



## COMMUNITY REFLECTIONS

LENT  
IS A  
JOURNEY.

**DON'T  
GO IT  
ALONE.**



*“No one is saved  
by himself or herself, individually,  
or by his or her own efforts.*

*God attracts us  
by taking into account  
the complex interweaving  
of personal relationships entailed  
in the life of a human community.*

*This people which God has chosen  
and called is the Church.”*

— Pope Francis, #113 *Evangelii Gaudium*



## HOW TO USE THIS BOOK

Put simply, the reflections found in this book are an effort to provide the tools necessary to create a prayerful community of faith and support—and if you're using them to that end, then you're using this book correctly. Catholic social teaching reminds us that we are called to be in community, and so in that spirit, you'll find five weekly Community Reflections to use with your own faith community in the pages that follow.

Each reflection takes roughly **an hour to an hour and a half** and may require simple materials depending on the activities (e.g., pens, paper, a Rice Bowl, a computer, etc.). Scripture passages that shed light on issues of Catholic social teaching, guided reflection questions, hands-on activities and calls to action are some of the staple components of the following reflections, but feel free to tailor each to fit the needs of your community.

There are a lot more resources to be found online—visit [crsricebowl.org](http://crsricebowl.org) to find additional materials that will bring your Lenten journey to life, and visit [university.crs.org](http://university.crs.org) to discover new ways to engage your campus community in the life-saving work of CRS. And don't forget to download CRS' first-ever mobile app, **CRS Rice Bowl**, for Android and iOS devices to track your Lenten sacrifices and receive daily reflections.

**May the reflections in the following pages provide you and your community with a fruitful Lent!**

*Special thanks to Charlie Bates, Villanova University CRS Campus Ambassador, for his contributions to the following reflections.*

### What is Lent?

Lent is forty days of opportunity to slow down and take account of our lives: who we are, what we're about and where we're going.



*“If you have come to help me*

*You are wasting your time*

*But if you have come because your  
liberation is bound up with mine*

*then let us work together.”*

— Lila Watson,  
Aboriginal Australian Activist and Educator

## CRS RICE BOWL COMMUNITY REFLECTION

WEEK ONE OF LENT

KENYA



### Materials Needed

- One CRS Rice Bowl, with opening cut wider
- Catholic social teaching quotes, individually cut and placed in Rice Bowl (see Appendix I, or go to [crsricebowl.org/university](http://crsricebowl.org/university))
- 2014 CRS Rice Bowl DVD and DVD player/TV, or computer with internet connection

### The Lenten Prayer

**Loving God**, we thank you for the many gifts you have given us. Bless our prayers and sacrifices this Lent. May these gifts from our table bring hope and life to our sisters and brothers who suffer with hunger each day. Unite us through Christ with the poor worldwide, and bless our efforts to bring relief to those in need. **Amen.**

### Stories of Hope

CRS and Church partners in Kariobangi, an urban slum outside of Kenya's capital city of Nairobi, organize youth into working groups. Groups find a service that the community needs and divide their earnings at the end of each day. The working groups have helped individuals like Michael Mzuli

### THE GRACE WE SEEK

To deepen our appreciation for the inherent human dignity that we, as beings created in the image and likeness of God and redeemed by Jesus Christ, are called to uphold and protect as members of God's Church.



Photo by Sara A. Fajardo/CRS

provide for their families, and have also eased tension and built peace in a neighborhood once plagued with ethnic violence and crime. Visit [crsricebowl.org/videos](http://crsricebowl.org/videos) or use the 2014 CRS Rice Bowl DVD to watch the five-minute video.

### **Giving Voice**

Pass the Rice Bowl—full of quotes on social justice from popes, saints, and holy men and women (see Appendix I or go to [crsricebowl.org/university](http://crsricebowl.org/university))—to each participant in your group. Invite everyone to take a quote and spend a moment reflecting on how it relates to human dignity, as they understand it. Can this connection to human dignity inspire their prayers, fasting, and almsgiving this Lent? How can Lenten spirituality help each participant to see the people they encounter each day with new eyes? Will this “new sight” require anything of those gathered that makes them uneasy?

### **Guided Meditation**

“Then God said: Let us make human beings in our image, after our likeness. [...] God looked at everything he had made, and found it very good.”

(Genesis 1:26, 31)

A passage we have heard so often that perhaps it sounds routine; perhaps we hardly bother to listen at all. And yet, what does it mean to be made in the image and likeness of God? More significantly, what happens when we forget this fact? It’s not hard to do. In the busy hubbub of our daily routines, this reality can get swept under the rug of the ordinary and the familiar. And in the seemingly chaotic arena of the world stage, being made in the image and likeness of the Creator God, being imbued with inherent human dignity, can look small compared to the pride and power, ambition and fear that seem to engulf our world.

Where in your own life world have you seen human dignity forgotten, ignored or cast aside? What would such a thing even look like? What kind of action or event or social structure has the capacity to rob a person of that which God has given? Maybe you’ve traveled, worked or served overseas—been to Kenya or Uganda, maybe Bolivia, Nicaragua or Cambodia. Maybe you’ve worked here in the U.S., on one of the Native American

reservations, in a less-than-savory neighborhood of one of the big cities or in a shelter or clinic of some sort. In places such as these, some attacks on human dignity may seem obvious while others fly under the radar: families forced to live in the slums; addicts deemed too far gone to be welcomed back into society; communities of men and women considered inferior to more “developed” groups in other parts of the world. At times, in cases like these, human dignity seems a thing to be earned, given, bought or sold. But it’s not, we know. It’s inherent. It’s a gift to be contemplated, protected, upheld—often in ways that may surprise us.

Call to mind that, as of 2005, more than 1.3 million people in the developing world live on \$1.25 a day or less.<sup>1</sup> This extreme poverty can be exacerbated and perpetuated by ongoing conflicts and the results of climate change—droughts, flooding and changing weather patterns can wreak havoc on a community and devastate crops, a primary source of income. With no income, how can families put food on the table, or, more significantly, nutritious food? Consider this: children who lack nutritious food find themselves battling sicknesses for nearly 160 days each year, and malnutrition contributes to the deaths of over five million children each year. As we think about building communities that protect human dignity, we must think about building peace, protecting the environment and promoting healthy lifestyles.

Let us consider the life of Michael Mzuli, his inherent human dignity and what is needed to uphold it. Let us try to imagine ourselves in his home, in his neighborhood—what many consider a slum—in the capital city of Kenya. What is it like there? What do you see? Clean water is a rarity; healthy food is expensive. Are the streets clean, safe, accessible? There are people here from any number of different backgrounds—what do you hear as you walk down the streets? What languages and sounds? Is it hot out, dusty?

Many of the people you encounter are young people, under the age of 30. And even though it’s the middle of the day, they aren’t at work—there is no work; there are few formal jobs. What do these people do? How do they supply their families with the basic necessities of life? What concerns and struggles and worries are at the forefront of their minds? And, most importantly of all, how does this state of perpetual unemployment relate to their dignity, made in the image and likeness of a God who creates?



Photo by Sara A. Fajardo/GHS

Let us return our thoughts to Michael Mzuli. Here is a man with a wife, a child and no reliable source of income. Here is a man whose family struggles to find the simple necessities of life—things you and I may not even recognize as important, but things that would threaten our very survival if they disappeared.

And here is a solution—a working group empowered to start small businesses, given the tools and training necessary to fulfill needs of the community. Here is a method that grows from the bottom up, that assesses the needs and wants of the community and allows local actors to devise solutions.

Imagine you are in this group, Michael's partner. The community needs someone to collect their garbage—would you do it to provide for your family? Michael does. The community needs someone to drive the motorcycle taxis—would you do it? Would you man the mechanic shops or tend the gardens? Would you train to operate a hair salon? Michael and his neighbors do all these things—because that is what the community needs, and that is how they can provide for their families.

Think back to all those individuals who live on less than \$1.25 a day, who cannot provide healthy food for their children or who are trapped in a cycle of poverty because of a decaying natural environment or war. How does this solution impact them? How does the promotion of work, of economic justice, factor into their human dignity?

Pope Francis reminds us: “Work is fundamental to the dignity of a person. Work, to use an image, ‘anoints’ us with dignity, fills us with dignity, makes us similar to God, who has worked and still works, who always acts...”<sup>2</sup> What does it mean, then, to think about human dignity in this way? What does it require of each of us?

### Going Deeper

Think about how society looks upon those who are unemployed or underemployed, those who may be written off as lazy or wasteful, those who many may consider not worthy of a second chance. How does God's idea of



Photo by Sara A. Fejardo/GNIS

1 2013 World Hunger and Poverty Facts and Statistics, [worldhunger.org/articles/Learn/world%20hunger%20facts%202002.htm](http://worldhunger.org/articles/Learn/world%20hunger%20facts%202002.htm)  
2 Pope Francis on the Feast of St. Joseph the Worker and World Labor Day 5/1/13





Photo courtesy of Barbara Johnston/Villanova University

justice differ from that of the world's? How does God's idea of justice account for the inherent sacredness and dignity of the human person? What role do economic justice and fair trade play?

### Words from Scripture

*The Workers in the Vineyard* — Matthew 20:1-16

“The kingdom of heaven is like a landowner who went out at dawn to hire laborers for his vineyard. After agreeing with them for the usual daily wage, he sent them into his vineyard. Going out about nine o'clock, he saw others standing idle in the marketplace, and he said to them, ‘You too go into my vineyard, and I will give you what is just.’ So they went off. [And] he went out again around noon, and around three o'clock, and did likewise. Going out about five o'clock, he found others standing around, and said to them, ‘Why do you stand here idle all day?’ They answered, ‘Because no one has hired us.’ He said to them, ‘You too go into my vineyard.’ When it was evening the owner of the vineyard said to his foreman, ‘Summon the laborers and give them their pay, beginning with the last and ending with the first.’ When those who had started about five o'clock came, each received the usual daily wage. So when the first came, they thought that they would receive more, but each of them also got the usual wage. And on receiving it they grumbled against the landowner, saying, ‘These last ones worked only one hour, and you have made them equal to us, who bore the day's burden and the heat.’ He said to



Photo by Philip Laubner/CNS

one of them in reply, ‘My friend, I am not cheating you. Did you not agree with me for the usual daily wage? Take what is yours and go. What if I wish to give this last one the same as you? [Or] am I not free to do as I wish with my own money? Are you envious because I am generous?’ Thus, the last will be first, and the first will be last.”

### **Closing Reflection**

*A Reflection on Prayer by Archbishop Oscar Romero*

The guarantee of one’s prayer is not in saying a lot of words.

The guarantee of one’s petition is very easy to know:

How do I treat the poor?

Because that is where God is.

The degree to which you approach them,  
And the love with which you approach them,  
Or the scorn with which you approach them—  
That is how you approach your God.

What you do to them, you do to God.

The way you look at them is the way you look at God.

### **Contemplatives in Action**

If we decide to give up eating out for Lent, we may save \$25 per week, or \$150 over the course of forty days. That’s enough to buy a sewing machine for an entrepreneur to jump-start a small business.<sup>1</sup> Such an opportunity can affirm human dignity by allowing someone to provide for his or her family when that person would not otherwise be able to do so.

<sup>1</sup> [https://secure.crs.org/site/Ecommerce;jsessionid=B399FBCE1A3ACDAEA441C661DA407916.app262b?store\\_id=1465&FOLDER=1436](https://secure.crs.org/site/Ecommerce;jsessionid=B399FBCE1A3ACDAEA441C661DA407916.app262b?store_id=1465&FOLDER=1436)

## CRS RICE BOWL COMMUNITY REFLECTION

WEEK TWO OF LENT

GUATEMALA

### The Grace We Seek

To acknowledge, as a member of the Universal Church, those human rights inherent to every individual on the planet, and our responsibility to protect them.

#### Materials Needed:

- 2014 CRS Rice Bowl DVD and DVD player/TV, or computer with internet connection
- A blank piece of paper for each participant
- Pens/pencils

#### The Lenten Prayer

**Loving God**, we thank you for the many gifts you have given us. Bless our prayers and sacrifices this Lent. May these gifts from our table bring hope and life to our sisters and brothers who suffer with hunger each day. Unite us through Christ with the poor worldwide, and bless our efforts to bring relief to those in need. **Amen.**

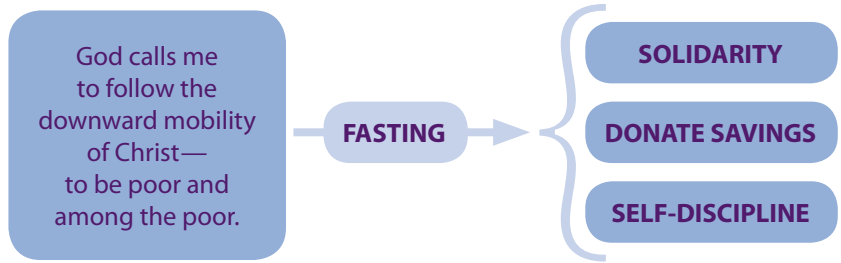
#### Stories of Hope

A CRS community education program teaches Guatemalan parents the dangers of child labor and the importance of keeping their children in school. Now, 13-year-old Yuvi is able to focus on her studies. Visit [crsricebowl.org/videos](http://crsricebowl.org/videos) or use the 2014 CRS Rice Bowl DVD to watch the five-minute video.



## Giving Voice

Reflect on your own call to protect the rights of the poor and vulnerable. How can one of the pillars of Lenten spirituality—prayer, fasting or almsgiving—guide you in this effort? What about your faith or spiritual journey inspires you to take this action? Consider making a diagram as shown.



## Guided Meditation

What comes to mind when “rights” are mentioned? Do you think of human rights—those basic necessities we all need to live? Maybe food, water, shelter. Maybe something to keep us warm during cold nights. Some means with which to provide for ourselves. Maybe you think of a right to a fair wage, right to equal treatment in the work place and under the law. Maybe you think of those famous words of the U.S. Declaration of Independence—“life, liberty and the pursuit of happiness.” Does that mean we have a right to an education, a way in which to better ourselves? Do we have a right to relax, to take a break, to some period of vacation? How about a right to free speech? Freedom of religion? The freedom to organize and protest?

The *Universal Declaration of Human Rights*<sup>1</sup> adopted by the United Nations says that “the recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world.” It says that “disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind.”

<sup>1</sup> The Universal Declaration of Human Rights: [un.org/en/documents/udhr](http://un.org/en/documents/udhr)



Photo by Silverlight for CRS

Perhaps most significantly, it says that “freedom from fear and want has been proclaimed as the highest aspiration of the common people.”

What does that mean, freedom from fear and want? How do we act as a society and as individuals to build a world in which children need not grow up fearful of their surroundings, fearful of what is to come next, fearful for their family and their friends? 10.9 million children die each year before the age of five, most from preventable causes, 60% of which involve hunger.<sup>2</sup> How do we create a world that ends this travesty?

Put yourself in the world of a little girl named Yuvi. She lives in Guatemala, and she lives in constant want, afraid that there might not be enough food to feed her family at the next meal. Remember when you were young—when you were only thirteen years old. Did you worry about whether or not your family would have enough to eat?

Perhaps not, but why? What about your life makes you so different from Yuvi? Have you known children like Yuvi, hungry and in need? Have you met them, seen them? What must it be like to struggle like this? And how must we act as a community in response?

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<sup>2</sup> [un.org/en/globalissues/briefingpapers/food/childhunger.shtml](http://un.org/en/globalissues/briefingpapers/food/childhunger.shtml)



Photo by Silverlight for CRS

Or perhaps you did worry about finding food to put on the table. Perhaps you had an older sibling or a parent or some friend or neighbor who helped you through these difficult times. Perhaps you yourself were the one who worked hard to provide for your family. How, then, must we all work for the betterment of families that go hungry? How can we work to conquer the fear that plagues so many?

Put yourself in the shoes of Yuvi's parents. Good people, hard-working, and yet forced into an impossible decision: allow your daughter to go to school and go hungry, or ask her to work in order to provide for the family, thus forgoing an education. What would you do? How would you even begin to approach such a decision?

Pope John Paul II called the *Universal Declaration of Human Rights* "a true milestone on the path of humanity's moral progress."<sup>3</sup> And it is. But Catholic social teaching cautions us that "human rights are to be defended not only individually but also as a whole: protecting them only partially would imply a kind of failure to recognize them." Then what responsibility do we have towards families like Yuvi's? What actions must we take to ensure that all rights of all peoples are protected?

### Going Deeper

What rights and responsibilities are being highlighted in the video and the text? Are they justifiable? Are these rights—education, food, clothing, etc.—things that people should already have? Are there corresponding responsibilities that everyone should already be observing?

### Words from Scripture

*The Preaching of John the Baptist* — Luke 3:10-15

"And the crowds asked him, 'What then should we do?' He said to them in reply, 'Whoever has two tunics should share with the person who has none. And whoever has food should do likewise.' Even tax collectors came to be baptized and they said to him, 'Teacher, what should we do?' He answered them, 'Stop collecting more than what is prescribed.' Soldiers also asked him, 'And what is it that we should do?' He told them, 'Do not practice extortion,

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3 Compendium of the Social Doctrine of the Church, p. 67

do not falsely accuse anyone, and be satisfied with your wages.’ Now the people were filled with expectation, and all were asking in their hearts whether John might be the Messiah.”

### Contemplatives in Action

Most of us can’t simply give up our studies or our jobs and serve the poor overseas directly, as CRS does. Nor should we, in most cases. In the Gospel, John tells soldiers and tax collectors to be better soldiers and better tax collectors, not to quit their vocations in favor of something that might seem “holier.” How then do we affirm rights and act on our responsibilities for these brothers and sisters in our *everyday lives*?

We might decide to sacrifice something we like—coffee, for example—as an act of fasting, and then give what we would spend as alms to children like Yuvi. If we usually spend \$20 per week on coffee, during Lent we could donate the \$110 we would save—*enough to support secondary school tuition for a child.*<sup>1</sup> In this way, our acts of prayer, fasting and almsgiving directly affirm the right to education for a child like Yuvi.

### Closing Reflection

*Excerpt from Pacem in Terris — Pope John XXIII’s Papal Encyclical, Peace on Earth*

“...it follows that in human society one man’s natural right gives rise to a corresponding duty in other men; the duty, that is, of recognizing and respecting that right. Every basic human right draws its authoritative force from the natural law, which confers it and attaches to it its respective duty. Hence, to claim one’s rights and ignore one’s duties, or only half fulfill them, is like building a house with one hand and tearing it down with the other.”

<sup>1</sup> crs.org, 2013-14 Gift Catalog



Photo by Phillip Laubner/CRS

## CRS RICE BOWL COMMUNITY REFLECTION

WEEK THREE OF LENT

PHILIPPINES



### The Grace We Seek

To develop a deeper understanding of our Gospel call to put the needs of the poor and vulnerable first, and to reflect on what this call means in our own lives.

### Materials Needed:

- 2014 CRS Rice Bowl DVD and DVD player/TV, or computer with internet connection

### The Lenten Prayer

**Loving God**, we thank you for the many gifts you have given us. Bless our prayers and sacrifices this Lent. May these gifts from our table bring hope and life to our sisters and brothers who suffer with hunger each day. Unite us through Christ with the poor worldwide, and bless our efforts to bring relief to those in need. **Amen.**



## Stories of Hope

In December 2012, Typhoon Bopha hit the Philippines and destroyed the coastal town of Baganga. Then, in November 2013, Typhoon Haiyan devastated the central region of the Philippines, an area still recovering from a recent earthquake. In both cases, CRS was on the ground tending to those hit first and worst by the storms. Visit [crsricebowl.org/videos](http://crsricebowl.org/videos) or use the 2014 CRS Rice Bowl DVD to watch the five-minute video on Typhoon Bopha, then call to mind the more recent Typhoon Haiyan and read below about some of the ways universities around the U.S. responded.

- At Boston College, a Filipino Mass was offered on the Brighton Campus and the Asian Christian Fellowship prepared a prayer service. Groups across campus took up collections and the Performing Arts Group put on a benefit concert.
- At Cabrini College, an event was held to discuss the deadly water shortage caused by the typhoon. Students drank only water at the event in solidarity with those who were struggling, and a water jug was passed around to collect donations.
- Fordham University held a Candlelight Vigil, and the university president expressed the great need for relief funds, dedicating all collections from Mass to Philippines relief.
- Gwynedd Mercy University encouraged students to keep Filipino families in their prayers and directed them to CRS' relief work.

In quiet reflection, think about Typhoon Haiyan or another recent natural disaster or event that caught your attention in the news. How did the event impact you or your community? Were you able to do anything in response?

## Giving Voice

What does a society that opts for the poor look like? What concrete actions can we, as individuals, do to bring about that society?

## Guided Meditation

If the strength of a society is supposed to be measured by how it treats its weakest members, how much more deeply are we called to engage with the poorest among us in response to our faith? We know that the preferential option for the poor is essential to our faith. We know Jesus lived a life of poverty, from his humble birthplace to his death alongside common





Photo by Jim Stipe/CNS

criminals. He lived among the poor; he cared for them and taught others to do the same. When a man who followed the letter of the law—someone who treated others well and would have been judged a good person by the standards of the day—asked Jesus what he could do to gain eternal life, Jesus advised him to sell his possessions and use the money to opt for the poor. This was not some add-on, an extra thing to do if there was time—it was a requirement to gain eternal life. So then we must ask ourselves: what does the preferential option for the poor mean in our own concrete, nitty-gritty realities? What do our daily lives look like when we opt for the poor?

We must start by asking this: Who are these least among us? How do we find them? How do we ensure that we *keep seeking* the poorest of the poor, those in whom Christ is so present? Think about your daily life. Think about the people you encounter each week, each day. Think about the people you don't encounter, perhaps those people whom you intentionally avoid or forget even exist. Those people you step around or whose eyes you don't meet. Are these those "least brothers" of Jesus?

Consider also the victims of Typhoon Haiyan, that tremendous disaster that struck the Philippines last fall. Filipinos continue to struggle to rebuild their lives even though the world seems to have forgotten them. Consider, too, those other Filipino families who survived Typhoon Bopha, hardly over a year ago. What are we, as a global community, to make of a country so ravaged by natural disasters and yet so quickly relegated to the back burner by international media? What about those in Haiti, India, Japan and even New Orleans who have faced disaster but whose fifteen minutes of fame have expired? Are these, then, the poor for whom we must opt? Those whose lives have been shattered in so many ways, and forgotten? Does their distance from us prevent us from recognizing them as the least brothers and sisters in whom we find Jesus? And if we do recognize them, how do we opt for them?

We must admit, too, that we are all poor. We all have our hidden challenges, our secret battles, our blind spots and our insecurities. Some of our battles could be with our finances, our emotions or our relationships. Any one of these things can make us poor and can make our neighbors poor. How do we reconcile our own inner poverty with our desire to help our brothers and sisters in material poverty?

How easy it is to label the "other" as poor, someone else, that group, those people. How easy it is to assume that I—with all my knowledge and

experience and training—have all the answers, the sought-after solution that will save the needy. How easy it is to impose my own ideas, my own plans, my own will onto the problems of others! But am I able to listen? Am I able to support and sit back and allow those around me the opportunity to succeed?

The option for the poor never stifles voices: the voices of those we accompany, that voice within ourselves, the voice of God.

### Going Deeper

How might the ways we discussed earlier on opting for the poor involve some type of commitment? How can Lent—as a time to remember our sinfulness and Jesus’ own sacrifices for it—be an opportunity for us to make that commitment?

### Words from Scripture

*Isaiah 58:2-11*

“They seek me day after day, and desire to know my ways, like a nation that has done what is just and not abandoned the judgment of their God. They ask of me just judgments, they desire to draw near to God. ‘Why do we fast, but you do not see it? Afflict ourselves, but you take no note?’ See, on your fast day you carry out your own pursuits, and drive all your laborers. See, you fast only to quarrel and fight and to strike with a wicked fist! Do not fast as you do today to make your voice heard on high! Is this the manner of fasting I would choose, a day to afflict oneself? To bow one’s head like a reed, and lie upon sackcloth and ashes? Is this what you call a fast, a day acceptable to the LORD?

“Is this not, rather, the fast that I choose: releasing those bound unjustly, untying the thongs of the yoke; setting free the oppressed, breaking off every yoke? Is it not sharing your bread with the hungry, bringing the afflicted and the homeless into your house; clothing the naked when you see them, and not turning your back on your own flesh? Then your light shall break forth like the dawn, and your wound shall quickly be healed; your vindication shall go before you, and the glory of the Lord shall be your rear guard. Then you shall call, and the Lord will answer, you shall cry for help, and he will say: ‘Here I am!’ If you remove the yoke from among you, the accusing finger, and malicious speech; if you lavish your food on the hungry and satisfy the



Photo by Philip Laubner/CIS



Photo by Debbie DeVoe/CRS

afflicted; then your light shall rise in the darkness, and your gloom shall become like midday; then the Lord will guide you always and satisfy your thirst in parched places, will give strength to your bones and you shall be like a watered garden, like a flowing spring whose waters never fail.”

### Contemplatives in Action

How do we make our fasting something that is not just to punish ourselves, but also to lift others up? How do we live out the teaching of option for the poor? Through CRS, the value of what we give up for Lent could provide an emergency household kit (\$25) or a rebuilding kit (\$60) for people in places like the Philippines who are affected by emergencies.<sup>1</sup> What have you spent \$25 or \$60 on this week? Could that money have gone toward rebuilding homes in the Philippines?

### Closing Reflection

As you pray this closing prayer, consider those other communities to which these words pertain.

#### CRS Prayer for the Philippines

**God**, who quiets great winds and stills rough seas, we ask your protection for the people of the Philippines. Comfort them in their fear. Stay close to them in their danger.

*And we ask through the intercession of your Blessed Mother that, together with her and with all your holy saints, we may stand in solidarity with our Filipino brothers and sisters through their darkest hour, through their longest night.*

*Give us the courage to remain steadfast to reach out to them in their need, to comfort them in their sorrow, to hold them as closely as you hold them, to see them through to morning. Amen.*

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<sup>1</sup> [https://secure.crs.org/site/Ecommerce?store\\_id=1465&FOLDER=1430](https://secure.crs.org/site/Ecommerce?store_id=1465&FOLDER=1430)

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## CRS RICE BOWL COMMUNITY REFLECTION

WEEK FOUR OF LENT

MALAWI

### The Grace We Seek

To recognize that the work we do in our daily lives imitates the work done by our Creator God throughout all time, and, following from that, each of us has the right to work and earn enough to provide for ourselves and our families.

### Materials Needed

- One CRS Rice Bowl, with opening cut wider
- Several blank strips of paper
- Pens/pencils

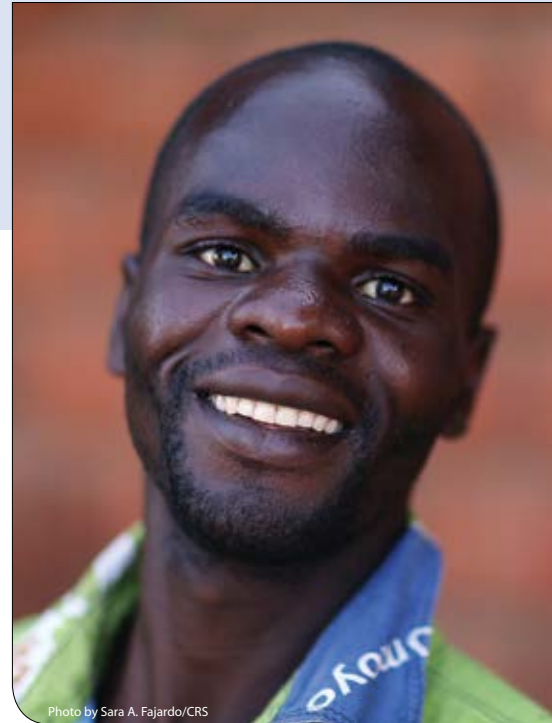
### The Lenten Prayer

**Loving God**, we thank you for the many gifts you have given us. Bless our prayers and sacrifices this Lent. May these gifts from our table bring hope and life to our sisters and brothers who suffer with hunger each day. Unite us through Christ with the poor worldwide, and bless our efforts to bring relief to those in need. **Amen.**

### Stories of Hope

#### Timothy's Story

Timothy Machicka, his wife and five children live in Malawi, a country in southeastern Africa. More than half of the people in Malawi live on less than one dollar per day. Timothy's family was no exception. He struggled to grow potatoes and corn on his small plot of land, and did whatever odd jobs he could find to earn money. Still, often Timothy's family only had one meal per day.





Then Timothy joined an agriculture program run by CRS. Timothy learned that chili peppers are a crop that can grow without much water and that they are popular in the market. CRS gave him tools and training, and Timothy planted chili peppers on his land. CRS also helped Timothy form a group with other farmers in his village. The group provides strength in numbers; together, farmers buy fertilizer at wholesale prices, which is a much better bargain than the retail price. As a group, they negotiate with buyers at the market, and are able to get better prices than they would alone. Buyers also benefit from working with the group. They can tell the farmers what types of crops will sell best in the market and they save time and money by working with the group as a whole instead of visiting each farmer individually.

Timothy learned from the buyers that they like to have the peppers sorted into different packages according to their quality. Bright red peppers are worth the most, orange peppers are second, and yellow peppers are third. Timothy's family helps him sort the peppers before he takes them to market. The buyers are happy to have the peppers already sorted and packed.

Timothy's chili harvest was so successful this year that he rented more land for next year's crop. He is proud to give his family what he couldn't provide before: three meals a day, and clothes and blankets for his five children.

### Giving Voice

After a reflective pause, invite those gathered to think about the work they do, their ideal professional position, or a type of job they know well. Ask each person to reflect on the steps they have taken or are taking (or that one must take) to be hired for this position. Call to mind the necessary education (high school, college, grad school, etc.), those different internships, that personal and professional network, those overseas experiences, the simple luck that living in the right place and time can generate—all those pieces of the puzzle that often make or break resumes. Encourage those gathered to write these different steps on separate blank pieces of paper. Examples might include: studying abroad in Paris, having an accounting internship, or living near New York City.

Pass the Rice Bowl around and invite each participant to place their pieces of paper within. As they do so, ask that each individual mention the one stage of their journey that they are particularly grateful for and why.

## Guided Meditation

How many of us are familiar with the following line, that final day of God's creative week?

*"God blessed the seventh day and made it holy, because on it he rested from all the work he had done in creation."* (Genesis 2:3)

It's tempting, really, to focus on this day, to say, "This is what we strive for: that moment of rest. This is where we find God." And yet, how easy it is to forget that for the *six preceding days*, God worked.

We hear God's voice in those moments of creation: *"Let us make human beings in our image, after our own likeness."* (Genesis 1:26) But how often do we recognize this gift of work, this very real and daily necessity—at times a great struggle—as part of our inherent human dignity, a piece of what it means to be made in the image and likeness of God?

Listen to Jesus' words: *"My Father is at work until now, so I am at work."* (John 5:17) How tempting it is to relegate these words to the archives of history! But let us realize that they are as relevant now as they were 2,000 years ago—ours is a God of work, a God who is constantly creating anew in us and in our world, a God who beckons us to work alongside with our own skills and passions and dreams. And, for 30 of his 33 years on earth, Jesus himself did not focus on preaching—he, too, worked. Most knew him as a "carpenter," but "craftsman," "builder," or even "day laborer" are more appropriate translations from the Greek. Not only was such work difficult, it was not held in great esteem at the time.<sup>1</sup> But God never tires of creation, and Jesus did not tire of his work, either. And he reminds us that we, too, must not grow weary.

Let us pause, then, and think over our own work. Do we recognize God's hand in the tasks we are given to do? Do we embrace Jesus' call to keep working, to enter into relationship with a Creator God who never tires? Or do we allow ourselves to give in to our frustrations, to deem a task frivolous or beneath us, to take the easy way out? Do we fail to allow God to use our efforts—no matter how seemingly small!—for God's own greater glory?



Photo by Sara A. Fajardo/CPS

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<sup>1</sup> *Jesus, A Pilgrimage* by Fr. James Martin, SJ

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As our God is a community of persons, so, too, are we made for community. How does our attitude toward work reflect the reality that our work is for our community as well as for ourselves and our families? Making money would be impossible if no one else valued the work we do enough to pay for it, and volunteer work would be considered meaningless if it weren't thought of as valuable to those in need who cannot afford to pay.



If we recognize that our own inherent dignity compels us to work in the image of and in collaboration with our Creator God, what, then, must we do for those seeking work around us? What is it like to know that the money you earn is all that stands between your children and starvation? Between your family and the cold, bitter elements? Between a healthy body and a debilitating disease? What kind of responsibility is that? And what are we saying when we deny an individual the right to work to prevent these things? What are we saying if we don't strive to empower others to exercise this right, whether in our own neighborhoods or the African nation, Malawi?

The opportunity to create in the image and likeness of the Creator is a right of every person, the avenue through which each human being is able to more fully reveal God's glory in the world. How will we liberate the Hidden Divinity, the Holy lurking in the world around us? How can our work—and the work of our brothers and sisters—do this Great Work?

*“For creation awaits with eager expectation the revelation of the children of God...”* (Romans 8:19)

### Going Deeper

Think of those slips of paper that participants placed in the Rice Bowl—all those “steps” to get to one job or another. Are these privileges that we in the U.S. are prone to expect? How many of these “steps” are truly available to our brothers and sisters around the world? Is there something inherently wrong with this mindset? Or, reflecting on the words of the Gospel, should we remember that “much will be required of the person entrusted with much, and still more will be demanded of the person entrusted with more?”

(Luke 12:48)



## Words from Scripture

*The Parable of the Talents — Matthew 25:14-30*

“It will be as when a man who was going on a journey called in his servants and entrusted his possessions to them. To one he gave five talents; to another, two; to a third, one—to each according to his ability. Then he went away. Immediately the one who received five talents went and traded with them, and made another five. Likewise, the one who received two made another two. But the man who received one went off and dug a hole in the ground and buried his master’s money. After a long time the master of those servants came back and settled accounts with them. The one who had received five talents came forward bringing the additional five. He said, ‘Master, you gave me five talents. See, I have made five more.’ His master said to him, ‘Well done, my good and faithful servant. Since you were faithful in small matters, I will give you great responsibilities. Come, share your master’s joy.’ [Then] the one who had received two talents also came forward and said, ‘Master, you gave me two talents. See, I have made two more.’ His master said to him, ‘Well done, my good and faithful servant. Since you were faithful in small matters, I will give you great responsibilities. Come, share your master’s joy.’ Then the one who had received the one talent came forward and said, ‘Master, I knew you were a demanding person, harvesting where you did not plant and gathering where you did not scatter; so out of fear I went off and buried your talent in the ground. Here it is back.’ His master said to him in reply, ‘You wicked, lazy servant! So you knew that I harvest where I did not plant and gather where I did not scatter? Should you not then have put my money in the bank so that I could have got it back with interest on my return? Now then! Take the talent from him and give it to the one with ten. For to everyone who has, more will be given and he will grow rich; but from the one who has not, even what he has will be taken away. And throw this useless servant into the darkness outside, where there will be wailing and grinding of teeth.’”



Photo by Sara A. Fajardo/GHS

## Closing Reflection

Excerpt from “The Gift of Work” — Caritas Nicaragua

**Thank you, Lord, for permitting me to live this new day!**

*...I ask you, my Lord, to be the worker here and, by means of my work...prepare for the magnificence of your return, with the harmony of duty fulfilled, with patience in the midst of impatience, with community in the face of contempt, with joy where there has been sadness.*

*I ask you, Lord, for work for those who do not have it, for strength of will in all your children so that they can share this blessing. In turn, Lord, I offer you little: simply each moment of this day as it comes.*

*Let us be your sons and your daughters, with our heads held high in material work, and, afterwards, let us prepare to rest in your embrace and await the coming of a new day to glorify you: today, tomorrow and always, until our lives be your life. **Amen.***

## Contemplatives in Action

For Timothy, working with dignity means earning enough to provide for his family. What does it mean for us? We often consider work as a way to earn money that can afford us a “typical” American lifestyle. The average American household—that “typical” lifestyle—has more TVs than people.<sup>1</sup> While it clearly means we earn a living wage, does working to buy a third or fourth TV really affirm the dignity of work? Something to reflect on, then, is this: Do we, as Christians, have a responsibility to ensure that our work is both dignified and promotes dignity, and, as importantly, that our brothers and sisters aren’t forced to “bury their own talents in the ground?”

We could view almsgiving as a way to turn our own work into an opportunity for our brothers and sisters to work with dignity. If we earn \$10 per hour, for example, we could work for five hours and provide a \$50 bag of seed that helps ensure family farmers earn a living wage for an entire season. Timothy was able to go from not earning a living wage to providing for his family: now he works with dignity. The dignity of our own work is affirmed when, instead of using it just to provide for ourselves, we use our work to provide new opportunities for our brothers and sisters.

<sup>1</sup> “Average Home Has More TVs than People.” USAToday.com. 21 Sept. 2006.

## CRS RICE BOWL COMMUNITY REFLECTION

WEEK FIVE OF LENT

HAITI



### Materials Needed

- One CRS Rice Bowl, with opening cut wider
- 2014 CRS Rice Bowl DVD and DVD player/TV, or computer with internet connection
- Slips of paper with excerpts from papal encyclical (see Appendix II) written on them; one for each participant

### The Lenten Prayer

**Loving God,** we thank you for the many gifts you have given us. Bless our prayers and sacrifices this Lent. May these gifts from our table bring hope and life to our sisters and brothers who suffer with hunger each day. Unite us through Christ with the poor worldwide, and bless our efforts to bring relief to those in need. **Amen.**

### Stories of Hope

CRS and its partners lowered child malnutrition rates in southern Haiti by training community members to monitor children's weight, by educating parents on nutrition, and by forming mothers' clubs for parents to grow healthy fruits and vegetables that feed their families. Visit [crsricebowl.org/videos](http://crsricebowl.org/videos) or use the 2014 CRS Rice Bowl DVD to watch the five-minute video.

### The Grace We Seek

To recognize God present in the communities in which we find ourselves, and to call to mind the essential truth that, as a Church, we "belong to each other."



Photo by Benjamin Deep, for CRS

## Giving Voice

Read the following excerpt from *Pacem in Terris*, part of Pope John XXIII's view on what a global human community might look like.

“Human society must primarily be considered something pertaining to the spiritual. Through it, in the bright light of truth, men should share their knowledge, be able to exercise their rights and fulfil their obligations, be inspired to seek spiritual values, mutually derive genuine pleasure from beauty of whatever order it be, always be readily disposed to pass on to others the best of their own cultural heritage and eagerly strive to make their own the spiritual achievements of others. These benefits not only influence but at the same time give aim and scope to all that has bearing on cultural expressions, economic and social institutions, political movements and forms, laws, and all other structures by which society is outwardly established and constantly developed.”

Then, pass around the Rice Bowl, inviting each participant to select a slip of paper with a part of Pope John XXIII's words written on it (see Appendix II or go to [crsricebowl.org/university](https://crsricebowl.org/university)). Invite each person to reflect on his or her paper. How have they lived out—or how do they plan to live out—the communal virtues that the Pope is calling for on their individual slips? Invite everyone to share.

## Guided Meditation

Imagine this: you are in a large, darkened room, seated. It is very quiet, very still, and you are alone. The weight of your own thoughts and worries and hopes and joys rests on your shoulders in that dark space, but there is no one about with whom you can share. That thing that has been bugging you, haunting your dreams—you're forced to deal with it alone. That great success you had, that unexpected triumph—you must celebrate by yourself. And what is that like, not being able to share? How does it make you feel? Have you felt this way before—perhaps even now? Do you know others who are in similar states?

Now, in that room you imagine, you are suddenly not so alone. Faces appear, like phantoms floating just in front of you. Silent, voiceless, intangible, but there nonetheless. At first, there is only one face—you're almost sure you're seeing things—but then more appear. Who are they? Who do you see? Do you see the faces of family members, those who are close to you or perhaps

those who merely share a bloodline? How about friends, companions who have shared the journey with you, maybe as recently as a few hours ago or those long lost to the passing of time? Maybe you see faces of classmates, colleagues, the young and the old. Are there faces you don't recognize? Faces you've maybe only ever seen once or twice. Faces of those you've passed by on the streets or seen in magazines.

Who is it that passes through your vision? Who are these people that have appeared throughout your life in one way or another? Do they stir feelings of anger, guilt, frustration? Are you made happy, joyful, content? Are you called to take some sort of action, or feel as though you should right some past wrong?

As the faces fade from view, you are once again alone. But what do you realize, recalling the faces of people in your life? Do you recognize the different communities you've passed through over the years, those perhaps you've dwelled within and those through which you moved quickly? Do you see people who have welcomed you, supported and strengthened you, and sent you on your way? Do you see others whom you have supported, or perhaps whom you've failed? Do you sense an underlying formation, a pattern that has allowed you to become who you are today?

And do you feel called to be that for others, for those faces yet to pass across your sight? On seeing those who have come before, do you feel a responsibility to them and to others—those who will come after? How should you respond on the world's stage? How can you help build that greatest of communities, the Reign of God?

### Going Deeper

What stirred in you during the reflection? Were there particular faces that struck you in a certain way? Were you affected by the moments of "loneliness?" How does this reflection on the social nature of humanity factor into your personal efforts to build a more just society?

### Words from Scripture

*Communal Life of the Early Christians* — Acts 2: 42-47

"They devoted themselves to the teaching of the apostles and to the communal life, to the breaking of the bread and to the prayers. Awe came upon everyone,





Photo by Philip Laubner/CRS

and many wonders and signs were done through the apostles. All who believed were together and had all things in common; they would sell their property and possessions and divide them among all according to each one's need. Every day they devoted themselves to meeting together in the temple area and to breaking bread in their homes. They ate their meals with exultation and sincerity of heart, praising God and enjoying favor with all the people. And every day the Lord added to their number those who were being saved."

*People from Every Nation — Revelation 7:9, 13-17*

"After this I had a vision of a great multitude, which no one could count, from every nation, race, people, and tongue. They stood before the throne and before the Lamb, wearing white robes and holding palm branches...

"...Then one of the elders spoke up and said to me, 'Who are these wearing white robes, and where did they come from?' I said to him, 'My lord, you are the one who knows.' He said to me, 'These are the ones who have survived the time of great distress; they have washed their robes and made them white in the blood of the Lamb. For this reason they stand before God's throne and

worship him day and night in his temple. The one who sits on the throne will shelter them. They will not hunger or thirst anymore, nor will the sun or any heat strike them. For the Lamb who is in the center of the throne will shepherd them and lead them to springs of life-giving water, and God will wipe away every tear from their eyes.”

### Contemplatives in Action

What experiences of global community have you had, and how have they impacted your view of love for your neighbor? How does the work of CRS—as the representative of U.S. Catholics to the world—in Haiti help actualize these communities of God?

In the impoverished regions where CRS works, it is often the only provider of quality healthcare for mothers and young children. Through CRS Rice Bowl, our prayers, fasting and almsgiving this Lent can help uphold and protect the human dignity of our brothers and sisters around the world by helping CRS provide some of this life-saving care. Say we drink a \$4 Starbucks coffee every other day, and decide to give this up for Lent. The \$80 we would save could provide health exams for 24 children (\$25 per 12 exams) and prenatal care through pregnancy for a mother (\$30). Or, such a gift would be enough to provide mosquito nets to at least two families to help prevent malaria, one of the leading killers of young children in developing countries.<sup>1</sup>

### Closing Reflection

“If we have no peace, it is because we have forgotten that we belong to each other.”—Mother Teresa

How do these words resonate with you?

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<sup>1</sup> [https://secure.crs.org/site/Ecommerce?store\\_id=1465&FOLDER=1432](https://secure.crs.org/site/Ecommerce?store_id=1465&FOLDER=1432)



*“Lord, to those who hunger, give bread. And to those who have bread, give the hunger for justice.”*

— Latin American prayer



## CRS RICE BOWL COMMUNITY REFLECTION

SIMPLE MEALS


IN SOLIDARITY


Looking for a simple, meatless meal to share with your community? Check out our Lenten recipes from each of this year's CRS Rice Bowl featured countries at [crsricebowl.org/recipe-archive](http://crsricebowl.org/recipe-archive), and learn how to prepare them with Fr. Leo Patalinghug in CRS' Global Kitchen videos. Don't forget to give to your Rice Bowl what you save by sharing this simple meal—check out the “Simple Meal Savings Calculator” on the new CRS Rice Bowl Mobile App.

### Pescado al Horno

Makes 4 servings

CRS Rice Bowl recipe from the Philippines





- 4 tilapia fillets, about 6 oz. each
- 1 tsp lemon juice
- Salt and freshly ground pepper to taste
- ½ cup Fair Trade olive oil
- 1 onion, finely minced
- 1½ cups chopped tomatoes
- ½ cup pepper (pimiento or red bell), cut into strips
- 1 Tbsp finely minced parsley

*Preheat oven to 350°F. Season tilapia with lemon juice, salt and pepper. Place in a shallow glass pan and set aside. Heat olive oil in a medium skillet and sauté onions, tomatoes, and pepper until soft. Pour over fish. Sprinkle with parsley. Bake for 25 minutes and serve with rice.*

[crsricebowl.org](http://crsricebowl.org)

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### Featured Recipe

Though Typhoon Haiyan occurred months ago, the people of the Philippines still need our prayers and support. Prepare and eat Pescado al Horno in solidarity with our brothers and sisters in the Philippines, calling to mind that CRS Philippines is Catholic Relief Services' oldest operating program, begun in the wake of World War II. Every year, a portion of CRS Rice Bowl funds goes to support CRS Philippines.

“When I fed the poor, they called me a saint. When I asked why the poor had no food, they called me a Communist.”

—Archbishop Dom Helder Camara

“If you want peace, work for justice.”

—Pope Paul VI

“Justice comes before charity.”

—Pope John XXIII

“Peace is not the product of terror or fear. Peace is not the silence of cemeteries. Peace is not the silent result of violent repression. Peace is the generous, tranquil contribution of all to the good of all. Peace is dynamism. Peace is generosity. It is right and it is duty.”

—Archbishop Oscar Romero

“Peace is not merely the absence of war; nor can it be reduced solely to the maintenance of a balance of power between enemies; nor is it brought about by dictatorship. Instead, it is rightly and appropriately called an enterprise of justice.”

—The Bishops of the Second Vatican Council

“[Catholics can] in no way convince themselves that so enormous and unjust an inequality in the distribution of this world’s goods truly conforms to the designs of the all-wise Creator.”

—Pope Pius XI

“Miss no single opportunity of making some small sacrifice, here by a smiling look, there by a kindly word; always doing the smallest things right, and doing all for love.”

—St. Thérèse of Lisieux

“The bread you store up belongs to the hungry; the cloak that lies in your chest belongs to the naked; the gold you have hidden in the ground belongs to the poor.”

—St. Basil the Great

“Do not grieve or complain that you were born in a time when you can no longer see God in the flesh. He did not in fact take this privilege from you. As He says: ‘Whatever you have done to the least of my brothers, you did to me.’”

—St. Augustine of Hippo

“If we have no peace, it is because we have forgotten that we belong to each other.”

—Blessed Teresa of Calcutta

“[Neighbor is] not he whom I find in my path, but rather he in whose path I place myself, he whom I approach and actively seek.”

—Gustavo Gutiérrez

“If you break a computer it is a tragedy, but poverty, the needs, the dramas of so many people end up becoming the norm... If in so many parts of the world there are children who have nothing to eat, that’s not news, it seems normal. It cannot be this way!”

—Pope Francis

“Kinship—not serving the other, but being one with the other. Jesus was not ‘a man for others;’ he was one with them. There is a world of difference in that.”

—Fr. Gregory Boyle, SJ

“I firmly believe that our salvation depends on the poor.”

—Dorothy Day

“The world is not something indifferent, raw material to be utilized simply as we see fit. Rather, it is part of God’s good plan, in which all of us are called to be sons and daughters in the one Son of God, Jesus Christ.”

—Pope Emeritus Benedict XVI

“My soul proclaims the greatness of the Lord; my spirit rejoices in God my savior. For he has looked upon his handmaid’s lowliness... He has shown might with his arm, dispersed the arrogant of mind and heart. He has thrown down the rulers from their thrones but lifted up the lowly. The hungry he has filled with good things; the rich he has sent away empty. He has helped Israel his servant, remembering his mercy....”

—The Canticle of Mary, Luke 1:46-56

“The Church considers the problem of illegal migrants from the standpoint of Christ, who died to gather together the dispersed children of God, to rehabilitate the marginalized and to bring close those who are distant; in order to integrate all within a communion that is not based on ethnic, cultural or social membership, but on the common justice.”

—Blessed Pope John Paul II

“Then Jesus said to his disciples, ‘Amen, I say to you, it will be hard for one who is rich to enter the kingdom of heaven. Again I say to you, it is easier for a camel to pass through the eye of a needle than for one who is rich to enter the Kingdom of God.’”

—Jesus, concerning the rich young man, Matthew 19:23-24

“Calling his disciples to himself, he said to them, ‘Amen, I say to you, this poor widow put in more than all the other contributors to the treasury. For they have all contributed from their surplus wealth, but she, from her poverty, has contributed all she had, her whole livelihood.’”

—Jesus, concerning the offering of the poor widow, Mark 12:43-44

“The poor you will always have with you, and whenever you wish you can do good to them, but you will not always have me. She has done what she could. She has anticipated anointing my body for burial.”

—Jesus, responding to criticism of the woman’s anointing of his feet, Mark 14:7-8

“He said to them in reply, ‘Whoever has two tunics should share with the person who has none. And whoever has food should do likewise.’”

—John the Baptist, Luke 3:11

“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 blind, to let the oppressed go free, and to proclaim a year acceptable to the Lord.”

—Jesus, Luke 4:18-19

“Foxes have dens and birds of the sky have nests, but the Son of Man has nowhere to rest his head.”

—Jesus, Luke 9:58

“Which of these three, in your opinion, was neighbor to the robbers’ victim?’ He answered, ‘The one who treated him with mercy.’ Jesus said to him, ‘Go and do likewise.’”

—Jesus, to a scholar of the law on the parable of the Good Samaritan, Luke 10:36-37

“All who believed were together and had all things in common; they would sell their property and possessions and divide them among all according to each one’s needs.”

—Acts 2:44-45

“But the Lord said: I have witnessed the affliction of my people in Egypt and have heard their cry...I know well what they are suffering. Therefore I have come down to rescue them...and lead them up from that land into a good and spacious land....”

—Exodus 3:7-8

“[Solidarity] then is not a feeling of vague compassion or shallow distress at the misfortunes of so many people, both near and far. On the contrary, it is a firm and persevering determination to commit oneself to the common good; that is to say, to the good of all and of each individual, because we are all really responsible for all.”

—Blessed Pope John Paul II

“Among our tasks as witnesses to the love of Christ is that of giving a voice to the cry of the poor, so that they are not abandoned to the laws of an economy that seems at times to treat people as mere consumers.”

—Pope Francis

“Secular freedom only creates individualists and private freedom, but not a society. It never gets around to the common good, which is a central principle of the Gospel and Catholic social teaching, which instead demands from you and demands for others—while ironically giving you all that you really need. Then you become who you most deeply and truly are, a member of a family, a neighborhood, a society, and a planet.”

—Fr. Richard Rohr

“Help us discover our own riches; don’t judge us poor because we lack what you have. Help us discover our chains; don’t judge us slaves by the type of shackles you wear. ... Be with us as a companion who walks with us—neither behind nor in front—in our search for life and ultimately for God!”

—Henri J. M. Nouwen, *Gracias!*

“Love for others, and in the first place, love for the poor, in whom the Church sees Christ himself, is made concrete in the promotion of justice.”

—Blessed Pope John Paul II

“Man must work out of regard for others, especially his own family, but also for the society he belongs to, the country of which he is a child, and the whole human family of which he is a member, since he is the heir to the work of generations and at the same time a sharer in building the future of those who will come after him in the succession of history.”

—Blessed Pope John Paul II

“Let us remember Paul VI’s words: ‘For the Catholic Church, no one is a stranger, no one is excluded, no one is far.’ Indeed, we are a single human family that is journeying on toward unity, making the most of solidarity and dialogue among peoples in the multiplicity of differences.”

—Pope Francis

“The book of Genesis tells us that God created man and woman entrusting them with the task of filling the earth and subduing it, which does not mean exploiting it, but nurturing and protecting it, caring for it through their work.”

—Pope Francis

“Hope has two beautiful daughters; their names are anger and courage. Anger at the way things are, and courage to see that they do not remain as they are.”

—St. Augustine of Hippo


*On slips of paper, write one of the following goods which all individuals should receive from and develop through human society, which Pope John XXIII highlights in Pacem in Terris:*

- Individuals should **share their knowledge**
- Individuals should **be able to exercise their rights and fulfil their obligations**
- Individuals should **be inspired to seek spiritual values**
- Individuals should **mutually derive genuine pleasure from beauty**
- Individuals should **pass on to others the best of their own cultural heritage**
- Individuals should **make their own the spiritual achievements of others**

*You will want to be sure there are enough slips of paper for each participant to have one. The above points from Pacem in Terris can be repeated.*

*Place the slips of paper into the Rice Bowl.*





*“It helps, now and then,  
to step back and take the long view.*

*The kingdom is not only beyond our efforts;  
it is even beyond our vision. ...*

*We may never see the end results,  
but that is the difference between the  
master builder and the worker.*

*We are workers, not master builders,  
ministers, not messiahs.*

*We are prophets of a future not our own.”*

— Bishop Kenneth Untener



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Catholic Relief Services (CRS) is the official international humanitarian agency of the Catholic community in the United States. We are motivated by the example of Jesus

Christ to assist poor and suffering people in 91 countries on the basis of need, without regard to race, religion or nationality. CRS is efficient and effective. In 2012, 93 percent of our expenditures went to CRS programming that benefits poor people overseas. Our programs touch more than 100 million lives.



crsricebowl.org



@CRSRiceBowl



CRS Rice Bowl is the Lenten faith-in-action program of Catholic Relief Services, inviting faith communities to live in solidarity with our poorest and most vulnerable brothers

and sisters around the world through the three Lenten pillars of prayer, fasting and almsgiving.



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@CRSUniversity

CRS University engages Catholic colleges, universities and Newman Centers in the critical role of informing and steering the national dialogue on today's most pressing justice issues. Through partnerships with students, faculty and staff, CRS offers resources and programs in education and activism.



*“If something should rightly disturb us  
and trouble our consciences,*

*it is the fact that so many of our brothers and sisters  
are living without the strength, light and*

*consolation born of friendship with Jesus Christ,  
without a community of faith to support them,*

*without meaning and a goal in life.”*

—Pope Francis,  
#49 *Evangelii Gaudium*

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