For our COMMON HOME

This Lent, give from the heart

MINI-MAGAZINE



Share Lent 2020

Development and Peace
CARITAS CANADA

Rooting for a just world

In 1967, the Bishops of Canada had a vision: to create a pan-Canadian movement for social justice. Just like a seed sown in the soil, this vision took root and blossomed into the organization we know today: Development and Peace – Caritas Canada. The roots of the organization are the thousands of committed laypeople engaging in mobilization and fundraising campaigns to educate Canadians on global injustice. It is they who make the tree grow strong and healthy. Nourished by our solidarity, Development and Peace's partners can bloom, flourish and change unjust social, political and economic structures. These flowers of change bear fruit for the poorest of our world, who can develop according to their own needs and aspirations. In return, they feed the roots with the hope of building God's kingdom of justice and peace.

If Development and Peace's roots, branches, flowers and fruits are holding strong after 53 years, it is thanks to the constant care and generous contributions of Canadians like you.

This Lent, Development and Peace offers you a means to heed Pope Francis' call to ecological conversion. Its *For our Common Home* campaign is an opportunity to stand in solidarity with our sisters and brothers in the Amazon and around the world who, in defending forests, air, water and land, are preserving our common home for present and future generations.

Let's continue caring for this tree that is still bearing fruits of justice and peace. **Thank you for remaining committed to the mission of Development and Peace and for giving from the heart to this year's Share Lent collection.**

In solidarity,



Evelyne Beaudoin
President, National Council, Development and Peace — Caritas Canada



Serge Langlois
Executive Director, Development and Peace — Caritas Canada

For it is in giving that we receive

As Catholics, we are called to follow Jesus' example and love our neighbour (Mark 12:31). This means reaching out, acting in solidarity and standing beside our sisters and brothers in their need.

The phrase, "For it is in giving that we receive," from a prayer attributed to St. Francis of Assisi, applies perfectly to the gesture that thousands of Canadians make each year in donating to Development and Peace's Share Lent campaign.

Your gift speaks for itself!
It is a gift that says, "Not knowing one another does not make us sisters and brothers any less;" "You are not alone;" and "Through Development and Peace, our gifts speak our admiration."

Sharing does not impoverish us; it makes us richer! Rich for having given, rich for helping others, rich for making a difference in the lives of millions of people around the world.

Giving is good!

On behalf of the Mura in my region, I want to thank Canadians. We are very happy to have your support. It helps us in our struggle to have our rights and our land respected.
— Jeremias Oliveira, representative of the Mura community, Brazil



A big 'thank you' to all donors! Each contribution allows us to better support the Mura and other Indigenous peoples in claiming and defending their rights.
— Edina Margarida Pitarelli, Missionary for CIMI, Brazil



Giving is not detached from the practice of our faith. It is an enrichment of [this] practice.
— Mary Boyd, member of Development and Peace, Prince Edward Island



If Development and Peace didn't do the work it does, who would? That's why it's important to give and share what we have.
— Élodie Ekobena, member of Development and Peace, Quebec



Yesica: a voice that reverberates from the Amazon to the Synod

The Harakbut Indigenous community leader Yesica Patiachi Tayori was appointed to speak for her people during Pope Francis' January 2018 visit to Puerto Maldonado, Peru. With the support of the Amazonian Centre for Anthropology and Practical Application (CAAAP), she was able to accept the Pope's invitation to participate in the Synod of Bishops for the Pan-Amazon Region in October 2019. Here's what she said in conversations with Development and Peace in Peru and Rome:

The Pope's visit [to Puerto Maldonado] was a response to the cry of the Amazon, the cry of Indigenous peoples' suffering. We continue to suffer the abuses of the state, of extractivism, of foreigners [who act] as if they want to destroy us.

The Synod calls us to dialogue to ask ourselves,
What do we do if the Earth is contaminated, if it suffocates?
What strategies will we put in place to stop this?

We hope that the Synod will make the problems we are experiencing visible and that people around the world will realize that we are in crisis.

In 50 years, will we be able to breathe money, drink oil and eat gold?

We, the Indigenous peoples, have been, are and will always be the guardians of the forest. But caring for our common home is everyone's responsibility, not just that of Indigenous peoples.



Learn more about Yesica at:
devp.org/campaign/yesica

CAAAP: the voice of the Amazon's Indigenous peoples

Founded by bishops and anthropologists, the Centro Amazónico de Antropología y Aplicación Práctica (CAAAP) works to protect the environment and human rights by training Peruvian Indigenous leaders, women and youths in community organizing and territorial rights advocacy. With Development and Peace's support, CAAAP played a key role in the lead-up to the Synod by:

- **Consulting thousands of Indigenous people through local churches**
- **Developing documents to promote and support Indigenous participation**
- **Translating the encyclical *Laudato Si'* into the Indigenous Awajun, Shipibo and Ashaninka languages, including a Harakbut version provided by Yesica**
- **Training pastoral workers on human rights and Amazon-specific issues**
- **Organizing meetings with bishops from the Amazon region**



CAAAP at a glance

FOUNDED:
1974

MISSION:
To stand for the respect of the rights and territories of the Indigenous peoples of the Amazon.



One of the very important outcomes of this Synod is synodality, which implies an openness in the Church, and out of that also comes an ecological conversion. ***It's a strong call for all humanity to change our way of life and reconcile with nature so we can continue to live harmoniously.*** *There can never be second-class citizens. Cultures must be respected. Each particularity is very important."*

— The Most Reverend Alfredo Vizcarra,
Bishop of Jaén in Peru and President of CAAAP

The Mura: beset by buffaloes, plagued by potash

For several years now, the Mura people of Brazil's Amazonas state have sought to assert their claim to their ancestral lands. To their frustration however, it has been much easier for cattle herders and a potash mine to occupy and control those lands than it has been for them to have their rights respected.



When I was little, there were a lot of fish and the forest was everywhere. The waters were crystal clear; you could see the fish swimming. Today, we only see pastures. Deforestation intensified with the arrival of cattle breeding in 2005. Since then, the water has become contaminated and turbid and we who fish with arrows cannot even see the fish anymore. We don't know if we can drink this water. It's becoming difficult for us to feed ourselves. ***We are part of the forest and it is part of us. We protect it and watch over it. We denounce deforestation and the destruction of lakes, but we guardians of the forest are not respected.*** *We want the demarcation of our lands, of all Indigenous lands, so that Brazil becomes a country where we can live in harmony and security.*

— **Francisco Oliveira da Silva,**
tuxaua (elected chieftain) of Taquara village

We are surrounded by illegal loggers and farmers. Buffaloes come onto our lands and destroy everything! They even eat the trunks of banana trees. We have to keep watch, even at night, otherwise the buffaloes attack our crops. As for the potash mine, behind the [purported] benefits, there will be complications, won't there? ***If it continues like this, our children and grandchildren will have nothing left.*** *We really need your support.*

— **Greicilvani dos Santos da Silva,**
concerned mother and local health council leader, Caranaí village



Learn more about the Mura:
devp.org/campaign/mura

CIMI: an ally of Indigenous peoples

Created by the National Conference of Bishops of Brazil, the Conselho Indigenista Missionário (CIMI, Indigenous Missionary Council) comprises more than 400 missionaries who help oppressed Indigenous communities to organize and advocate for, defend and publicize their causes more effectively.



CIMI at a glance

FOUNDED:
1972

MISSION:
To support Indigenous peoples' struggles for autonomy, territorial rights and social justice.



Development and Peace has contributed to our training through REPAM's human rights school. CIMI missionaries and laity who study there go on to empower their communities, including the Mura. They help people recognize abuses of their rights. Often, these people are so accustomed to such violations that they no longer notice them. We sensitized people to the consequences of mining, and a form of resistance was born.* ***CIMI stood by the Mura and helped them secure the right to consultation; to free, prior and informed consent;*** *and to [decide] whether or not they want the potash mine on their land."*

— **Edina Margarida Pitarelli,**
CIMI missionary to the Mura and Maragua peoples

**A Development and Peace partner, REPAM (Rede Eclesial Pan-Amazônica, the Pan-Amazonian Ecclesial Network), is a Catholic Church network that promotes human rights in the nine countries of the Amazon.*

The *seringueiros*: protectors in peril

Several years ago, the Brazilian government created reserves in Rondônia state. In these Amazonian enclaves, *seringueiros* (artisanal rubber tappers) had the legal right to practice their craft and to gather nuts and fruits for subsistence. The government's subsequent abandonment of these reserves deprived people of education and health services. More recently, the *seringueiros* have been facing increasing threats, intimidation and persecution. This is because their lands are coveted by powerful loggers, hunters, ranchers, soybean farmers, etc. Complaining about illegal logging attracts brutal reprisals. Despite these hardships, the *seringueiros* would prefer to remain in place to tend their beloved forest.

To be a* seringueiro*, you have to love the forest. Otherwise, you'll find it very hard these days and you'll leave. It takes courage to stay. You have to know how to live in the forest and how to respect it and its animals. We have been taking care of the forest for generations. It's our life, we don't want to go anywhere else.

But we are being threatened all the time; sometimes with ominous messages on trees or pathways, like bullets laid out in a cross. But we keep going despite having no support from the state government. It can act to stop the invasion [of our land] and the deforestation, but does nothing.

We feel really abandoned. There is no partnership with the state. They just want to use us for political advantage. A real partnership is when everyone works together and gains together. Right now, the state government is the only one to gain.

We take care of all this forest. Alone, we manage it somehow. Not as well as the forest deserves [to be cared for], because we don't have the means; we are poor. In 20 years — if I survive until then — if we do not take immediate action, the reserve may still be here, but reduced to 20 per cent of its original coverage.

Those who want to help us should immediately come to see what is happening here so that we may keep the forest standing.

— Ederson Chaves Dias,
seringueiro, Angelim Reserve, Machadinho d'Oeste



Learn more about the *seringueiros*:
devp.org/campaign/seringueiros

CPT: a pastoral partner of the people

Inspired by liberation theology, our long-time partner, the Comissão Pastoral da Terra (CPT, Pastoral Land Commission) of the National Conference of Bishops of Brazil helps smallholders and landless people fight unfair land distribution. The CPT supports the *seringueiros* by documenting violations of their rights; by training them to organize effectively; and by helping them legally contest the seizure of their lands.



CPT at a glance

FOUNDED:
1975

MISSION:
To promote human rights, genuine agrarian reform, ecological justice and the voice of peasants.

"I want to thank the CPT and the Catholic Church. May they bless us all. And also you who supports us and makes our situation known to the world. With your support, the CPT can help us, which also helps the Amazon. If the forest remains standing, that would be a lot already."

— Ederson Chaves Dias

The impact of your donation

Without the invaluable support that 30,000 donors like you extend every year to vulnerable communities in the Global South, we could not work to build a world of justice and peace. Thank you!

In Canada

Your donations allow us to develop education and action campaigns that amplify marginalized voices from the Global South in Canada; inform Canadians of the causes of poverty; and enable them to act for justice and peace.

The current campaign, *For our Common Home,* inspired by the Pan-Amazonian Synod, highlights the threats to the Amazon and its peoples. Our members have collected over 25,000 signatures on a Solidarity Letter addressed to two embattled Brazilian communities. Hundreds have also taken the intergenerational pledge for our common home. You, too, can do so at **devp.org/forourcommonhome**.



Your donations also help us develop programming for thousands of Canadian schoolchildren and young people. This summer, four young adult members (pictured left) joined 50 youths from around the world in discussing the climate crisis at a *Laudato Si'* camp in England. **Your generosity is helping a new generation of Canadians build bridges of solidarity with our sisters and brothers in the Global South.**

In the Global South

This year, Development and Peace invested $31 million in projects that focus on justice for women; ecological justice; peace and reconciliation; democracy and citizen participation; and humanitarian aid.

With these funds, we supported:

149
community development and humanitarian projects

36
countries in Africa, Asia, Latin America and the Middle East

16.8
million people who were directly impacted by our projects

Thank you for your commitment and solidarity!

How your dollar makes a difference



80%
International programs

10%
In-Canada programs

7%
Governance and operations

3%
Fixed costs and other expenses

In addition to funding our community development programs, your Share Lent donation helps Development and Peace leverage financing from other sources like Global Affairs Canada.

Thanks to you, we support partners in the Global South who promote alternatives to unfair social, political and economic structures.

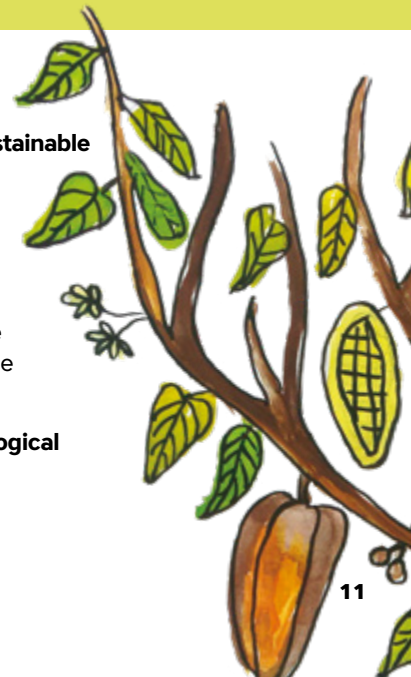
For example, a donation of:

$20 **makes a Brazilian farmer's work more sustainable** by strengthening local organizations and improving access to markets.

$50 **gives a family** in the Lake Chad Basin an **energy-efficient stove and a solar lamp.**

$125 **lets a Haitian family practice sustainable agriculture,** earn a better living and become self-sufficient by diversifying its crops.

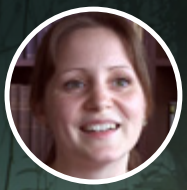
$250 **provides a year's human rights and ecological training** to a youth in the Niger Delta.



Your gift makes a lasting difference!

* Donate online at **devp.org/give**
* Give to your **Share Lent parish collection**
* **Call 1 888 234-8533** to give

Thank you for your generosity!



"I know that when I give to Development and Peace, I contribute to an organization that I trust and believe in. And I know that they will do great things with what we give them."

— Sophie Freynet-Agossa,
member of Development and Peace, Manitoba



"To our friends who donate to Development and Peace, we say, 'Come and visit us! Come, see the results of actions carried out with your help, your support, your solidarity!' "

— Chenet Jean-Basptiste,
director, Institute of Technology and Animation (ITECA), Haiti

Share Lent 2020

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