

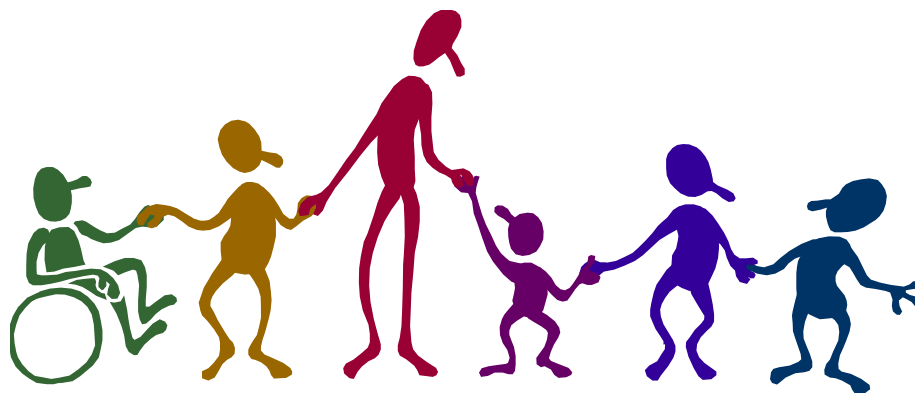
SLUCAP Spring Break 2012

Facilitator Packet



“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.”

- Peter Hans Kolvenbach



Spring BreakOut Mission Trips

Facilitator Orientation

November 3, 2011

- I. Prayer and Introductions

- II. Mission- “To Be Sent”
 - a. Mission of the University... “pursuit of truth”
 - b. Fr. Kolvenbach’s “gritty reality”
 - c. Arrupe’s “men and women for others”

Will email the full documents to everyone!

- III. Mission Trip Process: Preparing, Insertion, Return

- IV. Role of the Facilitator/Role of Student Leaders/Role of Campus Ministry
 - a. Provide list of SL seminar topics
 - b. Student Leader timeline

- V. Money and Logistics
 - a. Prepaid vs. Cash Advances
 - b. Balancing the Budget
 - c. Important Dates: Mass blessing, payment due dates, trip dates
 - d. Reentry Retreat!!!

- VI. Sharing of Wisdom/Questions

MISSION...TO BE SENT

The Mission of Saint Louis University is the pursuit of truth for the greater glory of God and for the service of humanity. The University seeks excellence in the fulfillment of its corporate purposes of teaching, research, health care and service to the community. It is dedicated to leadership in the continuing quest for understanding of God's creation and for the discovery, dissemination and integration of the values, knowledge and skills required to transform society in the spirit of the Gospels. As a Catholic, Jesuit university, this pursuit is motivated by the inspiration and values of the Judeo-Christian tradition and is guided by the spiritual and intellectual ideals of the Society of Jesus.

Father Kolvenbach's Santa Clara Address Commitment Conference Address (Oct. 2000)

The Service of Faith and the Promotion of Justice in American Jesuit Higher Education

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. [xxiv](#) 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. 1973

Education for social justice and social action today

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 oneself 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 become 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.

WHAT IS A STUDENT LEADER?

Student leaders are juniors, seniors, or graduate students who have attended at least one BreakOut Mission Trip in the past and commit to work 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.

BROKEN DOWN...

- Peer Minister
- “Face” of the Mission Trips
- Facilitator of community, prayer, discussion
- Liaison between students and facilitator & Faith and Justice Minister

PRIMARY RESPONSIBILITIES

- Be a **student voice on campus** for the trips and work to recruit participants from the student body.
- Develop a rapport with the site (logistics, schedule, contacts, etc.).
- Collaborate with the trip facilitator to plan *pre* and *post* trip meetings with mission trip participants.
- Provide a pastoral presence to fellow students while on the trip, which includes leading reflection and prayer sessions.
- Be the primary point person and the “face” of the trip for students both before, during, and after the trip.
- Plan/coordinate any fundraising that takes place for their group.

WHAT IS A FACILITATOR?

Facilitators are staff, usually campus ministers, or Jesuit scholastics who serve as a stabilizing presence on the Spring Break mission trips. Facilitators are responsible for working with their student leader to coordinate pre and post trip meetings and to ensure that effective communication with the trip site has taken place prior to departure. Facilitators serve as a pastoral presence to both the student leaders and the student participants on their trips. **The facilitator empowers the student leader, behind the scenes, so that the student leader can effectively take initiative and lead the trip.**

Primary Responsibilities:

- Work as a liaison between the Faith and Justice Coordinator and the student leaders and participants (regarding needed paperwork, payments, site information, etc.)
- Meet with student leader for 1-on-1 meetings
- Ensure that groups are meeting prior to departure a minimum of three times
- While on the trip:
 1. Serves as the primary contact in case of emergency circumstances
 2. Provides oversight to ensure that University policies and safe conduct are upheld
 3. Assists the student leader and other students to plan and facilitate prayer and reflection experiences
 4. Assists the student leader in following and maintaining the budget

WHAT IS CAMPUS MINISTRY'S ROLE?

The Faith and Justice Minister will work to:

- Form effective Student Leaders through the seminars and retreats
- Work to provide a budget for each trip
- Manage the financial arrangements and communications with sites
- Ensure that the Student Leaders and Facilitators get the needed paper work and releases completed prior to the trip
- Serve as a support to both the Student Leader and the Facilitator
- Provide each trip with maps, First-Aid kits, and pre-trip briefings

Meetings Requirements & Policies

1-on-1 Meetings:

1-on-1 meetings are times for the Faith and Justice Coordinator/trip facilitator and the student leader to touch base about progress with site development, group meetings, and fundraising efforts. They are also times when the student leader and the Faith and Justice Coordinator/trip facilitator can check-in on the student's formation and progression towards ministerial goals.

1-on-1 requirements:

- During the fall semester, the Faith and Justice Coordinator will meet with the student leader to brief the student leader on the details for their trip. The student leader and the facilitator will meet at least once to become acquainted.
- During the spring semester, the 1-on-1 meetings will be primarily between the student leader and the facilitator (most meet on a bi-weekly basis), while the student leader and the Faith and Justice Coordinator will meet only as needed.

Student Leader Seminars and Training:

During both the fall and spring semesters the student leader team will meet periodically for formation seminars. The seminars are opportunities for the student leaders to grow in their understanding of their role as leaders and ministers. Topics include, but are not limited to, "foundations of mission," "the role of a student leader," and "social analysis and theological reflection." In addition to the seminars, an overnight retreat will be available for the student leaders to practice leading reflections. Typically, advocacy training is also provided for the student leaders to aid them in thinking about incorporating structural change and macro thought into their mission trip experience.

IMPORTANT DATES FOR STUDENT LEADERS

Application Deadlines: December 2/February 3

Students Selected by: December 16

Student Leader Overnight Retreat: January 20-21

Final Payment Due: February 15

Advocacy Training Dates: February 17-18

Spring Break Dates: March 9-17

Post-Trip Reentry Retreat: April 21-22

Student Leader Seminars 2011-2012

Fridays 3:00-5:00pm, Campus Ministry Center

October 28: Foundation for Mission

December 2: Crisis Scenarios & Responding to Group Dynamics

February 3: Social Analysis

March 2: Returning from Mission

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
- Begin recruitment work
 - Announce in classes
 - Spread word to friends

- Meet with trip Facilitator

December/January

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

February

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

March

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

April

- Attend the post-trip reentry retreat

Saint Louis University Christian Action Program
Mission Trips

Financial Instruction Sheet

The 3 main points (the bare minimum - what we need to survive)

1. Get (and keep) a receipt for everything.
2. Make sure the receipts and cash you return balance to the budget given.
3. Return all receipts and money left over (if any) to Ann Rielley in Campus Ministry as soon as possible when you get back to Campus.

If we do that, then no harm will be done and the bottom line will balance out.

Beyond the bare minimum - how to make your life, my life and (most importantly) Ann Rielley's life happy, happy, happy.

1. Each time you make a purchase, please follow this procedure:

- * Number all receipts - somewhere on the receipts (and somewhere consistent on all receipts if possible), write a number in numerical sequence on all receipts you receive.
- * Circle the *Date* and *Price* on each receipt (if there is no date, write it in)
- * Log all receipts in numerical sequence on the logs provided. The log is pretty straight forward. Fill out all information requested. Remember to itemize the purchase on the log by the categories listed.
- * Place the receipts in the proper receipt envelope by category (Food, Gasoline, Other). Sign the log and mark "yes" in the column "receipt included?" after you do so. *hint: it helps me to have someone else in the group double check this whole process.*

2. Balance the budget every evening, so as not to let it get too far ahead of (or behind) you.
hint: again, it helps me to have someone double check this balance each night.

3. Bring all extra money, the logs and the receipts (in their sub-envelopes, ordered numerically and in chronological sequence and bound together by paper clip or staples) back to Ann Rielley or in Campus Ministry WITHIN 2 days of return by **5:00 P.M.**

Saint Louis University Christian Action Program

Mission Trips

Financial Guidelines

There has been some question in the past about what we may or may not purchase with the money given. Here are some guidelines to help clarify some of this.

Included with this packet is a budget for your trip. Generally speaking, you should follow this budget. There is ample padding in the budget and it should suffice for the expenses of the trip and then some. While the budget is there for you to use for program expenses, do not feel obliged to spend everything allotted if you genuinely do not need to. Whatever money is returned will go directly to the program expenses for next year's trips and help to cut down the amount of the University subsidy for the future.

Acceptable purchases.

- Gasoline: Keep all receipts and log them. Please make sure the vans are filled with gas upon return to the same level it was filled when you picked it up.
- Recreation and entertainment: You each have a certain amount of money allotted for entertainment or recreation. This is not an extraordinary amount. Please use your own judgment on what is appropriate.

Unacceptable purchases

- Personal items such as toothpaste, mouthwash, shampoo, aspirin, batteries, etc. *are not to be purchased with money from the budget.* Everyone must pay for this from his or her own money. The University will not accept receipts for these items.
- Alcohol: Absolutely not allowed.
- Supplies for the agency. We give them a donation. They can purchase their own supplies.
- Food / snacks / other supplies purchased in St. Louis (e.g.: loading up at Schunck's or Sam's before you go). This is not allowed. The University budget is for travel. We have separate procedures for purchases in-town, which are not available for this trip.
- Anything purchased in Missouri without a tax-exempt letter (no Missouri state taxes).
- ATM fees will not be reimbursed to you.
- Anything purchased without a receipt will not be accepted. If a place doesn't provide receipts, you must fill out the receipt statement.
- Food during travel days is a responsibility of the individual student.

In case of Emergency or shortage of funds: If you run short of funds, or if something important was neglected from the budget, or in case of emergency, please use your credit card to pay for whatever is needed. Keep the receipts and log them in on the accounting log. When you turn in the receipts, we will reimburse you for the expenses you made.