

Just Church

Lent programme



CHURCH ACTION
ON POVERTY

Just Church: welcome

Welcome

This is Church Action on Poverty's **Just Church** Lent programme.

Inside, you'll find:

- an **Introduction** to the course;
- a **contents** list of all the modules that are available, giving an overview of the programme;
- **guidance** for group leaders on how to run the course;
- six modules: "**Just Getting Started**", "**Just Jesus**", "**Just Congregation**", "**Just Community**", "**Just Transformation**" and "**Just Action**".

All these modules, plus Extras (optional additional materials) and another six modules, are available for free download at www.justchurch.info, or you can order printouts at a small cost. The website also has additional resources, and you can order an accompanying DVD of multimedia materials.

Thank you for working with us to help build a **Just Church** – and a just world.

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Introduction to Just Church

There is increasing poverty in Britain today. The number of children whose lives are being damaged by poverty is rising and the gap between the wealthy and those with the least is widening.

The purpose of *Just Church*

The *Just Church* programme is designed to help churches focus on social justice issues in their own communities and across Britain, and in particular on poverty. The course, which is in 12 modules, is inspired by God's call for justice that comes to us through the scriptures, especially the Old Testament prophets and the words and actions of Jesus.

The purpose of *Just Church* is to encourage and enable churches to take action on issues of poverty. Each module ends with an activity that leads towards such action. For example, the introductory session "Getting Started" ends with the simple task for the group of deciding which modules they want to pursue in future weeks.

So whom is *Just Church* for?

The programme can benefit a range of groups including women's groups, youth groups, house groups and Bible study groups. Churches Together groups and Justice and Peace groups can also make effective use of *Just Church*. Alternatively you may decide the programme deserves its own dedicated *Just Church* group.

Given its modular structure, you will find *Just Church* works equally well as a Lent study activity, but the course can be used at any time of the year. You can use the complete course or choose single modules to suit particular groups: for example the "Just Bible" module for a Bible group.

How you can generate interest in *Just Church*

Several of the *Just Church* modules relate to particular aspects of church life, and so you can offer invitations to church members who have particular areas of interest and responsibility. For example the module on "Just Worship" would be of particular interest to clergy and other worship leaders as well as to members of the wider congregation. Copies of the module outline could be distributed to those people with an invitation to join the group.

Similarly, adult leaders of children's groups or liturgies should be invited to the "Just Children" session, while members of the church council would be particularly interested in the "Just Congregation" module.

Past experience shows that the *Just Church* programme not only helps people respond to the urgent issues of poverty and injustice in practical ways, but also helps to build up the fellowship and the spiritual life of the church in the process.

As we explore these important issues we are constantly reminded that justice and love are at the heart of our understanding and relationship with God. And nothing is more important than that.

Contents

Just Church is made up of 12 modules. You can use some or all of them, depending on the time you are able to commit to the course. Most modules are suitable for any group, but some are designed for particular groups, such as those working with children and young people. The 12 modules are grouped into three broad sections: these are colour coded. You are strongly encouraged to use the first module, “Getting Started”, and then at least one module from each of the three sections.

Ideally you would also use the last module, “Just Action.” Each module should, however, end with its own mini-action plan. The “Just Action” module is to help you co-ordinate your thinking and planning when you have done a number of different modules, and to give you an opportunity for a small end-of-course celebration!

	1. Just Getting Started	To introduce us to <i>Just Church</i> and to help us reflect on social injustice and poverty in Britain in light of our relationship with God. To help us become more aware that love and justice are at the heart of our relationship with God.
Section 1 Just Faith	2. Just Jesus	To look at the importance of justice in the ministry of Jesus; to reflect on how that affects our relationship with God, and how we live out that core aspect of our faith in practice.
	3. Just Bible	To explore the important theme of poverty in the Bible and to relate this to our own lives.
Section 2 Just Church	4. Just Congregation	To find ways of building fellowship within the local church, based on honest, just and loving relationships.
	5. Just Worship	To look at ways in which issues of justice are – or could be – incorporated into church worship. (Ideally the priest/pastor/ worship leader would be involved in this.)
	6. Just Spirituality	To discover ways in which we can combine prayer, spirituality and action on poverty and justice.
	7. Just Children	To explore ways of introducing faith-based justice to younger church members. This module would be aimed primarily at adult leaders of children’s liturgies, youth groups, etc. (for 6–16 age-range) but should also include other members of the church family.
	8. Just Community	To identify poverty issues in the local area, where possible through personal encounter.
Section 3 Just World	9. Just Living	To help develop a growing awareness and support for church members to live more justly; to create a space for the group to discuss its specific aims.
	10. Just Money	To reflect on our attitudes to money as individuals and as a church, and reassess how we use it to promote justice in the UK.
	11. Just Transformation	To reflect on wider issues of power/injustice within society and our responsibility for engaging with these issues.
	12. Just Action	To put together a specific action plan to implement <i>Just Church</i> within our own church and community.

Using *Just Church* as a Lent programme

If you've ordered or downloaded the *Just Church* Lent programme, you'll have received six modules:

- Just Getting Started;
- Just Jesus;
- Just Congregation;
- Just Community;
- Just Transformation;
- Just Action.

This selection is designed to work well as a six-week programme, and also to give a good selection of the different sections of *Just Church*. However, do feel free to replace the suggested modules with others from the list opposite, if they reflect your church's needs and interests better. You could also use the other modules to explore issues further after Easter, if you're inspired by the programme.

Guidance for group leaders

Welcome to *Just Church*! You may have years of experience as a group leader or facilitator, or this might be your first time. Either way, there is nothing to worry about: you are in God's hands and doing his work. Some of the following points may be obvious to you, but they are worth repeating anyway!

Size of group

A group of six to 10 people usually works best. Ideally they should be seated at the same level and must be able to see each other. It's important to help people feel welcome, so be friendly. Spending a little time on introductions helps people to feel they have arrived. Get people to introduce themselves briefly: their name and what they hope to get out of being in the group.

Length of sessions

All the modules are designed so that they can be run in 90 minutes. At the beginning, agree what time you will finish – and stick to it. Some people may have a bus to catch. If the group are eager to explore the topic more, you can always consider running an extra session. (Some of the modules have "Extras" to help you do this.)

Ground rules

People need to feel secure in the group and so a few ground rules are useful from the outset. The group need to treat each others' points of view with respect: they need to know that their contribution to the group is not going to be met with scorn or aggression by others. You need to keep an eye on shy members of the group and gently encourage them to contribute: and to head off those over-enthusiastic ones who may try to take control. Think sheepdogs!

Using the modules

Guidance for the group facilitator is often given in the individual module. Sometimes this is quite specific: for example, "get people to sit in pairs to discuss the following task". However, this might not be convenient for a small group, so feel free to decide how best to interpret the instructions for your group.

Worship

Each session begins and/or ends with a short act of worship, but what happens in the middle is also worship: our response to the love of God. Helping people to be aware of God's loving presence in their work together is very important.

Just Church: facilitator sheet

Action points

At the end of each session, before the closing worship, spend 10 minutes or so helping the group to decide how they can put their learning into some sort of action. Ask: How can our church be more just with regard to today's discussion? What can we do to make this an ongoing part of our church life? This action process may be quite modest but, with action points from further meetings, it will provide material and ideas for the final "Just Action" session.

However, it is important to remember that we are not providing people with answers in the **Just Church** course, or telling people what to do. We are offering them information and other materials by which they can, together, prayerfully discern what they should do.

Using the resources

Modules usually contain three kinds of content:

- **Facilitator sheets** – the guidance for you as group leader. Be sure to read through these in advance and prepare any equipment required.
- **Handouts** – you'll need to print or copy enough of these for everyone in the group. They're labelled with a big symbol in the top corner.
- **Worship resources** – for use at the start and/or end of the session. You may need to make extra copies or printouts of these, depending on how you plan to run worship. Again, they're clearly labelled in the top corner.

For some of the modules, there are **Extras** – additional material which you can download from the website. They may include supplementary notes for the leader, extra worship resources, reading lists, and so on. You can run all the modules without using these extra materials, but they will be useful if you want to explore a topic in more depth.

Some modules also recommend showing video clips to the group, or using a *PowerPoint* presentation. You can download some of these materials, or order the **Just Church** DVD (which contains all the multimedia content, as well as all the modules) at www.justchurch.info.

The Just Church prayer

This prayer is provided as a handout at the end of this introduction. We suggest that you give a copy to everyone who takes part in **Just Church**. It could form part of their daily prayers while the programme is running. You may also like to say it together at the end of each **Just Church** session.

The Just Church Bible reading scheme

We have prepared a list of Bible readings that speak of God's concern and priority for the poor. It's available to download from www.justchurch.info. You could provide copies of this list to everyone taking part in the programme, and invite them to use it as a basis for daily Bible reading during **Just Church**.

Mission statement

Just Church is about galvanising churches to take action. It's intended that, at the end of the programme, your church has a list of achievable actions it intends to pursue to help tackle poverty issues in the UK.

To do this you will need to agree and affirm a list of actions in the group and share this with the wider congregation. The final module, "Just Action", is designed to help you to: reflect on what has been learned; plan a celebration at a Sunday service to affirm this; and, thirdly, present a written 'covenant' or agreement of actions that the church will commit itself to doing in the future. Keep in mind during the programme what actions might be included in such a covenant.

Taking it forward

Hold a further meeting following the final module and invite the group to reflect on and share what they have learned since the start of the **Just Church** programme. The group should think of three to six actions for the church to take that are SMART:

Specific – have a clear focus;

Measurable – easy to determine when they have been achieved;

Attainable – realistic targets rather than impossible ideals;

Results-oriented – focus on results;

Time-specific – have a clear end date.

It's so easy to become over-ambitious with the result that nothing may get done at all. Initially, after undertaking the **Just Church** programme, actions can seem very mundane and simple and it may feel like an anti-climax, but the group will soon find the momentum of starting with and achieving easy things first will help maintain energy and enthusiasm of both the group and the church for the long term.

You need to discuss and decide who is going to be involved in each action, whether in the planning or implementation. A list of individual responsibilities and timescales may help here.

Finally, at the end of **Just Church**, it is good to put these actions down on paper. Such a "covenant" should ideally be included in the church's Sunday service as part of the celebration of taking part in **Just Church**. It is important to include all the congregation in this so that everyone feels a sense of ownership of what has been achieved and what is to be done.

Above is an example of what such a covenant might look like.

Once you have made your plan and covenant, you can apply to Church Action on Poverty for a **Just Church** certificate to display, and your story and commitments will be shared with the rest of the **Just Church** network at www.justchurch.info.

Just Church St Anywhere

We believe that tackling poverty where it exists around us is a key part of living the Gospel. We commit to:

- Including justice regularly in our worship
- Joining Church Action on Poverty
- Writing to the local paper about... (e.g. asylum destitution)
- Seeing the local MP at his or her surgery twice a year regarding a local or national issue about poverty
- Ordering Poverty Action Week resources prior to 2008 for our church





The Just Church prayer

Jesus invites us to a way of celebration,
meeting and feasting with the humble and poor.

Let us walk his way with joy.

Jesus beckons us to a way of risk,
letting go of our security.

Let us walk his way with joy.

Jesus challenges us to listen
to the voices of those who have nothing to lose.

Let us walk his way with joy.

Jesus points us to a way of self-giving,
where power and status are overturned.

Let us walk his way with joy.

Jesus calls us to follow the way of the cross,
where despair is transformed by the promise of new life.

Let us walk his way with joy.

Jan Berry, taken from Bread of Tomorrow (edited by Janet Morley, SPCK)



Module 1: Just Getting Started



Aims of the module

- To introduce participants to *Just Church*.
- To have them reflect on UK poverty in light of their relationships with God.
- To plan out how you will use the *Just Church* programme, and which modules you will need.



Notes for group leaders

This session is designed to get people thinking about how they “see” poverty in the light of their own faith, using a series of four short activities (including watching one of the videos from the *Just Church* DVD if you can). Whilst the subject matter is serious, it is important to put people at their ease, and to enable them to feel that they have something to contribute as well as to learn. Also bear in mind that the purpose of this session is to start people thinking. Don’t expect to come up with answers and action plans right away!

Note: If you are using *Just Church* as a Lent programme, or have already planned what modules you want to use, you will not need to do so much planning in this session. The Quiz will still be a useful tool to start people thinking and reflecting.



Resources required

- *Just Church* DVD plus TV with DVD player, or laptop and projector.
- Enough copies of the two handouts and the *Just Church* Quiz for everyone.
- Plain paper and pens or pencils for everyone.

Just Church: facilitator sheet

Introduction (5 minutes)

Welcome everyone to *Just Church* and explain briefly the aim of the course (see the introduction). Then agree some brief ground rules, as suggested in the introduction. Everyone in the group should be allowed to express their opinions. Disagreements are natural and can be healthy. The group facilitator is there to make sure that everyone's opinion is respected, whilst ensuring that each activity in the module runs according to time so that the entire meeting lasts one and a half hours.

Opening worship (5 minutes)

Use some of the resources from the worship section of this module, or plan your own worship.

Expectations (10 minutes)

Sit the group in a circle and start by going around and getting everyone to say their name and what they want from the *Just Church* programme – for example: a greater understanding about poverty issues; to learn what other Christians in their church think about poverty, where poverty exists in their area, what can be done to tackle it, what the Bible says about poverty.

After this, provide everyone in the room with a pen and paper and get them to write, in no more than 20 words, their experience of poverty in the UK. If they are embarrassed to do this, reassure them that they will not be asked to share it with anyone else.

Activity 1: Video story (15 minutes)

Show the group one of the video clips provided on the *Just Church* DVD (see www.justchurch.info for a list of the clips). Alternatively, you could use CAP's *PowerPoint* presentation on UK poverty, available as a free download at www.justchurch.info.

Get people in the room to turn to the person next to them and take 5 minutes to reflect in pairs what they think about what they have just seen.

If you do not have access to a computer, DVD or video player, or you believe that the suggested clips are not appropriate for the group, then you may choose to use a short story instead. You can find a selection of short stories from CAP's Poverty Action Sunday resources 2007 at: www.church-poverty.org.uk/resources/PAS.

Activity 2: What is poverty? (15 minutes)

Whilst the participants remain in pairs, hand out the sheet of statements about poverty (Handout 1), allow them a few minutes to read the statements, and get them to discuss the two questions in their pairs.

- Which statements best reflect the true meaning of poverty for you? Why?
- Are there any statements that you are uncomfortable with? Why?

Activity 3: Church and Bible statements about poverty (15 minutes)

Keep everyone in pairs, or get people to swap seats so they are with someone new. Hand out the sheets of faith reflections on poverty (Handout 2). Ask them to choose one statement from the Bible and one statement from a modern-day church person or church report that speaks to them about Christianity and poverty in the UK today.



At the end, gather people together again in one group and ask them for their reflections on the last exercise. Do they think that the Christian message has anything new to say about poverty issues in the UK? Why, or why not?



Activity 4: Cinderella and poverty (10 minutes)

This activity is optional – you can omit it if you wish.

Read out the following reflection, then split up into small groups and discuss the questions at the end.

Most people remember the story of Cinderella – but not everyone realises how it applies to real life. In the fairytale, the spoiled elder sisters had everything they wished, while poor Cinderella was forced to live in rags and work like a slave. Behind all this was the shadowy presence of the evil stepmother (not that stepmothers are naturally evil).

By an odd coincidence the Cinderella story bears a remarkable resemblance to life in Britain today. As a nation we are, in a sense, all part of the same family. But, as in the Cinderella story, while many people live in relative luxury, not having to worry how much the supermarket bill comes to, others live in degrading poverty.

What Cinderella's real parents would have thought of the situation their much loved child had to endure, we can only imagine. But, from reading the scriptures, we have a very clear idea what God thinks of the poverty and injustice that flourishes among his children in the real world.

Christians believe that God loves us so much that he gave his own Son to suffer and to die for us. But if God is love and if we are called to love God and our neighbour in return, then some awkward questions arise.

- Just what do we mean by love? Is it simply a warm feeling of kindness and affection towards someone? Or is it to do with actively seeking the wellbeing and fulfilment of the other person? About respecting and valuing them?
- And, if love is about seeking the wellbeing and fulfilment of the other, how can we say we love that person if we cause them to suffer the injustice of oppression and poverty? Or walk by on the other side when they suffer in that way? Isn't justice very close in meaning to love?
- Maybe that's what Jesus was thinking when he had that great argument with the religious leaders in Luke chapter 11. He told them: "You tithe the mint and rue and every herb but you neglect justice and the love of God."
- Why does Jesus choose those words? Is he saying love and justice are at the heart of the nature of God? Maybe he was thinking of the Old Testament prophets and the Psalmist. Micah says we are called to do justice, love mercy, and walk humbly with God. (Note that justice comes first.) And Psalm 97 proclaims that: "Righteousness and justice are the foundation of God's throne."
- So is a concern for justice for the poor and oppressed just some optional "social add-on" to the gospel? Or is it at the heart of our relationship with God? An essential expression of God's nature? Could we even say that working for justice is sacramental: an outward and visible sign of the life-giving love of God?



Activity 5: Just Church Quiz (10 minutes)

Hand out a copy of the **Just Church** Quiz (Handout 3) to every member of the group, along with a pen or pencil, and give them 5–10 minutes to complete them. Ask the group to score and add up their answers, using the following scoring: A = 4 points; B = 3 points; C = 2 points; D = 1 point.



Action points (10 minutes)

Ask people to share their reactions to the quiz:

- Were any of the questions easier or harder to answer than others?
- Were they surprised about any of their answers?
- Which were the questions that the group felt they were stronger on – and which weaker on?

Each of the questions in the **Just Church** Quiz relates to a separate **Just Church** module. Use this discussion to decide with the group (or afterwards if you haven't got time) which of the **Just Church** modules to focus on in future weeks. Obviously, you may want to devote most attention to those areas where you scored lowest in the Quiz.

(If you are using the preset Lent programme or have already chosen which modules to run, you should use this time to explain what you have planned, and give people a chance to prepare for the upcoming modules.)



Closing worship (5 minutes)

Use some of the resources from the worship section of this module, or plan your own worship. You might also want to say the **Just Church** prayer (see the introduction) together to end the session.



- A.** “It is embarrassing being in poverty. To be poor is to be written off.”
- B.** “Poverty is... wondering if you can take the night bus... having no music... carrying heavy bags with food in to save fares... being unable to afford magazines, books, a camera, film... living with badly designed equipment... waiting for any of the reduced items in Sainsburys... being given endless bowls of soup and cups of tea when what you want is a proper meal.”
- C.** “The poor are poor in comparison with other members of society. They are excluded from sharing in the normal life of their country.”
- D.** “A family is poor if it cannot afford to eat.”
- E.** “Poverty is a 17-year-old who can never afford to go to a disco.”
- F.** “Poverty means having no choice. If you’re lucky you can afford the cheapest things.”
- G.** “Poverty is not only about shortage of money. It is about rights and relationships; about how people are treated and how they regard themselves; about powerlessness; exclusion and loss of equity.”
- H.** “Poverty is where millions of people die of starvation.”
- I.** “Poverty is being forced to settle down and give up your Traveller way of life and being taught nothing about your own history but all the time learning about settled people’s. It’s being told all the time that there is something wrong with being a traveller.”

Handout 2: Faith reflections on poverty



- A.** “I hate, I despise your religious feasts; I cannot stand your assemblies. Even though you bring me burnt offerings and grain offerings, I will not accept them. Though you bring choice fellowship offerings, I will have no regard for them.
Away with the noise of your songs! I will not listen to the music of your harps.
But let justice roll on like a river, righteousness like a never-failing stream!”
Amos 5:21–24
- B.** “The real ‘poor’ in a relatively prosperous Western society are those without sufficient means to take part in the life of the community. This means they cannot participate in the formation of public policies that might protect them from the adverse consequences of market forces. By poverty they are excluded from the community, and they are denied the rights of membership. Their choices are circumscribed; they have little personal freedom.”
The Common Good and the Catholic Church’s Social Teaching
- C.** “God has brought down rulers from their thrones but has lifted up the humble. God has filled the hungry with good things but has sent the rich away empty.”
Luke 1:52–53
- D.** “Isolation, poverty and despair: despite our wealth, UK society still has growing inequality and severe social needs.”
Challenging Church – A Shaftesbury Report
- E.** “Looking at his disciples, he said: ‘Blessed are you who are poor, for yours is the kingdom of God.’”
Luke 6:20
- F.** “After 10 years I thought our Church would be a Church of the poor and no longer talking *as if* it were a Church for the poor... is there a way of living, of worshipping, of acting, of operating, which will make the Church credible: not because of projects but because we are authentically living the faith of Jesus Christ in the communities where we are, in the way we worship, the way we pray, the way we act? I do not think we have shifted that much.”
Archbishop John Sentamu – Faithful Cities
- G.** “If anyone has material possessions and sees their brother or sister in needs but has no pity on them, how can the love of God be in them? Dear children, let us not love with words or tongue but with actions and truth.”
1 John 3:17–18
- H.** “What good is it, my brothers and sisters, if someone claims to have faith but has no deeds? Can such faith sustain them? Suppose there are brothers and sisters who need clothes and don’t have enough to eat. What good is there in your saying to them, ‘God bless you! Keep warm and eat well!’ – if you don’t give them the necessities of life? So it is with faith: if it is alone and includes no actions, then it is dead!”
James 2:14–17

Handout 3: Just Church Quiz



Tick the box next to the answer to each question which you think best reflects your own situation.

Just Bible

When reading or using the Bible in your church, how often are biblical passages referring to poverty, injustice or wealth used?

- a) On a regular basis
- b) Several times a year
- c) Once or twice a year
- d) Hardly ever

Just Jesus

How often do sermons or talks focus on economic justice through Jesus' ministry, and our relationship with Jesus in such a context?

- a) On a regular basis
- b) Several times a year
- c) Once or twice a year
- d) Hardly ever

Just Worship

How often do issues of poverty, personal lifestyle and economic justice feature within sermons, or talks within worship?

- a) On a regular basis
- b) Several times a year
- c) Once or twice a year
- d) Hardly ever

Just Congregation

"We are aware of issues within our congregation that cause people to be excluded or marginalised."

- a) Strongly agree
- b) Probably
- c) Not sure
- d) Disagree

Just Community

"We are actively trying to address poverty-related issues in our community."

- a) Strongly agree
- b) Probably
- c) Not sure
- d) Disagree

Just Spirituality

"Our church attempts to integrate prayer, spirituality and action with issues of poverty and justice."

- a) Strongly agree
- b) Probably
- c) Not sure
- d) Disagree

Handout 3: Just Church Quiz



Just Children

How often are children in the church (in Sunday school, youth groups, etc.) exposed to faith-based justice regarding poverty issues?

- a) On a regular basis
- b) Several times a year
- c) Once or twice a year
- d) Hardly ever

Just Living

“Being a Christian affects how I live my daily life in tangible ways.”

- a) Strongly agree
- b) Probably
- c) Not sure
- d) Disagree

Just Money

“In its preaching and teaching, my church helps me to think about my relationship with money and how I manage it, as a natural part of Christian discipleship.”

- a) Strongly agree
- b) Probably
- c) Not sure
- d) Disagree

Just Transformation

“As a church we take action to support the poor within our society, and we understand we have a responsibility to do so.”

- a) Strongly agree
- b) Probably
- c) Not sure
- d) Disagree

Just Action

“In our church we have clear structures in place to allow us to plan and participate in specific actions to empower vulnerable people within our own neighbourhoods and communities.”

- a) Strongly agree
- b) Probably
- c) Not sure
- d) Disagree

When you have finished, score your answers as follows: A = 4 points; B = 3 points; C = 2 points; D = 1 point. Add up the totals.



Welcome worship

You can choose to go around the group so that a different person speaks each section.

The Lord, the giver of life

Have we not seen? Have we not heard?

The Lord, the giver of life
is speaking to us.

He is showing us his people
and their grief.

He is telling us their stories
and their distress.

He is calling us to discipleship,
to involvement
to vulnerability
to risk-taking
to commitment.

He is asking us for our hands, our hearts, our souls
and our bodies.

He is asking us to go out into the unknown.
He is asking us for not less than everything
until the task is done.

Barbara D'Arcy, from The Trampled Vineyard (CHAS/Housing Justice)

Lord, it is good

Lord, it is good to live in a world of many faiths and cultures,
But, time after time, we erect barriers
Against strangers and refugees.
Jesus, Lord of all the world, forgive us.

Lord have mercy

Lord, it is good for our nation to have plans for housing,
But too easily these plans turn homes
Into properties that many people cannot afford.
Jesus, Lord of community, forgive us.

Christ have mercy

Lord, it is good for us to have a home,
But so often we bar our doors and windows
against those outside.
Jesus, Lord of our homes, forgive us.

Lord have mercy

Christine Allen, from The Trampled Vineyard (CHAS/Housing Justice)



Closing worship

Our Father

Our Father in heaven

under the bridges,
in bed and breakfast hostels,
alone on a park bench.

Hallowed be your name

hallowed by the tenderness for all your people.

Your kingdom come

to those who hunger for righteousness,
to those who thirst for justice.

Your will be done on earth as it is heaven

by those with political power and moral influence.

Give us this day our daily bread

to share with our sisters and brothers.

Forgive us our sins as we forgive those who sin against us

our fear of risk, of loss, of sharing our wealth,
our reluctance to follow where Christ leads.

Lead us not into temptation

into pride, into self-righteousness; into denial of the truth.

But deliver us from evil –

from our complicity in the selfish use of power,
in legislation based on false values,
in the destruction of community.

For yours is the kingdom, the power and the glory

your people, your city, your land,
your glory which will transform us all.
for ever and ever.

Amen

Barbara D'Arcy, from The Trampled Vineyard (CHAS/Housing Justice)

O God, the facts cry out

O God, the facts cry out:

Thousands of people are sleeping on the streets

In this affluent country.

Children roam the cities at night.

Families are crushed by hopelessness.

Fill our hearts with outrage,

And with courage to do our part to right these wrongs.

Amen

Christine Allen & Barbara D'Arcy, from The Trampled Vineyard (CHAS/Housing Justice)

Module 2: Just Jesus



Aims of this module

- To explore the importance of justice in the ministry of Jesus.
- To reflect on how this deepens our understanding of God and how we live out our faith in the world.



Notes for group leaders

This session is designed to get people to explore the implications of God's love. We reflect on the teaching of Jesus and look at what that means for us today. We think about the oppressive economic and political situation in which Jesus lived and his response to that injustice.

Some alternative activities are offered and the facilitator, or the group, needs to decide beforehand which are most suitable.



Resources required

- Copies of the "Words" handout (Handout 1) for everyone – or alternatively, pictures from the pack *The Christ We Share* if you have been able to access them.
- A selection of newspaper and magazine clippings for Activity 3.
- Copies of the "Values" sheet (Handout 2) for everyone.
- Opening and closing worship sheets (optional).



Extras

There are two Extras available from www.justchurch.info to accompany this module:

- A set of **background notes** on the world Jesus lived in and his agenda. This is designed to help you to introduce the module. You can, of course, reproduce it as a handout if you wish.
- A **Bible study sheet** which you might give people to take home with them so that they can read and reflect further.

Remember, you can run the module without using the Extras at all. Only use them if you want to explore the topic more deeply.



Opening worship (5 minutes)

Use the worship resources provided at the end of this module, or prepare your own.



Activity 1: Jesus' friends (20 minutes)

Reading

Ask someone to read Matthew 25:31–46.

Reflection

Jesus' choice of friends is one of his more startling and uncomfortable qualities. To follow Jesus during his public ministry meant walking with his friends too.

“Expect the Spirit of God to be alive and active – far beyond your tribal boundaries.”

Jim Cotter, Anglican priest

“Shoes ... separate us from the richness of the earth, shield us from the roughness of life and trod down fresh shoots and springs of life.”

Marjory Macaskill, quoted in ROOTS

Follow-up questions

Think about and share with each other:

- Who do we know that walks comfortably among those whom society does not welcome?
- What separates and shields us from others?
- What might it mean for us to walk or live comfortably with Jesus' friends?



Activity 2: Describing Jesus (25 minutes)

Choose **ONE** of the following two options:

Option 1: Words exercise

- Give everyone a copy of Handout 1, and ask them to read through the list of words that may describe Jesus.
- Ask the participants to each circle two words from the list that best describe the Jesus they know, and two which definitely do *not* describe him. They can add one word that's not on the list if they like.
- After this has been completed, ask the participants to move into pairs or threes and then share with one another the words they chose – and why they chose them.
- Ask the small groups to try to choose *one* word they can all agree on.
- Ask small groups to feed back their word to the big group.
- Say to the group that we have so far used many words to describe the person of Jesus. Some historical figures can be “defined” by just one word, for example:
 - Charles Darwin – Evolution
 - Mrs Beeton - Cooking
 - Billy Butlin – Holidays
 - Florence Nightingale – Nursing

Jesus was infinitely more than a historical figure, but ask the group if they can come up with one word to describe the whole of Jesus' activity. What one word can sum up the life of Jesus?

or

Just Church: facilitator sheet

Option 2: Pictures exercise

You will need a copy of *The Christ We Share*, a picture pack from USPG, for this exercise.

- Lay out all of the images on tables, and add your own images as you see fit.
- Ask participants to choose an image that engages them; it may be because they like the image or because it represents the Jesus they have experienced. If a participant wants to choose another image which they have but is not on display, ask them to hold the image in their mind's eye and be ready to describe it.
- Ask people to move into smaller groups and to share with one another the image they chose and what it reveals to them about the Christ they know.
- What one word would describe their image?
- Ask the groups to return to the big group and follow the guidelines from the last bullet point in Option 1.



Activity 3: Current events (25 minutes)

You will need to bring along newspaper cuttings – local, regional, national – reflecting political, economic and social events or issues.

Invite everyone to look at the cuttings and discuss what the articles say about poverty and justice – or the lack of justice. What do the issues raised say about our relationships with each other? Are they signs of God's will being done?

What are some of the characteristics of the love and justice of God – his "Kingdom" or rule that we pray for in the Lord's Prayer?

Use Handout 2 on "Values" to help identify the apparent values of British society and God's values, under the headings: Economic, Political and Social. Do you see in your local area any signs of the Kingdom of God?



Action points (10 minutes)

Help the group to decide how they can put their learning into some sort of action. Ask:

After what you have heard, learned and experienced this evening, how do you feel you can respond to the call of Jesus and the Kingdom of God?

In what ways might you seek to do this:

- In your personal life?
- In your relations with others, especially the disadvantaged?
- In your workplace or local community?
- In your parish or church community?

Be sure to note down the ideas that emerge – you'll come back to them in the "Just Action" module.



Closing worship (5 minutes)

Use the worship resources provided later in this module, or prepare your own. You might also want to say the **Just Church** prayer (see the introduction) together to end the session..



Handout 1: Words

Here are some words or phrases which could be used to describe Jesus.

Pick two words that you would use to describe Jesus, and two that you definitely wouldn't. You can also add an extra word of your own, if there's one you'd like to use that isn't listed here.

friendly • law-breaker • compassionate • merciful • awkward
good-humoured • angry • forgiving • unclean • troublesome
generous • humane • forbearing • easy-going • liberal • outcast
sympathetic • disturbing • strict • warm-hearted • challenging
supportive • difficult • open-handed • hospitable • God-with-us
understanding • loving • poor • sensitive • strong • blasphemer
revolutionary • conservative • annoying • lively • fun • caring
upright • indignant • unsettling • meek-and-mild • drinker • just
clown • lawbreaker • charlatan • storyteller • revolutionary
victim • scapegoat • judge • gentle • blasphemer • unwashed
outsider • sinner



Society's values

Kingdom values

	Society's values	Kingdom values
Economic level		
Political level		
Social level		

Just Jesus



Opening worship

Opening prayer

Leader: Violence, War, Hunger, Slavery, Homelessness.
O Lord, why don't you deliver us?
O Lord, why do you hide your face from us?

All: O Lord, where in the world are you?
Why don't you come down and save us?
Can't you see your people suffering?
Can't you hear their cries of pain?

(Pause)

Leader: Or, Lord, could it be that you are already here?

All: Christ, you are already here.
We are your body –
we are your ears and eyes and hands and feet.

Christ, unite us.
Help us to work for justice and peace
in your divided, suffering world.
Amen

Neil Paynter, Wild Goose Publications





Closing worship

The Stone the Builders Rejected

Leader: Let us pray for those whose lives are wilderness...
Those who are hungry and thirsty...
Those who are all alone...
Those who are prevented from being the people God made them to be...

All: For the stone which the builders rejected is made the cornerstone.

Leader: Let us pray for those whose own will not receive them...
Those who are not listened to...
Those who are under constant threat...

All: For the stone which the builders rejected is made the cornerstone.

Leader: Let us pray for those whose calling is denied...
Those who cannot speak their name...
Those whose gifts are not recognised and affirmed...

All: For the stone which the builders rejected is made the cornerstone.

Leader: Let us pray for those who are judged and condemned...
Those who are blinded by their own self-righteousness...
Let us pray for ourselves...

All: For the stone which the builders rejected is made the cornerstone.

Leader: O Christ, you lived as an ordinary man,
Not in style but simply,
Yet you still caused an uproar, and questions everywhere;
You drew the expectations of hungry crowds,
And brought buried conflicts to the light.
May we, who are sometimes swayed by the crowd's approval,
And who often avoid conflict for fear of its cost to us,

All: Stand firm in the gospel of justice and peace
And follow faithfully in your way of compassion and solidarity
With those who are poor and excluded,
Wherever it may lead us.
Amen

Kathy Galloway, Iona Community

Closing prayer and blessing

Leader: Living God, you taught us that faith without works is dead, so temper our faith with love and hope that we follow Christ and give ourselves freely to people in their need: then the lives we live may honour you forever.
Amen

All: May God bless us and keep us; may Christ smile upon us and give us his grace; may he unveil His face to us and bring us peace.
Amen

Iona Community

Just Church: facilitator sheet

Please use this space to make your own notes.

Just Jesus



Module 4: Just Congregation



Aims of this module

- To find ways of building community within the local church.



Notes for group leaders

This session is designed to help people discover more about each other and recognise the factors which prevent us from knowing and affirming the rich variety and diversity of personality, gifts and skills within our church community, where we are challenged to give equal value and worth to everyone. It is important to be aware and sensitive to the fact that some members may have painful experiences of being ignored, excluded or rejected.

Part of the leader's role is to create a sensitive and supportive "space" where people may feel able to share their own experiences of exclusion.

In this particular module the group facilitator will have to choose from the suggested activities, as there is not enough time to do them all.

A suggestion

You may decide that the exercises and amount of worship resources in this module (especially Activity 1 if you choose to do it) lend themselves for use as a church service rather than a study evening. A good deal of planning is necessary beforehand if your church wish to make use of the resources in this way, in order that everyone may feel included in the service and that the resources are practical for a larger group.

NB If you choose to do activity 1 and/or 2 then be aware that you will have to give the group at least a week's notice to bring along the objects listed below.



Resources required

For Activity 1

- A large candle.
- A long purple cloth (optional).
- A longer gold cloth (optional).
- Strips of coloured glued paper (used for paper chains).

Before the session, those attending should be invited to bring some or all of the following:

- A photograph of yourself as a baby or young child.
- Something (non-religious) you would not want to be without on a desert island.
- An object that symbolises something important to you in your own journey of faith.
- A "secret" that others may not know about you written anonymously on a small piece of paper.

For Activity 2

- An object or symbol that says something special about you.
- A Bible.

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For Activity 4

- A copy for everyone of Handout 1.

For Activity 5

- A Bible.
- A copy for everyone of Handout 2.

For Activity 6

- A copy for everyone of both sides of Handout 3.



Opening worship (10 minutes)

You may choose from a wide range of prayers found in the worship section of this module, for both the opening and closing worship.

Now choose from the list of activities below. Some approximate times are given for each activity. Choose the ones that best suit your group.



Activity 1 (30 minutes)

The group facilitator should organise the group in such a way (either sitting in chairs in a circle or on the floor if people wish to) that there is easy access for everyone to the floor. Either the group facilitator or members of the group can read the first two passages, with someone in charge of placing the candle and purple cloth on the floor.

- Read John 1:1–4, place the candle in the centre of the floor and light it.
- Read Genesis 1:27, followed by: “The unity of humankind is a gracious choice, born of respect and dignity for all, carried forward in the wonder of discovering new things in each other and bonded together in deep and costly acceptance.” (Optionally, swathe the purple cloth around the candle.)
- Place the photographs face down in a circle (on the purple cloth). Encourage everyone to change where they are sitting, and then invite them to pick up a photograph and guess to whom it belongs. When each photograph is identified, place them back in the circle (on the cloth).
- Depending on the size of the group, in threes or all together if there are fewer than six of you, in turn share the object for the desert island.
- While still in the same grouping, each in turn share the object that says something special about you.
- Still in the same grouping, share in turn the object that symbolises something important about your faith journey.
- When everyone has finished sharing, place all the objects around the edge of the purple cloth.
- Put all the “secrets” folded into a bowl or basket and, after mixing them, each choose one and take it in turns to find out which “secret” belongs to which person. When everyone has been identified, place the “secrets” around the circle with the other objects.
- Use the gold cloth to make a circle around the outside so that the objects are between the purple cloth and the gold cloth. Ask the group to say together:
“We are held together by the golden thread of God’s love connecting us to each other in all our variety and diversity. In our church community lie great gifts which come from our differing histories and experiences.”



Activity 2: Sharing (20 minutes)

Read, or ask someone to read, Acts 2:43–47 and Acts 4:32.

Ask each person to choose one of his or her objects to share with someone else. Let the person receiving the object say what the object might mean for them. Share how it felt to give someone else your object.

Justice starts with our own relationships. Ask the pairs to share with each other the course their life has taken. You may want to give them a picture to visualise the course of their life and you may wish use the analogy of a river:

You are the river. What was your source? Can you describe the turbulent rapids you have faced and what have been the more gentle periods when the river felt more like a stream?



Activity 3: Belonging (10 minutes)

Stand in a circle holding hands and then ask the person who most recently had a birthday to stand outside the circle. Those holding hands move even closer together. Alternatively, you can ask people to form groups according to their eye colour.

Discuss with the rest of the group after the exercise: How does it feel to be left outside?



Activity 4: Case study (15 minutes)

Give everyone a copy of Handout 1. Divide the group into pairs to read over and discuss with each other what they think about this case study. Could a comparable situation have taken place in your own church?



Activity 5: “Hidden” (15 minutes)

Read, or ask one of the group to read, Luke 8:43–48. Then get them to look at the questions on Handout 2.

Optionally, create together a “living sculpture” of the three forms and share any feelings and responses.



Activity 6: Jargon (30 minutes)

Divide the group up into smaller groups and give them Handout 3, with the Christian jargon words relating to church.

Explain that they come from Jim Richardson and are the result of a survey conducted with inner city teenagers. He suggests the biggest blockage to ordinary youngsters understanding the Christian faith can be the language used by Christians themselves.

Ask the smaller groups or pairs to consider where people might feel excluded in the church or in church life.

Bring the group back together to share and feed back on the areas in the church where people may feel excluded. Focus on one of those concerns (perhaps the one that is mentioned the most) and go through the questions on the other side of Handout 3.

Just Church: facilitator sheet



Action points

Help the group to decide how they can put their learning into some sort of action. Ask: How can our congregation be more just, welcoming and inclusive? Which areas are we already doing well at, and which areas need improvement?



Closing worship (10 minutes)

You may choose from a wide range of prayers found in the worship section of this module, for both the opening and closing worship. You might also want to say the **Just Church** prayer (see the introduction) together to end the session..



Some racial justice workers (belonging to a particular denomination) were requesting churches to encourage their minority-ethnic members to participate in the wider life and councils of the church. They believed that the sharing of power, responsibility and gifts across the ethnic and cultural diversity of the church was extremely important in working towards racial justice and also for the enrichment of the whole church. In response, two white people (one minister and one church secretary from two different churches) replied that their “African and West Indian folk” would not be interested. They went on to qualify this by saying (in slightly different ways) that these people would be bored if they went to church committees and councils and anyway they have their family and work responsibilities.

How do you respond to this case study?



Handout 2: “Hidden”

Read Luke 8:43–48.

- What might be the feelings of the woman?
 - In what way does the picture below reflect those feelings?
- As you look again at the picture, think of a time when you felt “hidden”, excluded or rejected. If it is helpful, jot down your thoughts and if you would like to do so, share them with the others.
- Does this help you think of times when others might feel “hidden”, excluded or rejected?



Daughter,
your
faith has
healed
you.
Go in
peace.



- Look at the list of jargon words on the other side of this sheet.
- Consider the different aspects of the life of your church and what might cause people to be excluded – think of your building, communication, relationships, use of gifts and skills and different abilities and needs.

What would cause people to be excluded from...

worship?

learning and studying together?

caring for one another?

service one for another?

hearing and sharing the good news (evangelism)?

What action might change one of the concerns you have mentioned above so that people in your church will be able to...

- a. have a real sense of belonging to the church community?
- b. have their gifts, skills and needs affirmed?

Who will enable this to happen and how will it happen?



Handout 3: Christian jargon words

Abundant – A hairstyle, flags across the street.

Adultery – Becoming an adult, growing up, a sin a man does to his wife, something you mustn't do.

Assurance – Something you pay for when you die.

Atonement – Deserved punishment, something Jewish.

Begotten – The opposite of “forgotten”.

Blessing – Using swear words, saying goodbye, something the Pope does.

Bountiful – Full of bounce, like the sea, full of presents.

Consecrate – They do it to coconuts; to make something thick.

Divine – Beautiful, shapely, extra special, like an angel.

Doctrine – Medicine, something to do with trade unions.

Glory – An expression, a light like a halo, winning.

Gospel – A book written years ago, music composed by Negroes.

Harlot – A necklace, it's near New York, there was a lady imprisoned there once.

Heathen – All black people, people who wear nothing, anyone not a Catholic.

Holy – Something the Pope has prayed for, something used in church.

Honour – reputation, obedience, something to do with running.

Humble – Scruffy, poor, small and dingy.

Intercede – Interval; something in parliament.

Loins – Isn't this a spelling mistake for LIONS? Natives keep them in cloths.

Mortal – A roof, a kind of hat, stops men from flying.

Ordained – Ordinary, a bishop is but not a priest.

Palsy – A childish word, friendly, a man in the Bible got fed up with it.

Redeem – To save face.

Redemption – Means you don't have to go into the army, a sort of insurance policy.

Repentance – Going to confession, doing penance, being sorry, paying back.

Reproach – A stitch in needlework, getting near to someone, sadness.

Salvation – Collecting silver paper, rubbish collecting, helping poor people.

Spiritual – You become it when you're dead, séance, talking with the dead.

Supplication – Able to move around a lot, complicated talking.

Transgress – To cross over.

Trespass – Go into private property, pinches apples or something like that.

Tribulation – Rivers splitting up, distribution of tribes.

Wrath – Something to do with men in the RAF, twisted.

Wrought – Iron in gates.

The Grace of God – The Archbishop of Canterbury, God is graceful, God asking himself to bless his dinner, God walks correctly, God is handsome.



Prayer

God believes in diversity.

God the creator commanded that the earth produce all kinds of plants, those that bear grain and those that bear fruit...

And God was pleased with what appeared.

God commanded that the waters be filled with many kind of living things and the air with many kinds of birds.

And God was pleased with what appeared.

God commanded that the earth produce all kinds of animal life – tame and wild, large and small...

And God was pleased with what appeared.

Then God created human beings – male and female...

And God looked at everything which had been made, and God was very pleased!

God the Son called his disciples the fishermen, tax collectors and political extremists...

And he continues to call people of all backgrounds to be his followers.

Jesus' cross united Jew and Gentile, male and female, slave and free...

And his community continues to include those of different nationalities, political outlooks and religious traditions.

God the Spirit gave to different people diverse gifts that some might be apostles, others prophets, others evangelists, others pastors and teachers...

Today different gifts lead to different ways of serving God, but it is the same lord who is served.

The Spirit works through different people in different ways...

But God's purpose is achieved through them all.

Corrymeela Press (1987)

Hymn or prayer

One is the body and one is the Head,
one is the Spirit by whom we are led;
one God and Father,
one faith and one call for all.

Christ who ascended into heaven above
is the same Jesus whose nature is love,
who once ascended
to bring to this earth new birth

Gifts have been given well suited to each;
some to be prophets, to pastor or preach,
some, through the Gospel,
to challenge, convert and teach.

Called to his service are women and men
so that his body might ever again
witness through worship,
through deed and through word
to Christ our Lord.

*(Tune: "Peacock", John L Bell)
2002, Wild Goose Resource Group*



A shout

We delight in God the creator of us all
We delight in God's love
Flowing unconditionally and impartially to all God's Children:

To Black and White, to rich and poor,
To well and sick, informed and ignorant,
To law-abiding and the transgressors,
To strong and weak,
To respected and outcast.

We delight in Jesus Christ,
The visible image of the invisible God
For love of the human race
He accepted weakness, pain,
Rejection and death in full solidarity with us.
Through his dying he gave birth to a new humanity:

Free from sin,
Free to follow,
Free to love and be spent
In love for God and for one another,
Free to build the new order
Of God's promise:
The Kingdom of love, justice and peace.

We delight in the Holy Spirit
Who teaches, guides and empowers us
To be co-workers with God,
Who transforms us
Into the likeness of Christ
In whom all things shall be made one.

Julian Brown, "Legacy"



Hymn or prayer

Brother, sister, let me serve you,
let me be as Christ to you;
pray that I may have the grace
to let you be my servant too.

We are pilgrims on a journey,
and companions on the road;
we are here to help each other
walk the mile and bear the load.

I will hold the Christ-light for you
In the night-time of your fear;
I will hold my hand out to you,
Speak the peace you long to hear.

I will weep when you are weeping;
When you laugh I will laugh with you.
I will share your joy and sorrow.
till we've seen this journey through.

When we sing to God in heaven
We shall find such harmony,
Born of all we've known together
Of Christ's love and agony.

Brother, sister, let me serve you,
let me be as Christ to you;
pray that I may have the grace
to let you be my servant too.

Dismissal

Go in peace, go in love,
Finding joy in each other.
Go in peace, go in love.
In Christ we're sister and brother.
Led by his spirit, there's strength each day,
Light for the way – together.
Go in peace, go in love,
May God be with us forever.

Amen

Corrymeela Press (1987)



Just Church: facilitator sheet

Please use this space to make your own notes.

Just Congregation



Module 8: Just Community



Aims of this module

- To engage with poverty issues in the local area, where possible through personal encounter.



Notes for group leaders

This session is designed to get people thinking about how they relate to and “see” their local neighbourhood. It includes three activities, some of which can be completed at a basic level within the session, but will also naturally lead on to planning further action to find out more – either through visiting other groups/places in your area, or through inviting someone to a further meeting.



Resources required

- Photocopies of the handouts for every group member.
- A large-scale map of the local area and coloured map pins or marker pens (Activities 1 and 3).



Opening worship (5 minutes)

Use the sheet provided in the worship resources for this module, or prepare your own.



Activity 1: Reflections on neighbourhood (20 minutes)

Hand out photocopies of Handout 1, the reflection from a part of Birmingham, to all the members of the group, and ask one or more people to read it out. (It’s quite long, so you could select just one section to be read out if you prefer.)

Ask participants to get into groups of two or three (if the main group is large enough) and reflect for a few minutes on the following questions in turn:

- Is this a reflection of your own area where you live or where the church is situated? Are examples of inequality different or more subtle?
- How would you briefly describe examples of inequality in your area? Make a list to share with the larger group.
- Jesus said that a good shepherd goes before the flock even into the difficult places. Where are the difficult places in your local area and in the area around your church/group of churches?
- Where are the easy, refreshing places to be from an emotional, spiritual and physical point of view? Use a map of the area and coloured map pins to show both these categories of place.



Activity 2: Who is my neighbour? (20 minutes)

Ask everyone: Do you know the people sitting either side of you? If they know both of them, they should move so that they are sitting next to at least one person they don't know. Ask each pair to share some information about each other for a few minutes, and then introduce each other to the main group with their names and three bits of information about each of them that they are willing to have shared.

If everyone knows everyone's name and knows everyone very well, there are usually aspects that we don't know about each other, e.g. hobbies, childhood memories.

What makes a good neighbour?

Then, getting people to remain in pairs, invite them to share with the other person a time when they experienced the help of a neighbour. It can either be an example of when they were in desperate need, a small thing that their neighbour did for them, or an example of a way that they constantly rely on neighbours.

Get the participants to return to the larger group and voluntarily suggest attributes that would make a good neighbour. List them on a flipchart.

When I needed a neighbour and no-one was there

Then, invite the group to take time to reflect in silence on a time when they felt isolated or excluded in the local community, school or church community – a time when they could have done with some neighbourly help and awareness of their needs.

Pray for those who feel excluded or isolated.

Allow this time of reflection to start the process of becoming aware of those who are not included in the network of care and neighbourly help in our community and church.

Who is my unlikely good neighbour?

Then read out the following, *or* ask one or more people to read it out:

The story of the Good Samaritan is typical of Jesus' stories – there is always a "twist" – a tale of the unexpected which overturns our assumptions and smug assurance. The good neighbour was the most unlikely ever from the point of view of culture and religion, and in comparison with those who ignored the need of the mugged traveller, the most incredible.

The story has a lot to say to those of us who think we are special or religiously above reproach, one of the "chosen people", or are religious leaders, or who categorise everyone from one religious or cultural group as "all the same" in the sense of assumed negative attributes. But for this occasion, from which group of people would you not expect help?



Activity 3: Sustainable livelihoods (20 minutes)

Poverty in the UK is often defined in terms of what people lack – money, skills, opportunities, etc. – with the result that analyses of poverty do not often consider the assets and positive strategies that people experiencing poverty may employ to overcome some of the obstacles in their lives. Equally in the churches, we frequently focus on our problems, and what we lack (money, people, resources, etc.) – rather than what we *have* got.

In contrast, the "Sustainable Livelihoods Approach" starts by looking at what people have got, in terms of skills and assets – and how they may use these to build a sustainable livelihood. These assets are divided into five main areas – financial, human, social, public

Just Church: facilitator sheet

and physical – which jointly create a composite picture of the life of a person within their household and community.

Ask the group, either as a whole or in groups of three or four, to spend five to 10 minutes listing out on two separate sheets the various assets that they have access to both personally, and then as a church congregation, using the assets diagram (Handout 2).

When you have done this, ask people to share their findings with the whole group, and discuss the following questions:

- Which assets do the people in the group have most of?
- What assets does the church as a whole have?
- Are there ways you could use these assets more creatively to serve the local community?

Next, make a list of the organisations, voluntary and statutory groups, faith groups and community facilities around your church. Use a map of the local area to identify their location. Share what you know of them or your links with them. Some may already been in partnership with your church. Or on a flipchart sheet, put a box in the middle with the church's name on it and draw lines radiating out with names of your neighbouring groups written on them.

Additional resources

When Ends Don't Meet: Assets, vulnerabilities and livelihoods – an analysis of households in Thornaby on Tees, available from Church Action on Poverty (£5), gives more insights into how to use the “sustainable livelihoods” approach to think about household and community assets in new ways.



Action points (20 minutes)

Help the group to decide how they can put their learning into some sort of action.

Ask: How can our congregation learn more about local poverty issues, and help do something about them? Which areas are we already doing well at, and which areas need improvement? Some ideas for further action might include:

- Consider asking to visit some of the groups you've identified, to find out what they do: what their needs are and how they see the need of the local community. Find out if they work in partnership and who with. Consider if there is a role for the church community in supporting their work or sharing resources.
- Invite a local head-teacher to visit the church or group, and give a short outline of what he or she sees as the main advantages and problems of the school in general and as they impact on young people in particular. What signs of deprivation or poverty are exhibited in the school and how does the school seek to address them? If there are no major issues of deprivation and poverty, ask the head to outline the spectrum of special needs in the school and how the school seeks to support those pupils and their families.

Or...

Invite a local youth worker, social worker working with children or older people, or Health Visitor, and ask them to identify the major issues and needs in your area, how they seek to address these needs and who they work with in partnership.

- Visit a local Job Centre and observe the spread of jobs and the rates of pay.
- Find out Job Seeker allowance rates, council rents and council tax rates. Work out roughly how much pay you need to make ends meet if you find employment. Work out how much you may have to use on food.

Just Church: facilitator sheet

- Try shopping for a week using buses only if you don't already.
- Who is likely to feel left out in your area? Who is helping to address their needs?

Be sure to note down the ideas that emerge – you'll come back to them in the "Just Action" module.



Closing worship (5 minutes)

Use the prayer provided in the worship resources for this module, or prepare your own. You might also want to say the *Just Church* prayer (see the introduction) together to end the session.



Additional resources

A **Community Audit Pack** is available from Faithworks:

115 Southwark Bridge Road

London

SE1 0AX

Tel: 020 7450 9052

info@faithworks.info

A guide to organising a local **Poverty Hearing** is available from Church Action on Poverty.



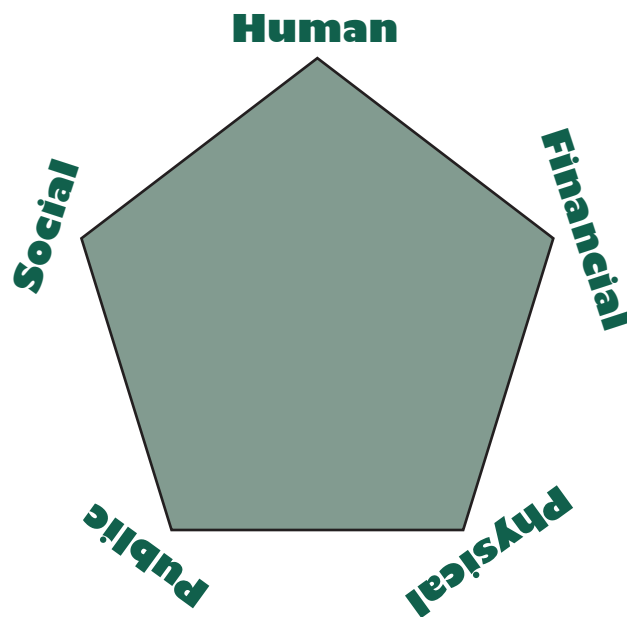
The main road separates
The well-off from the poor.
Paved brick drives, two cars,
One, four-wheeled drive
Sit, gleamingly clean
Symbols of ease and status.
Fronting the five-bedroomed houses, complete
with
Porches, hanging baskets and neat, tidy gardens.
Seemingly a world away and oblivious
To the council estate across the way
Full of years of neglect
And poor planning.
Residents wrestling with damp and repairs not
completed
Ravages of unemployment and low pay
Loss of hope and deprivation
Families trying, sometimes succeeding, sometimes
failing
To make the best of the hand they have been
dealt.
Inside the menacing, soulless tower blocks
And the grim stairwells
Behind closed doors
Lie sporadic oases of beauty and care
Rooms clean and polished and graciously
welcoming.
In the posh part of town
Shopping is a pleasure
Full of choice (if a tad expensive)
Produce, well within sell-by dates
Displayed on hygienically clean shelves.
Banks and building societies
Compete with each other
To discharge their ready cash.
Supermarkets easily accessible in the family car.
Downtown
Small corner shops try to sell a bit of everything.
Fresh meat in short supply
Fruit and vegetables limited and wilting.
Cigarettes and booze and lottery tickets
Easily accessible.
No banks and building societies
And post-offices struggling to stay.

Buses to the city markets
But how to carry it all?
Or to the local Asian shops
With fruit & vegetables tumbling
In vitality
And colour
But perhaps not a place to go
Without fear
Because it is not known, not “our place”
And because of the press reports.
And how to carry it all with the buggies
And children in tow?
In the posh part of town
Oversubscribed schools
Compete with each other for achievement,
Holidays and experiences in foreign lands.
Kids not safe from rebellion
And drugs and disinterest
But opportunity aplenty
With extra sports coaching and private tuition,
Music and dancing lessons
Chauffeur-driven, safe and ordered.
Downtown
The schools struggle with the effects
Of deprivation
And society’s lack of opportunity for youth
Not conventionally academic
Or with English as a second language
Parent struggling to support and encourage
achievement
Others in the midst of adversity and poverty
Relinquish consistent care and discipline.
Kids on the street
With nothing to do and nowhere to go.
Those who make it to university, college and
employment
Sparkle like diamonds
Achieving much in the midst of adversity
Keeping themselves safe from drugs, easy money
and gang culture
They demand admiration and amaze
At their simple gratitude for support and a safe
place to be
And their fundamental concern for their peers.

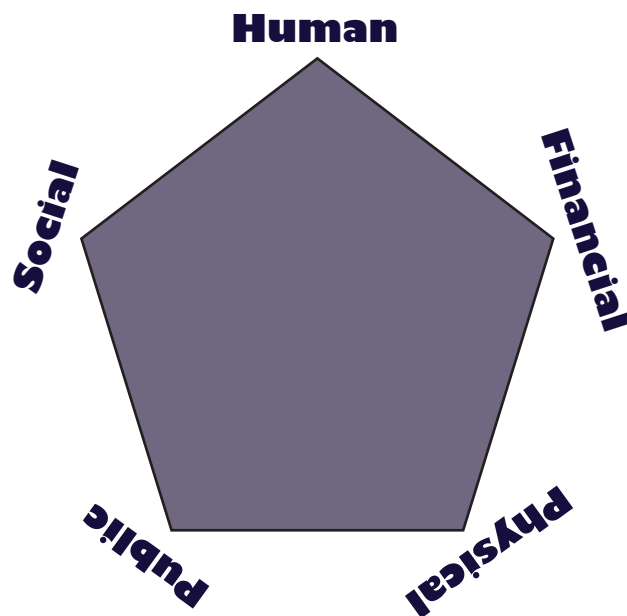


Handout 2: Assets

What are your own assets? List them on a separate sheet, under each of the headings below:



What assets do you have access to as a church congregation? List them separately under each of the headings below:



- Which assets do the people in the group have most of?
- What assets does the church as a whole have?
- Are there ways could you use these assets more creatively to serve the local community?



Opening worship

The world belongs to God,
The Earth and all its people.

How good and how lovely it is
To live together in unity.

Love and faith come together,
Justice and peace join hands.

If the Lord's disciples keep silent,
These stones should shout aloud.

Lord, open our lips
And our mouths shall proclaim your praise.

John L Bell © WGRG, Iona Community, G2 3DH

Throughout this day,
enliven our minds,
inspire our conversation,
inform our decisions,
and protect those we love.
And should today bring
what we neither anticipate nor desire,
increase our faith and decrease our pride
until we know that,
when we face the unexpected,
we do not stand alone.

Hear these prayers
made in the presence and in the name
of Jesus Christ our Lord.

Amen

John L Bell © WGRG, Iona Community, G2 3DH



Closing worship

Let us bring our confessions before God.

O God,
you have given us the vision
of working for your kingdom,
but we fall far short of that hope.

Forgive us, O God.

You call us to be the Body of Christ,
but we fail to see the gifts
that are among us
and often stand divided

**Forgive us, O God
and give us faith, hope and love.**

Amen

Peace be with you.

And also with you.

O God, you are the gathering one
who calls us into community
with each other
**to love and work,
to support and heal.**

You are the gathering one
who calls us into community
with all people;
**to bring justice and hope,
freedom and truth.**

You are the gathering one
who calls us into community
with the whole creation;
**to live in harmony,
to cherish and renew.**
**Let us worship the God
who makes us one.**



Module 11: Just Transformation



Aims of this module

- To reflect on wider issues of power and injustice within society, and our responsibility for engaging with them.



Notes for group leaders

The group is asked to look at one area of social injustice in Britain and the surrounding factors that have a positive or negative influence on that issue. By the end of the module there should be a desire to go from thinking about the surrounding factors of the issue that has been chosen, to taking action.



Resources required

- Flipchart with marker pen.
- Copies of the handouts for everyone, with the roles and bank notes cut out ready for distribution.
- A table and chair for the role-play.
- A Bible for the opening and closing worship.
- Copies of the opening and closing worship.



Extras

There are two Extras available from www.justchurch.info to accompany this module:

- A **role-play activity** based around a church trying to help an asylum-seeker. You could use this in place of Activity 1, or to extend the session and explore different aspects of the theme.
- A sheet with a **story** showing how our actions can transform situations of injustice. You might want to hand this out to everyone at the end of the session, so that they can take it home for reflection and inspiration.

Remember, you can run the module without using the Extras at all. Only use them if you want to explore the topic more deeply.

Just Church: facilitator sheet



Opening worship (5 minutes)

Use the worship resources at the end of this module, or plan your own worship.



Activity 1: Role-play (25 minutes)

This role-play is based on the Parable of the Vineyards (Matthew 20). (If your group prefers not to do role-plays, you could adapt the materials and run it as a more straightforward Bible study instead.)

Ask people to volunteer for – or allocate – the roles of Landowner and Foreman, and divide the rest of the group into three groups of workers. Hand out the role descriptions (Handout 1), give the foreman the cash (Handout 2), and give people three or four minutes to read them and get into role.

It is the end of a hot day's work on the Landowner's fruit farm. Ask the Landowner and Foreman to sit at the table, and to invite forward in turn each group of workers to receive their pay. Allow the role-play to continue for six or seven minutes, then pause it, and ask each group separately to discuss how they feel about the situation for three or four minutes.

Bring the whole group together to share their reactions to the role-play. Then ask someone to read the Parable of the Vineyard story from Matthew 20.

Lastly, spend some time discussing:

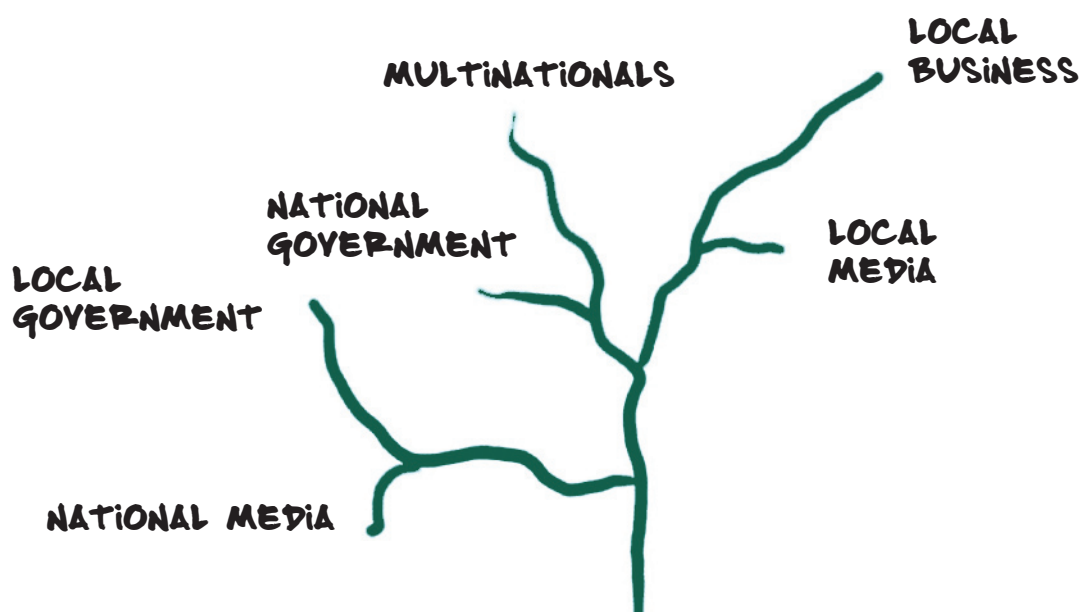
- What is Jesus trying to say in the story about God's understanding of justice?
- What is the relevance of this story for the world today?



Activity 2: The river (20 minutes)

Pass around a copy of Handout 3, the story of the babies being thrown into the river and having to go upstream to solve the problem. Some of the group may have seen this story before.

The handout is structured as a play. There is the narrator – who may or may not be the group facilitator – and two other short parts that willing volunteers can take up. It is structured as a drama so as to help people remain interested.



Just Church: facilitator sheet

After finishing the story, break the group up into twos and get them to consider the two questions for 10 minutes each. After 20 minutes, bring everyone back into the group and invite them to share some of their answers, especially to question 2.

What is upriver for you? Use a flipchart and draw a river on it like the one opposite. Ask the group to think of examples of what they might find if they travelled up the river, and write them on the flipchart. An example of what they might say is shown in the picture. Or they might come up with totally different examples.

Then ask the group to reflect on the examples they came up with. What impact do these examples have on the issue? How would things up the river have to change to address the issue?



Activity 3: Transforming power (20 minutes)

Hand out copies of Handout 4, the press cutting from the *Methodist Recorder*. Ask the group to read the story and to discuss what they think about it.

- Was it appropriate for the local Methodist minister to “publicly challenge” the MP to meet with asylum-seekers?
- What do you think was significant about the meeting being at Revd Flower’s home, and including refugees and asylum-seekers but not the media?
- What changed as a result of the meeting?

Now ask the group to read and discuss the quotation from Robert Linthicum on the handout.

- Ask members of the group if they can think of situations in which they felt powerful. How did it feel? Was it constructive or destructive?
- Discuss as a group whether you would feel able to publicly challenge your own MP to a dialogue about an issue important to the group.



Action points (10 minutes)

Help the group to decide how they can put their learning into some sort of action. Ask: How can our congregation be a source of just transformation in the world? Which areas are we already doing well at, and which areas need improvement?

Be sure to note down the ideas that emerge – you’ll come back to them in the “Just Action” module.



Closing worship (5 minutes)

Invite someone from the group to read out the Bible passage for the final worship (the passage is listed on the closing worship handout). You might also want to say the **Just Church** prayer (see the introduction) together to end the session.



Handout 1: Role-play characters

Landowner

You own a fruit farm and have a business to run and are faced with the normal pressures of the agricultural sector. You also want to operate on the basis of ethical principles of justice and generosity. However, you don't take to dissent from your staff too kindly.

At this time of year, as well as your usual workforce, you also have also taken on some casual staff to help with fruit-picking – and today also a group of migrant workers.

You are a good Christian, and conscious that all of your workers are of equal worth in the eyes of God. Today you are going to try out a new approach to paying staff – equal pay. You have decided to pay all your workers £100 for the day, regardless of how many hours they work.

Foreman

You work on a fruit farm owned by a local landowner, whom you have worked for for many years. Your role as Foreman is to deal with all the staff, handle wages, etc. and to try and get the best out of a very mixed workforce.

As this is fruit picking season, your usual long-standing workers are currently putting in 12-hour days, for which they are paid well by local standards – £100 a day.

You also have also taken on some locals on a part-time basis to help with fruit-picking (afternoons only). Today, at the landowners' request, you also took on a group of migrant workers as well – although they only managed an hour's work at the end of the day.

Workers – 1

You are proud and skilled agricultural workers, and come from hard-working local families. You all work on a farm owned by a good and generous local landowner, for whom most of you have worked for a number of years – and who, by all accounts, pays well. Although the work at this time of year – fruit picking – is hard and long (11–12 hours a day), you can expect to take home around £100 a day.

Workers – 2

You are all locals in your early twenties – brought up in this mainly agricultural area, and just starting to make your own way in the world. Several of your friends have left the area, but you've stayed around. There isn't much work locally, but today you were taken on part-time (afternoons only) to help with fruit picking on a farm owned by a local landowner. He's offered to pay you the going rate – which you think might be up to £100 a day, but you're not entirely sure.

Workers – 3

You are all from the Czech Republic – and have come to the UK hoping to get some farm work to boost your families' earnings, as there is not enough work back home and the pay is very poor. Things aren't going well. However, today you were taken on to work on a local fruit picking farm on a casual basis. By the time you got there you only managed to do one hour's work – and you aren't sure what the pay is going to be, but you're glad that you've at least found some work.



The Just Bank

£100

It is easier for a camel to pass through the eye of a needle than for a rich man to enter the Kingdom of God.



The Just Bank

£100

It is easier for a camel to pass through the eye of a needle than for a rich man to enter the Kingdom of God.



The Just Bank

£100

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The Just Bank

£100

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Handout 3: Story

N Once upon a time there was a small village on the edge of a river. The people there were good and life in the village was good. One day a villager noticed a baby floating down the river. The villager quickly jumped into the river and swam out to save the baby from drowning. The next day this same villager was walking along the river bank and noticed two babies in the river. He called for help, and both babies were rescued from the swift waters. The following day four were seen caught in turbulent current. And then eight, then more, and still more. The villagers organised themselves quickly, setting up watchtowers and training teams of swimmers who could resist the swift waters and rescue the babies. Rescue squads were soon working 24 hours a day. And each day the number of helpless babies increased. The villagers organised themselves efficiently. The rescue squads were now snatching many children each day. Groups were trained to give mouth-to-mouth resuscitation. Others prepared formula and provided clothing for the chilled babies. Many, particularly elderly women, provided foster homes and placement. One day, however, someone raised the question,

A “But where are all the babies coming from? Who is throwing them in the river? Why? Let’s organise a team to go upstream and see who’s doing it.”

N The seeming logic of the elders countered:

B “And if we go upstream who will operate the rescue operations? We need every concerned person here.”

A “But don’t you see, if we find out who is throwing them in, we can stop the problem and no babies will drown. By going upstream we can eliminate the cause of the problem.”

B “It’s too risky.”

N And so the numbers of babies in the river increased daily. Those saved increased, but those who drowned increased even more.

-
1. What is the story trying to say about society today?
 2. Who might we expect to find when we travel up the river?



Shipleigh MP meets with refugees and asylum-seekers

MR Philip Davies, the Conservative MP for Shipleigh, has strong views about immigration and asylum. He was publicly challenged by the superintendent minister of the Bradford (Great Horton) circuit, the Rev Paul Flowers, to meet with asylum-seekers and refugees who form part of the Great Horton congregation.

Invitation

Mr Davies immediately accepted the invitation and the meeting was held, without anyone from the media being present, at Mr Flowers' home.

Afterwards Mr Flowers said: "Mr Davies, who has often been critical both of Government policy in the area of immigration and asylum, and of so-called 'bogus' asylum-seekers themselves, came and spent two hours on a Sunday afternoon with a wide range of asylum-seekers and refugees. Those whom he met were predominantly from African countries

which have been and still are in internal turmoil.

"He spent a long time listening to sometimes difficult and horrendous stories of persecution, torture and the murder of family members, which had led people to flee from their homelands. He was prepared to admit that most of those present deserved to be granted asylum.

"With us, he was angry that the appeal process is far too lengthy, in the case of many of our congregation taking between four and eight years to determine.

Process

"For our part we pointed up the paucity of legal support during this process. We are glad that he came and we hope that we contributed something to his knowledge of the situation, which he can use in debates in the House of Commons."

Methodist Recorder, 1 March 2007

"Power is present in all human situations, because power is nothing more than the ability, capacity and willingness of a person, a group of people or an institution (whether it is a church or a nation) to act. The ability, capacity or willingness to act is, in itself, neither good nor bad. What makes power constructive or destructive is how it is used and for what purpose it is used."

Robert Linthicum, Transforming Power



Opening worship

Have somebody in the group read out the Bible passage Isaiah 1:13–17.

Creator god of all,
Your prophet Isaiah described a world full of joy.

In places of sorrow,
Places of sadness,
Places of suffering,

Let your prophet be heard

Your prophet Isaiah described a world without weeping.

Where the tears of the lonely,
The tears of the lost,
The tears of those longing for peace
Fall on dry ground,

Let your prophet be heard

Your prophet Isaiah described a world
Where all people had enough to eat and a home to live in.

In the lives of the rich,
In the souls of the wealthy,
In the actions of those who have enough to share,

Let your prophet be heard

Your prophet Isaiah described a world
Where those who lived to a hundred years old
Would still be considered young.

Where injustice kills the young –
Physically,
Emotionally,
Mentally –

Let your prophet be heard.

Ewan Aitken, Iona Community, G2 3DH



Closing worship

Have someone in the group read out Luke 4:14–21.

Liberate all who follow Christ
From narrowness of vision
And limited discipleship.
Make your people keen to serve you.
In the public worlds of business,
Politics, education, law, industry
And wherever the welfare of humanity
May be improved or threatened.
Thus may compassion and justice
Inform our national life and institutions
As keenly as they address our consciences.
Amen

John L Bell © WGRG, Iona Community, G2 3DH

Final blessing

God of our lives,
Bless our endeavours
To serve and to love,
When we ask “Where next?”
Rather than “What cost?”

Jesus, our companion, bless our holy anger
That we may sweep out hypocrisy from our thinking and our deeds.

Spirit of liberation,
Bless our restless journeys
As we ask the difficult questions
And resist the easy answers.
Amen

Yvonne Morland, Iona Community

Just Church: facilitator sheet

Please use this space for your own notes.





Module 12: Just Action



Aims of the module

To enable the group to draw up an action plan to implement *Just Church* in your own church and local community, and to be a more effective part of the wider struggle for God's justice.



Notes for group leaders

This module should be run as a plenary session, attended by all who have taken part in earlier modules. The aim is for everyone to reflect on how they can best engage with issues in their community and national issues, and then begin a planning process which leads to action. This action process should continue into the future.



Resources required

- Copies of the planning grid (Handout 1) for everyone.
- A Bible.
- A flipchart or large sheets of paper, and felt-tip pens.



Opening worship (10 minutes)

Use the resources from the worship section of this module, or plan your own worship.



Activity 1: Taking it forward (20 minutes)

Ask someone in the group to read the Bible passage James 2:14–26.

Have a group discussion. Refer to your notes from previous sessions, and ask the group to recap on the modules that have been used. What ideas for action emerged during the “Action points” discussion in previous sessions? Brainstorm some possible actions.

- Agree on priorities for taking these actions forward.
- Who from the church needs to be involved in taking them forward?

Make sure your plans are SMART:

Specific – have a clear focus;

Measurable – easy to determine when they have been achieved;

Attainable – realistic targets rather than impossible ideals;

Results-orientated – focus on results;

Time-specific – have a clear end date.

Who, what, where, when and how?



Activity 2: Planning (40 minutes)

From the ideas thrown up in the recapping and brainstorming session, select a manageable number of actions to take forward. Between three and six actions might be about right to start with. Ask each member of the group to individually choose their “top three” from the list of ideas by placing sticky coloured dots or ticks against them.

Just Church: facilitator sheet

Use the planning grid (Handout 1) to create your own action plan and timetable. For each action you choose to take, you need to decide: **how** to take it forward; **who** will be responsible; **when** you hope to achieve it by; and how you will **review** your progress. Work across the chart, filling in each section as you go. We've provided an example of how you might fill in the chart if you want to incorporate justice issues more consistently into your worship.

You could break into smaller groups, with each group planning one action, or plan the actions as a whole group. Either way, it is important to allow 10–15 minutes to plan each action.

Every action should be reviewed after 6–12 months, so that you can check how successful you have been – and to plan further actions as a **Just Church**.



Activity 3: Rounding off and celebrating becoming a **Just Church** (15 minutes)

Once you've developed your action plan, it is essential to share it and celebrate it with the whole church. Discuss and agree how you're going to do this.

One way of doing this would be to ask the congregation to adopt the plan as a "**Just Church** Covenant" within a Sunday morning service (see example wording on the right). When you have done this, Church Action on Poverty will supply you with a **Just Church** certificate. This could be presented to the church at a Sunday service and displayed prominently on a church notice board.

Once you have made your plan and covenant, send a copy of your report and action plan to Church Action on Poverty via the "Network" page at www.justchurch.info. We'll send you a **Just Church** certificate to display, and your story and commitments will be shared online with the rest of the **Just Church** network.

Just Church **St Anywhere**

We believe that tackling poverty where it exists around us is a key part of living the Gospel. We commit to:

- Including justice regularly in our worship
- Joining Church Action on Poverty
- Writing to the local paper about... (e.g. asylum destitution)
- Seeing the local MP at his or her surgery twice a year regarding a local or national issue about poverty
- Ordering Poverty Action Week resources prior to 2008 for our church



Closing worship

Use the resources from the worship section of this module, or plan your own worship. You might want to say the **Just Church** prayer (see the introduction) together to end the session.

Handout 1: Planning grid



What? What do you want to achieve?	How? What actual tasks are involved?	Who? Who needs to be involved to make it happen?	When? When do you hope to have achieved this by?	Review How will you review your progress?
Example: Concern for poverty integrated into Sunday worship.	Example: Set up a worship planning group to review our existing worship.	Example: The priest/ minister, choir and prayer group.	Example: December 2008 – worship planning group to start in September.	Example: Worship planning group to meet and review the results



Opening worship

Holy God, we come before you in faith and obedience.
If we have driven a wedge between our worship and the quest for peace,
Erected a wall between prayer and politics,
Associated the justice of heaven only with the gentle things of earth,
God of justice,

Guide us in the way we should walk.

If we have rendered to Caesar
The things that are yours,
Or denied you a say in your own creation
God of justice,

Guide us in the way we should walk.

If we have watered down your Word or distorted our image of your Spirit,
Seeking an easy Gospel and a tamer dove,
Or dampening the fire of Pentecost,
God of justice,

Guide us in the way we should walk.

Wherever in this country
The poor are downtrodden or despised,
Wherever the sick are neglected and prisoners are refused redemption,
Wherever the strangers in our cities are suspected,
God of justice,

Help us to respond in love.

Wherever in our world
The lust for profit undermines our longing for peace,
Or the greed for power silences the call for justice,
Wherever warfare replaces welfare
Or new empires rob people of their culture,
Their identity and self-determination,
God of justice,

Help us to respond in love.

In the prison visitor and the conflict breaker,
In the vigils for peace and protests to safeguard creation;
To the eyes of mothers, who seek their missing children,
To the eyes of old men, who long for a new tomorrow,
God of justice,

Let us see your love.

We ask this in Jesus' name.

Amen



Closing worship

In a few moments of silence let us reflect on the work we have done.

We have been attentive to the word of God.

We have heard the voice of our neighbour.

We have listened to the word of scripture.

We have heard the call of God's justice.

We have learned that to love our neighbour is to love God

To work for justice is to walk with Christ.

We have learned of the suffering of others

and we know it is hard to end injustice

But we are not dismayed. We are strong in our faith in God.

Lord, you have called us and blessed us

And brought us where we are upon our way.

Keep us strong in our faith as we seek to do your will.

We ask this in Jesus' name. Amen

As we look around this room we give thanks to God

For those who have accompanied us on this journey.

For their patience and understanding. For their desire to do God's will.

For their courage in following the one who said: I bring life in its fullness.

Lord we thank you

As we look beyond this room to our church and to the wider world

We pray for those to whom we must speak.

Those with whom we must share our discoveries and learning.

Those who will hear our words readily: and those who will not wish to hear the words of the Gospel spoken for us today.

Lord, you have called them and blessed them

and brought them where they are upon their way.

Guide them in your service as they seek do your will.

That, together with them, we may become a just church.

We ask this in Jesus' name.

Amen

May the grace of our Lord Jesus Christ, and the love of God and the fellowship of the Holy Spirit we with us all, ever more.

Amen

Just Church: facilitator sheet

Please use this space to make your own notes.

