upon return and noted on the trip record unless the item is an exchange part.

For repairs exceeding \$150:

If the university van is inoperable and you are within the Missouri/Illinois area, obtain authorization from the Transportation Services supervisor at (314) 977-7128, Monday through Friday, 7 a.m-4 p.m. or call Public Safety at (314) 977-3000 after work hours, weekends, and holidays to contact the supervisor. Have the vehicle towed to the nearest dealer of make of the vehicle involved!! *NOTE: Remove all keys and property and lock the vehicle. Deposit keys with the shop manager.*

NOTE: If a van must be left unattended until assistance arrives, ensure that the vehicle does not obstruct traffic, windows are rolled up, doors are locked, and the keys and all credit cards are in the possession of the driver.

What to do in case of an Emergency—Domestic Trips

Each trip facilitator will have a binder with the emergency contact information for their students and a copy of the student's travel insurance. Bring this binder with you to the medical care facility, hospital, etc.

- 1. Provide for all medical care.**
 - a. Provide for all appropriate first aid care. Each van will be supplied with an emergency first aid kit.
 - b. Get emergency medical assistance as necessary.
 - c. Each trip facilitator will have a binder with the emergency contact information for their students. Bring this binder with you to medical care facility.

- 2. In case of any serious accident, emergency or hospitalization:**
 - a. Contact the SLU Campus Ministry contact person immediately. That person will contact the families of the students involved, as well as all appropriate University personnel (Lisa Reiter, Risk Management, etc.)

- 3. In case of Automobile Accidents**
 - a. Refer to the “Automobile Accident Checklist” for information on what to do in case of an accident
 - b. Get a police report. Complete the “Critical Incident Report Form”.
 - c. In case of damage to rental vans, contact the SLU Campus Ministry contact person. That person will notify transportation services, Enterprise, and University Risk Management.

- 4. In Emergency Evacuation is Necessary (If anyone needs to fly back).**
 - a. Contact the SLU Campus Ministry contact. That person will notify Risk Management.

Emergency Telephone List

- 1. SLU Campus Ministry Contacts:**

Office Hours: *Monday-Friday 8:00 a.m. to 5:00 p.m. Central Time*

 - a. Ben Smyth, Faith and Justice Coordinator, 314-977-1532
 - b. Lisa Reiter, Director of Campus Ministry, 314-977-1530
 - c. Front Desk, Ann Tettamble, 314-977-2425
 - d. Administrative Assistant, Ann Rielley, 314-977-2426

- 2. After business hours or on weekends:**
 - a. Contact the Campus Minister on-call at 314-630-9197
 - b. Ben Smyth, 314-604-3405 (cell)
 - c. Lisa Reiter, 314-458-5472 (cell), 314-481-3445 (home)

- 3. University Public Safety:**
 - a. 314-977-3000

- 4. Van Rental Companies**
 - a. Melvin Edwards (SLU Transportation Service) 314-977-7128

What to do in case of an emergency in a foreign country:

Each trip facilitator will have a binder with the emergency contact information for their students and a copy of the student's travel insurance. Bring this binder with you to the medical care facility, hospital, etc.

1. Provide for all Medical Care:

- a. Provide for all appropriate first aid care.
- b. Call the travelers insurance company HTH Worldwide collect from outside the U.S. at 1-610-254-8771. Toll free from within the U.S. at 1-800-257-4823.

2. In case of any serious accident, emergency or hospitalization:

- a. Get emergency medical assistance as necessary.
- b. Contact SLU Campus Ministry contact person immediately. That person will contact the families of the students involved, as well as all appropriate University personnel (Lisa Reiter, Risk Management, etc.).
- c. Call the travelers insurance company HTH Worldwide collect from outside the U.S. at 1-610-254-8771. Toll free from within the U.S. at 1-800-257-4823.

3. If Emergency Evacuation is Necessary (If anyone needs to fly back):

- a. Contact the SLU Campus Ministry contact. That person will notify Risk Management.
- b. The HTH Worldwide travelers insurance provides emergency airlift. Contact them from outside the U.S. at 1-610-254-8771. Toll free from within the U.S. at 1-800-257-4823.

4. Following the Event:

- a. Complete the "Critical Incident Form" located in your binder. Be sure to document everything: who, what, when, where and why of the incident. In short, all of the steps that you took to address the problem.

Emergency Telephone List

5. SLU Campus Ministry Contacts:

Office Hours: *Monday-Friday 8:00 a.m. to 5:00 p.m. Central Time*

- a. Ben Smyth, Faith and Justice Coordinator, 314-977-1532
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6. After business hours or on weekends:

- a. Contact the Campus Minister on-call at 314-630-9197
- b. Ben Smyth, 314-604-3405 (cell)
- c. Lisa Reiter, 314-458-5472 (cell), 314-481-3445 (home)

Student Checklist

- **Passport:**
 - You will need your birth certificate and social security number in order to apply.
 - Allow 6 months for processing.
 - Make 3 copies of your passport: one to leave behind, one to take with you.
 - Be sure to give the Faith and Justice Coordinator a copy of your passport as well.

- **VISA from Consulate:**
 - Check U.S. State Department Website.

- **Immunizations Needed:**
 - Check with the U.S. Centers for Disease Control.
 - Recommended for All Trips:
 - Flu Shot
 - Tetanus/Diphtheria
 - BarnesCare Travelers' Health Service. Call **314-331-3050** for vaccination information.

- **Travel Insurance:**
 - Travel insurance is provided through SLU's Study Abroad Office. At least a month before your departure, go to http://studyabroad.slu.edu/hth_insurance_registration.html to register for the insurance. Costs for the insurance are included in your Campus Ministry trip fee.

- **Waivers:** (turn all of them into the Faith and Justice Campus Minister)
 - Study Abroad Event Participant Expectations and Release Agreement
 - Campus Ministry release form
 - Any release form required by the facilitating agency (ex. Hand in Hand Ministries)

- **Health Insurance Card:**
 - Personal health card for medical emergencies within U.S.

- **Prescriptions Needed:**
 - Cipro [antibiotic, good to have along in case of infection]
 - Any regularly prescribed medicines. All medicines, prescription or over the counter should be packed in their original container.

- **Over the Counter Medications:**
 - Pepto-Bismol or Imodium A-D [tablets can be taken anywhere, anytime discreetly]
 - Pain relief: Advil, Tylenol, Aspirin

- **Other items:**
 - Cell phone & Charger (if facilitator deems it necessary)
 - Bug repellent

- **Airport Info:**
 - Go to the Transportation Security Administration for info about luggage, carry on information, etc. <http://www.tsa.gov/> .

Contact Info for Vaccinations

<http://www.travelhealthresource.com/clinics/MISSOURI.asp>

BarnesCare Travelers' Health Service

James, Linda, RN

Associates: Seiler, Vicky, RN

BarnesCare Travelers' Health Service

909 North 14th Street

St. Louis MO 63106

Telephone: [+1] (314) 331-3050

E-mail: Ljames@bjc.org; Web: <http://www.BarnesCare.com>

Pre-Travel Vaccination, Official Yellow Fever Vaccine Center, Post-Travel Medical Consultation

St. Louis County Health Department

John C. Murphy Health Center (Berkeley)

6065 Helen Avenue

Berkeley, MO 63134

Phone: (314) 522-6410

Hours: Monday, Wednesday, Thursday, Friday—8:00am – 5:00pm

Tuesday—9:00am – 6:00pm

*Closed the first Thursday morning of each month

Belize/El Salvador Recommendations:

Hepatitis A: \$60

Typhoid: \$83

Malaria Prescription

Office Visit: \$76

Total Cost: \$219

Ice Breaker Activities

Motivational Activity/Discussion starters:

1. Globe-ball toss:

Purpose: to get people thinking and sharing about their experiences and interests in the world beyond themselves.

Directions: Toss the globe beach ball (or another ball) and have the person who catches it introduce themselves and answer: (Quickly, only four or five each time – keep it moving.)

1st round:

A positive impact I have had on the world is...

2nd Round

A social change impact I would like to have on the world is...

2. Service & Justice Signature Bingo

Directions

- Make sure everyone has something to write with
- Give everyone a “Service & Justice Signature Bingo” sheet (or on card stock)
- Ask if there are any questions about what some of the boxes mean

Version A:

- Instruct students to collect as many signatures as they can (genuinely) get in 3-4 minutes
- Meet back in a circle to discuss briefly: using one of the following unfinished sentences:
 1. I was surprised that I ...
 2. I learned that I ...
 3. I realize that I...

Version B:

- Give 5-6-7 minutes (you decide) to mill around the room and ‘interview’ each other, learning service/justice stories. Have the person who tells their story sign the other person’s paper. The object of this version is not to collect the most signatures, but the most interesting stories!
- Meet back in a circle to share stories
- Vote on the most interesting and have a candy bar (or the like) prize!
- Ask: What did you find valuable about doing this?

3. Bring a Picture

- Ask your participants to bring a picture of importance with them on the trip. During reflection one evening, or another free time, have everyone share their picture with the group and why it is important to them.

4. Life Timeline

- Have each person in your group create a timeline of their life, including important events, life-changing moments, important people, etc. Let them use pictures, words, symbols, etc. to communicate their life timeline.

Service and Justice Signature Bingo

Worked with Habitat for Humanity	Contacted a U.S. Senator or Congress person with my views	Participated in or led a holiday food/gift collection	Served or ate in a soup kitchen	Participated in a week-long service or mission trip	Helped someone else learn a skill
Tutored or mentored a child I did not know	Expressed my belief in a march or protest	Fasted or made a pilgrimage for a social cause	Volunteered with the elderly (singing, lawn work, bingo...)	Consistently make an effort To recycle	Watched "Romero" or "Entertaining Angels" or another movie with a social justice theme
Voted/plan to vote in my local and national elections	Have taken the time to read and try to understand the war in Iraq	Have talked to a someone with different views from my own to try to understand their view	Participated in a walk/run/race/ Triathlon to raise money for a social cause	Considered ways to change my energy consumption	A workshop or lecture on social change I attended was....
Led or organized an educational Event on a justice theme	Bought fair trade coffee or other goods because it was fair trade	Read all or part of a papal encyclical on social justice theme of work, Private property, etc.		You describe...	

Stand Up and Be Counted

Procedure:

1. Explain that a series of questions will be read, if the statement applies to you, I invite you to stand up silently, look around at the other who are standing and then take you seat and the next question will be read.
 - NOTE: If you do not feel comfortable standing for a particular question, you may choose to remain sitting, considering this a “pass” rather than a negative response.
2. After finished the questions, have the group sit (if possible in a circle) and have them briefly share their feelings.

Questions:

Stand Up and Be Counted If you...

You ate breakfast this morning

You are from over 500 miles away

You are participating in your first Spring BreakOut trip

You have ever eaten dinner at a homeless shelter

If you/your family has a vegetable garden

You have non-European ancestors in your gene pool

You consider yourself a Catholic/non Catholic

Both of your parents work outside the home

If you know what Catholic Social Teaching is

If you have ever written to your congressional representatives

If you have read the universal declaration of human rights

*Student Leaders: Feel free to add any other statements that are appropriate for your group/trip

Possible Reflection Questions:

What did you learn about yourself during this activity?

What surprised you about this activity?

Were you ever uncomfortable during this activity?

What do you think is the purpose of this activity?

Fundraising 101

Fundraising Policy:

One of the primary tasks of the student leaders is to plan and implement a fundraising strategy. With this in mind a guidelines are in order:

- Since the fundraising is designed to support Campus Ministry programs (aka mission trips) any and all fundraising will always be a reflection of the Department of Campus Ministry. Therefore all fundraising proposals must be approved by the Faith and Justice Coordinator and must reflect moral integrity.
- All University fundraising and event policies must be adhered to by groups. This includes the proper reserving of space on campus (only campus ministry can reserve space or register events).
- Events Services requires 10 business days to register events.
- The deadline to fundraise for Spring Break trips is _____.

Fun and Creative Fundraising Ideas:

- Individual Ideas—for you to pursue on your own
 - Don't forget—the simplest ideas can be the most successful
 - Write letters
 - Email everyone
 - Ask your friends and family when you see them
 - Don't forget to make it personal 😊
 - Are you creative, crafty, or have a special talent?
 - Utilize your skills! Make jewelry, tutor someone, sell guitar lessons, etc.
 - For work:
 - Talk to your boss & suggest a \$1 dress down day at your work.
 - Host a party
 - There are plenty of cheap and easy meals you can provide, host a dinner party and ask everyone invited to make a donation!
 - Give your friends, family, neighbors, etc. jars and ask them to put their spare change in them over the next few months.
 - Ask someone new for \$1 every day. By the time your Spring Break trip rolls around, will have \$100+!
 - Clean up!
 - Sell all that old junk sitting around your dorm room/apartment! Clean out your clothes, cds, dvds, books etc.

- Change the recording on your voicemail or answering machine to mention your Spring Break trip and how callers can make a donation.
 - Mention your Spring Break trip on your facebook and how to donate money
 - Talk to your pastor about taking up a second collection at mass for your Spring Break trip
 - Shovel sidewalks and drive ways
 - Baby-sit for your neighbors
 - Sober drive for your friends and make them tip you.
- Group Fundraising Ideas—ideas for your whole group to do together
 - Sell hot chocolate in the quad. It's cheap and everyone will be looking for something warm in the winter!
 - Put together a trivia night or poker tournament
 - Have penny wars with different floors in your dorm
 - Organize a Guitar Hero/Rock Band tournament

Remember why you chose to go on your mission trip and how important every dollar raised is!!!

Spring Break Pizza Sales: Revenue Protocol

At least 48 hours prior to the sale:

- The student leader or trip facilitator notifies residence life of their intent to sell pizzas and clears the dates with them.
- The student leader or trip facilitator notifies the Faith and Justice Coordinator about the upcoming sale.
- Necessary information includes: what dorm will the sale take place, what time should the pizza be delivered, Cell # of student leader greeting the pizza person, # of pizzas (10 max for an initial sale).
- The student leader or trip facilitator will come by Campus Ministry to obtain the appropriate accounting forms, money bag, and start up cash (the \$ amount is recorded on the revenue record form before leaving the CM office).
- The student leader is responsible for making the pizza orders. The MUST state that they are ordering for Campus Ministry at SLU to get the \$6.25 price.
- The student leader MUST be at the dorm where the sell will take place 30 minutes early to set up and greet the deliver person.

At the dorm where the sale will take place:

- **All sales must be done in the lobby...no loud speaker announcements or soliciting on the floors.**
- The designated student leader will greet the pizza delivery person and sign the receipt. \$1 tip per pizza is necessary. The student leader then places the receipt in the money bag.
- The money earned is placed in the money bag. At the end of the sale, the student leader, along with another student participating, count the money and write the amount earned on the revenue record form and place the form in the money bag.
- The money bag is locked and secured in the dorm of the student leader. A separate student must retain the key.

On the next business day:

- The money bag is removed from the student's dorm room and transported to Campus Ministry's main office in Wuller Hall. The money bag should be transported inside of a backpack.
- The money is re-counted by Ann R. and a work study student.
- They verify that that the amount which they receive corresponds to what was recorded on the "revenue record" by the money counters the night of the sale. The start up cash must be accounted for at this time.
 - The "revenue record" is kept on file in Ann R.'s office for 12 months.

Revenue Record for Pizza Sales

Total amount of \$ dispersed from CM as start-up cash: _____

Date of Sale: _____

Bills	# of bills	Times Value	Subtotal
Twenties		20	
Ten's		10	
Five's		5	
One's		1	
Subtotal Bills			

Coins	# of Coins	Times value	Subtotal
Quarters		.25	
Dimes		.10	
Nickels		.05	
Pennies		.01	
Subtotal Coins			

Subtotal Bills + Subtotal Coins-Start up \$ = Total
Deposit _____

Evening of Sale Money Counters

We verify that the above amount was counted and recorded in the presence of both of us.

Name	Signature

Wuller Hall Money Counters

On the date of _____, we counted and verified that the amount recorded by the above money counters was indeed received by the Department of Campus Ministry.

Name	Signature

Parent's Night Out Babysitting Policies:

Purpose: To help SLUCAP mission trip students group fundraise for their mission trips.

What: Students will provide babysitting to families from College Church and surrounding parishes in exchange for donations to their group trip fund.

When: Typically on and around Valentine's Day, or in the weeks leading up to Valentine's Day.

Protocol:

- A student leader is appointed to be the go-to person and liaison between the students and the families needing babysitting.
- Families are asked to contact the student leader in charge to request a babysitter.
- Student Leader takes requests from students interested in babysitting and gathers their name, phone #, email address, dates available, prior experience babysitting, and mode of transportation.
- Student leader then matches the families with the students.
- ALL checks MUST be made out to Saint Louis University in order for families to get a charitable contribution letter in the mail from the University.
- Students bring the checks to the Faith and Justice Coordinator who records the amount, student names, and family information.

Timeline:

- Begin advertising immediately upon returning to Campus from Winter Break.
- The weeks and days nearing Valentine's Day seem to work the best.
- Must have contribution payments in earlier enough to calculate total balances for students ahead of the payment deadline.

What is Facilitation for Student Leaders?

Facilitation is something you do *with* a group. A facilitator should be "a neutral mediator whose job is to provide information and accommodate the exchange of dialogue among . . . participants" (from Catalyst). *Facilitators* assist groups as they work together toward achieving group goals, and in most instances *do not interject their own personal opinions or agenda*. Doing so risks discouraging others through the difference of opinions. They remain alert to group dynamics, and encourage challenging reflection while maintaining respect and safety within the group. Although facilitators may help guide a discussion, they also recognize and *foster the group's own ability to lead itself*. Thus, unlike authoritative leaders, good facilitators relinquish control to the group and promote open, democratic dialogue among group members.

Steps to improve facilitation include setting ground rules. These rules establish a foundation upon which the group's communication will occur. They help to create a safe environment in which participants can communicate openly, without fear of being criticized by others. Ground rules that have been arrived at by all members are the most useful and can be repeated if tension rises during reflection.

- Be honest
- Listen, even if you disagree
- Avoid prejudicial comments
- Pass if you're not comfortable
- Use "I" statements
- Don't interrupt
- Everything is confidential
- Agree to disagree
- Encourage participation by all
- Ask for specifics and examples
- Paraphrase and Summarize
- Acknowledge contributions
- Redirect questions to the group
- Be creative
- Take some risks by posing provocative questions
- Promote "active listening": Facilitators should discourage participants from professing their opinions without considering and responding to others' comments. Look at other people while one person is talking

Georgetown Reflection Manual

SLU Reflection and Prayer Guidelines

Primary Goals:

1. Pray together each day.
2. Allow each member to guide the group in a chosen prayer activity.
3. Share both positive and negative experiences from the events of that day.
4. Engage in social analysis and theological reflection on these realities.
5. Establish a small faith community through sincere, interpersonal sharing.

Ground Rules:

1. Speak in your own words using first-person statements.
(e.g., I feel like I should make more time for my relationship with God.)
(e.g., For me, faith is something that has to be put into action.)
2. Do not use put-downs or insults. Express negativity in a respectful way.
3. Maintain confidentiality. What is said in the group should stay in the group.
4. Be honest with each other. If you disagree, feel free to say so.

Helpful Information:

1. Switching seats each evening can keep things interesting.
2. The amount of discussion can vary significantly from day to day.
3. Group members are encouraged to engage one another in discussion. It may be necessary to ask follow-up questions so that statements can be clarified and/or qualified.
4. Avoid giving personal advice, especially during the group discussion time. Remember that what has worked for you might not work for everyone.
5. One way to be attentive and show interest in others' comments is through eye contact.
6. Silence is not necessarily a bad thing. Try not to immediately fill the silent pauses just because it feels awkward or uncomfortable. Others might simply need some quiet time to reflect on what has been said.
7. Many topics cannot be resolved through a single evening's discussion. This is especially true when it comes to complex social issues and theological difficulties.

**Adapted from John Nugent, SJ's Tijuana Reflection Manual-January 2009*

Reflection: Going Deeper
Social Analysis: Moving from description, to understanding, to action

How to use the Social Analysis section:

The “What, So What, Now What” resource is a great tool to use for the first time you do social analysis with your group. It is less intimidating and will help your group to begin thinking about social analysis. The following two pages on social analysis are great for your group if they are ready to go deeper. The first page provides directions for how to facilitate the social analysis. The second page is a helpful handout that you can share with your group to help them start thinking of the types of questions to ask when analyzing the different systems.

This is a great tool to use with your group. There are two different ways to use this:

1. You may want to ask the “What” (Describe) Questions early in the week, “So What” (Interpret) Questions in the middle of the week, and “Now What” (Apply) Questions at the end of the week.
2. Or, you can focus on one service site, and ask “What, So What, Now What” Questions during one reflection evening.

What? (Describe)

Describe the experience: the facts, substance of group interaction, what happened, with whom?

- What surprised you about the service site?
- Describe the people, the location, your interactions etc.
- Describe an event/person that stands out in your mind.

So What? (Interpret)

Interpret the experience: its meaning, feelings involved, lessons learned, “why?”

- How was your service addressing the social issue?
- What did you learn from the experience? How were you different when you left than when you entered?
- How are you similar/different from the people at the site?
- How did the service challenge your assumptions/stereotypes?

Now What? (Apply)

Apply the experience: Contextualize the experience (place the situation in the “big picture”), apply lessons learned/insights gained, set future goals, and create an action plan.

- What policies/laws impact this agency/population/issue?
- What else could be done to address the issue(s) (by individuals, groups, agencies, society?)
- How can this experience apply to other aspects of your life?
- What are the root causes of this social issue?
- Where do we go from here? What’s the next step?

-Jennifer Reed-Bouley, PhD, College of St. Mary

Reflection: Going Deeper

Social Analysis: Moving from Description, to understanding, to action

In order to work for any social change, we first need to understand better the complex issues. Any social issue can be “dissected” or analyzed according to the various systems that affect it. In order to understand the systemic dimensions of the social issue we encounter in our service (e.g. homelessness, hunger, immigration, etc.), we need to analyze the dimensions separately and then put them together.

Overview of process:

- Review the method of social analysis we’ll use
- Divide group into pairs and assign a system to analyze
- Each team will report and whole group will discuss each dimension as they are giving their report
- Then we’ll try to identify how the various dimensions interact and affect one another

Describe the method:

- These (political, religious, economic, education, and healthcare) are some of the many systems we could discuss in relation to your experience.
- There are other systems we could also consider such as systems regarding ecology, security, culture and race.
- Why are we doing this? These systems are interrelated and affect one another; in order to understand the systemic dimensions of a particular issue, we need to analyze the dimensions separately and then put it all together
 1. Analogy of medical students who need to understand the human body in its totality and the interactions among the various systems (such as respiratory and circulatory systems) by dissecting each system independently; understand the entire body as a system better if break it into its component systems
 2. So what we’re doing is artificial, in a sense, because all of these systems are part of our one reality; but our “dissection” (if you will) will help us understand what that reality is
- **Our goal** is to pose questions that, if researched well and answered, could yield a rich understanding of the systems affecting this issue; we are not trying to come up with a “right or definitive answer” at this point; we are trying to ask good questions; one way to think about our project would be to ask, “In what directions would we need to focus our research in order to better understand the relevant issues?”
- **Here is an example: Economic System:** Generally, this refers to the production, distribution and consumption of goods and services. Regarding homelessness, we might ask:
 1. What kinds of jobs are being created or lost? What are the prevailing wages for these jobs?
 2. What is the unemployment rate?
 3. What percentage of the general population would likely become homeless if they lost their jobs and were unable to find comparable work for 3-6 months?
 4. In what ways does it cost more to be poor than non-poor? (e.g., check cashing fees, payday advances, casino gambling, etc.)
- With your partners, think of all the questions you can for your particular system.

Facilitate the social analysis

- Report and discussion: what other questions about this dimension of the issue are important to ask in order to give us a fuller picture? What else would we need to research in order to understand the issues more deeply?
- How do the systems interact with and affect one another?

Conclusion: Identify privately and write one way you’ll think or act differently as a result of our conversation today, and then I’ll ask if anyone would like to share this with the group.

Reflection: Going Deeper
Social Analysis--Handout



Political System: This refers to people's power to participate in the decisions that affect their lives. Question to ask:

- How are decisions made?
- Who has the power to influence decision-making?
- Who does not have power to influence decision-making?

Religious System: This refers to "humanity's ultimate concern." (Paul Tillich)

Questions to ask:

- Which religious beliefs and practices contribute to maintaining this situation?
- Which religious beliefs and practices contribute to alleviating this situation?

Economic System: This refers to production, distribution, and consumption of goods and services. Questions to ask:

- Who owns the resources?
- Who benefits financially from this situation?
- Who suffers financially from this situation?

Social System: This refers to how people categorize or "group" themselves, and the relationships among the various groups. Questions to ask:

- Which groups are included?
- Which groups are excluded?

Educational System: This refers to structures providing formal education, including those funded by the public and by private entities. Questions to ask?

- How is this resource distributed?
- How does access affect life chances?
- How does particular groups' likelihood to access these resources affect their life chances?

Health Care System: This refers to structures providing physical and mental health care including those funded by the public and by private entities. Question to ask:

- How is this resource distributed?
- How does access affect life chances?
- How does particular groups' likelihood to access these resources affect their life chances?

"The function of education is to teach one to think intensively and to think critically. Intelligence plus character - that is the goal of true education". – Martin Luther King, Jr.

Two Familiar Methods of Theological Reflection

Method	Killen & deBeer <i>The Art of Theological Reflection</i> (1994)	Whitehead <i>Method in Ministry</i> (1980, rev. 1995)
Purpose	Make meaning / discover insight – personal and spiritual integration	Well-rounded decision-making in ministry
Starting Point	Tradition / Position / Culture / Action	Event beckoning decision
Process	<ul style="list-style-type: none"> *description of event or theme *clarifying questions *articulation of feelings regarding the event or theme *surfacing of images, tension statements *discerning a heart of the matter that captures the emotional energy *dynamic correlation with other sources – at least one of which should be Tradition *identifying new truths or insights for our lives 	<ul style="list-style-type: none"> *description of event or theme *clarifying questions *articulation of decision to be made (narrowing to one aspect of event or theme) *attending to culture, Tradition, personal experience *assertion *action
Useful Questions to Guide Process	<ul style="list-style-type: none"> *What feelings do you have in your body as you describe this event? *If you had to capture the dynamics of this situation in a picture or image, what would it be? *What is “life” like when you are inside this image? *What is hard (challenging / dangerous) about being (within this image)? *Where is there grace in being (within this image)? What is life-giving when...? *What scripture passage comes to mind when you consider this image? *What would this scripture have to say to your image? What does your image have to say to this scripture passage? *What new insight do you gain from your work with this image into your original experience? 	<ul style="list-style-type: none"> *What role did Tradition, culture, and personal experience play in the evolution of this event? *What wisdom does each of these voices have to contribute toward a pastoral response to the event? *How do you discern among the voices to find which information is most valuable to you in your decision making? *What is the desired outcome in this event? What is one step that you could take this week?
Seems to work best when....	Event is already over, but have lingering questions. When used as a spiritual practice for integration.	Decision needs to be made, a stance needs to be taken

The Examen of Consciousness - A Prayer to God

1. God, thank you.

“I thank you, God, for always being with me, but especially I am grateful that you are with me right now.”

2. God, send your Holy Spirit.

“God, let the Holy Spirit enlighten my mind and warm my heart that I may know where and how we have been together this day.”

3. God, let me look at my day.

“God, where have I felt your presence, seen your face, heard your word this day?”

“God, where have I ignored you, run from you, perhaps even rejected you this day?”

4. God, let me be grateful and ask forgiveness.

“God, I thank you for the times this day we have been together and we have worked together.”

“God, I am sorry for the ways that I have offended you by what I have done or what I did not do.”

5. God, stay close.

“God, I ask that you draw me ever closer to you this day and tomorrow.”

“God, you are the God of my life – thank you.”

Starting Out: Going Without Arriving
Walking Meditation by Thich Nhat Hahn

In our daily lives, we usually feel pressured to move ahead. We have to hurry. We seldom ask ourselves where it is that we must hurry to.

When you practice walking meditation, you go for a stroll. You have no purpose or direction in space or time. The purpose of walking meditation is walking meditation itself. Going is important, not arriving. Walking meditation is not a means to an end; it is an end. Each step is life; each step is peace and joy. That is why we don't have to hurry. That is why we slow down. We seem to move forward, but we don't go anywhere; we are not drawn by a goal.

Thus we smile while we are walking.

Reflection Questions:

- Take a moment to become aware of where you are. What are your first impressions of this place? What were you expecting, and what surprised you?
- What does it mean to "feel at home"?
- What kinds of people, places, and/or things make us "feel at home"?
- What do you think of when you think of your home?
- Describe the place that has been most homelike to you.
- What hopes would you have for yourself this week? What might be a fear you are experiencing?
- What do you need this week to best be able to enter into this experience?

Mindfulness Walk- Praying with Body and Spirit

In beauty may I walk... In beauty may I walk
All day long may I walk
Through the returning seasons may I walk
On the trail marked with pollen may I walk
With grasshoppers about my feet may I walk
With dew about my feet may I walk
With beauty may I walk
With beauty before me, may I walk
With beauty behind me, may I walk
With beauty below me, may I walk
With beauty all around me, may I walk
In old age wandering on a trail of beauty, living again, may I walk
It is finished in beauty
It is finished in beauty
-A Navajo Indian Prayer

Hands Meditation

(meditation adapted from Fr. Edward Farrell in *Surprised by the Spirit*)

Become aware of the air at your fingertips, between your fingers, on the palm of your hand. experience the fullness, strength and maturity of your hands. Think of your hands, think of the most unforgettable hands you have known' the hands of you father, your mother, your grandparents. Remember the oldest hands that you have rested in your hands. Think of the incredible beauty, perfection, delicacy in the hands of a child. Remember, once upon a time, your hands were the same size.

Think of all that your hands have done since then. Almost all that you have learned has been through your hands—creeping and crawling, walking and balancing yourself, learning to hold something for the first time; feeding yourself, washing and bathing, dressing yourself. Remember the day you could write your own name? At one time your greatest accomplishment was tying your own shoes.

Our hands were not just for ourselves, but for others. How often they were given to help another. Remember all the kinds of work they have done, the tiredness and aching they have known, the cold and the heat, the soreness and the bruises. Remember the tears they have wiped away, our own or another's, the blood they have bled from our toils, the gentle touch they have give to another, the healing they have experienced. How much hurt, anger and even violence they have expressed, and how much gentleness, tenderness and love they have given.

How often have they been folded in prayer, both as a sign of their lack of power and as a sign of their power. Our mother and father guided these hands in the great symbolic languages of our hands—the sign of the cross (ask them to do that now). The striking of the breast, the handshake, the wave of a hand in “hello” or “goodbye”.

There is a mystery which we discover in the hand of a person we love. There are the hands of a doctor, a nurse, an artist, a conductor, a priest, a farmer, a teacher—hands which you can never forget.

Now raise your right hand slowly and gently place it over your heart. Press more firmly until your hand picks up the best of your heart, the most mysterious of all human sounds, one's own heartbeat, a rhythm learned in the womb from the heart of your mother. Press more firmly for a moment and then release your hands and your heart fraction of an inch from your clothing. Experience warmth between your hands and your heart.

Now lower your hand to your lap very carefully as if it were carrying your heart, for it does! When you extend your hand to another, it is not just bone and skin, it is your heart. A handshake is the real heart transplant.

Think of all the hands that have left their imprint on you. Fingerprints and handprints are heart prints that can never be erased. Thee hand has its won memory. Think of all the places that carry your hand prints and all the people who bear your hear print. They are incredible and will last forever.

Now without opening your eyes, extend your hands on either side and find another hand. Do not simply hold it, but explore it and sense the history and mystery of this hand. Let your hand speak and let it listen to the other. Try to express your gratitude for this hand stretched our to you in the dark. And then bring your hand back again to your lap. Experience the presence of that hand lingering upon your hand. The afterglow will fade but the print is there forever.

Whose has we that? It could have been any hand; it could have been His hand, Jesus' hand. It was. He has no other hands than ours.

Look at your hands. Notice their power and gentleness. Let us bless these hands together.

Blessed be the works of your hands, O Holy Lord.

Blessed be these hands in need of Your touch.

Blessed be these hands willing to serve in Your Name.

Blessed be these hands that have been creative.

Blessed be these hands that have planted new seeds.

Blessed be these hands that have shared warmth and kindness with another.

Blessed be these hands that fall short in actions of sin.

Blessed be these hands that have guided hearts and lives.

Blessed be these hands seeking the Truth.

Blessed be these hands that have dug deep to right the wrongs of injustice.

Blessed be these hands that embrace the world of today and the world of the future.

Blessed be the works of your hands, O Holy Lord.

Let us join hands in prayer.

Dear Heavenly Father,

We come together this evening in pure love of you, Lord God, ready and open to the Holy Spirit. We thank you, Dear God, for all the hands that have shown your love to us, that have helped us along the way, and that have helped to form us into believers in your name and in your word. Be with us, O Lord, throughout the year as we enter into community with each other, with those we met this morning, and those we will meet along the way. We praise and thank you for your holy works in our lives and in the world around us. Thank you for bringing us here together this weekend, thank you for making us unique and precious in your sight. Help us, O God, to allow you to continue to work in us and help us always to be ready to extend our hands freely to those in need of assistance. Be with us Lord, and teach us always. Amen

Resources and Inspiration

Scriptural Resources

Deuteronomy 15:1-11 (canceling debts/giving to the poor)
Psalm 146:5-9 (the Lord watches over those in need)
Isaiah 58:1-14 (loose the chains of injustice/restorer of streets and dwellings)
Micah 4:1-5 (swords into plowshares)
Amos 2:6-16 (judgment on Israel-trampling on heads of the poor)
Jeremiah 18: 1-9 (potter's hands and Israel)
Matthew 25:31-46 (final judgment analogy/the sheep and the goats)
John 13:1-17 (washing the feet of the disciples)
Luke 10:25-37 (the Good Samaritan)
Acts 4:32-36 (sharing possessions)
James 2:14-17 (faith and deeds)

Social Justice Quotations

"Socio-economic problems can be resolved only with the help of all forms of solidarity: solidarity of the poor among themselves, between the rich and the 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."

~Catechism of the Catholic Church, #1941

"If you want peace, work for justice."

~Pope Paul VI

"I am a shepherd who, with his people, has begun to learn a beautiful and difficult truth: our Christian faith requires that we submerge ourselves in the world... The world that the Church must serve is the world of the poor, and the poor are the ones who decide what it means for the Church to really live in the world... It is the poor who force us to understand what is really taking place... the persecution of the Church is a result of defending the poor. The poor are the Body of Christ today. Through them He lives on in history..."

~Archbishop Oscar Romero

"You may not be called on to ward off international conflict, but you will have opportunities to do something more vital: to bring inner peace to troubled hearts. Jesus modeled this. We don't see Him settling many disputes or negotiating conflicts. But we do see Him cultivating inward harmony through acts of love: washing the feet of men who would betray Him, having lunch with a corrupt tax official, honoring the sinful woman whom society had scorned. He built bridges by healing hurts... He cultivated harmony by sowing seeds of peace in fertile hearts.

Once we see the world, and ourselves for what we are, we can help. We realize that the lights are out and a lot of people are stumbling in the darkness. So we light candles."

~Max Lucado, The Applause of Heaven

"I have the audacity to believe that peoples everywhere can have three meals a day for their bodies, education and culture for their minds, and dignity, equality, and freedom for their spirits. I believe that what self-centered people have torn down, people other-centered can build up. I still believe that one day all humankind will bow before the altars of God and be crowned triumphant over war and bloodshed, and nonviolent redemptive goodwill will proclaim the rule of the land."

~Martin Luther King, Jr., 1964

"Justice is about people, not issues! Don't try to change the country. Let the country and its people change you. Just live with us, be with us, get to know us - cry with us, laugh with us, celebrate with us, get sick with us... "

~J.G.

"Our lives begin to end the day we become silent about things that matter."

~Martin Luther King Jr.

"The absolutist begins a work, others take it up and try to spread it. Our problems stem from our acceptance of this filthy, rotten system."

~Dorothy Day

"Life flowing from one to another is a strange and wonderful thing-and sharing weaknesses and needs calls us together into a common humanity."

~Jean Vanier

"We may think of peace as the absence of war, that if the great powers would reduce their weapons arsenals, we could have peace. But if we look deeply into the weapons, we will see our own minds - our own prejudices, fears, and ignorance."

~Thich Nhat Hanh

"When I despair, I remember that all through history the ways of truth and love have always won. There have been tyrants, and murderers, and for a time they can seem invincible, but in the end they always fall. Think of it--always."

~Mahatma Gandhi

"We who lived in concentration camps can remember the men who walked through the huts comforting others, giving away their last piece of bread. They may have been few in number, but they offer sufficient proof that everything can be taken from a man but one thing: the last of human freedoms - to choose one's attitude in any given set of circumstances - to choose one's own way."

~Victor Frankl

"Peace is not the product of terror or fear. Peace is not the silence of cemeteries. Peace is not the silent result of violent repression. Peace is the generous,

tranquil contribution of all to the good of all. Peace is dynamism. Peace is generosity. It is right and it is duty.”

~Oscar Romero, January 7, 1978

“After climbing a great hill, one only finds that there are many more hills to climb.”

~Nelson Mandela

“There can be no keener revelation of a society's soul than the way in which it treats its children.”

~Nelson Mandela

“I am not interested in picking up crumbs of compassion thrown from the table of someone who considers himself my master. I want the full menu of rights.”

~Desmond Tutu

“Do your little bit of good where you are; its those little bits of good put together that overwhelm the world.”

~Desmond Tutu

Internet Resources

Network Catholic Social Justice Lobby: <http://www.networklobby.org/>

Office for Social Justice-Archdiocese of St. Paul and Minneapolis: <http://www.osjspm.org/>

Center of Concern: <http://www.coc.org/>

Catholic Campaign for Human Development: <http://www.usccb.org/cchd/povertyusa/index.htm>

Jesuits Online: <http://www.jesuit.org/>

Ignatian Solidarity Network: www.ignatiansolidarity.net

Friend's Committee on National Legislation: www.fcnl.org

United States Conference of Catholic Bishops: www.usccb.org

Creighton University's Online Ministry:

<http://onlineministries.creighton.edu/CollaborativeMinistry/online.html>

Gather Me To Be With You

O God, gather me now to be with you as you are with me. Soothe my tiredness; quiet my fretfulness; curb my aimlessness; relieve my compulsiveness; let me be easy for a moment.

O God, release me
from the fears and guilts which grip me so tightly;
from the expectations and opinions which I so tightly
grip, that I may be open to receiving what you give,
to risking something genuinely new,
to learning something refreshingly different.

O God, gather me to be with you as you are with me.
Forgive me for claiming too much for myself that I
leave no room for gratitude; for confusing exercises in
self-importance with acceptance of self-worth; for
complaining so much of my burdens that I become a burden; for competing against others so
insidiously that I stifle celebrating them and receiving your blessing through their gifts.

O God, gather me to be with you as you are with me.
Keep me in touch with myself, with my needs, my anxieties, my angers, my pains, my
corruptions, that I may claim them as my own rather than blame them on someone else.

O God, deepen my wounds into wisdom shape my weakness into compassion; gentle my envy
into enjoyment, my fear into trust, my guilt into honesty, my accusing fingers into tickling
ones.

O God, gather me to be with you as you are with me.
-Ted Loder, from Guerrillas of Grace

Blessing Prayer

May your feet rest firmly on the ground
May your head touch the sky
May you see clearly
May you have the capacity to listen
May you be free to speak your heart
May your words be true
May your heart and mind be open
May your hands be able to fill the need
May your arms be open to others
May your gifts be revealed
May you return that which has been
given and complete the great circle.

-Elizabeth Roberts and Elias Amidon, from The
Terma Collective in "Life Prayers from Around
the World."

Prayer for Real People

People are complex and embodied—as if you haven’t noticed. Yet many fail to make this connection when it comes to prayer. Some think it is all in your head—pre-established cultic formulas that once learned don’t change. Others think it is something free-form and totally unconstrained where whatever comes into our head is simply what happens—whatever. The experienced reality is something in between. The following are some little insights that are offered to open up new possibilities for you. They are not intended to be restrictive, but rather illustrative. It takes a long time for most of us to learn to play the piano. The same for drawing, painting, dance, sports and almost every human activity. Some of our learning comes from simple practice—discipline and repetition. While discipline and repetition are important, they often do not take us “to the next level” where understanding and innovation makes the difference between a mere player and a superstar. Yet at the end of the day—the results of prayer are gift. Our part is to open ourselves to the gift.

Focus:

Some people have the ability to remain focused in the midst of chaos. Most of us need an environment that promotes focus.

Quiet is essential, quiet and not silence. Sitting outdoors listening to birds sing and wind blow may enhance our ability to sit quietly. Sitting outdoors listening to the sound of traffic and sirens and people yelling usually does not enhance our ability to focus on prayer. Some use music to center and quiet themselves, others are distracted by the lyrics or memories of times and places where they last experienced a particular song. **Quiet** is an environment that supports and focuses our prayer on the material at hand. That environment may change depending upon the material, the content of prayer. A meditation on birth and new life may be enhanced by light and airy music while a meditation on sin may not.

Many seek to enhance their focus through visual tools. Some may concentrate on a candle flame or softly burning logs in a fire place. Some use other visual aids such as an icon, a stain glass window, Eucharistic adoration or simply viewing “off into the distance”. Light and dark can be manipulated once again to add mood to support our prayer and the material of prayer. Dim places may add a sense of warmth and intimacy or may be more suggestive of danger or despair. While environment does not control our moods and our attentiveness, it is often useful to pay attention to what I hope to experience in prayer and set the environment to support that.

Ritual:

Most of us follow rituals and don’t even attend to their function or purpose. Ritual allows us to “return” to a place of familiarity without the tediousness of recreating from scratch an environment or relationship. The ritual of sitting in a favorite chair, kicking your shoes off and pulling a comforter across your shoulders can quickly settle one at home, relax and comfort you. It is the sum of many experiences of coming home. The ritual of genuflection and of signing yourself with holy water can quickly remind you that you are in church, but it also can quickly sum up many experiences of the holy presence of God in this place and many like it. Most of the prayer periods begin the same way, with little rituals. They help to remind us of where we are—in the presence of God—and of the sacred nature of our relationship with God.

Sometimes, however, ritual just becomes habit. As habit, ritual loses its meaning and its purpose. A bit of attention to the ritual of entering into prayer can retrieve its essential element.

Posture and gesture:

Just the way we sit affects the way we listen. For many, curling up on the couch leads us inward, shutting out the world. Body language does more than signal to others our attitude, our openness. Body language does affect the way in which we engage the world around us. Sitting up, unfolding our arms, turning palms upward indicates to others openness and invitation to conversation. The same can influence the way in which we experience God in prayer. Be aware of your posture, your stance and try to use it as an additional way in which you invite God into your life and prayer. Be willing to change your posture as you would change the environment to see what works best for you. If kneeling is more of a distraction because of pain in your knees, then trying sitting or lying prostrate. When you find a position that works for you, stick with it.

Gesture is also an expression of you. Sometimes what we have to say is better said with our bodies. Hand gestures can express joy or sorrow. Simple signs of reverence, whether the sign of the cross or a genuflection, can substitute for words. This is true whether you are the one doing the gesturing in prayer or you are the one being gestured to in a meditation. Using gestures in prayer or paying attention to gestures as you imagine different gospel scenes may open up a new level of communication and meaning in prayer.

Distraction in Prayer:

Distractions happen. Even though we try to engineer our environment to remove many of the causes of distraction, still they come. Getting flustered just adds to the problem. When you find yourself “off on a tangent,” just simply let it go. Be peaceful with yourself. Don’t yell at yourself mentally. Just let it slide away like sand through your fingers. Take a deep breath. Let it out. And gently turn back to where you were.

Sometimes distractions are just that—an inability to settle down and focus. Other times, however, they are signs of resistance to looking at something we are afraid of or ashamed of. Even though we try to let distractions go, pay attention to what has been distracting in your prayer—when it has happened. When you make a review of your prayer period, considering how well or how poorly it may have been, jot down in your journal times of distraction. At the end of the day, consider whether the distractions may have been significant, pointing to a place where you were reluctant to go with God. Then offer those times of distraction to God. Even this is prayer.

What happens before prayer:

Plan ahead. Try to fix a time when you can pray and not be disturbed. Prayer is not something you want to “rush into” or “cram into” a busy day. A little bit of breathing space before and after prayer, a chance to just sit, relax, opens up space for God to come.

Bring what you need—just so you don’t have to keep getting up to handle the details. Bible, journal, pen, or even your water bottle. Whatever helps to keep you present to the time of prayer.

Consider, just before you settle, where you are and what you are about to do. You are entering into God’s presence. Sometimes a gesture—sign of the cross or reverent bow—helps to physically remind you of this fact.

Consider God’s gaze upon you at this time, God’s loving gaze. Consider how God sees you—you—as you are, in your present state whether hopeful or worried, settled or unsettled. God wishes to talk with you, not someone else. Let God see and find you as you are—someone God already loves.

Begin by asking for the grace desired in this prayer session. Ask, and you will receive. This is what Jesus taught us. Trust that God will grant you your deepest desires.

What happens after prayer:

It takes us time to settle down, to get into the groove. This is why we often “go away” for a retreat. Once we “break the mood” we often have a hard time recovering that sense of stillness and openness. So we don’t recommend going from a “prayer time” right back to everyday activities.

Well what do you recommend doing when we’re not “praying”? There are many simple activities that help to retain that sense of stillness and openness. Walking, enjoying the outdoors, and even running— these all are typical activities between prayer periods. Others will paint, do jigsaw puzzles, read books on spirituality or lives of the saints. This type of activity often occupies the hands or the body while letting the mind roam free. And, during time when the mind is allowed to simply disengage, many folks find that ideas or connections happen. It’s kind of like walking out of a test and later coming up with the answer to that question that eluded you during the test. Giving our conscious mind space and time allows the other parts of our mind to do its thing. So it is often encouraged that we let our minds “ruminate” on the prayer topic—even when the official prayer period is over.

While you want to have the space to let your mind disengage, to ruminate or chew over the topics of prayer, we do ask that you formally “review” your prayer time. A simple journal entry that includes answers to the reflection questions would suffice. Or you may wish to journal about “what worked”, listing those items that sparked new discoveries and those that seemed to lead nowhere. Being able to look back at a journal over time, you may be able to see a pattern to your prayer, a pattern you may want to encourage or to change.

Praying with Scripture:

Contemplation:

Sometimes when a hiker tells you about her latest mountain escapade, you can almost smell the fir and hemlock trees and practically feel as tired as she. You were absorbed in her story, seeing and hearing and smelling what she sensed, and feeling excitement and fear and delight as she felt them. Your hiker friend has helped you contemplate. We do precisely this every time we read a story or a novel; we let ourselves be placed into the event—we are there.

This is contemplation. We are perfectly right to contemplate this way, because all things are present in God, who is not limited by time. So when we go into God and remember events in Jesus’ life, we and those events are both present in God. The manner of contemplating involves little effort, if we allow our fantasy freedom. We imagine ourselves walking with Jesus down a road, feeling the heat of the dust and hearing the buzz of a desert afternoon. We enter into the excitement of the Samaritan woman, to whom Jesus said first, “I am He.” We lie cold on the stone with Lazarus and then feel the power of Jesus’ voice resonating through our bone. We talk with Peter, let Jesus wash our feet; beg Him not to leave us. And in the end, we apply to our own selves and our own lives what we have felt and experienced.

Meditation:

Suppose you face a serious decision whether to report something you saw to your boss. You go to a friend for help. You describe to him what you saw, in detail, and then you interpret its significance. He might ask you some questions, wondering whether he has events straight. And then he will think about what you should do. Both you and he are meditating. For meditating on an event means to recall what happened, vividly and in detail, and then to try to figure out what the event means and what you might need to do about it.

When we meditate on the Scriptures, we enter into an event in Jesus' life, or in some other Biblical person's life, and recall it vividly and in detail, though without "getting lost" in the story. Judas approaches Jesus and kisses Him. We feel astounded that a friend could do that, but we may remember that Judas was very interested in politics. We look into Judas' personality—"he was a thief"—and feel amazement that his desire for money could end up leading him to this. Did Jesus choose badly? Or did Judas, well chosen, cold-bloodedly betray His Lord? Then we sense how many of the rest of us have given Jesus that kiss. So, moving back and forth from the event to reflections, we apply what we have meditated on to our own lives.

Consideration:

The writers of past ages searched the pages of Scripture for sentences and events that spoke to their own lives. They were finding the "spiritual meaning" of Scripture.

We consider the Scriptures when we work out in some detail how they apply to our life, world, and ourselves. We can consider, for example, that a lily does not choose where to grow and neither do we. A lily does not decide what kind of soil it will be planted in; we do not decide what culture we will grow up in, speaking what language and believing in what God. A lily does not choose its color; neither do we—physically and in personality. And so on: as God creates the lily and makes it more splendid than a king in his robes of state, so God creates me and makes me splendid.

This last manner is a very active kind of praying. The earlier manners require that we be more at ease, and let Scripture pray in us, as it were. But the last word is this: The Word of God is a living word, and will speak to us if we will only listen.

Praying with the Fantasy:

We have another way of knowing besides our reason and our memory. That way is the imagination. We use our imagination to make scientific discoveries and to create works of art that give others insight into the human condition. We can very reasonably use our imagination to know God and Christ better, and the Church and our own selves as we grow in God.

We find many ways of using our imagination in coming to know God and our selves. To mention just a couple:

· When we are considering whether to take an action, even though we tend to think it morally wrong, we imagine to ourselves all the evil consequences that God would or might allow, and that helps us turn away from this doubtful way of acting. Or again, when we do not know what God hopes for in us, we imagine ourselves taking one course or another, and "seeing" ourselves in those ways of living, we come to understand what our most authentic self calls for.

· Another way of praying with our imagination is by fantasizing. In this activity, we imagine places we have never been and places that do not exist. We imagine events that never happened and could never happen. We imagine wildly and freely.

Then, in those fantasies, we let the Spirit of Life—who surely imagines infinitely more than we—open our minds and our hearts to truths and realities that we may have been defending ourselves against by the ordinary and the conventional.

For instance, we might fantasize that we are in a place where no good person and no angel could come, and let evil toss us about. Then we could call on God to deliver us from temptation. Or again, we could fantasize that we are falling into the sun, which does not burn us, and come to its still center; then we could shift the fantasy and imagine that we have fallen not into the sun but into God. We could let God tell us what it is like to rest at the center of the universe and of all that exists.

We can fantasize about living as a lily, and how utter our dependence on the Spirit of Life is. We can fantasize living like a great person, and what we would do if we had vast fortunes and great personal power. Then we can ask which of the things we would do that we can do now.

Always when we use fantasy, we place ourselves in God's presence and beg for God's grace. We then imagine what we have set ourselves to imagine, letting our fancy go free. Even as we fantasize, we know that God our Creator and Lord stays with us. In the end, we turn to God with

whatever real thing we have learned and ask the God of all consolation to confirm us.

Ways of Centering:

When we come to prayer, we need to collect our scattered thoughts and affects so that we come to God with a single heart. Writers give this process various names. Some talk about coming to quiet or reaching a sense of harmony with all beings. Some talk about reaching self-concentration, so that my thoughts and desires are not running all over, but come to coherence and rest. Many talk about “centering,” meaning that we can come to the core of our self for a moment and desire and act out of that center. Whatever name you use, recognize that some quiet and concentration help very much as we begin our prayer time.

Here are some ways of accomplishing that “centering” that you might find useful. You might already have your way of doing it. If not, test various ways until you are able to pray a little more readily.

- Stand or sit (or take some other position that you find helpful). Concentrate for just a moment on yourself standing, or sitting, or in whatever position. Attend to each part of your body: to the tiny feelings on your scalp and face, to the pressure of clothing on your neck; to the position of your arms and hands; to the pressures of chair or floor on back, stomach, rump; to the feelings on thighs, knees, calves; to the pressure of the floor on heel or sole. Then just sense yourself in this total position and go on to ask God to let you feel your presence to your Creator and Lord.
- Take a quiet position. Slowly and gently concentrate your attention on your breathing, focusing down onto the air moving in and out of your nostrils. Keep focused on that moving air for a while until you are quiet.
- Breathing that way, you might begin to think some words as you breathe. So, think, “Lord Jesus Christ” as you breathe in, and “King of Eternal Glory” as you breathe out—over and over. Or use the Jesus Prayer, thinking “Jesus Christ” as you breathe in, and “have mercy” as you breathe out. After continuing this for a time, gently turn to the prayer materials you have prepared. Understand that we never “finish” this kind of praying, we simply turn from it to another kind.
- Gradually grow aware of what you are hearing. Listen to each sound, trying to distinguish single sounds from the general noise. Simply hear the sounds, without trying to figure out where they are coming from or to interpret them. Consciously let the sounds continue on their own, aware of the fact that they do not attack you or violate you or depend on you. As you let them go on entirely on their own, grow aware that you are present to your Creator and Lord.
- As you grow aware of the sound you are hearing, so you can also grow aware of the sights you are seeing, and even the odors and fragrances you smell.
- Instead of becoming quite still, you might come to concentration by gentle gesture or movement. For instance, you could think some prayerful thoughts—“Lord, You are God; I come to you; I give these moments to You alone; You hold me utterly”—and as you think them, you could gesture or dance them out. Slowly raise your hand, slowly bow from the waist, and slowly hold up your hands together as though they were filled with gifts. After a time of this, you will know to grow still and turn to the matters you have decided to pray upon.

Note: We know that some techniques like “burning a candle” are forbidden in University dorms. Some find the same focus can be accomplished by other objects such as “fish tanks” or even computer screen savers. Be creative.

A Framework for Contemplation:

The imagination turns out to be a powerful way of knowing. Using this power that you have, you can pull together images or data that might seem to be worlds apart and make coherent sense of them. Great scientists and inventive technologists say that, after you’ve gotten all the information, then real knowing begins: you have to re-envision things, see them anew, differently. That demands imagination.

[Artists—whether painter, sculptor, poet or song-writer—use their imagination to uncover deep

truths and inspiration. And while their art work may not be historically accurate, that work often reveals a common experience of “truth” even though it is their personal insight. What is communicated is something deeper than sensory information—the deeper realities of life and quality of relationship—intimacy, peace, companionship, empathy....]

So you use this great God-given power in prayer. You are likely to have a common problem with this power: It is unruly. Our imagination turns to fantasy on the slightest provocation—leaving the real world behind and enjoying a never-never land. You probably know that the great religious have developed ways of taming and focusing the imagination, and some of their disciplines are aimed at that.

*Here is one proven way to focus your imagination for the sake of coming to know, love, and follow Jesus better. This is the frame of contemplation in the Ignatian contemplation on **the Incarnation** and on the **Birth of Jesus**. It is a “method”...[where] everyone uses it in his or her own way and gets out of it something uniquely their own. You will readily find how much and in what ways this frame of contemplation helps you.*

- I come into God’s presence and feel His loving gaze, and then I offer myself completely to God.
- First, I recall for a moment some details of the particular part of sacred history that I am going to pray about.
- Second, I compose myself in the scene I am going to contemplate, or in the place where it takes place.
- Third, I ask for what I want: I want to know Jesus intimately, friend to friend. I want to share great love with Him. I want to go where He goes and do what He does.
- Then, I enter into the event. I can do that in many different ways, and nothing constrains me to do it one way or another.
 - One way that helps some people: I notice the people themselves, keenly, lovingly. Then I listen to what they say. Then I watch how they are acting.
 - Another way that helps: I simply get involved in the event, at whatever point I feel drawn into it. I act in it, a part of the event—holding the light, fixing the hayrack, helping the animals.
 - And a final way: I go along with one of the persons in the event, letting the event be a dynamic background. We talk with and listen to one another.
- Whichever of these ways I use, I try to keep myself involved. For intimate knowledge reaches both into the one known and into the one knowing and deep love of God comes only to the one who knows himself or herself loved even while loving.

At the end of your contemplation, speak with Mary, or with Jesus or with the Father about what you have discovered about the event, what graces are new to you. As always, end with the “Our Father”.

Contemplating the Incarnation:

I come to the moment of Jesus Christ’s conception in my humanity. As always, I enter into God’s presence and feel His gaze rest on me, and I offer to Him my whole self. Then I do three things:

- First I remember the “history” that I am praying about: The Holy Trinity knows the whole world of humankind and sees how we are ravaging the earth, making life terrible for one another, and turning many of ourselves into ruins. Out of God’s infinite and eternal love, the Father sends the Son down to enter into all this, to save it. And then they send the announcement to Mary.
- Second, I compose myself, as I have done before, in this real world. I am utterly embedded in humanity and in all that goes on. And after seeing the whole of earth, I bring myself to Nazareth in Galilee, where Mary stays.
- Third, I ask for what I want. What I want right now is a deep and intimate knowledge of Jesus. I

want a strong love for Him. And I want to follow where He goes.

Then I cover these three points in some way or other--by fantasy, meditation, or contemplation--and after I have worked through them, I consider what it all means to me, to my life world, and to the whole of the human race.

- First I look at all the people on the earth--races and ethnic groups; some at desks and some at wars; they laugh, play, weep, struggle; they are infants, grown, dying. I watch God watching all this, and I wonder what God feels. I see Mary staying in Nazareth.
- Second, I listen to the riot of sounds--music and machines; friends chatting and enemies reviling; keyboards and hand grenades; mobs and riots. I listen to God's thoughts: "Let us save all these people..." And I hear the announcement to Mary.
- Third, I move into the frantic activities of earth--speeding, constructing, fighting, playing, blowing up buildings, riding horses, flying jets, all too often destroying human life or the humanity in living persons. I see God working busily, initiating the Incarnation, laboring among the human kind. And I see the angel announce the message and the Lady bow in acquiescence.

At the end, I will consider what I ought to say to God the Lord, or to Mary, or to Jesus, who now lives forever in my humanness. As I always do, I close with an Our Father

The Birth of Jesus:

I meditate and contemplate the Birth of Jesus, His first moment of independent human life. As always, I enter into God's presence and I feel his gaze rest on me, and I offer to Him my whole self. Then I do three things.

- First, I recall for a moment that I am going to think about sacred history. A young girl, nearly nine months pregnant, came down from Nazareth because the Roman Emperor levied a tax on a population that we have records of. Joseph her spouse walked with her and they spent the night in a cave just down the hill from the little town of Bethlehem, overlooking broad historic fields.
- Second, I compose myself in that cave, waiting for the Messiah to be born.
- Third, I ask for what I want: I want to know Jesus intimately, friend to friend. I want to share great love with Him. I want to go where He goes and do what He does.

Then I will enter into the event of Jesus' birth. I can do this in a number of ways.

- Sometimes, I just watch the people: Mary, and Joseph, and others. Or I catch something of what they say, and feel the emotion in it. Or I see what they are doing and everything that is going on. What I contemplate, I let speak to me about my life, world and myself.
- In some prayer, I might just start in the middle of what is going on. Or I might move around in the event, just watching it happen around me.
- Or thirdly, I might just stay with one or other person there, entering into their feelings and perceptions, while the events themselves go on their way.

At the end, I try to gather myself together and then tell the Lord what I have to tell, or perhaps talk with Mary or with the Infant Jesus. As I always do, I close with the Our Father.

The above prayer commentary contains a series of excerpts from the retreat manual "Choosing Christ in the World" by Joseph Tetlow, S.J..

Post-Project Reflection

Questions to ask at the end of your Spring BreakOut Trip:

1. What do you look back on with the greatest pleasure?
2. What did you gain from your experience on this project?
3. What are your reflections on being a part of and interacting with your fellow participants?
4. How do you anticipate your experiences to fit in with your education and career plans?
5. What other thoughts go through your mind as you reflect on this trip?
6. What did you learn about your host community, culture, issues, etc?
7. What about the experience was different from your expectations?
8. How would you like to continue to be involved in service and justice issues?
9. What have I learned this week?
10. Do I feel I have changed in any way? Emotionally? Physically? Spiritually? Culturally?
11. What risks did I take this week to get to know myself or others better?

- Jennifer Reed-Bouley, PhD, College of St. Mary

Justice is Beyond Private Charity -- a Parable



There is a story told, now quite famous within social justice circles:

Once upon a time there was a town that was built just beyond the bend of large river. One day some of the children from the town were playing beside the river when they noticed three bodies floating in the water. They ran for help and the townsfolk quickly pulled the bodies out of the river.

One body was dead so they buried it. One was alive but quite ill, so they put that person into the hospital. The third turned out to be a healthy child, who they placed with a family who cared for it and who took it to school.

From that day on, every day a number of bodies came floating down the river and, every day, the good people of the town would pull them out and tend to them-- taking the sick to the hospitals, placing the children with families, and burying those who were dead.

This went on for years; each day brought its quota of bodies, and the townsfolk not only came to expect a number of bodies each day but also worked at developing more elaborate systems for picking them out of the river and tending to them. Some of the townsfolk became quite generous in tending to these bodies of a few extraordinary ones even gave up their jobs so that they could tend to this concern full-time. And the town itself felt a certain healthy pride in its generosity.

However, during all these years and despite all that generosity and effort, nobody thought to go up the river, beyond the bend that hid from sight what was above them, and find out why, daily, those bodies came floating down the river.”

Taken From p.168 The Holy Longing: The Search for a Christian Spirituality By: Ronald Rolheisher

The Invitation

by **Oriah Mountain Dreamer** (NE Methodist Reflection Manual)

It doesn't interest me what you do for a living. I want to know what you ache for and if you dare to dream of meeting your heart's longing.

It doesn't interest me how old you are. I want to know if you will risk looking like a fool for love, for your dream, for the adventure of being alive.

It doesn't interest me what faith background you are. I want to know if you have touched the center of your own sorrow, if you have been opened by life's betrayals or have become shriveled and closed from fear of further pain. I want to know if you can sit with pain, mine or your own, without moving to hide it or fade it or fix it.

I want to know if you can be with joy, mine or your own, if you can dance with wildness and let the ecstasy fill you to the tips of your fingers and toes without cautioning us to be careful, to be realistic, to remember the limitations of being human.

It doesn't interest me if the story you are telling me is true. I want to know if you can disappoint another to be true to yourself; if you can bear the accusation of betrayal and not betray your own soul; if you can be faithless and therefore trustworthy.

I want to know if you can see beauty, even when it's not pretty, every day, and if you can deepen your own life from its presence. I want to know if you can live with failure, yours and mine, and still stand on the edge of the ocean and shout to the sliver of the full moon, "YES!"

It doesn't interest me to know where you live or how much money you have. I want to know if you can get up, after the night of grief and despair, weary and bruised to the bone, and do what needs to be done to feed the children.

It doesn't interest me who you know or how you came to be here. I want to know if you will stand in the center of the fire with me and not shrink back.

It doesn't interest me where or what or with whom you have studied. I want to know what sustains you, from the inside, when all else falls away. I want to know if you can be alone with yourself and if you truly like the company you keep in the empty moments.

<http://www.oriahmountaindreamer.com/>

Reflection Questions

- In what ways does my body or soul feel restless today?
- How can I see this service experience changing the way I view the world?
- Is there anything that you are confused about or that doesn't sit well with you?

Reflection Questions

- What treasures of wisdom have I found today?
- How has this experience changed your perception of community?
- What have been some images of community this week?
- Where have I seen action-oriented justice in my midst?
- How can I continue to act in solidarity with the poor when I return to my life in St. Louis?
- What are some of the "rumblings" in your heart concerned what you made be called to do next?

Power Dynamics⁴⁴

Effective advocacy strategies must address power—its dynamics and many dimensions. Most strategies focus on a single dimension of power (usually the most visible), yet there are multiple dimensions of power that are critical to consider when planning, implementing and evaluating advocacy.

Visible Power: Observable Decisionmaking

This level includes the visible and definable aspects of political power – the formal rules, structures, authorities, institutions, and procedures of decisionmaking. Examples include elections, political parties, laws, legislatures, budgets, corporate policy, by-laws, etc. Yet even where fair laws and decisionmaking structures do exist, politics never occurs on an even playing field. Strategies that target this level are usually trying to change the *who, how* and *what* of policy-making so that the policy process is more accountable to the poor.

Hidden Power: Setting the Political Agenda

Certain powerful people and institutions maintain their influence by controlling who gets to the decisionmaking table and what gets on the agenda. These dynamics exclude and devalue the concerns and representation of other less powerful groups. Difficulties in gaining media coverage can further inhibit visibility and legitimacy. By preventing important voices and issues from getting a fair public hearing, policymaking can be skewed to benefit a few at the expense of the majority. Empowerment strategies that focus on strengthening organizations and movements of the poor can build collective power and new leadership to influence the way the political agenda is shaped and increase their legitimacy and voice.

Invisible Power: Shaping Meaning

Probably the most insidious of the three dimensions of power, invisible power shapes the psychological and ideological boundaries of participation. Significant problems and issues are not only kept from the decisionmaking table, but also from the minds and consciousness of the different players involved, even those directly affected by the problem. By influencing how individuals think about their place in the world, this level of power shapes people's beliefs, sense of self, and acceptance of their own superiority or inferiority. Processes of socialization, culture and ideology perpetuate exclusion and inequality by defining what is normal, acceptable and safe. Empowerment strategies in this area target social and political culture as well as individual consciousness to transform the way people perceive themselves and those around them.

Different Expressions of Power

Power over: Power is seen as a win-lose kind of relationship. Having power involves taking it from someone else, and then, using it to dominate and prevent others from gaining it.

Power with: has to do with finding common ground among different interests and building collective strength. Based on mutual support, solidarity and collaboration, it multiplies individual talents and knowledge.

Power within has to do with a person's sense of self-worth and self-knowledge; it includes an ability to recognize individual differences while respecting others. Power within is the capacity to imagine and have hope; it affirms the common human search for dignity and fulfillment.

Power to refers to the unique potential of every person to shape his or her life and world. When based on mutual support, it opens up the possibilities of joint action, or power with.

⁴⁴ From VeneKlasen, Lisa with Valerie Miller. *A New Weave of Power, People & Politics: The Action Guide for Advocacy and Citizen Participation*. Oklahoma: World Neighbors, 2002.

Just Associates. *Advocacy Training Module: Making Justice and Solidarity Real*. Catholic Relief Services. July 2004. <info@justassociates.org>.

	Mechanisms through which these dimensions of power operate:	Examples	Responses / Strategies	
Power Over	<p>Visible: Making & Enforcing the Rules</p> <p>Formal institutions & officials: President, Prime Minister, legislature, courts, ministries, police, military, etc. United Nations, IMF, World Bank; Private sector: industry, multinational corporations, chamber of commerce, businesses, etc.</p> <p>Instruments: Policies, laws, constitutions, budgets, regulations, conventions, implementing mechanisms, etc.</p>	<p>Biased laws/policies (e.g. health care policies that do not adequately address the needs of poor children);</p> <p>Decisionmaking structures (parliaments, courts, etc.) are closed to people's voices and unrepresentative</p> <p>The principle of 'equality' may exist in law, but parliaments and courts are not fairly representative of women and minorities.</p>	<ul style="list-style-type: none"> - Lobbying & monitoring - Negotiation & litigation - Public education & media - Policy research, proposals - Shadow reports - Marches & demonstrations - Voting & running for office - Modeling innovations - Collaboration - Etc. 	Confronting, engaging, negotiating
	<p>Hidden: Setting the Agenda</p> <p><i>Exclusion & delegitimation:</i> Certain groups (and their issues) excluded from decisionmaking by society's and politics' unwritten rules, practices, and institution.</p> <p>They and their grievances are made invisible by intimidation, misinformation and co-optation.</p> <p>Often, formal institutions with visible power, also exercise hidden power.</p>	<p>Leaders are labeled trouble-makers or unrepresentative.</p> <p>Issues such as domestic violence, childcare, and others are relegated to the private realm of the family and therefore not considered worthy of public action.</p> <p>The media does not consider these groups' issues to be mainstream or newsworthy.</p>	<ul style="list-style-type: none"> - Building active constituencies around common concerns - Strengthening organizations, coalitions, movements, and accountable leaders - Mobilizing around shared agendas; demonstrating clout through direct action - Participatory research and dissemination of information that legitimizes the issues of excluded groups - Etc. 	Building collective power
	<p>Invisible: Shaping Meaning, Values & What's 'Normal'</p> <p><i>Socialization & control of information:</i> Processes, practices, cultural norms and customs shape people's understanding of their needs, roles, possibilities and actions in ways that deter effective action for change.</p>	<p>Among marginal groups, people internalize feelings of subordination, apathy, self-blame, powerlessness, unworthiness, hostility, anger, etc.</p> <p>Poor farmers blame themselves for poverty, despite unequal access to global markets for fairly priced goods. Women believe that it is their own fault that their husbands beat them.</p> <p>Crucial information is concealed or inaccessible, e.g. by government on its violations of human rights.</p>	<ul style="list-style-type: none"> - Education for confidence, citizenship, collaboration, political awareness & analysis, using alternative media - Sharing stories, speaking out and connecting with others, affirming resistance, linking concrete problems to rights - Investigation, action research and dissemination of concealed information - Etc. 	Building individual and collective power

Note: The distinctions among the different dimensions are not neat or clean. The arrows are intended to indicate the interaction among the various manifestations of power.

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*Understanding power: Factors of Discrimination*⁴⁵

What determines who has more power and who has less power in society and in development processes? Physical traits and social circumstances that are inherited at birth often determine an individual's opportunities, choices and even sense of self. This happens not because these characteristics are inborn, but rather because of negative value judgments attributed to them. People then often justify prejudice as "natural", when it's really the *social meaning* we give to biological facts — like being a man or woman, or having a particular skin color — that defines inequality. Although a few people overcome the social barriers of their disadvantage, most do not unless there is a dramatic change in society.

Over the last twenty years, a number of social movements have focused on fighting prejudice and barriers derived from people's identity based on gender, race, age, ethnicity, religion among others. These factors combine in different ways in different contexts to determine who makes decisions and who has access to resources.

Nature (biology) vs. nurture (socialization) is the subject of much research and debate. But regardless of whether someone's behavior has genetic roots or is primarily a function of socialization, social justice advocates are concerned about inequality. Promoting acceptance of diversity is a fundamental principle of this kind of advocacy. Finding common ground while recognizing difference is critical to healthy, stable societies.

What Is Discrimination?

Differentiation between people on the grounds of gender, age, race, class or other factors in a way that demeans or inhibits a person's life. Discrimination can operate institutionally in the public sphere (e.g. racial discrimination in apartheid South Africa; gender discrimination in the Middle East). It can also operate at a less visible level through culture, social beliefs and ideology, which can be measured by relative levels of education, political representation, percentages living in poverty, etc.

Gender

Social descriptions, roles and responsibilities attached to women and men. Whereas sex is a biological fact and unchanging, gender is a culturally derived, learned behavior that varies over time and is influenced by other socio-economic factors. Common gender stereotypes include: men are strong and rational/women are weak and emotional; men are breadwinners/ women are nurturers.

Race

Strictly speaking, race refers to people of common origin. But in politics, race usually refers to skin color and facial features. People of color have been discriminated against for hundreds of years. The legacy of this discrimination can be seen in current economic, political and legal systems, as well as in strong stereotypes.

⁴⁵ From VeneKlasen, Lisa with Valerie Miller. *A New Weave of Power, People & Politics: The Action Guide for Advocacy and Citizen Participation*. Oldham, W. 2004.

Just Associates. *Advocacy Training Module: Making Justice and Solidarity Real*.
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Ethnicity

Refers to a common consciousness about shared origins, traditions, social beliefs and practices. Ethnicity is a more precise term than race. For example, not all black people share the same ethnicity.

Religion

Religion refers to beliefs and worship of a transcendent or supernatural being(s). Religions usually embody a vision of right and wrong bestowed by the highest moral authority.

Socio-economic status/class

This term has multiple meanings. It generally refers to a person's position in society as determined by a combination of factors such as education, and economic means. Socio-economic status is one of the most important sources of disadvantage or privilege.

Age

The number of chronological years one has lived. Age is a common source of discrimination that affects men and women differently, and is weighted differently in different contexts. For example, in Africa and South Asia, age affords a woman more status, while in parts of the West, older women have less or no status.

Geographic location (place)

The location where one lives can often determine choices, opportunities and resources. For example, rural residents are usually discriminated against in comparison to urban residents because they have less access to resources, services and decisionmakers. Another important geographic cleavage exists between the global north, which controls most of the world's resources, and the global south.

Disability

Refers to a physical or mental condition that makes a person different than what is considered normal. Disabilities often make a person operate at a different pace and require some assistance to attain "normal" activity. Societies are often abusive to people with disabilities.

2. Looking at Dominance and Subordination. Invisible mechanisms of *power over* can socialize people into accepting an inferior role in society, as is the case with women in many societies. Simultaneously, socialization affirms feelings of entitlement among dominant groups. Socialization thus helps to maintain the unequal relationships that determine whose voices are heard in decisionmaking.

The chart below, developed by PLAN International, examines behaviors associated with *power over* by looking at domination and subordination. The chart focuses principally on behaviors shaped by gender. However, it can also be applied to behaviors shaped by class, race and other factors of exclusion.

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What is advocacy? What does it achieve?

There are many possible approaches to advocacy. Different approaches reflect different assumptions about how politics and power operate, and how change happens. For example:²³

Public interest advocacy: This is typically large-scale campaign-style advocacy often involving professional lobbyists, media experts, pollsters, and fundraisers. These actors mobilize resources and influence in pursuit of policy reforms on social and political issues with the goal of serving the broad public interest.

Policy advocacy: Policy advocacy initiatives focus exclusively on the policy agenda and a specific policy or legal reform goal. These advocates usually assume that policy change will produce real change on the ground.

Social justice advocacy: A number of organizations worldwide describe their advocacy this way. Strategies involve political and policy influence around issues that directly affect people’s lives, especially the lives of the poor and marginalized. Oxfam and the Advocacy Institute (USA) describe it like this: “Advocacy consists of organized efforts and actions based on the reality of ‘what is.’ These organized actions seek to highlight critical issues that have been ignored and submerged, to influence public attitudes and to enact and implement laws and public policies so that visions of ‘what should be’ in a just, decent society become a reality.” They stress the need “to embrace power relationships and people’s participation . . .”

People-centered advocacy: These strategies aim to empower poor people to advocate for their rights and interests themselves. This approach challenges the notion that policy is the terrain of “experts.” For ActionAid (UK), people-centered advocacy “supports and enables *people to better negotiate on their own behalf*, for basic needs and basic rights.”

Participatory advocacy: Participatory advocacy extends the boundaries of public decisionmaking by engaging civil society groups in policy debates. It is founded on the belief that democratic governance is the task of citizens as well as governments. This type of advocacy aims to expand public space and citizenship so that all citizens—regardless of class, caste, gender, religion or ethnicity—can participate in decisionmaking.

The following reflects CRS’ thinking and approach to advocacy:

“Focusing on global solidarity and justice requires that we strive to change structures, systems and practices that do not respect the rights of all and that do not allow full participation in economic, social and political life. It also means that we must contribute to the transformation of current relationships and attitudes that separate the developed and developing world and contribute to the perpetuation of unjust systems and practices...”

²³ The following
Advocacy and Ci

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Advocacy includes different strategies aimed at influencing decisionmaking at the local, national and international level and is generally organized around the resolution of a problem in the political arena. Effective advocacy requires a clear analysis of the political environment, an understanding of the concrete problem and a coherent proposal for its solution. Strategies can include the use of communications media to form public opinion, educating decisionmakers, organizing public events, research, creation of coalitions and other activities.

Advocacy also encompasses the education and organization/mobilization of citizens and the promotion of a more democratic culture and practice in policy formation and decision-making. National, regional and international organizations can mobilize to work on public policy, advocating for changes in existing policy and for new policy. Advocacy can help people in both the US and overseas communities better understand and exercise their basic rights, including their right to make demands upon the institutions that govern them. Advocacy is an important set of actions in the overarching goal of linking the overseas and domestic CRS constituencies in a way that transforms attitudes and leads to concrete actions and other expressions of solidarity.”²⁴

Another similar definition of advocacy from CRS/Europe:

“Advocacy ... is seen as a peaceful social change method used for empowering people to: participate in the creation of just development processes, engage in democracy relationships of accountability, and promote a culture of peace....taking an explicit people-centered approach to advocacy...implies that the fundamental purpose of advocacy is not only to create legislative, policy and/or program change....[it] also entails building the capacity of those whose rights are denied, to advocate on their own behalf whenever possible.”

From On the Place of Advocacy in the CRS/Europe Strategy, September 2002.

Level of Social Change ²⁵	Advocacy Methods
<p>Superstructures Changes in peoples’ beliefs, attitudes and behaviors</p>	<ul style="list-style-type: none"> • Public awareness campaigns; • Social marketing • Human rights education
<p>Social structure Changes in social relationships and increased social capital of the most marginalized</p>	<ul style="list-style-type: none"> • Participatory Action Research (PAR) • Mobilization of grassroots for public accountability • Networking and coalition building • Human rights monitoring
<p>Infrastructure Changes in the distribution of economic and political resources</p>	<ul style="list-style-type: none"> • Lobbying for legislative, policy, and/or program change • Pressuring for citizen representation on decision-making bodies • Influencing and monitoring public budget allocation

²⁴ From Overseas Operations, *Advocacy Criteria and Guidelines*, January 2002.

²⁵ From CRS Euro-

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Views of Development and Advocacy for Justice and Global Solidarity⁴⁶

Traditional development sees . . . Citizen-centered advocacy sees . . .

Problems - - -	Issues
Basic needs - - -	Basic rights
Symptoms - - -	Systemic causes
Poverty and welfare - - -	Unequal distribution of power and resources
Projects - - -	Strategies and actions
Static plans, definable results - - -	Continuous planning and analysis
Mission - - -	Vision for political change
Beneficiaries and clients - - -	Citizens, constituents, and allies
Education and information - - -	Consciousness raising and organizing
Consultation and partnership - - -	Joint decisionmaking, local leadership, complementary roles, alliances
Outputs - - -	Political and social change to benefit marginalized
Satisfaction of needs - - -	Transformation of power relations

⁴⁶ From VeneKlasen, Lisa with Valerie Miller. *A New Weave of Power People & Politics: The Action Guide for Advocacy and Citizen Participation*. Oklahoma: World Neighbors, 2002.

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Choosing the Right Medium

Your choice of a medium to deliver the message depends on who you are speaking to, what you want to say, your purpose, and your ability to work with that medium. Here are some questions to guide the selection:

For each audience, ask:

- What are the audience's primary sources of information? Who or what do they listen to? What do they read? What do they watch? What appeals to them?
- What are the audience's characteristics (age, gender, class, employment, race, etc.)? Where do they live? Work? What languages do they speak? Do they read? Do they buy newspapers? Do they have access to television and the internet? Do they listen to radio?
- What are their political views? Their jokes? Expressions? Religious and cultural sensitivities? Are there differences based on race, age, gender, and other factors?

For each medium, ask:

- How do we access this medium as advocates? Will it cost money? Will we need assistance from specialized people? Will we need influence that we currently do not have? Who owns it? Who controls the information it transmits?
- Will they be willing to convey our message and, if they do, will they distort it?

To assess your group's capacity to work with the medium, ask:

- What skills are needed?
- What resources are needed?
- If we do not have the skills and resources internally, can we get them easily?

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Lobby for Your Cause

For many of us, lobbying is something other people do—people who wear fancy clothes and buy politicians lunch at expensive restaurants. But lobbying, or more simply, trying to influence those who make policies that affect our lives, is something anyone can do. And it is something all of us should do if we believe in a good cause and in a democratic form of government. Read on to find out why.

1. You can make a difference.

It takes one person to initiate change. Gerry Jensen was a single mother struggling to raise her son in Toledo, Ohio, without the help of a workable child support system. She put an ad in a local newspaper to see if there were other moms who wanted to join her in working for change. There were. Over time, they built the Association for Child Support Enforcement, or ACES, which has helped change child support laws not just in Ohio, but across the country. One person—a single mother—made a difference.

2. People working together can make a difference.

Families of Alzheimer's patients working together, through the Alzheimer's Association, convinced the government to invest resources into research for a cure. Other individuals formed Mothers Against Drunk Driving and convinced dozens of states to toughen up their drunk driving laws. As a result, the numbers of drunk driving deaths are lower. Additionally, many people find healing from tragedy by telling their stories and working to prevent it from happening to others.

3. People can change laws.

Many of us think that ordinary individuals can't make a difference. It *is* hard to change laws and policies. But it can be done. It has been done, over and over again in our history, in the face of great obstacles. People lost their lives fighting racist "Jim Crow" laws. They won. Women didn't even have the power of the vote—as we all do today—when they started their struggle for suffrage. Our history is full of stories of people and groups that fought

great odds to make great changes: child labor laws, public schools, clean air and water laws, social security. These changes weren't easy to achieve. Some took decades. They all took the active involvement—the lobbying—of thousands of people who felt something needed to be changed.

4. Lobbying is a democratic tradition.

The act of telling our policymakers how to write and change our laws is at the very heart of our democratic system. It is an alternative to what has occurred in many other countries: tyranny or revolution. Lobbying has helped keep America's democracy evolving over more than two centuries.

5. Lobbying helps find real solutions.

Services provided directly to people in need, such as soup kitchens, emergency health clinics, and homeless shelters, are essential. But sometimes they are not enough. Many food pantries, for example, needed new laws to enable caterers and restaurants to donate excess food so the kitchens could feed more people. Family service organizations working to place abused children into safe homes needed changes in the judicial system so kids did not have to wait for years for a secure place to grow up. Through advocacy, both changes were implemented. People thinking creatively and asking their elected officials for support can generate innovative solutions that overcome the root-cause of a problem.

6. Lobbying is easy.

Many of us think lobbying is some mysterious rite that takes years to master. It isn't. You can learn how to lobby—whom to call, when, what to say—in minutes. While there are a few simple reporting rules your organization needs to follow, it isn't complicated. Countless numbers of people have learned how. Lobbying is easier and more effective when many committed people work together. One person does not have to do everything or know everything.



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Lobby for Your Cause

7. Policymakers need your expertise.

Few institutions are closer to the real problems of people than nonprofits and community groups. They see problems first-hand. They know the needs. They see what works and what doesn't. They can make problems *real* to policymakers. They *care* about the problems. Their passion and perspectives need to be heard. Every professional lobbyist will tell you that personal stories are powerful tools for change. People and policymakers can learn from your story.

8. Lobbying helps people.

Some people become concerned that lobbying detracts from their mission, but quite the opposite is true. Everything that goes into a lobbying campaign—the research, the strategy planning, the phone calls and visits—will help fulfill your goal whether it be finding a cure for cancer, beautifying the local park, or helping some other cause that helps people. You may not personally provide a direct service, but through your advocacy work, you enable thousands of others to do so.

9. The views of local nonprofits are important.

Increasingly, the federal government has been allowing local governments to decide how to spend federal money and make more decisions than in the past. This change gives local nonprofits even more responsibility to tell local policymakers what is needed and what will work. And because more decisions are being made locally, your lobbying can have an immediate, concrete impact on people in need.

10. Lobbying advances your cause and builds public trust.


Building public trust is essential to nonprofit organizations and lobbying helps you gain it by increasing your organization's visibility. Just as raising funds and recruiting volunteers are important to achieving your organization's mission so is lobbying. You miss out on an important opportunity to advance your cause if you don't think as much about relationships with local, state, and federal government.

ADDITIONAL RESOURCES

The following publications can be purchased online at www.IndependentSector.org or by calling 888-860-8118.

- *Nonprofit Lobbying Guide*
- *Playing by the Rules: Handbook on Voter Participation and Education Work for 501(c)(3) Organizations*

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Introduction

The traditions of the Hebrew prophets and the life of Jesus teach us that faith has a public dimension. In addition to supporting direct service activities such as soup kitchens that help meet the immediate needs of people who are poor or disenfranchised, we are also called by the Gospel and Catholic Social Teachings to work to transform systems or structures that foster injustice. One dimension of working for systemic change is engaging in legislative advocacy.

Advocacy can be defined as *speaking up* in solidarity with people whose voices and suffering tend to be ignored by those in power. The usual phrase is “speaking truth to power.”

Legislative advocacy, also known as lobbying, occurs when we *speak up* to our elected officials. Its purpose is to educate and influence elected officials so they will support legislation that will make this a more just society. Our voices for justice are strengthened when we build relationships with legislators through lobbying.

Anyone can act as a lobbyist. People often equate lobbying with big money, but there are also large numbers of faith-based organizations such as NETWORK and individuals who lobby not with money, but with the force of moral persuasion. They are motivated not by material gain, but by a vision of a society rooted in justice for all.

ACTIVITY ONE

The Justice Tree

Effective lobbyists have a clear understanding of what motivates them.

What motivates you as an individual, and contributes to your growth, is usually rooted in some aspect of your personal experience. Over the past 30 years, NETWORK has been privileged to hear the stories of thousands of people who were drawn to working for social justice. One of the images suggested by these stories is that of a tree rooted, growing and interacting with the environment—a justice tree.

Using the tree image and accompanying questions on page 3:

- A.** Reflect on your own growing interest in, and dedication to, social justice and legislative advocacy.
- B.** Write notes and draw additions to the tree that will help you to record and remember your story.
- C.** Choose two notes or additions to the justice tree that especially caught your attention. What new insight do they give you about yourself as a person of justice?
- D.** (For group) Share something you’ve learned from this exercise with another person in the group

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My Justice Tree

How does society benefit from my growth as a person of justice?

Where is legislative advocacy at this point in my growth? What has encouraged this interest?

What are the main limbs of my justice story?
What experiences or events have shaped these limbs? How developed is "social justice" in my life? What grows from it?

What nourishes my growth as a person of justice?

What new growth do I want to see?
What new skills do I need to develop to lobby for social justice?

What are the stabilizing forces in my quest for social justice?

What, at my core — the place invisible to the world — sustains my commitment to social justice?

In what is my yearning for social justice rooted?



OBSTACLES and Actions

Obstacle: Being intimidated by policy makers.

Recommended Action: Realize that “we, the people” own the buildings, elect the leaders and have a right and duty to participate in the policy-making process. Remember that you don’t have to be an expert. You can share your personal wisdom about where our society should be without having all the answers about how to get there.

Obstacle: Feeling isolated and alone in this work.

Recommended Action: Become an active member of a group working on issues important to you. Attend workshops, forums and other gatherings where you can interact, learn from and teach others. Connect with like-minded people through phone chains and Internet groups. Participate in public demonstrations where you can meet and interact with others.

Obstacle: Difficulty acknowledging or dealing with opposing viewpoints.

Recommended Action: Listen to the experience of others who see an issue differently. What wisdom do they bring to the issue? Where is the common ground between your view and theirs? How can you learn about the experiences, values and research that inform their viewpoints? How can you invite them to look at the issue from the perspective of your experiences, values and research?

Obstacle: Being overwhelmed by the scope of the problems you are working to address.

Recommended Action: Remember the axiom from Wendell Berry, “There are no big solutions to big problems, only step-by-step actions...The real work of planet-saving will be small, humble and humbling...” Find people and gatherings that will affirm and renew your efforts for justice (see your justice tree!).

Obstacle: Lack of time.

Recommended Action: Reflect on how you use your time and energy. How might you re-prioritize to make time for advocacy work? How might you change the way you do advocacy so it becomes more interesting and rewarding (e.g. schedule pizza and letter-writing with a friend once a month, start an advocacy network with a few friends or associates and create a chart to track your efforts, host an evening reflection on an issue and follow up with an action).

Obstacle: Discouragement with the political systems.

Recommended Action: Advocate around issues about changing the system (e.g., campaign finance reform). Work with organizations and groups that publicize victories as well as alerts. In a visible place, keep a list of successful actions in which you’ve participated. Broaden your view of success (e.g. increasing the number of people in your advocacy group who respond to an alert, learning how individual legislators’ votes on an issue have changed over the sessions). Read stories of our ancestors in this work (e.g. the story of women’s suffrage or civil rights) and remember that working for justice can be a lengthy process, but the rewards are great.

Obstacle: Burn out.

Recommended Action: Work with a group. On the way to the final goal of legislative change, set achievable steps for success. Be modest: work hard and trust in the power of collective, long-term action and powers larger than that of the single individual. Find sustenance in your faith. Immerse yourself in the wisdom and stories of other justice-makers, both past and present — those who are famous and those who live under your own roof.

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TIPS FOR Effective Lobbying: **PREPARE**

1. Know the number of your Congressional district and your Representative's and Senators' names, as well as their phone numbers and addresses.

If you don't know, go to the Congressional websites at www.house.gov and www.senate.gov to find out. Check the blue pages in the telephone directory and www.votesmart.com. You can also call your local library, Board of Elections or League of Women Voters.

2. Know the basic process of how a bill becomes a law.

You can find a general description of the process on page 18 (Appendix C).

3. Know the names and functions of the Congressional committees on which your legislators serve.

You can learn this by calling their district or Washington offices. You can also find this information at your public library and on Congressional websites.

4. Have up-to-date information about the issue(s) that concern you.

Join organizations that work on the issues. Follow the issues in the media. Learn about the significance of the issues in your state and local district. Find information at the library and on the Internet. If possible, learn the individual stories of people who are directly affected by the issue, particularly if they live in your district or state.

5. Have up-to-date information about pending legislation related to the issues that concern you.

Contact the NETWORK office, check the NETWORK website (www.networklobby.org), call the NETWORK hotline or sign up to receive the hotline by email. Check the Library of Congress website (<http://thomas.loc.gov/>). Contact your legislators' offices.

6. Know your legislators' voting history and positions on the issue(s). Knowing something of their personal backgrounds may also be helpful as you seek to establish relationships.

Contact the NETWORK office for voting record information. Check with your legislators' staff members. Look at Congressional websites and www.votesmart.com.

7. Know the arguments of those who oppose your viewpoint so you can respond effectively.

Look at media coverage. Using search engines on the Internet, look up websites of organizations that represent various viewpoints.

8. Anticipate questions and concerns your legislators might have so you can answer them.

9. Find out if there are individuals or groups that share your legislative goal.

When visiting a legislator, it is helpful to come with people who have different perspectives or members of groups representing different constituencies. The fact that diverse groups support your viewpoint strengthens your position.

10. Have a plan, preferably written, to help you organize a lobby visit.

You can photocopy Appendix D on page 19 and fill in the information.

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11. Contact a legislator's "scheduler" to make an appointment for a visit. It is best to do this at least two or three weeks in advance of the visit. Some offices ask that you make your request in writing. Call to confirm the appointment one or two days ahead.

Remember, it is not always necessary to meet directly with your legislator. A discussion with a Congressional staff member who works on your issue is often an effective lobbying strategy. If you want to meet directly with your legislator, get a copy of the Congressional calendar so you know when Congress will be in session. Most legislators return to their districts or states when Congress is not in session, and it is sometimes easier to schedule a visit in their district offices than in Washington.

12. If you are lobbying with other people, plan with them so everyone knows his or her role. For example, decide who will take notes, who will act as time keeper and which members of the group will present which pieces of information.
13. Outline your key message points and how you will present them.
14. Legislators and their staff members are often interrupted by pressing business. For example, a legislator may have to leave to vote on a bill. As you prepare for a visit or a phone call, make sure that you are able to clearly present your position in 90 seconds or less in case you are interrupted.
15. Prepare a written one-page summary of your key message points that you will present to the legislator or staff member at the end of the visit. You may also assemble several pages of background material to go with the summary.

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Present

When Writing a Letter

1. Although you may occasionally write to your legislators' district offices, it is usually best to write to them in Washington.

Washington addresses:

The Honorable ____ (name) _____
U.S. Senate U.S.
Washington DC 20510

The Honorable ____ (name) _____
House of Representatives
Washington DC 20515

2. Write or type your letter personally.
Legible, handwritten letters are best. Mass-produced postcards are less effective.
3. Include your name, address and phone number in the body of the letter.
You want to make sure that your legislator will respond. Envelopes are often thrown away.
4. Be brief, but thoughtful and personal.
Share your knowledge and experience. Describe how the issue/legislation affects you or people you know, especially if they live in the same district or state.
5. Be specific and confine your letter to one topic.
Cite the bill number or title and your position. Ask for a specific action by the legislator (e.g., voting for or cosponsoring the bill)
6. Mention any groups or communities of which you are part.
There is power in numbers.
7. Be courteous and express appreciation for something positive that the legislator has done in the past.
8. Try to keep your letter to one page.
9. Ask for a response.

When Making a Phone Call

1. You can contact your legislators by phone at either their district offices or Washington offices.
You can find the district office numbers in the government section of your local phone directory or through the information operator. You can reach the Washington offices through the U.S. Capitol switchboard at 202-224-3121.
2. If you simply want to express your opinion about how you want your legislator to vote on a bill, you can do this by identifying yourself, stating you are a constituent and expressing your viewpoint to the person who answers the phone.
"My name is Mary Smith. I am a constituent of Representative González. I would like her to vote for HR 325, the bill to raise the minimum wage."
3. If you want to have a more substantive conversation about a bill or an issue, ask to speak to the staff person who works specifically on it. Identify yourself and state that you are a constituent.
Make sure you get the name of the staff person with whom you speak. Staff people are assigned to work on specific issues. Part of their job is to keep their legislators informed about those issues and constituent concerns.
4. Be courteous.
5. Ask for the legislator's position on the bill or issue.
If the legislator is undecided, offer to provide additional information in support of your position. If the legislator opposes your position, ask what additional input might help change his or her mind. Say you will get back to the legislator as soon as you have the information.
6. Thank the staff member or legislator for hearing and considering your viewpoint.

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12

When Making A Visit

1. Be on time.
2. Identify yourself as a constituent and any groups to which you belong.
3. Be courteous and express appreciation for something positive that the legislator has done in the past.
4. Be clear, positive and constructive as you present your position.
5. If you are part of a group, follow your prepared plan. Take notes if that is your role. Present those message points that you have been assigned.
6. Be specific. Know the number and/or name of the bill you are discussing. Ask for a specific action by the legislator (e.g., voting for or cosponsoring a bill).
7. Provide information about how the bill/issue personally affects you or your community.
8. Stick to your message. If the conversation wanders from the issue, return to it as quickly as possible.
9. If you don't know the answer to a question, write it down and state that you will get back with the answer.
10. Ask for the legislator's current position on the bill or issue. If the legislator is undecided, offer to provide additional information in support of your position. If the legislator opposes your position, ask what additional input might help change his or her mind. Say you will get back to the legislator as soon as you have the information.
11. Present a one-page summary of your message points just prior to leaving. You may also present other material supporting your position at this time.

Persist

1. Follow up a phone call or visit with a short note restating your position and thanking the staff member or legislator for speaking with you. This helps build a relationship.
2. When you receive a written response from a legislator, check to see if your concerns were addressed. If not, contact him/her again.
3. Keep up-to-date on what happens to a bill after you contact your legislator. There are different points in the legislative process where you can provide input. See Appendix C on page 18 for information about how a bill moves through Congress. Look for up-to-date information about a bill in the media or contact the NETWORK office. Check with your legislator's office or the Library of Congress website.
4. When you learn that your legislator has cosponsored or voted for a bill that you supported, write to express your thanks. If you are disappointed in a vote, let your legislator know that you are disappointed — and why.
5. As you build relationships with your legislators and their staffs, continue to treat them with courtesy and respect.

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GLOSSARY

of Terms

ACT

Legislation that has passed both chambers of Congress and has become law.

AMENDMENT

Proposal to alter language or content of a bill or another amendment. Amendments are debated and voted on just like a bill.

BILL

Legislative proposal before Congress. Those with numbers preceded by "HR" (House Resolution) or "S" (Senate bill) — e.g., S 252 — would make actual changes in the law and need to be voted on by both houses of Congress and signed by the President before becoming law. If vetoed by the President, Congress can override the veto.

Authorization bills create federal programs and set time and spending limits. *Appropriations bills*, which originate in the House, distribute money approved by authorization bills. *Omnibus bills* contain numerous disparate elements which may or may not be related.

CHAMBER

Term for either legislative body — the Senate or the House of Representatives.

COMMITTEE

All Members of Congress are assigned to committees that have individual jurisdictions or issues that they consider. Committees vote to approve legislation prior to its being sent to the full House or Senate for a vote. Committees are divided into subcommittees that deal with individual sections of the full committee's agenda. *Joint committees* are composed of members of the House and Senate. *Conference committees* resolve differences between House and Senate versions of bills. The *Rules Committee* determines the process by which a bill will be debated and voted on.

The usual committee process has three phases:

1. hearings in which a variety of perspectives are heard and weighted;

2. mark-up to amend the bill in light of new information;

3. reporting — voting the bill out of committee for floor action.

A bill can "die" in committee, never reaching the floor.

CONGRESSIONAL LEADERSHIP

House of Representatives: Speaker (head of the majority party), Minority Leader (head of the minority party), Majority Leader (second to Speaker), Majority/Minority Whips (they try to convince their own party members to vote a certain way).

Senate: President of the Senate (the U.S. Vice President), President Pro Tempore (Senator designated by the U.S. Vice President to act in his or her place), Majority Leader (head of the majority party), Minority Leader (head of the minority party).

Congressional Committees: Chair (member of the majority party; working with party leadership, determines which bills the committees will consider), Ranking Member (leader of minority party members).

CONGRESSIONAL STAFF

In the Washington offices of each Member of Congress you will generally find one or more of each of the following:

Chief of Staff (CoS) / Administrative Assistant (AA): Oversees entire office.

Legislative Assistant (LA): Handles most policy work on individual issues.

Legislative Correspondent: Drafts letters to constituents and handles a few legislative issues.

Legislative Director: Directs the legislative staff. May handle policy work on certain issues.

Press Secretary / Communications Director: Handles media relations and is spokesperson for office.

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Scheduler: Schedules appointments/meetings for Member of Congress. You will also find scheduler(s) in district or state offices. Contact them for local meetings.

Staff Assistant: Handles front desk duties, sometimes works on a few policy issues.

Each Congressional committee also has its own professional staff.

COSPONSOR

After a Member of Congress has introduced a bill, other members may sign on as cosponsors. This is an important way to show support.

DISCRETIONARY SPENDING

Programs financed at the discretion of Congress. Examples: military weapons and housing programs. It accounts for 1/3 of the spending of Congress while mandatory spending or entitlements such as Social Security account for 2/3 of spending.

DISTRICT

There are 435 congressional districts in the U.S. Each district currently has about 650,000 inhabitants. Every 10 years the Census determines whether there have been population shifts among districts, and their boundaries are adjusted accordingly. Each district is represented by a Member of the U.S. House of Representatives.

FLOOR

When a bill is on the "floor," it is being considered or debated by the entire House or Senate.

HEARING

Open forum where a committee or subcommittee hears testimony from representatives of government, business and the public.

JURISDICTION

Issues for which committee or subcommittee is responsible. More than one committee may review and approve a bill when there are overlapping jurisdictions.

MARK-UP

Changing or amending a bill in committee before it is voted on.

RIDER

Measure added to a stronger bill, often unrelated, so that measure will be more likely to pass.

SESSION

A "Congress" is divided into two sessions, each lasting one year. The 106th Congress was made up of the 1st Session (1999) and 2nd Session (2000).

SPONSOR

Legislator who introduces a bill.

SUBSTITUTE

Bill, motion or amendment introduced to replace pending legislative business. Passage of substitute kills the original measure.

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APPENDIX C

How a Bill Moves Through Congress

By learning how the legislative process works, you can identify those points in the process when your voice can be added to the discussion. Although there are exceptions, a bill normally follows this path:

1. A bill is prepared by legislators and their staffs.
You can suggest provisions to be included in the bill. Contact legislators to see if they would sponsor or cosponsor the bill.
2. The bill is introduced in Congress by its sponsor(s).
You can continue to try to get legislators to co-sponsor the bill even after it is introduced.
3. The bill is assigned to one or more committees based on its subject matter and their jurisdictions.
You should know the committees on which your legislators serve. It is helpful to have input at this level of the process.
4. Committee hearings are held to discuss the bill.
Members of the public are sometimes invited to testify.
5. A committee vote is conducted to determine whether or not the bill should be sent to the full chamber (Senate or House of Representatives) for further debate and a vote.
Contacting committee members just prior to a vote is a particularly effective lobby strategy.
6. If the committee votes to send the bill to the full chamber, House or Senate debates will be held prior to a vote.
All members of the chamber will be voting on the bill, and contact just prior to a vote is particularly effective.
7. If the bill passes in one chamber, it is introduced in the other chamber if that has not already occurred. It will then follow the same process as steps 2 through 6.
8. If the bill passes in the second chamber and is different in some way from the bill that passed in the first chamber, both versions are sent to a conference committee made up of members from both chambers. They will negotiate to come up with a final version of the bill.
Lobbying is helpful at this stage to make sure the final bill contains the provisions you want.
9. The conference committee votes on the final version and, if it passes, it is sent to the President to be signed. It becomes law if it is not vetoed within 10 days by the President.
10. If the President vetoes the bill, it is returned to the chamber where it originated. The Congress may override the veto by a two-thirds vote in each chamber.
There is still time to influence the outcome. Tell your legislators if you want them to vote to override or sustain the veto.

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APPENDIX D

Lobby Preparation Sheet

Legislator:

Name: _____ Office location: _____

Phone: _____

Party: _____ Religion: _____

When elected: _____ When up for reelection: _____

Committees: _____

Voting record on issue: _____

Current position on issue: _____

Positive contributions: _____

Key staff members: Name: _____ Position: _____

Name: _____ Position: _____

Name: _____ Position: _____

Issue:

Bill number and name: _____

Where is bill in legislative process (e.g., in committee, ready for vote): _____

Specific request of legislator (e.g., cosponsor or vote for bill): _____

Talking points in support of my position (separate page)

How I see the issue through lens of Catholic Social Teachings or other faith experience: _____

How the issue affects me or community (personal stories): _____

Visit:

Date / time of visit: _____

Person to be visited (legislator or name of staff person): _____

People visiting:

Name: _____ Role: _____

Name: _____ Role: _____

Name: _____ Role: _____

Name: _____ Role: _____

Written information to be left with legislator: _____

Follow up:

Person writing thank you note: _____

Next steps: _____

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