



**Shrewsbury Diocese
Justice and Peace
Commission**



**Report
of the Findings from
the Questionnaires
sent to Parishes in
June 2008**

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INTRODUCTION

The Shrewsbury Diocesan Justice and Peace Commission will be 25 years old this year, (2009) having been set up in 1984 by Bishop Joseph Gray. In 1965 an important Vatican II document, “The Pastoral Constitution on the Church and the World”, led to the setting up of the Pontifical Council for Justice and Peace to promote Justice and Peace in the world in the light of the Gospel and the social teaching of the Church. Since then Justice and Peace has often been at the cutting edge of Church life especially in places where there is extreme poverty, violence and In 2006 the Justice and Peace Commission drew up a Vision and Purpose statement to be at the heart of all that it undertook. As members of the Commission we are reminded that God calls us to act for the common good and the good of all creation. There are many ways in which those involved in Justice and Peace respond to God’s call and it would be almost impossible to become deeply involved with all the issues of social concern that we are faced with today. The work can be challenging and time consuming but also very rewarding and fulfilling as it leads to a deeper awareness that justice and peace are at the heart of the Gospel message and the prophetic teaching of the Old Testament.

In 2008, Commission members decided to take the opportunity of the construction of a new Three Year Plan to conduct an audit of Justice and Peace activities in the Diocese which could inform the future direction of the Plan as it was felt that, in spite of Commission members’ wide geographical representation and the active involvement of the Commission’s Co-ordinator throughout the Diocese, there was still much going on that we were unaware of.

It is hoped that the following report gives an indication of the richness and diversity of what the audit revealed. The Commission hopes that the audit’s findings will assist it in formulating future plans for the support of groups and individuals, considering its own role in promoting Justice and Peace in the Diocese, and helping all involved in their own faith journey. It is also hoped that the outcomes of this audit will be to highlight, share and promote good practice, to celebrate the achievements of many Justice and Peace supporters and to acknowledge the commitment of so many people to social justice and the promotion of peace in our troubled world.

In conclusion, the Commission is very grateful to all those who gave their valuable time to filling in and returning this questionnaire and to the Commission members who helped to prepare it, analyse the responses and produce this report.

Tony Walsh, Commission Chairperson

1. Background

The audit summarized below is the first of its kind undertaken by the Shrewsbury Diocesan Justice and Peace Commission. In the spring of 2008 the Commission appointed a working group of three Commission members and the Diocesan Co-ordinator to undertake the task, the findings of which were then analysed, and the results collated, discussed and summarised, by them. A summary of their findings was presented first to the Core Group and, after some revision, to the whole Commission, at their meeting on 24 January 2009. The report below incorporates both the findings of the working party's researches and the Commission's comments on them.

2. Methodology

Data was collected by means of:

- a questionnaire drawn up by the working group and sent to the parish priests of the 111 parishes in the Diocese. There were two forms, one for parishes with, and one for those without, an organized Justice and Peace group. Responses to these forms constitute the main basis of the present report.
- a table drawn up by a Core Group member from the questionnaire responses (attached at the end of this report)
- additional information from case studies commissioned by the working group
- Commission members' comments from the 24 January discussion,

39 replies to the questionnaire were received, a success rate of about 35% which compares favourably with general rates of return. It was left open to parish priests to complete the questionnaire themselves or to hand it to someone else. In the latter case, a contact name was asked for so as to extend the existing list of formal and informal contacts held by the Diocesan Co-ordinator.

The questionnaire and the data base constructed from it covered a wide range and included:

- how Justice and Peace activities were organized and the age range of the main protagonists
- which activities were considered to be linked to Justice and Peace and whether these included community cohesion;
- which other parish and non-parish groups had links with parish Justice and Peace groups or individual activists;
- how international, national and diocesan Justice and Peace news and issues were disseminated

The main findings from all these sources are summarized and briefly discussed in the section below.

3. What the questionnaire and data base show us

i. Justice and Peace at work in the Diocese

The Shrewsbury Diocese is characterised by substantial economic, social and geographical diversity, including within its bounds extremes of poverty and wealth, mono and multi cultural populations, rural and urban localities and a range of local government systems. Physical communication within the Diocese is difficult with the most populous areas, and the main hubs

for transport, located in the North East and North West of the Diocese. Nevertheless, the questionnaire indicates both substantial consensus in parishioners' thinking about what areas Justice and Peace activities should cover (together with some interesting divergences) and a considerable level of overall activity.

ii. How Justice and Peace activities are organised within the Diocese

The Diocese's 111 parishes are grouped into 26 Local Pastoral Areas, organised into 6 regions, which have replaced deaneries. Numbers of parishes in each LPA range from 3 to 8, with some priests having care of more than one parish. LPAs do not have a specific brief to consider Justice and Peace and their membership requirements do not include Justice and Peace representation. At least one of the most developed undertakes joint activities which are clearly concerned with Justice and Peace. It was presumed that a parish might have a range of Justice and Peace activities but not necessarily have an organised group or co-ordinator.

The returns received indicate that within the Diocese there are currently the following *organised* Justice and Peace groups:

- 8 parish
- 4 joint parishes/LPAs
- 3 ecumenical /local area based

In addition there are 10 parishes *without a group* but reporting Justice and Peace type activities.

iii. Who is involved and where are they?

Those active in Justice and Peace activities represent the whole adult age range (and in some cases, those below twenty) although there is probably a slight preponderance of the middle aged to elderly. They are mainly white Anglo Saxon, representing the ethnic profile of the parishes, although it seems that the increasing ethnic diversity of some parishes is beginning to be reflected in the concerns and activities listed.

Organised groups are distributed throughout the Diocese with no discernible overall pattern. Within the diocesan regional structure, they would appear to be grouped as follows:

Shropshire	3	(Bridgnorth, Newport, and Telford)
Central Cheshire:	1	(Macclesfield)
North Cheshire:	3	(Appleton, Ellesmere Port, and Runcorn)
South Trafford & Wythenshawe	2	(Altrincham and West Timperley)
Stockport and Tameside:	2	(Heald Green, and Marple)
Wirral:	3	(Bebington, Greasby, and West Kirby)

These results should be treated with caution, however, as about six parishes with known Justice and Peace groups did not respond.

iv. How are they organised?

The audit suggests that organised groups usually meet regularly to identify issues of concern and find ways of involving the wider parish in taking action to address situations of injustice and conflict globally or – less often – locally. In a few cases groups are convened by the parish priest, clearly an additional burden on an existing heavy work load. Several groups mentioned the importance of leadership given through reference to Justice and Peace themes and activities in homilies. While Local Pastoral Areas were not mentioned in the questionnaire or by the vast majority of respondents, they clearly represent another way of either replacing parish Justice and

Peace groups or complementing their activities, especially through awareness raising activities such as speaker programmes or campaigns.

v. Ecumenical and non faith working

Alongside the emerging LPAs, there is evidence of joint working with other parishes in combined Catholic or ecumenical parish groups. One urban area has a joint Justice and Peace co-ordinator for all its parishes. Ten parishes without Justice and Peace groups report involvement in Christian Aid Week, joint prayer initiatives, support for the Christmas Child project and the Chester World Development Forum, an active network with strong involvement from individual members of the Catholic Churches in Chester.

vi. The nature and range of Justice and Peace activities

Parishes with and without organised groups engage in broadly similar kinds of Justice and Peace activities with perhaps the widest range supported by the three ecumenical or locality based groups. However, there is a significant difference between parishes with and without dedicated Justice and Peace groups in respect of awareness raising, campaigns and educational activities, with virtually every parish with an organised group engaging in these and no parish without a group recording any such activity in the parochial (as distinct from the ecumenical) context. Impressionistically, joint groups of whatever kind (parish, LPA, ecumenical or locality based) have the greatest level of activity.

vii. What most parishes do

Many parishes appear to choose their Justice and Peace activities from a kind of menu probably derived from their long standing involvement with well organised external organisations which often also give some direction to particular kinds of parish involvement. The organisations mainly mentioned include:

- the Saint Vincent de Paul Society
- CAFOD
- Traidcraft
- Fair Trade
- Prisoners of Conscience (usually through Amnesty)

In addition, a number have established links with overseas projects often as a result of personal contacts or via a religious order

It would seem that over the years these activities have largely come to be perceived as uncontroversial. The occasional exception is the Prisoner of Conscience campaign where its links with Amnesty have, in one case at least, led to a parish's withdrawal from the organisation, notwithstanding the Bishop's and Commission's statements.

viii. Other organisations supported

Other national and international projects attract support from one or more parishes but do not feature in the majority of parish activities, possibly being the result of the involvement of one person's interest or area of expertise. These include:

- Aid to the Church in Need
- Pax Christi
- Christian Aid
- One World Week
- World Development Movement
- Chester World Development Forum
- Church Action on Poverty
- Christmas Child Appeal
- Catholic Association for Racial Justice

Occasionally, respondents mentioned disseminating information about one of these in another context. For example, one group used the CAP *Just Church* material to support an ecumenical Lenten course.

ix. Other forms of Justice and Peace activity

Activities also mentioned but not directly linked to an outside organisation are:

- networking
- raising awareness
- campaigning
- community building
- educational and parish development
- the promotion of ecumenical activity
- responding to parish needs
- dedicated liturgical practices (e.g. peace vigils)
- involvement in parish organised liturgies (e.g. harvest festivals)

In spite of the Live Simply campaign and a considerable thrust from the Commission, only one parish mentioned involvement in environmental issues.

There is also some striking evidence of parishes which try to address poverty and dissension nearer home through, for example, giving practical support such as money, Christmas gifts, foodstuffs, and toiletries to homeless and refugee projects such as The Wellspring, Cornerstone, and Asylum Link in Liverpool. In Runcorn, a priest member of the Justice and Peace Group is engaged with the Churches Together Group in investigating the possibility of setting up a Nightstop project for homeless teenagers and a furniture project. Some parishes also engage in raising awareness of “poverty on our doorstep” through awareness raising events. There is, however, little evidence of campaigning to try to change the underlying reasons for wealth and quality of life divisions in our society.

x. Community cohesion

A separate question was asked about involvement in the promotion of community cohesion, deliberately leaving respondents to decide whether this referred to racial or economic diversity (or both). Four respondents answered positively in terms of the former, of whom three mentioned involvement with Eastern Europeans and one with an Iraqi; and four with respect to poverty and homelessness. Several said that issues of local poverty were dealt with by the SVP, leaving aside the question of whether this addressed non parochial and systemic problems. One parish said simply that they addressed issues of local community cohesion. Many respondents simply ignored the question, perhaps being unsure of what it entailed. One group commented, ‘This is beyond our understanding of what is appropriate to Justice and Peace. There is a danger of trying to embrace too wide a field’, and this may well represent the thoughts of others.

xi. How do parishioners learn about Justice and Peace issues and activities?

Both parishes with organised groups and those without reported Commission mailings (*Mouthpeace* and *Quick News Network*) as important sources of information about current Justice and Peace issues and events, in every case but one far outreaching all other stated sources. The exception is the parishes without a group, fourteen of whom identified CAFOD, and ten Traidcraft, mailings as a main source of information, as against the “group” parishes who cited these in two and six cases respectively. While the numbers are too small to be meaningful, there may be an indication here that parishes without organised groups construe Justice and Peace activities as being mainly about “traditional” international issues to do with developing countries.

Other sources of information included charity mailings, websites, Catholic papers and journals, Christian Action, Catholic Action for Racial Justice, the Iona community, and other churches.

4. Case Studies

There is no clearly 'one size fits all' way of working for parish groups. There are many ways of responding to issues of Justice and Peace and each parish or locality seems to find one which it feels is appropriate to its particular circumstances. The commissioned case studies are given in full, not so much for the additional information they provide (most of which is also represented in the questionnaire findings) but as illustrations of the vigour and versatility which parishes are capable of where they have a clear vision of what Justice and Peace means in practice.

A Parish Justice and Peace Group

St Agnes, West Kirby, Justice and Peace group has 8/9 members attending the monthly meeting. Our programme of work is carried out with the support of our fellow parishioners and, as occasion arises, in co-operation with the SVP, the Junior Liturgy group and the confirmation group.

Prayer Each month we decide on a prayer intention which reflects global and national concerns currently in the news. The parish is invited to join us in praying for this intention via a notice in the parish newsletter. We hold an hour's peace vigil organised by our deacon, monthly: the service combines communal prayer and inspirational music for private reflection/meditation and is advertised in the parish newsletter.

Study This is a new emphasis for the group. In Lent 2008 we organised a 'Just Church' ecumenical course which we contributed to The Lenten programme of Churches Together in West Kirby and in Lent 2009 we studied the abridged version of 'Populorum Progressio'. This course too will feature in the local ecumenical Lenten programme.

Awareness-Raising Each year we organise four parish Traidcraft coffee mornings where we sell fairly traded goods. We also mount three outside speaker's events a year. These are advertised within the parish and in the wider local community. Recent subjects have included: global warming, the Palestinian situation and the work of the Asylum Link centre in Liverpool. In January we run an Amnesty greeting card campaign to raise awareness of the plight of prisoners of conscience. From time to time we organise a parish day with lunch and a variety of awareness-raising promotions and activities. These events are developed in conjunction with the confirmation group and the SVP with any profits divided between the groups' nominated charities.

Fundraising Our first major project was to fund a water supply for the Bishop Murray Hospital in Makurdi, Nigeria. More recently we have supported two young parishioners who, having visited the hospital, were anxious to help raise funds to build a laundry there.. At present we have an interest in helping a Nigerian priest from Makurdi who is pursuing a course in Biblical Studies at Heythrop College. Several times a year we organise collections of food and toiletries for Asylum Link and members of our group assist at their Drop-in Centre in Liverpool.

A community based ecumenical group

The Heald Green Churches Together Justice and Peace Group started within Christ Church Catholic parish in 1988 but became an ecumenical group within the five Heald Green churches in 2003. Events are well supported by the individual churches. Formal meetings are usually held four times a year to plan activities within a pattern of themes varying over the years. We have about twenty members and are well supported by the churches whenever events are organised. Working within an ecumenical group has been very rewarding. New friendships have been established and the spirit of fellowship within the Churches Together has been enriched by the work of the group.

Fair trade was an important focus in the early days with all five churches now Fair Trade registered. We conducted an annual survey of fairly traded goods in all the local shops and publicised the results. We sometimes hold sales of fair trade goods but it has been our policy to encourage local retailers to sell such goods, rather than compete through regular sales in parishes. Our stalls now sell many non-food items.

The Group has taken part in many campaigns and several parliamentary lobbies including Trade Justice, Operation Noah, CAFOD's Unearth Justice campaign, 'Pure Gold' the 'Living Ghost' campaign on behalf of refugees and asylum seekers, and raising awareness about Human Trafficking and sweat-shop labour conditions. We went to Edinburgh together in 2005 for Make Poverty History. It has been possible to spread the word about all these issues by having a prominent stall each year at the Heald Green Festival held on a Saturday in June and by taking part in the Festival Community Service the following day. We also help organise the One World Week service each year and all the churches now run the Greetings Cards for Prisoners of Conscience scheme in Advent. We try to bring in visiting speakers to talk about our current concerns.

A house based ecumenical group

Marple Churches Together Justice and Peace group has existed for ten years. There are about fifteen members from various church traditions in the area (Anglican, Methodist, Catholic and United Reformed). The group focus is the monthly house meeting which is informal with sharing and general discussion of issues as well as planning particular activities. Because of our differing backgrounds these meetings are interesting, informative and helpful.

During the year the group arranges activities and invites local church members to be involved. As well as signing cards and petitions when appropriate, in January there is a Peace Vigil and a sponsored walk for the homeless. We usually mark Fairtrade Fortnight: in 2008 we gave Fairtrade goods and literature to all 7 primary schools in our area. Our main event is during One World Week in October to which in the past we have welcomed speakers on Israel/Palestine, Pax Christi and 'Slavery Today'. We can also respond to special needs as they arise e.g. hosting a leg of the Christian Aid 'Cut the Carbon' March in 2007 and a time of prayer for Burma to coincide with Christian Solidarity Worldwide Day of Prayer in March 2008.

Justice and Peace in an LPA Context

Telford and Bridgnorth each have a branch of Justice and Peace which operate as separate entities but meet together and liaise within the Local Pastoral Area. Telford Justice and Peace comprises the three parishes of St Patrick's Wellington, The Good Shepherd Madeley and Our Lady of the Rosary Donnington. St John the Evangelist Bridgnorth is approximately 14 miles away.

The Telford Justice and Peace branch was formed three years ago. They have involved themselves in the annual Greetings Card campaign; Live Simply Lenten Reflections; Lobbying MPs on Trade Reform; Prayer for Peace and Abolition of Slavery services and attending Diocesan Justice and Peace meetings and Racial Justice Sunday.

Bridgnorth Jand P has recently celebrated its first anniversary. It has centred its work around running a Fair Trade stall and holding monthly coffee mornings. At these events the aim is to consolidate the parish community, welcome new parishioners and visitors, and publicise and harness support for a number of issues. These have included Christian Aid; Refugee Week; One World Week; Greetings Card Campaign and the Traidcraft Campaign relating to Code of Conduct for Socially Responsible Resourcing "Time to Deliver the Goods".

Although operating separately we have endeavoured to liaise as an LPA. What does this mean in practice? On the down side: more meetings, more travelling and more time asked of already busy people. On the plus side: opportunities to share ideas, meet others committed to the same cause and coordinate events across the LPA ensuring greater opportunities for attendance. We have been able to support each other's events and introduce parishioners to churches and congregations they would not otherwise have met. Bridgnorth has introduced the Greetings Cards Campaign, benefitting from the more experienced Telford group's programme, and we have been happy to welcome Telford visitors to our Taize Prayer evening to celebrate One World Week. On balance, a successful partnership!

A group focusing on community cohesion

The Justice and Peace group at St Vincent's, Altrincham, was founded just two years ago, following a series of Justice and Peace based Advent Reflections and with fantastic support from successive clergy: Fr Ned who got the group off the ground; then Fr Tony and latterly Canon John. Visiting speakers and talks have grown out of individual member's personal interests and recommendations, contributing to a diverse programme. Following an inspiring talk by Sr Lucy from the Cornerstone day centre in Manchester, many group members have become volunteer helpers and the parish has shown its support with a fund-raising coffee morning and Christmas Shoebox Gift Appeal and collection.

We are blessed to count many different nationalities among our congregation and group, including members from Slovakia, Czech Republic, Brazil, Iraq, Thailand, Ireland, Scotland and England. Monika from Slovakia and Eva from Czech Republic are also on the new Parish Pastoral Team and report back and forth between the two groups. Drawing on our varied traditions, and those of fellow parishioners, the richness and diversity of all God's people has been celebrated in three very successful International Masses. The shared lunches following the International Masses have helped build fellowship within our large parish with its four Sunday Masses serving our diverse parish community. The joyful 'buzz' at these gatherings has been great and our parish centre has been full to overflowing.

We have recognized the importance of bonding together, so social activities have played an important part: to date we have enjoyed a Family Walk, co-ordinated by a member of the Parish Walking Group; a theatre outing, with St Peter's Justice and Peace Group in Hazel Grove, to see a very moving one-woman play about Aung San Suu Kyi; and shared meals. Close friendships have developed within the group between people of different nationalities and between the children of group members who enjoy playing together at various events.

At Christmas we led the parish's first International Parish Carol Service, building on established links with the Choir with songs from children of different nationalities plus a reading in Arabic. Gaily decorated banners welcomed parishioners in various languages and these remained on display in Church for the whole of the Christmas season. Future projects include a Greetings Card Campaign for Prisoners of Conscience; plans to mark Peace Sunday in January and an event for Poverty and Homelessness Week at the end of February.

A locality based group

The Chester World Development Forum, the aim of which is encouraging local action for a fairer world, was set up in 1993 with active support and input from the local MP and MEP, CWDF is "a unique partnership of groups and individuals, all committed in their different ways to working for the worldwide ending of poverty and hunger, through sustainable development."

CWDF's membership is more than "broad church": it includes groups and individuals of different faiths and no faith. Groups represented include the local CAFOD Support Group, Christian Aid, a number of church Third World Groups, the Baha'is, Chester Asian Council, Cheshire Development Education Centre, Amnesty International, Greenpeace, Friends of the Earth, Chester Humanists and a local peace group. Our Justice and Peace Commission and our Anglican counterparts are also signed up as members.

Over its 16 years of existence CWDF has been actively involved in campaigns such as Jubilee 2000 and Make Poverty History, and in celebrating events such as One World Week and Fairtrade Fortnight, and anniversaries of the UN Declaration of Human Rights. We encouraged the setting up the Cheshire Development Education Centre and the "Global Perspectives" initiatives at the University, and have organised talks with visiting speakers on a wide range of topics.

We also have a more local environmental focus, including links with Chester CRP (carbon reduction programme) and the Chester branch of the Transition Towns movement.

5. Commission discussion

A number of points were raised by members of the Commission subsequent to the presentation of the questionnaire findings on 24 January 2009. These are grouped below under a number of headings which include:

- **Questions of authenticity.** A number of parishes (already mentioned) which are known to be active in Justice and Peace did not make questionnaire returns; in some cases busy parish priests had to be prompted; the questionnaire, although detailed did not necessarily prompt the reporting of Justice and Peace activities (such as response to climate change) which were not specifically identified.
- **What constitutes an appropriate Justice and Peace agenda.** There was considerable discussion of this issue underpinning the diversity (and possible uncertainty) indicated by the questionnaire returns. Engagement with poverty and injustice overseas seems the first priority, with these issues being seen as urgent and safe. In contrast, involvement in local issues was seen as messy and with a perceived danger of becoming too engaged with local politics.

It was clear from the questionnaire returns that, while local poverty and injustice was perceived as a Justice and Peace issue, addressing it was not seen by many parishes as necessarily the concern of Justice and Peace groups but of other parish groups such as the SVP (mentioned by virtually all respondents to the questionnaire as a 'Justice and Peace related group'). Some Commission members pointed out that this still left the matter of systemic, as distinct from individual, injustice unaddressed. One answer might lie in the better understanding of the aims of different parish and external groups and organisations, their relationship with one another, and the need to avoid duplication and ensure that gaps are filled.

The thrust of the discussion of this issue seemed to be that Justice and Peace is, at parish level, an insufficiently understood concept and that more needs to be done to demonstrate its fundamental relationship with Christianity. Explaining what Justice and Peace means is more difficult than reacting to single issues. Support from the pulpit plays a vital role.

- **The role of CAFOD and the Live Simply programme:** While CAFOD and Fair Trade activities are widespread and perceived as ‘safe’, the role of the Live Simply programme is more complex. The sustainability and solidarity elements are clearly seen to be capable of being implemented quite straightforwardly (for example, by conserving energy, recycling, and supporting organisations which assist the poor - although not, significantly, campaigning). The question of how we ourselves should ‘live simply’ is more difficult. It may be that personal formation (or reformation) is the most challenging task facing Justice and Peace activists.
- **The role of Justice and Peace in parish formation:** A number of Commission members supported the view of some questionnaire respondents that the role of Justice and Peace activists goes beyond addressing specific issues. These members saw the message of Justice and Peace as so central to the Gospel that its communication could not be seen in isolation from general parish formation. Justice and Peace groups holding these views therefore felt that they had a particular responsibility to consider the contribution which every Justice and Peace activity undertaken might have to the well being and development of the parish as a whole.
- **Ecumenical activity:** Responses to the questionnaire showed evidence of ecumenical activity in some parishes, sometimes through the formation of ecumenical Justice and Peace groups. Questionnaire responses and Commission members indicated a widespread involvement of parishes in Christian Aid Week. The further development of ecumenical activity is an area which several Commission members felt needed to be addressed.
- **The role of fundraising:** Parishioners seem to enjoy fundraising activities and while this should not be a prime aim of Justice and Peace activities it can be a starting point in awareness raising. However, there is the inherent danger that giving money or goods provides an instant ‘feel good’ sensation while allowing parishioners to avoid the more difficult task of investigating and responding to issues in other ways.
- **Questions of organisation:** The evidence of the questionnaire and case studies seems to indicate that, while there is no great difference in the general level of Justice and Peace activities in parishes with and without organised Justice and Peace groups, awareness raising, campaigning and educational activities seem to take place only where there is a group. However, there was no clear indication from the discussion that at the parish level a group is necessary to the success of general parish Justice and Peace activities. Equally, although some thought that the Local Pastoral Areas should have a clear Justice and Peace brief and a designated representative, others thought that an understanding of the Gospel was the overriding consideration and how this was implemented was secondary. The key question should always be ‘How does this affect the poor?’
- **What constitutes success:** The diversity of parish situations was commented on and therefore the impossibility of deciding what constitutes effective parish or Diocesan Justice and Peace activity. It was felt that we all have to work within the circumstances of each individual parish. Sowing the seeds of awareness and being faithful to the Gospel message are what is important.

6. Moving on

Anecdotal evidence suggests that the audit findings should be treated with caution. However there is enough here to suggest that any future planning, at diocesan, Local Pastoral Area or parish level, might consider the following:

- the importance of a clearly communicated understanding of the Gospel message in relation to Justice and Peace whether from the pulpit or elsewhere
- the need to discuss and communicate an appropriate Justice and Peace agenda , including whether this should include community cohesion, sustainability and national and local issues of injustice as well as international ones
- the need to adapt the organisation of parish Justice and Peace activities to parish situations.
- the need to recognise that sustained awareness raising and campaigning may require the organisational structure usually only available in a group
- the need to develop ecumenical activities where possible
- the role of both personal and parish formation in Justice and Peace activities
- the role of fundraising
- the importance of establishing and maintaining effective and versatile means of communication in a Diocese with considerable geographic economic and social diversity

Margaret Cook, April, 2009

APPENDIX

**Shrewsbury Diocese Justice & Peace Commission
Results of Questionnaire 2008/9**

QUESTION	Yes	No	Don't Know	None	40-60	60+	20-60+	- 20
Have you a Justice & Peace Group?	15	22						
Has there ever been a J&P Group?	6	16	1					
Do other J&P related groups exist in the parish?								
CAFOD	19							
Christian Aid	1							
Overseas links	13							
Third World	8							
SVP (including overseas)	30							
APF boxes	1							
Traidcraft / Fairtrade	6							
Junior J&P Group	1							
Liturgy Groups	1							
Chester World Development Forum	1							
If there are other groups what links does J&P group have with them				1				
Choir including Polish singers	1							
Irish Dancers	1							
Schools	2							
Walking group	1							
RCIA	1							
Children's Liturgy	1							
Confirmation	1							
Does the J&P group have links with young peoples' activities?	8	3						
Does parish have links with J&P related activity with other Christian traditions or faith communities?								
Christian Aid (especially Christian Aid Week)	18							
Christmas Child	1							
Joint Prayer	1							
Meetings to promote current issues	1							
Churches Together	7							
Peace Vigils	2							
Lent Course/lunches	2							
Church Action on Poverty	1							
Ecumenical J&P Group	2							
Contact with local Mosque	1							
Chester World Development Forum	2							
Joint fundraising for emergencies	1							
One World Week	2							
What do J&P activities include?								
Education/Awareness raising	15							
Campaigning	13							
Liturgies	9							
Fairtrade Stall	4							
Themed coffee mornings	1							
Greeting cards to prisoners of conscience	3							
Meet with other groups in LPA	1							
Fundraising	9							
Practical help (help for homeless mentioned many times)	8							
Asylum link	1							
Peace vigils	1							
One World Week	2							
International Mass/cuisine	1							

QUESTION	Yes	No	Don't Know	None	40-60	60+	20-60+	-20
Fellowship especially with visitors & students from other countries	1							
Social gatherings	1							
Talks by outside speakers	1							
CAFOD quizzes	1							
How do you/the parish/the J&P group learn about J&P issues?								
J&P mailings	27							
CAFOD	21							
Traidcraft / Fairtrade	20							
Charity mailings	8							
Pax Christi	2							
Websites	6							
Christian Aid	2							
Attending conferences	1							
Iona	1							
Local churches	1							
Speakers from outside the group	1							
Catholic Papers	3							
Vocation for Justice	1							
How are J&P issues publicised within the parish?								
Parish newsletter	14							
Noticeboard	9							
Website	2							
Support from pulpit	5							
Leaflets distributed after Masses	3							
In schools	1							
J&P talks advertised to whole parish	1							
Bidding prayers submitted for Masses	1							
Are J&P publications made available to parishioners?		16						
Items in parish bulletin	3							
Mouthpiece available	1							
Noticeboard	5							
At back of church	10							
Are J&P members representative of the ethnic mix of your locality?	11	3						
Are issues relating to community cohesion in the parish addressed by the J&P group?	4	10						
What age groups are represented by your J&P group?					7	6	4	1
Would you like to see a J&P group in the parish?	13	4						

For many reasons this table can only show trends and not hard statistical information:

Some returns were made for groups of parishes (19 parishes in 6 groups) who collaborate, where this occurs each Parish is counted as one return

Many returns did not answer every question

However it is still felt that some of the information may still be useful.

Ann Gill, Feb 2009

Report of the Findings from the Questionnaire sent to Parishes in
June 2008

Compiled by Margaret Cook
Appendix by Ann Gill

Shrewsbury Diocese J&P Commission Sub-Group:
Margaret Cook, Joan Sharples, Anne Westmacott, Tony Walsj

April 2009