

**JUSTICE
&
PEACE**

5

PROCESSES

SUMMARY

1. EVALUATING

2. PLANNING

3. CELEBRATING

Appendices:

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A reminder of the meaning of the symbols :

- ℣ the theological dimension is particularly important***
- 📖 the biblical component is central***
- 😊 unity aspects are of prime importance***
- ℄ specific approach to be followed for the project and action***
- ★ reminder of the Dominican tradition***

After having discovered the creativity of our Dominican Family in dealing with questions of Justice and Peace in our religious life (Workbook n°1), after having highlighted the reasons that have motivated some of us to act more radically (Workbook n°2), after having presented a methodology that would allow help us to be more effective and efficient - projects - (Workbook n_3), we learned how to share and communicate our lived experience with others (Workbook n_4). We will now attempt to arrive at a better understanding of those processes that make it possible for a project, or any other Justice and Peace activity, to unfold and develop by **constantly making necessary adjustments.**

In this evolving history, the **evaluation** process is of major importance for the follow-up. **Planning** techniques are helpful for making necessary adjustments to the project or activity because of the ever-evolving problems and constant changes happening in society and within the Order. **Celebration** places us before God and before the men and women who are involved in this adventure of Justice and Peace; it gives all of us the strength to continue that which has begun and opens us up to the call of the Spirit.

1. EVALUATING

- ✍ No matter what we do to promote Justice and Peace, we need to **evaluate our actions on a regular basis**, so that we can learn from them, adjust ourselves to our ever-changing environment and to the needs of the less privileged or to simply start afresh with new premises. The Project approach requires ongoing evaluation as does the management of our religious life - individual and communal - otherwise we risk remaining at the purely ideological level.

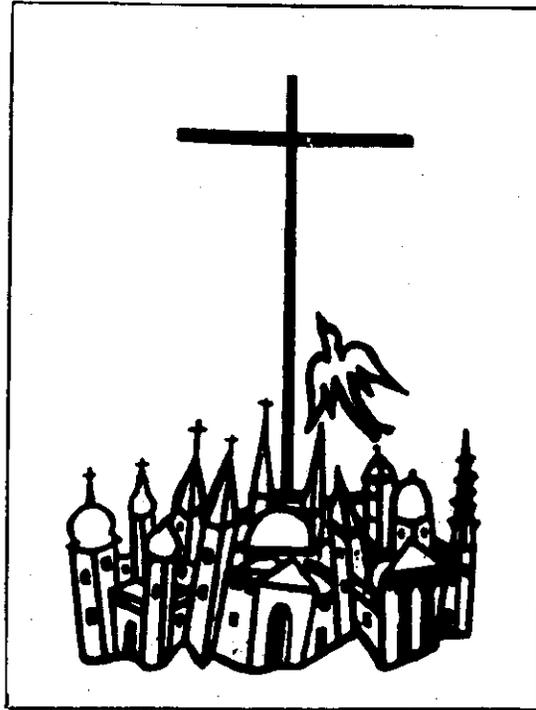
The action whereby we review the whole of our religious life and not just a few actions or projects is called **“revision of life”**.

The evaluation of our apostolic projects is provided for in the Constitutions of certain Congregations as well as in those of the brothers. If this concept is important in the Acts of the General Chapter of Caleruega, it is because it could already be found in the LCO 106 and 107.

- 😊 Many letters written by the Masters of the Order or by General Superiors of Congregations have called upon us to **evaluate our ministries, our areas of involvement, our investments and our resources.** Our actions on behalf of Justice and Peace require the

same treatment. We must not be afraid to interrupt an action or put a stop to a project to answer needs that appear more fundamental or more urgent... We are called to be "walking priorities" as was requested at the Oakland Chapter (1989, §43).

We would like to encourage everyone to read or to re-read the book written by Brother Vincent de Couesnongle, *Confidence for the Future* (Dominican Pub., Dublin).



Although there are several methods we can use when doing evaluations we will only be referring to those that are the least complicated to implement.

An evaluation can be done **internally** (by those sponsoring/leading the project and those directly concerned by the problem) or **externally** (by outside experts who did not participate in the action or do not share in the life-style). These two methods produce different types of information. The latter is most likely to come to more radical conclusions because those doing the evaluation have access to other similar projects and therefore have a broader base for comparison. This allows us to situate the project better and to see it in a new light, thus giving us a better chance of detecting those **realities that lie hidden due to force of habit**.

For example, how do we welcome visitors ? What is the first impression we give to our visitors ? Are they welcomed as brothers and sisters or do we make them feel more like bothersome intruders?

The evaluation can be carried out **by the community** doing the project in the Dominican tradition. But if we really want it to be plausible we might do better to start with a report drafted by a small group of sisters or brothers who will have gathered and examined all the data on the project.

An example: a beggar comes to ask for something to eat. Brother A. answers because he is the one who has been assigned to receive people who come to ask for food. Does the community have the right to transfer to one brother the obligation to receive all of these people? How could we provide all of the members with the opportunity to enter into relationship with these persons in need and who turn to us for help? How can we take this opportunity and use it to the full by offering a word of friendship and encouragement along with the food? Would we accept to give cash?

An evaluation can be done in **groups** or by one or several **individuals**. The intervention of a greater number of people allows for a more thorough and original analysis (with the possibility of being more objective), although it might be more unwieldy and disruptive for everyday activities. Having individual experts intervene can also be beneficial. We should not hesitate to hire competent experts because their input and contribution generally outweighs the cost.

✍ Are there any persons in the Order **specialized in evaluation**? Do you know sisters or brothers who are competent in this field? Are there members of the Lay Chapters who possess this expertise? Do you call upon them? Could you send us a list of such names so that we can set up a name-bank of brothers and sisters who could serve in helping to evaluate projects in Provinces and Congregations other than their own? The network created by this bank could also promote the sharing of experiences and methodologies...

There exist different types of evaluations providing us with varied degrees of **participation**. An evaluation is often done by interviewing the various actors within the project and/or by consulting different documents (accounts, statements, charts, minutes...). The interviews might be done with groups or shared afterwards with groups. We could also invite each one to give their individual assessment to the evaluators and propose different "measuring tools"... Evaluation is not something that drops out of the blue. There is no reason to be afraid of it nor to believe from the outset that we would not be appreciated or understood.

The **context** of the evaluation is not neutral for it will influence both the method used and the expected results. The evaluation can be done **for those intervening from within** the project (it would be a

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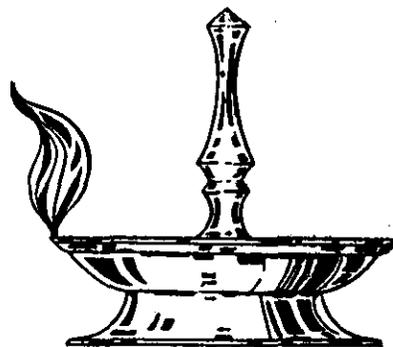
question here of presenting them a snapshot of who they are, what they are doing or the way in which they are perceived by others) or for the **Provincial Council** or the **Congregation's General Council** (in order to obtain some support or assignments from them). It may also be done for **those intervening from outside** who want to establish an opinion (particularly in the case of those who give grants or support). The results of the evaluation will vary or present different accents according to the desired goal; it is therefore very important to determine what we are expecting to do with the evaluation.

We must not expect, from an evaluation, results in the form of a "Solomonic judgment" or miraculous proposals, but rather simply **elements to help establish a policy**. These elements can only be contributed if each person is convinced of the usefulness of the evaluation and if they are interested in knowing the results so that they can make the necessary adjustments.

The following is an example. After evaluating the "S." Project, the consultant made the following recommendations : increase the participation of the laity, clearly delineate the life of the community from that of the project, consult the paid staff so as to encourage a more participatory style of management, find more time to relax ... and know when to take holidays!

How does one receive the results of an evaluation? An evaluation is not a moral judgment concerning your intentions or your person. It is a way of producing information that will help make it easier for you to reach the goals you had set for yourself. It is not a process undertaken to give out medals or to administer blame. Never glorify yourself in the results of an evaluation, even if it is to your advantage. Never doubt beforehand that it was not objective. Allow yourself to learn from it. Don't set out to show off or to justify your decisions for this is not the purpose of the exercise.

All that we have said so far emphasizes the importance of the **need for an evaluation** in determining its efficiency. Do not hesitate to take the necessary time to define beforehand what you are expecting and what you are seeking through this process. Write up a **job definition workbook** so that you and your team may feel more secure.



The evaluation rests on five major pillars:

•The **Objectives**: the results are often different from the objectives stated, because the intervention and its inherent difficulties have made it necessary for us to redefine certain elements, to give them other dimensions (often to scale them down!). We sometimes have a tendency to lose sight of the fundamental objectives due to the fact that we get so caught up in the everyday workings of the project. The short term takes precedence over the long term ! The evaluation is an opportunity for us to re-state the original objectives of the project and to measure the changes that have occurred.

*What were you expecting to achieve through this project ?
Were your goals met ? Why is there a discrepancy ? Was this discrepancy anticipated ? Was there a possibility of reducing it ? How do you want to re-define your action now ?*

•The **Means**: How can you assess the human and material means that were used to reach your goals? This appreciation deals as much with the use of available resources as on the future needs. There are two dimensions to consider, a view to the past (accountability) and a view to the future (forecast). What financial plan could be set up to develop the activities (with special attention given to maintenance needs generated by past investments)? You will find a sampling of simple management tools in the appendices to this Workbook.

*What is the relationship between the goals and the means ?
Are you using all the means ? Are there difficulties due to the lack of means ? Where should you invest more resources to make the project easier and to increase its efficiency ?*

•The **Results**: The quantitative approach is not to be ignored but it must be superseded by a more qualitative approach. What have you learned in doing this? How did you talk about it? To whom? What impact has it had on those directly concerned and on the surrounding brothers and sisters? What social movement has come out of this? What were the reactions of the media? Has the milieu developed a greater sensitivity to issues of Justice and Peace and is it more humane as a result?

What are the conclusions that flow from your project ? What has really been accomplished ? What has this changed in your environment and in your neighborhood ?

•The **relationship with the Gospel**: This aspect of the evaluation is more difficult to achieve because there is no direct and single link between concrete human achievements and the Gospel. At this level,

the evaluation is more a tool for discernment and questioning. Quite often we need to highlight the values that are operative and to contrast them with the Gospel. In so doing, we are running the risk of showing up contradictions between the values sought and those that are truly lived out: for example, injustice in the way we pay our staff, reduced democratic participation, over-emphasis on production...

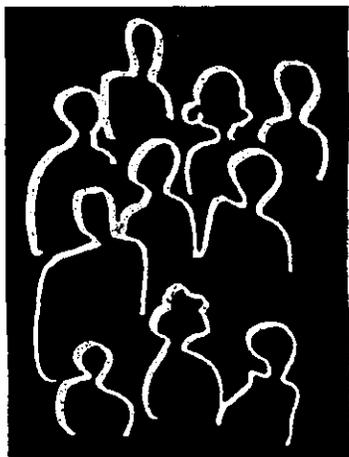
What Gospel values are accentuated? What signs of hope does the project present?

• **The future phases:** The evaluation must suggest some form of future for the project by showing up the disfunctioning, the wastes, the losses, the lacks and the reasons for the blockages. The evaluation report will present elements allowing you to overcome the weak points and consolidate the strong points of the project. The choice of elements that appear to be the most adapted and the implementation of these will form the main phases of your project. But be careful: it must not be done too hastily nor too slowly...

What can you do to be more efficient ? How will you go about doing this ? with whom ? What will be your schedule ? What procedures will you use?

This point refers us back to the future-type analysis we identified as an important tool in Workbook 3: "The Scenarios". It is also an invitation to go back and review the strategies implemented in terms of communications, the management of resources, the pedagogy used and the types of interventions.

A practical exercise: do an evaluation of the community library or of the magazines that are subscribed to... What place is given to questions relating to Justice and Peace?



2. PLANNING

Any reflection on the steps to be done during the evaluation phase should give us bearings on what we need to do in the future. More globally we must develop for ourselves a "control panel" and establish the steps at the end of which new objectives will be defined and new proposal attempted.

Phases

✍ **Thinking out a project must be done in a temporal and progressive manner.** Time is a key factor during the planning phase but of course you should always leave a margin of flexibility and allow for adaptations. The planning process reminds us that we can't **do it all at once, and that we must take the best means possible** that will allow us clearly to reach the identified goals. Planning is a tool that promotes realism and therefore gives us a better chance at being successful.

The art of planning begins with the capacity to define clearly the number of **steps for a given activity.** We must begin by breaking down the whole into the many parts that logically flow one into the other. It is necessary to delineate phases according to their own internal logic, with specific points of closure so that we can evaluate what has been achieved.

It isn't easy to identify those indicators that point out when one phase has been completed and that it is time to move on to the next. In spite of this complexity, some of the indicators that might help would be the number of people reached, the number of contacts made with the media or with people who are sympathetic to our cause, the statements made by benefactors or friends...

A ongoing need: always make sure that **the activity corresponds to the expectations of the most needy and that the projects are undertaken "with" them and not only "for" them.** Do we know how to listen to them? Are we listening to what they are saying? Are we concerned enough to give them responsibilities that are consistent with their desires and capacities?

We always need to make sure that the **institutional or attitudinal biases do not override** the expectations and the real problems experienced by the poor.

Means

Planning does not only entail the setting in place of time frames. It also entails identifying the **means that must be used** to start up a project and to make it work. Planning seeks to bring together the human, legal and financial means that will allow people to reach their objectives. **But be careful!** The problems of quality are as important as the problems of quantity. Many things can be done without large amounts of financial aid. The lack of financial means must never be given as a reason to sit back and wait, or to never initiate new projects.

☺ The **human means** have already been presented in Workbook #3...

Let's take a minute to go over the most important elements:

- the need to know who is doing what and when? (organizational chart),
- the need for a decision-making process and the assurance of the greatest possible amount of participation,
- the need to define the place and role of the religious community in the project, as well as that of the laity (volunteers, beneficiaries, paid staff)
- the need for a formation policy for both the initial or continuing formation.

✍ It is important to take all necessary **legal precautions** to resolve the question of the independence and the relationship of a Justice and Peace project with the community, the Province and the Congregation. Must the project be institutionally autonomous? How can we simultaneously ensure a certain degree of independence and still maintain a common level of interest?

It would be desirable that those projects that have a Justice and Peace dimension be borne by the community and by the different levels of authority within the Order. To obtain this support, everyone would have to be kept up to date and be well informed about the advancement of the various activities. By bringing people together in this way, many of them will feel in solidarity with what is happening. But the project has a life of its own, its own internal logic.

✍ The purpose of granting a particular status to the project helps to ensure the viability of this logic. We may of course consider the project as another ordinary apostolic activity and choose not to give it any particular status. Although this solution offers the advantage of ensuring better control by the community and of "protecting" the Dominican dimension of the activity it still has some drawbacks! The major difficulty being the involvement of non-Dominicans in the management of the project, for this can lead to the confusion of project and community objectives. These disadvantages are reinforced by the

specific direction the project may take, especially if the beneficiaries are important actors and are becoming partners within the activity.

It is therefore preferable, if national laws allow it, to distinguish between a particular project and community life and to grant it its own distinct legal personality. Different countries have particular legislation for associations, groups, the press... It is therefore often necessary to call upon the services of experts in these fields (i.e., barristers, lawyers) when choosing statutes.



Accion Verapaz is a new association (NGO) created in 1995, the result of a concerted action on the part of the Dominican family in Spain in order to work together on questions of Justice and Peace. A legal consultation was undertaken to compare the relative merits of a foundation and an association; the latter was chosen because it was more flexible and more democratic.

This NGO voted itself a president and a full-time staff person to animate the membership. The membership is made up of priories, houses, Provinces and individuals. Those who belong can do so on a volunteer basis or can accept to pay a membership fee.

The Accion Verapaz Association pursues nine objectives: sensitize members about the problems of the populations in developing countries; help to define development projects in terms of promotion; foster the analysis of local development; promote local cultures and cultural diversity; provide technological and human training for agents of solidarity and cooperation; support development projects in the "fourth world" (the marginalized and excluded living in European countries); seek out funding to support such operations; collaborate with other organizations sharing the same fundamental options and take all the necessary measures to achieve these goals.

A similar association exists in the Franciscan family also known as "Franciscans International". Its job is to monitor the activities of United Nations in New York. This organization enjoys a particular status that allows the Franciscans to intervene in the debates and thus contribute to the advancement of the two basic concerns of the Franciscan spirit: conflict mediation and the protection of creation.

Planning also takes into account the use of financial means. It is important, that as soon as possible a distinction be made between the finances of the community that is supporting the project (or those of the brother who has initiated the project) and those of the project itself.

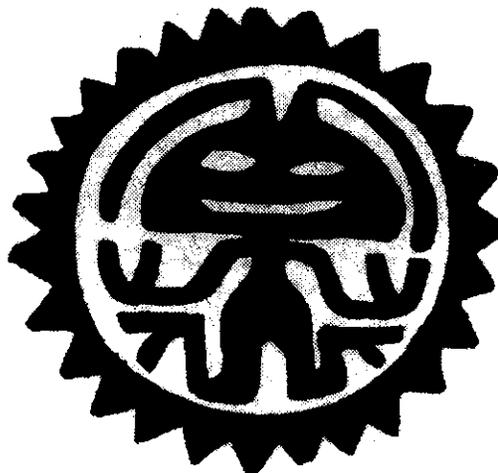
✍ The project should have its own sources of income and seek out its own resources. The funds that the community, Province or Congregation may give are only grants, similar to those given by other agencies, and should not be used less efficiently or stringently, even if there are agreements between the project and the various institutions within the Order.

Fund-raising is not the easiest nor the most validating of Justice and Peace activities. It requires a lot of time, energy and imagination... however it is an essential component and gives a good indication as to how serious we are about our involvement in the process. Certain helpful elements are presented in the Appendix of this Workbook, but you will have to be courageous when seeking sponsors, friends, donors...without losing your soul or your freedom.

In the beginning of your project, you will need to establish a provisional budget not only for your investments (another Appendix in this Workbook gives you some of the more basic concepts of accounting) but also the possible operations for the first three years. You will have to compare the forecast budget with the actual financial statements on a regular basis, so as to target any apparent discrepancies.

The "control panel" (chart) gives an overall view of all of these elements and projects them into the future. These elements are fund-raising (if necessary), the life of the team, its legal status and its evolution... You will need to identify at each step those indicators that will allow you to pass from one phase to the other. An analysis of the gaps between that which was hoped for and that which is realistically achievable will bring you to adopt measures to reach your goals.

A word of advice: make sure you **keep archives** so that you can compare your initial intuitions with what is really happening. Returning to the foundational texts can be a useful mean to help the team take the decision to start over if necessary, to make necessary adjustments and to move forward.



3. CELEBRATING

★ Celebrating is too often neglected in our work for Justice and Peace. It is not just a question of humanizing our commitment, but of living it out fully, of linking our action to a **deep compassion** at the example of Jesus who "was moved with pity for the crowds", responding to the love of God who loved us first.

The actions and efforts of all who work for Justice and Peace must be articulated and celebrated. We need festivities to live and to go forth as happier persons and therefore renewed in our energy to face the struggles proposed to us in the Gospel. We need to place ourselves before God and open our hearts and minds to the Spirit who turns our gaze outward to those who are broken by life.

The actions in favor of Justice and Peace not only lead to the celebration of life but help us integrate the element of celebration into our lives. There is a **constant movement between action, celebration and prayer**. These two elements of our Christian life cross-fertilize and transform each other. If action for Justice and Peace finds its foundational source in the relation we have with the love of God, it will also have an impact on the way in which we celebrate our faith and our hope.

☞ Celebration, like theology, needs to be **inculturated** in the various cultures of the sisters and brothers who are directly involved in actions in favor of Justice and Peace and also in the different events experienced by each person. The examples of Chuck's celebrations (Workbook 4) and the research done in Coban (Workbook 4) offer us certain perspectives on this. Liturgy should be an integral part of the action espousing its pace and languages.

The Dominican family in Brazil has developed an original approach called "mutirao" (collective workshop in solidarity) which simply reapplied the traditional element of solidarity that existed in the old Brazilian villages. The spiritual theme was that of the "Visitation" but was experienced very concretely through a workshop in a very poor village. The participants in that "mutirao" meditated on the "Visitation", and then put into practice what they had learned by visiting and helping the poor families of the village.

Celebration sometimes takes on other facets: it can be a **living memory, a memorial**. In this perspective celebration is a privileged moment to relive an event and to renew one's active sense of compassion. Celebration is an intense moment inviting us to re-commit

ourselves to transformative action, to re-discover solidarity by remembering the strength of the Spirit, bond of communion.

Many initiatives fit into this concern. *Just Act* (presented in Workbook 3) suggested putting prayer intentions in each of its bulletins. The *Latin-American Agenda* (Workbook 3) asked that people remember the major events that left their mark in the struggle for Justice and Peace on that continent... The **Liturgical Calendar** suggested by the Commission of Justice and Peace for Asia and Pacific, is another interesting and relatively easy tool to use (see Appendices of this Workbook) and can be largely distributed and adapted. If there are any other tools available, let us know about them so that all the brothers and sisters of the Order may benefit from them.



Celebration can have as a main goal to **share the experience** of different projects or actions, a sharing which is done before God, who is the common source of all the energy expressed by all.

The Justice and Peace Commission of the Brazilian Family comes together once a year. It brings together some twenty persons, some of whom have to travel more than twenty hours by bus to get to the meeting. The meeting starts off with an hour and a half celebration.

Today all the participants are seated around a map of Latin America drawn in chalk on the ground. The liturgy will proceed in four phases:

Time for the land: This is a major challenge for the continent. In order to remember the land each one is invited to take handfuls of earth in bowls prepared for this purpose, they are asked to pour some out on the part of the continent that is dear to them and to explain why. Brother E. talks about the court hearings that are taking place so the peasants can be respected in their rights. Sister V. talks about Bolivia and the Amerindians who are oppressed and rejected... Slowly the map takes on life, barren as is this exploited continent.

Time for the water: How to pass from dry earth to fertile land? How to go from this world of injustice to a more communal world where each person is given a chance to live? Each one is invited to pour out water on those areas which are synonymous with projects, struggles, confrontations: the women's movement in the shantytowns of Recife, the Justice and Peace Commission in Haiti...

Time for the light: The fight against injustice is always changing, so much so it can lead one to despair. Prophets are needed who remain awake and rooted in hope. Each one is invited to place a candle as a reminder of the prophet who inspires them in their activity (Tito, Helder Camara,

Rigoberta Menchu, Pedro Casaldaliga, Mateus Rocha...) and people sing.

Time for the flowers: It is good to celebrate one's successes: mobilization of the people in Santiago de l'Estero, a court case won by the Pastoral for the Land Commission in Belem... Each one plants a flower.

The celebration can be a time for **praise and amazement, for thanksgiving**. This dimension should never be neglected for it allows us to progress in our activities by turning us toward a hopeful horizon. Even modest successes need to be celebrated in order to keep up the energy levels of the team. Allowing ourselves to be in awe of the labor pains of creation (Rm. 8), of acts of courage, innovations, revivals, responsibility... and presenting all of this to God who empowers us in turn outward and to go beyond ourselves. Our celebrations are rooted in the **"dynamics" of hope**.

Celebration can also be a **time for asking forgiveness** for those things that were not done, for the excessive aggressiveness or hatred that may have overcome us, for the lack of respect for our adversaries... We need not accumulate useless guilt for it only leads to discouragement, and the younger ones among us may take this too much to heart. **Reconciliation**, which is akin to compassion, can play a central role in the manner in which we celebrate. We should not insist on a vague, utopian view of unity without conflict (false peace) but rather on a unity that is based on inclusiveness, on taking everyone into account, on conversion of life-styles and mentalities...

The **liturgical seasons** of the Catholic Church can also be used to develop among the Dominican Family members as well as among all Christians, an awareness of the need to be involved in Justice and Peace in order to be fully disciples of Christ. **The season of Advent** invites us to reflect on our behavior towards those who are little and poor, like the child in the manger, and to reflect on the meaning of the Incarnation whereby we are called to love the world, creation, humanity, ecology ... **The season of Lent** is more favorable for the deepening of faith as a struggle to bring about solidarity with those who suffer.

On the road to Easter, **Lent** is a time for conversion, to act with justice and to share what we have with those in need. Maybe it is the time when each community should take stock of its mutual injustices and the inequalities that exist among its members, and to commit itself to change things for the better. It can also be the time to **become aware** of the distance (or of our indifference) we have put between ourselves and those who suffer and to seek out new ways to be close to others and to welcome them truly.

The Christian tradition invites us to support these actions by praying, fasting and almsgiving. These practices can be rediscovered and inculturated... We might want to read Isaiah 58:6 together: *"Is this not the sort of fast that pleases me -- it is the Lord Yahweh who speaks -- to break unjust fetters and undo the thongs of the yoke, to let the oppressed go free, and break every yoke, to share your bread with the hungry, and shelter the homeless poor, to clothe the one you see to be naked and not turn from your own kin?"*

- ☺ The human dimension of celebration, already experienced in the liturgy, can especially be felt in times of festivities, in times of **conviviality**. This dimension is very important to bring team members together, to get to know what is happening, to help set aside negative impressions... but also to symbolize the happiness that is possible when one commits oneself to bring about justice and peace. To be happy with others is a very powerful way of sensitizing people to Justice and Peace and of witnessing to the power of the Gospel.



At the end of these five workbooks

Here we are concluding with the **last workbook** of this series on Justice and Peace. We want to thank all who have helped us and specially Fr. Kevin Toomey who has supervised this english version.

We hope that what we have published might have helped you in your work and in your reflection on this fundamental dimension of Dominican religious life.

☺★✍ Within the various chapters of these five workbooks, we invited you to **react** and to **send us** documents of your own making. Be kind to us... send all of your writings to one of the members of the International Commission of Justice and Peace so that we can have the whole Dominican Family benefit from them. We will thus be able to be more and more faithful to the charism of our Order: **compassion**.

We have tried to gather together a great number of experiences of our sisters and brothers but we were not able to include everything (there are no summarized files) and we have surely forgotten to mention achievements of great value. **Forgive us the things we might have forgotten... and point them out to us**. We will try to send out the maximum amount of information through the network of Justice and Peace Promoters.

Dominican life is an attempt to follow Christ. We are invited to follow Jesus as he meets with the victims and those who are broken by life, as we follow him in the desert, as he preaches, as he goes to visit his friends, as he hangs on the cross and to run toward the empty tomb before going to Galilee where he awaits us. Justice and Peace is one of the ways to be part of this journey.

Our Order insists on the following of Jesus which allows us to bring the Good News to all those who are worn out by life, to all those who are excluded from happiness: *"The Lord Yahweh has given me a disciple's tongue. So that I may know how to reply to the wearied, he provides me with speech."* (Is 50:4-5)

Having chosen, through our religious profession to live in community, we feel that our individual witnessing is insufficient. Together, we will radiate the charity of Christ, by witnessing our solidarity with all those who suffer. We have an enormous amount of work ahead of us to do both in the Order and in the world.

May the Virgin Mary and Saint Dominic help us.

“As Christians, we will live this solidarity between ourselves as a solidarity in Christ, a solidarity with the cause of Christ as if it were the cause of God’s justice, which is the cause of the poor. It is precisely in recognizing the cause of the poor as God’s cause that we can cross through the crisis of disillusionment and deception in regard to the poor.

This is a very noble ideal and it would be an illusion to believe that we could reach it without a long personal struggle that will see us through the different phases, living through crises, dark nights, difficulties and challenges. The important thing is to recognize that we are part of a process. We will always have to continue our journey. We must always remain open to new developments. There are no short-cuts.

Moreover, we are not the only ones to pass this way. Some will precede us and we may have difficulty in understanding them. Others will only be beginning to progress toward maturity in this field. We must appreciate their progress, their need to fight more and to grow spiritually. There is no room here for accusations and recriminations.

What we all need is encouragement, help and mutual understanding in the way the Spirit works in us and through us.”

(Albert NOLAN, Service of the Poor and Spirituality)

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LITURGICAL EXAMPLES

1. IMPORTANT DATES FOR YOU TO REMEMBER (a proposal by the Dominican Commission of Justice and Peace for Asia and Pacific).

12th Jan.	National Youth Day
27th Jan	Anti-Leprosy Day
30th Jan	Peace Day (Martyrs Day)
11th Feb	International Day for the Sick
8th March	International Women's Day
12th March	World Day for the Disabled
15th March	World Consumers Day
21st March	World Day against Racism
4th April	Anti-Child Prostitution Day
6th April	Chernobyl Day
7th April	World Health Day
22nd April	Earth Day
24th April	World Children's Day
27th April	No-Golf Day
1st May	Workers Day/Labour Day
21st May	World Forest Day
15th May	International Day of the Family
31st May	No Tobacco Day
5th June	World Environment Day
26th June	Anti-Drug Day
1st July	World Population Day
6th August	Hiroshima Day
9th Aug.	Nagasaki Day
8th Sept.	International Literacy Day
11th Sept.	World brotherhood Day
27th Sept.	World Tourism Day
2nd Oct.	World Day for the Aged
3rd Oct.	World Habitat Day
16th Oct.	World Food Day
3rd Nov.	Justice Day (St.Martin De Porres)
14th Nov.	India: Children's Day
1st Dec.	World Aids Day
3rd Dec.	Bhopal Day
10th Dec.	Human Rights Day

This timetable can enable us to celebrate liturgies with a thematic dimension expressed in the collects or in the texts of the Office of readings or in the homilies... Para-liturgies could also be devised, with a more distinct orientation towards an event celebrated on the day.

2. A RETREAT :

"Blessed are the Just!"

(based on a proposal from the CCFD, France)

- reading and meditation on the first account of the Creation (Gn 1:1-31)

It is suggested to ponder over the fair distribution of the goods of Creation between human beings and over everyone's access to these goods. Do our lifestyles, our ways of preaching and getting involved foster progress towards more justice?

- reading and meditation on the Beatitudes (Mt 5:1-12)

It is suggested to ponder over our hunger and thirst for justice. What dynamics do they rely upon?

- reading and meditation on the ways sharing is practised in the Book of Acts (2:42-47 and 4:82-85)

Are we driven by the concern that nobody should be in need? Do we care about sharing? Do we believe there is some worth in the pooling of goods?

- Reading and meditation on the reception of faith (Eph 1:15-17 and 2:1-22)

All human beings are called upon to be sons and daughters of God. Are we convinced that each human being is our brother or sister and that he or she is loved by God on the same grounds as us?

- Reading and meditation on the Last Judgment (Mt 25:31-46)

Which do we stand? What is our way of looking at our individual and community practices? Our socio-economic and political options?

This time of retreat is not an opportunity for us to feel guilty but to face our responsibilities as disciples of Christ and to "adhere" anew to the demands of our faith.

3. PRAYER EVENING on "justice and equality for women": (a proposal from brothers and sisters from India)

- Entrance hymn.

- Introduction setting out the theme and calling for introspection so that everyone can review their own behaviour in relation to the way they relate to women.

- Reading of Exodus 1:15-2:10: women are presented as the first liberators. What is today's situation? Denunciation of unfair and oppressive practices.

- Reading of Judges 4: 4-10. Commentary and actualization.

- Reading of John 8:1-11: sharing of experiences and reflections.

- Prayer of intercession.

- Call for action, asking for the help of Jesus, the Holy Spirit and the Father.

- Another call for remembering the Virgin Mary who followed Christ to the very end.

- Concluding hymn.

4. LITURGY for the Day of Human Rights (10th December) in Nagpur

Life is God's gift to us which has to be nurtured and shared with our fellow men and women, be it in our own communities or in society. As Jesus spoke the language of love, justice, freedom and sharing and gave His life for all, so should also be His followers.

- *Penitential rite*: it is suggested to use "Parables and Fables" (by P. Ribes, sj) or any other symbolical or allegorical story. After reading a text of this kind, the celebrant

introduces a few questions in order for everyone to start reviewing their own lives. This part ends with a hymn.

- *Opening prayer* : God our father, here is your footstool and here rest your feet where live the poorest, the lowliest and lost. When we try to go out to you our obeisance cannot reach down to the depths where your feet rest. Pride can never approach to where you walk in the midst of the downtrodden. Our heart can never find its way to where you keep company with the companionless. Make us worthy we pray by your Spirit, that we may reach out to those who need our assistance...

- *Scriptural Readings* : (You may select any of the readings given below)
Ecc. 4:7-11; Is. 49:15-18; Jn. 10:11-17; 1Cor. 3:9,16-17; Lk. 4: 16-21; James 2:2-9.

- *Offertory prayer* : God our loving Father, we offer you this gifts, bread and wine signifying the sufferings of our fellow men, the Poor, the women, the children, the aged, the disabled and those who are deprived of a life of respect, dignity, freedom and justice. Accept these gifts we pray that your Spirit may rest in all men, that all may learn to share the life you have gifted...

- *Eucharistic prayer* :

Almighty God, We praise and bless you because you are a God of freedom and human dignity. You created us among all other creatures and gave us this earthly paradise to enjoy.

Instead, we close the forbidden fruit of sin but you did not abandon us, and again offered freedom and dignity through your love.

We bless you, God, that you remained mindful of your promise to Abraham and Sarah. You bade Moses to lead Israel out of the slavery of Egypt. He led your nation through the red sea and Sinai desert to a new land of freedom and dignity a land flowing with honey and milk.

We praise you, God, mother and father of all your prophets who, countless times, urged your people to break the chain of Idolatry to foreign gods. You constantly call us from submission to images of stone which cannot hear or understand to growth in your spirit of love and so with hearts full of confidence we join your holy people, who stand in the freedom of your presence and sing to you the ancient hymn of holiness and glory : Holy. Holy. Holy Lord...

Loving God you are the source of all holiness you call us to live in the light and freedom and dignity of your spirit.

In our need of liberation you sent your son to be the way the truth and the life. He freed us from our divisions by inviting us to love our neighbour He liberated us from our selfishness by encouraging us to give freely of what we have freely received; our talents our riches our time.

Dear God we remember your Sons' great sign of love for us. On the night...

Creator, we call to mind the life, death, resurrection and return to your glory of our saviour and Lord, Jesus Christ. In the spirit of His perfect worship to you join us in his praise as we surrender our lives to you through this bread of life and cup of covenant.

Let us now proclaim our mystery of faith. Lord by your cross and resurrection you have set us free.

You are the saviour of the world.

We ask you God to send your spirit upon us so that we who are nourished at your table may witness in love to the needs of our neighbours, Help us to grow in the

human dignity and rights of the children of God so that we may not be chained to status, honour or money.

May we imitate the life of your Son by freeing ourselves and others from the bondage of oppression and injustice.

As you welcome all peoples into your kingdom so may we see the dignity of your reflection in everyone we meet, May your Holy Spirit rule our governments and especially our homes and hearts.

We make our prayer in the name of Jesus Christ who is the liberator of the world. Through Him...

(Courtesy John Mossi sj)

Prayer after communion : Heavenly Father as we have received the body and blood of your Son, may it make us worthy to serve our fellow men and women throughout the world who live and die in poverty and hunger, and where the rights of human being are not respected and upheld. Give them by your hands this day, their daily bread and by our understanding, love, peace and joy that they may enjoy equal rights and dignity with their fellow men and women. We make this prayer through Christ our Lord...

ELEMENTS FOR GOOD MANAGEMENT

Management is both a simple and a complex art that relies on a certain number of codes (accounting) and measuring tools (management indicators). Don't be afraid... management can be tamed, but if you are allergic to it do not hesitate to call upon specialists.

Each country has its own legal accounting system to which it is useful and **may be obligatory** to subscribe. But projects are often modest and do not require all the trappings of legal accounting procedures. The tools must be adapted to the needs. The first phase often consists in the establishment of the accounting ledger, that is determining the names of the items under which you will want to place revenues and expenses. It is important to maintain a proper balance between being too detailed and too synthetic. This is something that usually comes with experience. You will gradually find your own way around this, but **try to be relevant more than complete**.

Always ask yourself the following question: **How am I going to use the information I produce with my accounting procedures ?** The only data that counts is that which is useful, in other words, that which is helpful to describe our activity and improve our performance.

A useful accounting list should normally include some twelve items: salaries, documentation, rent, water-electricity-heating, transportation, telephone and postal costs, financial costs, repairs, materials, paper and office supplies, financial income, gifts and grants, sales... In some countries there are official lists with posting numbers that could be used, but they may need to be simplified.

Buy a notebook and make columns : one per accounting posting number. Place three little columns in front of these: a smaller one for the date, a bigger one to describe the entry and a third smaller one to indicate if the transaction was done by cheque or cash. You now have a **daily ledger**.

Each time you spend any money or receive any income write in the date, the nature of the transaction and place the amount spent or received in the proper number column. Each month add up the columns. You will then obtain the results of your **book accounting**. If you then subtract the total of your expense columns from the total of your income columns you will have a book balance, but **be careful** for this does not mean much in terms of overall management...

Repeat the same procedure every year at the beginning of January or of July. to see how things are evolving and to get a good idea of where you are financially.

Check out each week or each month to see if your postings are correct and make sure that all expenses or revenues done by cheque correspond with your bank statement. Follow the evolution of your bank-book with every operation.

Every year after having established the accounting statement for your books, **set aside the purchase amounts for those materials that last more than a year:** car, photocopier, buildings, machinery... Subtract these expenses from your book accounting and you will obtain your **operations balance**.

Make a card for each purchase you made that would be a long term purchase article. On that card write how long you expect the product to last: three years for a car, twenty years for a building... At the top of the card write in the total cost of the product and then indicate for each year the proportional cost of the product. For example a computer that costs US\$3,000 will last five years. Therefore for each year the amount would be \$3,000 divided by 5, which is US\$600. **This last amount is called the depreciation of the investment** (or amortization).

Each year when you do up your accounting books look at your cards and add up the depreciations for the year. **Deduct this amount from your operational book balance** and you will then obtain your true operational accounting and the balance will be **a surplus or a deficit**.

Remember that in some countries you may have to pay a tax on any surplus... Only this balance has any true accounting meaning, because the usual book balance does not take into account the life expectancy of some purchases and their wearing down.

Always distinguish between: book posting, operational account and investments (purchase of materials that lasts more than a year).

You can now present the financial statements for your project, in the case where the laws of the country require that you do so. The **statements are a photographic picture** of your assets or your liabilities. Your assets are made up of the amount you have in cash and in the bank, the value of your buildings, lands, furniture and materials (less the depreciation), the value of your stocks... On the other side, write in the list of means that were used to pay: your debts, your own funds...

These accounting tools are not difficult to use, but they do require a certain rigor... computers certainly make it easier to do all these operations... These tools give you an overview of your activity but do not allow you to establish an active policy.

Of course a surplus will motivate you and bring you to want to invest... but don't let yourself get carried away by the enthusiasm of the moment.

Here are a few **indicators** which will allow you to monitor your project and consequently establish better policies. For example, keep track of the amount of your loans or debts (especially the short-term ones that need to be paid back soon), the number of months of salary that you could guarantee in case

of a catastrophe, the timelines of grants you are sure of receiving with respect to your major expenses. Monitor your electrical and telephone costs over the years... to make sure there is no slippage. In the end, the best indicators are those that you will discover yourself, the ones that will be in keeping with your needs.

Here are a few addresses to help you find financing:

- **Caritas Internationalis:** Palazzo San Calisto V 00120 Citta del Vaticano
- **CIDSE:** (International Cooperation for Development and Solidarity) 16 rue Stevin, 1000 BRUSSELS, Belgium.
- **Misereor:** Postfach 1450 Mozartstrasse 9, 5110 AACHEN (Germany)
- **Missio:** Postfach 1110 Goethestrasse 43, 5110 AACHEN (Germany)

Some other Agencies:

CAFOD : Romero Close, Stockwell Road, LONDON SW9 9TY, ENGLAND

CRS : 209 West Fayette Street, BALTIMORE, MD 21201, USA

CEBEMO : BP 77, 2340 AB OEGSTGEEST, NEDERLAND

TROCAIRE : 169 Booterstown Avenue, Blackrock, DUBLIN, IRELAND

Be careful, for all these agencies have specific goals that delineate the acceptance or refusal of requests. Send a well documented submission describing the activity, the names and qualities of the initiators of the project, financial estimates, letters of recommendation and support. There are many submissions and funds are limited. You need to have all the chances on your side by providing a very good submission.

CROSS-READINGS

These five workbooks on Justice and Peace can be read according to the given order but can also be read diagonally (cross-reading) by using the various icons placed in the left hand margins. Other examples may be used to help different groups reflect on more global issues.

1. Biblical Approach

The main workbook on this theme is #2, particularly pages 4-9.

- for specific biblical work : see Workbook #1, p. 24; Workbook #2, p. 6; the appendix to Workbook #1 (the prophets) and #2 (using the bible)
- for liturgical celebrations : the appendix to Workbook #5 (a few liturgical examples)

2. Dominican Life Approach

The main workbook on this theme is #1, particularly pages 23-24.

- on the life of Saint Dominic : #1, p. 22.
- on the great personalities of the Order : #1, p. 23; #2, p. 4; #4, p. 14; the appendix to Workbook #1 (a few brothers and sisters)
- the texts of the Order : #1, p. 20 and 27; #2, p. 19; #3, p. 8; #4, p. 16

3. Project Approach

The main workbook on this theme is #3, particularly pages 15-23.

- initiating a project : #3, p. 12; #5, p. 10
- evaluating a project : #5, p. 4
- examples : Sao Domingos (#1, p. 9); Songhai (#1, p. 15); Haiti (#2, p. 6); nannies (#2, p. 20); Ghatkopar (#3, p. 5); the Manila Hospital (#3, p. 19); The CBCs in Cuzco (#4, p. 6); the Fray Vitoria Center (appendix to #4 : Justice and Peace and human rights)
- networks : #1, p.13; #3, p.13; #4, p.9.

4. Theological Approach

The main workbook on this theme is #4, particularly pages 15-21.

- concerning inculturation : #3, p.7; #4, p. 19; #5, p. 14
- vows : #1, p. 28
- social doctrine : #2, p. 12; #4, p. 26; appendix to #2 (social doctrine)
- patristics : #2, p. 10; appendix to #2 (elements from the Fathers)

5. Common Life Approach

The main workbook on this theme is #2, particularly pages 22-26

- collective options : #1, p. 10; #4, p. 12
- information : #1, p. 13; #4, p. 13
- resistances : #3, p. 21; appendix to #2 (how the other looks)
- ethical practices : #4, p. 23

BIBLIOGRAPHICAL NOTES

Given the differences in cultures, it is rather difficult to establish a basic bibliography on Justice and Peace. If you have some references which you deem fundamental and which are not included in the enclosed list could you please send them (to the General Promoter or a member of the International Commission) together with a short summary (5 lines in the most). We shall send back a completed bibliography to everyone of you, but it is up to you, in any case, to put together your own bibliography adapted to the needs of your congregation, province or country.

The same would have to be done to establish a videography as the audiovisual media are instruments that we should use as a matter of course.

No mention will be made here of the references already quoted in the workbooks or in the appendices.

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