

Regional PSM Project

*Caritas Albania, Caritas Bosnia and Herzegovina, Caritas Bulgaria, Caritas Croatia, Caritas Kosovo,
Caritas Macedonia, Caritas Serbia and Montenegro, Caritas Slovenia*

**Presenting
Manual For Parish Caritas**

Love Your Neighbour



Content

Introduction

Structure of manual

1. Fundamentals of Caritas

Caritas in Holy Bible
Social teaching of the church
Caritas in veritate
Catholic and social life

2. Parish Caritas

Identity of Parish Caritas
Main role of PC – poverty observation
Main role of PC – pedagogical role of caritas
Main role of PC – social activities
Main role of PC – cooperation, coordination and collaboration

3. Voluntary work

Christian volunteer
Example – Case study from parishes

4. Basic skills

Facilitation of meetings
Team building and team work
Project design
Advocacy
Proposal for trainings
You as trainer

INTRODUCTION

Dear friends,

It is a great pleasure to present to you a Manual for Parish Caritas “*Love Your Neighbour*”. This Manual is a product of lasting cooperation among the Caritas of the region of the Southern Europe (Albania, Bosnia and Herzegovina, Bulgaria, Croatia, Kosovo, Macedonia, Serbia and Montenegro, Slovenia) in a field of the development of Parish caritas and promotion of volunteerism. All Caritas actively participated in the production of this Manual giving their contribution in technical or theoretical parts.

The Manual is a result of the needs of the people on the territory (from Parish and Diocesan Caritas) that are trying to establish or reorganize parish Caritas. With this manual, we hope that their work will be easier and clear indicators will be given to them for different formative – educational meetings within parish communities. Usage of the material in this Manual helps you in designing trainings in your Parish communities.

In the end, we would like to thank sincerely to our partner throughout many years - Caritas Italiana and Catholic Relief Service (CRS) on their financial and professional support. Without their support and readiness on cooperation this Manual would never see “the light of the day.”

Zlatko Malić
Caritas BK BiH

STRUCTURE OF MANUAL

This Manual is designed as a practical tool for diocesan animators, parish priests or other persons that are promoting parish Caritas development. The basic purpose of this manual is too be used as a tool for training sessions. Topics presented in this manual are basic knowledge necessary for a good work of parish caritas team.

Because this Manual is design as a training tool you can find that each subchapter in the second part has the same structure. If you follow this structure you will have a solid design for your training sessions about development of parish caritas. Here you can find more information about each segment in this structure, when and how it can be used.

INTRODUCTION

At the beginning of each subchapter you will find a short introduction. Use this segment for the beginning of your training. In this segment there is basic information about the topics that you are going to deliver and their possible objective.

When you present in front of an audience the best way is to start by introducing yourself and then to state the topics that you are going to cover. There is no need to speak in more detail about the topics during the introduction part than what is written in this Manual. For more details on how to start training see subchapter *You as a Trainer*.

PRAYER

What we try to do is to connect each topic with some parts from the holy Bible or some spiritual texts. This will help participants (we assume they are mainly believers) to find connection between God Worlds and parish caritas job. Of course you can add your traditional prayer to the beginning of your meetings or work.

THEORETICAL PART

Presented here are the basic aspects of the various topics. It is up to the trainer to decide how to transmit a message to participants. What we suggest is to avoid traditional reading or speaking methods, but to try to make a power point presentation with key words, to explain to them and to provoke participants to have discussions.

PRACTICAL PART – EXAMPLES AND QUESTIONS FOR DISCUSSION

Exercises for training, questions for discussions and best practices from each region, are present in this segment of every subchapter. The purpose of this part is to help the trainer motivate and actively involve learners in the learning process.

CONCLUSION

Summarizing of the main message covered in this topic takes place here.

CHAPTER 1

THEOLOGICAL FOUNDATION OF CARITAS

1.1 CARITAS IN HOLY BIBLE

INTRODUCTION

In this part we are going to see if Caritas has any place in the Holy Bible. We are going to discuss the Old and New Testament, together we will analyze some texts in order to see if they are and how connected with Caritas they are today.

PRAYER

*Christ has no arm except ours, to do his work.
Christ has no legs to guide people on his path.
Christ has no lips to talk to people about himself.
We are the only Bible, that public still reads.
We are the last divine proclamation, written in words and deeds.
And if our legs guide us to sin?
And if our lips say what He would discard?
Do you think, you can serve him without following Him?*

[Who wrote this prayer? I don't know]

We have to be God's instruments, be an example so people can read from our work that we are God's children and that Jesus is our saviour.

THEORETICAL PART

Let's take a look at the parts of the Holy Bible where the love towards fellow man is mentioned, defined, explained, and witnessed.

OLD TESTAMENT

Old Testament emphasizes command of love toward God, that is followed by "second command" – love your neighbor as yourself (cf. Lev 19, 18). The oldest of texts speak that, whoever treats others with nonchalance or hostility, he offends God himself. (cf. Gen 3, 12; 4, 9,...) Commandments combine demands to God with those that deal with relations between

people. Poor and helpless (widows, slaves, strangers) are especially protected in Torah. (Ex 22, 20-26) Prophetic literature (Am 1-2; Iz 1,14-17; 10,1-2; Jer 9,2-5; Ezek 18,5-9; Mal 3,5) and other texts (Prov 1,8-19; 3,27-28; 14,21; 19,17; 25,21-22; Sir 3,30-4,10; 25,1; Ecc 2,10 ecc..) have one thing in common: Man cannot be in God's good graces if he does not see other people especially those neglected. Men of Old Testament knew that they could not sincerely love God if they did not love their neighbor. That is why prophet Jeremiah did reproach king Joachim and with it the whole of Israel: "Did not your father have food and drink? He did what was right and just, so all went well with him. He defended the cause of the poor and needy, and so all went well. Is that not what it means to know me declares the LORD?" (Jer 22, 15-16)

Old Testament does not often use the word love in relation to neighbor (Lev 19, 18; 19, 34). When it deals with strangers it bases the command of love on Jahve care for Chosen people in the time of the escape from Egypt: "He defends the cause of the fatherless and the widow, and loves the alien, giving him food and clothing. And you are to love those who are aliens, for you yourselves were aliens in Egypt. « Love towards neighbor within Israelites is not founded on mere solidarity but on history of salvation.

Nation of Israel had deepened love towards fellow-man, before Jesus came. Within this love were also included enemies from pagan nations. Love towards fellow-man becomes a part of mediation role in Israel. It is the continuum of God's deeds on earth.

NEW TESTAMENT

In Old Testament love towards fellow-man is equal to other commands, but in New Testament this command gets a key role.

TWO LOVES

In the whole of New Testament love towards neighbor is undividedly linked to love towards God. Both commandments are key and top of the law. (Mr 12, 28-33) The principal rule of faith is "serve one another in love" (Gal 5, 13). When Christians help each other carrying a burden, they are fulfilling Christian law. (Gal 6, 2) "By this all men will know that you are my disciples, if you love one another" (Jn 13, 35). Eventually love towards neighbor is the only command: "If anyone says, "I love God," yet hates his brother, he is a liar. For anyone who does not love his brother, whom he has seen, cannot love God, whom he has not seen. And he has given us this command: Whoever loves God must also love his brother. « (1 Jn 4, 20-21) It is impossible to divide love toward God and love toward neighbor. After all, there is only one love.

Love towards neighbor has its roots and inspiration in God's love. Mt 5, 44 sl.; Ef 5, 1; Jn 4, 11) therefore it is religious and not just philanthropic. God is the one who adopts us (1 Jn 4, 7), from Him we receive love, which brings us back to him, and because when we love brothers we love Him. (Mt 25, 40) That is how we build Christ's body (Rom 12, 5-10; 1 Kor 12, 12- 27), and with this kind of life we respond love with which God loved us first. (1 Jn 3, 16; 4, 19,...)

Love towards neighbor is the most important work of his disciples, especially in the light of expectation of His second arrival. After it they will be judged. (Mt 25, 31-46) This is also Christ's testament: » By this all men will know that you are my disciples, if you love one another."(Jn 13, 34). Christ's love becomes visible in active love of his disciples. This command is on one side old as it is connected with the first proclamation of evangel (1Jn 2, 7), but at the same time it is also new: Jesus has with his sacrifice begun a new era where he made a community that was forecast by prophets, when he gave everyone the spirit that forms a new

hart. In this, both commands are merged because Christ's love is radiated by Christian community.

LOVE IS GIVING

Christian love is everlasting. God gave his Son for ransom for all people without their merit. (Mt 10, 45; Tim 5, 6). In teachings of St. Paul and sinoptics, it is God's love that is everlasting and breaks all the social and racial barriers (Gal 3, 28) and despises no one (Lk 7, 39; 14, 13). Even more – Christ demands love towards enemies (Mt 18, 21; 6, 12. 14,...). Love returns in unconditional forgiveness (Mt 18, 21 sl.; 6,12.14,...) in patience and return of the bad with good (Rom 12, 14-21; Ef 4, 25-5, 2). Marital giving is similar to Christ's sacrifice to Church (Ef 5, 25-32). For all, love is a call to serving one another (Gal 5, 13), where man relinquishes himself together with crucified Christ (Phi 2, 1-11). In hymn of love (1 Kor 13) St. Paul learns the nature and greatness of love. Although it does not forget its everyday needs, it is patient. St. Paul claims that without love nothing holds value, only love will survive all. If we love like Christ then we are already given divine and eternal truth. Church is built from Love (1 Kor 8, 1); Ef 4, 16) and with it man prepares himself for Christ's day (Phil 1, 9).

LOVE IS COMMUNITY

Apostle James often emphasizes community of father, Son and the Holy Spirit and consequences of this community for love within Christian community. This brotherhood should be such a community, where everyone does his best for love and faith. World of evil forces is the world James advises not to love (1 Jn 2, 14). Christian loves his brothers with active and real love, that demands sacrifice and death (1Jn 3, 11-18), without which there is no real fertility (Jn 12, 24). After this kind of love believer remains connected in community of Father and Son (1Jn 4, 7 – 5,4). Exactly this was Jesus' last request in prayer on Maundy Thursday: "that the love you have for me may be in them and that I myself may be in them.« (Jn 17, 26). Brotherly love, that is lived by disciples in the middle of the world they do not belong into (Jn 17,11.15-26), will be the most certain sign that there is presence of God between them and at the same time the sign of genuinity of Jesus' mission (Jn 17,21). Jesus arguments the commandment of love with words "By this all men will know that you are my disciples, if you love one another."(Jn 13, 35) Proclamation of New testament is therefore practicing love in serving every person, and so the proclamation which brings life to many is formed in most perfect way. Every community is called to defeat the sin with help of Christ and in so doing also defeating every form of poverty and social injustices - in making of the unity, which is the principal task of the Church.

(Albert Štrancar – material for BA work)

OTHER TEXTS FROM THE HOLY BIBLE

In introductory workshops we have certainly found a few texts that speak that Caritas is in the core of Christianity. More of a quick glance than a systematic search let us cite some texts that speak how Jesus proclaims "Caritas". If they were to be cut from gospel and added those where Jesus proclaims not with his words but deeds, what would be there left of the gospels?

Take a look at this part of the Gospel:

- ◆ Mt 6, 1-14; Mt 7, 12; Mt 25, 31-36
- ◆ Mr 10, 21; Mr 10, 43-45; Mr 12, 28-31
- ◆ Lk 4, 16-21; Lk 6, 27-36; Lk 7,22-23; Lk 10, 25-30; Lk 18, 18-22

♦ Jn 13, 1-15

And also these quotes of Old Testament could be helpful:

♦ Gen 18,1-15; 24,1-61; ♦ Lev 19,11-18; 19,33-34; ♦ Deut 14,22-29; 15,1-11; 24,8-22; ♦ Judges 19; ♦ Rut 2; ♦ Tob 1,10-22; 4,7-12; ♦ Job 31,1-34; ♦ Prov 3,1-28; ♦ Sirah 4.1-10; 27,30-28,7; 29,21-28; ♦ Zah 7,1-14; ♦ Iz 25,4; 41,17; 49,13; ♦ Jer 22,13; ♦ Am 2,6-8; 5,11-15

Other parts of New Testament can be underlined:

♦ Mt 5,3-11; 6,1-4; 10,1-9; 19,16-26; 22,34-40; 25,31-46; ♦ Mr 6,53-56; 10,28-31; 10,35-45; 10,46-52; 14,3-9; ♦ Lk 8,1-3; 10,25-37; 14,12-14; 17,7-10; 17,11-19; 18,15-17; 18,18-30; 19,1-10; 22,24-28; ♦ Jn 12,20-26; 13,3-17; ♦ Ac 2,42-47; 4,32-37; 6,1-7; ♦ Rom 5,5; 12,6-8; 15,25-27; ♦ 1 Cor 12,1-11; ♦ 2 Cor 8,1-15; 9,5; 9,12-13; ♦ Gal 2,8-100; 6,6-10; ♦ Ef 4,25-5,2; ♦ Flp 4,12-13; ♦ Tit 3,1-15; ♦ Heb 13,1-3; ♦ 1 Pt 4,9-11; ♦ 1 Jn 2,7-11; 4,7-11; 4,16,21; ♦ James 2,1-9; 2,14-17.

(Collected by Metka Klevišar)

PRACTICAL PART – EXAMPLES AND QUESTION FOR DISCUSSION
--

This workshop should be done in the beginning immediately after prayer (before you start with theoretical part).

Purpose: to compress words from Holy Bible into meaningful entirety

Material: handout with tasks/questions, flipchart papers and color pens.

Time: around 1 hour

Procedure:

1. Trainer will repeat a couple of times the last question of the prayer “Do you think, you can serve him without following Him?” and will continue with question for thinking: Who do we follow? Which words of Christ? Which actions?
2. Divide participants in three or six groups (depending on the numbers). Each group is given one handout with question / task. They have 30 min of time to fulfill the task.
3. After group work participants need to report to other groups on their findings
4. At the end, the trainer will facilitate discussions based on the following questions:
 - What kind of place does caritas have in church and in the personal life of every Christian?
 - Is it just a marginal theme, or is it at the core of Christianity?

HANDOUT

1. What did Jesus teach? Go through the gospel in your mind, and recall his teaching. Specific citations – citations of His teaching? Could you compress them into meaningful entirety?
2. What did Jesus do? Go through the gospel in your mind and recall Jesus’ deeds. Which deeds do you recall? Could you compress them into meaningful entirety?

3. How did the saints live – those people who integrated Jesus’ teaching into their lives more than any other? Can we find any common points within the different biographies of the saints?

Questions for final discussion:

These questions can be used at the end of this training to allow participants to think about their own motivations of “benign Caritas”. There is no need for material and time can be arranged as a trainer wishes.

- How much is the Holy Bible a guide to my life?
- How much is it the guide of my charitable activity?
- Which texts from the Bible appeal to me for being active in Caritas?
- Could I find a personal “motto” in the Holy Bible?
- Where, within our work in Caritas do we follow enough/not enough certain biblical instructions?

<i>CONCLUSION</i>

The **love towards our neighbours and toward fellow men** (= Caritas) in general can be considered the core of Christianity.

In the Holy Bible the deeds and the active manifestations of God’s love are emphasized in many ways. In particular, the **life and action of Jesus Christ** in the New Testament show us how to practice the love in everyday life.

1.2 SOCIAL TEACHING OF THE CHURCH

INTRODUCTION

In this part we will explain to you some basic things about Church life, social life, activism and the main meaning of the word Caritas and where is the religious base for our deeds. We will base our work also on Encyclical “Deus Caritas Est” that is a fundamental document for working in Caritas.

PRAYER

Lord, open my mouth

+ signifies a body part where one is to make a small cross

Lord open + my lips, my mouth will proclaim thy glory and find good words.

Lord open + my eyes so that I can see thy Beauty and see the misery of people.

Lord open + my ears so that I will listen Your word and hear the scream of the poor.

Lord open + my nose so that I can feel n your pleasant scent and accept the scents of all things.

Lord open+ my entire face so that I will live directed to you and remains opened to others.

Lord open + my hart so that I can make place for you and for good feelings for all people.

Lord open + my arms so that I can touch the fullness of life and become rich in giving.

(Rotzetter)

As a Christians we can not be isolated. We have to be sensitive for the people in need so our senses always have to be open.

THEORETICAL PART

WHY Caritas

Fundamental life fact is that God loves us. “God has loved us first” (1 Jn 4, 10) and that God’s love to us has become visible in Jesus Christ. We can see God in the love-story recounted by the Bible; he encounters us ever anew, in the men and women who reflect his presence, in his word, in the sacraments, and especially in the Eucharist. “He has loved us first and he continues to do so; we too, then, can respond with love. God does not demand of us a feeling which we ourselves are incapable of producing. He loves us, he makes us see and experience his love, and since he has “loved us first”, love can also blossom as a response within us.” (Deus Caritas est, 17)

Answer to God's love is our love, which is going in both ways: “In God and with God, I love even the person whom I do not like or even know... Then I learn to look on this other person not simply with my eyes and my feelings, but from the perspective of Jesus Christ. His friend is my friend.” (DCE, 18). Love towards God »generates« love towards my neighbor - my fellow-man.

»If I have no contact whatsoever with God in my life, then I cannot see in the other anything more than the other, and I am incapable of seeing in him the image of God« (CDE, 18). According to Pope, this also works in both ways: “Only my readiness to encounter my neighbor and to show him love makes me sensitive to God as well. Only if I serve my neighbor can my eyes be opened to what God does for me and how much he loves me.” (DCE 18) “Love of God and love of neighbor are thus inseparable, they form a single commandment. But both live from the love of God who has loved us first. No longer is it a question, then, of a “commandment” imposed from without and calling for the impossible, but rather of a freely-bestowed experience of love from within, a love which by its very nature must then be shared with others.” (DCE 18) This is how Benedict XVI. concludes first part of his encyclical letter.

In the second part of Encyclical he emphasizes reasons for Caritas which originate in triple principle:

a) The Church's deepest nature is expressed in her three-fold responsibility: of proclaiming the word of God (kerygma-martyria), celebrating the sacraments (leitourgia), and exercising the ministry of charity (diakonia). These duties presuppose each other and are inseparable. For the Church, charity is not a kind of welfare activity which could equally well be left to others, but is a part of her nature, an indispensable expression of her very being.

b) The Church is God's family in the world. In this family no one ought to go without the necessities of life. Yet at the same time caritas- agape extends beyond the frontiers of the Church. The parable of the Good Samaritan remains as a standard which imposes universal love towards the needy whom we encounter “by chance” (cf. Lk 10:31), whoever they may be.” (DCE 25). This is how Pope gives his THEREFORE to our WHY.

WHERE

Karl Marx reproached »religion« that it is “opium for people”. For certain periods of history we can unfortunately say that, to a certain extent, he was right. Christianity in its »pietistic« version, particular in the periods of Middle ages has truly withdrawn itself from the core of Christian message, which is strongly anchored in this world. This world, albeit with the view of a future reality, is the place in which we live our present moment. This world is a place where we are called to act on our Christian mission. In doing so, we have to use, by help of »tools of new reality«, tools of this world.

Some time ago, during holy confession, I had given to a woman a penance to do a “good deed” at her liking. At next confession, she told me how she had made her penance: »I prayed some prayers for all those poor people who live among us. « If I had expected her to this, I would have given her the penance to pray. Did this woman live in this world? Spirituality of this person was somewhere in the air, for her faith was a kind of an opium. Even if she would be physically incapable of doing something good, she could have been concrete in her making of the good deed. Prayer would only represent a cherry on the dressing of a cake, final letter to a specific act, from which she escaped into prayer and therefore reduced, if not deprived, the value of the prayer.

The other side of question WHERE introduces us to the question of fellow-man, (my neighbor) which is sharpened by Jesus in presentation of his largest commandment.

Benedict XVI. in his Encyclical presents the novelty of Jesus' teaching, saying: »Until that time, the concept of "neighbor" was understood as referring essentially to one's countrymen and to foreigners who had settled in the land of Israel; in other words, to the closely-knit community of a single country or people. This limit is now abolished. Anyone who needs me, and whom I can help, is my neighbor. The concept of "neighbor" is now universalized, yet it remains concrete. Despite being extended to all mankind, it is not reduced to a generic, abstract and undemanding expression of love, but calls for my own practical commitment here and now. « (DCE, 15).

WHEN

One of the principles for Catholic Scouts are: »Every day do one good deed« On one hand it is very attractive to me, as it reminds and directs scouts to charity – actual deeds of love to the ones neighbor. On the other hand, however, I find scouts' principles somewhat problematic. I am the one who decides when and if to act charitably and not the needs of a man in need. To explain my point: scouts in one of our parishes had offered to help unload the trucks with humanitarian means, but not when the truck's will arrive, They will help when they will discuss importance of good deeds at their meeting, on their schedule. This is happening quite frequently, that the charitable activities of scouts or Parish Caritas and other groups are set to their timetable or programs and not to actual needs. Unfortunately, as we all know very well actual needs do not abide to timetables and programs; rather pressing needs are those who should determinate them.

Formation for doing good deeds must be specific; scouts with their principles are far better in this situation than most Parish catechesis, which mostly concludes their service with theorizing about good deeds and (very abstractly and most of the time undefined) incentive to pupils to do good deeds. Grow up for good deeds needs to be realistic. Good deeds must be an answer to a specific distress, specific need and not just dependent to the current mood or time available. When people in need came to Him, Jesus, despite the fact that he lectured to his followers about the need for rest an recuperation, he gave up from his rest and devoted his time to them:

» He felt pity for them as they were like sheep without a shepherd and so he started teaching them many things«. (Mc 16, 43). Equally as the question *who is my relative* that Jesus has turned upside down, he also turns the question when do I respond to a specific need; when one arises. Our thinking about, when something needs to be done, needs another supplement. If the measure of love towards my neighbor is love to oneself and consequentially this love is a prerequisite for love towards others, then I must measure my reactions to specific distresses with love to myself, to my personal necessities, mine and those who are dear to me. Sudden catastrophe, which requires immediate response, will naturally push my needs aside. If we paraphrase Holy Bible: I will go to rescue my son or oxen in the well even on Saturday (compare in Lu 14, 5). However, we will say to someone who "urgently"- in the middle of the night needs our "help" - come tomorrow, without bad conscience.

Caritas help must be on time. Often this means to overtake the distress itself and act before it arises. Man is capable of fore sighting, anticipation. According to "causal principle", one can discover what kind of consequences certain causes bring. By changing his way of acting and

society acting, one can actively influence what kind of future we will have. That is precisely why prevention and education have the most important role. With them Caritas not only responds to specific situations but also creates them, not to mention the effect of this kind of work with repairing something that is fundamentally flawed.

WHAT

You always have poor among you (Jn 12, 8), says Jesus. He identifies himself with them in his famous speech about the final verdict (Mt 25, 35-46). 2nd Vatican Council in its Pastoral Constitution “GAUDIUM ET SPES” (joy and hope) places much stress on the respect towards human person: “Everyone must consider his every neighbor without exception as another self, taking into account first of all his life and the means necessary to living it with dignity” (GS 27,1). “In our times a special obligation binds us to make ourselves the neighbor of every person without exception, and of actively helping him when he comes across our path.” (GS 27,2) Constitution refers a few examples when we owe to become close: abandoned old man, foreign worker, fugitive, refugee, and illegitimate child, hungry (GS 27, 2). It refers to actions which dishonor the Creator. Essentially it applies to a human as a whole in his physical and spiritual dimension, and society in whom this human lives’.

Starting point about what is the “subject” of Caritas activities is a man and his distress, and society and relations within it that generate or prevent distress. John Paul II in his apostolic letter *Tertio Millenio Adveniente* (At the beginning of new Century), first draws the social expression of the world at that time:

“It is a matter of fact that there are so many needs that touch our Christian sensitivity. Our world is entering new Century burdened with contrasts in economical, cultural and technological growth, which gives great opportunities to the lucky few, but millions and millions of people are left not only aside progress but faced with living conditions that are well beyond the minimum of human decent life. Is it possible that in our time people are still dying because of starvations? That they are deprived of basic medical care? That they have no place to recuperate? Scenario of poverty can spread into endlessness if we add new forms of poverty to old ones. These often imbed themselves in environment and with people that are not in economical distress, but are faced with desperation because of nonsense, drug addiction, abandonment in high age or illness, because they are pushed aside or socially deprived. Christian, faced with this scenario, must learn to awaken his faith in Jesus Christ and to untie the calling Christ sends from this world of poverty. Simple: tradition of charity, which has found so many expressions, nowadays demands even better resourcefulness, must continue. The time has come, to renew enthusiasm for charity, and it should show itself not only in effective supply of help, but in ability to approach people, to become sympathetic with those who suffer, so that they will not interpret the help they receive as humiliating alms, but as brotherly cooperation (Tertio Millenio Adveniente, 50).

In other parts of Encyclical he specifically counts the fields of priority for renewal of “enthusiasm for charity”. ““With helping to one who is hungry, thirsty, foreigner, naked, ill, imprisoned – as well as unborn child, those suffering from ageing and those nearing death – we are given, to serve Jesus as he has said himself: “Whatever you have done to one of my youngest

brothers, you have done it to me” (Mt 25, 40)”. (John Paul II.: *Evangelium Vitae*, 87). He expects work of volunteers in fields such as: natural birth control centers, advisories for marriage and families, centers for helping terminally ill people, and drug addicts, mentally handicapped, ect. They must be servants and protectors of human life! (compare: John Paul II, *Evangelium Vitae*, 88-89).

Closeness, as it was pointed out, does not stop at home. In encyclical letter “*Redemptoris misio*”, John Paul II encourages strongly NGO volunteers that they should, besides priests, monks and lay workers in missionary countries, work hard for a holistic development of individuals and society with schools, medical centers, homes for elderly and disabled, initiatives for women development (Cf. John Paul II, *Redemptoris Missio*, 60).

HUMANITY AND PROFESIONALISM are very important

To approach people, to feel their suffering as ones own, ensure that they will not interpret our assistance they receive from us as humiliating, but as a partnership in brotherhood (*Tertio millenio adveniente*, 50).

Not to consider oneself superior to the one served however miserable his situation at the moment may be. (See. DCE 35) “My deep personal sharing in the needs and sufferings of others becomes a sharing of my very self with them: if my gift is not to prove a source of humiliation, I must give to others not only something that is my own, but my very self; I must be personally present in my gift.” (DCE 34)

ACT INDEPENTDENTLY OF POLITICAL PARTIES AND IDEOLOGIES (DCE 31) – also independently of official state policy.

LOVE IS FOR FREE! Proselytism is forbidden! (DCE 31)

WHO

Let us finish by saying who should do all this work? Benedict XVI has clearly pointed out, that this is every Christian and every Christian community: “Love of neighbor, grounded in the love of God, is first and foremost a responsibility for each individual member of the faithful, but it is also a responsibility for the entire ecclesial community at every level: from the local community to the particular Church and to the Church universal in its entirety. As a community, the Church must practice love. Love thus needs to be organized if it is to be an ordered service to the community.” (DCE 20)

“In conformity with the episcopal structure of the Church, the Bishops, as successors of the Apostles, are charged with primary responsibility for carrying out in the particular Churches the programme set forth in the Acts of the Apostles (cf. 2:42-44)” (DCE 32).

It is necessary to quote one more Papal thought: “As our preceding reflections have made clear, the true subject of the various Catholic organizations that carry out a ministry of charity is the Church herself—at all levels, from the parishes, through the particular Churches, to the universal Church”. (DCE 32).

In all that we are doing we must never be just an organization, movement, society, group, association...

WE ARE THE CHURCH AND WE ARE ALL CALLED UPON ALL PEOPLE, ESPECIALLY THOSE IN DISTRESS/NEED, TO SHOW THEM HER LOVING MOTHERLY FACE!

<i>PRACTICAL PART – EXAMPLES AND QUESTION FOR DISCUSSION</i>

Purpose: to check how proclamation (catechism), worship (liturgy) and caritas are balanced in own community

Material: handout

Time: 45-60 minutes

Procedure:

- Divide participants in small groups (depend on number) or divide them according to the parish they come from.
- To each group give handout and ask them to fulfill in 30 minutes.
- There is no need for separate presentations at the end you can simple lead discussion with following questions:
 - ◆ Do we have in our parish/diocese environment established a correct balance between proclamation, worship and caritas? If yes give us example? If not, what can we do?
 - ◆ Do we as caritas face the “true needs” – here and now?
 - ◆ Do we understand the identity of caritas clearly enough? Do I see caritas primarily as a humanitarian organization or something else?

HANDOUT

	PROCLAMATION	WORSHIP	CARITAS
What are activities or actions?			
How often?			
How many persons are to participate			
Is it planed in advanced?			

CONCLUSION

Social teaching of the Catholic Church often underlines **the fundamental role of deeds** to promote real Caritas, that means God's love.

Caritas is **one of the 3 pillars of the life of every parish community**, together with liturgy and catechism. The Encyclical letter "Deus Caritas est" explains this approach in a detailed way.

1.3. CARITAS IN VERITATE

INTRODUCTION

Catholic Social Teaching (CST) is a set of principles, directives and guidelines of the Church concerning social issues. The most remarkable encyclicals in concerned area are: Rerum novarum (1891), Quadragesimo anno (1931), Mater et Magistra (1961), Pacem in terris (1963), Populorum progressio (1967), Laborem Exercens (1981), Sollicitudo Rei Socialis (1987) and Centesimus Annus (1991).

Encyclical Caritas in Veritate is very important document but if not inspiring individuals and groups it can stay only dead letter on the paper. The vision of Pope Benedict XVI is nice, fundamental and strong. But we have to be aware that this is only a vision which might not be fulfilled and operational if it doesn't influence on political and economic sciences which can not be substituted by encyclical.

All the Law of Moses is based on Love. Two principles CST are justice and the common good (iustitia, bonum commune). Common good in a global society has the dimension of the entire human family. Pope points out that love is a central driver of social doctrine of the Church, "Caritas in veritate in re sociali" It makes sense to decide for the vision, which is building a "city of God" and for prevention, which prevents the formation of problems.

PRAYER (1 Co 13, 1-13)

1 What if I could speak all languages of humans and of angels? If I did not love others, I would be nothing more than a noisy gong or a clanging cymbal. What if I could prophesy and understand all secrets and all knowledge? And what if I had faith that moved mountains? I would be nothing, unless I loved others. **3** What if I gave away all that I owned and let myself be burned alive? I would gain nothing, unless I loved others. **4** Love is kind and patient, never jealous, boastful, proud, or **5** rude. Love isn't selfish or quick tempered. It doesn't keep a record of wrongs that others do. **6** Love rejoices in the truth, but not in evil. **7** Love is always supportive, loyal, hopeful, and trusting. **8** Love never fails!

Everyone who prophesies will stop, and unknown languages will no longer be spoken. All that we know will be forgotten. **9** We don't know everything, and our prophecies are not complete. **10** But what is perfect will someday appear, and what isn't perfect will then disappear. **11** When we were children, we thought and reasoned as children do. But when we grew up, we quit our childish ways. **12** Now all we can see of God is like a cloudy picture in a mirror. Later we will see him face to face. We don't know everything, but then we will, just as God completely understands us. **13** For now there are faith, hope, and love. But of these three, the greatest is love.

THEORETICAL PART

Love (caritas) comes from the God who is everlasting Love and absolute Truth (Agape in Logos). Jesus makes pure our searching for truth and love. Finding happiness through substitution leads us to addictions. "Love shines and we can live it genuine only in the truth." Love is to be connected with the truth. Christianity, which would only proclaim love without truth would be confused what to "reservation" for the beautiful feelings, for sentimentalism and

in the religious field to fideism. Emotions are needed for social harmony, but may not play a leading role.

Witnessing for the Truth is Love. (1 Co, 6) God is truth. (Jn14, 6) Truth and love is the face of Jesus Christ. Jesus Christ is "hiding" in the least! Love and truth are therefore something very specific, they are embodied.

God's love is more than justice, but never without justice. "I can not »offer« to somebody from what is mine without giving him at the same time what belongs to him from justice." "Justice is the first path of love, or as Pope Paul VI is saying, its lowest rate (" minimum ").

"On the other hand love exceeds and complements it by the logic of gift and forgiveness" (teaching of John Paul II).

"Human city" can't only be built by legal relationships and obligations, but even more, and earlier, relations of free-giving, mercy and communion. The development needs the truth, says the Pope, whereas the social functioning without truth would become a private benefit toy and the logic of power with devastating effects in society.

Making efforts for a comprehensive social development is an integral part of evangelization. CST is an integral part of evangelisation! Jesus Christ, who loves us, is close to the heart of every man! »CST is an announcement and a witness of the Church." "It is a tool and the mandatory room for upbringing of the faith."

Church intervenes in the question of development, since it is not just related to technical matters, but also with a question of meaning, the ultimate goal. Man can not set his last purpose for himself. "True humanism is only the one who opens towards the Absolute in gratitude for the vocation that gives the right understanding of human life." (Paul VI.)

"**Messianisms**", which base its proposals on the denial of transcendental dimensions of development, are full of promises, but deceive and lead people in subordination and slavery, and made it a mean.

Greed for profit leads to the dispersal of wealth and creates poverty. The pursuit of profit for itself, even at the expense of poor product, with no desire for the common good is destroying wealth and leads to poverty. Economic development should allow a realistic, accessible to all and truly sustainable growth. Benedict XVI calls to think about the new humanistic synthesis. He alone makes some starting points: that development today is polycentric; that man, in his integrity of the human person, is the main capital to be protected and developed; the respect of human life mustn't be separated from the development of Nations; that development is most closely linked to respect for religious freedom, and; that development is always associated with the provision of jobs and the right to work.

Why there is underdevelopment? The dividing line between rich and poor countries is no longer as clear as it was at the time of Paul VI. Even in rich countries more and more social groups live in poverty "Absolutely, the world's wealth increases, but inequality also multiplies". (JP II). "Shame of gaudy differences"; on one hand, there is great dissipation, on the other hand dehumanising misery. Pope says that the protection of knowledge is excessively restrictive. Rich countries protect their intellectual property; on the other hand, we have poor countries which desperately need this knowledge for its own development. The problem is also high customs fees, new forms of colonialism, and non reliable leaders of certain countries.

Pope John Paul II (1987) has in existence of blocks seen one of the main causes of underdevelopment. The politic has overtaken economic and cultural resources, it ideology

restricted the freedom. East-West division has fallen down, but poverty has not disappeared. "However, vision of those who think that the market economy, as the system, requires only a certain quota of poverty and underdevelopment that it could work well, are mistaken." Why there are many Lazarus, who are not allowed to sit at the table with the rich? This is related to the question of peace and stability of the planet. Benedict XVI says we should after the collapse of communism and the bloc division of the world, comprehensively reconsider the development.

There are both positive and negative aspects of labour mobility. The exchange of cultures is something positive. The negative aspects are: the uncertainty of working conditions, psychological instability, and problems of life of the married, increase of social distresses. Unemployment undermines human freedom and creativity, and has a negative impact on family life and society as a whole. The main capital which needs to be protected and increased is the value of a man, the person in all its integrity.

Intercultural dialogue is not effective if the interlocutors are not aware of their identity. Cultural eclecticism, which promotes the religious and moral relativism, is not contributing to a real intercultural dialogue, but leads to cultural shallowness.

Gift and free giving exceed all laws of justice. This does not mean that the logic of the gift excludes fairness, but exceeds it! Because of the production view on life and seeking only for benefits we don't appreciate donations and gift anymore. Genuine human relations, friendship and sociability, solidarity and reciprocity are also necessary to stimulate the economic activity. Even in the economy the redistribution, solidarity, logic of the gift has to be taken into account, giving for free, including limitation of profits. Fraternal mutuality should be in all its dimensions. **Free giving/doing** isn't only added to justice. **Free giving** without justice can not be realized. **Free giving** efforts are a foundation for a more human world, where ones progress will not be an obstacle to the development of others.

Globalization itself is neither good nor bad. This is not to oppose it, as it offers many development opportunities. Globalization is a human reality and should be managed. Due to globalization, there may be more brotherhood, but there may be poverty and conflicts in the world to further increase. It depends on us, including the role of the state, the legal and administrative systems. This also depends on cultural, welfare systems and religions.

"Socially responsible companies", administration companies may not represent the only benefit of the owners, but should provide for everyone who enables growth of the company: employees, customers, suppliers of components, the human community, which rely on it e.g. relocation to foreign capital can cause serious harm their own people. Investments are not only technical but also an ethical act.

PRACTICAL PART – EXAMPLES AND QUESTION FOR DISCUSSION

How do we face in Caritas with injustice, endemic disease, hunger, illiteracy and the current economic crisis? Is "love", which Caritas is providing reasonable or headless?

Underdevelopment is not primarily pecuniary in nature. It is mainly caused by a lack of will for

the common good and a lack of fraternal spirit among peoples and nations. What Caritas is already contributing to the spread of fraternal spirit among the nations? What could have been other options?

The baseline of CST is not a particular case but the Gospel. Putting the Gospel into dialogue with the concrete situation! Without this baseline, we are in danger that the Gospel becomes only a mean for achieving certain goals and so, we can fall into a trap of Marxist ideology ... In reality, there is a search for truth, for linking polity and morality, for questioning about what democracy is and what is harmful to democracy, is a constant dialogue and constant search for meaning. Is Caritas qualified for this dialogue? How to cultivate broad masses for a dialogue?

In addition to the economic crisis and the spread of infectious disease we are also experiencing a pandemic of depression and suicide, and an exceptional increase in mental illness in general. It seems that we only extinguish caused fires and not asking ourselves about the causes of this situation and what needs to be done at the systemic level. What is our experience in this field?

It's a lie that there are no longer major ideologies! "Neutrality", ethical pluralism, religious pluralism and relativism are major ideologies on a global scale. They are much more discreet than in the past and are designed to "take into account the" human "freedom". Giving absolute power to technical means, production and sales, is an ideology which does not matter what someone is producing, but is only important that the product is sold and generates high profits. It may also use marketing which helps one to persuade people to buy his product. To what extent do people are still deciding freely, as our subconscious mind is overflowed with thousands of commercials?

In what way Caritas is an indicator and critic of ideologies, which are now on the move? Is it possible to link aid to people who have fallen into distresses because of above mentioned ideologies and criticism of these ideologies? How today's human can be raised up for freedom?

What are our experiences in finding "new humanistic synthesis" - the answers which will not only deal with already created problems, but will favourably affect the present and future good of mankind?

On the one hand, we witness a "crazed rights"; on the other hand the right to life is severely violated. Certain rights, such as: access to food and water are very important and universal as they ensure the right to life. How to draw the attention of the inconsistency of policies those have a mouth full of words on human rights but on the other hand they allow the violations of the same rights?

Despite current crisis we shouldn't go into despondency and do not lose hope, confidence and realism. Development is possible! The world needs a deep cultural renewal and the reveal of fundamental values.

How can we work together in planning new routes, rules and obligations?

1.4 CATHOLIC AND SOCIAL LIFE

INTRODUCTION

We will get to know the basic principles of the Social teaching of the Church and clarify, what is the obligation and right for Church to say about specific social issues. We want to animate the workshop participants that they would get themselves actively involved in social and political life.

PRAYER

*It is truly right to give you thanks,
it is fitting that we offer you praise, Father of mercy, faithful God.
You sent Jesus Christ your Son among us as redeemer and Lord.
He was moved with compassion for the poor and the powerless,
for the sick and the sinner;
he made himself neighbor to the oppressed.
By his words and actions he proclaimed to the world that you care for us
as a father cares for his children.
And so, with all the angels and saints
we sing the joyful hymn of your praise:
Holy, holy, holy Lord, God of power and might,
Heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.*

*(Eucharistic prayer for various needs and occasions, Preface IV:
Jesus, the Compassion of God)*

Life of a Catholic believer should be oriented towards social problems of the community in which he/she lives. This prayer gives us some practical examples of these social problems: *the poor, the powerless, the sick, the sinner, the oppressed*. The love we have to show and transmit to them is the same *as a father cares for his children*.

THEORETICAL PART WITH PRACTICAL INSERTS

THE SOCIAL TEACHING OF THE CHURCH

After Encyclical Letter of Pope Leon XIII *Rerum Novarum*, the leadership of the Catholic Church has frequently dealt with questions concerning human life in society and state. Themes about relations between different groups (social classes, fighting for their righteous interests, syndicates, political parties) on how political and economic life should be, in what kind of state should workers and their families live, on what kind of foundations should human society and

the state be built, about peace and arms race/armament, development, international relations and debt, are often the subjects of papal Encyclicals. They found their important role on 2. Council of Vatican, they are debated on theological faculties and have become a standard in ecclesial life. Rightly so, because the Social teaching of the Church is part of essential ingredients of Christian view of life, because social life is essential part of human life. Conditions under certain person lives in specific society are essential in quality of his/hers life. These questions always deal with human dignity.

Of course Leon XIII was not the first to encounter the questions of the Social teaching of the Church. Before him moral theorists were challenged with burning questions of social and political life. The question of wealth and poverty (so called “social question”) was presented to Christians in first centuries. Thereafter questions of war and peace became even more urgent, as was the question of lending money with interest, in time of conquest and colonization question arose about righteous of such deeds (moralists had to defend the human dignity of natives, when some claimed that the natives are not people at all). These and many other questions are example of moralists dealing with the question that concerned society and relations within it.

JUSTIFICATION OF SOCIAL TEACHING OF THE CHURCH

Many, especially outside the Church, ask the question: with what right does the leadership of the Church express itself on issues that are dealing with economy, social regulation and politics? Does the leadership of the Church, meaning the leadership of certain global religious society, the right to intervene in fields that are especially secular, and where the believers often encounter members of other religions or atheists? Or to put it otherwise: on what should Councils, Popes, Bishops and other members of the Church refer to when presenting their principles of social life? Different economical, social and political questions always deal with people and their relations, and this means that morality is always present. Human relations are always exposed to possibility of being fair or unfair, that we could treat each other like brothers and sisters or as masters and serfs. Social relations, be the family, business, state, international are always moral relations. In economy and politics it is not all about economic issues but ethical issues, because the deal with fairness and love.

The leadership of the Church bases its views on specific references:

- ◆ Teachings of the Holy Bible (Mt 5,1-7,29; Jn 8,2-11; 3Mz 19,9-37).
- ◆ Natural law (this law is based on cognition about fair human relations, that we get from pure intellectual thought on human and his dignity e.g. relation to life, war, medical experiments ...)
- ◆ Tradition.

BOUNDARIES OF THE SOCIAL TEACHING OF THE CHURCH

In every economical, political, educational, cultural activity we encounter multilayer questions, especially two aspects that supplement each other:

- ◆ Professional aspect (here Church has no authority)
- ◆ Moral aspect (here Church has the right to express its opinion, with which it bides its members, when moral issues are discussed).

In some Parish Caritas usually volunteers and operators discuss about the role of Church in front of some issues emerging from the territory. It can be interesting to organize a workshop/debate in our Parish Caritas around a discussed topic in our community. It is not so difficult to find “multilayer questions” of our territory and try to find out all together the professional and moral aspects (e.g. on communal level the discussion on the closing times of pubs – what is the economical and what moral aspect of the case).

THE SOCIAL TEACHING OF THE CHURCH AND POLITICS

First, let us look at what politics actually are, because different usages of this term can create significant confusion. Too many politics represent lies, filth and demagogy, when in reality these are political pathologies. On the contrary politics is a very positive term. In its broader sense, “politics” is focused on common welfare, spreading of justice and human rights, abolishing corruption and human abuses. In this sense politics is truly a matter of Church, including Bishops and priests. In this view Church has to be included in politics. In its narrow sense politics means activities that guide and change society. This is the sphere of political parties, and as such is not a job of the church as a whole but only part of it – laics.

It is always possible to speak in favor of different economical and other social solutions. Moral Christian principles are to be fulfilled with keeping in mind the data of other sciences and personal experiences. Here different possibilities can be used. Christian social teaching allows several practical solutions and is in this view reasonably pluralistic. That is why no specific political party can monopolize ecclesial social teaching. To recapitulate, moral principles are the same, and besides them, correct and effective measures need to be taken. Here it can come to differences that enable the diversity of party’s programs that are focused on right moral values.

Of course political diversity between Christians cannot be absolute. When we deal with questions for example; abortion, divorce, human dignity ... when values are at stake all Christians regardless of parties, have to be united. Program, values and the lifestyle of some parties and their leading members can be in collision with the social teaching of the Church. For example: favoring distinctively liberalistic or collectivistic points of view¹, ideology that tramples human rights, and is in conflict with the teaching of the Church. Moral views are binding Christians to stay away from such parties and join parties that share common values with the Church. In democracy there are usually a number of such parties.

Active political role is forbidden for priests. Why? This role is fulfilled by laics.

CHRISTIAN AND POLITICS

What was said before about the Church holds the same for an individual Christian, A Christian also has to respond to certain social questions, probably not every Christian will decide on world peace, but still he/she can influence many social, economic and political decisions? Here is how:

¹ *Collectivism* – an individual is insignificant and has to abide the rules laid by the mass. This goal is for instance communist society. Individual must sacrifice himself for the goal or is himself sacrificed. *Liberalism* – there is no common moral value or common goal of human life and activities in society. In market liberalism almost everything is allowed. It is every man for himself - social state is denied.

- ◆ Active participation in the political party, whose program is in accordance with the Church
- ◆ Voting the “right” parties (repeat the principles which are the right parties and avoid practical cases – remain on intellectual aspect, answer the question, why does a Christian have a duty to go voting?)
- ◆ Other social activities (inside the church and civil society): lobbying, active participation in movements, organizations that would like to introduce some aspects of the social teaching of the Church (movement for life, for human rights ...)

In one’s own community, and doing all one can to promote the social teaching of the Church.

PRACTICAL PART – EXAMPLES AND QUESTION FOR DISCUSSION

Purpose: To know in more detail, the role of a Christian believer in the social and political life of his/her community

Material: Catechism of Catholic Church and Holy Bible

Time: 45 minutes

Procedure:

EXERCISE AT THE MEETING

- ❖ Participants are divided in three (3) groups.
- ❖ Every group has 30 minutes to read in catechism of Catholic Church the following articles, and to comment about them:
 - ◆ Group One: 1877 - 1889, (or at least 1879, 1833, 1884, 1887 and 1890 – 1896).
 - ◆ Group Two: 1897 – 1917 (or at least 1906 - 1909, 1913 - 1915 and 1918 – 1927).
 - ◆ Group Three: 1928 – 1942 (or at least 1929 - 1931, 1938, 1939 and 1943 – 1948).
- ❖ At the end, every group briefly presents to the others the main topics discussed.

POSSIBLE HOMEWORK

Every participant coming back home can search through the Old and (especially) New Testament, to find certain principles composing the Social teaching of the Church (you can choose for example Mt 5, 1-7, 29; 3Mz 19, 9-39).

Everyone should find certain political party programs and check, whether and how much it’s accordance is with the Social teaching of the Church.

CONCLUSION

Social life is part of human life. Every relation and every fact – in family, with friends, at work, at state or international level – is a **social aspect**, and all of them are based on moral issues (some of them are good to do, some are not). Church has no authority in professional/technical aspects, but has the right to express its opinion on moral aspects, taking care of **love and respect between human beings**.

Politics also is part of social life, because it's the way to promote welfare, justice, human rights. For this reason **every Christian should be actively involved**, through active participation in political life, or through voting, or through the organization of social activities that promote the social teaching of the Church.

CHAPTER 2

PARISH CARITAS

2.1 IDENTITY OF PARISH CARITAS

INTRODUCTION

In this part we will try to explain identity of Parish Caritas. Concrete questions we're going to elaborate on are: What is and what is not a Parish Caritas? What is a possible structure of one Parish Caritas? How to establish Parish Caritas? What are the main roles of parish Caritas? Objective for this topic during one training session is that learners will be able to simulate process of establishing Parish Caritas specifying steps, roles and structure.

PRAYER

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things.

Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.

When I was a child, I spoke as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

And now abideth faith, hope, charity, these three; but the greatest of these is charity.

St. Paul - First Epistle to the Corinthians (13, 1:13)

Caritas – Charity, that means the love toward our neighbours, is considered by St. Paul the greatest way to practice and live our Christian faith. If a Christian thinks that his/her faith can exist without deed, he is “*as sounding brass... nothing*”.

THEORETICAL PART

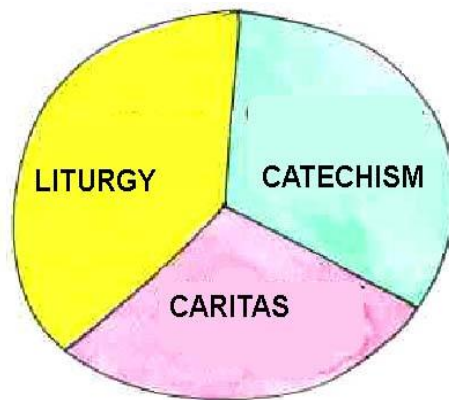
WHAT IS PARISH CARITAS?

“...The Church's charitable organizations, on the other hand, constitute an *opus proprium*, a task agreeable to her, in which she does not cooperate collaterally, but acts as a subject with direct responsibility, doing what corresponds to her nature. The Church can never be exempted from practising charity as an organized activity of believers, and on the other hand, there will never be a situation where the charity of each individual Christian is unnecessary, because in addition to justice man needs, and will always need, love...”

Deus Caritas Est, 29

Parish Caritas is a pastoral body of parish community whose task is to animate, coordinate, promote and witness charity with special accent on its pedagogical role.

Caritas is not only an organisation working for the Church but Caritas has equal carrier of pastoral. Caritas is the third branch of pastoral (besides catechism and liturgy), which helps the Church and Christians to live the commandment of love.



The crucial role of Caritas is animation of the Christian community for charity – “pedagogical role”. It is not that Caritas resolves or distresses, but animates Christians and encourages them to actively live love towards fellow man, so that we can all, as a Christian society, face the distresses.

Parish Caritas is a means that enables whole parish community to witness Christian love in organized way towards those who are in need. But we must not forget that Caritas is a mean, not the objective of our work.

Nature of the Parish Caritas

- ✿ it is pastoral organism
- ✿ it serves to **facilitate / promote**, even in the collaboration with other organizations, **testimony of the charity within the Church community**
 - in the forms that respond to the time and needs
 - in a way that a man is developed as with integrity
 - in social justice and peace
 - with particular attention to the last one and
 - with prevailing pedagogical role

(Statute of Caritas Italiana – appendix)

What Caritas is not?

- ✿ Not an humanitarian organization
- ✿ Not an NGO nor association of volunteers or group of people
- ✿ Not an institute of social services
- ✿ Not a distributor of money, food, supplies...

But it is:

- ✿ Pastoral body of the Church
- ✿ Social body of the Church
- ✿ Charitable organization
- ✿ Animation of Christian community for love
- ✿ It creates significant deeds and good practices

FOUR MAIN TASKS OF PARISH CARITAS

✿ **Pedagogical role of caritas**

The role of Caritas is particular in reminding Christians on Jesus’ active love to people in all kinds of distresses, or to awake humanistic consciousness among non-believers. Caritas must be open for everybody and needs to animate all community to witness Christian love. Without this

dimension, all other work of Caritas (like social assistants, distribution of humanitarian aids, researching and similar) will lose sense and purpose.

✿ **Knowing territory**

A Caritas that does not know the needs of its territory does not deserve to bear the name of Caritas. Caritas staff or volunteers are supposed to know, not just general needs but to know each person in need on its own territory. Caritas co-workers are first and often the only one listening to people in need. One of the strengths of the Caritas network is that we can create relationships with each individual person, and if we didn't do this, if we work with only numbers, we would be at risk to lose our mission.

✿ **Social activities**

Parish Caritas can not be an answer for all the needs on its territory. But PC must offer some social activities as an example for all the community. Each social activity must be a result of need from territory – they are concrete answers to the needs. Caritas social activities have the objective not just to help people but also to animate the whole community to be involved in testifying love.

✿ **Coordination and collaboration**

Good parish Caritas will create relationships with diocesan and or national Caritas as well as with other parish Caritas in order to exchange experiences, to support each other and to coordinate similar activities. PC should have a good relationship with NGO's from their own territory as well as with local governments.

PC continually collaborates with other pastoral bodies (parish pastoral council, catechists, parish core, pastoral of youths, ministrants etc) in order to create more coherent life for the parish and to involve them in charity activities.

HOW TO ESTABLISH PARISH CARITAS

“...With regard to the personnel who carry out the Church's charitable activity on the practical level, the essential has already been said: they must not be inspired by ideologies aimed at improving the world, but should rather be guided by the faith which works through love (cf. *Gal* 5:6). Consequently, more than anything, they must be persons moved by Christ's love, persons whose hearts Christ has conquered with his love, awakening within them a love of neighbour. The criterion inspiring their activity should be Saint Paul's statement in the Second Letter to the Corinthians: “the love of Christ urges us on” (5:14). The consciousness that, in Christ, God has given himself for us, even unto death, must inspire us to live no longer for ourselves but for him, and, with him, for others. Whoever loves Christ loves the Church, and desires the Church to be increasingly the image and instrument of the love which flows from Christ. The personnel of every Catholic charitable organization want to work with the Church and therefore with the Bishop, so that the love of God can spread throughout the world. By their sharing in the Church's practice of love, they wish to be witnesses of God and of Christ, and they wish for this very reason freely to do good to all...”

Scenario 1

- Parish priest / Pastoral Council can call up for the first meeting for the establishment of the Parish Caritas.
- Meeting should be in the pastoral premises and during the meeting different opinions should be exposed and questions asked...
- Individual **persons** with whom should be met to reflect necessity and opportunities to give life to the Parish Caritas
- Talk about the **identity and tasks** of the Caritas
- **Involve others** in its establishment – catechists, animators, youngsters...
- Make first draft **programme** of the work - for example:
 - discover the situation in the parish – needs, poverty, emergencies...
 - evaluate the needs and the concrete strengths, instruments and possibilities with which problems, needs that can be solved
 - sensibilize community through different communication means – parish magazine, Sunday mass...
 - animate “in charity” whole Pastoral Council, whole community...

Scenario 2

- Diocesan or national Caritas promote need of establishing PC
- They organize initial meeting in parish and invite parish priest, parish pastoral council
- On first meeting they explain need of PC
- Then they organize a training meeting following the order in the manual
- During or after trainings there must be a created structure and first operation plan
- Through one concrete action PC start to work

STRUCTURE OF PARISH CARITAS

Depending on the Church community and the number of believers we have different types of Caritas – those based on purely volunteer work since there are a lot of believers up to those that have small number of the people in the community, ie. without volunteers.

There is no such thing as ideal Caritas!!! We rather talk about optimal Caritas:

“Structure with clear identity, that always has its mission in front of its eyes, which adapts again and again to the situations in the field (distresses, problems, needs...) and reacts accordingly.”

Parish Caritas are persons who are “voice” of the others, representatives of different pastoral organisms, they take responsibilities themselves or with others for multiple Caritas tasks. Number of people that will represent structure (parish caritas management) depends on the possibility and resources that the parish has. An important thing is that parish caritas must be open for everybody, while some of people can think what and how to do. One of the biggest mistakes parish caritas are facing, is a shortage of active participants. Those which are selected as a PC structure while other persons do not have any possibility to be active.

Anyway PC must have some structure that will work easier. There are different models of how to create structure of PC and we are here presenting to you just those basic principles.

✿ **Parish priest**

Parish priest have a crucial role in the life of parish Caritas. He is a top manager of parish caritas, usually called president. A very important thing is that parish priests have clear roles in parish caritas, and that everybody understands them. Usually roles of parish priest are decision making (about projects, activities, methodology), monitoring and evaluation (through regular meetings, visits or reports) and spiritual formations of caritas volunteers. Do not forget that parish priests can also have a crucial role in knowing their own territory (he is the one visiting all families more than other persons) in animation of community (through Holy Mass or other instruments).

✿ **Coordinator**

It is a person that takes care about all parish caritas work. We strongly recommend that this person is also member of parish pastoral council representing parish caritas inside. This person will be a motivator for all of the others; will take care about new ideas, function existing activities, collaborate with partners etc. This person is *the heart* of parish caritas, so be careful when you selected him/her.

✿ **Volunteers**

They are all the persons that want to help in any Caritas activity. Strength of one parish Caritas is a number and quality of volunteers they have. That is a reason why inside Caritas work we like the statement: *Better small from a lot of persons, than a lot from small number of persons.*

✿ **Animator**

Because pedagogical role of parish Caritas is prevalent, it is logical to have one person that will take care about this role. Of course it can be done also by a coordinator and this is depending on each parish. Activities and responsibilities of animators are to organize events, methodology and aids that go into the function and to animate the entire community.

✿ **Economic manager**

For good willing of parish Caritas will be great to have one person – volunteer that will take care about financial and other economical resources of Parish Caritas. In almost all parish communities there are already economical councils, so all we need is to ask one person from this council to dedicate a little bit more time for parish caritas issue.

✿ **Leaders of different social services**

Why not to have one person that can be in charge for social services or problems we have in our parish? Even if we don't have any concrete project or service we can give a task to some people to think about methodology and possibilities we have to start such services. Examples can be work with the elderly, youth, disabled persons, economical poor, addicts, ecology, peace building area, victims of violence, etc.

PRACTICAL PART – EXAMPLES AND QUESTION FOR DISCUSSION

This example was used during a workshop for animators. Role play was used as an example for establishing for the parish Caritas. Additional roles can be added or the existing one changed, adapted to the situation.

Purpose: to motivate participants on thinking how to establish parish Caritas; to research possible problems or obstacles during establishment; to make own scenario for establishing PC

Material: piece of paper or cards with role for each person, flipchart with papers and color pens.

Time: around 1 hour

Procedure:

- 1) In the beginning explain the purpose of the exercise. Read (or ask someone to read) the situation of parish Mala Buna (Handout 1).
- 2) Give to each participant card with his role (Handout 2) – one role per participant. If you have more persons than roles, you can make copies of some roles and distribute them to the additional people, or you can split participants in two groups with same tasks. Ask them to read carefully.
- 3) Ask them to simulate meetings in which everybody will play its role. The objective of the simulated meetings is to discuss (from perspective of his role) how to establish parish Caritas. Ask them to write all conclusions on flipchart paper. During simulation they can use handout 1 in order to record given situation.
- 4) After conclusions are presented you can facilitate discussion asking questions:
 - How did you feel playing your role?
 - Which other roles we can add?
 - If you have a chance to change your role who would like you to be?
 - What do you think about your conclusions?
 - Can you apply anything from this exercise in your reality?
 - What do you think will be a good way for your parish to start with process of parish caritas establishment?

HANDOUT 1

Description of situation in parish Mala Buna

Mala Buna is a town of 15.000 inhabitants. It is situated in a region where people are mostly occupied in agriculture. There is a river passing by the town which often overflows its banks and floods the nearest houses and their yards.

In the past communist time there were uranium mines close to Mala Buna and most of the men used to work there. As a result there is a high percentage of people suffering of cancer and related diseases.

The population of Mala Buna consists of 60% Orthodox, 20% Muslim, 10% Catholic and 10% other (Protestants, Jews etc.). Similar to this ratio is the population in the country. There are about 2.500 Roma people living in Mala Buna. Most of them define themselves as Muslim and the rest as Orthodox and Protestant. There is also a Turkish minority of about 1.000 people. The Turks are mostly growing tobacco, while the majority of the Roma people are not working because of the lack of jobs. The lack of land is stated also as an obstacle by the Roma for their unemployment but in fact their cultural background doesn't fit to agricultural business where farmers invest labor and money for profit which they will get in months or even a year. People in Mala Buna are living peacefully despite their different religions and ethnical origins.

The majority of the people in Mala Buna are above 55 years. Most of them are retired people who have come back home from the cities where they used to work. The pensions and the production they get by cultivating their own land doesn't allow them to live a decent life. Some of the middle aged and young people are working in the nuclear power station (NPS) which is 30 km away from Mala Buna. Their living standard is a lot higher.

There is one school (from elementary to secondary classes) and one kindergarten in Mala Buna. The Roma children usually don't go to school because their parents are not motivated and complain they cannot afford paying for textbooks, notebooks, clothes etc. The kindergarten and the school belong to the state and there is no tax the parents have to pay.

The civil society in Mala Buna is not organized at all. There are no civil organizations continuously present. Before parliamentary and municipal elections, some foundations distribute relief items and thus motivate people to vote for their favorite candidates. There is an Orthodox priest who is maintaining some premises within the Church where homeless people are accommodated. These are mostly young women with their children. These women come from the State institution for abandoned children which is located in a village 5 km away from Mala Buna. After the age of 18 they are forced to leave the institution they have no place to go. Some of them are pregnant others are accompanied by their small children. Sometimes a Muslim foundation distributes relief goods but only to the Muslims in the town.

The Catholic community in Mala Buna consists of some 1.500 people. They are decedents of German miners who settled here in XVI century. The religion doesn't make the Catholics feel as different nationality (The different religion is not influencing a separate national identity). Among them the elderly are majority, but there are also middle aged and young people. The parish has one church which is full on Sundays and whenever there is a holiday. Most of the people who visit church are old women. Men and middle aged women rarely go to church. There is a group of young people who often go to church and are very committed in helping the parish priest. They have a meeting each week at the church discussing different topics from theological field and also they organize singing in the church during holly mass. The priest is 26 years old and has recently replaced his 75 years old predecessor who retired. When the young priest arrived in the parish he found parish community that has create parish pastoral council composed by 15 people (all adults). Inside this council there are no specific roles and meetings are organized regular 4 times during one year. In parish there is also economical board composed by 3 persons which take care about all financial and material goods in parish. Small numbers of kids

are presents during catechism and Sunday mass. Parish community tries to participate in any action proposed by different diocesan offices as well as diocesan Caritas but without big success.

HANDOUT 2

Roles for participants

➤ PARISH PRIEST

You are a parish priest that has just come to the parish of Mala Buna. You are 26 years old and are full of ideas about parish life. You want also to establish some kind of parish Caritas but you don't know a lot about it. Your previous experiences of work with Caritas were just during summer 5 years ago where you had possibility as a student to participate in one conference organized from diocesan Caritas. You read carefully the last encyclical letter of Pope "Deus Caritas est" and you liked it very much.

➤ DIOCESAN COORDINATOR

You are diocesan coordinator in charge for work with parish caritas. You passed a lot of trainings, seminars and meeting about parish caritas work and you strongly believe that each parish must have organized parish caritas. Your problems are financial resources that exist in diocesan Caritas so you need to do a lot of other jobs (as counter trafficking program etc.). You have worked 5 years as a diocesan coordinator.

➤ DIOCESAN DIRECTOR

You are a Catholic priest that is 27 years old and during the last 6 years you were a director of the diocesan Caritas. Your diocesan Caritas is one of strongest caritas in the region with a lot of social projects for people in need. You have in total 45 employees and they are working in projects of home care, public kitchen, counter trafficking, daily center for persons with special needs and youth program. Your opinion is that parish caritas can exists just in case they have good structure and collaboration with diocesan caritas. You strongly believe that everything must be prepared in advance.

➤ TEACHER IN THE SCHOOL

You are teacher in local elementary school for last 17 years. You are married and have 2 kids (14 and 18 years). You know well almost everybody in your parish community and you also have a lot of connection in the community of Mala Buna. You think that one of biggest problems of the community is the Roma community that does not want to send their kids to school. You believe that parish community needs to do something in order to mobilize parents of Roma kids to start sending they kids in school.

➤ REPRESENTATIVE OF YOUTH GROUP

You are 19 year old representative of the youth group in the parish, very much interested in community work and encounters. Recently a young priest arrived, so you and few of your fellows are helping him in the Church choir and have meetings on different topics. You heard about existence of the youth groups in other parishes and how good they are for young people.

You believe that with some new progressive ideas more youngsters can become active in the parish. Actually, you intend to propose some of these ideas to the priest.

➤ **MEMBER OF ECONOMICAL BOARD OF THE PARISH**

You are one of 3 members of the economical board of the parish. Up to now, three of you were managing all financial and material goods of parish. The parish resources are mainly coming as a contribution of people in parish, some in money but far more often in goods (agricultural products). Somewhat you were the body that has a decision power what and how will be invested in the Church and parish house and what will be distributed for those in need. There are lots of things that should be invested in though, but lack of money and volunteer workers is always a problem you are facing.

➤ **NUN**

You are a 56 year old nun and for the past 24 years you were in charge of catechism for primary school kids. In the parish Mala Buna there is an alarmingly small number of children participating in your classes, and even them, they are completely unenthusiastic. Previous parish priest is blaming you for this problem, because he thinks your methods are old fashioned and not appropriate for modern kids.

➤ **MEMBER OF PASTORAL COUNCIL**

You are a member of the parish pastoral council. Other people elected you for this function but although you are regular at the Church you have no idea what the pastoral council is, and of course what possible role you should play in it.

➤ **ELDERLY WOMAN**

You are 67 year old retired widow. You have two adult children and lots of free time that you would like to spend qualitatively. You are in the Church everyday and have five of your friends that are facing the same problem. Six of you would like to spend time with each other besides gossiping and drinking coffee but would like to be of use as well. But every time you approach the new priest to offer your help in the community he seems to avoid you.

CONCLUSION

Caritas teaches us that we have lived too long **one next to the other** and that today we have to **live together** in order to learn that tomorrow we have to live **one for another**.

Parish Caritas is a **pastoral body** of the Catholic Church. Parish Caritas has four main roles: **pedagogical** one as most important, knowing own territory, social activities and coordination and cooperation with others. PC must have a structure that corresponds to the structure of parish community but at the same time strength of PC is in volunteers that are willing to participate and in this way testify Love of Jesus.

2.2 MAIN ROLE OF PC – POVERTY OBSERVATION

INTRODUCTION

In this part we will try to explain one of the main roles of Parish Caritas: the observation of the poverty. We will try to explain why is it needed a Caritas knowing the poverties on its territory, which is the role of one Parish Caritas in this kind of observation, and how can a Parish Caritas knows and analyze the elements and data of the community.

This chapter will present you also the main instruments to take contact with the poorest ones and to observe their problems, requests and resources: the Listening Center, whit its functions and activities.

PRAYER

Make us worthy, Lord, to serve those people throughout the world who live and die in poverty and hunger. Give them through our hands, this day, their daily bread, and by our understanding love, give them peace and joy.

I heard the call to give up all and follow Christ into the slums to serve Him among the poorest of the poor. It was an order.

When a poor person dies of hunger, it has not happened because God did not take care of him or her. It has happened because neither you nor I wanted to give that person what he or she needed.

You and I, we are the Church, no? We have to share with our people. Suffering today is because people are hoarding, not giving, not sharing.

Jesus made it very clear. Whatever you do to the least of my brethren, you do it to me. Give a glass of water, you give it to me. Receive a little child, you receive me.

Mother Theresa

The key word for activating a good Caritas work is “*I heard*”: without the listening process, that is not only made by hears but also by eyes observing the territory, we cannot find the motivation and the reason to express our love. Looking and analyzing the world around us is the best way in starting to be an active promoter of God’s love.

THEORETICAL PART

Even though the attention to the poverty was always one of the elements very important to the Church, the real necessity for resolving this problem appeared after the Second Vatican Council. The document that came as a product of this Council was “*Gaudium et Spes*” and it focuses with extreme lucidity on the conditions in which poor live and on the causes of the poverty.

“...The joys and the hopes, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ. Indeed, nothing genuinely human fails to raise an echo in their hearts. For theirs is a community composed of men. United in Christ, they are led by the Holy Spirit in their journey to the Kingdom of their Father and they have welcomed the news of salvation which is meant for every man. That is why this community realizes that it is truly linked with mankind and its history by the deepest of bonds...”

Gaudium et Spes, 1

A Parish Caritas that takes care about the people on its territory has a role to know concretely, exactly all the problems and needs that exist within the community. It is always important to understand the value of one person and the situation in which he/she is.

TO LISTEN – TO OBSERVE – TO DISCERN... IN ORDER TO ANIMATE!

The methodology suggested to Parish Caritates to better fulfill this task is defined as: **to Listen, to Observe, to Discern... all of them to Animate!**

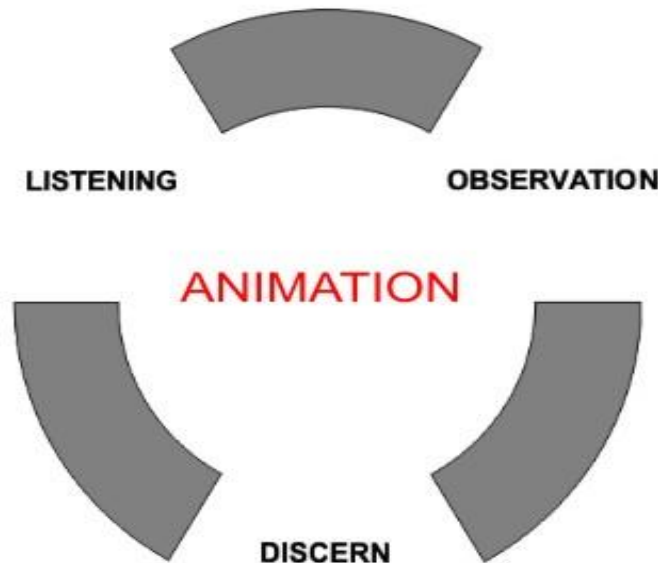
“*To Listen*” means for Caritas the capacity to start a relationship. When you listen well to somebody, you can make the first step to enter into a deeper relationship with him/her: you can understand his/her history, qualities, problems. Moreover, when you listen well to somebody, you appreciate and you give him/her a message of hope: somebody is using his time in trying to establish a good relationship. Even in the Gospel, Jesus often stops to listen the speech, the requests, the problems of common people. So, for Caritas, “to Listen” is the key element to establish a contact with the poor, to create a relationship, to understand him/her, to build trust. A good Parish Caritas (and every Christian too) should find the ways to listen to its community and the people in need living the territory.

“*To Observe*” means for Caritas the capacity to look around, to analyze the territory, to pose questions, to make inquiries. In general, when you take your time to observe something, you can better understand its characters and its links with the environment. In the same way, when a Parish Caritas uses its time to observe the territory in which it is acting, it can better understand the phenomena, the causes and the consequences of the actions, the characters, the links between people and institutions, the resources in the community... So, for Caritas, to observe the poverty means to well analyze the environment where it develops, where is born, where are the causes and the possible solutions to better help the poor.

“*To Discern*” means for Caritas the capacity to choose well: to choose what to do, how to do it, who can be involved, how to use the resources of the territory, to whom address sensibilization and animation actions. Parish Caritas, basing on requests, data, information kept with the listening and observing processes, has to understand how to react, how to move, which project to propose, how to involve the community. The capacity of a Parish Caritas should be the one to do not discern actions that are made by itself alone, but it should be able to discern actions that involve as much as possible the Christian community and the territory. A Parish Caritas that

listens well to the poor and that is well observing in its territory, but that is not able to choose what to do... is not a real Caritas!

All of these actions are made “*to Animate*” the community in taking care of people in need who are living in the territory. A good Parish Caritas should animate and propose concrete actions together with the process of listening-observig-discerning, to react well to new phenomena and challenges of the world.



GOOD POVERTY OBSERVATION

“Knowing territory” has a lot of different meanings: to know specific needs and problems, to detect new problems, to seek causes of problems, to sensitize public opinion about the problems, to cooperate and share information with other actors of the territory. All of this actions for a Parish Caritas are specific because they are targeted toward the poor ones: to understand why some people are excluded from the society, why they have problems, what are the causes, in order to find good solutions for them. For these reasons, not only “*to Observe*” is important in this process, but also “*to Listen*” has to be considered as a key element.

Poverty Observation, in a Caritas sense, can be described as an instrument given by the local Church, in order to help Christian community to systematically detect one who live in poverty, in disadvantages and in marginalization that are present at the territory and the dynamics of their development, by communicating and asking for public opinion and of church community in favor of setting it in a network and including diverse social services that work on the territory.

Some activities to better develop Poverty Observation in a Parish Caritas can be:

- ◆ creation of “Listening Centers” or similar offices, where volunteers and operators can meet and listen to the need of poor ones;

- ◆ analysis of poverty phenomena, determination of relevancies, their causes and possible solutions in the community;
- ◆ creation and updating of info about social services that exist on the territory;
- ◆ provide description of the existing legislation (national laws, local laws...);
- ◆ knowing groups in the territory forming the social, economical, cultural, demographical point of view (social services, NGOs...).

LISTENING CENTER

1. What is a Listening Center?

The Listening Center (LC) is an instrument of Parish Caritas. It is the **place** where all the persons who are in difficulty are welcome and can find people ready to adequately listen to their problems. It is one of the most important **instruments** of the Church to be closer to the poorest and their needs. It is also an **antenna** ready to transmit the needs of the territory and of the community.

Take care: Listening Center does not substitute the whole Parish Caritas, it is just one part of it!

2. What do we want to realize with a Listening Center?

Through the LC we want to promote our Christian culture of solidarity in all parish community and in whole society:

- showing that the Church is available to listen and to serve people in need
- informing and underlining responsibilities of parish communities towards poverties in our territory

3. What do we do in a Listening Center?

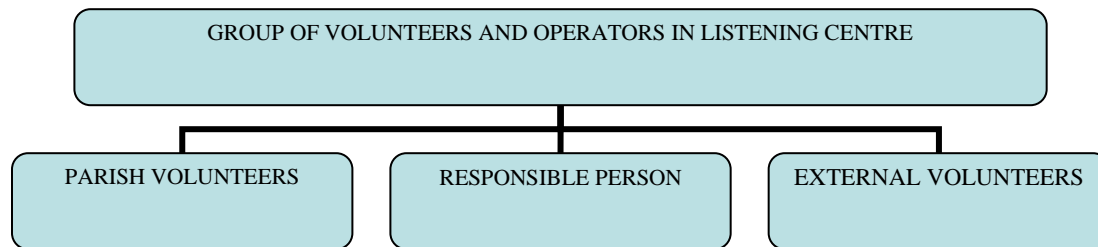
- We are open and we **welcome** every person, without any distinction.
 - We **listen**, trying to clearly understand the specific problem and the general situation of the person in need.
 - We **orientate**, giving to the person in need the most important information to face his/her need.
 - We **accompany** the person in his/her difficult way, trying to solve together the problems that affected him/her.
- ...but we don't forget to give also **concrete answers!!!**

4. Who is working in a Listening Center?

There is no models for the perfect LC: every Parish Caritas can organize its LC according to its resources and needs. Usually there are 3 kind of volunteers and operators in a LC

- *Responsible person*: it is good to have a Responsible person of LC, usually a man/woman actively involved in Parish community, that can guarantee uniformity, continuity and homogeneity in the work .
- *Parish volunteers*: every person, young or old, available to give a support. Every volunteer of Parish Caritas can be actively involved in LC, with different tasks.

- *External volunteers*: every professionals, even out of the Parish, that can be helpful thanks to his/her knowledge.



Usually the LC works in a network, because it is a link, a mediator, a “bridge” between people in need and resources in the territory. For this reason, LC wants to know in an adequate way the territory, establishing good contacts and relationship with the community

Working in a network means:

- to know the territory in the deepest possible way;
- to identify the resources of the territory, both at the public and private level;
- to know rules, competencies, ways to access and use public services;
- to give value, activate and involve the available resources;
- to develop its specific job in the needed fields, avoiding duplications, overlappings and substitutions.

“Working alone is the losing way... you win in a network!”

5. How the Listening Centre should be organized?

There are different groups that can be activated in a LC. Every Parish Caritas can decide who are the participants to every group and can also define tasks for all of them.

- ◆ **Direction and Coordination Group**
 - It represents the LC
 - It coordinates activities of LC
 - It establishes objectives
 - It manages the budget
 - It suggests changes, activities...
 - It establishes contacts with public institutions and professionals
- ◆ **Welcome and Listening Group**
 - It manages technically the LC
 - It is the operative arm of LC
 - It has direct contact with people in need going at LC
 - It listens to every person
 - It decides what to do together with the persons
 - It orientates the person toward public services, professionals or Caritas services
 - It manages operative contacts with public institutions and professionals
- ◆ **Evaluation Group**
 - It defines the map of needs and resources in the territory
 - It takes care of the education for LC volunteers and operators
 - It evaluates every 6 or 12 months the data collected by LC

- It works on sensibilization of public opinion about poverty
- It creates the internal rules of LC

6. Which are the places necessary for a Listening Centre?

There are no rules to define the places necessary for organizing a good LC: many things are depending on availability of rooms in parishes. Usually the LC is divided in 3 parts:

- ◆ *Waiting room.* It's the room where people in need can wait to be listened
- ◆ *Listening room.* A private and discrete space where person in need can speak with LC operator, keeping his/her privacy
- ◆ *Secretariat.* The room for administrative and logistic management of LC.

7. When the Listening Centre is open?

A LC should not be opened 24 hours per day, 7 days per week: it can be open just 3 hours per week (e.g. Saturday afternoon from 13:00 to 16:00, or Tuesday morning from 9:00 to 12:00). What is important is that LC is opened according to possibilities of volunteers, but also according to the needs of users – it is a no-sense to open a LC in periods where users cannot have access.

It is better if the opening time is regular and that is respected by all LC operators.

The opening time must be clearly written in the outside door of the LC, so that people can know when is possible to go there

Don't forget that a LC need adequate people, adequate spaces and adequate timing!

8. Work methodology for a LC

It's important to understand the 3 elements coming out from a speech with a user of LC: need, request and intervention.

◆ **The need**

The need is the difficulty or necessity suffered by someone in a certain moment of his/her life. Difficulties can occasionally appear (e.g. the death of a relative) or can be chronic (e.g. an illness). It can be present in a continuative way (e.g. addiction to alcohol or drugs) or can be present just in few periods and moments, so that the person doesn't suffer of difficulties in a permanent way.

Example. A man goes in the LC saying that he is not able to find a job. In this case his need is the unemployment. But it is also probable that, during the speech with the man, the LC operator can understand that person has more other needs: conflict in family, low level of education...

◆ **The request**

The request is what the person directly ask during the speech with the LC operator. Sometimes it happens that the request is not directly linked with the need.

Example. The man not able to find a job requests food and clothes because he is not able to buy them. So the need is the unemployment but the request is food and clothes.

◆ **The intervention**

The intervention is what LC answers to the person in need. Usually LC operator starts from the request, but can also suggest different actions. So it is important to understand what LC can offer to the person to satisfy his/her needs.

Example. The man not able to find a job requests food and clothes, so LC suggests him to go in the store of Parish Caritas to take a packet of food and clothes. But at the same time, LC suggests to the man to take contact with some local institution to solve the employment problem, or can suggest to take part to the educational trainings that Parish Caritas is offering for unemployed in the territory.

9. Instruments to manage the speech in a Listening Centre

The speech with the person in need is the core of the LC activities. It is managed by volunteers or operators well trained and informed. It is private, and usually the main information are written in a paper file.

The paper file usually is divided in 4 parts:

- **Section 1 Data related to the observation point** (who is the volunteer listening the person, where and when the speech is done...)
- **Section 2 Data of the person involved** (personal anagrafic information, family information, personal conditions...)
- **Section 3 Narrative part** (needs, requests, interventions)
- **Section 4 Updates** (if the user is coming more time, it's the space to take note about changes, new elements, developments...)

An operator of LC must to know how to listen the people in need but also how to manage the "burocratic" operations!

10. The archive

It is not a big mountain made by paper, but it is an important font of news, that can be used by LC operators. An archive has 2 different aims:

1. **INTERNAL:** to keep the archive helps in understanding the history of a person, so that it will be easier to give the right help. Data should be easy to be consulted.
2. **EXTERNAL:** to keep the archive allows to analyze better general needs and requests, to create better projects and actions to help people. It is important to maintain greatest number of possible info.

PRACTICAL PART – EXAMPLES AND QUESTION FOR DISCUSSION

There are some examples of the questionnaires for database you can use in your Listening Center or when starting Poverty Observation. It should be adapted to the territory you live in.

Purpose: to check what is situation in parish and what do participants already know about poverty in own parish.

Material: flipchart papers, color pencils and handout

Time: around 1 hour

Procedure:

1. Split participants into small groups of 3-5 persons in each.
2. Distribute to each group one of the handout.
3. Ask them to discuss in group and to give answers of questions in handouts. Some 30 minutes are enough for this work.
4. Ask representative of each group to present their answers.
5. After all presentations are done you can lead discussion based on answers.

HANDOUT 1
(FOR ANALYSIS OF ACTUAL SITUATION EXERCISE)

- 1. Which instruments or initiatives one Parish Caritas can use to get a picture of the poverties present at the territory?**
 - Information received form parish priest and / or nun
 - Listening Center of Caritas
 - Researches conducted on the territory
 - Other animation pastoral in the parish (catechists, altar boy, animators)
 - Benediction and visiting families
 - Other instruments (specify):

- 2. What forms of the poverty are individuated on the territory of the Parish?**
 - Elderly
 - Handicap
 - Illness
 - House and problems in living conditions
 - Unemployment and work problems
 - Educational problems
 - Family problems
 - Problems of income (poor, usage, debits, ecc.)
 - Addiction (drugs, alcohol, etc.)
 - Other problems:

- 3. According to your opinion, how aware are the following subjects of the present problems on the territory?**

	A lot	Enough	Little	Not at all
Parish priest				
Deacon				
Nuns				
Parish Caritas				
Parish Pastoral Council				
Other parish groups				
Population of the parish territory				
Deanery Caritas				

Diocesan Caritas				

HANDOUT 2
File card for the poverty observation at the Parish territory

PARISH

N° POPULATION (persons).....

N° OF FAMILIES.....

AT THE TERRITORY, THE FOLLOWING SITUATIONS ARE PRESENT:

	Not present at all	Present a little bit	Present enough	Very present
1 Immigrants in difficulty				
2 Prostitutes				
3 Drug addicts				
4 Alcoholics				
5 Prisoners and ex-prisoners				
6 Handicapped				
7 Person with mental disorders				
8 Elderly				
9 Poor				
10 Minorities in difficulties				
11 Young at risk				
12 Unemployed				
13 Homeless person				
14 Person involved in criminal				

Material used from the book: "Percorsi di osservazione: Manuale operativo per gli osservatori delle povertà" a cura di Giovanni Bursi, Gianpietro Cavazza, Walter Nanni. – Roma, gennaio 2000.

CONCLUSION

Knowing specific needs and detecting new problems on the territory is a key role of parish Caritas. It represents a way in which Parish Caritas can help in resolving the needs on the territory.

Listening Center can be considered the basement of one parish Caritas: it is the place, the instrument and the antenna towards the territory, with a door permanently open to the people and their needs.

2.3 MAIN ROLE OF PC - PEDAGOGICAL ROLE

INTRODUCTION

Prevalent role of Caritas is the pedagogical one. This means that there is no real Parish Caritas if it does not take care about education of community. Serving people in need, testify Christian Love is a way for Kingdom, is *good news* that Jesus gave to us. In this chapter we will present why our obligation is not just to follow His way, but also to teach others how to do it, to show to everybody that is possible and necessary helping our neighbor.

PRAYER

*Lord, make me an instrument of Thy peace;
where there is hatred, let me sow love;
where there is injury, pardon;
where there is doubt, faith;
where there is despair, hope;
where there is darkness, light;
and where there is sadness, joy.*

*O Divine Master,
grant that I may not so much seek to be consoled as to console;
to be understood, as to understand;
to be loved, as to love;
for it is in giving that we receive,
it is in pardoning that we are pardoned,
and it is in dying that we are born to Eternal Life.
Amen.*

St. Francis

Caritas work is not an individual experience, but is a practice of love made at community level. For this reason, what is important is to act in order to involve permanently people around us, to share with them the interest toward people in need in our community.

THEORETICAL PART

In 1972, during the first meeting of National and Diocesan Caritas in Italy, Pope Paul VI underlined the role of Caritas as the pastoral body activated for the promotion of Christian love inside the whole Christian community: “*Caritas has a prevalent pedagogical role: its spiritual aspect cannot be calculated with numbers and budgets, but with the capacity to sensitize the local Church and the individuals to the charity and Christian love, according to the needs of the territory*”.

In other words, Caritas is a place open for everybody and towards everybody. Its crucial role, “pedagogical”, is the animation of Christian community for charity: this means that Caritas does not directly give answers to challenges and needs, but mainly animates Christians and encourages them to actively live love towards neighbours, so that we can all, as a Christian society, face the needs.

For this reason we can say that Caritas fulfills its pedagogical role

- ◆ if it reminds community to live love actively towards their neighbour
- ◆ if it knows the problems on the territory and animates individuals and group toward them
- ◆ if it trains volunteers to give effective response to the needs
- ◆ if it coordinates with Catechism and Liturgy to better communicate the Christian love
- ◆ if it offers ways for individuals to make real their love to neighbour

Saying that Parish Caritas is not a charitable group of volunteers and that its aim is not the direct action with the poor but the education of all members of community, this is a very nice declaration: but the great challenge is to make it real, concrete and present in our parish community. It is a long and hard way to change the idea that Caritas is not only a collection of social services, but that is the group of social services “in a pastoral way”, so willing to involve the community in the promotion of love.

For this reason, every time that a Caritas volunteer says “*We are always the same small group of persons working in our Parish Caritas*” or everytime that a non-Caritas member says “*I would like to be active to help the other but there is nothing to do in my Parish*”... it means that their Parish Caritas are not taking care of their pedagogical role!

So, at parish level, the role of Caritas is to involve believers in the active love, trying to change their mentality. This is often something not developed enough in parish communities, because “pedagogy” is referring to the knowledge of volunteers and animators, and it is very difficult to train them in communicating and underlining in public how and why their offer services in a specific way.

Every Parish Caritas should have one animator responsible in finding ways, offering possibilities and proposing interesting options for believers, in order to attract them toward active love.

HOW TO PROMOTE PEDAGOGICAL ROLE OF PARISH CARITAS

Pedagogical role can be promoted in 3 ways: Sensibilisation, Animation and Education.

a) Sensibilization

Sensibilization means “waking up the sense” of community about certain needs of the territory. It is done informing persons about the existing needs that should be solved all together and this can be done through media campaigns, meetings, conferences, books, brochures and many other ways.

It is important to underline that the aim of a Parish Caritas is to spread examples and behaviours based on charity and solidarity, taking care of problems of the people in need in its community, as well as taking care of big world issues like wars, injustice, underdevelopment.

In Parish structures, the pedagogical role through sensibilization can be done in many ways: meetings with groups, organization of events, speeches and prayers during Holy Mess, specific lectures in catechism or in courses for weddings, articles in Parish bulletin (news-sheet)...

When this action is addressed to Government, local institutions, public services and policy makers, it is defined as “lobbying” (the practice of influencing decisions made by governmental institutions, that includes all attempts to influence legislators, constituents or organized group) and “advocacy” (deliberate process of speaking out on issues of concern in order to exert some influence on behalf of ideas or persons).

When persons are aware of the problems, Parish Caritas should involve them in the solving process, and this is done through animation.

b) Animation

As known, Caritas methodology of work is based on Listening, Observation and Discern, and all of these actions are aimed to promote the best Animation for the Parish community. Animation is the process of including persons in certain activities. For Parish Caritas, it means the capacity to involve new members of community in activities, services and actions in support of people in need.

There are two types of animation: “individual animation” to include one person in activities or group through direct conversation and personal relation; and “group animation” to include more people in activity or groups.

In other words, animation is an invitation for activism and it is in a certain way the primary role of Caritas, because it spreads the Good News to everybody.

c) Education

Caritas can make its pedagogical role concrete also through the education of volunteers and operators involved in the Parish Caritas activities. It can be an education about theological-pastoral fundaments of Caritas, about professional and technical skills to manage activities, or about ways and tools to communicate and animate the community.

Education is usually proposed and managed by Diocesan Caritas, and is directly lead by Diocesan animators or by professionals. If you want to offer education to volunteers or operators of your Parish Caritas, don't forget to ask a support to your Diocesan Caritas: it's highly probable that good trainers and animators are available for you!

THE PEDAGOGY OF THE DEEDS

Sensibilization, Education and Animation are tools and ways to spread the pedagogical role of Parish Caritas. But take care: they are not the core of Caritas pedagogical action!

The core of a good Caritas realizing its pedagogical role are the activities organized and the services provided. You can organize many social services in your Parish Caritas (next chapter will explain better this aspect), but what is important is the “style” in which they act: if they are dedicated to poors, if they try to involve community, if they spread attention and care for our neighbours... they became the best way to promote the message of love!

This is the so called “pedadogy of the deeds”, that is possible when social services and specific Caritas style of action are not divided, but part of the same approach in promoting help toward people in need.

A good Parsih Caritas is not the one offering the greatest number of social services managed by a small group of operators/volunteers. The best Parish Caritas is the one trying to involve everyday the parish community, doing it in a continuative way, as a “normal” way of acting. So the deep sense of a Parish Caritas can be summarized in this way: ***Better are few actions by a large number of persons than big actions by a small group!***

PRACTICAL PART – EXAMPLES AND QUESTION FOR DISCUSSION

Purpose: to transform a simple social service in a service with a pedagogical role, involving local community in it

Material: piece of paper, flipchart with papers and color pens, copy of plan sample (Handouts 1 e 2).

Time: 45 minutes

Procedure:

- Split the group in 2 parts,
- Give to every group 1 kind of Handout
- Explain to them that they have to find in 30 minutes a way in order to transform the social service written in the Handout in a service with a pedagogical roles. The groups shoul find a way to involve local community, through sensibilization, education, animation, involvement of new volunteers...
- Every group presents its ideas and proposals
- Discussion

HANDOUT 1

The store

Your Parish Caritas is a very simple structure. It is composed by parish priest and a small group of volunteers, meeting every Saturday afternoon.

Parish Caritas have a small Listening Centre opened from 14:00 to 16:00, where 2-3 volunteers listen to people coming to explain their problems.

In the same day, from 14:00 to 16:00, it is open also the only social service of the Parish Caritas managed by the other volunteers: a small store with used clothes, some food and medicaments, that are delivered by volunteers to people in need.

The rule is that people in need should pass first through the Listening Centre, and then (if they request a material support) is the Listening Centre to send them to store.

You are the group of volunteers of Parish Caritas, and you want to change the style of action of the store. You have 30 minutes to propose ideas and actions to Parish Priest, in order to develop the pedagogical role of the social service of the store.

HANDOUT 2 The public kitchen

Your Parish Caritas is a very simple structure. It is composed by parish priest and a small group of volunteers, meeting every Sunday morning after the Holy Mess, that means mainly from 10:30 to 13:00.

Parish Caritas have a small Listening Centre opened in Sunday morning from 10:30 to 12:00, where 2-3 volunteers listen to people coming to explain their problems. People in need pass first through the Listening Centre, and then (if they are in need) is the Listening Centre to send them to the only social service of the Parish community: a public kitchen, where they can eat Sunday lunch and exchange few words with volunteers. Lunch is obviously for free.

During the Listening Centre working time (from 10:30 to 12:00), the other volunteers cook the food donated during the week by themselves, by Parish priest or by some believers of the community. If there is enough food, they also pack something to give to families for the week.

The public kitchen is open from 12:00 to 13:00 and deliver about 20-25 lunches every Sunday.

You are the group of volunteers of Parish Caritas, and you want to change the style of action of the public kitchen. You have 30 minutes to propose ideas and actions to Parish Priest, in order to develop the pedagogical role of the social service of the public kitchen.

CONCLUSION

A Parish Caritas does not only give answers to problems of territory, but has the goal to **animate the whole Parish community**: in this way it allows every Christian in actively live love towards neighbours. This is the so called “pedagogical role”.

In other words, Parish Caritas is not only the organizer of simple social services in the community, but should have a style in promoting them: social services should be dedicated to poors and try to involve the community.

This **pedagogy of deeds, as well as sensibilization, animation and education**, are the tools available to promote the pedagogical role.

2.4 MAIN ROLE OF PC – SOCIAL ACTIVITIES

INTRODUCTION

This chapter will present you the importance of social services and activities in one Parish Caritas.

The most important thing to remember – “*As the body without the spirit is dead, so faith without deeds is dead*” – one Caritas without charity actions is dead. Serving our neighbours and being at the service to the marginalized and the poorest is a concrete sign of love, sign of charity.

There is an infinite list of the services that can be offered to the last ones. Modern times put in front of us new types of poverties and new challenges. Parish Caritas maybe can not solve them completely but it can surely bring to their diminution on its own territory.

PRAYER

What good is it, my brothers, if a man claims to have faith but has no deeds? Can such faith save him? Suppose a brother or sister is without clothes and daily food. If one of you says to him, "Go, I wish you well; keep warm and well fed," but does nothing about his physical needs, what good is it? In the same way, faith by itself, if it is not accompanied by action, is dead.

But someone will say, "You have faith; I have deeds."

Show me your faith without deeds, and I will show you my faith by what I do.

You believe that there is one God. Good! Even the demons believe that—and shudder.

You foolish man, do you want evidence that faith without deeds is useless? Was not our ancestor Abraham considered righteous for what he did when he offered his son Isaac on the altar? You see that his faith and his actions were working together, and his faith was made complete by what he did. And the scripture was fulfilled that says, "Abraham believed God, and it was credited to him as righteousness," and he was called God's friend. You see that a person is justified by what he does and not by faith alone.

In the same way, was not even Rahab the prostitute considered righteous for what she did when she gave lodging to the spies and sent them off in a different direction? As the body without the spirit is dead, so faith without deeds is dead.

James 2, 14-26 (Faith and Deeds)

The roots of our love should be sought in the Holy Bible. Therefore, our faith must be active, as St Jacob said, it should have important part role in our lives – we should not be only listening to the Words but also executor of the Holy Word. This is specifically revolved to the Caritas and charity.

THEORETICAL PART

Every Christian should do something concrete for his/her neighbours, helping them with good deeds: Jesus Christ is the best example for him/her, because with its good and significant deeds, he showed the right path that leads to the kingdom of God.

Some part of the Bible offer good example in how should a Christian make the words of Jesus concrete, or how can he take care and serve in humility, without prejudices, on your own time gratis, with discretion, giving back the hope. Good examples are: Luke 10, 25-37 (the parable of the good Samaritan), Matthew 25, 31-46 (the sheep and the goats), Acts 4, 32-37 (the believers share their possessions).

Let's take a look to one of this example: the parable of good Samaritan. It can be interesting to read it and analyze in your group, starting from these suggestions, underlining especially the actions made by Samaritan: they are the "model" to follow in promoting help to the others (Jesus says to the teacher at the end of the parable: *"So, go and do the same!"*).

- ◆ *"As a man was going down from Jerusalem to Jericho, robbers attacked him and grabbed everything he had. They beat up and ran off, leaving him half dead"*. This person is everyone in our community that can fall in trouble, every person that during his/her life can have a problem, suffering for poverty and needs. He was walking in a difficult way (even today the road from Jerusalem to Jericho is ripid and full of curves), probably he did not plan well his trip: in a certain way he exposed himself to the danger – so at the end he is "responsible" for his negative situation, for his poverty. But it doesn't matter how and why he became poor: he is in need and we are called to help him without judging. This man is the figure of the poors around us.
- ◆ *"A man from Samaria then came traveling along that road. When he saw the man, he felt sorry for him and went over to him"*. We need, as the Samaritan, first of all to see the poors and to feel empathy with him ("poverty observation"), and not to pass over as the priest and the Levite of the parable. The Samaritan had his trip to finish, but he stopped: he didn't give his service during his free time, but he was ready to leave his plans to help a poor, because this is becoming the priority. And we are the ones called to "go over to him": we cannot expect that the poors come in the places where we usually stay, but we have to move to look for them around us.
- ◆ *"He treated his wounds... then he put him on his own donkey... and he took care of him"*. The model of help given by Samaritan is a combination of concrete action and moral support. First of all the Samaritan gave all the material help he could: oil, bends, donkey - he used everything he had. But we are not called to look only to material needs of poors (in this case: the wounds), we have always to consider the spiritual problems (in this case: the need to feel loved and cared – if you read carefully you can see that Samaritan sleep in the same inn with the poor, to remain close to him during the night).
- ◆ *"The next morning he gave the innkeeper two silver coins"*: the Samaritan is really a volunteer, because he is ready to give for free something that is belonging to himself (the money)!
- ◆ *"...and said: Please take care of the man. If you spend more than this on him, I will pay you when I return"*: many studies underlined that the "inn" is the "community". In this case, the Samaritan do not take care of the poor alone, but he involves the community around him: it means that our social services should do the same, not taking care of people in need alone but trying to involve the community as much as possible

(pedagogical role). Moreover, the Samaritan has to continue on his way, but he is showing a real empathy for this poor: he says “I return”, he is sure that he cannot forget that person become his neighbour, and he would like to continue the human relationship with him.

In this sense, neither Caritas can avoid making concrete deeds of love, because serving the neighbour is authentic sign of the love. One Parish Caritas cannot be realized only through talking and pointing out the difficulties, but concrete actions are needed. If one parish community has Caritas and has a picture of problems and needs on the territory, it must try to give an answer to these problems! These «answers» are the so called «social services».

Social services within Caritas are needed and they represent its crucial part. They have great meaning because without them, Caritas would represent inactive faith, faith without deeds.

Social services within Parish Caritas should be an answer to the concrete problems of the community, as the final product of the need analysis on the territory: a good Parish Caritas react to a situation when knows it well!

So, before establishing social services, situation should be analyzed. Once when analysis of the territory is concluded, when we are aware of the needs and resources, we should give concrete answer to those needs. Just knowing them, it is not enough!

Many are the challenges that can be addressed: loneliness, sickness, economical poverty, addiction, racism, war, marginalization, emergencies... the list can be infinite!

There are lots of types of social services to face these challenges, and within each Caritas they can be different. Everyone organizes them as there are possibilities. Some of the examples of social services are public kitchen, home visits of elderly and ill, distribution of clothes to the poor ones... Pope John Paul II in his *Novo Millennio Ineunte* suggested us, when we are thinking and organizing the social services of a Parish Caritas: “*Fantasy of the charity – use it!*”

Social services represent for the community a possibility to testify God's love. Social services are the “signs” for those who can help; they become “voice” of those “who are in need” on the whole territory. Social services are first of all the sign for people in need that there is a hope and a way to go out from their situation.

Don't forget:

1) The target of Caritas social services are the poorest ones – Caritas acts to take care of the people «forgotten» by our societies

2) The main goal of social services is not to solve the problems completely – Caritas is not the problem solver of the society!

TARGET GROUPS OF CARITAS SOCIAL SERVICES

In Mathew's Gospel, Jesus clearly define who are the target groups of our actions as Christians, and gave us also some practical examples to understand it better:

“I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me”.

Then the righteous will answer Him, saying: “Lord, when did we see You hungry and feed You, or thirsty and give You drink? When did we see You a stranger and take You in, or naked and clothe You? Or when did we see You sick, or in prison, and come to You?”.

And the King will answer and say to them: “Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me”.

(Mt. 25, 35-40)

So, the target of Caritas social services are the poorest ones: every time we do something for them, we do something to practice God’s love that Jesus taught us. The examples given by Jesus are valid in every country and in every historical moment: the hungry, the thirsty, the stranger, the naked, the sick, the prisoners. These categories – and all people in same condition of poverty and social exclusion – must be our target group.

PEDAGOGICAL ROLE OF THE SOCIAL SERVICES

All social services within Caritas should be aware of its pedagogical role: all activities of Caritas, as well as social ones, should have as an aim the inclusion of the whole community. In this way Caritas should really become Parish Caritas, and social services within Parish Caritas witnesses of active love (Caritas) as well as its promotion.

Spreading of the social services is crucial; they should not be closed for only some of the individuals. Unfortunately, it happens that many social services in Parish Caritas do not work, in this way since they put aside the pedagogical role. People operating in these services often tell that they have problems, because they do not have volunteers.

So, when you plan social services, also plan how to include new people – volunteers. This is the way how these services become open to everyone and the way it gives a clear and special sign.

Do not forget to include whole community, new people since the real beginning of action. If you involve volunteers just in the moment when there is a need for them, it is usually not working!

POTENTIAL RISKS

1. When establishing one social service in a Parish Caritas, it should not be considered as whole Caritas, but only one of its parts. In that way social services cannot “replace” Caritas. Parish Caritas is much more important and complex than mere social service.

2. A risk is also represented by the selection of activities. When choosing social services, the following things should be taken care of:

- ◆ needs and resources of the territory (they should be well known)
- ◆ help to the most marginalized (Parish Caritas should help to those groups)

- ◆ pedagogical role (community should take into consideration when choosing its own activities that all the members of the community can be included in the way that they can give their contribution in any way)

CRITERIA FOR A GOOD SOCIAL SERVICE

When you are planning to activate a social service, or you are working/managing a social service already active, do not forget to analyze if you are fulfilling the main criteria for a good Caritas service:

1. Criteria for activation. Is the social service

- ◆ the product of the analysis of the territory?
- ◆ the result of the consideration that there are no (or just few) similar services in the territory?
- ◆ the necessity that the whole community give an answer to the problem?
- ◆ organized so that the roles and responsibilities are clear in the Caritas group?

2. Criteria for implementation. Is the social service

- ◆ promoting the people in need and not just giving them a charitable support?
- ◆ a tool for the poor to go out from his/her global situation of need?
- ◆ a sign for the poor that God is love, and for Christians on how to follow Jesus' example?
- ◆ not only a concrete action but also a way to know better the causes of the problem?
- ◆ in contact with public institutions and services?

3. Criteria for pedagogical role. Is the social service

- ◆ not only taking care of poors, but also to the involvement of community?
- ◆ proposing new mentality, new approaches, new standards of life to parish communities?
- ◆ taking care of education of volunteers, operators and community in general?

4. Criteria for evaluation. Is the social service

- ◆ planned so that operators/volunteers can have regular evaluation of services provided?
- ◆ analyzing regularly the territory, in order to adapt to new poverties if necessary?
- ◆ using in the best way resources (people, structures, money)?

<i>PRACTICAL PART – EXAMPLES AND QUESTION FOR DISCUSSION</i>

Workshop **How to organize a social service in the parish**

Purpose: To plan the basement of a social service inside your Parish Caritas

Material: Papers, pens, flipchart or blackboard

Time: 1h 30 min

Procedure:

1. Organize a meeting within parish Caritas. Invite all the active members in PC and also potential volunteers.
2. [20 min] Propose a short brainstorming/open discussion to the whole group about the following question: “What are the poverties present in our community?” (write them in a flipchart or in a blackboard)
3. Split the group in two parts. Group A chooses one priority problem of the community from the list, and Group B chooses another priority problem from the list.
4. [30 min] Small groups A and B write in a paper
 - the important parts of the **parish** (family groups, youth groups, volunteers, clergy people...) or **services** offered by the territory (public, private sector) actually acting to efford the problem selected
 - who can have **good information** about this problem in the territory (social services on the territory maybe already have some analysis of the territory, who are the most informed persons in the parish, are there any other subjects on the territory who pay their attention to this poverty...)
 - some **ways/activities to approach the people suffering of the problem** selected. Always take care that poors are not “recipients” or “objects”: they must be protagonists, subjects of the process of liberation form poverty, so treated with love and respect.
5. [30 min] Draw a simple scheme, that is the basement for the action. Don’t forget to think about the pedagogical role. (this is just an example)

Action to be done	Responsible person in the group	Material / Spaces / People to find	Available resources
Take information about the problem	Jim	Poverty analysis made by Municipality, Data from Hospital, Interview with priest...	-
Involvement and Training of volunteers	Paul	1 room for the training, Good trainer, At least 4 volunteers	1 room available in the parish
Home visits to the elderly in need	Linda	At least 4 volunteers, 1 archive to collect information of visits	the car of the parish Caritas
Pedagogical actions: 1 informative campaign for sensibilization, Speeches in Holy Mess	Leo	Money for 500 brochures to print and distribute	Parish priest available to have speech in Holy Mess about the problem
...

6. [10 min] Present the results to the other group and discuss a little about the proposal.

CONCLUSION

Social services within Caritas are needed because they represent the authentic and **concrete expression of Christian love**. They are the sign for people in need that there is hope and a way to go out from problems. Without them, Caritas would represent inactive faith, because active love is missing.

Target of Caritas social services are **the poorest ones, but also the community** at whole that should be involved in order to promote the pedagogical role through deeds.

2.5 MAIN ROLE OF PC - COOPERATION, COORDINATION AND COLLABORATION

INTRODUCTION

None of the structures can exist if there is no good coordination within its own structures as well as if there is no good collaboration and coordination with other structures present on the territory or even on the wider territory.

This chapter explains what is coordination within the Parish, and what represents cooperation, coordination and collaboration (CCC) with the existing realities on the territory.

PRAYER

Hear, O Israel: The Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up.

Deuteronomy 6, 4-8

God's love is not an individual experience, but a community action. This is why is necessary to communicate, spread and inform the others on what we are doing, and trying to cooperate with them and coordinate together the efforts to solve the problematic situations of our territory. This approach has to be present in every moment: *"when you sit.. when you walk... when you lie down... when you get up"*.

THEORETICAL PART

Parish Caritas is not the only actor in the Christian community, not also in the civil society at large. Every day it can be in contact with other segments of Parish life (Parish priest and Bishop, Pastoral council, Catechists, Nuns, other Parish groups, Diocesan Caritas....) as well as with public institutions (Municipality, Hospital, Social services, Office for employment, Schools...). It can be in contact in its everyday life also with the private sector, such as Entrepreneurs or Trade unions.

Considering the role of observing the territory and animating the community that every Parish Caritas should have, it is important to understand how to be in contact and in a fruitful relationship with all these actors.

There are 3 kind of good relationship that a Parish Caritas can create, usually called "CCC":

- ◆ **Cooperation** = it means division of work; each person/association is responsible for a portion of the global work. It is usually informal, no goals are defined jointly, no planning together, but information is shared as needed.

- ◆ **Coordination** = a closer working relationship is developed, and some common planning is required as well as more communication.
- ◆ **Collaboration** = it is a mutual engagement of participants in a coordinated effort to solve the problem. It represents working together, having shared commitment and goals, developed in partnership. Leadership, resources, risk, control and results are shared. More accomplished than could have been individually.

No one of these is better than the others: it depends on activities and programs organized. All of them, in any case, can give **benefits to the participants in a CCC process**: they can keep you better update on what is going on, provide support for your actions, give access to varied and multiple resources/skills, achieve things that single organizations or individuals cannot alone, form the nucleus for action that can attract other networks, expand the base of support.

✿ Coordination within the Parish

There are two main issues concerning the coordination within the Parish:

- ◆ the coordination of the roles inside Parish Caritas;
- ◆ the coordination of the charity actions in the Parish.

Inside Parish Caritas roles should be well defined in order to not create confusion – who should do what. Members of a good group practice cooperation, not competition: they take responsibility for their individual roles in advancing common objectives, but they recognize also that the team approach provides mutual support.

Usually, people on successful teams / networks:

- ◆ Clarify roles, relationships, assignments, and responsibilities
- ◆ Share leadership functions within the group and use all member resources (there is no “an only big boss” in Caritas!)
- ◆ Tolerate ambiguity, uncertainty, and a seeming lack of structure
- ◆ Take interest in each member’s achievements as well as those of the group
- ◆ Remain open to change, innovation, and creative problem solving
- ◆ Are committed to keep group communication on target and schedule, while permitting disagreements
- ◆ Promote constructive criticism and helpful feedback
- ◆ Foster trust, confidence, and commitment within the group
- ◆ Foster a norm that calls for members to support and respect one another and remain realistic in their expectations of one another

Basic coordination **within the Parish** is permanent cooperation with other group or bodies of Parish community. In every Parish, there are many actors with different roles: Parish priest, Coordinator of Caritas, Secretary, Minutes keeper, Treasurer, Animators, Volunteers, Young, Nuns, Members of the pastoral council, Members of the financial council, Representative of women, Local school teacher, Catechists... and you can add many other examples to this list.

If you well share information and coordinate job, there will be no isolated actions but all the activities can be planned together. In this way Parish Caritas does not perform any of the activities for itself, but act in the name of the Parish and for whole community.

It is also important to include different groups in the activities because of the larger impact of the actions. All together, the groups can make an annual pastoral plan with the possible activities of all groups.

Example: charity activities of one Parish Caritas should be supported and planned with catechists so that they can also do the promotion of these activities within their part of the work, or together with a group for liturgy they can make a special liturgy dedicated and in line with above mentioned activity.

✿ **Collaboration with Diocesan level**

Do not forget to include and contact your Diocesan Caritas for the activities! Maintain the relation with them – they are important point of your access to the information, they will include you in different trainings and formations they organize and they can also help you in resolving your problems.

✿ **CCC with other realities on the territory**

Identification of the partner

In every activity, the strongest partnerships are those who have best group of partner organizations. For a Parish Caritas, when the field of the work is defined (process of “to listen - to observe - to discern”), it is very important to:

- see in the community which partners would like to give bigger meaning to the partnership;
- check different options that are available, through already existing contacts or making new ones;
- choose best partners and secure their active participation.

Example: a Parish Caritas, after listening people and observing territory, decide to be active in the care for elderly people, that are alone, ill and cannot move, and don't receive any visits from social institutions. Parish Caritas propose an activity to visits the elderly of the community one time per week, cleaning house and giving possibility for socialization. The action can be done alone by Parish Caritas... but can you imagine the better impact if you involve Social assistants, doctors from Hospital, other NGOs? All together they can share knowledge, information, resources, activities.

It is not a waste of time if you use it to collect more information about your possible partners, for example knowing its past experience in this field (you can read their annual reports, check their web site, organize a meeting with them or ask other about their opinion).

After defining good partners, it is necessary that Parish Caritas ask for a meeting with responsible persons of the partner. Meeting can present important issue since the organizations can see if they want to collaborate or not. You should present to the other organization what is the scope of the partnership, how it can contribute to it, what benefits it can have. You can also

organize different special workshops (workshops, study visit, exchanges) in order to understand better the idea of partnership.

Usually, it is more difficult to establish a strong collaboration with the local government (more than with NGOs): you should put a lot of efforts in persuading them to be actively involved, to participate, to show them the benefits they will gain and have – which objectives they can realize.

All sectors have their own human, technical and professional resources of different kinds. Together, they can provide a lot of needed resources for the realization of one activity.

CCC with public sector

Public sector is composed by governmental structures or public services: Hospitals, Municipalities, Schools, Local government institutions... Public sector can facilitate the access to many information, and can ensure better stability and legitimacy of actions.

They can be involved not only in the Animation actions, but also in the Poverty Observation phase, because they usually have statistical data since they deal with the marginalized people in different way. For this reason, collaboration with them can become very useful for a Parish Caritas in case it needs some information. This means that you will spare time in making your own researches and questioners.

They can guarantee also a better collaboration on Public Relations level – collaboration with local journalists, press services, TV stations, radios... If Parish Caritas establish a good contact in the public sector, can better promote initiatives, good practices, participation.

CCC with private sector

Private sector is usually composed by little and big entrepreneurs. Their main pillar is “profit”, so they are moved by different motivations than a Parish Caritas, but at the same time private sector is inventive, productive, focused and fast.

More and more in these days, private sector is paying special attention to the poverties that surround us. Usually, private sector is unaware of its possibilities to become a corporate social responsible. Caritas can present them poverties and underline what they can do, using the fact that firm active in poverty facing can “gain” not only money but mainly a better image in the community.

Since they are profit organizations, they should be included in the work with the marginalized groups also to give possible answers to some problems, like unemployment or resocialization of people with disabilities.

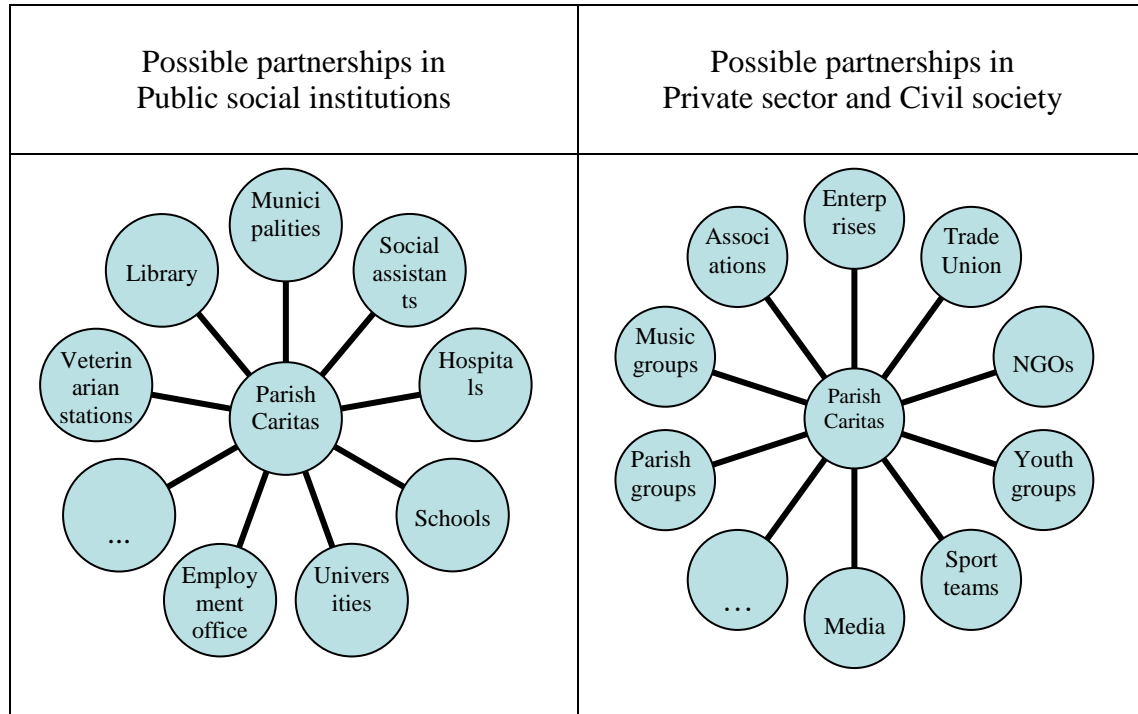
CCC with civil society organizations

There is a wide range of organization of civil society: humanitarian NGOs, one-issue associations (e.g. groups for environment, groups for culture), organizations for youths, sport teams, music groups, political parties, trade unions...

Their main pillar of civil society organizations is “values”: they act because they believe in some ideas (e.g. solidarity, development of environment, political ideas, defence of rights...). Usually civil society reacts quickly, it is inclusive and imaginative. It brings to the society development through:

- giving assistance to individual development and creativity
- giving support and services to those who are jeopardized and marginalized
- they are guards of the common social interest

For all of this reasons Caritas can be considered part of the civil society, so it can be easier to establish CCC with other parts of it.



PRACTICAL PART – EXAMPLES AND QUESTION FOR DISCUSSION

PRELIMINARY GAME – THE GORDIAN KNOT

Purpose: To show how coordination and communication can solve also complicated problems (Gordian Knot)

Material: No material is needed

Time: 10 minutes

Procedure: The game has to be played at the beginning of the meeting, immediately after the prayer.

1. All players stand in a circle. Then they all walk to the middle until there is no more space between them.
2. They put their hands up, then close their eyes and hold the hand of another player.

3. They open the eyes and they have to undone the knot, moving as they want but without letting go of the hands.

WORKSHOP

Purpose: To establish CCC on different levels

Material: Handouts

Time: 30 minutes

Procedure:

1. Divide the big group in smaller groups of 4-5 participants.
2. Deliver an handhout per group. They have 20 minutes to organize what is requested.
3. Every group present the results of the work, and the other groups comment and discuss about CCC created.

HANDOUT 1

Director of the Diocesan Caritas is invited to meet Pastoral Council of the Parish (PCP) with an aim to promote the parish Caritas. You don't have information about Parish, but you know that PCP is made of some 10 people, representatives of different sectors of the activities within the Parish (treasurer, catechist , choir conductor, a nun, representative of old persons and volunteers that visit sick persons...). Meeting will be held in the evening form 20.30 till 22.30. Your task, as a director of Diocesan Caritas is to prepare the meeting.

HANDOUT 2

In your Diocesan Caritas, volunteers are taking care of the promotion of Caritas. The responsible among them is invited to meet the group of the pastoral animators that would like to open new parish Caritas. You do not have information about Parish, but you know that animators are involved in catechism and liturgy and that there are ten of them. Some of the already heard talking about Parish Caritas and he proposed to the group to organize this meeting. The meeting is in the afternoon and it lasts three hours. Your task is to prepare the meeting.

HANDOUT 3

Local parish Caritas is invited to the reunion which will be held at the city premises and it will be organized by a local Center for Social Affairs. There will be present all local bodies that deal with social services. At the meeting you are asked to present the social services of Caritas (ex. home care, work with children from the street, homeless people). Your current problems:
- You need a partners from a local hospital since you would like to start work with ill children so think of a way to include them in your work and how you can obtain information from them.

- You also lack money and on the meeting there will be also a chief of the biggest local company producing juices.

You have 20 minutes to present your activities and to interest other people in your work.

HANDOUT 4

You want to initiate collaboration with local government and present them the map of the poverties on your territory. You work with disabled children and you have Day Care Center for mentally ill persons.

You want local government to include your work as an example of good practice on the local level. You also want to include the half of your expenses for the Day Care Center in the budget of the local government.

Your task is to prepare reunion.

CONCLUSION

No organizations can not function if there are no **defined roles and regulations in own structure**. It is important to coordinate activities and to know whose role does what.

The functions of one Parish Caritas can only get better if they work on having **better coordination, collaboration and cooperation with other existing realities** on the territory.

Making network with other existing realities can bring **different kind of benefits**.

CHAPTER 3

VOLUNTARY WORK

3.1 CHRISTIAN VOLUNTARISM

INTRODUCTION

In this part we will try to explain you theological fundaments of volunterism, purpose and the meaning of be a volunteer. You will have a chance to read more about identity of Christian volunterism and volunteer managment as well.

PRAYER

Jesus identifies himself with the servant: "I myself 'take a pledge of' taking the figure of a servant, becoming similar to men" (Phil 2, 7). On the last evening, brings to a close bond of talk about love with a symbolic gesture, "You call me Teacher and Lord. The right to say it because I did! If I then - Lord and Master to you washed your feet, should you wash one another's feet. Example I gave you that you do as I have done to you" (Jn 13, 13-15).

In everyday work we forget for whome we are serving in whos name we are helping people in need. This picture should always be in our mind – Jesus as a servant!

THEORETICAL PART

PART 1. THEOLOGICAL BASIS OF VOLUNTERISM

The word «voluntarism» has a Latin origin and its meaning was «free and voluntary military service».

Actually this term is often used only for the unpaid work or unpaid service, but it primarily involves altruistic and noble intention, which leads a man to achieve the objective. In achieving this goal man invests his energy, his time, knowledge, skill.

A volunteer is a person who remained faithful to their regular duties and obligations in the school, family, profession and that is willing to engage himself/herself for a good work in the

wider community. It is not a man who has no personal problems or that all their problems are solved, but a man who lives human reality, not only for themselves but through a permanent relationship with others.

In the Church «volunteer» or «voluntarism» is relatively a new term, although we stress that from the beginning, by the example of Christ, volunteers or those who freely engage in lofty mission of service to the neediest were among the disciples of Christ. Perhaps its daring to use this word for «apostles» but from Christ's words this sense can be recognized as the rudiments of voluntarism: *«Heal the sick, cleanse the leper, raise the dead, cast out devils: Freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses» (Mt 10,8-10)*. So Christian volunteerism comes from the sacrament of baptism and it is part of the mission of every Christian.

When the Church reflected on how to increase the number of new disciples, thus were born the need for certain services that individuals should do voluntarily, by election and the setting-sanctification, to the benefit of the community, to perform without compensation. *«Then the twelve (apostles) called the multitude of the disciples unto them and said: It is not reason that we should leave the word of God and to serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, we may appoint over this business» (Acts 6,2-4)*.

So deaconate also contains origin of voluntarism in the Church, which is especially evident in the service of the widows. The position of a widow at the time is well known to us, so we should not be surprised if someone welfare freely for them publicly, and because of their poverty without compensation serving their families. That does not mean that the sublime is not serving broaden on the other members of the Church, as well as those who have affinities with the Church and looked like her to join.

«God is love (Deus Caritas est)» exclaims the beloved disciple of Jesus (*1 Jn 4.8*) and immediately added that the God of love as much as we love one another (*cfr. 4.12*), and even harshly stated: *«If anyone says I love God and hates his brother, he is a liar. Who does not love his brother whom he has seen, the God whom he has not seen can not love» (cfr. 4.20)*.

Jesus, at the end of his earthly life, clearly said to John when he spoke about the recent court: *«At the last court which first God will not ask, surprisingly, is not how many times we have prayed, and how to receive the sacrament, nor how many times we were at Mass, or we had a special mystical experiences, but we encounter Jesus in those who are hungry, thirsty, naked, sick, shut up in prison» (cfr. Mt 25,31-46)*.

If you believe in Jesus Christ, you will be the mirror of his beliefs as well as when you help a man in his afflictions material, spiritual or mental nature. Our faith and our help to fellow man did not seem to go one after another, but together, that pervade one another, looking each other, one key to another. And so in never-ending circle.

If we do the first, but not second, we are a liar, as he says John – this means that we are not believers. But if you do just that second, it is not very different from many people who deeply feel that humanity is rooted in the will of man. They already know in your human sense of humanity to precede those who claim for themselves that are believers. Similarly, in the same

speech on the last court, Jesus clearly warned that with the help of the man in any need there is no calculation. With God there is no calculation never precisely because God is love, and wherever your account, there is no love there. That is why Jesus is more than clear: *«And the King shall answer and say unto them Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Verily I say unto you, Inasmuch as ye did it not one of the least of these, ye did it not to me» (Mt 25,40.45)*. Love can not exist if it is not concrete. Life offers us and teach us countless concrete expression of love.

PART 2. IDENTITY AND VALUES OF CHRISTIAN VOLUNTARISM

Spirit of serving

Voluntarism introduces into society new values, such as the community of goods and especially the spirit of serving, which is launched by the desire to help others.

Voluntarism in essence has intention to understand the problems in their complexity, to acknowledge, in addition to those who are traditional, new and urgent needs. This is the «spirit of serving», meaning a constant alert to the needs that inspire creativity in understanding when a service exceeded, how it should be done, when it is time for a service to be replaced.

Spirit of serving, in addition, means also an effort for effective preparation and continuing education. Education that would ensure not only efficiency in the implementation of requested material services, but education that analyze the territory, with the existing services, with the laws, and occasionally with other volunteer experiences with other social forces.

The biblical roots - suppleness and sharing with others, finally, proves that the love of God encourages you to put at the disposal of man. Jesus identifies himself with the servant: *"I myself 'take a pledge of' taking the figure of a servant, becoming similar to men "(Phil 2, 7)*. On the last supper, Jesus brings to a close bond of talk about love with a symbolic gesture, *"Ye call me Master: and ye say well; for so am I. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. "(Jn 13, 13-15)*

It is important to emphasize that when it comes to Easter, then we are recalling both – how Eucharistic and the Lords diakonije – as two very related aspects. In reality we often consider the Eucharistic, but not washing feet: however, these two things cannot be separated. The community was founded on the Eucharist is a community based on the service.

Solidarity and mutual responsibility

Further values that are representing voluntarism are the sense of solidarity and mutual responsibility. The words «solidarity» and «mutual responsabilites» have a set of meanings that refer to different layers and dimensions of human existence. They are, in any case, the primary and indispensable condition of human existence: man is intimately connected with all similar in a certain community of mutual expression and fate, such as cells of an organism implicated in a unique living organism. It is solidarity that we cannot avoid, because it creates our life. However, it should be evaluated for our freedom in order to limit it, but also to give her responsibility:

human freedom does not exist except as common liberties, which is limited of its solidarity with the other freedoms, but also accountable for their impacts on they may have.

This form of solidarity and mutual responsibility is expressed by Pope John Paul II in Encyclical Letter «*Sollicitudo Rei Socialis*» where he writes: «*solidarity ... is not a fuzzy feeling of sympathy because of the suffering of so many people, close and distant. On the contrary, it is solid and strong determination to take the good that is for the good of all and everyone, because all we are really responsible for all*» (no. 38).

So, for a Christian volunteer, «to share with another person» means to help him get out of the state of poverty and dependence; «to be with someone» means to wish his development and help him to be free, autonomous, participant and protagonist together with others in the process of building society.

Gratuity

A volunteer is a person who share with the others his available free time, power, money, affection, and sometimes the house, and all these things without any personal interests, but only with the desire for the good of others.

Voluntarism is excluded from the act of economic and political exchanges, because the attempt of some people to allow the other to heal human suffering is without any profit: it is just an act of love, closeness and hope.

In a society based on «having things», the gratuity of voluntarism means to discover that the man has a value as human being, not by what he creates or works; it means also that his work does not consist entirely of productions of tools. The gratuity allows human beings to give greater space to social life and in addition, leads to re-locate the importance of each one of us.

Part 2.a. Big Christian Volunteers

(wikipedia was used as a resource for biographies)

✿ Mother Teresa of Calcutta

Mother Teresa of Calcutta (August 26, 1910 – September 5, 1997), born **Agnes Gonxha Bojaxhiu**, was an Albanian Roman Catholic nun with Indian citizenship who founded the Missionaries of Charity in Calcutta, India in 1950. For over forty five years she ministered to the poor, sick, orphaned, and dying, while guiding the Missionaries of Charity's expansion, first throughout India and then in other countries.

By the 1970s she had become internationally famed as a humanitarian and advocate for the poor and helpless, due in part to a documentary, and book, *Something Beautiful for God* by Malcolm Muggeridge. She won the Nobel Peace Prize in 1979 and India's highest civilian honor, the Bharat Ratna, in 1980 for her humanitarian work. Mother Teresa's Missionaries of Charity continued to expand, and at the time of her death it was operating 610 missions in 123 countries,

including hospices and homes for people with HIV/AIDS, leprosy and tuberculosis, soup kitchens, children's and family counseling programs, orphanages, and schools.

She has been praised by many individuals, governments and organisations; however, she has also faced a diverse range of criticism.

Following her death she was beatified by Pope John Paul II and given the title **Blessed Teresa of Calcutta**.

✿ **Frère Roger**

Frère Roger (Brother Roger), baptised **Roger Louis Schütz-Marsauche**, also known as Brother Roger, was the founder and prior of the Taizé Community, an ecumenical monastic community.

Roger was born the ninth and youngest child in Switzerland. From 1937 to 1940, Roger studied Reformed theology in Strasbourg and Lausanne.

In 1940, he rode a bicycle from Geneva to Taizé, a small town near Mâcon, about 390 kilometers (240 miles) southeast of Paris. Taizé was then in unoccupied France, just beyond the line of demarcation to the zone occupied by German troops. For two years Brother Roger hid Jewish refugees before being forced to leave Taizé. In 1944, he returned to Taizé to found the Community, initially a small quasi-monastic community of men living together in poverty and obedience.

Since the late 1950s, many thousands of young adults from many countries have found their way to Taizé to take part in weekly meetings of prayer and reflection. In addition, Taizé brothers make visits and lead meetings, large and small, in Africa, North and South America, Asia, and in Europe, as part of a "pilgrimage of trust on earth".

The spiritual leader always kept a low profile, rarely giving interviews and refusing to permit any "cult" to grow up around himself. Prior to his death, he was due to give up his community functions because of his advanced age and ill-health which had seen him suffer from fatigue and often use a wheelchair.

Brother Roger was awarded the UNESCO Prize for Peace Education in 1988 and wrote many books on prayer and reflection, asking young people to be confident in God and committed to their local church community and to humanity. He also wrote books about Christian spirituality and prayer, some together with Mother Teresa with whom he shared a cordial friendship.

✿ **Jean Vanier**

Jean Vanier, (born September 10, 1928) is the founder of L'Arche, an international organization which creates communities where people with developmental disabilities and those who assist them share life together.

L'Arche In 1964, through Vanier's friendship with a Dominican order priest, Father Thomas Philippe, he became aware of the plight of thousands of people institutionalized with developmental disabilities. Jean Vanier felt led by God to invite two men, Raphael Simi and Philippe Seux, to leave the institutions where they resided and share their lives with him in a real home in Trosly-Breuil, France. He named their home L'Arche, meaning "the ark", (referring to Noah's ark). From this original community in France, 131 other communities have been founded throughout the world in Europe, Africa, Asia, Australia, North and South America.

Although L'Arche communities are found in many different cultures and reflect the ethnic and religious composition of the locales in which they exist, they share a common philosophy and approach. The goal of L'Arche is to bring together people with developmental disabilities and those who assist them to live and work to create homes, recognizing one another's unique value and gifts.

In 1964, inspired by his belief that community can change the world, Jean Vanier founded Faith and Sharing, a worldwide movement of annual retreats where people from all walks of life are welcome. In 1971, he co-founded Faith and Light with Marie H el ene Mathieu. Faith and Light groups, composed of people with developmental disabilities, their family and friends, meet regularly to discuss hopes and difficulties and to pray together. Vanier points out that when confronted with human brokenness and weakness, people often find God whose love is without limitation. Today there are over 1400 Faith and Light communities around the world.

Until the late 1970's, Jean Vanier carried the responsibility for L'Arche in Trosly-Breuil in France and for the International Federation of L'Arche. He stepped down from these responsibilities, to spend more time today counseling, encouraging and accompanying people who come to live in L'Arche as assistants to those with disabilities. Vanier still makes his home in the original community of Trosly-Breuil, France. He also travels widely, visiting other L'Arche communities, encouraging projects for new communities, and giving lectures and retreats. In the view of many of those who know him, Jean Vanier has demonstrated a lifetime of commitment to those who have been marginalized in our world, the lonely and the dispossessed.

By 2007, there were 130 L'Arche communities in 30 countries on all continents. The co-founded by Vanier an international support movement for families of people with disabilities, "Faith and Light" included, by 2007 information, over 1400 groups around the world.

Jean still lives in the first L'Arche community, in France.

Jean has recently published a new book with Duke Divinity School theologian Stanley Hauerwas, entitled "Living Gently in a Violent World". The book is the second in a series of books published by the Duke Center for Reconciliation.

✿ Charles de Foucauld

Blessed **Charles Eug ene de Foucauld** (Strasbourg, 15 September 1858 – Tamanrasset, 1 December 1916) was a religious leader who inspired the founding of the Little Brothers of Jesus.

Born in Strasbourg on September 15, 1858, he grew up in an aristocratic family and entered the Saint-Cyr Military Academy in 1876. He later was a French army officer in Algeria but left the army in 1882 and went as an explorer to Morocco.

In 1890 he joined the Trappist order, but left in 1897 to follow an as yet undefined religious vocation. He went to the Holy Land and became a gardener for a group of nuns. It was then suggested to him that he be ordained. He returned to Algeria and lived a virtually eremitical life. He first settled in Beni Abbes, near the Moroccan border, building a small hermitage for 'adoration and hospitality', which soon became the 'Fraternity'. For Charles wished to be, and was seen to be, a "brother" to each and every visitor, whatever their religion, ethnic origin or social status. Later he moved to be with the Touareg people, in Tamanghasset in southern Algeria. This region is the central part of the Sahara with the Ahaggar Mountains (the Hoggar) immediately west of there. Charles used the highest point, the Assekrem, as a place of retreat. Living close to the Touareg, and sharing their life and hardships, he made a ten-year study of their language and cultural traditions. He learned the language and worked on a dictionary and grammar. His dictionary manuscript was published posthumously in 4 volumes and has become known among Berberologues for its rich and apt descriptions. He formulated the idea of founding a new religious order, which only became a reality after his death, under the name of the Little Brothers of Jesus.

He was shot to death by passing Arab rebels 1916 outside his Tamanrasset compound against the general background of uprising against the French colonial power and the world war. He was beatified by Pope Benedict XVI on November 13, 2005 and is considered a martyr of the Church.

Legacy as a Catholic religious

Though Charles died alone and without the immediate fellowship of others sharing his practice of the life of "Jesus at Nazareth" and hospitality in the desert of Algeria, he was successful at inspiring and help to organize a "confraternity" within France to support his idea. This organization called the Association of the Brothers and Sisters of the Sacred Heart of Jesus consisted of lay and ordained members totaling 48 people at the time of his death. It was this group and specifically the efforts of Louis Massignon, the world famous scholar of Islam, and a best selling biography written by René Bazin in 1921 - "La vie de Charles de Foucauld explorateur en Maroc, ermite du Sahara" - who kept his intuitions alive and inspired the family of lay and religious "fraternities" that include: Jesus Caritas, the Little Brothers of Jesus, the Little Sisters of Jesus among a total of 18 different congregations. Though originally French in origin, these groups have expanded to include many cultures and languages on all continents.

PART 3. ESSENTIAL VOLUNTEER MANAGEMENT

In Caritas, as well as in other NGOs or agencies, it is important to have a professional approach to voluntersim, in order to develop the best proposals for people interested in offering their services, and in order to allow the organization to keep them as a great resource for the job. For

this reason, it is fundamental to have in mind how to design a good program for any volunteer involved in the activities.

There are six basic stages in the design of a volunteer program:

1. Job Development and Design
2. Recruitment
3. Interviewing
4. Orientation and Training
5. Supervision
6. Recognition

A properly designed volunteer program will proceed through these six steps, handling each in turn. Attempting to short-circuit the system, or attempting to deal with the later stages before completing the earlier steps will only lead to later problems. Many programs, for example, rush to recruit volunteers before developing jobs for the volunteers to perform. This only leads to confusion for both the volunteers and the agency staff.

Approach the volunteer program just as you would any other program. Plan carefully, work systematically, and the effort will bear success. Approach the program in an unreal fashion, such as imagining that volunteers will be a totally free resource, and you will only meet with trouble.

1. Job Development

Volunteers need clearly defined jobs that have been thoughtfully prepared. The keys to recruiting, motivating and supervising a volunteer are built into the job description. A job description is a definition of a person's duties and responsibilities within the organization (such as Parish or Diocesan Caritas).

The process of job description should reflect four basic elements, which once defined will promote greater efficiency and require less management effort. These elements are:

- ◆ **Responsibility.** This is the actual task or tasks that the volunteer is expected to perform. It should include both the goal toward which the volunteer is working and types of activities which the volunteer will be performing.
- ◆ **Authority.** This defines the parameters that the volunteer must work within and explains the extent to which the volunteer can make decisions about how work is to be carried out.
- ◆ **Accountability.** The volunteer needs to have a goal that is oriented toward results. Not holding the volunteer responsible for producing results is a subtle way of indicating that the work is valueless and unimportant.
- ◆ **Measurements.** These define how the volunteer will know if he has successfully achieved the results. These should be discussed and agreed upon in advance with the volunteer.

This results-oriented approach to job design has definite benefits for you, your volunteers, and your Parish Caritas. First, you can manage a well-defined program easier than a loosely-defined one. Second, your volunteers will have some of their need for a sense of achievement satisfied.

Third, your organization will experience a program that is more effective because people are clear about what they are supposed to accomplish and therefore are more likely to do so.

The job description is your planning tool to help your volunteers understand the results to be accomplished, what tasks are involved, what skills are required and other important details about the job. A job description provides an organized means of creating continuity in a job from one volunteer to the next. It is also a living document that should be revised as your program changes, or as the volunteer develops during their service with the Parish or Diocesan Caritas.

Job descriptions are the building blocks of your volunteer program, insofar as all recruiting, interviewing, placing, supervising, and evaluating is based on the information contained in the job description. The key to a good job description is to keep it short, succinct and clear.

2. Recruitment

Recruitment is the process of locating volunteers. While a seemingly simple concept, effective recruitment is actually a subtle blend of only doing as much work as you must to get enough volunteers who are qualified for the positions you wish to fill. Oddly enough, over-success in recruitment can be a serious problem for programs, since it results in either accepting volunteers that you cannot make use of, or else rejecting applicants and risking their resentment.

There are three basic methods of planning your recruitment program.

1) The first method is usually called "***Warm Body Recruitment***".

This method is utilized when the volunteer positions you are attempting to fill fit one of two characteristics:

- a very large number of volunteers will be required for a short period of time (as in a special event)
- the volunteer job to be done lacks any special qualifications, and is one that most people can do if given some training.

The basic methods for this Warm Body Recruitment all involve simple dissemination of information about the program. These include: distribution of brochures, posters, speaker's bureaus, notices in periodicals, and word of mouth.

2) The second method is called "***Targeted Recruitment***".

Targeted Recruitment is the process of consciously planning a campaign the result of which is the delivery of your recruitment message to a small audience.

Targeted recruitment is a desirable method when the job for which you are attempting to recruit requires some special skills or some characteristics that are not commonly found.

Planning a Targeted Recruitment campaign involves asking four questions:

- What do we need?
- Who could provide this?
- How can we communicate with them?
- What would motivate them?

By working through these questions you can develop for any volunteer job a means of identifying and locating potential volunteers who are likely to possess the qualifications that you need.

3) The third method of recruiting is called "*Concentric Circles Recruitment*".

This method involves identifying populations who are already in contact with your agency and attempting to recruit them. Sample target populations might include:

- members of your Parish, their families and relatives;
- friends of your volunteers and staff;
- people in the neighborhood in which you operate;
- people who have been affected by the problem you are attempting to solve.

The advantage of Concentric Circles Recruitment is that the target groups are already familiar with your organization (Caritas) or with the problem you are addressing, or are being recruited via their connection with a friend of theirs. These factors make it more likely they can be persuaded to volunteer.

The Recruitment Message Every recruitment campaign must also have a compelling message. This message is your explanation of why your organization is worthy of the donation of volunteer time that is being requested. The message should in a short, simple, and direct manner communicate to the volunteer the need that exists for their services and the good that they can do by volunteering. Be sure in this message that you strive to stress the need of the community, not simply the need of your organization.

The final step in recruitment is actually **asking** someone to volunteer. The most effective recruitment technique is having your staff or volunteers ask their friends and acquaintances to volunteer. You can assist them by providing them with the information to make effective use of this "word of mouth" recruitment.

3. Interviewing

Guiding the entire process of an interview must be the idea that you are looking for the best qualified person to fill the job. This requires that the interviewer plan very carefully to create an interview that elicits the information you need to know for judging the candidate's qualifications for a job.

Every interview has several stages.

- ♦ **Opening the Interview.** Welcome the volunteer warmly and invite them to make themselves comfortable. The offer of a cup of coffee or a soda is often a good way to get over an initial awkward moment. The interviewer should make every attempt to establish rapport with the volunteer and make them feel at ease.
- ♦ **The Interview.** In your pre-planning the design of your questions should reflect the job for which you are conducting the interview. You must think carefully as to whether this interview should be an 'oral test' or a 'friendly chat.' That decision is based on the skills needed for the job. If you have several applicants for the same job, be sure and ask each of them the core questions you have developed.

A critical issue in interviewing is to be sure and listen to what the candidate has to say. Allow the volunteer to answer your questions free of interruptions. And remember, the

volunteer is also checking out you and your agency. Invite questions, comments, and concerns so that both of you will have gotten the information you need.

- ◆ **Closing the Interview.** This is perhaps the most difficult task of the entire process and it is best to be concise and upbeat. Briefly review the interview to ensure that both parties understand the same information and then share with the potential volunteer what the next steps will be. It is crucial that the volunteer have a clear indication of your interest and a projected date for a final decision. This is easy if you are interested in 'hiring' the applicant. If, however, you are not interested in the person, say so. We must be honest and upfront with people who come to us. They deserve to know why we want (or don't want) them.
- ◆ **Lastly, thank the potential volunteer** for their interest and effort.

Then, the placement of a volunteer must be based on the information gathered in the screening process. It must be done with the consensus of both the volunteer and the position supervisor. Finally, the decision must be made with the understanding that both the volunteer and the supervisor can change their minds if the placement is not working out.

4. Orientation and Training

Orientation and Training are the twin processes of providing volunteers with the information which they require to perform their work effectively.

"Orientation" involves giving volunteers an adequate background on the organization, its operation, and its procedures. Orientation is required because the volunteer needs to be made a part of the organizational environment, a process which requires the volunteer to understand what the organization is and how it operates.

The purpose is to provide the volunteer with a context within which to work. The better the volunteer understands what the organization is and how it operates, the better the volunteer will be able to fit his or her own actions into proper methods of behavior and to display initiative in developing further ways to be helpful to the organization. back to topics

"Training" is the process of instructing volunteers in the specific job-related skills and behavior that they will need to perform their particular volunteer job.

It is designed to tell the volunteer:

- How they are supposed to perform their particular job;
- What they are not supposed to do in their job;
- What to do if an emergency or unforeseen situation arises.

An effective training program operates by identifying those skills, knowledge and behavior which would be essential in good job performance and then designing a training format which instructs the volunteer. It should be practical, experiential, and tailored to the individual needs of the volunteer.

It is helpful in doing volunteer training to involve both other staff and volunteers in designing and delivering the training.

5. Supervision

Supervision of volunteers is essentially no different in concept or execution than supervision of any other type of staff for an organization. It requires the same care and skills for interpersonal relations.

Some aspects of supervision, however, need an extra emphasis in the volunteer relationship. These include:

1. **Who Provides the Supervision?** Is supervision to be provided by the volunteer coordinator or by the staff person with whom the volunteer will most closely be working? Both systems work, but it is essential to make sure that all parties are in agreement upon whom the responsibility for day-to-day supervision and management lies.
2. **Flexible Management.** Volunteers must be treated as individuals, with recognition that their motivations are different and their styles are different. The supervisor must be able to accommodate individual variations. This may often having to deal with situations that do not occur in paid-staff situations, such as those that arise because the volunteer position may have a lower priority than other things that arise in an individual's life.
3. **Allocating Time for Management.** The pervasive myth that volunteers are free is often the bane of good management.

Staff who are responsible for volunteers must recognize that their own time must be allocated to relating to, managing and dealing with the volunteers. Staff must have time to be available to volunteers, in order to relate to them on both a professional and a personal basis.

6. Recognition

Volunteer recognition is the process of rewarding and motivating those volunteers who have contributed effectively to the organization. There are two basic types of volunteer recognition efforts: awards and rewards.

Awards

Awards are the periodic provision of tokens of recognition to volunteers, both in a group and a one-to-one basis. They are particularly useful in generating a sense of group involvement among volunteers who do not often have an opportunity to gather together.

Awards generally fall into two categories. The first is «things», including:

- Certificates
- Pins
- Group photographs
- Items of clothing, such as T-shirts, caps, etc.
- Small gifts

The second category is «events», including:

- Lunches and dinners
- Picnics
- Parties and celebrations
- Field trips
- National Volunteer Week celebration

Rewards

Rewards are the more intangible day-to-day activities of recognition and motivation that are given to volunteers. They tend to be more effective long-run motivators of volunteers. These include:

- Saying 'Thank you'
- Giving respect and equal status to volunteers
- Involving volunteers in staff meetings on a regular basis.
- Maintaining a personal interest in the volunteer
- Spending time and effort in supervision
- Giving the volunteer more responsibility.

In conducting both the above systems of recognition, there are a number of principles to keep in mind. These include:

- Granting recognition in a public forum, preferably among the peer group of the volunteer.
- Timing recognition so that it is as close as possible to the achievement of the volunteer that is being recognized. Recognition delayed is a much less effective form of reward. It is this factor that makes day-to-day rewards for good behavior so important.
- Tailoring recognition to the individual. Attempt to determine what type of recognition would be most meaningful to the particular individual. Some will prefer the more public type of 'thank you'; others will better appreciate the smaller private recognition.
- Making sure that recognition is given sincerely. An artificial or 'slick' ceremony will be detected and resented. If you don't really mean it, don't do it.
- Making sure that recognition is fair. If you reward volunteers who are not performing well you will de-motivate the volunteers who are performing well.

PART 4. International Volunteer Day

International Volunteer Day (IVD) is celebrated on December, 5. It is an international observance designated by the United Nations General Assembly through Resolution 40/212 on 17 December 1985. Since then, governments, the UN system and civil society organizations have successfully joined volunteers around the world to celebrate the Day on 5 December.



The declared aim of this activity is to thank the volunteers for their efforts and increase public awareness on their contribution to society. The day is celebrated in majority countries of the world.

The International Volunteer Day is marked by many non-governmental organizations, including Red Cross, scouts and others. It is also marked and supported by United Nations Volunteers.

International Volunteer Day (IVD) provides an opportunity for volunteer-involving organizations and individual volunteers to work together on projects and campaigns promoting their contributions to economic and social development at local, national and international levels. By merging UN support with a grassroots mandate, IVD is a unique opportunity for government agencies, non-profit organizations, community groups, the private sector and volunteer-involving organizations to work together to attain common goals.

The idea for an International Year of Volunteers at the beginning of the 21st Century was to stimulate national and international policy debate around, and to advocate for, the recognition, facilitation, networking and promotion of voluntary action. The year led to a much better appreciation of the power of volunteerism in its many forms and the ways to support it.

One specific result was a substantial strengthening of IVD. While in 1996, 69 countries observed IVD, by 2003, more than 125 developing and industrialized countries marked the Day. As well as highlighting and recognizing volunteer action, many countries, 76 in 2003, strategically used IVD to focus on volunteering for the Millennium Development Goals (MDGs): a set of time-bound targets to combat poverty, hunger, disease, illiteracy, environmental degradation and discrimination against women.

The organization of IVD is generally the result of a partnership between the UN system, governments, civil society organizations including national and/or international volunteer involving organizations, and committed individuals. Representatives from the media or academia, foundations, the private sector, faith groups, and sports and recreational organizations are also often involved.

The UNV programme responded by launching the WorldVolunteerWeb portal, which hosts a wide range of IVD-related tools and resources that can be downloaded (www.worldvolunteerweb.org).

The “Plan your event” section on the WorldVolunteerWeb highlights best practices and lessons from previous IVDs. Starting with advice on forming or joining IVD planning committees, it outlines steps to develop a national theme, plan activities, network internationally, produce promotional materials, develop a media strategy and, finally, document outcomes.

The section also points to other useful resources that are available on the WorldVolunteerWeb: ideas on what to do for the Day, advice on how to integrate the MDGs, information on promotional tools and how they can be obtained, and guidance on downloading and modifying the IVD emblem and poster.

One key activity to further expand the outreach of IVD is strategic networking. The WorldVolunteerWeb provides a directory of national focal points connecting individual volunteers to a country’s IVD committee where one exists.

Through this, volunteers can learn what organizers currently plan for the Day or become involved by joining the team. In countries where an IVD committee has yet to be established,

interested organizations can use the directory to liaise amongst themselves, network and form a committee.

The WorldVolunteerWeb also provides an opportunity to share resources with a global network of volunteers and volunteer-involving organizations. As the Day gets closer, an increasing number of users check the web portal for information. Most IVD committees and other involved stakeholders start sending their IVD planning, news and event details months ahead of 5 December.

After IVD, committees are encouraged to submit a summary report on events and activities held. These reports enable organizers, volunteers and visitors to the WorldVolunteerWeb to capture the wealth of activities undertaken around the Day. This information exchange helps to promote the potential of IVD in furthering the value of volunteering for development.

www.unvolunteers.org

www.worldvolunteerweb.org

Box 1 - Volunteer-Staff Relations

Effective operation of a volunteer program requires that there is a supportive working relationship between staff and volunteers. If either group does not understand the needs of the other, or if either group is distrustful of the other, the volunteer program cannot function effectively.

It is a primary role of the volunteer coordinator to make sure that both volunteers and staff are able to work effectively and agreeably together. In focusing on gaining staff support, the volunteer coordinator should concentrate on providing staff with two over-riding feelings that the utilization of volunteers by the organization. These are:

- a feeling that the utilization of volunteers is in the overall interest both of the staff person and the organization, i.e. , that the benefit gained is worth the work required.
- a feeling of control over the process of volunteer utilization, including the ability to shape how volunteers will be involved and even the ability to not use volunteers if that is desired.

In gaining this staff support, the volunteer coordinator should concentrate efforts in the following areas:

- conducting advance research about staff to learn about their previous experiences and history with volunteers, including whether or not the staff are involved as volunteers themselves.
- involving staff in the development and design of volunteer jobs. This will enable you to develop jobs that are directly of value to staff and that will be more meaningful overall to the organization.
- involving staff in screening, orienting, and training volunteers. This will reassure staff that volunteers are receiving information that will make them more qualified.

- making sure that the staff and the volunteer coordinator are in clear agreement over who is in charge of what regarding each volunteer. Having clear division of responsibilities will avoid confusion and resentment later.
- involving the staff in supervision of the volunteers. This could range from granting complete managerial authority to the staff or else consulting with staff in supervisory decisions. The degree of involvement may be worked out with each staff person and will depend to a great degree upon their own preferences for amount of authority over the volunteer.
- providing feedback to the staff on the results of their utilization of volunteers. Letting them know both about the benefits of volunteer use to their program and also letting them know about the effectiveness of their involvement and work with volunteers.
- giving rewards and recognition to those staff people who work effectively with volunteers.

It is equally necessary that the volunteers understand the needs and concerns of the staff. Follow the same steps above with your volunteers, making sure that they are matched with the appropriate staff person and have a clear understanding of their own role in providing assistance.

Think of the 'Volunteer-Staff Relationship' not as a contest between two groups of people, but instead as a triangular relationship involving the staff, the volunteers, and the volunteer coordinator. The role of the volunteer manager in the relationship is to keep working with both sides to maintain balance and understanding.

Box 2 - The 12 Basic Needs of every Volunteer

(by Helen Little, «Volunteers – How to get them, how to keep them»)

There are 12 basic needs that all volunteers and volunteer leaders share. These are needs that must be met if volunteers are to be successful and if you are to retain them year after year. Recognizing these needs and knowing how to meet them will help you expand the number of members who volunteer and increase the number of hours each gives to your association.

1. A specific manageable task with a beginning and an end.
2. A task that matches interests and reasons for volunteering.
3. A good reason for doing the task.
4. Written instructions.
5. A reasonable deadline for completing the task.
6. Freedom to complete the task when and where it is most convenient for the volunteer.
7. Everything necessary to complete the task without interruption.
8. Adequate training.
9. A safe, comfortable, and friendly working environment.
10. Follow-up to see that the task is completed.
11. An opportunity to provide feedback when the task is finished.
12. Appreciation, recognition, and rewards that match the reasons for volunteering.

Box 3. **VALUES OF VOLUNTEER AND VOLUNTEERING**

(Based at: Carta dei valori del volontariato)

1. **Volunteer is a person** that, having his citizen obligations fulfilled, gives at a disposal his free time and his own capacities for others, for the community that he belongs to or for entire humanity. He/she works in a free way and gratuitous, and at the same time promotes creative and effective responses to the needs that are addressed to the own activity or giving contribution to the realization of the common wellbeing.
2. **Volunteers express their activities in individual way**, at the informal gatherings, at structural organizations; for his/her motivation, cultural roots and/or diverse religions, they have in common passion human beings and for the construction of the better world.
3. **Volunteering is a gratuitous activity**. Gratuity is a distinctive element that it makes it original in comparison with the third sector or other forms of civil commitment. What leads to the absence of the economic profit is the liberty of any form of power and it rejects direct and indirect advantages. In this way, it becomes the **credible testimony** of liberty in comparison with individualistic logic, economic utility and it rejects models of society centered only on the “having” and on consuming. Volunteers obtain, from self experience in giving, motives of enrichment at the level of inner side as well as on the level of their relational abilities.
4. Volunteering is, in all of its forms and manifestations, expression of the **values of the realization and sharing** with another person. At the center of its acting there are persons that are considered in their human dignity, in their integrity and in their context of family, social and cultural relations in which they live at. Therefore, every person is entitled to its citizens’ rights; volunteer promotes consciousness of these and takes care of them with concrete actions and awareness, encouraging participation of all of them in the citizen development of the society.
5. Volunteering is like a **school of solidarity** since it completes formation of the man in supportive men and responsible citizen. It proposes to everyone to take part of the load, everyone according to its own competence, about local problems and the global ones and through the participation, it brings contribution to the social change. In this way volunteering creates networks, good relationships, relations based on the confidence and cooperation among subjects and organizations bringing to the growth and valorization of social context in which it works at.
6. Volunteering is **experience of solidarity and subsidiary of praxis**: it works for the growth of the local community, national and international, for supporting their most vulnerable members or the one who are in discomfort and for overcoming the situations of degrade. Supportive is each action that allows fruition of the rights, the quality of the life for others, overcoming of the discriminating behaviors and economical and social disadvantages,

valorization of the cultures, environment and territory. In voluntarism the **solidarity is based on the justice.**

7. Volunteer is **responsible for the participation and praxis of supportive citizenship** that is committed to the removal of economical, cultural, social, religious and political inequities, and it brings to the spreading, protection and fruiting of the common goods. It doesn't stop at blaming but it puts forward answers and projects that involve as much as possible population in constructing more livable society.
8. Volunteering has a **cultural function** since it behaves as a critical consciousness when it comes to the diffusion of the values of peace, non violence, liberty, legality, tolerance and it promotes, above all with its own testimony, life styles that are characterized with the responsibility, welcoming, solidarity and social justice. It takes care of these things since these values become common heritage of all the people and all the institutions.
9. Volunteering has a **political role**: it actively participates at the processes of social life giving a favour to the development of democratic system; above all with its organizations it insists on knowledge and respect of the rights, it points out the needs and factors of the emergencies and of degradation, it proposes ideas and projects, it individuates and experiments solutions and services, completes programming and evaluation of social politics in equal dignities within public institutions that take care of the primary responsibility of answering to the rights of the persons.

PRACTICAL PART – EXAMPLES AND QUESTIONS FOR DISCUSSION

Purpose: To deepen the knowledge about voluntary work and to find a way on how to develop in our local Parish Caritas the involvement of new volunteers.

Material: flipchart with papers and color pens.

Time: Simple version 45 min.; Long version 1h 30 min.

Procedure:

The activity is divided in 3 parts: “Where do we find volunteers in our Parish?”, “Job description for a volunteer” and “Recruite/Invite volunteers”. You have to split the participants in 3 different group, then it's up to you to decide how to proceed.

The option 1 (simple version) is to give Handout 1 to group 1, Handout 2 to group 2 and Handout 3 to group 3. Every group has 30 minutes to discuss about its handout, and then 5 minutes to present it to the other groups. In this way you save time, but every group reflect only to 1 aspect of voluntareesm and only listen to the other 2 aspects.

The option 2 (long version) is to give all Handout 1 to all groups. They have 20 minutes to discuss about it. Then you give Handout 2 to all groups and they have 20 minutes to work on it. Finally you give Handout 3 to all groups and they have 20 minutes to discuss. At the end, you open a debate about Handouts 1, 2 and 3 (lasting globally 30 minutes) about the results reached in every group.

HANDOUT 1

Where do we find volunteers in our Parish?

A. Answer questions on handout individually

B. Share responses with small group

1. Why do people volunteer? What attracts people to become volunteers?
2. What are your personal experiences of volunteering?
 - Positive/negative?
 - Why?
3. What are your experiences looking at other parish volunteers?
 - Positive/negative?
 - Why?
4. Where can we find volunteers in our community?
 - Is anyone looking?
5. How do we get them interested?
 - What works?
 - What doesn't work?

HANDOUT 2

Job description for a volunteer

Create 1 job description for the service/program you choose. Every job description should include:

1. Purpose of service, committee or program
2. Volunteer qualifications
3. Volunteer responsibilities
4. Volunteer time commitment
5. Volunteer training

HANDOUT 3

Recruit/Invite volunteers

These are possible recruitment methods. Choose two of them that you can apply in your Parish Caritas, and develop them in details.

1. Personal invitation
2. Liturgical opportunities
3. Liturgical calendar
4. Program brochure
5. Volunteer Testimonials
6. Pulpit announcements
7. Bulletin
8. Parish website
9. Parish newsletter
10. Thank-you notes to financial donors
11. Speak to parish groups
12. PSM program open house
13. Workshops
14. Ministry Fair
15. Education
16. Retreat

✿ **Some ideas for volunteers' day celebration**

✿ **“Theological” explanation and substantiation of volunteer work**

It is wise to offer believers the Christian explanation and substantiation of volunteer work. All Christians need to be aware of the fact, that making “good deeds” is not only dependant on “goodwill of an individual”, but is the basic mission of a Christian. On the day of volunteers, the Church can provide preaching, lectures, written articles on this subject for church and common media ... (helpful text can be find within this text)

✿ **Promotion of our programmes and volunteer work through media**

On the Day of volunteers we can try to penetrate the media with the presentation of our programmes. We are specifically targeting “civil” media, but we do not neglect the “clerical/church” media. The preparation of the presentation needs to be thorough. To make it more appealing the presentation should include specific stories, anecdotes of volunteers. We invite the representatives of media to visit our workshops. We should not forget that the journalists are very fond of specific data, stories mentioned in written presentations, which makes their job of writing an article all the more easy.

✿ **Celebrating St. Nicolas Day for socially marginalized groups**

Intenational Volunteer Day is on the eve of the St. Nicolas day. This is the day when around many countries “St. Nicolas” visits kids at night and brings them presents. In this fashion Christians remember this saint and his generosity. In literature we can find a series of legends which attest of this generosity that time and again transformed into good deeds. St. Nicholas can be our role model in our volunteer work.

The eve of this festivity (day of volunteers) we as Parish caritas can use in number of ways:

- bringing gifts specifically to children of socially deprived families
- making short cultural programs, plays ect. for socially deprived and presenting them small gifts
- the same activities should apply to Caritas workers and volunteers

✿ **Public debates about volunteerism**

We can organize public debates and invite different organizations, clerical and non-clerical, that deal with the volunteer work. Here, these organizations and Parish caritas, can present their programmes and discuss the themes related to volunteerism (does volunteerism represent a value in our society, what should be done to promote solidarity ...). It is important to organize this public debate in “civil” area and to broaden the circle of people involved, as much as possible. With strong promotional activities (especially civil media) and appropriate clerical participation, this public debates can form a base for Caritas entering the public and promotion of its activities.

✿ **Volunteer bazaar**

We can form a volunteer bazaar in parish or other convenient centers, where we promote volunteer work with posters, workshops, products. Volunteers can answer questions asked by visitors, and maybe encourage some of them to join us. We can also invite other volunteer organizations (provide space for them), and if in doubt about the number of visitors, can combine the bazaar with other events (Sunday mass ect.)

✿ **Handicraft works in developing volunteer programs**

People with the knowledge of various handicraft works can be invited to donate some of their products for the development of volunteer programmes. We should inform the donors of the specific programme they are giving their donations to. On bazaar or other activities we sell these products at a negotiated fix price or we can set up an auction.

✿ **Presentation of volunteer programmes in public schools**

We must establish a contact with the leadership of schools in our region well in advance, and try to negotiate with them the timetable for presentation of our work on the Day of volunteers. Emphasis should be on programmes for children, especially those programmes where children can cooperate. In these presentations we try to animate children for volunteerism and make volunteerism a value. If we cannot negotiate a specific timetable for our presentations, we can try to lend our hand in some school projects. If we fail even in this, we can be assured that the school leadership sees us as a creditable organization, and be more willing to cooperate with us in the future.

✿ **Awarding the “best volunteer”**

On the day of volunteers we can award the best volunteer with a symbolic award. We can chose this individual ourselves and or make a mini competition among the volunteers or parish visitors themselves. Such an award can be very good for stimulating the volunteers to carry on with their work, as it shows them that their work is important and appreciated.

✿ **Picnic, festivity, pilgrimage for volunteers**

We can organize a picnic, festivity, or pilgrimage for volunteers, and show them that we value them, and also to stimulate them in their volunteerism. We must never forget that if we want to keep them together we must do something for them. They do not ask very much – even small tokens of appreciation can do miracles.

✿ **Cooperation in the Holly Mass**

Caritas workers / volunteers can try to cooperate with the clergy in making the Mass by choosing the texts/lyrics or using pre chosen texts. (Some ideas are in the brochure)

✿ **Distribution of balloons with slogans**

Before the volunteers day caritas workers set up a large number of balloons with slogans of the volunteers Day, and can add their personal message (relevant for parish caritas) or an invitation. These balloons are then distributed to walkers- by on the streets.

✿ **Trainings for volunteers**

If you are organizing training for volunteers on some other specific topic in this period you can always add a part of training that concerns volunteering. Topics can be Christian volunteer, Values of volunteer and volunteering, Why volunteering, etc.

✿ **Building volunteer wall**

Very interesting idea of volunteers came up in one Bulgarian parish . Together in a Church Yard they received one plot where they built a wall. They are using it as a place to post notifications, to write on it, or to public any kind of information regarding volunteering in their parish or any kind of volunteering.

✿ **Gather volunteers to work together**

On this occasion, you can gather volunteers involved within one specific field of work (old, handicapped, etc...). After some introductory lectures, you can provide them material for making Christmas postcards (you'll need felt tip crayons, scissors, colour paper...). They should write some wishes for Christmas, New Year, their name and town they come from. Later, you can distribute postcards to your users.

✿ **Presenting PSM project**

Presenting PSM project on this occasion can be very important since its objective is volunteer development. Volunteers gathered may be likely to go to some activities organized in the future if they are aware of the programme as a whole.

✿ **Promote the impact of volunteering**

Conduct a 'time-donation' campaign where people pledge hours of voluntary service to specific projects.

Help companies identify corporate volunteering programmes.

Launch a national directory of volunteer organizations.

Establish a national centre or foundation to promote volunteering.

Organize a contest on composing a volunteer anthem, song or jingle.

Create an award or certificate. Ask a government official or other VIP to present this to individual volunteers or volunteer organizations.
Launch a book, report, or research initiative on voluntary activities in the country.
Distribute a list of all the services which would not exist without volunteers.
Lobby for adoption of legislation designed to promote volunteering.
Promote the Millennium Development Goals (MDGs)
Encourage national, regional or local government to adopt one or several MDGs as the main objective/s of their development strategies
Raise awareness of civil society organizations through workshops, discussion forums, conferences, exhibitions, media, etc. which help to highlight the importance of voluntary contributions in achieving the eight Millennium Development Goals.
Focus activities on one of the MDGs, e.g. ensure environmental sustainability.
Make sure communications and advocacy on the activities link it to the MDGs.

✿ **Eradicate poverty and improve education**

Mobilize volunteers to distribute food, clothes and medicines to the homeless and poor.
Organize educational and entertainment events for orphans or street children.
Mobilize volunteers to clean public spaces, plant trees etc. in a poor area of town.
Build roads, paths, playgrounds or public recreation spaces using donated materials.
Raise funds to sponsor primary schools or provide learning materials for students.
Organize parents, community groups and NGOs to discuss local realities, needs and innovative approaches to education.
Resource for proposals in italic: <http://www.worldvolunteerweb.org/int-l-volunteer-day/how-to-plan/ideas-on-what-to-do-for-ivd.html>

✿ **Texts for volunteer day mass**

Opening:

Brothers and sisters!

We are administering the Holy Communion of the Volunteers day. We see masses who from love to Lord and fellow man are joining into the service of our lord. In numerous fields they are materializing active love, and spread God's love to people in need, like Jesus' hands that help others and His feet which walk to those who need Him. At the start of our Holy mass we must look inside us. In a moment we will confess to our sins. We should ask, when am I a tool in God's hands. We should ask, what is in our life that it is good, what I could accomplish in my life, but had not up until now. We need to acknowledge that and regret it.

Request for all needs

Brothers and sisters!

On volunteer's day we pray to our Lord and turn to him in our humble common requests:

1. Dear Father we ask/pray ... for all those, who spend their free time, energy and possessions for those in need.
2. Dear Father we ask ... for all those in any kind of distress, that we could help them to the best of our abilities.

3. Dear Father we ask ... that we could feel your love and generosity through others, when we are suffering.
4. Dear Father we ask you for all those deceased, who have through their life shown us your love to us.
5. Dear Father every one of us asks you personally.. (moment of silence). We ask our Lord. Dear Father accept and fulfill all our requests, we ask that in the name of our Lord Jesus Christ.

Introduction into Lord's Prayer

We often pray Lord's Prayer and are turning to Holy Father. As we are praying, we should ask him that we could be his accomplices in fulfilling of what we are asking him for. Let us pray

Salute to the peace

When I shake hand with someone it should not be just a cold handshake. He is my brother and I am glad of his company. I need him and he needs me. Let this handshake be a sign that he is important to me, that I am prepared to stand by his and others side, and be his friend. Let us shake hands.

<i>CONCLUSION</i>

A volunteer is a person willing to engage himself/herself for a good work in the community.

In the Gospel, there are many examples of people acting as volunteers, such as Jesus himself and the apostles. The motivation of their actions are not only "good will" but also the belief that voluntarism is the way to express the Christian love. Both in Church and civil society, volunteers introduce **important values**, such as spirit of serving, sense of solidarity, mutual responsibility, gratuity.

What is important for a Parish Caritas is to consider volunteers not as a unlimited resources available in every moment and for free, but as a **part of the workgroup**. This is why Caritas coordinators should approach volunteers in a professional way following the "six basic stages": designing the job development, recruiting volunteers, interviewing them, take care of their orientation and training, supervising, and recognizing them with awards and rewards.

3.2 EXAMPLE - CASE STUDY FROM THE PARISHES

INTRODUCTION

In this subchapter a Parish Caritas of the region will be analysed in concrete structures and functions: it is the Parish Caritas of Vlora, in the Diocese of South Albania. This Parish Caritas has been chosen because of its interesting story, organization, participants, activities and approach – so that it represents an interesting “case study” for other Parish Caritas willing to start or improve their work. Particular care will be given to the description of activities with volunteers, that are numerous and very active in this Parish Caritas.

What is important in this chapter is to show how a good Parish Caritas works and is organized, in order to identify best practices and experiences that can be applied in other areas as well.

PRAYER

*Oh my sweet Jesus,
Thank you so much for allowing me to be here today
Thank you for allowing me to serve you in the poor
May I see Your face in their faces
May I hear Your needs in their needs
And, sweet Jesus
May I be Your instrument of mercy to each person I meet today
May my words be Your words of mercy
May my eyes see others with Your eyes of mercy
May my ears hear with Your ears of mercy
May my hands and feet move with mercy as Yours did on this earth
And sweet Jesus,
May I be embraced in the heart of Your mother Mary
May I bring You to others as she did,
with great humility and thanksgiving.*

(one of volunteers of congregation Missionaries of our Lady Divine Mercy)

This prayer was written by a volunteer and help us in reflecting on the approach of a Parish Caritas and the people involved in it. Listening, observing and discerning for animating are the fundamental pillars of pedagogic function of Caritas that every volunteer, operator expresses in his/her service to the community every day.

“To listen” with ears and heart, and give space to the emotions – “To observe” with eyes and the head, to understand the situation in its whole and “to better discern”- “To animate” with hands, feet and the will to involve the community in deeds which witnesses the Christian charity. All these things bring not only us but the others as well to be embraced in the “heart of Your mother Mary”.

THEORETICAL PART

Parish Caritas may have different types of organization and approaches to problems. These elements depending by many factors: religious, social and cultural contexts; the attitude of Parish priest and community; the presence of youth in the town where the Parish community lives; needs and concerns of the Parish community as a whole; some particular forms of social exclusion and poverty...

We will now present an example from an Albanian Parish Caritas, organized according to the typical elements of a Parish Caritas, that are analyzed in this Manual.

The Parish Caritas we present is not the “perfect Caritas” or “the best model for a Parish Caritas”... because the perfect Caritas simply cannot exist! It is just an example of a good Parish Caritas, that can be used as an element of comparison with our territories, needs and organization.

HISTORICAL AND GEOGRAPHICAL CONTEXT

The parish of Vlora (Valona) is situated in the Diocese of Southern Albania and it refers to the city of Vlora and also other three villages in the nearby.

The city is about 120.000 inhabitants and it situated on the seaside - southern part of Adriatic Sea. In the last 15 years many inhabitants went away and many other arrived; the ones who left emigrated mainly to Italy, and the one who arrived came mainly from the mountains - very poor areas, now almost depopulated - and established mainly in the suburbs. The suburbs of Vlora, where many people live, uprooted from their origins in a situation of poverty, malaise and social exclusion.



In Vlora, the majority of the inhabitants are Muslims and Orthodox, and about 3% are Catholics. The local Church was re-opened in 1992 after the collapse of the communist regime, by the initiative of many Catholic people; actually it is lead by a missionary. Besides him, in the Parish community 3 congregations of sisters are present, situated in four Pastoral centers: Orikum, Pus Mezin, Babice and Vlora.

Orikum is a little town on the seaside, known for marine soldiers during comunism period, where now an high rate of unemployment and the consequent emigration are the two main problems the people has to face. A community of sister is present in Orikum.

Pus Mezin is in the neighborhood of the suburbs and a community of sisters is present also here.

Babice is a village in the countryside, 5 kilometres far from Vlora, where there was a mine during communism regime and where now the main income activity is the subsistent farming. From Babice, many people has emigrated too.

The Diocese of Southern Albania cover more than half of Albanian territory. The Diocesan Caritas is composed by a

President – the Bishop –, one nun as Director, and a Steering group composed by 4 persons responsible for the 4 areas in which the Diocese is divided: Korca, Fier-Vlora, Elbasan and Saranda.

It is very complex to manage such a wide territory: there are big cities and rural areas, seaside zones and mountain territories... so that in the diocesan territory there are many kind of poverties and situations according to the characteristic of the areas.

In the Fier-Vlora area, where the Parish Caritas is situated, there are problems such as migration, social disease in the suburbs of cities, isolation of rural and mountain towns, unemployment. The three Pastoral centers lead by sisters are linked with the Parish in different way. From one side, they act in an independent way in their own territory carrying out different activities, due also to the different contest and needs of the community where they operate. But from another side, they work closely with the same mission and same strategy of pastoral action.

THE STRUCTURE OF PARISH CARITAS OF VLORA

The activities of the parish in Vlora started in 1992. Vlora Parish Caritas is composed by parish structure and 3 religious communities of nuns. It is not formalized with official documents or Statute, it is a “*non-formal*” Caritas, that means a community well organized and active but without official registration. The identity of the Parish is so linked with the Parish Caritas activities, that often many people use the two words (“Parish” and “Parish Caritas”) as synonymes.

The structure of the Parish Caritas is organized around these actors:

- the Parish priest
- the Parish Pastoral Council
- the Coordinator
- the 3 communities of nuns
- responsible persons for sectors
- volunteers
- the network

We go into details to see tasks and roles of each of the above mentioned organs:

The Parish priest

The Parish priest is an Italian missionary, belonging to the order of Mary’s servants, and he is parish priest in Vlora since 1992. He is about 50 years old, and he recently became Vicar. Before him the Parish was not existing, as well as Parish Caritas – that is still not formally existing but it is non-formally operating.

The Parish Pastoral Council

Parish pastoral council has the ecclesial responsibility on the whole parish community called to actively participate to the deed of pastoral promotion of the human being, in close cooperation between reliougioses and laics.

It is composed by 4 persons: the parish priest and the 3 mother superiors.

Its task is to study, plan and verify the parish community's pastoral action. In particular, it develops the pastoral conscience of laics and of the all community and it elaborates a pastoral plan in a prospective of unitary cooperation, harmonizing the different initiatives and activities in a vision of organic pastoral.

Coordinator

The coordinator is a 22 years old girl, who studied in Don Bosco (Salesian school) as social animator. She is very keen to Parish, she participated and still participates in all activities organized at Parish level, so that National Caritas nominated her as "coordinator" in Vlora area for a national project with young and children. She is is responsible for the activities of animation of the territory, coordinating the National Caritas program as well as all the activities of the 4 pastoral centres of the area.

Her tasks are to train groups of young volunteers and to create a network among the groups in the 4 pastoral centers. Together with the centers she established a monthly calendar for animation activities, and she is responsible also for the technical-organizational part, preparation of reports and monitor and evaluation meetings.

She is also the contact person for animation activities with the Diocese Caritas and National Caritas. She takes part also to coordination meetings of National Caritas in the animation field.

The communities of nuns

Each community of sisters is composed by 3 to 5 sisters. Their mission (together with Parish priest) is the pastoral animation of the territory and promotion of human being.

They manage the Pastoral centres and the activities promoted are the following ones:

- ◆ Catechism
- ◆ Activities with youth and children: kindergarten and oratory activities, training of animators, study and experience exchange visits, excursions, summer camps, scout groups
- ◆ Listening and observation activities: there are 4 listening centers, but also visits to the families
- ◆ Basic medical assistance: it is done in 1 ambulatory but also with home visits to people with illness
- ◆ Cultural activities: 1 library
- ◆ Sport activities, organization of tournaments and other sport actions.
- ◆ Meetings with women on education and growth of their children, on relationship between child and parents ecc.

Responsible persons for sectors

In every Pastoral center, sisters and laics are appointed as responsible person for every sector of activities. For example, there is one responsible of the activities with children and youth in each of the 4 pastoral centers.

They meet once a week after the Holy Mess on Sunday, and they evaluate, verify and plan the specific activities for any field of action. In these meetings they exchange information, news, opportunities, initiatives ecc.

Volunteers

Many young persons usually go to Pastoral centers – many of them grew in the center itself, in the oratory. They are between 14 and 25 years old, and their are not only Catholics, but Muslim and Ortodox also.

It is important to underline that Okirum, Babice and Pus Mezin, the pastoral centre is the only place for animation of youth, while in Vlora there are other association and youth groups, some of them linked with the University of Vlora.

The youth are involved as volunteers in assisting animators for the activities with children; they help sisters in the library management and they accompany them during the visits to the families; they provide also translations of documents, and they help in the organization of sport activities.

The responsible persons for sectors usually take care also of the permanent education of volunteers: there are training concerning values of voluntary work, human rights, , as well as technical aspects of the activities. Moreover, national Caritas Albania proposes and involves youth in other kind of structured education programs about animation, youth involvement in community and voluntary work.

In the group of youth there are usually 2-3 leaders/animators who organize and involve the whole group. They have meeting of planning and evaluation on weekly bases and during the summer time they are more involved in the implementation of camps and excursions with children.

Network

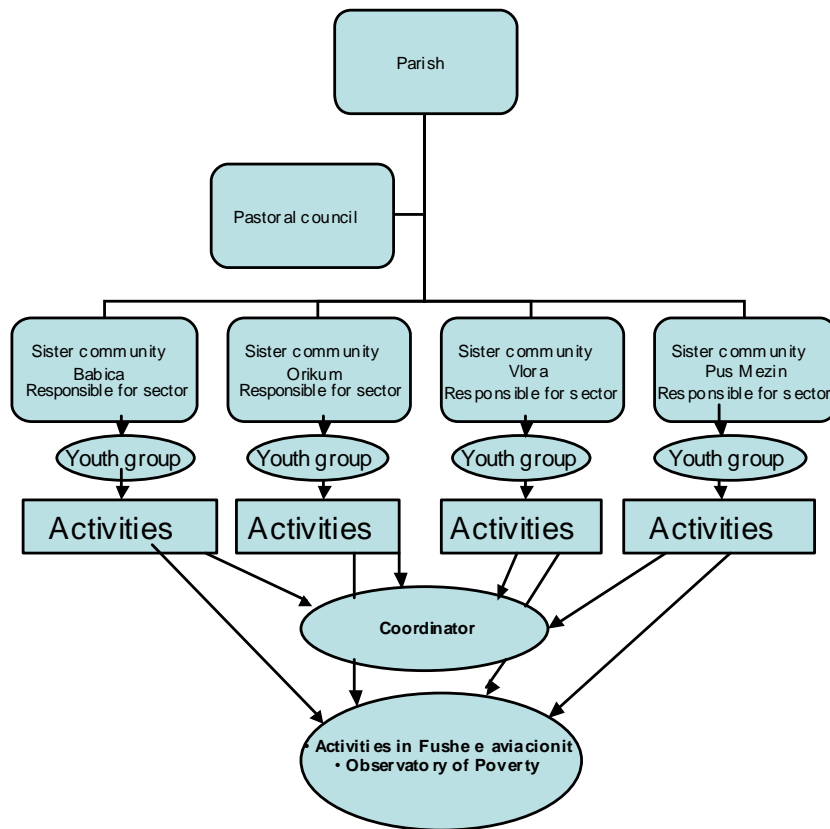
The network is structured on 3 levels:

1) *Planning of common pastoral actions* through the Pastoral Parish Council and trough coordination meetings for every sector. It is foreseen in order to operate a common action and to share information and new initiatives.

2) *Planning of a coordinate action in Fushe e aviacionit*. Fushe e aviacionit is an area near Vlora, a suburb district where the rate of social degrade and poverty is very high, and where social services and government awareness and support is completely missing. The area is inside the parish territory but very far from the 4 pastoral centres. Parish Caritas provided an assessment of needs and poverties, and the results of assessment motivate parish community to intervene. It is foreseen to firstly intervene with some animation activities, in order to get to know children and their families as well as their particular problems and concerns. The added value is the fact that the pastoral action in this area is conducted by a coordination group composed by the 3 community of sisters, the youth groups leaders and the coordinator, and everything is lead by the Parish priest.

3) *Observing the poverty and the social exclusion*. An activity of reading the territory and the poverties through data collection started this yeas, and it is managed by one sister and the coordinator who are responsible for data collection in the all 4 centers. It is an action of observing and systematizing the information with significant data of persons and families' conditions which the Parish Caritas operators and volunteers get contact with during the different action of animation of the territory. The elaboration of these data is needed mainly to the Parish community in order to better understand the territory, dynamics and trends of poverties, to know who are people at risk in order to give them a more adherent answer. From the other side this observation, together with the other poverty reading actions in other Dioceses of Albania, contributes to give to the National Caritas a better picture of Albanian territory: it is an instrument of the Church to testimony the charity and to give voice to the voiceless.

SCHEME OF THE STRUCTURE OF THE PARISH CARITAS OF VLORA



THE ACTIVITIES OF PARISH CARITAS OF VLORA

The Parish Caritas in Vlora is actually proposing different activities and program.

Social services

- ◆ Basic medical assistance. It is done in 1 ambulatory in Vlora. In the other 3 pasotral centres the nuns provide home care assistance and, if necessari, they facilitate the contacts between ambulatory and patient.
- ◆ Library. Four years ago a library was opened in the partoral centre of Babice, and this is the only place where youth of the village can find and read books. There are different kind of books, and there are also school books for primary and secondary schools so that children and youth have the possibility to study in the required texts. PSM program financed the purchase of some books in 2007.
- ◆ Meetings with women on education and growth of their children, on relationship between child and parents... These meetings are organized in all 4 pastoral centres, individually or

in group. The aims of the action are to educate about family dynamics, but also to promote the role of women inside families and society.

- ◆ Oratory activities. There are activities proposed and developed in all 4 pastoral centres involving youth and children of different religions, such as animation, games, sport, creativity actions... Oratory activities take place in the afternoon time. Sometimes volunteers organized tournaments and other sport actions. There is also a Scout group.
- ◆ Summer camps. They are organized by nuns and volunteers; they involve around 100 children and they last around 1 week. Every summer camp is focused on a specific topic. Volunteers manage and implement all the activities.
- ◆ Kindergardens. There are two kindergardens, one in Pus Mezin and the other in Babice, with about 70 children. They are organized according to programs and requirement of Albanian Ministry of Education, and 4 educators are working there.

Pedagogical role

- ◆ Trainings for animators. National trainers from Caritas Albania organize trainings inside the national program of promotion of social animators. The young volunteers more involved in the activities and considered as “leaders” attend the education. They are proposed in week-ends, and all the leaders coming from the 4 pastoral centres meet and are trained together. Topics covered are: animation skills, activities planning, group dynamics, communication, as well as social problems such as drug/alcohol abuse, violence, conflict, family relationships...
- ◆ Study and experience exchange visits. They are organized by the nuns, they consists in visits to other centres in Albania managing similar programs or acitons.
- ◆ Excursions. They are proposed to motivate the volunteers, to develop the group dynamics, to know new place and to sensitize about environmental issues.

Listening and observation activities

- ◆ There is no structured Listening centres for data collection, but the action of “listening and observing the territory” is made by nuns and parish priest in their everyday activities. In this field of action, very important are also the visits to the families, where Parish Caritas can understand and see the real conditions of a family in need. Recently, Parish Caritas of Vlora has been involved in the national program of Caritas Albania to create Observatories of poverties and resources, improving the quality of data collection and analysis.

Activities of Parish Caritas are manily financed by congregations; some activites are financed by national Caritas Albania; and other small donors pay small projects.

PRACTICAL PART – EXAMPLES AND QUESTIONS FOR DISCUSSION

All the subchapter is an activity itself – there is no need to organize a special workshop. The story of Parish Caritas in Vlora is really a good base for discussion. The facilitator of the group can speak about/read the experience of Vlora to other participants, and can drive a discussion trough some elements:

- Do you like this example?
- What is similar and what is different in comparison with you local experience?
- What would you like to “copy” from this experience?
- What would you like to change if you can be a member of Parish Caritas in Vlora?
- Which kind of approach do they have with volunteers? Why do you think that they have success in recruiting and activating them?

CONCLUSION

A Parish Caritas can be organized in different ways, according to resources and problems of territory. In this subchapter on example of good Parish Caritas (in Vlora, Albania) has been proposed in order to underline **some important things to consider in the organization**.

This is a non-registered Caritas but there are **clear roles and responsibilities** for the actors in the organization - Parish priest, Parish Pastoral Council, coordinator, nuns, responsables of social services, volunteers. This allow also volunteers in feeling part of the whole Parish Caritas as an important element

This Parish Caritas **promotes** listening and observation activities, trainings and visitis for improving pedagogical role, as well as some social services. Volunteers are involved in all activities according to their capacities, and with a clear task in the implementation of projects.

CHAPTER 4

BASIC SKILLS

4.1 DESIGNING AND FACILITATING MEETINGS

Meeting Design is the deliberate act of planning and preparing for meetings ahead of time, which follows a process and includes certain key elements.

Meeting Facilitation is the conscious act of guiding the meeting process so that it stays on course, to make sure everyone participates, and to reach the agreed-upon meeting goals, objectives...

INTRODUCTION

In this chapter you will receive information on how to plan, organize and deliver one meeting. We are going to present importance of having facilitation during meetings. In particular we will present some tasks, techniques, tips, checklist that you need to respect in order to have a successful meeting.

PRAYER

As Jesus and his disciples were on their way, he came to a village where a woman named Martha opened her home to him. She had a sister called Mary, who sat at the Lord's feet listening to what he said. But Martha was distracted by all the preparations that had to be made. She came to him and asked, "Lord, don't you care that my sister has left me to do the work by myself? Tell her to help me!"

"Martha, Martha," the Lord answered, "you are worried and upset about many things, but only one thing is needed. Mary has chosen what is better, and it will not be taken away from her."

(Luke 10, 38-42)

Simply doing a job is not always best solution. What is need is to sit and listening. Listening God Words but also listening other persons, share with them experiences, ideas, make agreements, decide together. You must plan not just how to do a job but also how to listen.

THEORETICAL PART

What is a meeting and when is needed?

Meeting is common arrival of two or more people on same place with objective to share information and bring everybody up to date and/or to solve a problem by brainstorming and/or decision making. Characteristics of one effective meeting are:

- Purpose and goals are set in advance
- Appropriate people are attending
- Agenda (with timeframes) is prepared and distributed in advance
- Background information is distributed in advance; participatory assignments are made.
- Meeting is actively managed/facilitated

- Meeting ends with wrap-up, including action items and assignments
- Written minutes are distributed promptly

Here are some basic questions that you can ask yourself before you decide to organize a meeting. Ensure that a meeting is the appropriate vehicle for accomplishing the set goals. To schedule and hold a meeting is expensive when you account for the time of the people attending. So, make efforts to determine that a meeting is the best opportunity to solve the problem, improve the process, or make an ongoing plan

- Is there some challenge or problem that is better to be resolved in group?
- Do we have a need for communication?
- What are relationships between members of Did our team need some building or strongest cohesion in group
- What will happen if we do not organize a meeting?

Main reasons while some meetings are not effective are because they are not needed, they are organized in bad time or wrong place, they did not had a good preparation, was invited wrong participants, did not manage or facilitated well.

Main Functions of Meetings

- 1 - The meeting defines the team. Those present belong, those absent do not.
- 2 - The meeting is where the group revises, updates, and adds to what it knows as a group.
- 3 - The meeting helps each individual understand the collective aim of the group, and the way in which his/ her own and others others' work can contribute to the group group's success.
- 4 The meeting creates in all present a commitment to the decisions it makes and the objectives it pursues.
- 5 A meeting may be the only occasion where the group actually exists and works as a group, and the supervisor is actually perceived as the leader of the team.

Meeting preparation

- *What we want to achieve by the end of this particular meeting?*

Usually reasons while people meet are: information exchange, learning (topics and skills), creative thinking and generating ideas (brainstorming), critical thinking (analysis, goal setting, problem solving, decision making) or building relationships and commitment.

Before you start designing a meeting you need to determinate purpose of the meeting by setting clear objective(s) and concrete output(s). For example:

Objective 1: to decide on Parish Caritas mission

Output 1: mission statement

Objective 2: to make a plan of parish caritas work

Output 2: draft of annual parish caritas plan

- *To achieve desired meeting objectives and outcomes, what must we do during the meeting? (Setup meeting agenda)*

Having a clear idea of where you want to be by the end of the meeting suggests what must be covered during the meeting. Each step in reaching the desired meeting outcome is thought through carefully to determine the amount of time needed. When you designing agenda think about:

- How long the meeting is to last?
- What are agenda items that need to be covered so the meeting delivers outputs?
- What is the best way to introduce each item – what will be a process?
- In what way participants will make decision (consensus, voting or leader decision)?
- How long each item will take factoring in time for dialogue

Opportunities to voice an opinion, ask questions, and explain reasons behind positions are key to developing and achieving consensus on planed items. Shortcuts at this point could cause looping back or gridlock farther down the line.

- *Who needs to attend the meetings?*

Right participants can be one of main reasons why meeting is successfully done. Criteria for selection of participants is different.

- The most important one is that selected participants are relevant for the meeting topic.
- The decision about who is to attend depends on what you want to accomplish in the meeting. This may seem too obvious to state, but it's surprising how many meetings occur without the right people there.
- Don't depend on your own judgment about who should come. Ask several other people for their opinion as well.

If possible, call each person to tell them about the meeting, it's overall purpose and why their attendance is important.

One important issue is relationship between participants. Try to investigate what is relationship between them, specially if there is some conflict.

- *What should we send participants in advance? And, what information should we have available at the meeting (i.e., maps, flow charts, the old report, proposals, etc.)?*

Sending out an agenda before the meeting allows participants to ask questions about it, prepare if necessary, and in general sets a businesslike tone. If participants are going to be asked to read or edit documents, send the material in advance. (Even when material has been sent ahead, time for review at the meeting might be wise.)

Be sure that you send to each participant:

- invitation

- agenda
- objectives and outputs of meeting
- additional material if necessary
- logistical information

➤ *What's the best way to set up the meeting space?*

Place where you held a meeting can play a crucial role for success of meeting. It is well known that sometime even you have a good agenda, well selected participants, specific objective, meeting can go on wrong directions because logistical organization did not follow a content of meeting. When you selecting on the meeting room be sure to check:

- Acoustic of room, lights, heating, ventilation
- Chair and tables (decide what is best position)
- Visual aids, other equipment as well as electricity
- Other factors that can “destroy” meeting
- Emergency procedure

Short check list of meeting preparation

- objectives and outputs are specific and realistic
- there is a clear agenda with topics, time, methods and facilitator
- appropriate participants are selected
- invitation and supporting documents are sent to participants in advance
- meeting room set up is adequate for the purpose of the meeting

During the meeting:

There is a different way how to lead one meeting. In the olden days, meetings were run by chairmen. Bringing in an independent facilitator or appointing someone to that role is becoming standard planning practice.

Facilitation means make something easier. Meeting facilitation is a way how to lead meeting. It is a help in planning and leading a meeting. It is a skill to lead a group through a process that will result with achievement of planned objectives.

Facilitator is a person that makes meetings easier and more productive. Facilitator is focused on **process** (how to lead meeting) while content (what is decided) leave to participants.

The ideal arrangement is for the chairperson and a facilitator to work closely in planning and leading the meeting. The chairperson retains the prestige and authority of leader, and provides

grounding in reality. The facilitator has process expertise, serves to balance participation, and is better situated to move the group through sensitive issues, controversy, and tough problems. An effective facilitator makes the group's work easier by following some guidelines.

1. Commit yourself to playing as **neutral** a role as possible. Your job is to promote the communication and problem solving of the group using the participants' experience and ideas. If the facilitator weighs in with his or her own opinions, or acknowledges with body language or verbal communication the "best" answer, it can short-circuit the group process. Then the group may look to the facilitator for answers instead of finding their own or feel the facilitator is taking sides or has a private agenda.
2. Prepare the **physical environment** ahead of time so that it welcomes participants and takes into consideration any needs for special assistance. Assure that all needed equipment and materials are available. Facilitators do not have to do these preparations themselves, but they do need to assure they are completed in time.
3. Know the **target audience**, their interests and positions, and the likely controversial points. Even though other surprises may emerge, knowing this ahead of time helps the facilitator be emotionally prepared. This is particularly important in situations where there is considerable dissent among group members.
4. Outside facilitators should **review the agenda** of the meeting with the planning team, and it is preferable that the facilitator be involved with creating the structure of the meeting from the beginning. Be very clear on who does what. For example: Who will do the opening, introductions, icebreakers, and closing? Who will inform the group of any housekeeping details such as breaks, bathroom locations, and phone use? Will there be someone to help hand out materials? Who take notes on the flip chart? Who manage equipment? What needs to be recorded, and who will do that? Do small groups require leaders, and how will they know what to do?
5. Know the **dynamics of group process** and how to handle challenging situations such as hostile participants, group members who do not contribute, unfocused discussions, breakdowns in communication, and environmental distractions that may affect the meeting. Remember that if things can go awry, they usually will. Keeping a calm and professional demeanor whatever the situation will encourage the participants to do the same.
6. Be skilled in using **techniques** for keeping the group energized and focused on the task, encouraging creative thinking, building consensus, and keeping all group members involved at levels comfortable to the individuals. Don't be afraid to insert a little fun into the work.
7. Use **effective communication** skills such as active listening, paraphrasing comments for the entire group to consider, observing body language, and adjusting the tone and pace of the meeting accordingly.
8. Generate a **feeling of openness**. Create spaces that encourage group communication, like small circular tables, U-shaped seating arrangements, or other configurations that support

equality and accessibility. If participants can't hear one another, they will not benefit from each other.

9. Be comfortable with **silence**. This may allow time and space for reflection, encourage introverted people to speak up, and help the group as a whole feel able to make deliberate decisions without time pressures.

10. **Never embarrass** a participant or group. Use humor judiciously and carefully. If ground rules have to be reinforced to enable the group to work more productively together, do it within the spirit of the mission of the group and build on the mutual decision that the task is important and worthy of this group's best effort.

Some main techniques of facilitators

Communication skills. The facilitator primarily relies on listening and asking questions. Listening enables the facilitator to remember the content, relate the content to the discussion, capture its essence on the flip chart, note reactions of others to what is said, and make a judgment call about sticking with the topic or moving on to the next speaker or agenda item.

By summarizing the speaker's point, or by recording the idea on the flip chart, the facilitator affirms to the speaker that he or she has been heard and understood.

Facilitators ask questions to control the process and to spark thinking. A question signals progress we are moving on with our agenda: "Shall we begin?" "What did you hope to walk away with by the end of the meeting?" Questions bring the discussion back on track: "Shall we add that topic to the agenda for next time?"

"Reframing" combines skill in communication with an ability to analyze what's happening on the spot. The facilitator extracts inflammatory or negative impact from a statement, and crystallizes the legitimate underlying motivation for that statement.

Opening Meeting

- Always start on time; this respects those who showed up on time and reminds late-comers that the scheduling is serious.
- Welcome attendees and thank them for their time.
- Review the agenda at the beginning of each meeting, giving participants a chance to understand all proposed major topics, change them and accept them.
- Note that a meeting recorder if used will take minutes and provide them back to each participant shortly after the meeting.
- Model the kind of energy and participant needed by meeting participants.
- Clarify your role(s) in the meeting.

Ground Rules. You don't need to develop new ground rules each time you have a meeting, surely. However, it pays to have a few basic ground rules that can be used for most of your meetings. These ground rules cultivate the basic ingredients needed for a successful meeting.

- Four powerful ground rules are: participate, get focus, maintain momentum and reach closure. (You may want a ground rule about confidentiality.)
- List your primary ground rules on the agenda.

- If you have new attendees who are not used to your meetings, you might review *each* ground rule.
- Keep the ground rules posted at all times.

Time Management

One of the most difficult facilitation tasks is time management - time seems to run out before tasks are completed. Therefore, the biggest challenge is keeping momentum to keep the process moving.

- You might ask attendees to help you keep track of the time.
- If the planned time on the agenda is getting out of hand, present it to the group and ask for their input as to a resolution.

Evaluation. One way to help participants become more comfortable with self-critique in a work setting is to ask them to evaluate the meeting. "What aspect of the meeting did you particularly like? Any insights? What didn't go well? What would you do differently next time?" On a written evaluation, leave room for "suggestions."

Closing Meetings

- Always end meetings on time and attempt to end on a positive note.
- At the end of a meeting, review actions and assignments, and set the time for the next meeting and ask each person if they can make it or not (to get their commitment)
- Clarify that meeting minutes and/or actions will be reported back to members in at most a week (this helps to keep momentum going).

Next Steps. The facilitator should have a good sense of what is going to happen in next meeting or what will be following steps in implementing decision. That sense is confirmed by taking about 15 minutes at the end of the meeting to ask "Where do we go from here?" or, "What do you need to do so that you can move forward in this process?" Make sure to summarize who is going to do what, with whom, and by when.

Minutes

Minutes are an official record of the proceedings of a meeting. It is a reminder of what happened at a meeting. Taking a minutes is done because lets people know that they have been listened to; Minutes provide a historical record that can be used in future meetings for verification of decisions and as a reminder of events and actions; Minutes can provide important information to people who were unable to attend the meeting; People are less likely to repeat themselves from meeting to meeting if they feel their concern or issue has been documented.

Before the Meeting

- Choose your tool: Decide how you will take notes, i.e. pen and paper, laptop computer, or tape recorder.
- Make sure your tool of choice is in working order and have a backup just in case.
- Use the meeting agenda to formulate an outline.

During the Meeting

- Pass around an attendance sheet.
- Get a list of committee members and make sure you know who is who.
- Note the time the meeting begins.
- Don't try to write down every single comment -- just the main ideas.
- Write down motions, who made them, and the results of votes, if any; no need to write down who seconded a motion.
- Make note of any motions to be voted on at future meetings.
- Note the ending time of the meeting.

After the Meeting

- Type up the minutes as soon as possible after the meeting, while everything is still fresh in your mind.
- Include the name of organization, name of committee, type of meeting (daily, weekly, monthly, annual, or special), and purpose of meeting.
- Include the time the meeting began and ended.
- Proofread the minutes before submitting them.

What Should Be Included in the Minutes?

- name of the group, place, time, and date of the meeting
- names and function of participants present (send a signing sheet around during the meeting) and names persons excused or absent
- key items discussed in the order listed on the agenda, with a brief description of the discussion (an actual transcript is usually unnecessary), important comments, decisions, questions, and action steps. If a member of the committee is assigned a specific task, be sure to state the person's name and the responsibility accepted.
- the time the minutes was adjourned and the date,
- the recorder's name and signature

<p><i>PRACTICAL PART – EXAMPLES AND QUESTION FOR DISCUSSION</i></p>
--

Exercise good vs. bad meeting

Purpose: to elaborate existing knowledge about meetings, to introduce topic and to provoke discussion.

Material: no specific materials need

Time: 1 hour

Procedure:

- 1) Divide plenum in two group
- 2) Ask one group to live a room. To this group you will assign task to prepare and demonstrate one good meeting according their point of view. They will need to play – simulate this meeting in front on other participants. They will have 20 minutes for preparation and 10 minutes for simulation.
- 3) To second group you will give same assignment but they will need to simulate bad meetings. Ask them to be creative and to think about bigger reasons why one meeting can go wrong.
- 4) After each group was prepared ask them to make Forum Theater – to play.
- 5) Discussion is very important in this exercise. Try to provoke discussion with following questions:
 - How did you fill simulating?
 - What do you speak about?
 - What was a difference between two groups?
 - Why good meeting was a good (which elements demonstrate this)?
 - What was bad in second simulation?
 - Which key elements are important for good meeting and why?

<i>CONCLUSION</i>

For **successful meetings** it is crucial to plan each detail before meeting start. Crucial in planning meeting is to establish **clear objective and concrete outputs**. For the best results it is suggest using external **facilitator** who will be focused on process while content will leave to participants. During meeting it is important to **involve all participants** in productive discussion and to avoid all facts that can block achievement of objectives.

4.2 TEAM BUILDING AND TEAM WORK

INTRODUCTION

Working in the parish community is a team-work, so knowing the main principles would make team-members participate more effectively in this common effort. At the end of this subchapter you will be able to define what “team” means, list at least 5 factors for team effectiveness, list at least 5 decision-making methods, understand what are the leadership, the conflict management, and the team-building process.

PRAYER

Just as each of us has one body with many members, and these members do not all have the same function, so in Christ we who are many form one body, and each member belongs to all the others.

(Romans 12)

Working and serving in a Parish Caritas, but more in general living as a good Christian, means to share activities and strengths with the other members of our community. Do not forget that every community is like a “*body with many members*” and that “*each member belongs to all the others*”. For this reason it is necessary to know how to well organize the work of the community in general, and of the Parish Caritas team in particular.

THEORETICAL PART

If a creature came from another planet to study Earth civilization and returned to give a report, a “fair witness” about us would be “They do almost everything in groups. They grow up in groups, learn in groups, play in groups, live in groups, and work in groups.” The work in the community is teamwork and knowing the main principles would make team-members participate more effectively in this common effort.

TEAM

A team is made up of a group of people working together to achieve a common goal. An effective team has certain characteristics that allow the team members to function more efficiently and productively. An effective team develops ways to share leadership roles and ways to share accountability for their work products, shifting the emphasis from the individual to several individuals within the team. A team also develops a specific team purpose and concrete work products that the members produce together.

How does it work?

Effective teams will have open-ended meetings and develop active problem-solving strategies that go beyond discussing, deciding, and delegating what to do; they do real work together. When necessary, individuals in a team will set aside their own work to assist other members of

the team. In a well-functioning team, performance is based not on an individual member's ability to influence other members, but rather is assessed directly by measuring the work products of the whole team. Rewards based on the whole team's effort help underscore the importance of team responsibility.

TEAM EFFECTIVENESS – 5 FACTORS TO MANAGE

- **Environmental Influences** - the impact of the organization and the outside world on team performance. The organization creates the context within which the team functions.
 - The policies, procedures and systems within an organization can either support or hinder a team's effectiveness. An excellent example is the impact an organization's reward system has on teamwork. Organizations typically reward only individual contribution and rarely reward teams.
 - Trust – belief in honesty, abilities, loyalty and openness in the actions of a team member.
 - The norms are behaviour standards which the team respects in its work. They show what the team could and what could not do in certain situations. The norms are the rules. For example, “We all show openly our feelings and behind people’s back; We don’t have the right to deny other’s ideas when having a discussion; The team takes decisions in consensus in cases of... You are free to be who you are, and I am free not to like you, as long as this does not disturb the team effectiveness.”
 - Decision making – time pressure is what influences the choice of decision making. While saving time we are losing quality in making decisions. Creative tasks require consensus in decision making.
 - ➔ Signs to look for: The team is physically distant, not given enough resources to do the job, individuals are not recognized for team effort.

- **Goals** - what the team is to accomplish
A team exists when members have responsibility for accomplishing a common goal. A team is more effective when team members have participated in defining the team goals and in their regular revision. Having achievable goals is a must for the team motivation. An effective team is aware of and manages:
 - The extent to which goals are clear, understood and communicated to all members
 - The amount of ownership of team goals
 - The extent to which goals are defined, quantified and deliverable
 - The extent to which goals are shared or congruent
 - The extent of goal conflict or divergence
 - ➔ Signs to look for: The goals are unclear or not communicated, everyone is doing their own thing and not participating in goal setting.

- **Roles** - who does what in the team

- Do all members understand what they and others are to do to accomplish the task? Do they know their individual responsibilities and limits of authority? In new teams time should be spent discussing and defining roles and responsibilities. As the team develops it is typical for individuals to build expectations and assumptions of others which are seldom recorded anywhere. These should be discussed and agreed upon.
- Conflict may occur as a result of differing expectations among team members. Overlapping roles can create conflict, especially when two or more team members see themselves as responsible for the same task.
- ➔ Signs to look for: Responsibilities are poorly defined, there is a power vacuum, members act independently and avoid responsibility.

▪ **Work Processes - how members work together**

Once team members know what they are to do and who is to do it, they must determine how they will work together. Typical considerations are:

- Decision making - how will each of the team members participate in decision making.
- Communication is the blood circulatory system of the team. It bears ideas, brings decisions and solves conflicts - what should be communicated within the team, to whom, by what method, when and how frequently?
- Meetings - what is the team trying to accomplish, what subjects are to be covered, who is responsible for the subject, how will the meeting be conducted, who should attend?
- Leadership style - the leader and the team need to agree the best style to meet the situation and the leader should be open to receiving feedback on their style.
- ➔ Signs to look for: Meetings are unproductive or poorly attended, decision making is dominated by one or two people, actions taken without planning or communication is one way

▪ **Relationships - the quality of interaction among team members**

As team members work together, relationships often become strained. Members need ways to resolve problems and to assure that a good working relationship continues. Effective teams solve relationships conflicts openly and trustfully. Sometimes relationship problems occur because of a difference in values or a personality or management style clash. Managers may need to take an active role in soothing relationships during times of conflict. The more energy that is siphoned off because of bad feelings, attitudes or strong emotions, the less energy is available for the team's task.

- ➔ Signs to look for: Personality conflicts or members are defensive or competitive.

Team development is a process aimed at improving team performance in any one or all of the five factors in the team hierarchy. After examining your team's performance in these areas, your role as a manager is to identify where your focus for team development needs to be.

METHODS FOR DECISION MAKING

The “best decision” is described as a decision that:

- (1) would not have been thought of by an individual alone,

- (2) is a sound solution to the problem,
- (3) is a decision based upon input, as unbiased as possible, from each team member,
- (4) addresses the team's goal for the decision-making process.

- Decision made by authority without group discussion

Simple, routine, administrative decisions; little time available to make decision; team commitment required to implement the decision is low.

- Decision by expert of the team

Result is highly dependent on specific expertise, clear choice for expert, team commitment required to implement decision is low.

- Decision by averaging individual team members' opinions

Time available for decision is limited; team participation is required, but lengthy interaction is undesirable; team commitment required to implement the decision is low.

- Decision made by authority after group discussion

Available time allows team interaction but not agreement; clear consensus on authority; team commitment required to implement decision is moderately low.

- Decision by majority vote

Time constraints require decision; group consensus supporting voting process; team commitment required to implement decision is moderately high.

- Decision by consensus

Time available allows a consensus to be reached; the team is sufficiently skilled to reach a consensus; the team commitment required to implement the decision is high. This method has positive long-standing results regarding team decision making.

LEADERSHIP

Excellent Leaders develop and facilitate the achievement of the mission and vision. They develop organizational values and systems required for sustainable success and implement these via their actions and behaviours. During periods of change they retain a constancy of purpose. Where required, such leaders are able to change the direction of the organization and inspire others to follow.

Qualities of a Leader

- Guiding others through modeling
- Clear sense of purpose or mission, goals
- Initiative and entrepreneurial drive
- Charismatic inspiration
- Technical/specific skills at some task at hand
- Dedication & commitment
- Results orientation – focus on priorities
- Cooperation
- Rejection of determinism – individuals' potential
- Self-knowledge & self-awareness
- Ability to “choose winners” among people
- Listening to others
- Trustable

Leadership vs. Management

<p>Leaders:</p> <ul style="list-style-type: none"> ▪ Innovate ▪ Ask What & Why ▪ Focus on people ▪ Do the right things ▪ Develop ▪ Inspire trust ▪ Have a long-term view ▪ Challenge the status-quo ▪ Have an eye on the horizon ▪ Originate <p>A Leader optimizes upside opportunity</p>	<p>Managers:</p> <ul style="list-style-type: none"> ▪ Administer ▪ Ask How & When ▪ Focus on systems ▪ Do things right ▪ Maintain ▪ Rely on control ▪ Have a short-term view ▪ Accept the status-quo ▪ Have an eye on the bottom line ▪ Imitate <p>A Manager minimizes downside risk</p>
--	---

Leadership Styles

The Autocrat - dominates, using unilateralism to achieve a singular objective

The Laissez-Faire Manager - exercises little control over the group, leaving people to sort out their roles and tackle their work

The Democrat - makes decisions by consulting the team, whilst still maintaining control over the group

CONFLICT MANAGEMENT

What is conflict and conflict management?

Conflict may be defined as a struggle or contest between people with opposing needs, ideas, beliefs, values, or goals. Conflict on teams is inevitable; however, the results of conflict are not predetermined. Conflict might escalate and lead to nonproductive results, or conflict can be beneficially resolved and lead to quality final products. Conflict results because of miscommunication between people with regard to their needs, ideas, beliefs, goals, or values. Conflict management is the principle that all conflicts cannot necessarily be resolved, but learning how to manage conflicts can decrease the odds of nonproductive escalation. Conflict management involves acquiring skills related to conflict resolution, self-awareness about conflict modes, conflict communication skills, and establishing a structure for management of conflict in your environment.

How do people respond to conflict? Fight or flight?

Physiologically we respond to conflict in one of two ways – we want to “get away from the conflict” or we are ready to “take on anyone who comes our way.” What is important to learn, regardless of our initial physiological response to conflict, is that we should intentionally choose our response to conflict. Whether we feel like we want to fight or flee when a conflict arises, we can deliberately choose a conflict mode. Below are five conflict response modes that can be used in conflict.

Competing

The competing conflict mode is high assertiveness and low cooperation. Times when the competing mode is appropriate are when quick action needs to be taken, when unpopular

decisions need to be made, when vital issues must be handled, or when one is protecting self-interests.

Skills: Arguing or debating; Using rank or influence; Asserting your opinions and feelings; Standing your ground; Stating your position clearly

Avoiding

The avoiding mode is low assertiveness and low cooperation. Many times people will avoid conflicts out of fear of engaging in a conflict or because they do not have confidence in their conflict management skills. Times when the avoiding mode is appropriate are when you have issues of low importance, to reduce tensions, to buy some time, or when you are in a position of lower power.

Skills: Ability to withdraw; Ability to sidestep issues; Ability to leave things unresolved; Sense of timing

Accommodating

The accommodating mode is low assertiveness and high cooperation. Times when the accommodating mode is appropriate are to show reasonableness, develop performance, create good will, or keep peace. Some people use the accommodating mode when the issue or outcome is of low importance to them.

Skills: Forgetting your desires; Selflessness; Ability to yield; Obeying orders.

Compromising

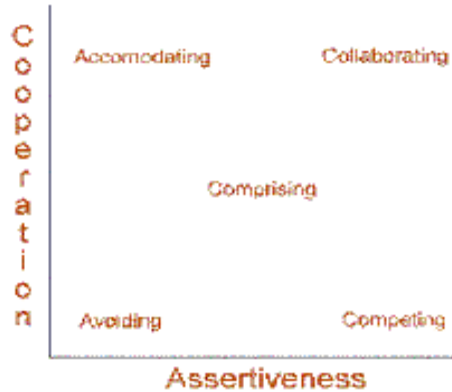
The compromising mode is moderate assertiveness and moderate cooperation. Some people define compromise as “giving up more than you want,” while others see compromise as both parties winning.

Skills: Negotiating; Finding a middle ground; Assessing value; Making concessions

Collaborating

The collaborating mode is high assertiveness and high cooperation. Times when the collaborative mode is appropriate are when the conflict is important to the people who are constructing an integrative solution, when the issues are too important to compromise, when merging perspectives, when gaining commitment, when improving relationships, or when learning.

Skills: Active listening; Nonthreatening confrontation; Identifying concerns; Analyzing input



Five Modes of Conflict Management

How might you select your conflict management style?

There are times when we have a choice to engage in or avoid a conflict. The following six variables should be considered when you decide whether to engage in a conflict.

1. How engaged in the relationship are you?
2. How important is the issue to you?
3. Do you have the energy for the conflict?
4. Are you aware of the potential consequences?
5. Are you ready for the consequences?
6. What are the consequences if you do not engage in the conflict?

TEAM BUILDING

In team building, the overall objective is to improve the team's performance and satisfaction through looking at its process and resolving conflicting situations. This major goal includes a number of subgoals: 1. A better understanding of each team member's role in the work group; 2. A better understanding of the team's charter – its purpose and role in the total functioning of the organization; 3. Increased communication among team members about issues that affect the efficiency of the group; 4. Greater support among group members; 5. A clearer understanding of group process – the behavior and dynamics of any group that works closely together; 6. More effective ways of working through problems inherent to the team – at both task and interpersonal levels; 7. The ability to use conflict in a positive rather than a destructive way; 8. Greater collaboration among team members and the reduction of competition that is costly to individual, group, and organization; 9. A group's increased ability to work with other work groups in the organization; and 10. A sense of interdependence among group members.

EXAMPLES AND/OR QUESTIONS FOR DISCUSSION

Team building activities are stimulating problem-solving tasks designed to help group members develop their capacity to work effectively together. An important part of team building exercises is participants' reflection and discussion about the activity, how they approached the situation, and possible points of learning. For example, a group could be videoed during an activity and the video watched, analyzed, and discussed, to help extract potential learning from team building exercises.

Here we propose 3 kind of activities-games that you can propose to your group in order to reflect about team building. You can do all of them (one after the other), or choose just the one you consider more interesting, or split your group in 3 parts and play all games at the same time.

Time: 30 minutes per game

Game 1: All Tied Up

Purpose: to demonstrate importance of be active member of team

Material: no material need

Procedure:

- You may want to break a larger group into smaller groups for this activity.
- Ask members to stand in a circle facing each other and to hold out their arms. Tie the group together so that each person is tied to bold neighbor's wrists.
- Now that the group is "all tied up", give them a task to do together. Some ideas for task: Make root beer floats for everyone; wrap packages with gift wrap, bows, and a card; eat lunch; make a snack; create an art project; pour a cup of water for each person in the group
- Lead the discussion using questions: Did everyone in the group help to get the task done?; What happen when someone didn't help?; Why were you successful (or unsuccessful) at completing the task?; Do you feel like you are "tied up" with someone else when you are working with them and trying to get a job done? If so, why, and how do you deal with this feeling?

Game 2: Tall Tower

Purpose: to show how team work

Material: pile of the supplies for each group (paper /and nothing else/; raw spaghetti, gumdrops and toothpicks; drinking straws and paper clips; drinking straws and tape; paper cups and a pack of chewing gum; string, paper cups, and drinking straws; cookies).

Procedure:

- Break the group into teams of two to six members each.
- Give each group a pile of the supplies you have gathered and challenge them to build the tallest tower they can using only the supplies given to them.
- Give the group a time limit (15 min). At the end of the time, ask the groups to show their creation to the rest of the group.
- Lead discussion using questions: How did you start this project? Was getting started harder or easier than actually building the structure? Did you have a plan or did everyone just start

building the structure? Did anyone in your group emerge as a leader? If so, how did you feel about this? If not, do you wish someone had? Could one person have done this project alone? What was the benefit of doing it as part of a team?

Game 3: Blind Creations

Purpose: to demonstrate importance of communication in teams, to discuss about roles in group

Material: pile of the same supplies for two-three groups (paper /and nothing else/; raw spaghetti, gumdrops and toothpicks; drinking straws and paper clips; drinking straws and tape; paper cups and a pack of chewing gum; string, paper cups, and drinking straws; cookies)

Procedure:

- Choose one volunteer from participants. Rest of participant divide in smaller group (5-6)
- Volunteer need to create a drawing, sculpture, design, etc. out of the materials given to him/her. Give him 15 minutes to do his job
- To small groups is given a pile of the same materials and must work as a group to duplicate what the fist person made by following his/her verbal directions. The person who made the drawing or object should not be able to see the group members and the group cannot see the direction-giver or the creation that he or she has created. You may allow the group members to ask questions or not.
- Once everyone thinks they have a copy of the original creation, allow both parties to view what the other has made.
- Lead discussion using questions: Was it easier to give or receive directions? Why? Would it have been easier or harder to do this activity individually, rather than with a group? Why? How was communication used during this activity? Why is communication so important when in a group? Did everyone contribute to the project, or did a few people do most of the work? Why? Are you ever in a group where a few people take over? How do you feel about this? What can you do to help a group work together more effectively?

<i>CONCLUSION</i>

A team is a group of individuals who must work interdependently in order to attain their individual and organizational objectives. To achieve **team effectiveness** we must consider the following factors: 1.Established rules and procedures (Environment); 2.Clear goals owned by all team members; 3.Roles clearly defined, understood and accepted by all; 4.Work process (communication, planning, decision making); 5.Relationships open and trustful.

The best decision made by a team is the one by consensus. Sometimes the circumstances require other **types of decision** like: authoritarian decision, expert's decision; decision by averaging individual team members' opinion; decision made by authority after group discussion; decision by majority vote.

Excellent Leaders develop and facilitate the achievement of the **mission and vision**. One could be a leader and a manager at the same time but he/she must clearly distinguish these two different roles and behave accordingly. Some people are born leaders but still leader's qualities could be developed.

Conflicts are inevitable and not all could be resolved, but team members should know how to manage them to avoid nonproductive tensions, i.e. what response modes could be used in

different situations. No matter how good is a team there is always space for improvement through systematic efforts like team building activities which stimulate problem-solving tasks.

4.3 PROJECT DESIGN AND PROPOSAL WRITING

INTRODUCTION

Aim of this part is to increase participant's skills to produce effective project plans and proposals and increase confidence in donors relations. We will try to explain you some of the essential steps in this process from analyzing the problem, project design through the final stage of one project proposal- evaluation. In this part we will try to explain you the meaning of project, project characteristics and to provide a general overview on project management and proposal writing.

PRAYER AND REFLECTION

I planted the seed, Apollos watered it, but God made it grow. So neither he who plants nor he who waters is anything, but only God, who makes things grow. The man who plants and the man who waters have one purpose, and each will be rewarded according to his own labor. For we are God's fellow workers; you are God's field, God's building.

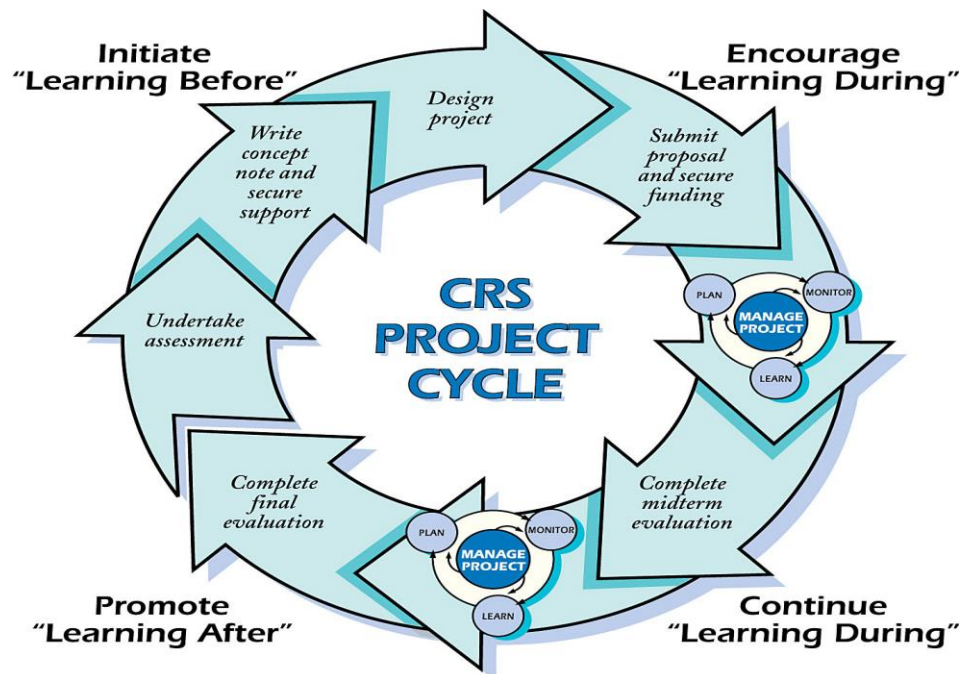
(Corinthians 3:6-9)

In every thing we do we have to plan every step carefully, than work hard on it and than we can count on Gods help. God wants to see us in action. Nothing we can get without our own efforts.

THEORETICAL PART

A project is a set of planned, interrelated actions that achieve defined objectives within a given budget and specific period of time. The project cycle (Figure below) illustrates the set of actions: design, planning, implementation, monitoring evaluating, reporting and learning. Theses actions are interrelated and roughly sequential. The project cycle is shown as a circle because insights and learning from project evaluations inform design of new projects.

The focus of this section is on the design phase of project cycle. The quality of project design is important because it affetcts every other step in the project cycle. While design is an important starting point, it is also an ongoing process throughout the project cycle. For example, new understandings that emerge during project implemntataion should lead project managers to adjust project design.



Every project can be developed through a cyclical process, called “**Project Cycle**”: we **prepare** for a project, then we actually **implement** it, and at the end (or sometimes after the end) of the project we **evaluate** it.

The evaluation should tell us what impact the project had on the original need or problem, and how the project performed. From this, we should learn something to improve for the next project we do. So the evaluation can (but does not necessarily have to) lead on to preparation of the next project – and this is why we speak about a cyclical process.

Most of this subchapter is concentrated on Planning, and less on Proposal writing and raising funds. This does not reflect the relative importance of these three elements but rather their interdependence. All these parts can be developed further (there is a lot of literature and online website available), but in this subchapter we would like to give you the most important information and the most useful tools to start the project cycles in your Parish Caritas.

PART 1. PLANNING

A) Prepare for a project

- **Project Team.** Before we can begin our preparatory process, we need to know who is going to be involved. The person who expects to actually manage the project is usually the one who leads this preparatory process. Usually however, more than one person is involved in creating a project plan - in fact given the variety of skills, knowledge and experiences needed, it is much better to have a team involved, with one person coordinating the efforts and bringing the various elements together. Wherever possible the people designing and implementing the

project should be the beneficiaries themselves. This way true motivation is ensured, the project will be relevant to the recipients and most importantly the people who have the needs will be guiding resources in an empowering way. This group of people is called the “Project Team”.

- **Planning the development of project proposal.** The Plan includes what the project team are going to do, why, when, where, how, who is going to do it and with what resources. The Plan will be created and held in different ways, but many parts of plans are in people heads. A Proposal Development plan, with schedules and budgets is usually sufficient to begin with. Share the plans among project team members – the more that is shared the more people have ownership and responsibility, the better the plan will be, and the greater chance of ensuring the project’s success.

B) Needs Assessment and Problem Analysis

The next step to do is the assessment of needs and problems to be solved with the project we want to implement. This represent the “field of action” where we want to operate, so it’s important to know as much information you can about it.

To establish a good needs assessment and project analysis, useful suggestions are:

- Gather as much information you can about the problems from the people who claim to have them.
- Use your eyes and ears. Observe people who actually experience the problem that is claimed, listen to their stories, ask them questions.
- Try not to form a judgement at this stage on the ultimate causes of their difficult situation. Just try to find out as many facts as possible (and consider that it is not always easy to seek objective facts when people are experiencing things emotionally, especially if they are distressed)
- Take notes: you will greatly need these later.

At the end, try to sort all the facts and observations into a “Problem Tree”. Look for the root causes and then their effects. These effects in themselves may be the causes of more effects and so on.

What is a Cause?

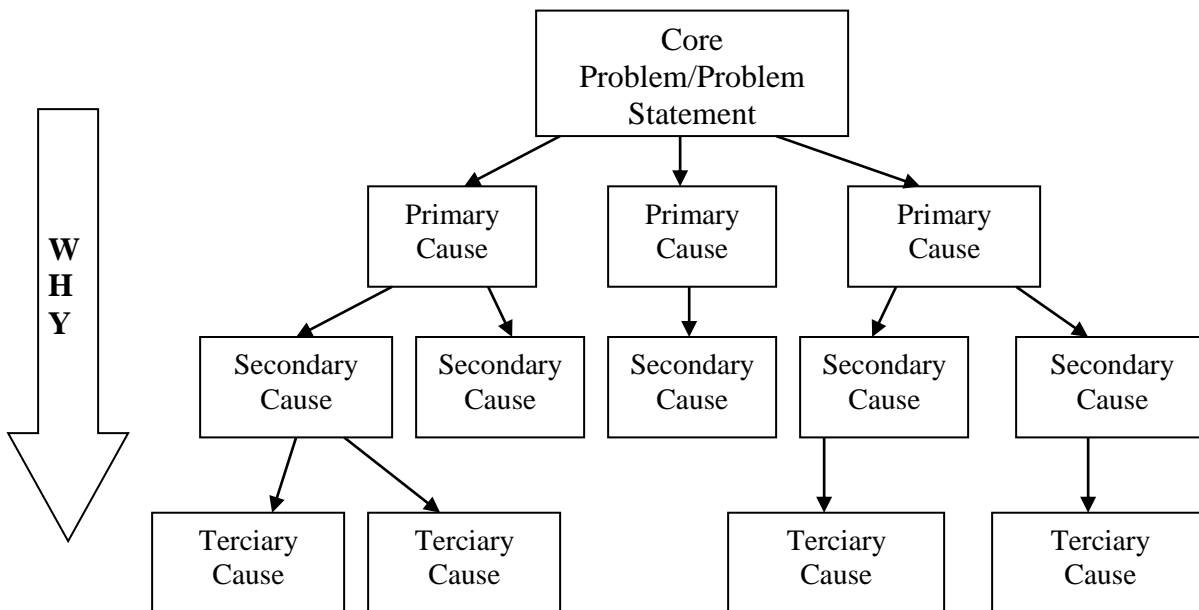
Definition: A cause is an underlying factor that exists in the household, community, organization or external environment that has brought about the problem.

What is an Effect?

Effects are social, environmental, political or economic conditions, usually negative, that result from the problem.

Write down each observation or condition on a separate piece of paper, summarized into two or three words. Then try to arrange them over a sort of “tree”, that develops from basement up to the top.

Constructing Problem Tree



C) Write a clear Problem Statement

When you have analyzed the problem then it is helpful at this stage to write a Problem Statement. This becomes a collective statement by all the Team, it will also serve very well when you come to writing the proposal. Once the Problem Statement is written it will serve as a clear signpost to what you have to do about the problem. The main characteristics of a Problem Statement are: size, who was affected, what was the problem, a hypothesis of the causes, the consequences if nothing is done.

Remember that: *A well defined problem is half the solution.*

And note in this phase: Avoid including the solution in the problem.

For example, do not state your problem like “*the problem is that we have no Technical Training Centre*”. It is very probable that the Technical Training Centre is the solution and that the problem is high unemployment, poor skills etc.

Transforming a Problem Tree into an Objectives Tree

An objectives tree is a “mirror image” of the problem. Negative problem statements (from the problem tree) are transformed into positive objective statements within the objectives tree.

While the problem tree displays “cause-effect” relationships, you will see that the objectives tree shows “means and ends” relationships as illustrated with the example below.

Cause and Effect

Low staple food yields



Limited use of agricultural inputs

High pest infestations

Means and Ends

Improved yields of staple foods



If use of agricultural inputs is increased

If high pest infestations are decreased

NOTE: Here the manual is missing explanation on:

1. Relation between the “problem/Objective Three” and the Log. Frame. And different level of the three are linked to the different level of the Log. Frame (Aim, SO, Expected results...)

2. How the aim, SO, results should be written.

PART 2. LOGICAL FRAMEWORK

The logical framework (called also LogFrame) is a synthetic but clear and logical way to include all the information of a project in a table. It is very useful to understand the quality of the project, to implement it, to monitor and evaluate if it is developing in the right way.

When somebody look at logical framework for the first time, he/she is scared! But you don't have to worry, it is not so complex and we will try to explain all its components step by step.

Logical Framework				
	Intervention logic	Objectively verifiable indicators of achievement	Sources and means of verification	Assumptions
Aim / Overall Objective	1. The broader objective to which to action (the project) will contribute. <i>This is the longer-term, wider, development change in people's lives and/or livelihoods to which the project will contribute.</i> The project is only one among many influences affecting the Aim.	8. Key indicators which relate to the overall objective.	9. Sources of information for these indicators.	
Specific Objectives	2. Objectives whose achievement will contribute to the overall objectives. Each SO should express an aim that is realistic, specific to the project, and measurable.	10. SMART indicators showing that the objective has been achieved	11. Sources of information and methods of collecting information	7. Factors and conditions outside the beneficiary's responsibility necessary to achieve the objective. Risks which should be considered.
Expected Results (OUTPUTS)	3. Outputs are the goods, services, knowledge, skills, attitudes, and/or improved enabling environment delivered by the project.	12. Indicators to measure whether and to what extent the action (the project) achieves the expected results	13. Sources of information	6. External conditions to be met to obtain the expected results on schedule
Activities (INPUTS)	4. Key activities in logical sequence.	14. Means required: personnel,	15. Sources of information	5. Pre-conditions required before the action starts.

	Activities describe the functions that need to be undertaken and managed to deliver the outputs.	equipment, training, studies, supplies, operational facilities etc.	about the action progress. The total action costs.	Conditions outside beneficiary's direct control for the implementation of the planned activities.
	Coherence/consistency (cause-effect relation)	Evaluability		Realism

Objectives, Results, Activities

Let's consider the columns n.1 and 2 in the LogFrame.

We define "objective" every goal you want to reach with your project.

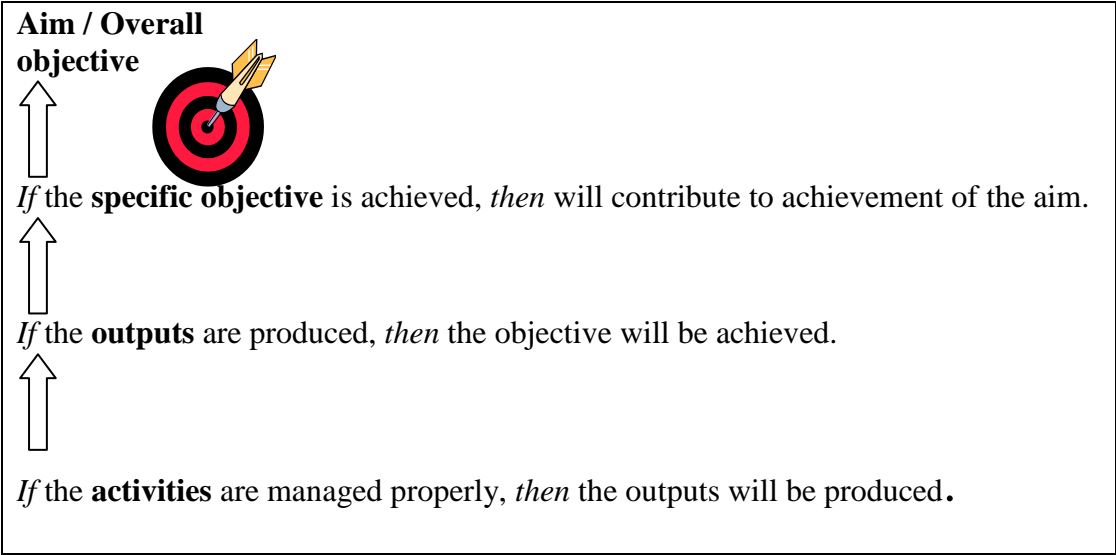
The **Aim/Overall objective** is the broader objective to which the project will contribute. For example, our Overall objective can be "To reduce the poverty in our town".

The **Specific objectives** are objective whose achievements will contribute to the Overall objective. In our example, our Specific objective n.1 can be "To reduce the unemployment rate in our town", and Specific objective n.2 can be "To improve the incomes of families in our town".

The **Expected results** are the outcomes envisaged to achieve the specific objectives. For example, an Expected result of Specific objective 1 can be "100 work places created in our town".

The **Activities** are the action that you will improve in a logical sequence to realize the expected results. In our examples, to reach Expected result written, the Activities can be "Starting 15 agriculture cooperatives in our town".

The hierarchy in this part of the Logical Framework is



Objectively Verifiable Indicators (OVI)

This is the column n.3 in the LogFrame.

An indicator can be defined as something that helps us to understand where we are, where we are going and how far we are from the goal; it can be Absolute number, Percentage, Rating, Ratio. The indicators allow you understand if the intervention has been successful or is on-track. We define our indicators for three reasons: 1) to clarify the characteristics of the overall objective, purpose and results; 2) to manage project more objectively; 3) to provide basis for more objective monitoring and evaluation

How to define OVIs

- The guiding principle should be to collect the minimum amount of information required to help project managers and evaluators determine whether objectives are being/have been achieved.
- Specify for each output and objective (how much, what, who, when and how long, where);
- Check whether the indicators describe the overall objective or output accurately.
- Pay attention to donor's guidance, and internationally accepted standard indicators, especially at the SO and ER levels;

Criteria for Selection of Indicators:

- Does the selected indicator adequately express the intent of objective?
- Does selected indicator measure only one phenomena?
- Can a meaningful target for improvement be established?
- Is data collection for selected indicator manageable (what are human and financial resources required)?

Sources of verification

This is the column n.4 in the LogFrame.

Sources of verification are **documents, reports and other** sources providing information that makes possible to measure the actual progress towards the planned results and project objective.

Writing a project, it is important also to indicate:

- Who should collect/provide the information (e.g. field extension workers, contracted survey teams, the project management team)
- When/how regularly it should be provided. (e.g. monthly, quarterly, annually)

Assumptions

This is the column n.5 in the LogFrame.

Assumptions are **external factors** that have the potential to influence (or even determine) the success of a project, but lie outside the direct control of project managers. They are the answer to the question: "What external factors may impact on project implementation and the long-term sustainability of benefits, but are outside project management's control?".

PART 3. OTHER ELEMENTS OF A PROJECT

Beneficiaries

A beneficiary is an individual or institution which receives, or may become eligible to receive, benefits from project activities. The direct beneficiaries of the actions are the ones who immediately take benefit from action (e.g. our action is to give job to 100 persons, so the direct beneficiaries are the 100 persons); the indirect beneficiaries are the ones not directly involved in the project but in any case receiving good effects by your action (e.g. in the same case of 100 new employees, the indirect beneficiaries are their families who can improve their standard of life because of greater income).

It is important to well define the groups of beneficiaries of our actions.

Risks

Risks are external factors which are not under the control of the project managers and that, if hold true, can undermine success. It is important to have a clear idea of possible risks and on strategies to neutralise them.

Gantt Chart - Timeframe

The Gantt chart is a graphical representation of the duration of tasks against the progression of time.

It is the most useful tool for planning and scheduling projects because:

- allows you to assess how long a project should take.
- lays out the order in which tasks need to be carried out.
- helps manage the dependencies between tasks.

It is also helpful when monitoring a project's progress, because:

- allows you to see immediately what should have been achieved at a point in time
- allows you to see how remedial action may bring the project back on course.

The Gantt Chart define our timetable in this way:

Activities	Time Schedule (Months, Weeks, Days)										
	1	2	3	4	5	6	7	8	9	10	11
Activity 1.	x	x	x	x	x						
Activity 2.			x	x	x	x	x				
Activity 3.								x	x	x	x

In this case, if our time unit is for example “month”, we can understand that Activity 1 should start during 1st month and lasts until 5th month.

Impact and follow-up

During the project proposal, it is important to answer also to these questions:

- What impact shall the project have on the identified problem?
- Shall the project have a multiplier effect?
- What will you do when the donor’s money ends?
- How will you ensure the follow-up?

Monitoring

Monitoring a project means collecting information about the use of resources in a program, the progress of activities and the way these are carried out.

It is important to define in monitoring plan the responsibilities and duties:

- ♦ Who needs a monitoring system and what for? (project manager; project team; donor; beneficiaries; partners; other)

- ◆ Which kind of information has to be collected?
- ◆ Which methods are to be used? (surveys, questionnaires; participatory methods; measuring skills and knowledge; checklist and reports; case studies; activity reports studies; other)
- ◆ Who has to collect information and When?
- ◆ When the report should be prepared?

PART 4. FUND RAISING PLANS

Create a budget

A budget is simply a list of items on which you will spend the money (expenses) and a lists of sources from which you will receive money (income). A budget is balanced when the project expenses and income are equal.

The process of figuring **expenses** must be done with great attention to thoroughness and detail. When you don't know how much something costs, do not guess. Take the time while creating the budget to find out.

EXPENSES Budget lines	Units	Cost per unit	TOTAL
Salaries			
Program coordinator			
Support stuff			
Office rent			
Telephone			
Material for activities			
Fuel			
....			

The **income** side is also to do carefully. You can estimate it in 3 columns: worst, likely and best. "Zero" is the worst projection. The Likely column is a compromise. The Best column reflects what would happen if all submitted proposals should be funded.

INCOME Source	Worst projection	Likely	Best projecton
Major gifts			
New			
Renewing			
Membership			
New			
Renewing			
Foundations			
...			

...

When you reconvene that the figures in the Expenses column are close to the Likely income column. In this case these figures could be adopted as a budget.

Suggestions

- To write the budget, use the format proposed/imposed by your donors
- Be detailed and realistic
- Make calculations understandable
- Respect max and min amounts allowed
- Make a clear link between actions and costs
- Do not ask too much nor too little
- Have a fundraising strategy

There is also the possibility to define the “good way” of manage the financial part of your budget, calculating the amount of money raised from individuals. You are in a good condition if the proportions of your income are:

- 60% of your money should come from 10% of your donors – major donors.
- 20% of your money should come from 20% of your donors – habitual donors
- The remaining 20% should come from 70% of you donors – first time donors

Analyze your current donor list to answer the following questions:

- How many donors do you have now in these three categories?
- What is your renewal rate? (it should be around 66%)
- What are your strengths in working with donors?
- Has the number of donors to your organization grown, decreased or stayed the same in the last three years?

PART 5. SUGGESTIONS FOR WRITING YOUR PROJECT PROPOSAL

Persuade the donor

The justification of your proposal is where you do your main “selling job”. It is here that you persuade the donor that your project will make a difference (therefore is necessary and worthwhile). The key areas to be covered are:

- Problem
- Context
- Objectives including clarification of beneficiaries and target groups;
- Implementation strategy.

Language

If you want to convince the donor, you have to use a language which the donor is able/ready to understand.

KISS – Keep It Short and Simple

- Write clearly and synthetically

- Use short sentences
- Write for a non-technical reader
- Avoid jargon and explain all acronyms
- Do not use a too academic tone
- Let the human story come through, but do not overdo

Formalities

- Read carefully guidelines, application form, any relevant document
- If you have doubts, ask!
- Be sure you fill in all relevant sections of the project application
- Respect format and length proposed/imposed by the institution
- Prepare well in advance all the required documents, duly signed
- Send all required documents in time and to the right address
- Do not annex unrequired documents

PRACTICAL PART – EXAMPLES

Purpose: to create a project proposal

Material: no specific materials need

Time: 1 hour

Procedure:

- 1) Divide plenum in two group
- 2) For each group give one Handout. Their task is to make a Problem analysis, Logical Framework with overall objective, specific objective and intervention logic, Gant Chart and Budget.
- 3) Let them do this in 40 minutes so they can have a small presentation and discussion.

HANDOUT 1

Small Parish called Malina was established in 1979. In this parish thereis very well organized Parish caritas and the great number of young volunteers who are ready to help in different activities. One of the main problem is great number of old and sick elderly people who mainly deserted by the members of their families. Priest, who is a director of parish caritas, wants to solve this problem because everyday someone is asking for a help. He wants to engage young volunteers to prepare the project which will help to provide good and professional help for his old parishioners.

HANDOUT 2

In this community the main problem is drug addiction among teenagers. Parish caritas is just established and there are several young volunteers who are ready to work hard to help the parish

priest to prepare a project in order to tackle this problem. There is a local government ready to support this engagement and they are expecting Caritas to solve this problem.

CONCLUSION

There are many elements to know and take into consideration for developing a good project design.

In **Planning**, it is important to know how to Prepare for a project, how to manage Needs Assessment and Problem Analysis, how to formulate Problem Statement.

The **Logical framework** is the tool that allows you to identify Objectives-Results Activities, Objectively Verifiable Indicators (OVI), Sources of verification and Assumptions.

Other elements to consider are the definition of Beneficiaries, Risks, Timeframe (with the Gantt Chart), Impact and follow-up, and process of Monitoring.

The **financial part** should be developed through the creation of your budget, balanced between expenses and incomes, and in defining a fund raising strategy.

Finally, some suggestions for **proposal writing** are: persuade your donor, use his language, write the project respecting the “KISS” (Keep It Short and Simple), and take care of formalities.

ADVOCACY

INTRODUCTION

There are as many definitions of advocacy as there are groups and networks advocating. Advocacy (English advocacy) can be defined as the practical use of knowledge for purposes of social change. These changes can be directed to the state policies, laws, procedures, or sometimes by themselves. Advocacy, therefore, the act of giving support to an issue and be able to convince carriers that they should act to support an issue that is advocated. This definition speaks to the fact that the lobbying process is not a one-way activity. Advocating animates and mobilizes community. It starts from a small group of people who share concerns about a specific problem and are willing to devote time, their expertise and available resources to reach the desired changes. However, each definition shares common language and concepts. Advocacy is first and foremost a process, occurring over unspecified amounts of time, sometimes brief and often lengthy. Advocacy is also strategic and targets well-designed activities to key stakeholders and decision makers. And lastly, advocacy is always directed at influencing policy, laws, regulations, programs, or funding—decisions made at the upper-most levels of public or private sector institutions. Advocacy includes both single-issue, time limited campaigns as well as ongoing work undertaken around a range of issues. Advocacy activities may be conducted at the national, regional, or local level.

PRAYER

"Speak up for those who cannot speak for themselves ..."

(Proverbs 31:8)

Advocacy is about speaking out and pleading the case of others. When we advocate, we seek to influence the attitudes of others in planned and organized ways. Ultimately, we hope to motivate others to action. For us, advocacy is the process of sensitizing Christians to the need of the world's people to know the truth of the gospel and to the Church's opportunity and obligation to respond to that need.

Advocates can be the voice for unreached peoples to and from within the Church. They work to raise awareness about the needs and opportunities to be involved in seeing a strong multiplying church planted among the remaining unreached people groups of the world. Advocates may plan events and conferences, do cultural research, work to gather and disseminate prayer requests, mobilize resources, and assist in people-group adoption and the development of strategic initiatives.



Like most important tasks in life, learning to become an effective advocate requires commitment, energy, and perseverance.

THEORETICAL PART

Basic Elements of Advocacy

There are three identified activities that produce changes in policies and programs: identifying problems, finding solutions, and advocacy. While defining problems and exploring alternative solutions have long been used to promote change, the need for systematic and iterative advocacy in this process has been less well understood. The diagram shows that the advocacy process is critical in precipitating changes in policies and programs. Recently, researchers, managers, NGO personnel, and other concerned groups and individuals have found it necessary to become advocates, but they often have little knowledge of or training in the subject.

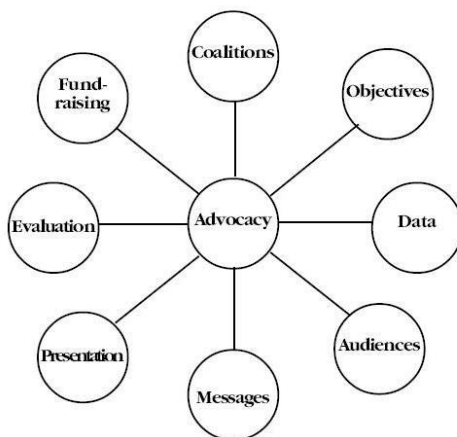
This introduction provides the tools for people to start engaging in the advocacy process, and is thus designed to:

- Inform a diverse audience of potential advocates about advocacy and its methods;
- Build some basic skills in advocacy;
- Increase the use of available data to inform the advocacy process;
- Give confidence to those who are embarking on advocacy efforts;

- Encourage the democratic process by providing people with the skills to make their voices heard.

While specific advocacy techniques and strategies vary, the following elements form the basic building blocks for effective advocacy. Like building blocks, it is not necessary to use every single element to create an advocacy strategy. In addition, these elements need not be used in the order presented. You can choose and combine the elements that are most useful to you. As you examine the elements in the diagram, you may notice that some of these concepts are borrowed from such disciplines as political science, social marketing and behavioral analysis.

The Basic Elements of Advocacy



✓ **Selecting an Advocacy Objective**

Problems can be extremely complex. In order for an advocacy effort to succeed, the goal must be narrowed down to an advocacy objective based on answers to questions such as: Can the issue bring diverse groups together into a powerful coalition? Is the objective achievable? Will the objective really address the problem?

✓ **Using Data and Research for Advocacy**

Data and research are essential for making informed decisions when choosing a problem to work on, identifying solutions to the problem, and setting realistic goals. In addition, good data itself can be the most persuasive argument. Given the data, can you realistically reach the goal? What data can be used to best support your arguments?

✓ **Identifying Advocacy Audiences**

Once the issue and goals are selected, advocacy efforts must be directed to the people with decision-making power and, ideally, to the people who influence the decision makers such as staff, advisors, influential elders, the media and the public. What are the names of the decision makers who can make your goal a reality? Who and what influences these decision-makers?

✓ **Developing and Delivering Advocacy Messages**

Different audiences respond to different messages. For example, a politician may become motivated when she knows how many people in her district care about the problem. A Minister of Health or Education may take action when he is presented with detailed data on the prevalence of the problem.

What message will get the selected audience to act on your behalf?

✓ **Building Coalitions**

Often, the power of advocacy is found in the numbers of people who support your goal. Especially where democracy and advocacy are new phenomena, involving large numbers of people representing diverse interests can provide safety for advocacy as well as build political support. Even within an organization, internal coalition building, such as involving people from different departments in developing a new program, can help build consensus for action. Who else can you invite to join your cause? Who else could be an ally?

✓ **Making Persuasive Presentations**

Opportunities to influence key audiences are often limited. A politician may grant you one meeting to discuss your issue, or a minister may have only five minutes at a conference to speak with you. Careful and thorough preparation of convincing arguments and presentation style can turn these brief opportunities into successful advocacy. If you have one chance to reach the decision maker, what do you want to say and how will you say it?

✓ **Fundraising for Advocacy**

Most activities, including advocacy, require resources. Sustaining an effective advocacy effort over the long-term means investing time and energy in raising funds or other resources to support your work. How can you gather the needed resources to carry out your advocacy efforts?

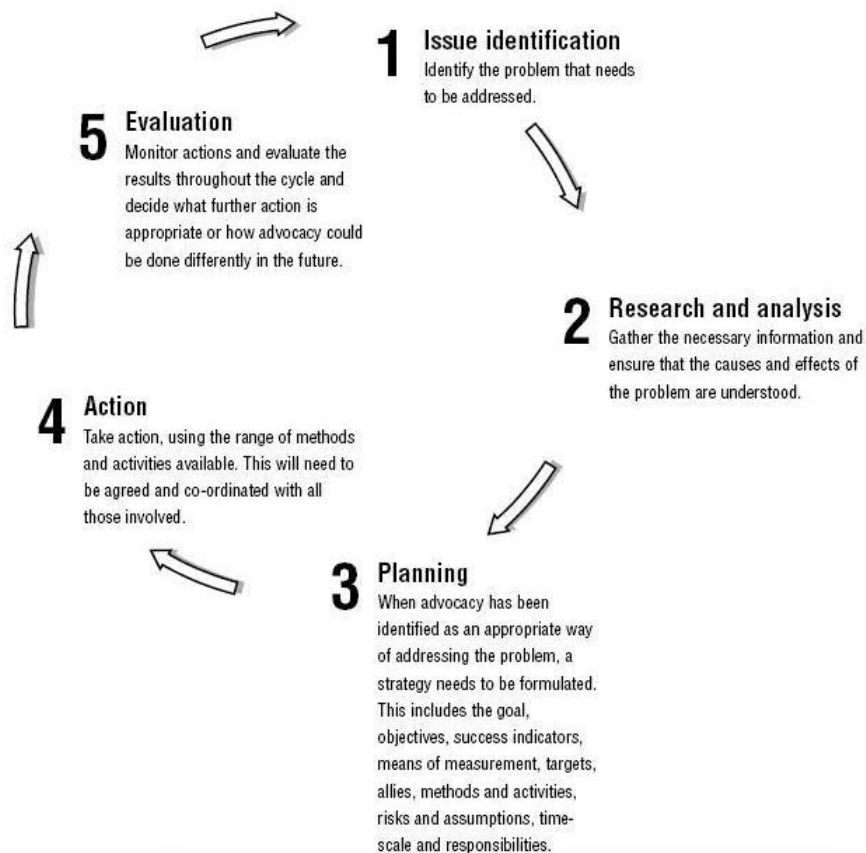
✓ **Evaluating Advocacy**

Efforts How do you know if you have succeeded in reaching your advocacy objective? How can your advocacy strategies be improved? Being an effective advocate require continuous feedback and evaluations of your efforts.

See exercise 01

A Conceptual Framework for Advocacy

Advocacy is a dynamic process involving an ever-changing set of actors, ideas, agendas, and politics. This multifaceted process, however, can be divided into five fluid stages: Issue identification, research and analysis, planning, action and evaluation. These stages must be viewed as fluid because they may occur simultaneously or progressively. In addition, the process may stall or reverse itself.



The first stage is the identification of an issue for policy action. This stage is also referred to as agenda setting. There are an unlimited number of problems which need attention, but not all can get a place on the action agenda. Advocates decide which problem to address and attempt to get the target institution to recognize that the problem needs action. Generally, the second stage, research and analysis follow rapidly. Advocates and other key actors gather the necessary

information, propose solutions to the problem and select one that is politically, economically, and socially feasible. The third stage is planning. When advocacy has been identified as an appropriate way of addressing the problem, a strategy needs to be formulated. This includes the goal, objectives, success indicators, means of measurement, targets, allies, methods and activities, risks and assumptions, timescale and responsibilities. The fourth stage, action, takes place when a problem is recognized, its solution is accepted and there is political will to act, all at the same time. This overlap is usually a short window of opportunity which advocates must seize. An understanding of the decision-making process and a solid advocacy strategy will increase the likelihood of creating windows of opportunity for action. The final stage, evaluation, is often not reached, though it is important. Good advocates assess the effectiveness of their past efforts and set new goals based on their experience. Advocates and the institution that adopts the policy change should periodically evaluate the effectiveness of that change.

1. Issue identification

The first step before any development intervention is usually to identify the issue that needs to be addressed. Development projects, advocacy initiatives and education are ways to address the problem. Only through analyzing the causes of the problem will communities be able to see which interventions will be the most appropriate. The issue may be quite obvious, such as lack of land or unaffordable education. However, sometimes it is not immediately clear and a community or group needs to go through a process of identifying their needs and the issues they want to address.

Agreeing priority needs

After the research, the community or external questioners need to group the answers according to the main needs expressed. It does not necessarily matter how these are grouped, as long as people can see where their original expressions of concern fit into the framework that you present to them. Once the needs are grouped, the community can come together and decide for themselves which of them are priority needs. If an external organization is involved in advocacy 'for' or 'with' a group or community, then the organization needs to work with the community to collectively decide the priority needs.

- List the needs as you have grouped them on a sheet of paper (see below for example).
- Ask participants to rank them 1–5 in order of priority.
- Participants then get into small groups to discuss each person's answers and arrive at a collective ranking for each group.
- The whole group comes together and writes up the answers of the smaller groups on paper, discusses if there are any differences and tries to prioritize the main issues.
- An alternative approach is to write all of the issues onto separate flashcards and ask participants to place them in order in a line from most important to least important. The process of moving the cards around stimulates greater discussion and negotiation.

2. Research and analysis

This section looks at the type of information required to gain a deeper understanding of the issues identified in previous section and before undertaking any advocacy work. Much of the

information will be needed before undertaking any sort of development work, but some of it is more specific to advocacy, such as understanding the political context.

All advocacy work needs to be based on accurate, reliable and sufficient information. As with other types of development work, good information is important for advocacy in order to:

- Understand the context in which you work, including causes and effects of the particular issue you are trying to address, to ensure that any response takes into account all factors and is the most appropriate and effective for given situation
- Understand how the context is changing so any response will be also be able to address potential future needs or prevent problems from arising
- Justify any particular course of action to your organization, beneficiaries, others you are working with and funders
- Learn from past successes and mistakes
- Provide good evidence for your argument
- Understand what others are doing, in order to avoid duplication and to collaborate if appropriate.

See exercise 02

3. Planning

Define your advocacy goal and objectives

An advocacy goal is a long term general aim to solve an outstanding issue. For each goal, several objectives need to be defined. An advocacy objective focuses on a specific action that an institution can take. This action is a specific measurable step towards the goal.

To define your advocacy objectives, ask the following questions:

- ✓ WHAT do we want to change?
- ✓ WHO can make the change?
- ✓ BY HOW MUCH?
- ✓ BY WHEN?

Information needed to define an advocacy goal and objectives can usually be found in Government and civil society documents and research reports that raise and discuss health issues. Ministry strategic 5-Year plans, work plans, annual reports and workshop reports are good starting points. Additional information can be found in similar documents prepared by NGOs, agencies and donors involved with the issue.

Before embarking upon an advocacy programs, you need to form a small core team of advocacy initiators to make a preliminary estimate of the feasibility and scope of your advocacy initiative. Study the relevant documents and brainstorm to develop one or two preliminary advocacy goals and objectives. However, avoid becoming excessively attached to your chosen goal. For

advocacy to be successful, a larger group or coalition of groups needs to go through the process of defining their goal and objectives. In the process, your objectives and goal may be modified.

Examples of goals:

- Improve healthcare of the children in the local area.
- Ensure that women are more fairly represented in decision-making.
- Challenge corruption in public life.

SMART objectives

An objective is the intended impact or effects of the work you are doing, the specific change that you want to see. It is the most important part of your strategy and is the next step after developing the goal. It is worth spending time writing clear objectives, because you will find you are able to write the rest of the advocacy strategy much more quickly and you are likely to be more effective in achieving change.

An example of a SMART objective:

To increase the number of women participating in village committees in a particular area by 20% in two years.

- It is Specific because the increase will be 20%.
- It is Measurable because the number of women on village committees can be easily measured.
- It is Achievable because a 20% increase means a change from the existing ten women to twelve women.
- It is Relevant because it will reduce oppression of women in the area, who are currently having other people make their decisions for them.
- It is Time-bound because it will happen in two years.

Identify your advocacy audiences

Changes must be made to achieve your objective. Identify the people who have the power to make or prevent these changes. These are the people you want to reach and convince to make the changes. They are your primary audience. Then identify the people who can influence these individuals in your primary audience. They are your secondary audience.

Use audience research in the preliminary stage of advocacy to identify and broadly profile your audiences and to create baseline information for future monitoring and evaluation research. Audience research begins with audience mapping. However, there will be many gaps in your knowledge. Use the observation and public information review methods to fill in the gaps fairly quickly and cheaply. To effectively convince your potential supporters and handle your opponents, find out everything possible about their position on your issue. Also find out about the personal backgrounds and affiliations of your opponents so that you can better understand their position.

If there are significant gaps in your information, seek funding to commission interviews, focus groups and surveys. Costs can be reduced somewhat by having existing staff carry out the

research. However, you will need adequate funds and some expert advice to ensure that the research meets minimal quality standards. Research that is not credible wastes scarce funds.

Audience Mapping

The brainstorming method used to fill in the knowledge and attitudes of your audiences on the advocacy maps is the most efficient way to obtain information about your audiences and establish the gaps in your knowledge.

4. Action

Position paper

A position paper is a one-page statement of your organization's position on a particular issue. A position paper is often used as the basis for describing your efforts to the public and to the media. Each person in your organization or advocacy coalition needs to know the group's position on the advocacy goal and objectives almost by heart and be able to respond to questions without hesitation.

Main components of a position or policy

Although positions appear in many different forms and serve many different purposes, they are likely to include some or all of the components below.

INTRODUCTION Name of organization, what your main activities are, what your basis for existence is, who you represent.

EXECUTIVE SUMMARY (if the position paper is long). Brief outline of your history of involvement, of the issues and why you are concerned.

EFFECTS AND EVIDENCE What are the current and potential future effects of the issue on those you represent? Include any primary or secondary research you have. If you have detailed information, add an appendix to the document and refer to it here.

CAUSES AND RESPONSIBILITY Which groups or individuals have caused the current situation and are responsible for it? What events have contributed towards it? Why have particular actions been wrong, according to law, morality, etc?

SOLUTIONS AND RECOMMENDATIONS What needs to be done to address the problem? Who is responsible for doing this? What is already happening to address the issue and who is doing this? What is good or bad about the current proposals and actions and what needs to change about them? What specific recommendations do you have? Make sure these are SMART. What arguments will be used against your proposals and how can you respond to these?

APPENDICES Include any detailed information that you have referred to in the main document.

Positions can be sent or given to policy makers in one of three main forms:

- Short position paper (2–4 sides, handed over at a visit or sent with an accompanying letter highlighting one or two key points, or the recommendations)
- Longer briefing document (handed over at a visit or sent with an accompanying letter highlighting the main points)
- Letter written for a specific policy-maker, which includes the main points from a position paper.

This acts as a stand-alone document, but offer to provide more details if required. The approach that you choose will depend on how much information you want to include, how well you know the policy-maker, the amount of time you have available to write letters, etc.

Some additional advices:

- State your position clearly and succinctly (no more than one page).
 - Provide a step-by-step justification for the position.
- Base your statements on solid research. Credible data can convince people who are undecided.
- Write and rewrite the position statement or paper very carefully before the document is publicly distributed. Check to be sure you correct:
 - errors
 - inconsistencies in your position
 - ambiguous language
 - statements or language that would not be clear to a person outside of your movement
 - jargon
 - hyperbole (exaggeration)
- Have others read the statement to make sure that it is clear and well supported. Ask the same individuals to take the opposing side of the position and point out errors or inconsistencies in your position.

Fact sheets

Fact sheets list facts about your issue or a particular topic. Fact sheets sum up the issues succinctly. They also frequently contain data that are of interest to the public. Fact sheets are extremely efficient ways to impart information to the public, the media, or policymakers. When writing fact sheets, make sure you use the most current data you can find, and footnote or indicate where and from whom the data originated. This will greatly increase your credibility in the eyes of people who use the fact sheets.

Working with the media

The 'media' includes radio, television, newspapers, magazines and the electronic media such as email and the internet. It is a powerful force that can build awareness and shape public opinion and influence policy decisions. If you use the media well you can enhance your advocacy work and increase your chances of bringing about the change you desire. Appearing on radio and television shows is one of the most effective and cheapest ways to get your message across. Select spokespersons that will come across well on radio or television. Use spokespersons that are both knowledgeable and articulate. Some people, no matter how knowledgeable, will always appear inhibited or unnatural, while others will appear overconfident and strident.

Some tips for working with the media:

BE CLEAR ABOUT YOUR AIM Why do you want media coverage? Is it to reach decision makers or a wider audience? Is it to raise awareness or put pressure for policy change?

STICK TO YOUR MESSAGE What particular message do you want to share? Ensure that this is clear and in line with your messages for lobbying and mobilizing people.

REMEMBER THAT YOU ARE DEALING WITH PEOPLE The media is made up of individuals and departments who have a job to do and need a good story.

TARGET KEY PEOPLE To use the media well you need to have good relationships with relevant people who are in sympathy with what you are trying to do.

PUT YOURSELF IN THE SHOES OF THE MEDIA Ask yourself ‘Why is this interesting? What will catch people’s attention? What is the likely reaction?’

REMEMBER THAT NO NEWS IS UNBIASED Most media have values behind them, whether they are political, religious, poverty focused etc. Make sure you find out what this is before you approach them. You will then have a good understanding of how they may view your issues.

Media release

This is one of the most common ways of relating to the media and you can use it to draw attention to your concerns. Make sure you answer the following five questions:

- What is happening / has happened?
- Who is doing it / did it or is talking about it?
- Where is it happening / has it happened?
- When is it happening / has it happened?
- Why is it happening / has it happened?

You should also apply the ‘So what?’ question to your media release. This means putting yourselves in the shoes of the reader. This will make sure you have made the issue and implications clear to them. Good photographs can significantly improve the chance of coverage in a newspaper. Finally, ensure that your facts are correct and once you have sent the media release, contact the person you have sent it to in order to find out whether they will cover your story or want more information.

See the Handout 1 Press release example

Radio interviews

Radio interviews can be an effective way of delivering your message clearly and quickly, but, if badly done, could also undermine your advocacy work. Interview styles range from simple enquiry to hostile questioning. Remember that you have the information. You are the expert and

you are there to entertain, to inform and educate. Good interviews require good preparation and experience. Experience only comes with practice but you can learn how to prepare.

- Check whether it will be live or recorded and whether you will be the only person interviewed or whether it will be a debate.
- Check the latest information and have the necessary facts written down in front of you.
- Think of difficult questions you might be asked and develop answers.
- Make a list of the three main points you want make – and stick to them!
- Develop some stories or examples to illustrate your points.
- Find out what the first question will be.
- If you are inexperienced or lacking confidence, practice what you want to say with a friend or colleague.
- Develop a conversational style – do not be too complicated or technical.

Public Presentation Techniques

Communicate visually to get and keep your audience’s attention. If the audience is not attracted to you, or don’t like your appearance, they will find it difficult to relate to you or to believe that you have knowledge and authority.

Appearance	Professional
Posture	Erect, Head up
Facial expression	Smile, Be expressive
Eye contact	Make eye contact with 2-3 people in the audience; don’t look over the people’s heads
Movement	Avoid distracting rocking, pacing, etc.
Gestures	Natural with arms at side or hands steeple

Practice good vocal communication techniques

Pitch of the voice	Low, rich
Projection	Emphasize important words
Pace	2 minutes = a bit more than 1 double-spaced page 10 min = almost 3 single-spaced pages Or 135-140 words per minute
Pauses response.	2 seconds for emphasis; 8 seconds after asking for a
Inflection	Drop at end of sentence
Enunciation	Clear, adding all word endings (ings)

Expression
Volume

Avoid monotone; let your attitude show!
So that all can hear all words

Studies have shown that you have only two to four minutes to get the attention of the audience (not more than one single-spaced page). If you have not been able to make a favorable impression in that time, you will probably not be able to hold the attention or motivate the audience

For additional negotiating skills see the Handout 1

Arranging a Press Conference

At Least One Week Before

- Reserve a venue
- Arrange for a podium, chairs, and, possibly, food and drinks for reporters
- Schedule a time: (This should be based on deadlines of media outlets that will cover the event.)
- Prepare an announcement of the press conference. Include the briefing topics and speakers, explaining the speakers' expertise on the topic.
- Send out announcements by fax, mail or hand deliver to: editors, assignment editors, reporters, national wire services, weekly calendars/bulletins, allies and supporters
- Prepare written material for the conference, including press kits with a briefing agenda, speaker bios and any other relevant documents
- Prepare an outline of talking points and share them with the speakers. Make sure the speakers understand their talking points so that there is no overlap during the presentation.

At Least One Day Before

- Contact the speakers to review the order of presentations and talking points
- Contact members of the media to remind them of the press conference
- Arrange materials, including extra copies to send journalists who do not attend
- Visit the venue for the press conference to make sure details are in order

The Day of the Conference

- Issue a press release that contains the main message of the press conference
- Make last-minute calls to assignment desks and editors
- Check on the venue several hours before the conference starts
- Make sure the doors are unlocked for reporters and that the room is easy to find
- Review the order and talking points of the press conference with speakers while they are all together

During the Press Conference

- Have a sign-up sheet to get the names and addresses of reporters
- Distribute press kits and your business card

- Give reporters a written list of participants
- Make opening remarks, introduce speakers
- Arrange the necessary one-on-one interviews and follow-up interviews
- Record the conference so that it can be reviewed later
- Take pictures for in-house use

Following up

- Send press kits to reporters who did not attend
- Call reporters who did not attend but seemed interested
- Monitor media coverage to see how the press conference was reported
- Clip newspaper and other coverage of the event

5. Evaluation

This section shows the need for periodic evaluation of an advocacy initiative to see whether the objectives are being achieved, and whether any changes need to be made to the advocacy strategy. It also shows the importance of monitoring activities to show whether they are being implemented as planned. Monitoring and evaluation usually happen together.

Evaluation answers the questions:

- Have we achieved what we set out to achieve?
- If not, why not, and what might we need to change?

Monitoring answers the questions:

- Have we done the things we said we were going to do?
- If not, why not, and what needs to change?

<i>PRACTICAL PART – EXAMPLES</i>

Exercise 01

Sharing experiences with the group

How could these elements strengthen your current work? Do you feel that any of these elements might be difficult to use in your context? Which ones and why?

Exercise 02

Split the participants into two groups. One group brainstorms types of information that would be useful in advocacy work. The other brainstorms sources of information that are available to the group concerned. In plenary, the participants compare the lists. The results can be written down and used as a resource for the participants' advocacy work.

Exercise 03

Participants prepare a radio interview on a topic of their choice. The facilitator acts as the interviewer and other participants give feedback and learn from the experience.

Handout 1

Press release example

Headline Announces News in Title Case, Ideally Under 80 Characters



The summary paragraph is a little longer synopsis of the news, elaborating on the news in the headline in one to four sentences. The summary uses sentence case, with standard capitalization and punctuation.

City, State Month 1, 2010 -- The lead sentence contains the most important information in 25 words or less. Grab your reader's attention here by simply stating the news you have to announce. Do not assume that your reader has read your headline or summary paragraph; the lead should stand on its own.

A news release, like a news story, keeps sentences and paragraphs short, about three or four lines per paragraph. **The first couple of paragraphs should answer the who, what, when, where, why and how questions.** The news media may take information from a news release to craft news or feature article or may use information in the release word-for-word, but a news release is not, itself, an article or a reprint.

The standard press release is 300 to 800 words and written in a word processing program that checks spelling and grammar before submission.

It is recommended to write your headline and summary last, to be sure you include the most important news elements in the body of the release. Use title case in the headline only, capitalizing every word except for prepositions and articles of three characters or less.

The rest of the news release expounds on the information provided in the lead paragraph. It includes quotes from key staff, customers or subject matter experts. It contains more details about the news you have to tell, which can be about something unique or controversial or about a prominent person, place or thing.

Typical topics for a news release include announcements of new project or of a strategic partnership, the receipt of an award, the publishing of a book or a manual, the release of new program or the launch of a new web site. The tone is neutral and objective, not full of hype or text that is typically found in an advertisement. Avoid directly addressing the consumer or your target audience. The use of "I," "we" and "you" outside of a direct quotation is a flag that your copy is an advertisement rather than a news release.

Do not include an e-mail address in the body of the release. If you do, it will be protected from spam with a notice to that effect, which will overwrite your e-mail address.

The final paragraph of a traditional news release contains the least newsworthy material. But for an online release, it's typical to restate and summarize the key points with a paragraph like the next one.

For additional information on the news that is the subject of this release (or for a sample, copy or demo), contact _____ or visit _____.

About your organization:

Include a short backgrounder about your organization or the person who is newsworthy before you list the contact person's name and phone number.

Contact:

Handout 2

Negotiating skills

Good negotiating skills enable you to ensure that others understand the point you are making and help you to persuade others to take your suggested course of action. Bad habits in negotiating can quickly alienate those you are speaking to and undermine your message

Helpful

WIN-WIN Seek solutions that will be beneficial to both parties. Be willing to compromise on some areas, but be very clear about what you will not negotiate. Try to think of what you can offer so that the other party is satisfied.

ASK QUESTIONS so that you can identify areas where you may both benefit. This also helps you to avoid a spiral of attacking and defending.

SEEK PERMISSION This puts you in control without having to battle to speak. 'I would like to suggest that...' or 'could I ask...?'

TEST AND SUMMARISE Ensure that everyone has understood and interpreted things in the same way and agrees on action points. This helps build trust and avoids confusion and relationship breakdown later on.

EXPLAIN YOUR MOTIVES to the other parties so that they are clear why you are proposing a particular course of action. Do not leave them guessing about hidden agendas.

BE SENSITIVE to a change in mood, to unexpected revelations or reactions, to defensive responses, to boredom or lack of interest – and change your approach accordingly.

KNOW WHEN TO STOP Be aware of how far you can push a particular line of questioning, and be prepared to meet again later on if necessary.

LISTEN AND ENGAGE Listen to concerns and try and respond to them. Let them speak first if necessary.

Unhelpful

EMOTIVE APPROACH Using subjective or emotive words adds nothing to your case but simply accuses the other side of being unfair or unreasonable.

DEFEND/ATTACK SPIRALS If you do not listen to the other point of view and simply defend your own position, an argument can result and it is harder to persuade others.

LISTING arguments, reasons and information to strengthen the proposal can annoy the listener and make them forget the main points.

COUNTER-PROPOSALS If you counter every suggestion by the other party with one of your own, it will become harder to persuade them.

ANGER Shouting at someone could discredit your message, and suggest that you have weak arguments.

RIDICULE/DISRESPECT This will cause the other person to close up and they may even close the meeting early.

INTERRUPTIONS This can annoy the person speaking, and others, who will think you are not listening, and they may do the same to you.

MAKING IT PERSONAL This can lead to people being offended and insulted and does not necessarily address the problem.

CONCLUSION

In previous sections we offered some (but not all) the techniques successful advocates used in the **beginning** stages of advocacy.

PROPOSALS FOR TRAININGS

[to be explained!!!!]

Separate meetings in parish - example

TOPIC	DURATION	METHODOLOGY
Biblical and theological fundamentals of Caritas	2 h	
Important documents	2 h	
Identity of Parish Caritas	3 h	Introduction, prayer, theory explanations, questions, simulation
Main role – pedagogical role	2 h	
Main role – knowing own territory	2 h	
Main role – social services	2 h	
Main role – coordination and cooperation	2 h	
Voluntary work – identity	3 h	
Voluntary work – case study	2 h	
Project design	3 h	
Working in team	3 h	
Organization of meetings	3 h	Introduction, prayer, group work, theory explanations

Full training at parish or diocesan level - example

TOPIC	DURATION	METHODOLOGY
FIRST DAY: Fundamentals of Caritas		
Identity of Caritas		
SECOND DAY:		

Main roles of PC		
THIRD DAY: Voluntary work		
Working in team		
FOURTH DAY: Project design		
Meeting Facilitation		

One day basic training – example 1

TOPIC	DURATION	METHODOLOGY
Introduction	30 min	
Fundamentals of caritas	60 min	
Identity of PC	90 min	
Main roles of PC	90 min	
Voluntary work	90 min	

One day basic training – example 2

TOPIC	DURATION	METHODOLOGY
Introduction	30 min	
Identity of PC	60 min	
Pedagogical role	90 min	
Knowing own territory	90 min	
Social activities	45 min	
Coordination and collaboration	45 min	

Two days training – example

First day:

TOPIC	DURATION	METHODOLOGY
Introduction	30 min	
Fundamentals of Caritas	60 min	
Identity of PC	90 min	
Main roles of PC	180 min	

Second day:

TOPIC	DURATION	METHODOLOGY
Voluntary work	180 min	

Team work	90 min	
Project design	90 min	

YOU AS A TRAINER

Designing and delivering trainings is not easy job. You will need to take care of a lot of things if you want the students to participate and learn what you tell them. In this short introduction we are presenting just some basic things that one trainer needs to do/manage.

Create a good atmosphere

A good learning atmosphere sometimes is more important than any other skill or knowledge of the trainer. If you do not reach the minimum level for a good atmosphere everything you say or do as trainer will not meet learner's expectations. That's why you need to be sure you do your best in order to create a good atmosphere. Some of the more important elements are:

Setup a training room

Be sure each participant has a place to sit and a table (if you decide to work in this manner) for writing. Be sure everybody can see you and has visual aids. Try to avoid privileged places because this will not create a necessary equilibrium. Another important thing is to check the lights and noises you have in the training room, as well as electricity if it is necessary.

Greet each participant

You must be the first person in the training room, you can not risk that persons are waiting for you. Personally greet each person if this is possible and try to create a positive atmosphere and relationship with them.

Know your learners

Before you start with training, try to get information about your students; who they are, how old they are, what is their motivation, what is their background, do they have any experiences in the topics and also within your trainings. Be sure that you know if there is a bad relationship between some participants.

Use of humor

Before and during training, as well as in non-formal activities such as breaks or lunches use your humor. This is something that will help you to create a good atmosphere and therefore, help you relax your learners. This does not mean that you will not be seen as serious or not a professional trainer.

Skill of introduction

Skill of introduction is very important for the success of your training. The reason is very simple. In the beginning participants are more concentrate and curious. You need to grab them in the beginning if you want them to be with you all of the time. You are using this skill to motivate them, to explain what and how you are going to work, and to make a connection between expectations and familiar topics. Don't forget that it's just an introduction, so do not spend more then 20% of your time on the introduction. The principle for introduction skills are based on mnemonic:

- I** – Impact (what is inside for me – do something creative in order to grab them in the beginning)
- N** – Need (explain why this topic is important)
- T** – Title (do not forget to say – wrote title of training)
- R** – Range (what is timeframe, agenda)
- O** – Objectives (what participants are going to be able to do and know at the end of training)
- (S)** – Stile (which stile you are going to use – presentation, discussion, lectures, group work etc)

Variation skill

This skill is important because it helps you to attract and keep the attention of learners; build rapport and positive working relationships, encourage learners by involving them and avoid boredom during training.

Key skill components are:

- Eye contact – should be shared fairly among the group so that everyone knows that the trainer is interested in them.
- Movement – should be purposeful so that it keeps the students alert and interested in the lesson.
- Learner’s participations – the trainer ask questions, introduces discussions or exercises to encourage learners to participate. Try to think of some group/ pair or individual tasks.
- Varying speech pattern – the trainer changes the type of pace, volume, pitch or interpretation of speech. When trainer speaks about important things he or she should speak slowly and with high volume.

Skill of questioning

This is probably the most complex and most undervalued skill of the trainer. Trainers who become more skilled in the use of questions raise the level of the learners achievement and create more effective social learning environment. Every time you as a trainer say something, you lose an opportunity where the learners can say the same thing by themselves.

Some basic questioning:

- Focus – trainer makes general questions to involve as many learners as possible, and then asks more specific questions (focusing on specific task).
- Direction – the trainer poses the question to the entire group and then selects learners to answer by naming them.
- Pausing – the trainer asks the question and pauses a few seconds, so the learners can think about their answer. This is very important if you want participants to give you an answer.
- Example questions – ask learners to provide examples on topics.
- Recall – ask a question that will simply help learners to remember a message.

- Support - ask a question in order to understand why particular answers were given

In general we can say that key questions must be prepared before training. When you ask a question, direct the question towards the entire group, so everybody can think about it. Give them some time to think about their answer, and be sensitive in presenting questions and receiving responses.

Methodology “ten o’clock news”

Repetita mater studiorum or *ten o’clock news!* This skill is something that help trainers not to speak too much about general things, but to be very specific in concrete areas. You always have the possibility to choose between giving learners tons of new information that they may not remember or you can choose to repeat many times, the same information in order that they remember and understand. This is how this methodology works:

- *Tell them what you are going to tell them* – make a short introduction in the beginning, explain what you are going to do, how and what will be the objectives
- *Then tell them* – central part of training, here you transmit your messages to participants
- *Then tell them what you told them* – make a short summary at the end of the training sessions, repeat key words - messages

Visual aids

Visual aids help trainers to submit a message to the participant. They are just aids and not main vehicles for transferring a message. It is recommended to use them as much as possible and needed. Adults learn better with visual aids, and research says that 83% of new information we collect through our eyes. Golden rule for VA is Keep It Short and Simple (KISS).

Visual aids should therefore be:

- Pleasing to eye
- Easy to read
- Concise
- Uncluttered
- Colorful

This does not mean that visual aids must be created by a professional artist or graphic software. Sometimes hand-made VA work better and can create a stronger impact. Here there are some useful tips for visual aids:

- Do not read from them, each time you speak you must watch your participants
- Do not write more than 5-7 rows on one page (power point, flipchart)
- Make sure that everybody can see (do not stand in front of VA) other ways you do not need VA
- Make it as big as you can
- Be creative, use colors, designs

- Do not write all phrases, just key words
- Do not speak and write (for flipchart or tables), speak, turn, write, turn

SHORT CHECK LIST FOR TRAINING PREPARATION

- I know who the participants are and how many there will be.
- I checked the training room.
- I designed a specific and measurable set of learning objectives.
- I have prepared a short introduction for myself (what I'm going to say/do, when and how).
- I prepared basic questions and examples.
- I prepared different methodology to convey my message.
- I have created visual aids.
- I have prepared materials for participants.

I have decided the way I will summarize my messages at the end.