



The Primate's World Relief and Development Fund

The Anglican Church of Canada

80 Hayden Street
Toronto, ON M4Y 3G2
Phone: 416-924-9192 or 1-866-308-7973
Fax: 416-924-3483
Website: www.pwrdf.org
Email: pwrdf@pwrdf.org

Sunday School Lesson

Background:

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This lesson is designed to teach children about The Primate's World Relief and Development Fund (PWRDF). For more information, you can check out the PWRDF website, www.pwrdf.org, you can call your local Diocesan Coordinator, or you can phone the PWRDF office at 416-924-9192 ext. 316.

The Primate's World Relief and Development Fund (PWRDF) *Le fonds du Primat pour le secours et le développement mondial* is the Anglican Church of Canada's agency for sustainable development, relief, refugees; and global justice. With the support of Anglican parishes across Canada, PWRDF makes financial and human resources available to support partners' initiatives and to promote knowledgeable actions of solidarity at home and around the world.

PWRDF strives to be a part of the outreach ministry of every Canadian Anglican parish and an expression for all Anglicans of their baptismal covenant to strive for justice and peace and to respect the dignity of every human being.

Mission

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PWRDF is a response by Canadian Anglicans to the gospel call to bear witness to God's healing love in a broken world. Inspired by the vision of a spirit-filled community of hope, PWRDF walks together with partners in Canada and overseas to share in the creation of a more just and peaceful world. In joy and struggle, the Primate's Fund engages in development work, responds to emergencies, works to protect refugees, and educates and advocates for change.

Vision

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Communities fully restored to right relations based on God's call for peace, justice, and the dignity of every human being.

History

The Primate's World Relief and Development Fund came into existence as a result of a terrible human tragedy in Canadian history. In 1958, in Springhill, Nova Scotia, there was an underground explosion in a coal mine, 174 men were in the mine when it collapsed; and 75 died as a result of the disaster. The tragedy moved Anglicans and other Canadians to respond with assistance for the stricken families. As a result of this experience, the church recognized the need for an efficient process to channel assistance quickly in situations of emergency.

On September 7 1959, The Primate's World Relief Fund was established by the General Synod. In 1969, the name of the organization was officially changed to The Primate's World Relief and Development Fund which reflected the agency's maturing program focus and philosophy. PWRDF came to see that much deeper, long-term development needs were strongly connected to most of the suffering caused by natural or human-provoked disasters. Even more significantly, PWRDF realized that people who experienced these problems first-hand were in the best position to develop long-term solutions.

The newly renamed Primate's World Relief and Development Fund moved into the 1970s with a commitment to addressing long-term development needs and to working in partnership with local communities and organizations. During this decade, PWRDF also became more active in public engagement. PWRDF recognized the need to engage Canadians in the issues of tackling injustice. The General Synod gave PWRDF the responsibility of coordinating a development education program for the whole Church in order to close the gap between donors and recipients.

In the 1980s, PWRDF became more active in working with refugees and in 1984 the Refugee Subcommittee and the Refugee Coordinators Network were both established. Significant funding and support for refugees was provided as early as 1960. PWRDF has built a strong program for the support and advocacy of uprooted peoples, including refugees, internally displaced populations and migrant workers, internationally through relief and development programs, advocacy, and monitoring of human rights, and in Canada through the support of local volunteers who sponsor refugees to come to Canada, network with one another, and educate their communities.

During recent years, PWRDF has continued to grow and build strong programs and global partnerships. In 1999, PWRDF mandated a national Youth Initiative to engage young Canadians in social justice issues. Since then this ministry has become a vital part of PWRDF currently called *justgeneration.ca* with lots of information at www.justgeneration.ca

This Sunday School lesson may be used in one session or two — as it can be adapted to take between 40 minutes to one hour. However, all this is highly dependent on the age of the children and the amount of discussion that will ensue. It was designed for children aged 7 and up but may be adjusted to speak to children younger or older. Before teaching the lesson, you should read about PWRDF, especially as it relates to working with and through partners. PWRDF encourages us to PRAY, ACT and GIVE. The lesson echoes this emphasis. The lesson includes a number of stories to share with children. You may wish to limit the number of stories according to your time.

Materials required:

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- Chart paper (or some other means of recording responses for children to see)
- Paper for tracing hands
- Glue
- Markers/pens/pencils
- Colouring material (if not using coloured paper for the hands)
- *The Giving Tree* by Shel Silverstein (your local library should have a copy)
- The letters PWRDF on a poster board or piece of chart paper.

Note: Depending on the age of the children, the activity at the end would require the children to trace their hands on paper and if using white paper, to colour them. If a leader will do the cutting (as would be the case for younger children) you may want to have children trace their hands at the beginning so they can be ready for the final activity.

Goals:

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1. To help students know what PWRDF is.
2. To give students an understanding of challenges and struggles other children face.
3. To help students come to an understanding of their role in a partnership with others so they can face those struggles and improve their lives.

Opening Prayer:

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Loving God, we thank you for today and for time to think about our world and the many children in it. Help us to understand how we can make this world better by our words and actions. In Jesus name we pray. Amen.

Begin the lesson

Post the letters, PWRDF on the wall or chart paper. Ask students if they have ever seen the letters before and where. Ask if they know what they stand for (it's unlikely they will – at this point tell them that it stands for a very long name but that it's the name of the organization that helps us care for others.)

Ask the children a series of questions similar to the following:

- Who here has ever moved house? Was it because soldiers came to your door with guns and forced you to leave? Was it because an earthquake destroyed your house? Was it because there was no rain and your family could not grow food so you had to leave to find a place where you could grow food?
- Who ate breakfast today? Will that be the only meal you eat today?
- Whose job is it in your home to go to the water tap in the community to bring the water for your family?

Note: You can add any other questions that highlight the difference between the reality of their lives and the lives of the people they will hear about.

Explain to the children that the questions may sound strange and even a little silly because they talk about things we don't see or experience where we live.

Ask the children what they know about how children live in other countries. Ask as well what they would like to know. Record the answers on a flip chart.

Read

Explain that you are going to read some stories about children. Ask them to listen for details about how they live and the challenges they face.

- Read the story of Manuel, Anina and Marcel from “Enough for All” resource from 2005 and the story of the child orphaned by AIDS and caring for her siblings. (The stories are at the end of the lesson.) These stories speak about problems of access to a secure source of safe, clean water, issues of land control and stories of survival.

After reading the stories, ask children what they heard in them, recording the answers on the chart paper.

Note: You may also want to ask questions that ensure the children have understood what you read – some examples:

- How many people here are 10 years old? What would you think if you had to cook supper and take care of younger brothers and sisters? (Explain that because of AIDS, millions of children have lost one or both parents and that often children as young as 10 have to take care of the household and the younger siblings.)
- Why are the plants dying? Why doesn't Manuel's family grow as much maize and rice? What is maize? (Corn)
- Is it fair that they suffer because of a mining company? Why would the Government allow it? What are Manuel and his family doing to help? Is Marcel happy or sad about having to get water? Why? [He is happy because it is clean water and no one gets sick from it and it is close enough that he still has time to go to school after fetching water.] Ask the children what the people in the stories are doing to make their lives better. Again, the questions will depend on the age and ability level of the children.

Discuss

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Have a discussion with the children about what a partner is. Most children have some concept of partners as they often work with a partner in school. How are we partners with people like Marcel? (We can provide money so the community can dig a well, we can ask our government to speak to other governments about improving the conditions. Emphasize that we work together with people so they can improve things. The local people know the solutions to their challenges, but require our partnership to bring these solutions to reality) At this point, explain that PWRDF is the way we, in the Anglican Church, are partners with people in many places in the world and that we work with them so they can make their lives better. Explain as well that when natural disasters happen (floods, earthquakes, drought) we provide money for local organizations to provide needed supplies — food, blankets, water purification tablets, tents, etc. Although they may not understand or certainly remember the words, now would be a good time to tell them that PWRDF stands for The Primate's World Relief and Development Fund.

Gather ideas

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Gather ideas about what kids can do, leading the discussion around to include the ideas of Pray, Act, Give. Then gather ideas about how the children can raise money.

Some ideas that may come up:

- They can give a portion of their allowance.
Some children are now asking their friends to bring money for a specific cause instead of gifts to their birthday parties. They could ask them to bring money for PWRDF.

- They could give money to PWRDF instead of giving gifts to parents, grandparents or teachers who have as much as they need.
- They could consider a bake sale after church or some other parish-wide activity.

Activity

Have students trace their hand either on a piece of coloured paper (or white paper that can be coloured with markers or crayons). On the hand, write one thing they can do to contribute to the work of PWRDF, again encouraging them to think along the lines of Pray, Act, Give. The students will cut out the hands and use them to make a ‘caring wreath’. Leave the top of the wreath open to show that there is always room for others and for more ideas. Glue the wreath to a piece of Bristol board.

If there is time (or if you have chosen to do this in two lessons) read the story *The Giving Tree* — a modern day parable about a tree that gives what it can for the sake of someone else and how that makes the tree feel that its life has a purpose.

Closing Prayer:

Creator God, thank you for the world which you have made and the many people in it. Help us to understand how we can be partners with children everywhere so that together we can make sure that we all have enough of the good things of this earth. Amen.

Stories:

Marcel’s Chores:

“Cock-a-doodle-do,” crows the rooster as the sun peeks over the hill. Marcel stretches and yawns. Time to get up. There are chores to do before school.

Marcel is eight years old and he has an important job to do every morning. He walks to the well to get water for his family. He carries two buckets at a time but he still has to make several trips to get enough water for bathing, drinking, and laundry.

Thankfully, Marcel’s village in the Caribbean has its own well with clean water. No one gets sick from drinking it. Marcel is able to do his water chores quickly in the morning and still has time to go to school.

Water for a Better Life

Such excitement in Anina's village in India! Everyone is talking about the new well. For Anina the new well means being able to go to school all day instead of walking two kilometres for water in another village. For Anina's mother it means more time at home with the children and time to sew clothes to sell in the market.

Life has been hard for Anina's family and their neighbours. First the stream at the edge of their village dried up because a large factory was taking so much water. Anina and her mother and sister had to walk hours each day to fetch clean water. Anina's father sold their cattle when the stream disappeared because he could not get water for the cows. Now he works in the city and only comes home once a month.

Anina learned about clean water at school. A local health worker visited to teach everyone about clean water and being healthy. Anina's mother and some of the other women worked hard to raise the money to dig a village well. They work with the village council to make sure the well is looked after and the water is never wasted.

Anina helped her neighbours carry stones and shovel earth to build a small water tank to collect rain water. They hope that it will give them enough water for cattle and gardens. Then Anina's dad will come home to stay. Anina's mom is also looking forward to the day when she can water a large garden with lots of vegetables to sell. With everyone working together perhaps better days are ahead!

Manuel's Hope

My grandfather was a good hunter and fisherman. My mother tells stories of the fish, deer, and wild boar he brought home. Now all the fish and animals near my village are gone. The forest is quiet and the nearby mountain is bare. Sometimes the river from the mountain is white and smells bad. The stream near our village is cloudy and orange.

My father and uncle are farmers. They plant rice, maize and vegetables for our food and to sell at the market. Their plants along the river are dying because of the chemicals in the water. Their rice and maize harvests have decreased because it is dangerous to use the water to irrigate their fields. Many times my father and uncle are not allowed by the guards at the checkpoints to go to their farms. They worry our families will lack food.

Our troubles began when the government sold the mountain to a mining company from North America. That company now owns the trees and the river. They cut down forests for their roads and the mine. They pour chemicals from the mine into the water. They make us leave our homes if they think there is gold in the ground there. They put up gates to block the roads to keep us from driving any cars, trucks, or even motorcycles in. They think we might take their gold. Now we must walk two kilometres from the gates to our village. It is heavy work carrying everything home.

We are working with other villages to ask the government to make the mining companies care more for our land, our water, and our people. I hope one day the water will be clean and the animals and fish will return.