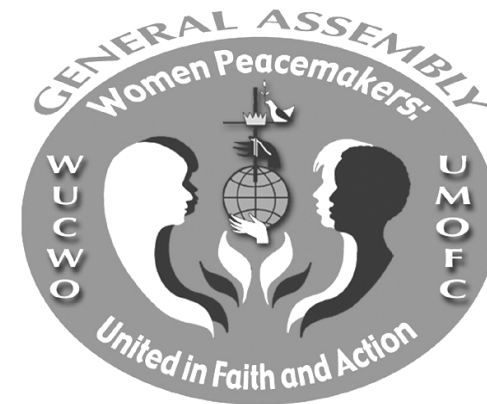


WUCWO General Assembly
Arlington, Virginia (USA)

WUCWO STUDY DAYS
31st May –3rd June 2006



WOMEN PEACE MAKERS:
United in Faith and Action
"Blessed are the peacemakers" (Matt.5,9)

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WORLD UNION OF CATHOLIC WOMEN'S ORGANIZATIONS
Organisations Circ. 6-06 - December 2006

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cess to safe drinking water and basic sanitation.

Target 11. Have achieved by 2020 a significant improvement in the lives of at least 100 million slum dwellers.

Goal 8 - Develop a global partnership for development

Target 12. Develop further an open, rule-based, predictable, non discriminatory trading and financial system (includes a commitment to good governance, development, and poverty reduction (both nationally and internationally)).

Target 13. Address the special needs of the Least Developed Countries (includes tariff- and quota-free access for Least Developed Countries' exports, enhanced program of debt relief for heavily indebted poor countries [HIPC] and cancellation of official bilateral debt, and more generous official development assistance for countries committed to poverty reduction).

Target 14. Address the special needs of landlocked developing countries and small island developing states (through the Program of Action for the Sustainable Development of Small Island Developing States and 22nd General Assembly provisions)

Target 15. Deal comprehensively with the debt problems of developing countries through national and international measures in order to make debt sustainable in the long term.

Some of the indicators listed below are monitored separately for the least developed countries, Africa, landlocked developing countries, and small island developing states.

Target 16. In cooperation with developing countries, develop and implement strategies for decent and productive work for youth.

Target 17. In cooperation with pharmaceutical companies, provide access to affordable essential drugs in developing countries.

Target 18. In cooperation with the private sector, make available the benefits of new technologies, especially information and communications technologies.

Appendix 3 - Millennium Development Goals, adopted in 2000

Goal 1- Eradicate extreme poverty and hunger

Target 1. Halve, between 1990 and 2015, the proportion of people whose income is less than \$1 a day.

Target 2. Halve, between 1990 and 2015, the proportion of people who suffer from hunger.

Goal 2 - Achieve universal primary education

Target 3. Ensure that, by 2015, children everywhere, boys and girls alike, will be able to complete a full course of primary schooling.

Goal 3 - Promote gender equality and empower women

Target 4. Eliminate gender disparity in primary and secondary education, preferably by 2005, and in all levels of education no later than 2015.

Goal 4 - Reduce child mortality

Target 5. Reduce by two-thirds, between 1990 and 2015, the under-five mortality rate

Goal 5 - Improve maternal health

Target 6. Reduce by three-quarters, between 1990 and 2015, the maternal mortality ratio.

Goal 6 - Combat HIV/AIDS, malaria, and other diseases

Target 7. Have halted by 2015 and begun to reverse the spread of HIV/AIDS.

Target 8. Have halted by 2015 and begun to reverse the incidence of malaria and other major diseases.

Goal 7 - Ensure environmental sustainability

Target 9. Integrate the principles of sustainable development into country policies and programs and reverse the loss of environmental resources.

Target 10. Halve, by 2015, the proportion of people without sustainable ac

Introduction

The World Union of Catholic Women's Organisations (WUCWO) acknowledges with gratitude the invaluable contribution to the 2006 Study Days made by its immediate Past President, Maria Eugenia Diaz de Pfennich, and her Study Days team who formulated and successfully implemented this programme.

WUCWO also acknowledges with thanks the financial assistance of the Oblates of Mary Immaculate (o.m.i.) for the publication of this report, and the commitment of the Order to the education and mission of WUCWO women throughout the world.

Beginning with the homily delivered by His Excellency, The Most Reverend Archbishop Pietro Sambì, Apostolic Nuncio to the United States of America, at the Opening Liturgy of the 2006 General Assembly of WUCWO at the Basilica of the National Shrine of the Immaculate Conception, this report includes interventions from keynote speakers, and testimonies, together with the deliberations of more than 600 WUCWO members from 44 countries.

Thirty diverse groups met over 3 days in 5 workshops sessions to study, reflect, discuss, and apply the messages received from the keynote speakers, in order to enhance their understanding of the theme: "**Women Peacemakers: United in Faith and Action**".

WUCWO encourages the use of this report with its Study Guide, as an aid to personal and/or group education, remembering:

"Dear Sisters, peace has four pillars: a) truth; b) justice; c) freedom; d) love." This is what Pope John XXIII taught us in his encyclical letter *Pacem in Terris (Peace on Earth)*. » Homily, H.E. Archbishop Pietro Sambì.

WOMEN IN FAITH AND ACTION

The message was clear to those who gathered; “The participants will recognize that the presence and commitment of organized Catholic women is indispensable for the construction of a world in which the evangelical values may be lived, especially those of justice and peace.

*We came together, Catholic women from 44 countries:
to share our stories, our concerns and our communities’ problems,
to listen to our sisters as they tell their stories,
to record and celebrate that which has been addressed, achieved,
...to take courage from the stories of our sisters
... to recommit to continue to build a world that brings justice
and peace to all.*

Our workshops gave us the opportunity to identify the barriers to peace which exist in all of our communities and the injustices which need to be addressed. We are challenged to address the almost overwhelming issues of poverty, abuse, war, immigration, trafficking of women and children, HIV/AIDS, unemployment, domestic violence, government corruption, FGM, abortion, lack of potable water... ***We heard of actions that were/are being taken to address the situations of injustice***

The Process:

- Identify practical projects that can be implemented to address issues of injustice.
- Work with like minded people, network, use the media
- Speak with elected officials, communicate with those in authority, speak up
- Persevere and pray always

Ongoing Projects that bring hope:

9. Target your stories. Think like the media. What will the readers want to know?
10. Establish yourself as an expert. Media outlets look for someone they can turn to in a hurry to comment or call upon as soon as that issue becomes a story.
11. Issue statements on a consistent basis and send them out to all media, you will eventually be known as a group that has something important to say.
12. Be as calm and confident as you can be. Be professional, especially if whatever comes out has your organisations’ name on it.
13. Become friendly with the media. Knowing you will help them thrust you.
14. Plan or support efforts that bring about good, responsible media.
15. Encourage your local media to find and report those stories that foster the qualities of peace. Reward them when they do a good job and be sure to tell them in the calmest way you can that they haven’t. It’s important to tell them when they get it right.
16. Work together with each other and with others in your local community.
17. Be persistent. Media outlets need to hear from you often to know who you are.
18. Be creative and flexible. Use what is available to you. If one doesn’t work, try another.
19. Find your own area of comfort for peace building efforts. Some people will feel comfortable marching in the streets, inviting TV to cover it, others will write letters to editors. How about running for political office?
20. What about using the media to chip away at the systematic causes of conflict, such as poverty and injustice?
21. Educate. Education leads to understanding, which fosters peace.
22. Finally, pass the torch. The next generation must pick up the efforts to build a world of peace, and they need your experience, your wisdom and your skill, your love.
23. If you don’t teach them, who will?”

D.

“2. Peace is not initially nor only the opposite of war. It is not the absence of conflicts....No, peace is an objective... No human life can reach its full flowering without a relationship with other people: a relationship of truthfulness, freedom, justice and solidarity. Peace is thus the quality of life of human beings who are striving towards a universal community of solidarity.

Consequently, peace is the mind set of individuals and people when they seek to resolve conflicts in the spirit of human solidarity by respecting each other, not trying to solve conflicts to their own advantage or even by force.”

For a Culture of Peace - today and forever - here and everywhere. Message: Conference of International Organisations (CICO). Jerusalem, 20 November 2005.

Appendix 2 - Suggestions for interacting with the Media.

“Through media we cultivate a sense of mutual responsibility and gain a greater capacity for dialogue.” Sherry Kennedy Brownrigg.

1. “Be present in the debate. Don’t wait on the sideline for someone else to do it. You are called, and you are equipped.
2. Be savvy about media consumption and help others to also be aware. (It must be true! I saw on TV!) Be savvy about what you believe in the media and help others not to be led astray.
3. Speak about the good, the possibilities for peace. Send stories to your local media.
4. If you are consistently speaking about the good things that are happening, others will too and they will have hope. Hope brings peace.
5. Teach others to speak about the good. One person is easily marginalised, two or three or more are hard to ignore.
6. Be sure to tell stories of those who are hurt. The poor are often those that suffer. Be the one who tells their plight to others.
7. Learn how the media you wish to reach works. Find the right person to reach to send a story to, how stories are chosen, not to merely send out a release “to whom it may concern.”
8. Remember that the media will be looking for what will get them readers,

Australia: address mental health issues, detainees w/o documents

Cameroon: organized a justice and peace coalition, raise money through chair rental to support seminaries and wheelchairs for the disabled

Canada: letter writing, drop-in-centers,

Denmark: (small) national organizations comes together to address specific issues

England: Financial support of Nigerian HIV/AIDS initiative

Fiji: women speak out against racial discrimination

Ghana: Tree planting campaign:

India: temporary shelter and counseling for men and women

Indonesia: shelters- all faiths welcomed,

Malta: work to obtain legal protection for unborn

Nigeria: provide training to break the cycle the poverty that often leads to prostitution

Philippines: women’s desk for abused women

Sierra Leone: develop/present political awareness programs for women

South Africa: feeding and housing of the homeless

Swaziland: work education re: HIV/AIDS, home care for the sick, support home for terminally ill, participation of women in development of Nation’s constitution

Tonga: crisis center, handicraft center, halfway house

USA: water for life campaign, centers to provide food, showers, clothing to homeless, , “from mines to vines”-(planting of grapes in Croatia)

Zambia: program to assist abused women in obtaining police protection, working to change women’s rights to own land upon death of spouse, provide for needs of women in despair.

...and many many more. There were examples given of ‘twinning’ ... between parishes, towns, cities, groups...of educational programs building self esteem, parenting, Church Doctrine...literacy programs...homes for unwed mothers...providing funds for the digging of wells...support of food banks...work with youth...

We came together “Women Peacemakers: United in Faith and Action” and encouraged by the stories of our WUCWO sisters, we return to our homes to address those issues that exist in our communities...knowing that we must. The message given is clear; as we walk with the Lord, his presence will give us the courage to do that which must be done to bring justice and peace to all.

Message from Pope Benedict XVI

The Holy Father was pleased to learn that on 1-7 June 2006 the General Assembly of the World Union of Catholic Women's Organizations will be held in the Diocese of Arlington. He asks you kindly to convey his greetings and warm good wishes to the President, Mrs. Maria Eugenia Diaz de Pfennich, to the Officers of the Union and to all taking part in this significant international meeting.

His Holiness is most grateful for the efforts of the Union to affirm the evangelizing mission of women in the Church and in society, and he prays that the work of the General Assembly will confirm the members in their vocation as witnesses to the Gospel of Peace (cf. Eph. 6:15). He encourages the participants to consider the specific contribution which Christian women are called to make to the growth of the civilization of love and the building of a global culture which respects and promotes the inviolable dignity of each human being, especially the underprivileged, the defenseless and the unborn. He is confident that by reflecting on the mystery of the complementarity of the sexes in God's

loving plan (cf. *Deus Caritas Est, 11*). They will discover new and creative ways to proclaim the truth of the Gospel and the wisdom of the Church's social teaching in the varied settings of the family, the workplace and the public square. As he has stated on numerous occasions, fidelity to the truth, accepted, understood and lived out in freedom and love, represents a fundamental service to the cause of peace. For "wherever and whenever men and women are enlightened by the splendour of truth, they naturally set out on the path of peace" (*Message for the 2006 World Day of Peace, 3*)

With these sentiments His Holiness entrusts the labors of the General Assembly to the loving protection of Mary, Mother of Church, and cordially imparts to the members and their families the requested Apostolic Blessing as a pledge of abiding joy and peace in the Lord.

With personal good wishes for the Assembly's deliberations, I remain

Yours sincerely in Christ,

Angelo Cardinal Sodano,
Secretary of State

Delivered by the Most Reverend Paul S. Loverde, Bishop of Arlington, Va, 1st June 2006:

Appendix 1 - Peace Quotations

A 'Peace':

1. The absence of war or other hostilities.
2. An agreement or treaty to end hostilities.
3. Public security and order.
4. Freedom from quarrels and disagreement.
5. Harmonious relations.
6. Inner contentment; serenity: peace of mind.

Webster's Dictionary. [Quoted by Sherry Kennedy Brownrigg]

B.

"Where you find jealousy and ambition, you find disharmony, and wicked things of every kind being done; whereas the wisdom that comes down from above is essentially something pure; it also makes for peace and is kindly and considerate; it is full of compassion and shows itself by doing good; nor is there any trace of partiality or hypocrisy in it.

Peacemakers, when they work for peace, sow the seeds which will bear fruit in holiness.

Where do these wars and battles between yourselves first start? Isn't it precisely in the desires fighting inside your own selves? You want something and you haven't got it; so you fight to get your way by force. Why you don't have what you want is because you don't pray for it; when you do pray and don't get it, it is because you have not prayed properly, you have prayed for something to indulge your own desires." Letter of St James 3:16-4:3. Second reading 25th Sunday

C.

"2304. Respect for and development of human life require *peace*. Peace is not merely the absence of war, and it is not limited to maintaining a balance of powers between adversaries. Peace cannot be attained on earth without safeguarding the goods of persons, free communication among men, respect for the dignity of persons and peoples, and the assiduous practice of fraternity." 'Peace is the work of justice and the effect of charity' (Cf. Isa. 32:17)", *Catechism of the Catholic Church*.

Exercise 7

Please conclude your study by praying the following:

PRAYER FOR PEACE

(His Holiness Pope John Paul II)

To the creator of nature and human person, of truth and beauty,
with emphasis we pray:

Hear our voice,
for it is the voice of the victims of all wars
and violence among individuals and nations;

Hear our voice,
For it is the voice of all children
who suffer and will suffer when people put their faith in weapons and war;

Hear our voice
when we beg you to instil into the hearts of all human beings the wisdom of
peace,
the strength of justice and the joy of fellowship;

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

O God, hear our voice
And grant unto the world your everlasting Peace.

And finally, remember

“Our mandate is to be peacemakers, to sow seeds of love throughout the world.” Karen M Hurley, President General, World Union of Catholic Women’s Organisations.

Salaam and Shalom

*Homily given by His Excellency,
Archbishop Pietro Sambi, Apostolic
Nuncio to the United States.*

Feast of the Visitation, Wednesday, 31 May
2006, Basilica of the National Shrine of the
Immaculate Conception, Washington, DC

My dear Sisters in Christ:

I wish to extend a warm welcome to each of you. The National Council of Catholic Women of the United States has done so much to help you to experience what it means to be a woman and to be Catholic: with great love they prepare everything so that you can feel at home, together in a community of friends, in a sharing of life, faith and hope, in an atmosphere of joy and commitment. To each of you, I bring the greetings, encouragement and the blessing of Pope Benedict XVI.

For your General Assembly you have chosen the theme: *Women Peacemakers: United in Faith and Action*. The Pope is most grateful, as you will hear from his message that will be read to you by Bishop Loverde, "for the efforts of the Union to affirm the evangelizing mission of women in the Church and in society, and he prays that the work of the General Assembly will confirm the members in their vocation as witnesses to the Gospel of Peace (cf. Eph. 6:15)."

) One of the main points of your agenda is: "to analyze correctly the world situation in which we live". I would like to contribute something to your discussion through the answer given by the Pope himself to a lady who asked him -- "What does the Lord expect of us, Your Holiness, in our time?" Here is the answer of the Pope:

We all ask ourselves what the Lord expects of us. It seems to me that the great challenge of our time is secularization: that is, a way of living and presenting the world as 'si Deus non daretur', in other words, as if God did not exist.

There is a desire to reduce God to the private sphere, to a sentiment, as if he were not an objective reality. As a result, everyone makes his or her own plan of life. But this vision, presented as though it were scientific, accepts as valid only what can be proven.

With a God who is not available for immediate experimentation, this vision ends by also injuring society. The result is in fact that each one makes his own plan and in the end finds himself opposed to the other. As can be seen, this is definitely an unlivable situation.

We must make God present again in our society. This seems to me to be the first essential element: That God be once again present in our lives, that we do not live as though we were autonomous, authorized to invent what freedom and life are. We must realize that we are creatures, aware that there is a God who has created us and that living in accordance with his will is not dependence but a gift of love that makes us alive.

Therefore, the first point is to know God, to know him better and better, to recognize that God is in my life, and that God has a place. The second point--if we recognize that there is a God, that our freedom is a freedom shared with others and that there must consequently be a common parameter for building a common reality-- the second point, I was saying presents the question: what God? Indeed, there are so

many false images of God, a violent God, etc.. The second point, therefore, is recognizing God who has shown us his face in Jesus, who suffered for us, who loved us to the point of dying, and thus overcame violence. It is necessary to make the living God present in our 'own' lives, first of all, the God who is not a stranger, a fictitious God, a God only thought of, but a God who has shown himself who has shown his being and face.

Only in this way do our lives become true, authentically human: hence the criteria of true humanism emerge in society.

Here too, as I said in my first answer, it is true that we cannot be alone in building this just and righteous life but must journey on in the company of good and upright friends, companions with whom we can experience that God exists and that it is beautiful to walk with God; and to walk in the great company of the Church, which presents to us down the centuries God who speaks, who acts, who accompanies us. Therefore, I would say: to find God, to find God revealed in Jesus Christ, to walk in company with his great family, with our brothers and sisters who are God's family, this seems to me to be the essential content of this apostolate of which I spoke."

2) Every human being, but especially a believer, is called to be a builder of peace. John Paul II wrote:

"Precisely because of their faith, believers are called--as individuals and as a body--to be messengers and artisans of peace. Like others and even more than others, they are called to seek with humility and perseverance appropriate responses to the yearnings for security and freedom, solidarity and sharing, which are common to everyone in this world, which as it were has become smaller. A commitment to

peace of course concerns every person of good will. Yet, this is a duty which is especially incumbent upon all who profess faith in God and even more so upon Christians, who have as their guide and master the 'Prince of Peace' (Is 9:5).

This also explains why in the sacred books of the different religions references to peace occupy a prominent place in the context of man's life and his relationship with God. For example, we Christians believe that Jesus Christ, the Son of the One who has plans for welfare and not for evil' (Jer. 29:11) is 'our peace' (Eph 2:14); for our Jewish brothers and sisters, the word 'shalom' expresses both a wish and blessing in a situation in which man is in harmony with himself with nature and with God; and for the followers of Islam the term 'salam' is so important that it constitutes one of the glorious divine names. It can be said that a religious life, if it is lived authentically, cannot fail to bring forth fruits of peace and brotherhood, for it is in the nature of religion to foster an ever closer bond with the Godhead and to promote an increasingly fraternal relationship among people."

Dear sisters, peace has four pillars: a) truth; b) justice; c) freedom; d) love. This is what Pope John XXIII taught us in his encyclical letter-- *Pacem in Terris* --Peace on Earth.

3) The theme of your General Assembly is of great importance: "Women Peacemakers". I came to the United States from the Middle East. There, on many occasions, I heard Women's Associations, both Israeli and Palestinian, repeating--"we did not begin the conflict but we, together with children and the elderly, are the ones who pay the greatest price for this conflict."

- iv WUCWO is a "faith based NGO." How can you as a member, 'contribute domestically' (bearing in mind the "myths" Dr Maryann has stated)?

Exercise 4

Peace and the Environment was the subject addressed by Rev. Father John Jai-Don Lee. [P 24-25 'Women's Voice' No 11.]

- a) Discuss 2 aspects of the presentation that can lead to Justice and Peace within the Environment.

'At the beginning it was peace' Rev. Father GianMaria Polidoro, ofm. [P32. 'Woman's Voice' No 11.]

- a) Read carefully what GianMaria has written and list all the 'concrete' ways Catholic women can influence society to make it a 'civilization of peace.'

Exercise 5

Peace Using the Media.

Sherry Kennedy Brownrigg spreads her Catholic faith in her professional life as a media consultant.

- a) Read Appendix 2. From the list of suggestions Sherry has provided, identify those you are able to undertake.

Exercise 6

Millennium Development Goals (MDG) – 2015

- a) Being mindful of the WUCWO Priorities 2006-2010 [p.34 Women's Voice No 11], identify ways you/your organisation can put into practice the Gospel values that have been brought to you in this Study Guide, at the same time, contributing to attainment of MDG [Appendix 3].

WUCWO Final Declaration: [p 7. 'Women's Voice' No 11.]

- b) How will you accept this challenge?

The Beatitudes:

Blessed are the poor in spirit, for theirs is the kingdom of heaven

- “ *are the meek for they shall possess the earth,*
- “ *are they that mourn for they shall be comforted,*
- “ *are they who hunger and thirst for justice, for they shall be satisfied,*
- “ *are the merciful for they shall obtain mercy,*
- “ *are the clean of heart for they shall see God.*
- “ *are the peacemakers for they shall be called children of God,*
- “ *are they who suffer persecution for justice sake, for theirs is the kingdom of heaven.*
- “ *are you when men reproach you and persecute you, speak falsely and say all manner of evil against you for my sake; rejoice and exult, because your reward is great in heaven.*

- a) In the ‘**Social Doctrine of the Church in the Light of the Beatitudes**’ presentation, Dr Flaminia Giovanelli takes us on a “short theological pilgrimage.” [Pp 27-28. ‘Women’s Voice’ No 11.]
- i. From the ‘pilgrimage sites’ (1, 2 and 3.) choose the statements you consider to be the most important applications of ‘*The Beatitudes*’.
 - ii. What does the *Social Doctrine of the Church* offer the world and how do we apply it?

Exercise 3

Dr Maryann Cusimano Love addressed many issues in her intervention entitled:

‘**Women Peacebuilders: Practicing Resurrection Politics.**’ [P 20-24, Women’s Voice. No 11.]

- a) Read her intervention.
 - i What do you understand is meant by the statement “Much of the current discussion of peace-building is focused on the macro level. What current operational experiences illustrate, however, is that peace building fails most often at the micro level...”?
 - ii Discuss what ‘micro level’ actions you can assist with.
 - iii Identify some issues you can “resurrect.”

Message from
Ellen Bachman,

President of the *National Council of Catholic Women of the USA,*
May 31st at the John-Paul II Center Opening Ceremony

Welcoming WUCWO

Welcome to the United States of America! We have been preparing and awaiting your arrival and now it is time to rejoice and thank God for bringing us together.

How appropriate that we meet at the Pope John Paul II Cultural Center. I know he is smiling down on us today. He loved the women of the church and affirmed our work and the importance of that work to the life of our Church.

May our time together be one of listening. Listening to what God has to say to each of us. It will be a different message, but He will speak to us through this assembly. We will return home challenged and committed to being the peacemakers of the world.

Much preparation has gone into making your time in the United States a memorable one. I thank Maria Eugenia for her dedicated leadership and her preparations for this Assembly. I thank Karen Hurley, Maggie Gray, Friends of NCCW for WUCWO and our Executive Director, Sheila McCarron and the National Council of Catholic Women Staff for their work on this Assembly. And I especially thank all of you for your sacrifices to be here today.

Ellen then invited all to visit the Cultural Center exhibits and visit Mary's Garden, which had been donated to the Shrine by the National Council of Catholic Women, before preparing for the opening liturgy in the Basilica. Many found that, as Ellen had advised, this was indeed a peaceful place to spend a moment in prayer with Mary before entering the magnificent Basilica.

Message of the President General to the WUCWO Assembly

María Eugenia Díaz de Pfennich

You are warmly welcomed to this assembly being celebrated in Arlington, USA, on the theme “*Women Peacemakers: United in Faith and Action*”. Our previous assembly, in Rome in 2001, had the theme “*The Prophetic Mission of Women*”, a theme which is strongly linked to the present theme because the prophet is a constructor of justice and peace.

I would also like to thank the National Council of Catholic Women of the United States, which is one of the organizations with the largest number of members, affiliated with WUCWO, for the help given to enable the holding of this Assembly, their work and generosity in accepting to be the seat of our assembly which brings together women from so many different parts of the world.

In our world there is an absence of justice, peace and soli-

arity and we know that in these days it is more necessary than ever to unite our efforts in the name of the Church and of society at worldwide level. In WUCWO we find women capable of speaking, negotiating and achieving agreements and solutions. Peace is built only when there is a respect for the truth.

The significance of the theme which women have chosen is a sign of our times. We have been called to give our time and our talents to work in the Church and in society for the dignity of the woman, to value her mission, her rights and her human development.

The roots of WUCWO are strong; we should carry out our mission with responsibility and creativity because we have received an invaluable inheritance. Since 1910 efforts have been made so that the voice of women will be heard through the World Union of Catholic Women’s Organizations, and it is our responsibility to sustain and carry out the original mission of WUCWO with passion and commitment.

WUCWO will reach the 100th anniversary of its foundation in

Exercise 1

- Discuss what you mean by the word ‘peace.’
- Read Appendix 1. From the quotations given, choose the one you consider best explains your understanding of the concept of ‘peace.’
- Name three of the most difficult areas in which women need to build peace: i) in the family, ii) in your organisation(s), iii) in the Church, iv) in your community, and v) between nations.
- Study the homily given by His Excellency, Archbishop Pietro Sambi, Apostolic Nuncio to the United States, on Wednesday 31 May 2006, at the Basilica of the National Shrine of the Immaculate Conception, Washington, DC. [P.13-15. ‘Women’s Voice’, No 11.]
- Identify the ‘four pillars of peace’ taught to us by Pope John XXIII in his encyclical letter – *Pacem in Terris* – Peace on Earth, cited by His Excellency in that homily.
- How does Archbishop Sambi define “action”?
- Bearing in mind the 4 pillars of peace, and the definition of “action” you have just found, reflect/discuss how you could apply them to the 3 most difficult areas chosen in c).

Exercise 2

- Read the following quotations in your Bible: Matthew 5:9, Galatians 5:22 and John 14: 27. These quotations were those most preferred by the working groups at the General Assembly. Read also the following: Luke 2:14; 8:48; and 2:51; John 16: 33; 14:27; and 20:19-23; Ephesians 2:14-22; Colossians 1:20; Galatians 5:22; Romans 14:17; Hebrews 13:30; Psalm 85:9-14; Isaiah 66:12; 9:6; 2:4; 19:23; 11:16; and 7:14.

Which three of all of the above do you prefer? Discuss the reasons for your choice.

spiritual education among women.. Foster a culture of work and productivity. Promote participation of women. Create jobs and support our own human development programmes. Pay special attention to immigrants especially those in exploitative situations. Support international organizations for development.

STUDY GUIDE

Essential References:

1. Holy Scripture.
2. *Women's Voice* (Official Newsletter of the World Union of Catholic Women's Organisations), Numbers 10, June 2006, and 11, August 2006.
3. Study Guide Appendix 1, Quotations: 'Peace';
4. Study Guide Appendix 2, Sherry Kennedy Brownrigg: Suggestions;
5. Study Guide Appendix 3, WUCWO-UMOFCA GA Circ.11, Study Days – app.2, March 2006 'Millennium Development Goals' adopted in 2000.

Introduction

The purpose of this Study Guide is to encourage individual and/or group reflection on the theme: "Women Peacemakers: United in Faith and Action," and for group discussion, with the aim of developing individual and collective practical strategies for action by persons committed to becoming 'peacemakers.' It is designed to be used in conjunction with the content of the Study Day report, if available, otherwise the Study Guide with appendices can be reproduced and used with *Women's Voice* nos. 10 & 11 as directed. The exercises may be used as a guide only, may be amended for particular study, and/or have other presentations substituted if so desired.

2010. Valiant women saw the importance of working in unity. Networking seems to be the need of our time, consider how many people around the world dream of joining their hands and resources, yearning to construct a world which will lived with justice, in peace with respect for the truth. Now is the time, during our assembly:

- To analyze correctly the world situation in which we live;
- To discover creative solutions which will meet the present challenges;
- To make our voices heard in favour of women, especially those in greatest need.

In WUCWO we recognize cultural diversity, it is our concern to bring the international dimension to our member organizations, we work as a collegial model of leadership and, above all, we represent our organizations in front of the international bodies where decisions are taken. This makes our mission special and unique.

The secret strength of our mission is to maintain a strong rela-

tion with Jesus. Learning from Him to live the evangelical values in our time, we can change the secular values and find the best ways to act to build a more human world.

We do not fight only for human rights for women, our contribution must go far beyond. We have a missionary mandate from Jesus which must reach all nations and all the people. We have a specific purpose, we are messengers of Jesus to give the Good News, and to give testimony by the way we live.

We are called to have the courage and strength to work for peace and for what is just; called to be architects of change, called to seek with wisdom the best ways to change the criteria of our modern society.

We remember the past of WUCWO with gratitude, we live the present with enthusiasm and we look to the future with hope: "*Jesus Christ is the same yesterday, today and forever.*" (Heb. 13.8).

Deus caritas est

Father GianMaria Polidoro, o.f.m.

I think that the next General Assembly 2006, if it really wants to produce something applicable to life as a commitment by women for peace, ought to methodologically imitate the way of Pope Benedict XVI in his encyclical “Deus caritas est”. What does the Pope do? He begins from the reading of the theme of love as it is felt and lived in our cultural and social reality, so as to lay out God’s plan to the point of reading the very essence of God as much as it can be expressed in human language.

The study of our assembly should also begin from the review of the various meanings which in the world today are given on the theme of peace and, if we wish, of femininity.

We have already noted that peace is commonly presented simply as the absence of war which can be reached even by means which are not exactly peaceful. In practice the idea is given of a peace obtained through force or through goodness or through diplomacy or even through weariness. We aren’t thinking, therefore, of a vibrant and shining peace, ready and able to create a civilization of peace; that is creating a world in which the relationships among human beings and creatures are not in conflict. Civilization, in fact, is made up of various types of relationships which exist among people and between people and other created realities.

Maybe because we are tired of wars, of hatred and killings, we content ourselves with that peace which is understood as not being at war. But if WUCWO wants to be prophetic in the world, it will be good to take up again the true ancient plan of peace as dreamed by God, a plan founded on the positive relationships between human beings and creatures. Think, for example, of the relationships among creatures which could transform the actual *ecology* based on the fear of losing nature, in *peace with creation*, which means the possibility of having a different relationship, one that is not predatory, with creation.

LATIN AMERICA AND CARIBBEAN

Culture of peace: live through a spiritual experience that helps; We have greater spirituality that allows us to grow in peace. Share with our families and greater communities we serve in. Truth, Freedom, Peace

and Love... Study the social doctrine of the church. Comprehensive and spiritual education among women.. Foster a culture of work and productivity. Promote participation of women. Create jobs and support our own human development programmes. Pay special attention to immigrants especially those in exploitative situations. Support international organizations for development.

ASIA PACIFIC

Because of the diversities of our region, we divided into 3 groups within our region according to different cultures. Far East, South East, and Oceania.

Far East: Peacemakers theme worked on in Korea in April and it was emphasised that the peace starts from the family, and from what each of us can do. Peace of the environment,

Japan: networking with ladies groups into WUCWO;

Hong Kong: gate to CHINA and needs evangelisation through culture of peace; Inter religious dialogue;

Oceania: New Zealand, etc...education about WUCWO priorities, promote WUCWO at grassroots level, supporting the less fortunate, to raise self esteem.

Fiji: strong on women’s rights; petition directly to the government, stress peace on radio show promote peace;

Tonga: income generating, and work for girls.

NORTH AMERICA

Peace....within ourselves, bring to our families, promote peace agendas in our schools, be aware of non-peaceful attitudes in yourself, disseminate the WUCWO Peace prayer, educate away from church. Comprehensive and

WUCWO PRIORITIES 2006-2010

GENERAL PRIORITY

Building a Culture of peace: with special attention to Education and the Elimination of poverty

The message was clear to those who gathered; “ The participants will recognize that the presence and commitment of organized Catholic women is indispensable for the construction of a world in which the evangelical values may be lived, especially those of justice and peace.

AFRICA

1. HIV/AIDS: Formulation and distribution of prayers for Divine intervention on HIV/AIDS. The caring for the infected and affected victims of HIV/AIDS will help to raise their dignity as human persons.
2. The eradication of poverty: Economic empowerment, particularly of grass-roots women;
3. Formal and informal education: Building a culture of peace in families, communities, schools and the environment.

EUROPE

- Culture of Peace: to build such a culture dialogue is needed, we have to promote it at all levels. Interreligious and intercultural dialogue are very important also to learn from each other;
2. Education: there has been a great discussion about education and we have agreed that when we talk about education we mean global education which includes faith, peace, family, children, school, social level and politics. This means education for commitment;
 3. Eradication of poverty: a way to participate in this eradication in Europe is to fight against sex trafficking. This is a terrible criminal activity and in Europe we consider it an extremely important priority to fight against it;
 4. Attention will be given permanently to the youth. In Europe we have the privilege of having a young board member and her presence will help us to be aware of the challenges the new generation will give to the WUCWO family.

If women are able to speak and work in a way which removes conflicting relationships which reign among peoples everywhere today even, all too often, within families, they will have accomplished a great step ahead for humanity.

We can begin with a language which bans every reference and every term linked to war or conflict (such as those, for example, which occur in sports or business). If we will do thus, we will have begun a path of a civilization of peace. It isn't impossible; I personally make it an everyday experience.

If we are able to make the positive prevail over the negative in our efforts and in the resulting relationships so as to see the creative work of God imprinted, we will be taking a step into the civilization of peace.

If we are able to treat each person with respect, independently from race or religion or nationality, we will still take a step. And so it will be if we respect life and love in our every action.

Your task, our task, is to create a civilization of peace, not for mere morality, but because we are all convinced that relationships, in order to be truly life-giving, must be lived positively. And we must learn how to make an experience of this so that it can be written in your newspapers and reach the mass media and recount in the testimonies that peace is possible. I am passing on to you, my sisters, my work for peace. It is an experience.

Because after the resurrection of Christ we are redeemed. I repeat, REDEEMED. That is, we regain the opportunities which human beings had in Eden before the sad experience called original sin. Certainly today with greater effort, just like the redemption of Christ was gained at the cost of great suffering so we can make up that which is lacking in our Lord's passion. This is theological language being used to create a civilization of peace.

STUDY DAYS PROGRAMME

1 June 2006	2 June 2006	3 June 2006
<p>1. World situation in relation to Justice and Peace Dr. Maryann Cusimano Love</p> <p>2. Peace and Environment Father John Jai-Don Lee</p> <p>Workshop 1 - World Situation</p> <p>Workshop 2 - Biblical Quotations</p>	<p>Reports Workshops 1 & 2</p> <p>3. Social Doctrine of the Church (Beatitudes) Dra. Flaminia Giovanelli</p> <p>4. Panel – Testimony from Women Peacemakers</p> <p>Tanzania: Wars Philippines: Poverty England: Migration USA: Trafficking of women</p> <p>Workshop 3 - Social Doctrine and Beatitudes</p> <p>Workshop 4 - WUCWO Declaration</p>	<p>Reports Workshops 3 & 4</p> <p>5. Presence of Women in the Media Sherry Kennedy Brownrigg</p> <p>6. Conflict Resolution Father GianMaria Polidoro Ecclesiastical Assistant</p> <p>Workshop 5 - WUCWO Priorities</p> <p>Reports Workshop 5 Priorities</p>

Workshop #1: Suggest ways your organization can effectively project in favor of peace and justice

Workshop #2: Biblical Quotation Selection

Workshop #3: The Beatitudes & Catholic Social Doctrine

Workshop #4: Media and the WUCWO Declaration

founded on a rational and moral order of society that has its roots in God himself, the first source of being, the essential truth and supreme good”, the Catholic women of WUCWO recognise that one of the major challenges of these times is the establishment of a “culture of peace” at every level of human endeavour.

We, therefore, also resolve “as lay faithful, to work together with all those who truly seek peace, in specific organisations, to promote an extensive work of education to defeat the ruling culture of egoism, hate, revenge and hostility, and thereby develop solidarity at every level. Such solidarity, in fact, is the way to peace and at the same time to development.” [Christifideles Laici]

“They shall beat their swords into plough-shares and their spears into pruning hooks.” [Isaiah 2:4.]

Approved: Study Days Closing Session, June 3, 2006. Registered participants: 600 from 44 countries. Adopted at the Statutory Assembly of the World Union of Catholic Women’s Organisations, June 7, 2006.

WORKSHOP 5

Taking into account what we have studied during these three days:

- On which priorities should WUCWO and its member organizations should work to create a civilization of justice and peace?
- How can we influence civil society, international bodies and governments?
- Select three general priorities.

The majority of responses opted for:

1. Developing a ‘culture of peace’ through
2. Education, and
3. The elimination of poverty.

WUCWO FINAL DECLARATION

WORLD UNION OF CATHOLIC WOMEN'S ORGANISATIONS (WUCWO)
GENERAL ASSEMBLY

Arlington, Va, USA, May 31 – June 7, 2006.

“Women Peacemakers: United in Faith and Action”

“Blessed are the peacemakers” (Matt.5,9)

‘Peace is the fruit of justice’ ... peace is likewise the fruit of love, which goes beyond what justice can provide.’ (*Gaudium et Spes*, N. 78)

We, the women of the World Union of Catholic Women Organisations, gathered together from all continents and some island nations, understanding that *‘peace is never attained once and for all, but must be built up ceaselessly’* (Ibid) resolve to go from this Assembly accepting the challenge of commitment to:

- acknowledge in each person his/her dignity as a child of God, always seeking dialogue with respect, charity and truth, focusing on the positive qualities of each person;
- seek unconditional reconciliation with people from whom we are estranged, especially family members;
- undertake positive stances and actions, with believers and non-believers, for justice, truth and freedom, locally and globally;
- use all means available to us, including the media, to take positive action to influence our local, national and international leaders in Christian values, leading to just laws and the preservation of the environment;
- show respect for and tolerance of other faiths, trying always to discover our common values through ecumenical and religious dialogue;
- denounce policies, strategies and behaviour that are counter-productive to the fostering of justice and peace in every aspect of society, especially the violation of all human rights; in particular, violence and the abuse of the rights of the vulnerable, especially of women and children.

Motivated by Christ’s teaching as explained in the Compendium of the Social Doctrine of the Church, that: *“Peace is a value and a universal duty*

WORKING METHOD

Questionnaire for the preparatory work of the Study Days sent to Member Organisations:

1) Name three of the most difficult areas in which women need to build peace:

Your family

The Church

Your country

Your organisation

Your community

2) Which qualities do peacemakers most need today?

3) Choose a woman from your organisation or from your country who is distinguished for her commitment to working for peace.

4) Bring a picture of your chosen woman and a biography emphasizing her specific contribution to peace.

5) Can you provide a list of women who are distinguished in different areas such as: politics, science, art, education, peace, voluntary work for the most needy, Church, media, etc.?

6) Which concrete activities has your organization undertaken in favour of peace?

7) How has your organisation included in its work the priorities chosen at the previous WUCWO Assembly: Human Rights, Eradication of Violence against Women, and Education for Women? How has this been done?

8) How do these priorities relate to the theme of our next assembly?

9) Has your organization included the Millennium Development Goals in their work? Specify which ones.

BIBLIOGRAPHY: Holy Scripture, Pacem in Terris John XXIII. Gaudium et Spes, Documents from the Synods in each continent, Sources on Internet

Women Peacebuilders: *Practicing Resurrection Politics*

Dr. Maryann Cusimano Love, Professor of International Social Development and Politics at the Catholic University of America, Washington DC, was an inspiring speaker on the subject of Practicing Resurrection Politics. Her wide experience includes advising the US Conference of Catholic Bishops, working with the Jesuit Refugee Service, and various Justice and Peace and UN working groups re human trafficking, conflict resolution and foreign policy.

Peacebuilding and the Church

“Peace I leave with you; my peace I give to you. Not as the world gives do I give it to you. Do not let your heart be troubled.” John 14: 27 ; *“The kingdom of God is a matter of righteousness, peace, and joy in the Holy Spirit; whoever serves Christ in this way is pleasing to God and approved by others. Let us then pursue what leads to peace and to building up one another.”* Romans 14: 17-19

The good news: International conflict is down since the end of the Cold War. The bad news: conflict is very much with us, especially impacting the world’s most vulnerable, women, children, and the poor.

-We have moral responsibilities to be peacemakers, and to aid and accompany the poor, yet we often don’t see these tasks as related they are.

- In the beatitudes, Jesus begins with *“Blessed are the poor in spirit, for theirs is the kingdom of heaven,”* and continues with *“blessed are the peacemakers, for they will be called children of God.”* Jesus understood then what the world is coming to recognize now, that peace is intimately connected with questions of justice.

Global Conflict and Global Poverty

-Eighty percent of the world's 20 poorest countries today have suffered from a major conflict in recent years. World Bank, “Conflict and Development: A View From the Ground”

-1.1 billion people live in countries in conflict or at severe risk of conflict. This 1/6 of the world’s population produces 5/6 of the world’s wars.

-If a country has a low per capita income, is in economic decline, or is dependent on natural resources, it is particularly vulnerable.

-Africa is the most warring continent in the world.

-In 2004 there were 19 major armed conflicts (causing over 1000 deaths) in 17 locations

-All are civil wars.

He invited us to see how many good things are growing in the world and to think about the positive realities women can bring to society and urged us to think in positive co-operative terms by starting our own cultural revolution cleansing our minds of negativism so that we may become prophets of change. If we recognise the good in “the other” we can dialogue and negotiate to build peace. It is a strategy by which WUCWO can give an important message and show its effectiveness in the world. The message must emphasise women’s will and longing for peace and be shown to be a central characteristic of WUCWO women both by words and deeds including rejection of racism. Similarly awareness that wealth has a social implication should make us consider the needs of every one to have means fully adequate for basic needs.

WORKSHOP 4

PREPARATION OF WUCWO DECLARATION

Why is it important for WUCWO to be present in the media?

Sample of groups’ responses:

Group # No. 23

Importance of the media:

- Media is the main organ of communication.
- Way of getting message out.
- WUCWO is an international organisation of women that addresses issues from around the world.
- Create awareness among other Catholic women’s groups about what WUCWO is doing.
- It is very important that WUCWO is being seen and heard; Catholic women must be trained to use the media.
- Communicate/bring awareness to Catholic colleges and universities.”

Look carefully at the draft of the WUCWO Declaration, which will be presented to the media. What would you like to add or modify?

All groups contributed, and the shared suggestions were incorporated into the Final Declaration.

which no communications medium can ever directly communicate, “What eye has not seen, and ear has not heard, and what has not entered the human heart, what God has prepared for those who love him” (1Cor 2:9.)”

Full text available at www.wucwo.org

At the beginning it was peace

Resolution of conflicts and abolition of hostility, by *Father GianMaria Polidoro, o.f.m. Ecclesiastical Assistant*

Peace needs to become a culture of peace and civilization, a task beyond the capabilities of a single person. Civilization is a tissue of inter human relationships (and also relationships with animal, vegetable or mineral) in society. Christian civilization, is based on redemption, and has the values of the beatitudes and must give respect and dignity to every life from its conception; every person has the right to enjoy adequate material goods, the valuation of spirituality; freedom of conscience, education etc with a positive evangelical disposition. Organised society needs to be based on the positive qualities of man/woman rather than on the negative. Sometimes we mix civilization with progress and consider wealth and advanced technology as civilised and the poor and under-equipped as uncivilized, thus mixing civilization with material progress. We often think the “values” of a rich people are more important than the ones of a poor one even when the “rich society” allows euthanasia and abortion, while those we call poor and uncivilized respect human life. I refer to “ecology” as “peace with creation” since it is a dimension of human civilization and not an act of appreciation of things. It is a step forward to state that a civilization of peace will exist if all relationships with all the non human world are based on peace.

The word **peace** has to be positively understood, not just intellectually or as a time without wars. Peace (Shalom) in Judeo-Christian books includes a positively beneficial list including health, sanitation, safety, prosperity, salvation, benevolence, joy, serenity, security, beatitude, reconciliation. Ideally peace is the state of humanity before the fall.

Original sin, illustrated in human conflict, is destined to be overcome by the Messiah. Father Polidoro quoted Isaiah: “The wolf will live with the lamb... No hurt, no harm will be done on my holy mountain, for the country will be full of knowledge of Yahweh as waters cover the sea” seeing this passage not as a dream but as a reality.

-2 of the 3 new major armed conflicts are in Africa: Rwanda and Uganda.

- Civil wars last longer than international wars, and produce more deaths of civilians (especially women and children) long after the conflicts are over, due to further degradation of health and economic institutions.

- “Many of the conflicts that continue to produce the greatest number of deaths, casualties and suffering are wars of long duration. (Sudan). Far from soliciting more attention, their long-standing and recurrent nature tend to make them less visible internationally. ”; “In the new security environment, insecurity in the South, there is an increasing awareness of the ineffectiveness of military means for addressing threats and challenges to security and a growing recognition of the need for global action.” (Stockholm International Peace Research Institute SIPRI Yearbook 2005)

The 20 Least Liveable Countries in the World are all African states.

Niger; Congo, DRC ; Sierra Leone ; Zambia ; Burkina Faso; Malawi ; Tanzania ; Chad ; Cote d’Ivoire; Guinea-Bissau ; Benin ; Central African Republic ; Eritrea; Ethiopia ; Angola ; Burundi ; Rwanda; Mozambique; Nigeria. (United Nations Human Development Report, 2005, hdr.undp.org)

Religious Organizations and Peace

-“Much of the current discussion of peace-building is focused on the macro level. What current operational experiences illustrate, however, is that peace-building fails most often at the micro level, in the content and delivery of specific security, rule-of-law, economic, social and political reforms.” (Stockholm International Peace Research Institute SIPRI Yearbook 2005)

Catholic Peacebuilding Network

The Catholic Peacebuilding Network (CPN) is a voluntary network of practitioners, academics, clergy and laity from around the world which seeks to enhance the study and practice of Catholic peacebuilding, especially at the local level. The CPN aims to deepen bonds of solidarity among Catholic peacebuilders, share and analyze “best practices”, expand the peacebuilding capacity of the Church in areas of conflict, and encourage the further development of a theology of a just peace. While it is a Catholic network, the CPN believes that authentic and effective Catholic peacebuilding involves dialogue and collaboration with those of other religious traditions and all those committed to building a more just and peaceful world.

<http://cpn.nd.edu/>

Why a Catholic Peacebuilding Network?

The Catholic Church is blessed with many “artisans of peace”, or peacebuilders, working at all levels to prevent conflicts from breaking out, resolve conflicts once started, and reconcile and rebuild divided societies after conflicts have ended. The CPN aims to serve and complement, not supplant or duplicate, these peacebuilding efforts by responding to four needs:

Deepening Solidarity. Too often, the Church's artisans of peace feel alone. The CPN convenes and connects peacebuilders from around the world in order to build and deepen relationships of solidarity with and among peacebuilders.

Sharing Best Practices. Much of the Church's work for peace, especially at the local level, is not well known or well understood. The CPN stimulates a more systematic sharing, mapping and analysis of the "best practices" of Catholic peacebuilding around the world.

Building Capacity. Catholic peacebuilders in conflict areas too often lack skills and resources. The CPN links peacebuilders to those who can provide the training, strategic planning, or other resources that might be necessary for the Catholic community to be a more effective force for peace in conflicted areas.

Developing a Theology of a Just Peace.

Church leaders and others have called for further development of a theology of a just peace that is comparable in scope and sophistication to the Church's long tradition of moral reflection on the use of military force. Building upon this rich tradition, the CPN stimulates further development of peacebuilding as a conceptually coherent, theologically accurate, spiritually enlivening and practically effective contribution to the Church's broader reflection on and action for justice and peace. <http://cpn.nd.edu/>

"Peacebuilding also focuses not just on the public policies, but also on a range of other actors, relationships and practices at all levels of society that are integral to healing broken societies and building and sustaining a just peace."

"Women, who know the price of conflict so well, are also better equipped than men to prevent or resolve it. For generations, women have served as peace educators, both in their families and in their societies. They have proved instrumental in building bridges rather than walls." UNSG Kofi Annan

In Rwanda, women secured 49% of seats in the legislature – the highest number of women parliamentarians anywhere in the world, overtaking Sweden with 45% and way above the world average of 15 %. In May 2003, Rwandans ratified a new constitution allotting 30% of decision-making positions to women, a step inspired by the United Nations Convention on the Elimination of All Forms of Discrimination against Women. Women play a vital role in Rwandan reconstruction.

Catholic Peacebuilding and Emerging Institutions

-There is currently an explosion of peacebuilding institutional development in key political institutions: the United Nations Peacebuilding Commission, the World

truth, also the truth about the dignity and about our destiny as his children, heirs of his eternal Kingdom." Sherry added, *"It can give voice to the voiceless. It can inform in times of danger and allow us to participate in the world around us...It can keep cultural traditions alive and band together people in common goals and values... Media can bring us hope."*

Sherry told of a life saving example she was involved in, where a young woman who had already swallowed a bottle of sleeping pills in her effort to commit suicide when driving her car, heard hope and joy in Sherry's voice on the radio. Realising one day that she would have it again, she drove straight to the hospital. "Stories pour in about listeners or viewers hearing the word of God, or His Love and Mercy on the radio or television and being completely converted.

After referring to what she described as a "revolution quickly happening in the media", Sherry outlined the newer 'delivery systems' that soon will be available for the consumer.

She highlighted the ability of the media to bring stories of injustices and hardship, of the ability of the media to further the aims of "great evil – to suppress, manipulate, dominate and even to incite murder"- and to assist in the rebuilding of nations. Sherry and her colleagues have been invited by one Diocese in southern Sudan to come and build community Catholic radio there.

"Women are naturals at fostering peace. We are so much better than men, hands down. Women are great at building consensus, seeking collaboration, acting in charity, defaulting to the side of compassion...It all comes down to love." Sherry quoted explanations of love from St Therese of Lisieux, and Edith Stein - St Benedicta of the Cross.

Then the question was posed: **"What can we do to bring about the peace using the media?"** Sherry then gave 22 positive ways and explanations in order to impact within the media, beginning with **"be present in the debate"** ending with **"pass the torch."**

"The next generation must pick up the efforts to build a world of peace, and they need your experience, wisdom and your skill, your love. If you don't teach them, who will?"

The participants were left "with one final thought from Pope John Paul II."

"Do not be afraid even of your own weakness and inadequacy! The Divine Master has said, "I am with you always, until the end of the world" (Mt 28:20.) Communicate the message of Christ's hope, grace and love, keeping always alive, in this passing world, the eternal perspective of heaven, a perspective

with street kids in New York City.

Mary promoted the Swedish model to counteract trafficking - described as an abuse of human rights and **“the dark underbelly of globalisation”** – and she also felt that she considered the Catholic Church the best organisation able to answer the call to assist trafficked women. Religious sisters, as well as other Catholic women are working in these areas.

Further details relating to these testimonies can be accessed at: www.wucwo.org

Women, Peace & Media

Sherry Kennedy Brownrigg, a 27 year ‘veteran’ of the communications industry shared with the participants of the 2006 Study Days, her extensive, faith filled expertise in her presentation entitled **“Women, Peace and the Media.”** The President of The Kennedy Brownrigg Group, Communications and Media Consulting, Sherry ably demonstrated deep understanding of her profession, and her undoubted proficiency was greatly appreciated by those privileged to hear her. WUCWO women are indebted to her for furthering their “media education.”

After defining ‘peace’, quoting from the Catechism of the Catholic Church and an excerpt from the exhortation of Pope Benedict XVI, World Day of Peace 2006; Sherry gave her own translation: *“working for peace is not only avoiding war, it means at its core an end to all violence, working for charity and justice, respect for all, tolerance, understanding, love and compassion as God wills.”* She then took her audience into a learning journey about ‘media’.

“We get nearly all our information from some source or sources of media...for most of us, or at least the world in which we live, media is the wallpaper for life. Media tells us what to think about and suggests how we should think about it... Media has incredible power. Power that can be used for great good or great evil.”

“Our Church has so much to say on the intrinsically good nature of media. From Pope John Paul II’s last Apostolic Letter, “The Rapid Development”, one of the many documents the Church has published on Media:

...Do not be afraid of new technologies! These rank among the marvellous things which God has placed at our disposal to discover, to use and make known the

Bank Conflict Prevention and Reconstruction Unit, and the U.S. Departments of Defense and State. -What can Catholic peacebuilding ethics add at this critical juncture, as international peacebuilding norms and institutions develop?

Ethics of Emerging Institutions

The Need for Catholic Peacebuilding

-Ambassador Dansforth’s Challenge, (October 12, 2005, Religious Organizations and Peace Conference, Washington, DC):

The world needs religious peacebuilding, And the Catholic Church must lead the way.

What can we offer?

-Extensive global institutions and rich networks, breadth and depth—vertical and horizontal. We are both local church and universal church. We operate in many functional areas-- diplomacy, advocacy, relief and development, education, health care, and local faith communities in areas of conflict. Not just bricks and mortar, but ethical capacity-- An alternative vision: Forgiveness, reconciliation, peace of Christ, Body of Christ, Catholic social teaching ; Common language of faith and rituals to unite us in solidarity across borders and class ; 2000 years experience as a global institution. Who has connections to reach conflicts, areas, people?

Catholic Social teaching:

Fundamental dignity of all life; solidarity; preferential option for the poor; subsidiarity

-Forgiveness/ reconciliation; -Universal and local church; -Body of Christ/ eucharist/ communion; -Peace of Christ; -Incarnation, crucified God, God in suffering/ violence; -Trinity/ relational God; -Resurrection.

Resurrection Politics

-take issues thought previously dead on arrival, and raise them up onto the agenda ; Reframe issues with values and powerful images; Change the political space by drawing on the language and symbols of faith;

-According to Luke’s gospel, Jesus’ first public speech was to read the words of the Prophet Isaiah in the Synagogue in Nazareth. *“The Spirit of the Lord is upon me, because he has anointed me to bring glad tidings to the poor. He has sent me to proclaim liberty to captives, and recovery of sight to the poor, to let the oppressed go free, and to proclaim a year acceptable to the Lord.”*

-Followers of the Jubilee Debt Relief movement will recognize these words as those that mobilized the movement that has done so much to reduce the debts of the world’s poor. NGOs and faith-based groups, armed just with these words from scriptures, were told their cause was dead on arrival. They were not perturbed.

They persisted, and practiced resurrection politics, taking an issue previously thought dead and raising it onto the political agenda. As a result of these, your, our efforts, the world has seen more debt relief and forgiveness in the last 6 years than the previous 60.

Why do Catholic and other faith-based groups have a historic opportunity to practically and importantly influence international and local politics now?

Faith Based NGOs

Faith based NGOs can contribute domestically: reframe the debate ; public advocacy ; helping design strategies; implementing programs w/ governments and locals; monitor and evaluate efforts ;

Internationally, faith based NGOs can reframe the debate ; mobilize around goals ; share best practices and technical support ; provide direct peace building, health, education, and infrastructure services.

Globalization is not new

Religious Organizations active in international politics are not new. What is New?

Transnational Advocacy Networks [Keck & Sikkink] Networks of activists bound together by shared values.

-NGOs & their networks are increasing in number, size, density– 51,509 in 2005, resources, skills, expertise, power and influence.

Myth: Individuals, NGOs, faith communities have little power. No! NGOs have power. Why?

In an information age, ideas matter.

Increased availability and decreased cost of information technologies...makes it easier to broadcast than to suppress ideas and values...Makes it possible, easier, cheaper to organize and advocate across distances.

Super Empowered Individuals

-Aided by real time television and internet, with access to information, technology, and international networks, individuals can challenge the power and policies of states.

-A Skills Revolution

Transnational Advocacy Networks: How Do They Work?

-Information politics: the ability to quickly and credibly generate politically useful information and move it where it will have the most impact.

-Symbolic Politics: the ability to call upon symbols, actions, or stories that make sense of a situation for an audience that may be far away. “Proclaim liberty throughout the land to all inhabitants; it shall be a jubilee for you.” Lev. 25:10

Women Peacemakers: Panel Testimonies

Moderated by WUCWO Vice President General, Dr Amelita Dayrit Go (Philippines), herself presenting a perspective on Poverty, other panel members addressed the subjects of Wars, Immigration and Trafficking of women.

Wars:

WUCWO Study Day participants heard first from **Olive Luena (Tanzania)**. Olive spoke of her actions as an International Year of Peace delegate to ‘The Great Peace Journey’ in 1986, and the questions that were posed to United Nations’ member states at UN New York. She has registered ‘The Great Peace Journey’ as an organization striving for specific peaceful initiatives to be implemented in her own country, and has been involved in many other actions that further the aims of peace.

Immigration:

Yogi Sutton (England), current President of National Board of Catholic Women, England and Wales, spoke of her life. Coming from a Hindu family in South Africa, Yogi experienced racism there under a regime of apartheid, and also when she and her husband immigrated to England. Having sought baptism Yogi was received into the Church while she lived in South Africa, and her journey of educating and supporting people of different cultural groups has continued. She is now working in Marriage Tribunal as a Canon Lawyer.

Poverty:

Amelita Dayrit Go (Philippines), allied women’s roles in peacemaking to their active participation in the alleviation of hunger and poverty, the latter she described as being “... a systematic violation of human rights,”..... “Poverty has the face of women.” She mentioned the UN Millennium Development Goals, Common Anti-Poverty Programs Strategies and provided details of ‘success stories’ of poverty relief from women peacemakers in the Philippines, Indonesia, USA, Australia, New Zealand and Tonga. Amelita concluded by emphasising the importance of living evangelical values as a tool for fostering peace and alleviating poverty.

Trafficking of women:

Mary Delorey (USA). Mary, Policy Advisor for Catholic Relief Services (United States Conference of Catholic Bishops) for 8 years, has worked with research, advocacy and policy organisations, as well as in communities in rural Peru with Maryknoll, with health care needs of immigrants, the homeless in Washington DC, and

- Maintaining the dignity of the human person
- Witnessing Christ in social reality
- Achieving justice with charity and love
- GOD IS THE SOURCE OF ALL JOY

Values from the Beatitudes, which are most urgently needed to be lived in our world to achieve justice and peace:

- a. Acting as peacemakers;
- b. Seeking justice;
- c. Being merciful or forgiving.

The values presented in the Beatitudes differ from the values lived in our world in the following ways:

- Lacking love of Christ, we have failed to see GOD in all creation
- If there is no love in the world, there is no peace
- Peace building begins at home and extends within the community”
- Through self-love, materialism, seeking position and power, greed, avoiding responsibility, men and women avoiding responsibility toward their fellow man and make money and success their gods
- Lack of perseverance, “I can’t change the world so I pull back and do nothing”
- Not adhering to or learning family values at home
- Not being accountable for one’s behaviour.

The Beatitudes

*Blessed are the poor in spirit, for theirs is the kingdom of heaven
are the meek for they shall possess the earth
are they that mourn for they shall be comforted
are they who hunger and thirst for justice, for they shall be satisfied
are the merciful for they shall obtain mercy
and he clean of heart for they shall see God.
are the peacemakers for they shall be called children of God
are they who suffer persecution for justice sake, for theirs is the kingdom of heaven
are you when men reproach you and persecute you, and speak falsely, say all manner of evil against you for my sake; rejoice and exult, because your reward is great in heaven.*

-Leverage Politics: calling upon more powerful actors (or actors with fame or a following in another arena - celebrities) to act on behalf of weaker network members.

-Accountability Politics: Holding powerful actors to their previously stated policies or principles.

Forum Shopping or Boomerang Politics: Choosing the most propitious site to move an issue forward.

Our special responsibilities...

-Special responsibilities of the Catholic Church: proximity and access
 -The parable of the talents

Imagine a new world...:

Corporations see the world as market. In this vision people are all consumers, customers, investors.

States see the world as territory to be governed. People are citizens or soldiers, those governed or those causing problems for governance.

Religious organizations present alternative visions, seeing a world in which we are all the body of Christ, souls and spirits, evidence of and participants in the spirit of creation.

Imagine a new world...

Catholic women share the Marion vision, in which we say yes to God’s call to be bearers of Christ’s body into the world, taking a leap of faith in which nothing is impossible with God.

“Christ has no body here on earth but yours, no hands but yours, no feet but yours; yours are the eyes through which to look at Christ’s compassion for the world, yours are the feet with which he is to go about doing good, and yours are the hands with which he is to bless us now.”

St. Theresa of Avila (1515-1582)

PEACE and the ENVIRONMENT

A provocative and challenging intervention was given by Rev. Father John Jai-Don Lee, the first priest to be appointed to be “in charge of the Office of Environmental Ministry” in his Diocese in South Korea. He studied at St Michael’s College, University of Toronto, Canada, and finished his studies in ‘Eco-theology’ there in 2004.

Covering the themes: Relationship between Justice, Peace and Environment; Causes of Environmental Crisis; Remedies for Environmental Healing and the Role of the Catholic Church and Catholic Women, in part, Father Lee presented the following proposition:

“According to Fromm, there are two kinds of well-being: one based on satisfying material desires, and the other based on developing spiritual values. Modern materialistic desires seduce us into believing that wellbeing relies on how much we possess and consume of material goods. True wellbeing however, depends not on material satisfaction, but on spiritual happiness.

In order to describe our sense of material satisfaction, we use a verb: “to have.” For example, I have a car or I have a house. In this case, I am separable from the house that I have. I have a car, but the car is not an inseparable part of me. I cannot *have* my car *within me* all the time. In contrast, in order to

describe our spiritual dimension, we use a verb: “to be.” For example I am happy or I am sad. In this case I am not separable from my happiness or my sadness. My happiness or my sadness becomes an inseparable part of me. I cannot leave my happiness or sadness at home.

To save our environment we need to change the standard of wellbeing from material satisfaction to spiritual happiness and we need to change our way of life from a consumption-orientated way of life to a simpler way of life. There are many people dying of hunger in this materially affluent world. They are not dying because we lack material goods but because we do not share what we have with those in need. ... **Here we need to distinguish greed from need. Mother Theresa said that there were material goods in this world enough for our need but not enough for our greed.**

...According to our Christian belief, we all have to pass through the gates of death and stand before God. When we go through the gates of death, those things we possess cannot pass through with us. We can take nothing of what we *have* with us. Only who I *am* can pass through the gates of death. I stand before God as *I am*. God judges me not on how much I *own* but on what kind of person I *am*. So, if we spend our lives collecting material goods, neglecting our spiritual growth and ignoring preparation for God’s judgement, how embarrassing it will certainly be, to meet God!”

The full text of Fr. Lee’s intervention is on www.wucwo.org.

The principle of subsidiarity according to which the State only intervenes where civil society requires it.

The principle of participation implying enhancing civil society through truly democratic systems.

The principle of solidarity is a moral and social attitude but also essential for the interdependence of our relations and is the determination to work for the common good.

To apply the Social Doctrine a method of discernment is required based on the interpretation of the signs of the times and the Word of God to lead to the common and personal good in all social relations. The principle of Catholic Action has always been, See, Judge, Act;

See: interpret the signs of the times, a particularly difficult exercise in our modern world.

Judge: is the analysis and evaluation of events in the light of the plan of God and the Gospel requiring our constant discernment based on the respect of human dignity.

Act: all the social doctrine is keyed toward action, remembering the miracles of the loaves where Jesus said to his disciples “You give them something to eat”.

Here we come to the end of our pilgrimage, perhaps a little out of breath because we have been climbing mountains, so like Habakkuk we ask the Lord for His strength making our feet like the feet of a deer.

WORKSHOP 3

From the presentation of Justice and Peace in the Social Doctrine of the Church, which do you consider are the most important contributions? Select three.

Which of the values from the Beatitudes do you consider are most urgently needing to be lived in our world to achieve justice and peace?

In what way(s) do the values Jesus presents in the Beatitudes differ from the values which are lived in our world which lacks justice and peace?

Sample of group responses: Group # No. 19

Most important contribution from the Justice and Peace Doctrine of the Church:

John-Paul II underlined the ethical and social dimensions of evangelisation in building a more just society.

At the foot of Mount Tabor the vision of the Lord is essential. The secular Christians are called upon to take their responsibilities and this is stressed in the Compendium of the Church's Social teaching so that our social and political commitments are rooted in our faith. The life of Christians will never be easy as they are in the world but not of this world and we inevitably suffer from moments of obscurity and even darkness.

The Mountain “to the far Shore of the Sea of Galilee that is the Sea of Tiberias”. Here we are in the last stage of our pilgrimage where we are told that “Jesus went up on a mountainside and sat down with his disciples” (Jn 6,3).

The miracle of the loaves can orient our thinking on the social action of the Church. The crowds had followed Jesus and he understood their suffering and so was able to open the eyes of his disciples inviting them to take action.

Taking the example of Jesus. The Church has always been sensitive to the material needs of humanity, whether it is chapters 2 and 4 of the Acts of the Apostles, or the economic organisation of Irish monks in the Middle Ages and closer to our times, the work of the first Franciscan monks.

The human experience of the Church leads to its Social Doctrine and it is the practice of charity of Christian women and men that has shaped this doctrinal “corpus”. If the Church has never been indifferent to the needs of humanity, it is in the 19th Century that the industrial revolution shattered the social structures leading to grave injustices through conflict between capital and labour. New solutions had to be found which gave rise first to “*Rerum Novarum*” and then to “*Quadragesimo Anno*” dealing with socialist ideologies. These were followed by *Pacem in Terris* (1963) and *Gaudium Spes* (1965) preparing the *Aggiornamento* of the Second Vatican Council. Paul VI offered more encyclicals, just like John Paul II culminating 1991 in *Centesimo Anno* after the fall of the Berlin wall where the Pope asked the world to take up a new model of development based on human dignity.

What is the Social Doctrine of the Church? The best definition is the one given by Pope John-Paul II in *Centesimus Annus* an “Instrument for evangelisation” and thus also an instrument of Christian discernment based on truths valid also for non Christians.

What does the Social Doctrine offer the world? This is what the Compendium advocates:

Eternal truths and principles showing the path to justice and peace with the human being as protagonist.

The common good is for all the members of the community and for each individual.

The universality of what the earth has to offer – it has to be shared equitably.

WORKSHOP 1: THE WORLD SITUATION

Suggest ways your organisation can effectively project in favour of peace and justice.

Sample of group responses: **Group # No. 1.**

Work with and for laws and legislation. Communicate; to break down prejudice; to have the ability within oneself to compromise and have a commitment to action. Beginning with self, find inner peace and make sacrifices, promote love/forgiveness/prayer, start with truth and charity. Work to eradicate poverty, begin with an awareness program, begin a specific needs program, women in developing countries work for specific needs on their own countries. To develop a culture of compassion, to educate women by giving women the capacity to make decisions for their own lives and for those of their families. To re-commit to God's word.

Priority Commitments:

1. To develop inner peace and a culture of compassion fed by the word of God.
2. Special needs to be determined by an individual community using a coordinated plan with accountability.
3. To empower women through education and advocacy.

Participation:

By changing cultural attitudes towards women by educating women. By working in cooperation with men to form partnerships for projects. To identify specific needs and create projects to address them. By forming networks with Catholic Organisations to fund community projects, by using convention web-sites and publications to promote awareness in the media, to use legal literacy programs to promote the concerns of women and to continue to provide spiritual formation (prayer and theological education). Continue to work to build family life and values; to introduce ‘twinning’ programs and to promote networking and marketing.

WORKSHOP 2—BIBLE QUOTATIONS

Read the following quotations in your Bible:

Mt.5:9; Lk.2:14; Lk.8:48; Lk.2:51; Jn.16:33; Jn.14:27; Jn.20:19-23;
Eph.2:14-22; Col.1:20; Gal.5:22; Rom.14:17; Heb.13:30; Ps.85:9-14;
Jer.29:11; Is.66:12; Is.9:6; Is.2:4; 19:23; 11:16; 7,14; Os.2:20.

Discuss which ones you prefer.

Group – List 3 preferences in order.

The combined result (preferences from the 30 groups) was:

1. Matthew 5:9. “Blessed are the peacemakers: for they shall be called the children of God.”
2. Galatians 5:22. “But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith.”
3. John 14:27. “Peace I leave with you, my peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid.”

Sample of group responses: Group # No. 5

1. “Matthew 5:9. Mothers are peacemakers in whole families; they are the best educators; they bring peace to the workplace.
2. Galatians 5:22. Bring fruits of joy and happiness to all that we do; teach us to go through suffering to happiness – God is giving us trials we should endure them with joy; serve one another with love.
3. John 14:27. Gift of Jesus in farewell, is peace; as we leave we should give peace to each other.”

The Social Doctrine of the Church in the Light of the Beatitudes

Short summary of a presentation by Dr. Flaminia Giovanelli, Pontifical Council “Justice and Peace”.

Imagine you are wandering in the Holy Land and going to three places in the mountains which were the source of theological thinking on faith, on the Church, on the relationship between the two and on human activity. Thus we are going on a short theological pilgrimage.

The Mount of the Beatitudes. *Looking at the world through the eyes of the Beatitudes we see the world full of joy.* Jesus does not say that poverty or persecution are good but He says “blessed are the poor” for they will be called children of God. God is the source of our joy as we cannot count on our own strength. The joy of remaining in the Love of God can begin in this world already and although suffering does not disappear it takes on a different dimension but requires total trust in the Father and the Son.

Going into the world with the Beatitudes in our hearts makes us face the world as free women and men which may seem a paradox. Pope Benedict has often repeated that our freedom has to be shared in communion with others, pursuing justice and living for each other according to the will of God. Another truth difficult to accept is that it is the cross that makes us free and opens our eyes to the truth.

Accepting to be at the service of the world with the message of the Beatitudes in our hearts. The message of the Beatitudes grows on us requiring total abandon to God to become like Jesus “gentle and humble in heart”. Thus we can follow Christ’s teaching in forgiving unconditionally and love those who persecute us. Mercy is absolute and a true gift. Justice as such is not enough because it has to be coupled with this deeper force, love, which alone can shape the human being in all its dimensions.

This brings us to the issue of development today: for the Christian it has to be viewed through the Beatitudes in order to satisfy material and spiritual needs, we need to see our fellow human beings through the eyes of Christ.

At the Foot of Mount Tabor we visualise our Saviour. *Why are we present?* We are led up a high mountain to see the Transfiguration of the Lord with Elijah and Moses. The three apostles want to stay up the mountain but Jesus makes it clear to them that their place is with all the others to whom they must bring His love and Salvation.

Coming down the mountain to evangelise is the main task of any Christian as it was the task of Jesus Himself. This evangelisation pervades our entire lives and all our activities as it is a message of “Liberation”. At the start of the new Millennium.