

Just Church

Starter pack



CHURCH ACTION
ON POVERTY

Welcome

This is your starter pack for Church Action on Poverty's **Just Church** 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;
- a copy of the first module, "**Just Getting Started**".

All the 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 a DVD with all the modules plus accompanying multimedia materials.

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

Acknowledgements

We would like to thank the following individuals for their involvement in writing, editing and developing the **Just Church** programme:

Carol Birley	Andy Brown	Ruth Carter
Irene Cooper	Niall Cooper	Irene Crosthwaite
Sarah Dumplington	James Grenfell	Margaret Halsey
Patrick Hannon	Gill Hayes	Peter Hayes
Phil Jakob	Karen McBride	Steve Pierce
Sally Prentice	Liam Purcell	Sam Randall
David Rhodes	Peter Richardson	Maria Roberts
Jan Sutch Pickard	Maureen Thompson	Mark Waters

The following churches and organisations have sponsored and supported **Just Church**:

The Baptist Union	The Church of Scotland	Church Urban Fund
The Evangelical Alliance	Faithworks	Hope 2008
Housing Justice	The Iona Community	livesimply
The Methodist Church	National Justice & Peace Network	The Shaftesbury Society
Stewardship	Tearfund	The United Reformed Church

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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)

