



## Office of Justice and Peace, Catholic Social Services (CSS) FALL 2009 CRS ORB MINI-GRANT

### Guidelines and Eligibility

Office of Justice and Peace  
Catholic Social Services  
1123 South Church Street  
Charlotte, NC 28203-4003  
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Each Lent, parishes, schools and campus ministries in the Diocese of Charlotte participate in Operation Rice Bowl (ORB), the Catholic Relief Services (CRS) educational program of prayer, fasting, learning and giving. CRS ORB in the Diocese of Charlotte is coordinated by the Office of Justice and Peace. Of the funds distributed from the CRS ORB collection, the majority goes to the national CRS office to fund development projects overseas and a smaller portion remains here in our diocese. From the diocesan share, the diocesan CRS advisory committee selects grants of up to \$1,000.00 for hunger and poverty alleviation efforts by Diocese of Charlotte entities. Such efforts may include educational initiatives designed to raise awareness of domestic and international issues that are consistent with the range of poverty and food security issues addressed by CRS. The project can be part of a larger program.

#### Eligible CRS MINI-GRANT projects must:

1. be carried out under the auspices of a Catholic entity, e.g., parish, faith formation program, school, campus ministry office, vicariate. Grant applications must be signed by a pastor (for parish or vicariate projects) or the appropriate director or principal (for schools and other Catholic organizations) as well as by the project director/coordinator. Catholic Social Services offices and programs are not eligible to receive CRS/ORB funding.
2. address domestic and/or international social issues in conformity with the principles of Catholic Social Teaching (CST) and reflect an aspect of the poverty and hunger alleviation efforts of CRS worldwide (e.g. food assistance/nutrition projects, poverty alleviation/economic empowerment). A summary of the seven main themes from CST is presented on page 2 of this document.



**Catholic Relief Services is the official international humanitarian agency of the U.S. Catholic community. CRS alleviates suffering and provides assistance to people in need in more than 100 countries without regard to race, religion or nationality.**

Completed and signed applications must be postmarked by **October 15, 2009**. Please send grant applications, and direct any questions about grant eligibility and guidelines to: Joseph T. Purello, Director, Office of Justice and Peace, CSS, Diocese of Charlotte, 1123 South Church St., Charlotte, NC 28203-4003. Phone: 704-370-3225 / E-mail: [jtpurello@charlottediocese.org](mailto:jtpurello@charlottediocese.org)

**Find the CRS ORB MINI-GRANT application document at:**  
[www.cssnc.org/cchd\\_crs](http://www.cssnc.org/cchd_crs).

Grant recipients are requested to share the news of the receipt of the grant in parish bulletins, school newsletters, etc. Brief mention of the work of Catholic Relief Services in such announcements is also requested. A short description of CRS is provided at left.

All grant recipients agree to submit a one-page typewritten evaluation describing succinctly: a) the project and project accomplishments; b) how CRS MINI-GRANT funds were used to help meet the goals of the project; c) plans for continuation of the project; and d) efforts made during project implementation to share CST and the work of CRS. Completed evaluations are to be signed by the project director/coordinator and sent to the Office of Justice and Peace within one year of receipt of grant funds. Previous CRS mini-grant recipients must have submitted an evaluation in order to receive further grant funds.



# CATHOLIC SOCIAL TEACHING - 7 Themes

The Church's social teaching is a rich treasure of wisdom about building a just society and living lives of holiness amidst the challenges of modern society. Modern Catholic social teaching has been articulated through a tradition of papal, conciliar, and episcopal documents. The depth and richness of this tradition can be understood best through a direct reading of these documents. In these brief reflections, we highlight seven of the key themes that are at the heart of our Catholic social tradition. [This summary should only be a starting point for those interested in Catholic social teaching].

## **LIFE AND DIGNITY OF THE HUMAN PERSON**

The Catholic Church proclaims that human life is sacred and that the dignity of the human person is the foundation of a moral vision for society. This belief is the foundation of all the principles of our social teaching. In our society, human life is under direct attack from abortion and euthanasia. Human life is threatened by cloning, embryonic stem cell research, and the use of the death penalty. The intentional targeting of civilians in war or terrorist attacks is always wrong. Catholic teaching calls on us to work to avoid war. Nations must protect the right to life by finding effective ways to prevent conflicts and resolve them by peaceful means. We believe that every person is precious, that people are more important than things, and that the measure of every institution is whether it threatens or enhances the life and dignity of the human person.

## **CALL TO FAMILY, COMMUNITY, AND PARTICIPATION**

The person is not only sacred but also social. How we organize our society—in economics and politics, in law and policy—directly affects human dignity and the capacity of individuals to grow in community. Marriage and family are the central social institutions that must be supported and strengthened, not undermined. We believe people have a right and a duty to participate in society, seeking together the common good and well-being of all, especially the poor and vulnerable.

## **RIGHTS AND RESPONSIBILITIES**

The Catholic tradition teaches that human dignity can be protected and a healthy community can be achieved only if human rights are protected and responsibilities are met. Therefore, every person has a fundamental right to life and a right to those things required for human decency. Corresponding to these rights are duties and responsibilities—to one another, to our families, and to the larger society.

## **OPTION FOR THE POOR AND VULNERABLE**

A basic moral test is how our most vulnerable members are faring. In a society marred by deepening divisions between rich and poor, our tradition recalls the story of the Last Judgment (Mt. 25:31-46) and instructs us to put the needs of the poor and vulnerable first.

## **THE DIGNITY OF WORK AND THE RIGHTS OF WORKERS**

The economy must serve people, not the other way around. Work is more than a way to make a living; it is a form of continuing participation in God's creation. If the dignity of work is to be protected, then the basic rights of workers must be respected—the right to productive work, to decent and fair wages, to the organization and joining of unions, to private property, and to economic initiative.

## **SOLIDARITY**

We are one human family whatever our national, racial, ethnic, economic, and ideological differences. We are our brothers' and sisters' keepers, wherever they may be. Loving our neighbor has global dimensions in a shrinking world. At the core of solidarity is the pursuit of justice and peace. Pope Paul VI taught that "if you want peace, work for justice."<sup>1</sup> The Gospel calls us to be peacemakers. Our love for all our sisters and brothers demands that we promote peace in a world surrounded by violence and conflict.

## **CARE FOR GOD'S CREATION**

We show our respect for the Creator by our stewardship of creation. Care for the earth is not just an Earth Day slogan, it is a requirement of our faith. We are called to protect people and the planet, living our faith in relationship with all God's creation. This environmental challenge has fundamental moral and ethical dimensions that cannot be ignored.

<sup>1</sup>Paul VI, *For the Celebration of the Day of Peace* (Rome: January 1, 1972).