

DEVELOPMENT AND PEACE AND SOCIAL JUSTICE – A COMPARISON

	Development and Peace	Social Justice
<i>Definition:</i>	A shortened title of the Canadian Catholic Organization for Development and Peace.	The title for an activity centering on identifying the causes of injustice in society and recommending actions to alleviate injustices.
<i>Further Observations About the Titles:</i>	Many people reverse the two terms and speak about Peace and Development. The words are taken from the 1967 encyclical (letter) of Pope Paul VI who stated that there can be no peace without development. This is the opposite order of many people going to war.	The words are used to distinguish this sphere of action from justice in the legal system...yet all issues are a matter of justice and are often bound by laws or regulations. In Europe and Africa the preferred title is Justice and Peace. It is welcomed by many who find using the word “social” is often taken to equate social justice with communism and socialism. CCCB has recently changed its office from Social Affairs to Justice and Peace.
<i>Origins:</i>	Development and Peace had a specific origin in the response taken by the Canadian Catholic Bishops to form a group that would educate Canadians in the needs of Third World societies, and to raise money to bring permanent change to such societies.	Particularly since the end of World War II, the church has identified a need for a systematic response to and involvement in the problems of the powerless. This has been discerned by many as going beyond charity (defined as giving immediate aid with little attempt to solve underlying problems).
<i>Funding and Personnel:</i>	By the Share Lent collection with some matching by CIDA (Canadian International Development Agency). Operating costs include staff salaries, education and promotional materials. Central Office personnel in Toronto and Montreal with each province having field staff (animator Michael Murphy is responsible for the three dioceses in this province).	The bishop of each diocese may operate and fund an office for social justice. The title may vary in different dioceses. In Saskatoon, Tony Haynes has the half-time position of Director of Social Outreach.
<i>Mandate:</i>	Development and Peace has a very specific mandate in terms of territory served. It is in the two Third World	Its mandate is extensive and is at the direction of the Bishop. It is not engaged in fund raising, but

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	<p>continents of Africa and Latin America. Its projects are to effect permanent change in the lives of the people. The mandate as it applies to Canadians is to educate them about the work of Development while also raising money normally in the Share Lent campaign. Ten percent is set aside for disaster relief (charity), with special appeals being made for catastrophes such as the tsunami wave or earthquakes.</p> <p>The task of the animator is to build up a network of volunteers who will be active in two very short periods in the year. One is the November Education campaign (related only to the specific overseas area). Secondly, is the Share Lent campaign with an appeal and a collection on the Fifth Sunday of Lent.</p> <p>A development and peace volunteer responds to help the Third World suffering probably from a base of social teachings of the Church. The call is very specific and relatively short. Inevitably, the Development and Peace person may be drawn into the wide scope of issues and groups involved in Social Justice.</p> <p>The short time commitment is appealing and sustaining.</p>	<p>inevitably it can be drawn into charity operations. (An explanatory format similar to this comparing social justice to charity is available.) Its mandate includes issues local, diocesan, provincial, national and international. Issues invite coalitions with other groups in religion and society, such as Mennonite Central Committee, Amnesty International, and Aboriginal Rights Coalition.</p> <p>Besides encompassing the above work of development, social justice offices often develop liaisons to combat issues of poverty, homelessness, refugees, segregated groups, war, rural life, weapons of mass destruction, issues of the pro life movement, unemployment, racism, food security, First Nations, uranium and housing.</p> <p>The task of the Diocesan Social Justice Office continues throughout the year. It responds in two ways, supporting calls for action and of itself promoting action. As with Development and Peace it is an educational process using either materials forwarded from organizations, or developing its own materials that first appear on the Diocesan website. Other methods of dissemination include communicating with social justice representatives in faith communities. Included in its work is dealing with personal appeals for help, while supporting parish policies. (There is no budget line item for this activity.)</p> <p>A person with a concern for social justice may become involved in many issues and groups. Some may be active in the pro-life movement, others in the dangers of uranium proliferation. Often they are part of small groups within a faith community meeting for scripture reflection and going on to action.</p> <p>The challenge of moving from one issue or campaign can be sustaining.</p>
<i>Supporting the work:</i>		
<i>Summary re: Interaction</i>		
<i>Relative merits:</i>		

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