

NEWSPAPER OF THE DIOCESE OF LONDON



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50 YEARS OF SOLIDARITY

For decades, Development and Peace has been in solidarity with worldwide social movements in addressing injustice and creating change.



Development
and Peace
CARITAS CANADA



50 Years of Dedication to Development and Peace

Bishop Fabbro Invites You to Join Him in Celebrating Development and Peace

It is my honor and pleasure to congratulate Save A Family Plan (SAFP) as it marks 50 years of service to the poor and disenfranchised people of India. I invite you to celebrate with their staff in India as well as here in Canada along with their many benefactors the difference they have made in the lives of so many. Since 1965, SAFP has been “partnering with the poor for a just world”.

SAFP is a Canadian-based international non-governmental organization that continues its

commitment of seeking justice and walking with the marginalized and poor of India irrespective of their caste, creed, gender, or political affiliations. The inspiration and charisma of SAFP’s founder, Monsignor Augustine Kandathil (known as Fr. Gus), has become the cornerstone of many development initiatives through which thousands of families have been assisted on the road to self-reliance. Since 1973, the Diocese of London has been the home of the SAFP Canadian office situated at St. Peter’s Seminary in London, Ontario.

Entering into its 50th year of operation, SAFP has been implementing sustainable Family and Community Development programs throughout India, and

is presently working in 14 states. In India, SAFP is in partnership with 70 Catholic Social Service Societies/Non-Governmental Organizations, 26 Institutional based Rehabilitation Centres (physically & intellectually challenged children), approximately 53,000 Sanghams (grass roots community based organizations), and over 20,000 poor families annually. The majority of these Sanghams are comprised of women.

Many of the poor families that SAFP partners with include farmers, agricultural labourers, shelter people, construction workers, plantation workers (coffee, tea and spice), factory workers, casual labourers, street vendors, migrant workers. Many are also Dalits (untouchables),

indigenous, tribal and other ethnic religious. The majority of these families do not have proper housing, sanitation, access to medical care or education. Sixty-five percent of 1.2 billion people in India are impoverished. Poor families are also given the opportunity to join grass roots people’s organizations that work to bring about positive and effective social and economic change in their local communities.

SAFP has accumulated a wealth of experience and is respected in the development world as an organization of integrity, transparency, results, pioneering and effectiveness. It still can assure its supporters that 100% of the donations reach those most in need. Administrative costs in Canada and in India are covered

by sources other than donations received and with the assistance of the Government of Canada. Since SAFP, through the generous contributions of many faithful donors, has changed lives of so many that had lost hope, I encourage present donors to continue their financial support of this vitally important organization. I encourage others to consider contributing to Save A Family Plan.

Sincerely yours in Christ,

+ *Ronald Fabbro, C.S.B.*

Most Rev. Ronald Fabbro, C.S.B.
Bishop of London

Regardless of age, pre-planning your cemetery arrangements together simply makes sense - financially and emotionally.

See back page for details

"... the new name for peace is development"

Pope Paul VI's influence on Development and Peace

Blessed Pope Paul VI wrote seven Encyclical Letters during his time as Pope, from June 1963 until June 1978. His fifth, "Populorum Progressio" or "The Development of Peoples", signed on Easter Sunday in 1967, was his only social encyclical and addressed not just theological issues, but underlying social and political questions of the day.

1967 was a difficult time. It was at the height of the Vietnam War and the protests against it. Cold War tensions and the race into space were daily news. It was the time of de-colonization, as one by one colonies received their independence, unprepared for the complex international economic climate which they encountered.

Vatican II had opened in 1962 and, as Fr. Michael Cote described in his address to the Ontario Regional Assembly in 1967, "contacts between bishops

of the North and bishops of the South brought about a whole new awareness of the world: that much of the developed world was progressing but doing so on the backs of the so-called developing one-third of the world."

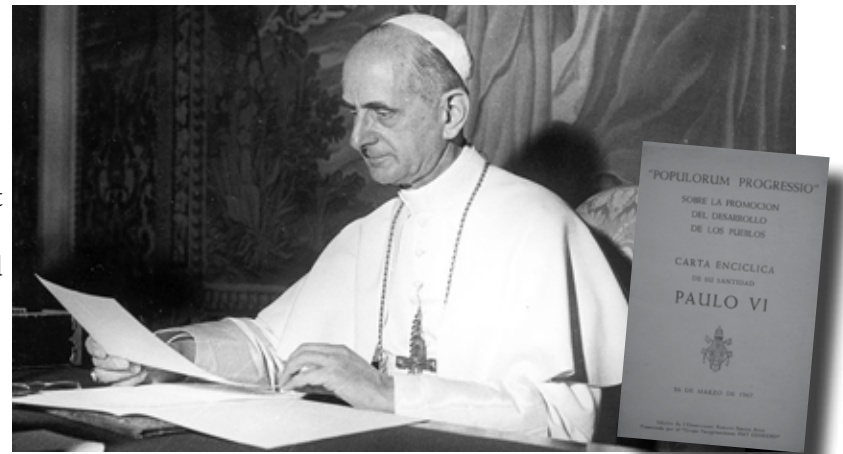
In his encyclical, the Pope felt the pain of "peoples who are trying to escape the ravages of hunger, poverty, endemic disease and ignorance; of those who are seeking a larger share in the benefits of civilization and a more active improvement of their human qualities; ..." [#1]

Addressing his encyclical "To the Bishops, Priests, Religious, and Faithful of the Whole Catholic World, and to All Men of Good Will" [#1], he stated that "it is most important for people to understand and appreciate that the social question ties all men together, in every part of the world. [#3]

He recalled the words of St. Ambrose: "You are not making a gift of your possessions to the poor person. You are handing over to him what is his. For what has been given in common for the use of all, you have arrogated to yourself. The world is given to all, and not only to the rich." [#23]

At the end, he summarized the theme of his encyclical with the statement for which the encyclical has become famous: "the new name for peace is development" [#87].

In his conclusion, the Pope addressed Catholics, Christians and believers, men of good will, and government authorities. To Catholics he said: "...the laity have the duty of using their own initiative and taking action in this area—without waiting passively for directives and precepts from others. They must try to infuse a Christian spirit



Pope Paul VI's fifth encyclical was part of a larger plan to promote justice and peace in the world.

into people's mental outlook and daily behavior, into the laws and structures of the civil community. [#81]. He called on Catholics "...living in developed nations to offer their skills and earnest assistance to public and private organizations, both civil and religious, working to solve the problems of developing nations. They will surely want to be in the first ranks of those who spare no effort to have just and fair laws, based on moral

precepts, established among all nations. [#81]

Canada's response to that clarion call was the creation of the lay movement we celebrate in this issue, The Canadian Catholic Organization for Development and Peace.

"... this new foundation is to be known as the Canadian Catholic

On Development and Peace

Organization for Development and Peace. The very name signifies the truth so frequently proclaimed by Pope Paul VI that without the development of the poorer nations there can be no peace." – CCCB Document, March 1968

The Canadian Catholic Organization for Development and Peace (CCODP) was established in 1968 by the Canadian Conference of Catholic Bishops (CCCB) in response to Pope Paul VI's Encyclical Letter Populorum Progressio. Peace cannot be seen simply as the absence of war. It must be built daily, and it must strive towards a more perfect justice among human beings (Populorum Progressio, 76). That founding principle of Development and Peace is still maintained today.

A document written by the CCCB on March 14, 1968 expressed "the hope of awakening ... Christian conscience" as they sought support for the launch of an organization dedicated to international cooperation in the socio-economic development of needy nations. The document stated:

"This organization, it is hoped, will engage all Canadian Catholics in every diocese and every parish in contributing to a common fund whose primary purpose is the development of needy nations. Far from wishing to work in seclusion we keenly desire to learn from and work in close harmony with other churches, private associations, and with

governmental and international services."

Since 1968, Development and Peace has supported partners working to improve living conditions in 70 countries in Africa, Asia and Latin America and

In retrospect, CCODP was conceived in the experience of Vatican II. During the Council, the bishops of Africa, Asia and Latin America conveyed to the Canadian bishops the harsh realities of poverty and underdevelopment in the Third World. It became clear that the growing gap between the rich and the poor peoples on this planet is a great threat to mankind. The Council also made us aware of our responsibilities to work together, as a universal Church, to erase these injustices. Responding to these realities and to the urging of concerned lay people in this country, the bishops of Canada founded Development and Peace.

Bishop G. Emmett Carter, President, the Canadian Conference of Catholic Bishops to The Canadian Catholic Organization For Development And Peace, February 23, 1977

the Middle East. Programs address issues relating to people's right to better education, women's equality, agrarian reform, and housing and cooperative movements. Development and Peace seeks ways to

help people of all faiths in the Third World break the cycle of poverty through community-based, sustainable development initiatives. Over the years, the focus of Development and Peace shifted from a "project-based" organization to a "program-based" organization.

Funds that are sent abroad support grassroots organizations run by people who know first hand the issues facing the developing world. These overseas partners help us determine the nature of our agency's involvement abroad. Since our inception we have funded 15,200 projects worldwide. We also solicit donations from Canadians to provide emergency relief abroad for natural disasters, civil disturbances and other human tragedies.

We believe that Canadians of all religious beliefs have a responsibility to help the world's poor and disadvantaged, either by urging governments, corporations and others to implement change, or by donating time or money to support development efforts. With the proper social and economic tools, people in the Third World can lead better lives. **For more information, contact info@devp.org or visit www.devp.org**

The Newspaper of the Diocese of London, established in 1980, is published quarterly in March, June, September and December, with approximately 37,000 copies distributed throughout nine counties in southwestern Ontario: Elgin, Essex, Huron, Kent, Lambton, Middlesex, Norfolk, Oxford and Perth.

ISSN: 0831-9715
Publications Mail Agreement #: 41699033

Subscriptions
\$12/year. Individual copies are 50 cents each.

Advertising
Please visit www.dol.ca for latest rates.

Publisher: Diocese of London
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How To Get Involved

- Learn more by exploring **www.devp.org**
- Contact your Deanery Rep (listed by city below) to:
 - *Become a member of D&P*
 - *Join ‘Share Year Round’*
 - *Become a parish representative*
- Attend a Deanery workshop
- Support the Fall Education and Action Campaign
- Donate to the Annual Share Lent Campaign
- Attend a D&P diocesan council meeting
- Attend a provincial meeting as an observer
- Join in the 50th Anniversary celebrations

Teachers and educators: Check out the curriculum resources at **www.devp.org/en/csp**

Youth:

- Learn more by exploring **www.devp.org**
- Start a D&P club at school
- Become a member of D&P
- Get your school social justice club to support the Fall Education and Action campaign
- Attend a high school workshop
- Get your school social justice club to host Thinkfast activities for students - resources available at **www.devp.org**

Channelling a Passion for Social Justice: Youth Involvement in D&P

By: Leah Cartan - Youth Ambassador, London

Development and Peace is an international development agency that has a strong reputation globally. While they do amazing work around the world, they also have a strong commitment to growing a culture of social justice here in Canada.

As a young person it can sometimes be difficult to know how to channel a passion for social justice at home, ethically and productively, to mobilize change. Being a part of Development and Peace as a Youth Ambassador has allowed me to channel my love of social justice into my everyday life. It has also taught me that this passion is a career option. Being part of an organization that works to foster a community that cares about the Global South and teaches young people how to live with integrity is such a valuable experience.

Development and Peace’s 2016 fall campaign focused on agro-ecology. This is especially

relevant to reflect on in southwestern Ontario, as we ourselves are surrounded by local farmers.

In the past year, young people in the area have helped organize a social justice workshop for high school students, and met weekly to discuss climate change – with readings from Laudato si’ to help guide discussion. In order to engage the community, youth ambassadors have also worked closely with post-secondary institutions to bring awareness to campuses through a variety of initiatives. One example, over the Christmas holidays youth ambassadors facilitated the hosting of Ten Thousand Villages at King’s University College - encouraging ethical consumption during gift shopping season.

For more about information how to get involved with Development and Peace, whether it’s at your school or parish, please contact: **leah.cartan@devp.org**.

CARITAS CANADA: Our Role in Caritas Internationalis
Caritas Internationalis is a Confederation of 162 Catholic relief, development and social service organizations working on behalf of the poor and oppressed in 198 countries and territories.
It is one of the largest NGO networks in the world. The Canadian Catholic Organization for Development and Peace is the member organization from Canada.

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Mission Statement

The Canadian Catholic Organization for Development and Peace, a democratic movement for international solidarity, supports partners in the Global South in the pursuit of alternatives to unjust social, political and economic structures.

It educates the Canadian population about the causes of impoverishment of peoples and mobilizes actions for change.

In the struggle for human dignity, Development and Peace associates with social change groups in the North and South.

It supports women in their search for social and economic justice.

Development and Peace, the official development organization of the Canadian Catholic Church, is inspired by the values of the Gospel, particularly “the preferential option for the poor.”

Adopted September 10, 1995.

Editor’s Note: This issue was put together with the assistance of a number of Development & Peace materials, which can be accessed at www.devp.org.



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The Principles of Catholic Social Teaching

With human dignity at its center, Development and Peace uses a holistic approach to development founded on the principles of Catholic Social Teaching (CST). Here we share the 10 principles and how they guide the work of D&P.

Dignity of the Human Person

At the foundation of all CST is the dignity of the human person, as created in the image and likeness of God. The Church, therefore, calls for Integral Human Development, which concerns the wellbeing of each person in every dimension: economic, political, social, ecological, and spiritual.

Examples in action: In response to crises, D&P works with local organizations not only to provide emergency supplies such as shelter, bedding, food, cooking supplies, hygiene kits, etc., but to also provide for the emotional needs of those affected, for instance with psycho-social and post-trauma. It also seeks to make communities less vulnerable to future disasters by addressing the poverty that made communities so vulnerable in the first place.

Common Good

Human dignity can only be realized and protected when we consider the good of others. We must love our neighbour, locally and globally, and prioritize the good of the human family over commercial interests.

Examples in action: D&P supports organizations that are seeking the good of the whole community,

rather than any individual or company. Since 2003 D&P has supported and advocated for publicly owned water sources both at home and abroad. Their major advocacy focus is on water as a human right.

Solidarity

Solidarity is a recognition that we are 'all in this together,' and is a commitment to strengthen community and promote a just society.



Examples in action: Living out solidarity is at the heart of the mission of D&P: to stand against injustice with our partners as equals, and to support their efforts by fundraising and by participating in education, mobilization and advocacy efforts here at home. Our international programs are based on partnerships of solidarity, where we work with local organizations who understand best the realities of their communities and how issues need to be addressed.

Preferential Option for the Poor

This principle does not intend that

we should focus on the poor to the exclusion of others, but rather that we are called to prioritize those who are in most need of our Solidarity.

Examples in action: D&P targets the most vulnerable populations in our programs overseas. Their voices take precedence in our educational materials, providing a space in our Canadian society for these voices, which otherwise may not be heard. D&P also promotes awareness of how our lives here in Canada

impact on the lives of others – be it through our purchases, our investments, or our national policies.

The Stewardship of Creation

The Earth is sacred, and we have a responsibility to protect and respect it. Together, we must hold it in trust for future generations.

Examples in action: D&P supports the efforts of its grassroots partners for ecological and social justice. One such partner in the Philippines is supporting the B'laan Indigenous people in their fight to regain the title to their ancestral lands, which also happens to house major

deposits of gold and copper. Mining these resources would further endanger already protected species, affect watersheds and contaminate the water supply of farmers with arsenic. The international mining sector, in which Canada has an enormous stake, has a track record of human and worker rights violations, as well as environmental violations which cause great harm to the environment and local habitats. That is why D&P has been advocating to hold Canadian mining companies accountable for

their actions in the Global South since 2008.

Participation

All persons are entitled to participate in community, and in decisions that affect their lives, and cannot be excluded for any reason.

Examples in action: D&P is itself a member-driven, democratic organization. Members across Canada form Diocesan Councils who present resolutions at provincial meetings and elect from among themselves the National Council, which is the organization's governing body. Abroad, we

support grassroots organizations that work to empower communities. Some of our partners help local communities form cooperatives and unions, others educate communities about their legal rights where there is lack of access or judicial process, empowering communities to be the agents of their own development. Participation can be lengthy, but it guarantees ownership of the process and of the results, and helps ensure sustainability.

Subsidiarity & the Role of the Government

The state is an instrument to promote human dignity, protect human rights, and develop the common good. Subsidiarity holds that such functions of government should be performed at the lowest level possible, as long as they can be performed adequately. When they cannot, higher levels of government must intervene. This principle goes hand-in-hand with Participation, the principle that all peoples have a right to participate in the economic, political and cultural life of society, and in the decisions that affect their community.

Examples in action: Rather than sending 'development experts' or Canadian volunteers to manage or work on projects in the Global South, D&P supports local grassroots organizations. These are our 'partners,' and their work is to promote alternatives to unjust systems and find solutions that will allow for the growth of the whole community.

The Catholic School Boards serving the Diocese of London wish to thank all the parents, volunteers, parishes and community leaders for supporting Catholic education!



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Conseil scolaire catholique
Providence
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Windsor, ON N8T 3P5
519-984-9227
www.cscprovidence.ca

Rights & Responsibilities

It is our responsibility to ensure the rights of others – and that we do not take more than is needed to fulfill our rights at the expense of another's.

Examples in action: Each year, D&P runs an education campaign that reminds of our roles and responsibilities as global citizens. The Fall Action Campaign is designed to help Canadians understand the root causes of poverty and our connection to global issues so that we can take action here at home to address the causes of injustice.

Economic Justice

The economy must serve people, and not the other way around. All persons have a right to dignified work, and to fair wages and working conditions.

Examples in action: Rather than spending money on shipping items from Canada, the items used for emergency relief are purchased locally or regionally, which helps to stimulate the local economy, while ensuring as much money goes to direct aid as possible. It is also more responsible ecologically, as transportation leaves an important footprint on

this planet. We support the work of cooperatives, unions and micro-finance initiatives (particularly for women) in places such as Gaza, Afghanistan, Haiti and the Philippines. In addition, our staff in Canada are also part of a union.

Peace

To be in the right relationship with God and with each other. Peace is the fruit of charity and the consequence of Justice. It is the sign of caritas in action.

“Peace is not merely an 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.” - Second Vatican Council, Gaudium et Spes, 78

Examples in action: In a country torn apart twice by genocide, one partner of D & P, is a beacon of hope in Burundi. They have a center of learning which also uses sport and service activities to bring together students from different ethnicities. They promote peace-building and leadership training. Members of the center explain the sense of family they

have developed and the breaking down of stereotypes and prejudices they held before joining the center. Each summer, several work and training camps are organized. The center is an inspiring success and is recognized both at the local and international levels.

How Does Development and Peace Act for Justice?

Development and Peace works in partnership with close to 150 local organizations in over 30 countries in the Global South who are empowering their communities to defend their rights, act for peace and promote their own development. We believe that the poor must be the authors of their own destiny and we support them in this endeavor.



DEMOCRACY AND CITIZEN PARTICIPATION:

Good governance is key for achieving development that is equitable and where people have the ability to influence decisions that affect their lives. It is essential for building societies that are based on social justice and human rights.



EQUALITY BETWEEN WOMEN AND MEN:

Without equal rights, women are marginalized and made vulnerable. We are working to ensure that women and men benefit from the same rights and have equal access to goods, services and opportunities.



FOOD:

There are over 800 million people in the world today who suffer from hunger, mainly because of unjust systems that prevent them from accessing food. Our program aims to facilitate the participation of small family farmers in decisions that affect their way of life and help them maintain control over the food they produce.



NATURAL RESOURCES:

The pillage of natural resources is impoverishing communities in many parts of the world. We are working alongside vulnerable communities who are struggling for their rights and mobilizing to defend their land and their access to resources.



ECOLOGICAL JUSTICE:

Communities need a healthy environment to thrive and we support them in their efforts to protect and defend their natural living spaces.



PEACE:

Without peace there can be no development. It is the foundation for building a better society and we believe in promoting dialogue and tolerance through common projects that are focused on community building.



HUMANITARIAN AID:

The poor and the most vulnerable always bear the greatest burden of disasters or conflict. We take a long-term approach in responding to emergencies, which ensures that no one is left behind and communities can emerge stronger from the tragedies they are living through.



EXAMPLES OF OUR WORK

In the Democratic Republic of the Congo, we support initiatives that raise awareness on government accountability and promote free and fair elections.



In Afghanistan, we are helping women to launch small businesses and learn to read to improve their standard of living.



In Brazil, we are helping peasants to preserve heritage seeds, which is improving their harvests.



In Honduras, we are accompanying communities that are calling for fair compensation from mining companies that have contaminated their land.



In Haiti, we are countering deforestation through projects that introduce agro-ecology to communities.



In the Middle East, we are bringing together youth of different faiths to collaborate on joint projects, which is helping to break down barriers of intolerance.



In the Philippines, we are supporting 600 families affected by Typhoon Haiyan to resettle in a way that gives them the power and responds to their real needs.

THREE AREAS OF EXPERTISE



Supporting development and humanitarian aid projects to empower the world's most vulnerable people.



Developing education programs to raise the awareness of Canadians on building a world of lasting peace and justice.



Convincing policymakers to end the injustices that perpetuate poverty.

HOW YOUR MONEY IS SPENT

EXPENSES

5 %

Governance and operations

4 %

Fixed costs and new initiatives

12 %

Advocacy and education

79 %

International programs



The percentages reflect our expenses for 2014-2015. For more information, consult our Annual Report.

A Quilt of Solidarity

To mark its 50th anniversary, Development and Peace has launched a new initiative: the solidarity quilt. This involves a pilgrimage organized at both the national and international level, with D & P members and partners in the Global South being invited to collaborate in sewing a giant solidarity quilt that will travel across Canada west to east and east to west - from British Columbia to Ontario, and Newfoundland to Quebec. The quilt will be assembled in the centre of the country upon completing its travels.

The purpose of the pilgrimage

is to put together a collaborative work, representing each Diocese in Canada, that travels across the country to prepare us for Development and Peace's 50th anniversary celebrations. "This is an opportunity to gather, celebrate, and reflect together, while weaving links of solidarity," says Jean-Paul St-Germain, coordinator of Development and Peace's jubilee campaign.

The pilgrimage started in Victoria, British Columbia and St. John's, Newfoundland on Ash Wednesday 2016. It will end on April 2, 2017, the fifth Sunday of Lent.

At the end of the pilgrimage, all patches will be sewn together, producing two large quilts to be used during activities organized on a national scale. Partners from countries of the Global South will also be invited to send patches to be added.

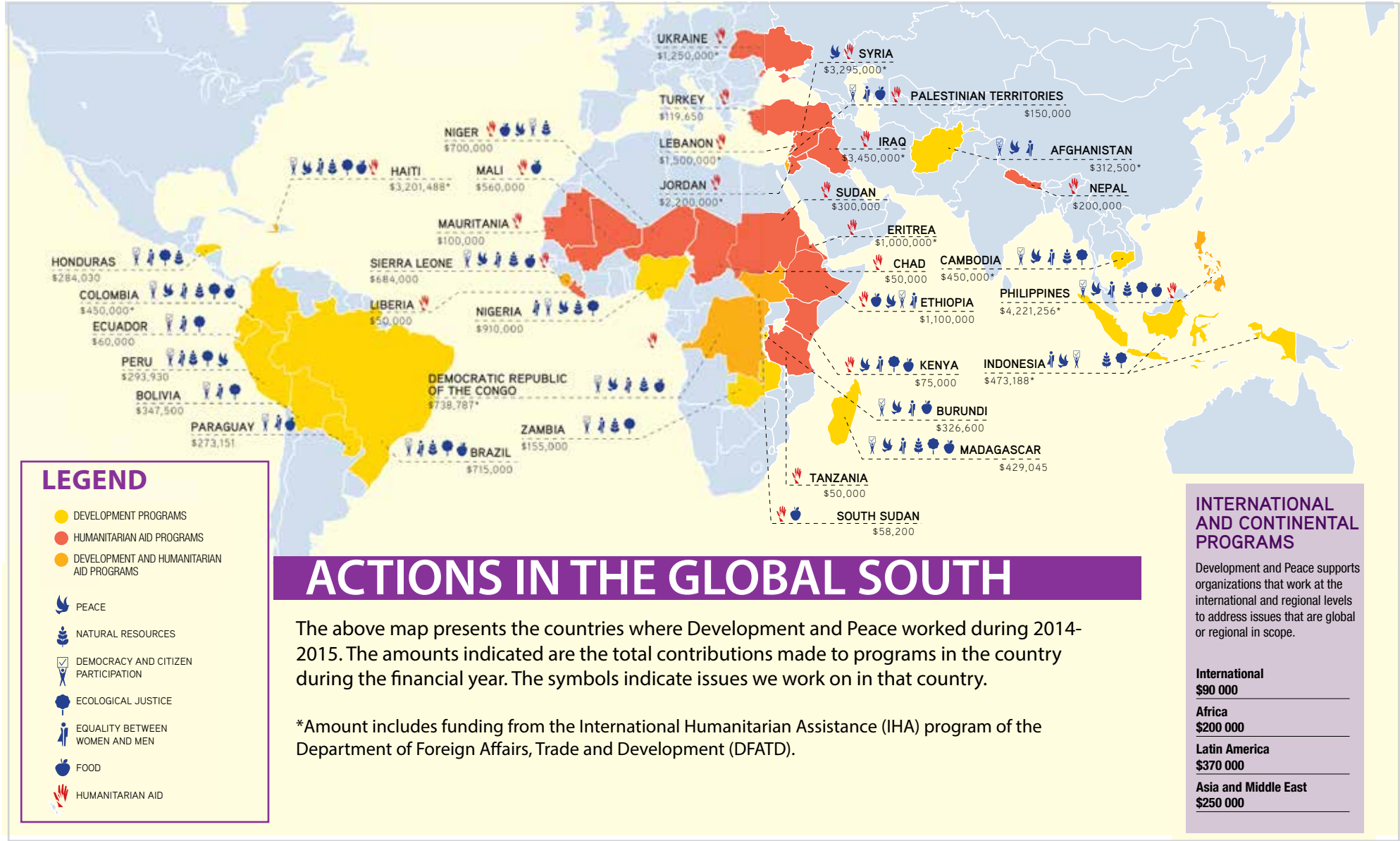
- The Solidarity Quilt in the Diocese of London**
- The quilt will travel through our diocese on the following dates:
- March 14-15, 2017: Windsor
 - March 16, 2017: Sarnia and Chatham
 - March 17-18: London
 - March 19-20: Huron-Perth
 - March 20-21: Ingersoll

Information about the quilt and



The patch created for the London Diocese by Martha Knight of Sarnia.

other Development and Peace 50th Anniversary celebrations in your area will become available in local bulletins as the dates approach.



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MONTH YEAR

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50 Years of Solidarity: D&P In Action



1967 – Launch of Development and Peace

Development and Peace is founded by the Canadian Conference of Catholic Bishops.

1968 – First *Share Lent* Campaign

The collection raises \$1.35 million for 77 projects in 32 countries.

1969 – War and Famine in Biafra, Nigeria

The genocidal civil war in Nigeria causes the death of 2 million Biafran civilians due to fighting and famine. The Canadian bishops ask Development and Peace to conduct a special emergency appeal.

1969 – 1% of GNI for International Aid

Former Prime Minister Lester Pearson pleads with rich nations to contribute 0.7% of their Gross National Income to aid developing nations. Inspired by this call, the Catholic Women's League asks its members to give 1% of their luxury purchases to Development and Peace as well as donating 1% of all funds raised by their parish councils.

The original logo of Development and Peace was inspired by this sculpture by Alexander Calder, created for Expo 67 in Montreal which had the theme 'Man and His World.'



Grandmothers of the Plaza de Mayo, Argentina

1973 – Asia Partnership for Human Development

Co-founded by Development and Peace and Australian Catholic Relief, the partnership comprises 21 Catholic development organizations from Asia, Europe, North America and Oceania. They recognize that local groups must be the principal actors in their own development and forever alter the donor-beneficiary relationship in favour of partnership.

1975 – Peasant Land Struggles in Brazil

In response to the unscrupulous practice of peasants being evicted from their land in the name of development, the Bishops' Conference of Brazil creates the Pastoral Land Commission (CPT), which becomes an important Development and Peace partner.

1978 – Opposing Apartheid in South Africa

A *Time to Act* - a national Christmas card campaign is organized. Cards are sent to South African political prisoners. The campaign is a precursor to the annual Fall Education and Action campaign.

1979 – Mothers Confront the Dictatorship in Argentina

A letter writing campaign supports the Grandmothers of the Plaza de Mayo in Argentina, women whose children and grandchildren disappeared under the military dictatorship.



Struggle of the peasantry, Brazil

1980 – Indigenous Rights Take Root in Guatemala

An urgent appeal demands respect for the rights of Guatemala's Indigenous peoples and opposes the country's military dictatorship.

1982-85 – *Militarization: An Obstacle to Development*

The first three-year education and action campaign of Development and Peace.



Guatemalan Indigenous activist Rigoberta Menchu and Nelson Mandela, who both received support from Development and Peace, become Nobel Peace Prize recipients.



Elections in the Democratic Republic of the Congo

2000-2003 – *The Earth is for All; Not for Sale*

This three-year campaign critiques international financial institutions that exert control over countries of the Global South. The bio-patenting of seeds and its effect on the livelihoods of the world's farmers is one of the issues exposed.

2003 – *Life Before Profit*

This series of campaigns tackles the looting of natural resources by foreign and private companies, specifically water, land and mining.

2004 – Rebuilding Lives after the Tsunami

The Indian Ocean tsunami kills 300,000. An outpouring of generosity by Canadians results in \$21 million for relief and reconstruction efforts.



Syrian refugees

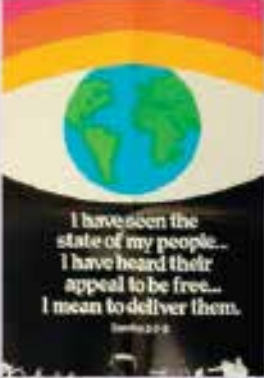
Port-au-Prince's Cathedral

Posters throughout the decades

A selection of posters for Development and Peace Campaigns over the years.



1974



1983



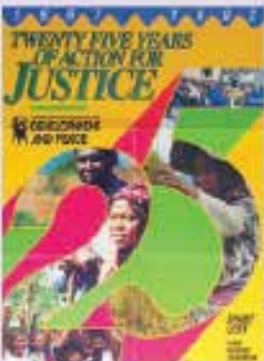
1977-1978



1988-1989



1978



1992



1982



2003-2006

2010 – Building Back Better after the Earthquake

An earthquake in Haiti kills more than 220,000 people and injures 300,000. Canadians donate \$21 million to Development and Peace for emergency relief and reconstruction efforts. Including government aid, the total comes to more than \$28.8 million.

2010 – Water Bottle-Free Zones

The *Water for All* campaign encourages water bottle-free zones across the country. Schools continue to create these zones today.

2013 – Typhoon Haiyan in the Philippines

Typhoon Haiyan devastates the central Philippines, killing 6,000. Development and Peace raises \$12 million and launches a program to address the poverty, inequality and state of powerlessness that makes poor communities vulnerable to natural disasters.

2013 – An Ombudsman for the Mining Industry

The *Voice for Justice* campaign re-iterates the call for an ombudsman to monitor Canada's overseas mining activities.

2015 – Create a Climate of Change

Thousands of Canadians make a personal pledge to reduce their carbon footprint. They ask the Prime Minister to keep the temperature rise below 2°C and shift to fossil-free energy.

October 20, 2017 – 50 Years of Solidarity

Development and Peace turns 50. Thank you for your solidarity!

Pope Francis Village

Development and Peace has had a long history of involvement in the Philippines. Over the years, its community development program, which received funding from the Department of Foreign Affairs, Trade and Development Canada (DFATD), has focused on land reform, agriculture and access to resources for impoverished rural and urban communities.

On November 8th, 2013, the Philippines was hit by Super Typhoon Haiyan, the strongest typhoon in its history. Development and Peace immediately launched a joint appeal with the Canadian Conference of Catholic Bishops, and raised over \$12 million to respond to the devastation and suffering wrought by this unprecedented natural disaster.

Development and Peace wanted to help affected communities not simply build back, but to

build back better. Drawing on the expertise of its local partners, Development and Peace developed a program that addressed the poverty, socio-economic inequality and state of powerlessness that makes poor and marginalized communities so vulnerable to natural disasters.

- The program had four main components that were divided as follows:
- Humanitarian Aid - 35%
 - Recovery and Reconstruction – 33%
 - Pope Francis Village – 30%
 - Advocacy Fund – 2%

This program transforms the generosity and solidarity of Canadians into a lasting contribution towards improved living conditions and a better future for those most affected.

In the emergency phase alone and working with Caritas Philippines and Church World Service,

Development and Peace helped provide 24,300 households with food aid, 2,500 families with essential household, 55,000 households with non-food items and hygiene kits, 2,500 families with construction materials to rebuild their homes and 20,000 households with shelter assistance.

But the Pope Francis Village project is special.

This project was undertaken by Development and Peace in collaboration with the Archdiocese of Palo, the



The women and men working on the site received free training from the Technical Education and Skills Development Authority (TESDA) of the Philippine government. They became certified professionals in masonry, electricity, plumbing and carpentry - allowing them to contribute to the construction of the houses and to continue to earn a livelihood from their trade.

Congregation of the Most Holy Redeemer Church of Tacloban, and the local Urban Poor Associates (UPA). UPA is an organization that educates the poor about their housing rights and helps them to organize in defending these rights. This consortium came together to

respond to the needs of several poor communities living along the coast. These communities were some of the hardest hit by the typhoon and were facing evictions from their land for being too close to the sea.

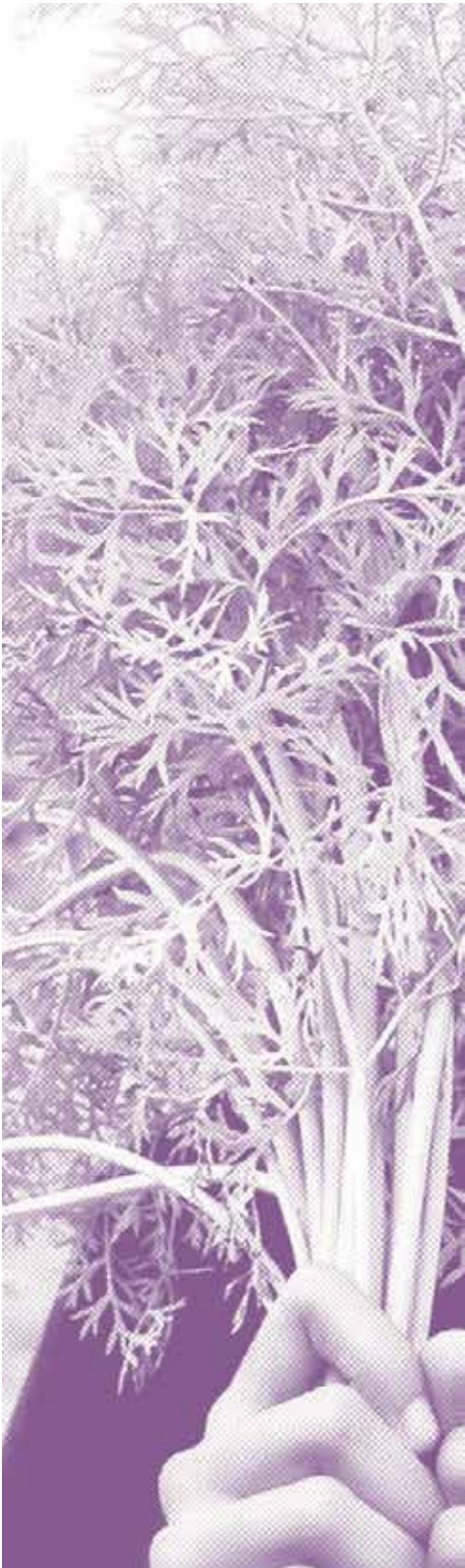
...continued on page 9

50 YEARS OF SOLIDARITY

.....

Loving God,
You who created everything that is good;
You who stretch out the heavens like a tent.
You have made us for each other. You call us
from our isolation into one community of love.
Your voice is sure and strong.
We come from many places and yet
we are woven together in Your Spirit.
Together, we hear the cry of the poor,
bearing the weight of injustice.
Together, we see the pain of the Earth
as her beauty is destroyed.
And together, we hear your voice most clearly:
Calling us to join in solidarity
with our sisters and brothers in need;
Calling us to commit ourselves,
as Ruth to Naomi saying, "Where you go, I will go.
Where you stay, I will stay."
O Lord, stretch the canvas of our hearts
that we might make room for the suffering
of all humanity, and of all creation.
Today, by your grace, we join our lives
to those who labour in the fields –
those who are weighed down by injustice and
those who work to build the world according
to your way.
Lead us in the way of discipleship – the way
of love, of faith, of justice, and of peace –
the way that has always been yours.
Amen.

.....





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...cont'd from page 8

A proposed government plan to relocate these communities was faced with strong opposition and protests as it meant taking the people far from the city and the sea, where they make their livelihoods. The consortium developed an alternative relocation plan that is participatory, takes into account the needs of the people and shows that near-city relocation is possible. Those who will be moving to this new site have been involved in every step of the process, including selecting the name for their new home: the Pope Francis Village!

Together with these local groups, Development and Peace purchased a plot of land with plans to support 600 families in resettling there. The Pope Francis Village community resettlement site will feature new homes, a chapel, community centre and commercial spaces. This move will be a new beginning for these families and is giving hope to some of the poorest communities that were affected by Haiyan.

One of the less visible yet most important achievements of the project is the community organizing that has been nurtured from the beginning and the way it brings people together to solve their common problems. The unity that has been created in these districts through this process will be key for the relocation site to succeed and flourish.

Consultation workshops were organized to gain the insight and perspective of those who will be moving to the site – and to also begin to create a true sense of community. There were meetings in the involved districts to identify those who will be moving. Criteria were established by the communities themselves to ensure a fair process, and to ensure that the most vulnerable were prioritized. It is noteworthy that the consultation process here in the Philippines is benefiting from the experience and expertise of community architects who were involved in Development and Peace's tsunami reconstruction program in Aceh, Indonesia.

Workshops were also organized to determine the physical lay-out of the site, where houses would go, community spaces and even businesses. After being briefed by geologists and architects about the site, participants were given 3-D relief models of the land and placed in groups to create proposed lay-outs. Participants were encouraged to dream of all possibilities in the realization of these models. From these, a final lay-out will be designed by the

architects.

There will be other workshops on livelihoods in the community, the design of the houses and the creation of community committees who will be charged with certain responsibilities. The consultation, participation and input of the future residents of the site, will make the community more sustainable in the long-term.

In August, 2015 a groundbreaking ceremony was held on the 12 hectares of land that will be transformed and give life to this new community. Hundreds of people who will be moving to the site were present at the ceremony, as well as representatives of Development and Peace. The celebrations began with an outdoor Mass that was presided by Most Rev. John Du of the Archdiocese of Palo, who later sprinkled holy water on the ground to bless it.

Government officials were also present after the consortium successfully engaged several state departments in agreeing to participate in this relocation project. The Office of the President even released a message announcing this trailblazing initiative.

For most, a permanent house was all but a dream even before Haiyan, but with the new reality of more frequent and stronger typhoons caused by climate change, if communities are to survive, physical resilience is absolutely necessary. And the community will be all the more resilient due to the strong ties binding it together, through the process of experiencing this new beginning as one.

The families themselves, who were heavily consulted in the design and planning of the village, are now the ones doing the manual labour. Their first project has been the construction of an extension to the local elementary school to help accommodate the additional students who will be attending the school next year when their families move to their new homes. The construction of the school extension has been a priority and is making swift progress.

• • •

Work at the Pope Francis Village is ongoing, more than three years after the typhoon. As in its other work in the Global South, Development and Peace is there for the long term. The Village project is a classic example of local people organizing and working together to build better lives with each other! All this is possible because of your generosity through Development and Peace.

Hurricane Matthew and Development and Peace in Haiti

Haiti is a Caribbean country that is regularly struck by natural disasters (earthquakes, typhoons, etc.) and is subject to political instability. It is one of the poorest countries in the world and ranks 168th on a list of 187 countries on the Human Development Index (HDI). Development and Peace has been active in Haiti for nearly 45 years.

Despite considerable agricultural potential, the country currently imports 60 percent of its food, and the Haitian economy is heavily dependent on international aid. Needs vary from one region to another and issues affecting communities are diverse, ranging from agriculture, mining, women's rights, and youth unemployment, to name only a few.

Following the violent earthquake that struck the island on January 12, 2010, D&P put in place a major five-year reconstruction program, the largest ever implemented by the organization in a single country. It covered humanitarian aid as well as the reconstruction of infrastructure, food, reinforcing citizen participation and democracy, equality between women and men, and more broadly, the defense of human rights.

More than four years after the earthquake, Development and Peace hosted an event in Haiti to celebrate the remarkable completion of its housing reconstruction project in Ti-Boucan (Gressier), the construction of 500 permanent houses for extremely vulnerable families who had



lost their homes in the quake.

This \$6.5 million project was jointly funded by Development and Peace and the Department of Foreign Affairs, Trade and Development Canada (formerly the Canadian International Development Agency), and was implemented by ITECA, a partner organization of Development and Peace.

In the aftermath of Hurricane Matthew last year, several of Development and Peace – Caritas Canada's partners have reported that preventative measures learned from past disasters helped save lives. Authorities and civil society organizations, including community radios funded by Development and Peace, efficiently raised awareness in the hours before Matthew hit land, and in many areas, evacuated citizens from areas at risk, significantly reducing loss of life.

...continued on page 10



“Build up, build up, prepare the way, remove every obstruction from my people’s way.” —Isaiah 57:14

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Qu'est-ce qui vous définit comme Canadien?

Louise Roy
Immaculée Conception, Pain Court

Le 1er juillet 2016, alors que nous fêtons le Canada, la journaliste Evelyn Harford, du Ottawa Citizen, se promenait dans les rues d'Ottawa recueillant les réponses des gens à la question : « Qu'est-ce qui vous définit comme Canadien? »

Intriguée, je me suis aussi posé la question. Il me semble qu'à la base, je me définis comme citoyenne d'un pays qui cherche à respecter et à protéger la dignité de chacun, chacune. Par conséquent, je nous vois Canadiens, Canadiennes comme ayant le droit et le pouvoir d'agir comme voix pour ceux et celles qui n'en n'ont pas. Je m'explique : nous pouvons apprécier, faire connaître, et revendiquer nos droits à la dignité et au respect non seulement pour nous-mêmes mais aussi pour ces frères et sœurs d'ici et d'ailleurs qui sont encore trop souvent assujettis à végéter dans la pauvreté, l'isolement et le manque de ressources.

Cette réflexion m'a amenée à penser à cet organisme auquel j'appartiens depuis plus de 20 ans : « L'Organisation Catholique Canadienne Pour Le Développement Et La Paix », organisme officiel de solidarité internationale de la population catholique du Canada. Celle-ci prit naissance au Canada, il y a 50 ans sous l'instigation de nos

évêques. C'était en 1967, à l'époque où le Canada recevait des milliers de visiteurs de partout à travers le monde pour la grande exposition internationale tenue à Montréal, sous le thème : « Terre des Hommes ». Remise entre les mains de laïques dynamiques et convaincus, animés par les valeurs évangéliques et la doctrine sociale de l'Église, cette humble fondation poussa de fortes racines chez-nous tout en portant des fruits nombreux au service des peuples de l'hémisphère Sud. De plus, en tant que membre canadien de la confédération Caritas Internationalis, D&P participe à l'un des plus importants réseaux catholiques internationaux d'aide humanitaire et de développement au monde.

En effet, depuis la création de Développement Et Paix, les catholiques du Canada ont participé à plus de 15 200 initiatives locales dans l'hémisphère Sud. Visant avant tout, à nous sensibiliser aux causes fondamentales de la pauvreté et de l'injustice, D&P nous mobilise à soutenir et à fournir un appui financier et technique à des communautés entières pour qu'elles s'organisent elles-mêmes et prennent en main leur propre destinée. Ainsi se développe leur autonomie dans l'achèvement de leurs projets tout en respectant leurs valeurs culturelles. Notre aide est allée en des domaines aussi variés que l'éducation pour la création de coopératives, la santé communautaire, l'appui

aux petits agriculteurs, l'accès à des services publics d'eau potable, la reconstruction après des désastres naturels, la connaissance et la défense des droits humains et autres.

Dernièrement, Élise Johnston, une jeune enseignante, membre de D&P, me partageait que pour elle Développement Et Paix est une organisation qui l'expose au cœur des gens dans le besoin tout en l'amenant à changer ses propres habitudes de consommation. Elle me citait cet extrait de la chanteuse : Beyoncé : « Les coeurs que j'ai touchés seront la preuve que j'ai vécu. C'est ce qui fera la différence et le monde verra que j'étais ici ». Et c'est ainsi que je termine cet article en partageant cette autre citation d'une adolescente, Kennedy Burm, qui m'exprimait ceci : « C'est incroyable qu'il y ait des organisations comme D&P qui se forment pour nous sensibiliser à ceux qui ont besoin »... et j'ajoute : c'est incroyable qu'il y a au Canada, toute une communauté de croyants qui font passer leur foi en action en veillant à la dignité de la personne, telle que voulue par le Créateur; ils et elles demeurent en solidarité avec les aspirations, les espoirs, les joies et les peines de notre grande famille humaine, surtout auprès des plus pauvres!

Visitez le site: www.devpo.org pour de l'information supplémentaire.



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...cont'd from page 9

In Gressier, the location of the unique housing project, only one rooftop was torn off the new homes. Inhabitants report that despite winds of more than 200 km/hour their houses only suffered minor damage due to the high quality of the construction techniques and materials used. ITECA, as well as the women's organization Fanm Deside in Jacmel, also managed to protect hen houses that were built as part of social enterprises that they launched with support from Development and Peace.

Besides providing home security, the housing project also created 600 direct jobs, especially for specialized workers and trades people on the various construction sites. With 50 sites on the go practically around the clock over the last two years of the project, the project also generated 100 or so indirect jobs. The 400 recipient families and the residents of Ti-Boucan were not just

simple beneficiaries of the project. They were active participants and workers who helped build 400 homes from the bottom up, and brought the community together.

In an interview shortly after the hurricane, Bishop Toussaint, Auxiliary Bishop of the Archdiocese of Port-au-Prince and President of Caritas Haiti, said that "we need to help the people regain their independence by providing material for building emergency shelters, but they also need help so they can produce their own food. ... We cannot just stay in a situation of continually receiving assistance and asking the international community to feed us."

"Development and Peace is a partner that offers indispensable aid, that respects the principle of subsidiarity and is working with the population, alongside Caritas Haiti," said Bishop Toussaint. He thanked the Canadian Church for the appeal it has made

for donations and the special collections that are being organized in parishes across Canada to support the people of Haiti.

Unfortunately, the situation in Haiti remains desperate. The island's main food crops have been destroyed. This is going to affect the people catastrophically in months to come. It will deeply effect Haiti's food security and the people see this as being a bigger disaster than the 2010 earthquake for that reason.

An estimated 1.4 million people require aid, of which 40% are children. Despite the extent of the damage, the response of the international community has been relatively weak, all the while people are trying to scrape together their next meal and collect debris to put together ramshackle roofs.

For more information on the work of Development and Peace in Haiti, visit devpo.org > **Emergencies** > **Haiti**



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St. John the Baptist, Amherstburg

and many others

Reflections from across our Diocese

We spoke to parishioner-volunteers across the Diocese about their experiences working with Development and Peace. Here are some of the comments that were shared:

I believe it is always better to include the people involved in the development process. Generally, our partners know better than us what their unique needs are in their specific country. I also believe in the need to educate Canadians as to our role in justice issues affecting the Global South. We have come to see the inter-relatedness of all on this planet and our call to justice for all peoples and the earth.

- Marian Blonde, Sarnia

Why is Development & Peace important to me? I believe it is important to remember we are all God's children and so we are called to support our brothers and sisters around the globe. I appreciate that Development and Peace works through international partners to support local initiatives.

- Martha Knight, Sarnia

If anyone in the world is ever going to have their life positively changed by the Church in Canada, it will be because of Development & Peace.

- Fr. Matthew George, Huron

Development & Peace provides a worthy avenue to bring about the goals designated in the Prayer of St. Francis, namely to love, to pardon, to promote faith, light, hope and joy and to console, to understand and to embrace the people of the Global South.

- Marie Hanlon, London

Development & Peace offers me the chance to make a difference in the struggles of people I don't know but who are my brothers and sisters in Christ. D&P also educates us about Canadian policies and decisions that are detrimental to many in other countries.

- Bonnie Drago, Windsor

Having been involved in social justice issues for a good part of my life, the inspiration that continues to draw me to involvement with Development and Peace is it's evolving relevancy and its longevity. Only an organization that can do this for 50 years is doing it right. May God continue to bless the dedicated people and the efforts of our Canadian Catholic Development and Peace

- Pat Hudak, Essex

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Deanery**

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**Sarnia
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**Kent
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**Ingersoll
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Je crois que l'organisation D&P est importante et incroyable car elle remplace les injustices sociales partout dans le monde.

- Kennedy Burm (9e année, ESPC)

Development & Peace offers us hope that someday everyone will care about the long term effects of our actions on people near and far.

- Mary O'Sullivan, Ingersoll

D&P gives my brothers and sisters in other parts of the world the support they need to be able to work together to fulfill the dreams that God has given them.

- Gord Smith, London

D&P is important to me because of the work they do to help our third world partners improve their situations, and also the education they provide to Canadians.

- Tom Venne, Kent

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