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**As I Have Done: Sisters for Justice & Peace**

“As I Have Done” is a film with three episodes illustrating how Catholic sisters, inspired by faith, lead efforts to improve the lives of poor and marginalized people.

This episode brings you to Tanzania and Kenya where Catholic sisters advance peace and justice. Ursuline Sisters educate a new generation to be peacemakers, a sister from the Institute of the Blessed Virgin Mary fights against female genital mutilation, and a Grail sister builds peace through interreligious dialogue. You can see the locations of these ministries on [this map](https://goo.gl/6gtNkZ).

Background: Justice & Peace in East Africa

Promoting peace is an important part of Christianity, rooted in Jesus’s example of nonviolence and compassion. The Catholic Church recognizes that peace and justice are connected. For example, St. Pope Paul VI wrote, “If you want peace, work for justice.” In this episode you will meet Catholic sisters who are following the example of Jesus to live peacefully, help others to be peaceful, and build justice.

You will also meet a sister in Kenya who runs a project called “Termination of Female Genital Mutilation.” Female Genital Mutilation is abbreviated FGM. It is sometimes called “female circumcision” or “cutting.” FGM is an important topic but can be difficult or uncomfortable to consider. To learn about why FGM is harmful and unjust, watch [this Youtube video](https://www.youtube.com/watch?v=WJwP6C5q6Qg).

This episode also features sisters and priests who are working to end violence and terrorism in Nairobi, Kenya through interreligious dialogue. Kenya has experienced several terrorist attacks over the last few decades. Interreligious dialogue brings people of different faiths together to promote peaceful relationships. “Interreligious” means between different religions (such as Christians, Jews, and Muslims), and “ecumenical” means between different Christian denominations. [Read this article about Pope Francis’s support for interreligious and ecumenical relationships](https://www.catholicnewsagency.com/news/pope-in-kenya-interreligious-dialogue-not-an-option-but-a-necessity-34141).

After reviewing the video and article, answer these questions in 2-3 complete sentences each:

1. Why is female genital mutilation unjust?

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1. Why does Pope Francis say that interreligious and ecumenical dialogue is “not a luxury” but “essential”?

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“Sisters for Justice & Peace” Viewing Guide

Go to this [Youtube playlist](https://www.youtube.com/playlist?list=PLwDjtx8bmj0a73Bczg2e3K00TWhO1nCFr). Click on the “Sisters for Justice & Peace” video.

This episode is just under 30 minutes long and contains seven segments. You will watch it one segment at a time. First, preview the questions you will answer for the segment you are about to watch. Then watch the segment, pausing as needed to answer the questions. Once you have answered all questions for one segment, preview the questions for the next segment, and so on.

**Segment 1: 0:00-5:00 – Ursuline Sisters**

Sr. Lilian lists some of the reasons that she likes working with youth. What is one of the reasons she states?

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**Segment 2: 5:00-9:33 –** **Termination of Female Genital Mutilation (FGM)**

When Sr. Ephigenia first learned about the problem of female genital mutilation (FGM), how many girls and women had been affected by it?

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Jene used to be a circumciser (meaning that she performed FGM on girls). She shares some reasons why she stopped. What is one of her reasons?

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Who developed the “Christian Rite of Passage for a Modern Girl” to replace the traditional ritual of FGM?

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**Segment 3: 9:33-13:40 - Interreligious Dialogue**

What subject does Sr. Lucy Kimaro teach?

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Sr. Petronilla shares a story about a saint who met with a sultan to build peace between Christians and Muslims. Who was that saint?

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Sr. Lucy and Fr. Boniface both identify reasons other than religion that can motivate violence and conflict. What is one of the reasons they identify?

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**Segment 4: 13:40 – 18:11 - Termination of Female Genital Mutilation (FGM)**

According to Janet, the chief of Barut Village, how does she communicate that FGM is illegal and should not be practiced?

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**Segment 5: 18:11-20:50 - Interreligious Dialogue**

This segment opens with a memorial garden for a terrorist attack. Where and what year did the attack take place?

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According to Rev. Thegu Mutahi, what has been achieved by interfaith dialogue?

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**Segment 6: 20:50-25:33 - Ursuline Sisters**

Sr. Conjesta says that her aim as a Catholic school educator is not to convert all students to Christianity, but to give them formation. How does she define formation? (Hint: the subtitle beginning “how to live….”)

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Sr. Lilian helps youth to live “peace and justice.” What is one of the things she mentions that the Ursuline sisters teach young people?

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According to Sr. Conjesta, what will make you happy or joyful?

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**Segment 7: 25:33-26:55 - Conclusion**

According to Sr. Catherine, how does she help children become peaceful/peacemakers?

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Why is Sr. Ephigenia “optimistic” that her ministry’s success and progress will continue?

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Catholic Social Teaching Reflections

Reflect on how the ministries you learned about in this film connect to Catholic Social Teaching. You can review the themes of Catholic Social Teaching at [the USCCB website](http://www.usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching.cfm) or this [poster from Catholic Relief Services](https://www.crs.org/sites/default/files/usops-resources/17us495_cst_poster-adult_en-digital.pdf).

1. Choose one of these themes of Catholic Social Teaching: rights and responsibilities, or life and dignity of the human person. Write 5 sentences describing how the Ursuline Sisters live this theme.

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1. Choose one of these themes of Catholic Social Teaching: life and dignity of the human person; option for the poor and vulnerable; or call to family, community, and participation. Write 5 sentences describing how members of the Termination of Female Genital Mutilation (FGM) project live this theme.

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1. Choose one of these themes of Catholic Social Teaching: solidarity, or life and dignity of the human person. Write 5 sentences describing how the people who promote interreligious dialogue, such as the sisters, priests, and community members in the film, live this theme.

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