



A HANDBOOK FOR GROUPS



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INTRODUCTION

What follows is an attempt to provide some guidelines for individuals and groups who are wanting to get involved in work for justice and peace.

In an address to the Justice and Peace Conference a month before his death in 2001, Cardinal Winning distinguished between having a justice and peace **group** in the parish and having a justice and peace **presence** in the parish. The Cardinal said it was possible to have a presence without having a group. Justice and Peace should be a part of parish life, like the yeast in the gospel (Matt 13.33). It is important that action for justice and peace should be central, not sidelined to the margins of parish life.

Many people will have had experience of groups in various contexts. The aim here is to bring together the kinds of experience which people who want to form and maintain a justice and peace group, either within a parish or ecumenically. The central principle is the tradition of Catholic Social Teaching which gives inspiration and guidance.

In recent years this tradition had been gathered together in the Compendium of the Social Doctrine of the Church, published by the Pontifical Council for Justice and Peace. Most recently the Compendium has been put online allowing ready access. Indeed, access to the internet has been quite revolutionary in making information, news and networks within other groups and organisations available via a home computer.

Justice and Peace Scotland now maintains a website where it is possible to provide updated information on campaigns, official statements, events and links to other groups and organisations related to Justice and Peace.

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www.justiceandpeacescotland.org.uk



BIBLICAL FOREWORD

MAY THE LORD BLESS HIS PEOPLE WITH PEACE (Ps29, 11)

The God who reveals Himself in the Bible is first and foremost One who liberates and saves.

In the encounter between God and Moses at the “burning bush,” the name of God may remain mysterious and veiled, but His involvement with His people does not: “I have seen the affliction of my people...I have heard their cry ...I know their sufferings...I have come to deliver them.” (Ex 3)

The “Historical Credo” of Israel recounts the deeds of God: they are recited as the basis of a life which responds to those deeds. And so the covenant between God and Israel rests on what has been done and what will be done: “I will be their God and they will be my people”. Very quickly, the action of God in the history of His people is identified. It is a sign of his JUSTICE.

The response called for by the covenant is likewise identified: “To do justice and to love kindness, and to walk humbly with your God”. (Mic6). The Law, then, insists on the care of the poor, the hungry, the orphan and the widow, and the stranger. This is the only adequate response to God’s Justice.

In the midst of disappointment and failure, in the face of disaster (to the point of deportation and exile) the message of consolation delivered by the prophets rests on the promise of a new act of God’s justice: “See, I am doing a new thing”. (Is.43)

The piety of God’s people understands the connection between God’s justice and its own PEACE: “Let me hear what God the Lord will speak, for He will speak peace to His people” (Ps 85)

PEACE is God’s gift; God’s people may only experience it when God’s vision of “life as it should be” is shared by everyone.

“Steadfast love and faithfulness will meet; JUSTICE AND PEACE will kiss each other.. The Lord will give what is good”. (Ps 85)



FOR HE HIMSELF IS OUR PEACE (Eph 2,14)

When Saint Paul came to express the effects of the life and ministry, death and resurrection of JESUS CHRIST, he saw it in terms of the unity of the whole human family. Bringing together Jew and Gentile, Christ has made “one new person in place of the two, so making peace”. (Eph 2)

This is close to the Gospels which speak of the meaning of the death of Jesus: “to gather together into one the children of God who are scattered abroad” (Jn 11), and of the task confided to the Church: “Go and make disciples of all the nations”. (Mt 28)

The ultimate gift of the Risen Lord to His followers is His PEACE, the embodiment of the “Kingdom of God”. Those who belong to God’s Kingdom are “the peacemakers” who will be called God’s children, and “those who hunger and thirst for JUSTICE” who will be satisfied. (Mt 5)

To experience this peace, to become part of this Kingdom, demands conversion. The preaching of the apostles calls forth a response, and when people ask, “What shall we do?”, the answer is always the same: “Repent, and be baptised everyone of you in the name of Jesus Christ for the forgiveness of your sins, and you shall receive the gift of the Holy Spirit”. (Acts 2)

It is little wonder that the life of the Christian disciples is then described as community: a common mind for a common purpose, which expresses itself in sharing “according to the needs of all” (Acts 2). In the midst of its trials and times of testing, the community of faith is to manifest its faith and trust, to “set its face firmly” just as Jesus did, until the Kingdom of God is realised.

The Bible does not give us a complete blueprint, but it does sketch out for us the basic attitudes which must enlighten and enliven our life of faith today.

Rev John Fitzsimmons



PONTIFICAL COUNCIL FOR JUSTICE AND PEACE

Origin

The Second Vatican Council had proposed the creation of a body of the universal Church whose role would be 'to stimulate the Catholic Community to foster progress in needy regions and social justice on the international scene' (*Gaudium et Spes*, n 90). It was in reply to this request that Pope Paul VI established the Pontifical Commission *Justitia et Pax* by a *Motu Proprio* (papal document) dated 6 January 1967 (*Catholicam Christi Ecclesiam*).

Two months later, in the encyclical *Populorum Progressio*, Paul VI succinctly stated of the new body that "its name, which is also its programme, is Justice and Peace" (n5). *Gaudium et Spes* and this Encyclical, which 'in a certain way... applies the teaching of the Council' (*Sollicitudo Rei Socialis*, n 6), were the founding texts and points of reference for this new body.

After a ten-year experimental period, Paul VI gave the Commission its definitive status with the *Motu Proprio Justitiam et Pacem* of 10 December 1976. When the Apostolic Constitution *Pastor Bonus* of 28 June 1988 reorganised the Roman Curia, Pope John Paul II changed its name from Commission to Pontifical Council and reconfirmed the general lines of its work.

For the Objective and Mandate (See Appendix I)



JUSTICE AND PEACE SCOTLAND

The Scottish Justice and Peace Commission was set up in 1979. The first President was Bishop James Monaghan and the first National Secretary was Fr Willy Slavin.

One way of looking at the remit is to start with Jesus' 'Mission Statement' in John 10:10: I came that they may have life and have it abundantly.

Justice and Peace is about human life and how we are able to live it with dignity in a world where there often seem to be obstacles. In spite of these sometimes enormous difficulties, we have God's promise of the Kingdom. This is already in our midst in part; but is also not yet fully present. Human selfishness is sometimes able to prevail and greed, violence and ignorance damage the lives and the dignity of our brothers and sisters.

Remit of Justice and Peace

The Constitution describes the remit of the Justice and Peace Commission as follows:

The remit of the Justice and Peace Commission is to have a concern for:

- (a) *social justice and human rights at local, national and international levels*
- (b) *international peace*
- (c) *world development of the human community*
- (d) *ecology and the integrity of creation*

all within the context of the social teaching of the Catholic Church.

If we are truly people of faith, we are scandalised by injustice and want to do something to bring about lasting change. A concern for justice and peace is not a fringe interest or a diversion from the true business of our faith.

4. At the same time we have noted the inmost stirring moving the world in its depths. There are new facts constituting a contribution to the furthering of justice. In associations of people and among peoples themselves there is arising a new awareness which shakes them out of any fatalistic resignation and which spurs them on to liberate themselves and to be responsible for their own destiny. Movements among people are seen which express hope in a better world and a will to change whatever has become intolerable.



5. *Listening to the cry of those who suffer violence and are oppressed by unjust systems and structures, and hearing the appeal of a world that by its perversity contradicts the plan of its Creator, we have shared our awareness of the Church's vocation to be present in the heart of the world by proclaiming the Good News to the poor, freedom to the oppressed, and joy to the afflicted. The hopes and forces which are moving the world in its very foundations are not foreign to the dynamism of the Gospel, which through the power of the Holy Spirit frees people from personal sin and from its consequences in social life.*

6. *The uncertainty of history and the painful convergences in the ascending path of the human community direct us to sacred history; there God has revealed himself to us, and made known to us, as it is brought progressively to realisation, his plan of liberation and salvation which is once and for all fulfilled in the Paschal Mystery of Christ. Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel, or, in other words, of the Church's mission for the redemption of the human race and its liberation from every oppressive situation.*

Justice in the World, 1971



THE TWO FEET OF SOCIAL ACTION

CHARITY - SOCIAL SERVICE

Classic example: the Good Samaritan, who does not look for the underlying reasons for robbery on the Jerusalem-Jericho road, but deals with its immediate effects. Helps individuals meet their present needs

1. *Concerned with present symptoms*
2. *Focus is on individual needs*
3. *Requires immediate, repeated solutions*
4. *Employs direct service*
5. *Haves minister to have-nots*
6. *Intends no change in social structures.*

In practice: Accommodation for asylum seekers; Starter Packs for homeless; relief convoys, all manner of pastoral care.

JUSTICE - SOCIAL CHANGE

Classic example: Moses confronting Pharaoh, does not ask for more humane treatment of those enslaved. He demands: 'Let my people go.' Aims at correcting long-term problems in society

1. *Concerned with root causes of injustice*
2. *Focus is on changing social structures*
3. *Seek long term, once and for all solutions*
4. *Indirect help aiming at permanent change*
5. *Haves and have nots work together*
6. *Committed to changing social structures.*

In practice: Advocacy for changes in law; lobbying of political or commercial organisations; parish based community initiatives.

'Charity will never be true charity unless it takes justice into account ... Let no one attempt with small gifts of charity to exempt themselves from the great duties imposed by justice.'

Pope Pius XI, *Divini Redemptoris*, n49



SCRIPTURE IN JUSTICE AND PEACE

Scripture as a resource for Justice and Peace work can be a little daunting. First, there is so much of it. Secondly, because apart from liturgy, scripture has not been as traditional or familiar to most Catholics as perhaps in other denominations.

We all have our 'favourite bits' of scripture, which form part of the signposts and guide for our lives as Christians. These are often tied into the deepest experiences of our lives. And the paradox is that the more we read and reflect on the scriptures, the broader these experiences become. As an African woman once said: 'Other books I read. This book reads me.'

During the last two hundred years, literary and archaeological scholarship have transformed the way we read the bible. Few of us would subscribe to the literal truth of every word in scripture, but few have the capability or the time to keep abreast of this scholarship. We need something to give us an authoritative view in a reader friendly style. Very useful is **The Gift of Scripture**, a booklet published by the Catholic Bishops' Conferences of Scotland and England and Wales and published by CTS.

The new **Compendium** gives a biblical introduction to the various topics of social justice covered. This can be very useful for orientation.

But the best way to come to know scripture is to read it, reflect on it, pray it and apply it.



MAJOR THEMES FROM CATHOLIC SOCIAL TEACHING

The following ten principles highlight major themes from Catholic social teaching documents of the last century.

1. DIGNITY OF THE HUMAN PERSON

Belief in the inherent dignity of the human person is the foundation of all Catholic social teaching. Human life is sacred, and the dignity of the human person is the starting point for a moral vision for society. This principle is grounded in the idea that the person is made in the image of God. The person is the clearest reflection of God among us.

2. COMMON GOOD AND COMMUNITY

The human person is both sacred and social. We realise our dignity and rights in relationship with others, in community. Human beings grow and achieve fulfilment in community. Human dignity can only be realised and protected in the context of relationships with the wider society.

How we organise our society -- in economics and politics, in law and policy -- directly affects human dignity and the capacity of individuals to grow in community. The obligation to "love our neighbour" has an individual dimension, but it also requires a broader social commitment. Everyone has a responsibility to contribute to the good of the whole society, to the common good.

3. OPTION FOR THE POOR

The moral test of a society is how it treats its most vulnerable members. The poor have the most urgent moral claim on the conscience of the nation. We are called to look at public policy decisions in terms of how they affect the poor. The "option for the poor;" is not an adversarial slogan that pits one group or class against another. Rather it states that the deprivation and powerlessness of the poor wounds the whole community.

The option for the poor is an essential part of society's effort to achieve the common good. A healthy community can be achieved only if its members give special attention to those with special needs, to those who are poor and on the margins of society



4. RIGHTS AND RESPONSIBILITIES

Human dignity can be protected and a healthy community can be achieved only if human rights are protected and responsibilities are met. Every person has a fundamental right to life and a right to those things required for human decency – starting with food, shelter and clothing, employment, health care, and education. Corresponding to these rights are duties and responsibilities -- to one another, to our families, and to the larger society.

5. ROLE OF GOVERNMENT AND SUBSIDIARITY

The state has a positive moral function. It is an instrument to promote human dignity, protect human rights, and build the common good. All people have a right and a responsibility to participate in political institutions so that government can achieve its proper goals.

The principle of subsidiarity holds that the functions of government should be performed at the lowest level possible, as long as they can be performed adequately. When the needs in question cannot adequately be met at the lower level, then it is not only necessary, but imperative that higher levels of government intervene.

6. ECONOMIC JUSTICE

The economy must serve people, not the other way around. All workers have a right to productive work, to decent and fair wages, and to safe working conditions. They also have a fundamental right to organize and join unions. People have a right to economic initiative and private property, but these rights have limits. No one is allowed to amass excessive wealth when others lack the basic necessities of life.

Catholic teaching opposes collectivist and statist economic approaches. But it also rejects the notion that a free market automatically produces justice. Distributive justice, for example, cannot be achieved by relying entirely on free market forces. Competition and free markets are useful elements of economic systems. However, markets must be kept within limits, because there are many needs and goods that cannot be satisfied by the market system. It is the task of the state and of all society to intervene and ensure that these needs are met.

7. STEWARDSHIP OF GOD'S CREATION

The goods of the earth are gifts from God, and they are intended by God for the benefit of everyone. There is a "social mortgage" that guides our use of the world's goods, and we have a responsibility to care for these goods as stewards and trustees, not as mere consumers and users. How we treat the environment is a measure of our stewardship, a sign of our respect for the Creator.



8. PROMOTION OF PEACE AND DISARMAMENT

Catholic teaching promotes peace as a positive, action-oriented concept. In the words of Pope John Paul II, "Peace is not just the absence of war. It involves mutual respect and confidence between peoples and nations. It involves collaboration and binding agreements." There is a close relationship in Catholic teaching between peace and justice. Peace is the fruit of justice and is dependent upon right order among human beings.

9. PARTICIPATION

All people have a right to participate in the economic, political, and cultural life of society. It is a fundamental demand of justice and a requirement for human dignity that all people be assured a minimum level of participation in the community. It is wrong for a person or a group to be excluded unfairly or to be unable to participate in society.

10. GLOBAL SOLIDARITY AND DEVELOPMENT

We are one human family. Our responsibilities to each other cross national, racial, economic and ideological differences. We are called to work globally for justice. Authentic development must be full human development. It must respect and promote personal, social, economic, and political rights, including the rights of nations and of peoples. It must avoid the extremists of underdevelopment on the one hand, and "superdevelopment" on the other. Accumulating material goods, and technical resources will be unsatisfactory and debasing if there is no respect for the moral, cultural, and spiritual dimensions of the person.

Office of Social Justice, Archdiocese of St. Paul and Minneapolis



SEE JUDGE ACT

There are three stages which should normally be followed in the reduction of social principles into practice. First, one reviews the concrete situation; secondly, one forms a judgment on it in the light of these same principles; thirdly, one decides what in the circumstances can and should be done to implement these principles. These are the three stages that are usually expressed in the three terms: see, judge, act.

John XXIII *Mater et Magistra*, n236

The model for pursuing justice and peace is the well tried and tested process of **See – Judge – Act**. This is necessarily a process of social involvement or politics, but it rests on a basis of faith. See-Judge-Act is never just a circle. Rather it is a spiral in which the apparent end of one cycle is the beginning of the next stage.

The See part of the inquiry trains the mind.

The Judge part forms the heart.

The Action makes it incarnate.

By **Seeing**, we come to a greater awareness of what is happening in our world. A great theologian said the Christian should approach the world with the bible in one hand and the daily newspaper in the other. As Catholics we have social teaching and nowadays we have far more sources of news but the basic insight remains.

In a world of instant opinions and media manipulation we have to inform ourselves using the most reputable of sources. There is still the view that as Christians, we don't involve ourselves with the grubbiness of earthly business. Yet if there is a basic message in the Incarnation it is that God took on human form and shared in the business of human existence. This informing is about **raising awareness**: it is not an end in itself. The world is full of bores who have an opinion on everything and do nothing.

The next stage of the process is **Judging**. This is not about legal process. Rather it is bringing together the information we have gleaned within the tradition of Catholic social thought and exercising the gift of **discernment**. First we organise the material in its personal and structural components. We try to see the economic political and social cultural aspects of the problem. We look at proposed solutions to the problem in the light of who will gain and who will lose and what will be the lasting consequences.

We are trying to find the way to action through our faith. Our tools are the social analysis of the issue, the resources of scripture, Catholic Social Teaching, and our lived experience shared with others. It is important here to be realistic and to look for ways which are manageable. The principle of subsidiarity is crucial here. What can we



realistically commit to, either as a group or working together with others in the same area. Nothing is more dispiriting than falling short because we took on too much.

The next stage is carrying strategy through into **Action**. Action should be significant, focused and compatible with available resources. Better a short, colourful demonstration that gets noticed than a sustained and wider campaign that runs into the sand.

The final stage, which is often forgotten, is **Review** and **Celebration**. Review allows us to assess the success of the action and the effects on the group. Celebration allows us to gather this up where the action was successful (and even more where it was not) and prepare for the next stage. For us as Christians this means liturgy, literally the work of the people.

It is not just another model of social change. It is the outworking of our faith, carrying the imperative of the gospel into our daily lives.

STARTING A JUSTICE AND PEACE GROUP

TEN COMMANDMENTS

- 1 Make sure that it is the Church's social teaching that you are prepared to become involved in and not just a single political issue that you feel strongly about.
- 2 Do not look for large numbers. Twelve apostles was one too many. Society is changed by small numbers of dedicated people working together.
- 3 Ally yourself with those who are already socially active: in the community council, local politics, the unions, statutory organisations, voluntary societies. Learn from the experience of such people and in turn give them moral support.
- 4 Find out what is already being done in your area of interest and bring it to the attention of your group. Never do alone what you can do with others. Communicate your perspective to ensure that others know what Justice and Peace is. Learn to use the media (otherwise the media will use you).
- 5 An important objective of your group should be to raise awareness of Justice and Peace issues among yourselves but also in the wider parish community.
- 6 Tune into the J&P network. Find out from the National Commission where your nearest J&P group is. Each diocese has a representative on the national commission and several dioceses have monthly meetings. Of course there is also the Justice and Peace



Magazine (available by subscription) and the website at www.justiceandpeacescotland.org.uk

7 Look to the resources of your local community- further education, public conferences, correspondence/guided reading courses, TV, magazines, professional groups. And of course, the world wide web.

8 'Justice and Peace' can be used as a slogan to justify almost anything. Beware of charity under a new name, eg sending money to projects without checking out their social justice aspect; or protesting without thinking about reconciliation.

9 Sponsor occasional events eg a speaker from J&P; a film show or a J&P evening for the parish. Support other people's efforts and let J&P be seen to be present at church events, e.g. why not a banner at the diocesan pilgrimage?

10 Finally, do not try to right every wrong with the limited resources at your command. The programme of J&P covers enormous areas i.e. social justice, international peace, human rights, development, and the integrity of creation within which the Scottish Commission takes up priority issues. These have been carefully chosen because we are, in this country, particularly involved in them.

HOLDING A MEETING

Meetings are indispensable when you don't want to do anything.

J K Galbraith

THE SEVEN SIGNS

1 Find a place to meet regularly - preferably a public place, whether it belongs to the church or not. Meetings should on principle be open and therefore private homes are not usually the most suitable venues. Religious communities are often very supportive.

2 Choose a leader/chairperson who will serve and not dominate. The first task is to make sure that each person can see everyone and hear everything. The leader need not always be the same person for every meeting.

3 Appoint a secretary who will be able to report through the national commission what you are doing and who will inform the group of what is being done elsewhere. For the sake of continuity the secretary should agree to serve for a fixed period of time.



4 Agree on a regular procedure for each meeting. It might be based, for example, on the 'see, judge, act' method (see below) or the 'gospel enquiry' method, reflecting on the gospel of the day and a current issue of concern. Allow time for both reflection and business.

5 For the period of reflection the lectionary reading for the day is recommended. For the business section there should be an agenda prepared beforehand (including a time for 'any other competent business'). Otherwise somebody will suddenly 'buzz' the meeting with the bee in their bonnet.

6 Complete the meeting within the appointed time. Nobody will thank you for a meeting which starts late and/or finishes later. This doesn't prevent people who wish to staying to chat afterwards.

7 From time to time try and make an honest evaluation of what has been attempted (perhaps but not necessarily a day of reflection.) Are you specific enough in your action? Do you have enough information? Is your inspiration genuinely Christian? Have you grown in confidence?

MEETINGS THAT WORK

There is little point arranging meetings unless they accomplish something. How often have we come out into the dark night none the wiser for the last couple of hours?

Group Roles: To make a meeting run smoothly and effectively, there are four basic functions or roles which have to be exercised:

Group Leadership: This is the person in whom the group invests authority and control. There is a need for such a focus if the group is not to become the mouthpiece for the most powerful speaker or a special interest sub group. Leadership is a responsibility, not a right and it is useful to have more than one person who can exercise this role.

Facilitation: This is the person who concentrates attention on the issue and tries to elicit a wide range of views from those attending. The facilitator will generally remain neutral in putting forward their own opinions and views (when they do so they will make it clear that they are stepping out of the facilitator role). They will generally come to the meeting having considered the best way to accomplish the goals of the agenda. Rather than proposing solutions to the issues the facilitator might ask questions such as 'Is this the best use of resources,' or 'Is there any other way we might approach the problem.' It is useful to rotate this role so that different group members get the sense of observing the group work.

Recording: How many good ideas and plans for action have got lost for not being recorded? It is important to have a running record of what the group said and did. Some people naturally take notes and should be asked to keep these as a record of the



group's work. Otherwise, it can be useful to rotate this job, so that one person doesn't get stuck with it. Even if a formal minute is not produced, re-reading the notes of past meetings can be instructive; as well as clearing up uncertainty about past proposals or decisions and informing new or absent members about the group's work.

Timekeeping: A modest but important role. Gentle and firm reminders of the meeting schedule can stop people getting frustrated and can often be a good way out of a discussion that is going nowhere. If agenda items are given fixed periods for discussion this should be agreed beforehand.

Besides these major roles, the group members have a responsibility to participate and share their talents and energy. People sometimes need to be affirmed and encouraged to take part, if they have not been accustomed to participation or do not think they have anything to offer. Their experience and opinion is often most valuable. But there is also a role for the quiet person who supports the actions of the group and whose absence is always noticeable.

FORMAT FOR A MEETING

- *The Chair will normally convene the meeting and welcome everyone, especially newcomers, visitors or those who attend infrequently. For a small group people should know each other.*
- *A prayer or gospel reading, followed by reflection, should aim to commit those present to working in faith. Otherwise, it could be any old group meeting.*
- *Ideally, the Chair and facilitator will have met previously to prepare an agenda based on outstanding issues and any that have been raised. E-mail makes communication easy for those who have access; but printed copies should be made available in advance for those who do not have access, particularly when policies or decisions are being decided.*
- *Having established the roles of chair, facilitator, recorder and timekeeper, a brief introduction of the scope and aims of the meeting should be given. If anyone has last minute items of other business for consideration they should be submitted at this stage. Avoid the 'Just one more thing' intervention at the end of the meeting.*
- *Review the previous meeting (useful for anyone who may have missed it) and deal with any outstanding business. If people have accepted or been given tasks, follow them up.*



Agenda items can be usefully considered under the following headings:

1. **Content** – the topic or issue for discussion
2. **Process** – the manner of discussion (eg presentation, brainstorming)
3. **Conclusion** - are we just discussing or is a decision needed? If a decision is needed, is it by consensus or vote?
4. **Outcome** – What action is proposed, who is responsible and when it should be completed.

- Before concluding it can be useful to have a brief summary by the recorder. This ensures that everyone agrees on what happened and understands what they may be required to do. It also allows setting roles for the next meeting and agreeing future dates if these are not fixed.
- Closing the meeting requires tact. The business may be over, but people may occasionally feel disappointed or let down by the outcome or frustrated by the group process – and they may be dead right. It's probably better to let these feelings be expressed rather than bottled up; and to check whether anyone else feels the same. Perhaps a separate meeting can help resolve the issue. Try to avoid group dynamics sliding into group therapy, however.
- It is important to close with a prayer, aloud or simply in silence, gathering together and reminding ourselves of the source and guide of our social concern. There is a useful little saying: 'Believe as if your salvation depended entirely upon God; but act as if it depended entirely upon you.'
- Before the next meeting, those with designated roles should review the meeting and, where appropriate, follow up on action items.

It is important to keep a sense of purpose alive in the group, so that it does not just become a talking shop. At the same time celebrations are very important for group cohesion. Don't forget the occasional party! It can be a good way of involving other people and preventing the group becoming self enclosed.



GROUP FUNCTIONS: TASK AND MAINTENANCE

Groups have two main functions. There is the **task** - which is to achieve its short or long-term goals; in other words the **effectiveness** of the group. And there is **group maintenance** – the sustaining of relationships among group members; in other words the **efficiency** of the group. These functions need to be kept in balance. Too much emphasis on the task can damage the morale of the group. Too much emphasis on maintaining good relationships can prevent getting on with the work.

Task and maintenance are useful criteria to bear in mind, but a group will work best when both functions are in harmony.

The following list is from a handout originating with the Quaker Peace Service.

TASK FUNCTIONS:

Initiating, coordinating, developing procedures

Proposing tasks, goals, defining problems, suggesting procedures and solutions, suggesting ways that different issues may be handled. Giving direction and purpose, adjusting or harmonising issues that may cause conflict. Suggesting an agenda, order of business, where to go next.

Seeking information/opinion

Making group aware of need for information by requesting relevant facts, asking for clarification. Asking for feelings or opinions to seek group opinion and test for consensus.

Giving information or opinion

Offering relevant facts, avoiding reliance on opinion when facts are needed.

Clarifying, elaborating

Eliminating confusion and reducing ambiguity by defining terms, interpreting ideas, giving examples, developing meanings, explaining.

Summarising, testing for agreement

Pulling together ideas and related issues, showing contradictions, defining common ground, noting progress, stating areas of agreement and asking if agreement is possible.



Acting as “philosopher-critic”

Drawing general statements from specific ones, critically examining underlying assumptions and ideas.

Evaluating

Measuring accomplishments against goals, noting progress and blocks, providing a sense of progress in line with goals.

MAINTENANCE FUNCTIONS:

Harmonising, mediating

Conciliating differences, offering compromise to reduce tension.

Encouraging

Accepting others' contributions and opinions. Being friendly, warm and responsive to others. Giving others recognition.

Expressing feelings

Calling group attention to reactions to ideas and suggestions, by expressing own feelings and re-stating others'.

Checking environment

Ensuring physical surroundings are assisting group. Dealing with refreshments, furniture arrangements. Checking heat and light levels.

Relieving tension

Making relaxing comments, joking, clowning, calling for breaks.

Compromising

Maintaining group cohesion by offering or accepting compromise, yielding status, admitting error.

Assisting communication

Providing stimulating interested audience for others, accepting ideas and going along with group. Drawing out silent members and suggesting procedures for discussion. Listening, explaining, interpreting what others have said.

Setting standards

Helping group be aware of direction and progress. Expressing the group concern, suggesting tasks, stating standards for group to achieve.

One of the best resources for small groups is by the Salesian priest, Rev James O'Halloran, *Small Christian Communities: Vision and Practicalities*, (Columba Press 2002)



APPENDICES

APPENDIX 1 PONTIFICAL COUNCIL

OBJECTIVE AND MANDATE

Pastor Bonus defined the objectives and mandate of the Pontifical Council for Justice and Peace in the following terms:

'The Council will promote justice and peace in the world, in the light of the Gospel and of the social teaching of the Church (art.142).

§ 1. It will deepen the social doctrine of the Church and attempt to make it widely known and applied, both by individuals and communities, especially as regards relations between workers and employers. These relations must be increasingly marked by the spirit of the Gospel.

§ 2. It will assemble and evaluate various types of information and the results of research on justice and peace, the development of peoples and the violations of human rights. When appropriate, it will inform Episcopal bodies of the conclusions drawn. It will foster relations with international Catholic organisations and with other bodies, be they Catholic or not, that are sincerely committed to the promotion of the values of justice and peace in the world.

§ 3. It will heighten awareness of the need to promote peace, above all on the occasion of the World Day of Peace (art.143).

It will maintain close relations with the (Vatican) Secretariat of State, especially when it deals publicly with problems of justice and peace in its documents or declarations (art.144).

STRUCTURE

The Pontifical Council for Justice and Peace has a President who is assisted by a Secretary and an Under-Secretary, all named by the Holy Father for a period of five years. A staff of lay persons, religious and priests of different nationalities works with them in carrying out the programmes and activities of the Council.

The Holy Father also appoints about forty Members and Consultors who serve in a personal capacity for a period of five years. Coming from different parts of the world, the Members meet in Rome at regular intervals for a Plenary Assembly during which each one, according to his or her background and professional or pastoral experience, contributes to the overall planning for the activities of the Pontifical Council. A high point in the life of the Council, the Plenary Assembly is a time of authentic discernment



of the signs of the times.

The Consultors, some of whom are experts in the social teaching of the Church, can be called upon to participate in working groups on specific topics.

ACTIVITIES

The primary work of the Pontifical Council is to engage in action-oriented studies based on both the papal and episcopal social teaching of the Church. Through them, the Pontifical Council also contributes to the development of this teaching in the following vast fields:

Justice:

The Pontifical Council for Justice and Peace is concerned with all that touches upon social justice, the world of work, international life, development in general and social development in particular. It also promotes ethical reflection on the evolution of economic and financial systems and addresses problems related to the environment and the responsible use of the earth's resources.

Peace:

The Pontifical Council reflects on a broad range of questions related to war, disarmament and the arms trade, international security, and violence in its various and everchanging forms (terrorism, exaggerated nationalism etc.). It also considers the question of political systems and the role of Catholics in the political arena. It is responsible for the promotion of the World Day of Peace.

Human Rights:

This question has assumed increasing importance in the mission of the Church and consequently in the work of the Pontifical Council. Pope John Paul II consistently stressed that the dignity of the human person is the foundation of the promotion and defence of his or her inalienable rights. The Council deals with the subject from three perspectives: deepening the doctrinal aspect, dealing with questions under discussion in international organisations, showing concern for the victims of the violation of human rights.

A VAST NETWORK

The Pontifical Council for Justice and Peace collaborates with all those within the Church who are seeking the same ends.

As an organism of the Holy See, the Council is first and foremost at the service of the Holy Father and also collaborates with other departments of the Roman Curia.



As a body of the universal Church, it is also at the service of the local Churches. It maintains systematic contacts with Episcopal Conferences and their regional groupings and collaborates regularly with them. Through the Episcopal Conferences, or with their assent, the Pontifical Council likewise is in touch with a broad range of Church bodies on the national level that have been established to make the faithful aware of their responsibilities in the field of justice and peace. Some of these are primarily for study and reflection, while others are more action-oriented. They include national Justice and Peace Commissions or Commissions for Social Questions, movements for the defence of human rights or for the promotion of peace or development etc.

The Pontifical Council maintains contact with the various institutions or international movements within the Church (religious orders and congregations, international Catholic organisations) that, in communion with the Bishops, help Christians to bear witness to their faith in the social field.

The Pontifical Council also turns to the academic and intellectual world and seeks the advice of professors of the social teaching of the Church, especially those from the Pontifical Universities in Rome. It has, moreover, systematic links with the Pontifical Academy for Social Sciences.

Enriching contacts with other churches and religions have been established as a result of the mandate of the Pontifical Council to work from an ecumenical perspective. The Pontifical Council collaborates in a special way with the World Council of Churches.

Finally, mention must be made of various links with secular organisations working for the promotion of justice, peace and the respect for human dignity. Over the years, relations with international organisations have increased considerably. Because of the interest of the Holy See in the work of the United Nations, the Pontifical Council, in collaboration with the Secretariat of State, has frequent contacts with the United Nations and its specialised agencies, especially at the time of the major international conferences that deal with such questions as development, population, environment, international trade, or human rights. Equal importance is given to regional organisations, among which the Council of Europe and the European Union. The Pontifical Council also welcomes exchanges with non-governmental organisations that share its aims and are working in the field of peace, justice and human rights



APPENDIX 2: LIST OF SOCIAL ENCYCLICALS

LEO XIII:

1891: **Rerum Novarum** (On the Condition of Labour)

- * lays out rights and responsibilities of capital and labour;
- * describes the proper role of government;
- * protects workers' rights to organise into associations to seek just wages and working conditions.

PIUS XI:

1931 : **Quadragesimo Anno** (On Reconstructing the Social Order)

- * decries the effect of greed and concentrated economic power on working people and society;
- * calls for an equitable distribution of goods according to the demands of the common good and social justice;
- * protects the right and extends the opportunity of ownership; affirms its social purpose and that it promotes harmony among classes.

JOHN XXIII:

1961: **Mater et Magistra** (Christianity and Social Progress)

- * deplores the widening gap between rich and poor nations, arms race and plight of farmers;
- * affirms employee sharing in ownership, management, profits;
- * advocates aid to less developed countries without thought of domination;
- * makes Christian social doctrine an integral part of Christian life: calls Christians to work for a more just world.

1963: **Pacem in Terris** (Peace on Earth)

- * affirms the full range of human rights as the basis of peace;
- * calls for disarmament;
- * recognises that all nations have equal dignity and right to self-development;
- * advocates reviewing allocation of resources and monitoring the policies of multinational corporations;
- * works for public policies that facilitate the relocation of refugees;
- * proposes a society based on subsidiarity;
- * establishes a world-wide public authority to promote universal common good: the United Nations Organisation;
- * integrates faith and action.

1965: **Vatican Council: Gaudium et Spes** (The Church in the Modern World)

- * laments growing world poverty and threat of nuclear war;
- * bases political and economic decisions on human dignity;
- * sees peace as an ordering of society built on justice;



- * builds an international community based on subsidiarity;
- * envisages organisations to foster and harmonise world trade;
- * states responsibility of Christians to work for structures to make a more just and peaceful world.

1967: **Populorum Progressio** (On the Development of Peoples)

- * affirms rights of poor nations to full human development;
- * decries economic structures promoting inequality;
- * recognises that authentic development is not limited to economic growth;
- * teaches that resources be shared through aid, technical assistance, fair trade relations, and advocates a World Fund to direct funds now spent on arms, to the poor;
- * teaches that private property does not constitute an absolute right for anyone;
- * sets out reciprocal obligations for multinationals: these firms should be initiators of social justice;
- * advocates a welcome to young people and workers who emigrate from poor nations.

PAUL VI:

1971: **Octogesima Adveniens** (A Call to Action)

- * political action for economic justice;
- * objective analysis of the situation of one's society, identifying action for justice;
- * response to unjust situations by individual Christians and local churches;
- * political action for change.

1971: **Synod of Bishops: Justice in the World**

- * supports adherence to the UN Declaration of Human Rights;
- * advocates right to development to include both economic growth, and economic and political participation by the people;
- * calls for restraint regarding the arms race and trade;
- * recognises individual and social sin;
- * requires Church policies and life style to model justice so as to be credible in preaching justice;
- * names action for justice a constituent part of being a Christian.

1975: **Evangelii Nuntiandi** (Evangelisation in the Modern World)

- * proclaim the gospel as liberation from oppression, assist in that liberation, witness to it and ensure its completion;
- * see social justice as integral to faith; translate social teaching into action;
- * integrate personal and societal transformation.

JOHN PAUL II:

1979: **Redemptor Hominis** (Redeemer of Humankind)

- * establish human rights as the fundamental principles for all programmes, systems and regimes;
- * change investments for armaments into investments for food at the service of life;



- * avoid exploitation of the earth;
- * work together for transformation of economic structures.

1981 : **Laborem Exercens** (On Human Work)

- * affirms the dignity of work based on dignity of the worker;
- * links commitment to justice with the pursuit of peace;
- * asks for the fostering of just wages, joint ownership and sharing in management and profits by labour;
- * affirms right of all workers to form associations and to defend their vital interests;
- * asks that immigrant workers be treated by the same standards as citizens;
- * calls for workplace justice as responsibility of society, employer, worker.

1987 : **Sollicitudo Rei Socialis** (The Social Concerns of the Church)

- * spread church teaching, especially the option for the poor;
- * generate political will to create just mechanisms for the common good of humanity;
- * devote the resources used for arms to the alleviation of human misery;
- * recognise the injustice of the few having so much and the many having almost nothing;
- * plan development with respect for nature;
- * call for conversion to solidarity - in light of interdependence;
- * recognise the structures which hinder the full development of peoples;
- * reform world trade and financial systems;
- * name structures of sin.

1991 : **Centesimus Annus** (The 100th Year)

- * identify failures of both socialist and market economies;
- * lighten or cancel debt of poor countries;
- * disarm;
- * simplify life styles and eliminate waste in rich nations;
- * develop public policies for full employment, job security;
- * establish institutions for arms control;
- * call rich nations to sacrifice income and power.

1994 : **Tertio Millennio Adveniente** (The Jubilee Year 2000)

A Commitment to

- * justice and peace;
- * raise our voices on behalf of the poor of the world;
- * reduce substantially or cancel outright the International Debt;
- * reflect on the difficulties of dialogue between cultures; and on problems connected with women's rights.

1995 : **Evangelium Vitae** (Gospel of Life)

A recognition of the sacred value of human life from its very beginning until its end.

Names as negative forces:

- * the violence against life done to millions of human beings, especially children who are forced into poverty, malnutrition and hunger because of an unjust distribution of resources;
- * wars and arms trade;



- * ecological destruction;
- * the criminal spread of drugs;
- * promotion of certain kinds of sexual activity, which besides being morally unacceptable, also involve grave risks to life;
- * procured abortion which he calls a “structure of sin”;
- * infanticide of babies born with serious handicaps or illnesses;
- * population control as a means of controlling the population growth of poorer nations;
- * euthanasia which is becoming legalised;
- * assisted suicide.

BENEDICT XVI

2005 **Deus Caritas est** (God is Love)

- * Love and charity are central to Christian faith and are at the heart of tackling poverty and injustice.
- * God’s love for us is unconditional and our love of God must be expressed in acts of Christian justice and charity. This is more profound than simple generosity, important though this is. It is a love that sees the face of Christ on every person, especially those most in need.
- * For the Church, charity is not a kind of welfare activity which could equally well be left to others, but is a part of her nature, an indispensable expression of her very being.
- * It is the role of the State to bring about a just society and the Church should not be fighting political battles or replacing the State.



APPENDIX 3: WHAT ARE THE AIMS OF OUR JUSTICE & PEACE GROUP?

Prepared by the Motherwell Diocesan Group

We want to bring people together who are interested in issues such as social justice, human rights, poverty, globalisation, fair trade, Aids/HIV, peace, environmental issues and third world debt. Lots of our parishioners are already involved in Justice issues and are active in related groups like, the St Vincent De Paul, Jubilee Scotland and others. Many are also involved in prison visiting etc. Many would like to find a way to be more active in these areas. We would like to bring them all together.

These are our main aims:

- *Raising awareness of Justice & Peace issues as central to the life of this parish. We do this through education, celebration, liturgy and action.*
- *Sustaining each other in prophetic witness and in working for change.*
- *Networking with all the groups in the parish effectively. Seeking collaboration over resources, ideas and good practice both among ourselves and in reaching out to others.*

Peace Commission, our shared vision seeks a world where:

- *There is respect for the integrity of the whole of creation and for the dignity and respect of every human being.*
- *There is fairness and equality for all no matter what colour, race, creed or gender.*
- *People live in peace without nuclear weapons or trade in arms, seeking non-violent ways of resolving conflict.*
- *All have access to clean water, food shelter, healthcare, education and a livelihood.*
- *Where is justice for those who at present have no land, are in debt or are enslaved by their work.*
- *Development and the use of resources is sustainable.*



How we do this?

- Actively supporting other agencies in their work for Justice & Peace and learning from their experiences.
- Always looking to our own community as our starting point for “Bringing forth the Kingdom”.

What does the group actually do?

- Through our meetings and discussions we campaign, inform and act on behalf of our parish for those in need both globally and locally.
- We raise awareness in the parish through marking special days such as Racial Justice Sunday, Armistice Day, and World Aids Day etc.
- We arrange for guest speakers to come and talk about key issues of interest.
- We also want to be a group in the parish that can respond to immediate emergency situations as they happen such as war, famine etc.

How much time will I need to commit to the group?

That's up to you really! We meet formally once a month, but some of our members cannot attend all the meetings. They are still very active members though, and are involved in a lot of our special events. You can be as involved as you want to be. You may be interested in one particular issue and be able to share that with us, or you might just want to come along to learn more. Sometimes you may have a lot of time to give, at other times you may have other commitments that mean you may have to take a back seat for a while...the choice is yours!

How is the group run?

At first every group requires some leadership to get it off the ground, but the style of leadership here is very much one of leadership as service and leadership must be shared. Everyone will have an opportunity to run the group and to influence the decisions and direction we take. The members of our group decide on the issues we address.

Do I have to be a Catholic to join?

No! We are open and welcoming to all those of faith and of no faith.

Can I join if I am already a member of another Justice & Peace related group inside or outside the parish?

Yes please! We are always delighted to have anyone who can share their knowledge of



issues with us and we are anxious to collaborate fully with other groups in the course of our work.

What do we NOT do?!

We are not a militant campaigning group. We do not take on single-issue political or personal agendas and we do not believe in personalised or aggressive confrontation in our methods. If this is the kind of group you are looking for; you need to look elsewhere. Some or all of our members may take part in protest groups from time to time, but we ourselves are a faith-based group who believe in non-violent conflict resolution.... even among ourselves!

We hope you will come and join our work; it is both rewarding and can be great fun.

“This is not a left or right political agenda. It is something that lies at the very heart of the Gospel and which Jesus himself makes the ultimate criterion for our own final judgement;

When I was hungry,

When I was thirsty,

When I was a stranger:”



APPENDIX 4: LOBBYING YOUR MP AND OTHER LOCAL POLITICIANS

INTRODUCTION

This section sets out some ways in which you can make your voice heard with your elected representatives. The main point to make is that you should not be frightened of approaching your MP or MSP. It is their job to listen to your concerns. They are not your delegate but they are your representative and they should listen to you. It is unlikely that your MP is an expert who could bamboozle you with facts and figures. The nature of an MP's job means that they are usually a 'Jack of all trades' and this is not necessarily a bad thing.

The Westminster Parliament has responsibility for reserved issues www.opsi.gov.uk/ACTS/acts1998/80046--t.htm#sch5

However, Members of the Scottish Parliament and Members of the European Parliament and even local councillors will have a view on this and it may be beneficial from time to time to ask their views.

WHO IS MY MP?

First things first, find out who your MP is. If you do not know you can look up the Constituency locator www.locata.co.uk/commons You will need to enter your postcode then you will be told who your MP is. If you do not have access to the Internet, phone the House of Commons Information Centre on 0207 219 4272 and they will give you the same information. Once you get your MP's contact details, the best way to contact them is to write to them at the House of Commons, London, SW1A 0AA. You can use email but letters are a better bet for a response. You should only write to your MP. You can write to the Secretary of State for Defence or the Prime Minister but you are only guaranteed a response from your own constituency MP.

To find out who your MSPs, MEPs and even councillors are look up www.writetothem.com/ this site allows you to find out who your elected representatives are and even allows you to email them.



HOW SHOULD I APPROACH MY MP?

The best way is probably to write to him/her. Campaigning organisations often supply a draft letter, but it is better to try and put your point in your own words. Politicians will often give you a standard response, and we can hardly complain about receiving a standard response if we have sent a standard letter.

If you write to your MP you should

- *Identify yourself as a constituent*
- *Keep the letter brief but enclose any relevant documents*
- *Be clear about what you are asking your MP to do*
- *Request a reply from your MP*

You could also seek to have a meeting with your MP. It is best to make an appointment rather than to turn up at an MP's surgery. You might want to meet your MP with others from your Justice and Peace group or from your parish. You should try to ensure that there are at least two of you at such a meeting; one person should take notes so that you can follow up any action points with your MP at a later date.



APPENDIX 5: TIPS FOR PREPARING A PRESS RELEASE

HEADING AND SUB-HEADING

It is useful to have the name of the group at the head of the release. The first few words of a press release are the most important – print them in bold type. They should summarise what you want to say. They must be relevant and eye catching, if the reader is going to want to continue.

TIMING

- *Notification of a future event should be sent to the media in good time. This may be 10 days for a local paper publishing weekly; or less for a local radio station.*
- *Notification of the outcome of the event should be made as soon as possible afterwards.*

WHAT, WHERE, WHEN AND WHO

The first sentence should sum up all the most important information. What the editor or reporter needs to know about an event is:

- *what it is*
- *where it is held*
- *when it is held*
- *who is holding it.*

HOW AND WHY

Include more detailed information in the next paragraph. State your aims clearly and how you intend to achieve them. Don't go into long explanations or history. If secondary material is required this can be included at the end as Notes for Editors.



QUOTES

- *Reporters like quotes and this is a great opportunity to be more descriptive. Keep quotes short, snappy and simple.*
- *Sadly perhaps, photos and quotes of celebrity speakers are more likely to get coverage than those of worthy chairpersons.*
- *Use quotes to provide more information rather than just someone's opinion.*
- *Always attribute the quote to the spokesperson, in quotation marks. Include any title and make sure all names are correctly spelled.*
- *Digital photos can be useful if you have them. Remember that big group photographs will probably be quite small in printing.*

CONTACT DETAILS

- *Include the name of one person who is available as the main contact for the press along with all relevant information such as telephone and mobile number and e-mail address. If one person cannot be always available, give an alternative.*
- *Include the name, address and website of your group.*

Check out the Press Releases for some of the big charities online and adapt the format.