



COMMUNITY CONFLICT TRANSFORMATION DIALOGUES

Series 1: Conflict as holy ground

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Acknowledgements

In putting this manual together we are indebted to Dan and Sharon Buttry. Dan is Global Consultant for Peace and Justice, and Sharon is Global Consultant for Community Transformation with International Ministries of the American Baptist Churches, and they have generously shared and taught us the majority of the tools used in these sessions. Through them we have also drawn heavily from the excellent resources at Training for Change, a training and capacity-building organisation for activists and organisers. You can access these excellent resources, unadulterated by our ‘tweaks’, at www.globalpeacewarriors.org and www.trainingforchange.org. Both websites are highly recommended.

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INTRODUCTION

Purpose of the manual

The purpose of this manual is to equip community peacebuilding champions with the guidance and tools to facilitate the first of four series of dialogues. It is assumed that these champions will have completed either the five-day conflict transformation course or the ten-day training of conflict transformation trainers course. The manual should be read in conjunction with the facilitation guide which provides further detail on the principles and concepts behind the course and advice on organising and facilitating the dialogues.

The community conflict transformation dialogues

The ‘community conflict transformation dialogues’ are a tool for use by community peacebuilders to facilitate a series of community reflections and workshops designed to help the community think about the conflicts that affect them, while equipping them to transform those same conflicts. The tool is based on an experiential education model that draws on participants’ own experience, making use of the knowledge and experience that they possess rather than relying purely on the expertise of external ‘experts’.

The dialogues comprise four series of workshops with each series made up of four individual sessions, each of which takes about two hours to complete. A series could therefore be completed in one eight-hour day; be spread over a two-day workshop; or be completed over the course of four, weekly two-hour sessions.

This first series focuses on the idea of conflict as holy ground, and explores our attitudes and responses to conflict before beginning to think about how change happens and the different roles that people can play in bringing about change.

The first of the two-hour sessions is aimed at helping people get to know each other and to begin to create a place where people feel confident enough to share personal experiences and to be vulnerable. Creating this space is essential, as it is when people are willing to be real with each other and to share what they are feeling and thinking – rather than what they feel they should be thinking or feeling – that real learning and transformation can take place. This opening session then leads onto the theme of ‘conflict’, exploring, in the second and third sessions, our understanding and experience of conflict and how that affects how we respond to the conflicts that we face.

In the second series of dialogues we look at identity and the impact of trauma and questions of justice and reconciliation. Series 3 focuses on power, negotiation and mediation and ways of getting to win–win solutions. The final series looks at taking action, building skills in advocacy and social action and helping the community to develop their own plans to transform the conflicts that they face.

Session structure

Each session is based around a common structure:

- an opener that gets people's attention in a fun way and which sets the scene for the session
- an experiential exercise that gets people to connect with the theme from their own personal experience and which engages them emotionally with the session
- a Bible study that enables people to reflect on their experiences and to seek God's wisdom on the issue
- conceptual input that brings in external knowledge and expertise, helping to generalise the insights gained from the experiential exercise
- application, which asks the participants what this might mean for them in their context and how they might apply the learning
- a closing activity that brings the group back together and leaves them looking forward to the next session.

Each session also has an aim and a key message that summarises the main learning points from the session.

SESSION DETAILS

Session 1: Building a safe space

Aim: To start the process of building a place where people feel confident enough to speak their minds openly and honestly while respecting the views and perspectives of others present.

Key message: We learn most when we are prepared to move out of our comfort zones and it is when we are prepared to be vulnerable that we can find healing.

Session outline:

| Time | Tool |
|------|--|
| 5 | <ul style="list-style-type: none"> Opening liturgy |
| 10 | <ul style="list-style-type: none"> Opener: transportation mixer, form groups |
| 10 | <ul style="list-style-type: none"> One-minute introductions including meaning of my name (in groups) |
| 5 | <ul style="list-style-type: none"> Course introduction and structure |
| 10 | <ul style="list-style-type: none"> Hopes and concerns |
| 10 | <ul style="list-style-type: none"> Maximise/minimise |
| 10 | <ul style="list-style-type: none"> Concept: <ul style="list-style-type: none"> noticings giving feedback |
| 10 | <ul style="list-style-type: none"> Buddies and sentence completion |
| 10 | <ul style="list-style-type: none"> Experiential exercise: comfort zone game and theory |

| | |
|----|---|
| 15 | <ul style="list-style-type: none"> Pick an animal |
| 5 | <ul style="list-style-type: none"> Reflection with buddies |
| 10 | <ul style="list-style-type: none"> Closing circle, pass the egg, look forward and closing prayer |

Session guidance:

Welcome participants as they arrive, ensuring that you greet each person individually, making them feel valued. When everybody has settled, introduce the idea of the **liturgy**. Sometimes it can be hard to pray, especially if we are tired or have had a bad day. It can be helpful at these times to have a set prayer that we are used to saying so that it can become a habit. The prayer that we use was written over 1,500 years ago and has been prayed around the world ever since.

Use the **transportation mixer** to get off to an active and fun start and to get people into village groups of about six. If the group is mixed gender, decide whether it will be most

effective to have mixed or single-sex village groups, adjusting the makeup of the ‘minibus’ as required. Once in groups, get the villages to come up with a name for their group and to draw a picture or label for it.

Staying within their new village groups, get each member of the group to introduce themselves to the rest of their group, allowing one minute per person. You may get them to include the meaning of their name within the minute. Demonstrate by going first.

Once everyone has introduced themselves, introduce them to the course, outlining the four series but focusing on the topics covered within the first series of four sessions. Do not, at this stage, go into the objectives of the course in any detail but move on to get them to consider what their hopes are for the course and to identify any concerns that they might have. Invite them to discuss this in their village groups and to then share their thoughts in plenary. Capture these on some paper. Once you have written down their hopes and concerns, ask how they can maximise their chances of meeting their hopes while minimising the chances of their concerns being realised (see the tool **Maximise/minimise**). Still in plenary, spend a few minutes describing and practising the concepts of **noticings** and of **giving feedback**, saying that we will use these throughout the series.

End this introductory section by forming the groups into ‘buddy pairs’ and getting them to do the **sentence completion** exercise, exploring how they, as buddies, can best support each other.

Next play the **comfort zone** game and afterwards explain the comfort and discomfort zones concept, encouraging people to step out

into their discomfort zone during the course and be willing to take risks and be vulnerable with each other. As a facilitator you should model this by sharing your own stories at a deeper and more personal level whenever appropriate.

Back in their village groups do the **pick an animal** activity as a way of getting to know each other a little better (see the **Pick an animal** tool). Once complete, get them to rejoin their buddies and give them a few minutes to share their thoughts and feelings about this first session.

End the session with a **closing circle** using the ‘pass the egg’ activity (**see the Closing circles tool**). Congratulate them on completing the first session and explain that the next session will begin to explore what we all understand by the term ‘conflict’ and how, although most of us tend to think of it as a negative experience, it can also be a place where we can grow as individuals and where positive change can happen. End, if appropriate, with a prayer.

Resource requirements:

| | |
|---|--------------------------|
| ● Liturgy sheets | <input type="checkbox"/> |
| ● Flipchart paper and marker pens | <input type="checkbox"/> |
| ● Blank paper and colouring pens or crayons | <input type="checkbox"/> |
| ● A piece of rope or string large enough to form the comfort zone | <input type="checkbox"/> |
| ● A set of toy animals or cards of animals for each village group | <input type="checkbox"/> |
| ● A raw egg | <input type="checkbox"/> |

Session 2: Conflict as holy ground

Aim: To get people to reflect on their assumptions about conflict and to begin to see it as something that can be positive; an opportunity to bring about change.

Key message: Conflict can be a time of opportunity – a time when change is possible. The key is how to work with conflicts in a way that is constructive rather than destructive so that we can all move towards a peaceful and just society.

Session outline:

| Time | Tool |
|------|--|
| 5 | <ul style="list-style-type: none"> Opening liturgy |
| 5 | <ul style="list-style-type: none"> Group juggling |
| 5 | <ul style="list-style-type: none"> Buddies – check in |
| 20 | <ul style="list-style-type: none"> People sculptures: conflict |
| 15 | <ul style="list-style-type: none"> Closed-eye exercise: conflict is... <ul style="list-style-type: none"> Elicitive list Colossians 3:17 |
| 15 | <ul style="list-style-type: none"> Bible study: Holy ground (Exodus 2:23–4:17) |
| 15 | <ul style="list-style-type: none"> Conceptual input: <ul style="list-style-type: none"> social transformation of conflict definition of conflict transformation episodes of violence Adam Curle: asymmetric conflict |
| 5 | <ul style="list-style-type: none"> Application: closed eye – personal experiences of social transformation |

| | |
|----|--|
| | of conflict |
| 5 | <ul style="list-style-type: none"> Reflection with buddies |
| 10 | <ul style="list-style-type: none"> Noticings and building toolbox |
| 10 | <ul style="list-style-type: none"> Closing circle: <i>amani milele</i> chant, look forward and closing prayer |

Session guidance:

Welcome individuals as they arrive, and once people have settled say the **liturgy** together. Form them into a large circle and use the **group juggling** game to remind people of each other's names. After the game, get people to rejoin their buddies and spend a little time catching up with each other, checking in on how they are feeling. Encourage genuine rather than superficial sharing, ensuring that you model this yourself.

Once complete, get them into their village groups from the previous session and ask each group to design and perform a **people sculpture** on conflict or peace (get half the groups to do

conflict and half to do peace). Use **noticings** as part of the debrief of each sculpture.

Introduce the 'closed-eye exercise' from the **Conflict is...** tool.. Stress that people will not be required to share details of the conflict that they are thinking about. Be sensitive to the possibility that the exercise could bring back difficult memories for some. Elicit the list of emotions that the exercise brings up, writing them on flipchart paper. Also collect any local sayings or proverbs about conflict or peace. Read out Colossians 3:17: *'And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.'* Ask what it means to address conflict 'in the name of the Lord Jesus'. Then write 'Holy ground' over the sheet asking what this phrase implies. Where does the phrase come from? Can anyone tell the story? Read out Exodus 3:5: *"Put off your shoes from your feet, for the place on which you are standing is holy ground."*¹ Invite the participants to take off their shoes, using this as an introduction to the **holy ground Bible study**.

For the Bible study, invite the groups to explore the conflicts that form the background to the study. (They might need to refer back to Exodus chapter 2). Get all the groups to consider the first question and then task each group with one of the remaining three questions below (question 2, 3 or 4):

1. What was the context in this story, what conflicts form part of that context?
2. What did Moses learn about God?
3. What did Moses learn about himself?
4. What did Moses learn about others (such as Pharaoh, Aaron, the Hebrew people)?

Get each group to report back to the whole group. Once done, emphasise that there are positive things that can be gained through conflict. People can come to understand each other better. Problems can generate the energy and commitment for us to come up with workable solutions for everyone involved. We can also grow as individuals by being stretched and challenged in conflicts. Close the study by asking what it was like to go through the Bible study without their shoes. Did some people feel uncomfortable? Remind them of the 'comfort zone' and that we learn best when we are in our discomfort zone.

Having completed the Bible study, explain some of the conflict concepts. Have a drawing of the **social transformation of conflict** prepared beforehand and explain the model. Describe what is meant by conflict transformation and how this differs from conflict resolution, using Lederach's idea of **episodes of violence**. Stress that it is only by getting at the deeper underlying issues that we are able to bring about a lasting and just peace.

After discussing the conflict concepts, ground the discussion by getting people to reflect on how these concepts apply to their own personal experience. Invite the participants to do another closed-eye exercise (reminding them that they will not have to share the details with others). Invite them to go back to the conflict that they thought of earlier in the session and ask whether they could see the escalation described in the social transformation of conflict taking place in the situation that they are thinking of. Did they display some of the escalation behaviours? What made them do that? Get them to reflect on the episodes of violence. Was the conflict that they are thinking of a one-off event or part of a

¹ Alternatively you can read out Joshua 5:13–15

long-running pattern of events? If so, what caused it to flare up this time? What were the triggers? What might the underlying issue be?

End the closed-eye exercise by getting them into their buddy pairs and giving them time to share any insights from the exercise with each other. Spend a few minutes collecting any **noticings** from the group and begin to collate a list of the various tools that have been used so far; this will be added to at the end of each session.

Finish the session with a **closing circle** using the *amani milele* chant ('peace forever'), getting them to say it in languages they are familiar with. Congratulate them on completing the session and explain that the next session will look at the different ways in which we each instinctively respond to conflict. End, if appropriate, with a prayer.

Resource requirements:

| | |
|---|--------------------------|
| ● Liturgy sheets | <input type="checkbox"/> |
| ● Flipchart paper and marker pens | <input type="checkbox"/> |
| ● A ball | <input type="checkbox"/> |
| ● Bibles / Bible passage | <input type="checkbox"/> |
| ● Pre-prepared flipchart sheets of: <ul style="list-style-type: none"> ○ Social transformation of conflict ○ Curle's asymmetric conflict ○ Bible study questions | <input type="checkbox"/> |

Session 3: Conflict styles

Aim: To get people to be aware of their own response to conflict and to begin to be intentional about how they address conflict, moving from an instinctive conflict style to a more considered style appropriate to the situation.

Key message: We all have a naturally preferred way of responding to conflict – all ways have their strengths and weaknesses. We need to be aware of our preferred style and be conscious of when it is most and least appropriate, being prepared to switch to other styles when necessary.

Session outline:

| Time | Tool |
|------|---|
| 5 | <ul style="list-style-type: none"> Opening liturgy |
| 5 | <ul style="list-style-type: none"> Buddies: check in |
| 5 | <ul style="list-style-type: none"> Opener: things in common |
| 20 | <ul style="list-style-type: none"> Closed-eye exercise / conflict chair |
| 30 | <ul style="list-style-type: none"> Conflict animals / harvest by TV interview |
| 5 | <ul style="list-style-type: none"> Conceptual input: <ul style="list-style-type: none"> conflict styles matrix |
| 20 | <ul style="list-style-type: none"> Bible study: Jesus and conflict styles |
| 5 | <ul style="list-style-type: none"> Reflection with buddies |
| 10 | <ul style="list-style-type: none"> Noticings and building toolbox |
| 10 | <ul style="list-style-type: none"> Closing circle: song, look forward and closing prayer |

Session guidance:

Welcome individuals as they arrive, and once people have settled say the **liturgy** together.

After the liturgy, invite people to rejoin their buddies and spend a little time catching up with each other, checking in on how they are feeling. Encourage genuine sharing.

Introduce the subject by playing the **things in common** game within each of the village groups. Use the game to make the point that while we do have things in common we are all also unique and so will respond to the same situation in different ways. This is the subject of this session: the different ways in which we each respond to conflict situations.

In plenary, introduce the closed-eye exercise asking them to think of a conflict situation that they have been involved in. Remind them that they will not be required to share any details of the situation. Ask them to think about how they responded to that situation. Did they become adversarial, escalating the conflict? (Remind them of the concept of social transformation of conflict.) Did they try to bring the different parties together? How did they respond? Use this to lead into the **Conflict chair** tool. Allow four or five people to act out their responses to conflict and invite **noticings** from

the rest of the group after each individual. Highlight the way in which different responses were seen from different people, reinforcing the message that we each respond to conflict in different ways.

Around the room lay out the animals (or pictures of animals) that represent the different conflict styles and introduce the **Conflict animals** tool. Ask people to form a group with others around the animal that best captures their personal style in conflict (see **conflict animal pictures**). In their new 'animal style' groups get them to answer the questions in the tool. Once complete, interview – TV style – a spokesperson from each animal group. Seat each spokesperson in a row holding their animal/animal picture and through the interview elicit the responses to the questions. Have some fun with the interview, challenging the spokespeople, encouraging them to role play their conflict animal characters a little.

Make a graph on the floor with tape or a marker and invite the group to plot each animal on the graph. Allow them to put the animals in the 'wrong' place but if they do, encourage the rest of the group to challenge their choice.

Ask which of these animal styles they think Jesus was, and get them to give an example to back up their view. Introduce the **Jesus and conflict styles Bible study**, getting the groups to explore the different examples. Emphasise that if Jesus was without sin and acted in each of these conflict styles at some point, then there can be a right time for each of them. Our challenge is to become aware of our own responses and emotions in a conflict situation so that we can use the most appropriate style for that situation.

Working with their buddies, invite the participants to share times when they have either used or been subject to the different conflict styles. What feelings did the different styles promote? Which styles seemed most effective and which styles seemed least effective in that situation? Can they think of situations when different styles may have been more effective?

Spend a few minutes collecting any **noticings** from the group and continue with the list of tools that have been used so far.

Finish with a **closing circle**, possibly singing a local song. Congratulate them on completing the session and explain that in the next session we will continue to look at the way that different people react to conflict and how they might bring about change. End, if appropriate, with a prayer.

Resource requirements:

| | |
|--|--------------------------|
| ● Liturgy sheets | <input type="checkbox"/> |
| ● Flipchart paper and marker pens | <input type="checkbox"/> |
| ● Bibles | <input type="checkbox"/> |
| ● Conflict animals / pictures of conflict animals | <input type="checkbox"/> |
| ● Tape or marker to make the conflict styles chart | <input type="checkbox"/> |
| ● Pre-prepared flipchart sheets of: <ul style="list-style-type: none"> ○ Bible study passages and questions | <input type="checkbox"/> |

Session 4: Roles of change

Aim: To help people recognise the different roles that people can play in bringing change and to explore the strengths and weaknesses of each role such that they can work effectively together in their communities.

Key message: Different people bring different strengths to any change process. Recognise the strengths that you bring as a team and think how you can use people such that they play to their own strengths.

Session outline:

| Time | Tool |
|------|--|
| 5 | <ul style="list-style-type: none"> • Opening liturgy |
| 5 | <ul style="list-style-type: none"> • Buddies: check in |
| 30 | <ul style="list-style-type: none"> • Opener: stepping stones |
| 30 | <ul style="list-style-type: none"> • Experiential exercise: four roles in change |
| 5 | <ul style="list-style-type: none"> • Conceptual input: <ul style="list-style-type: none"> ○ four roles strengths and weaknesses |
| 20 | <ul style="list-style-type: none"> • Application: roles in your context |
| 5 | <ul style="list-style-type: none"> • Noticings and building toolbox |
| 10 | <ul style="list-style-type: none"> • Reflection with buddies |
| 10 | <ul style="list-style-type: none"> • Revision, closing circle and closing prayer |

Session guidance:

Before the session starts you need to have drawn out the banks of a river about 15–20 feet wide (5 metres) on the floor with an island in the middle.

Welcome individuals as they arrive, and once everybody has arrived say the **liturgy** together before letting people join their buddies to catch up with each other, checking in on how they are feeling.

Open the session by explaining the **stepping stones** game and challenge each village group to cross the river. You will need several people to assist you as you watch for ‘cheating’ or unattended ‘stones’ that need to be taken away. Once the game is complete, debrief by asking about the different roles that people played in the group – did some people lead or organise, did some disagree and try to propose different approaches? Use this to introduce the topic of how we are all different and can bring different strengths and weaknesses to any change process. Emphasise that the art is in recognising these strengths and weaknesses and ensuring that people are used in ways that play to their strengths rather than their weaknesses.

From this, move on to the **four roles in change** activity, getting participants to collect around

whichever of the four roles they feel fits them best. If some roles have few people gathered around them, encourage some to change groups so that there are at least three around each role. Invite them to discuss the strengths and weaknesses of the role they are gathered around. Then ask them to identify what they appreciate about each of the other three roles followed by what is difficult or annoys them about those roles. Set four chairs at the front of the room and use the TV interview method to get a spokesperson from each group to feed back their thoughts to the rest of the participants. The spokespeople should sit in the chairs with a label identifying their role and be interviewed by the facilitator. Keep it fun, fast moving and lighthearted. After the interview, compare their findings with the handout 'Four Roles in Social Change' and add any characteristics that may have been missed out.

To help them put the theory into context ask them to return to their village groups and think of an issue that affects their community. Get them to discuss how each of the four roles might be useful in addressing that issue.

Spend a few minutes collecting any **noticings** from the group and continue with the list of tools.

Congratulate them on completing not only this session but also the first of the four series of dialogues. Invite them to meet with their buddies and discuss the main things that they learnt from each session. Collect these thoughts from the buddy pairs, writing them on some paper.

Once complete, review the list that they have come up with and then revise the key messages from each session:

- We learn most when we are prepared to move out of our comfort zones and it is when we are prepared to be vulnerable that we can find healing.

- Conflict can be a time of opportunity – a time when change is possible. The key is how to work with conflicts in a way that is constructive rather than destructive so that we can all move towards a peaceful and just society.
- We all have a naturally preferred way of responding to conflict – all ways have their strengths and weaknesses. We need to be aware of our preferred style and be conscious of when it is most and least appropriate, being prepared to switch to other styles when necessary.
- Different people bring different strengths to any change process. Recognise the strengths that you bring as a team and think how you can use people such that they play to their own strengths.

Encourage them to put what they have learnt into practice and to share their knowledge with family, friends and neighbours.

Tell them that the next series will be looking at issues of identity, trauma, justice and reconciliation. Tell them when the next series will take place and, if comfortable doing so, invite suggestions as to how the sessions could be improved.

End the series by bringing them together into a **closing circle**, and do a closing activity such as 'lifting the world together'. End with a prayer.

Resource requirements:

| | |
|---|--------------------------|
| ● Liturgy sheets | <input type="checkbox"/> |
| ● Pre-prepared 'river' on the floor and pieces of paper to act as stepping stones | <input type="checkbox"/> |
| ● Flipchart paper and marker pens | <input type="checkbox"/> |
| ● Labels (paper-sized) saying: Helper, Organiser, Advocate, | <input type="checkbox"/> |

| | |
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| Rebel | |
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Champions should keep the sheets from Series 1 sessions and use them in the subsequent series. If

possible it is also sensible to take photographs of the charts as you go along.

TOOLS

Session 1

Liturgy

Morning Prayer

All to join in the words in **bold**

**In the name of God,
Father, Son and Holy Spirit
Creator, Redeemer, Sustainer,
Three in one, One God, forever and ever
Amen**

One thing I have asked of the Lord, this is what I seek:

**That I may dwell in the house of the Lord all the days of my life;
To behold the beauty of the Lord
And to seek God in God's Holy Temple**

Who is it you seek?

We seek the Lord our God

Do you seek God with all your heart?

Amen, Lord have mercy

Do you seek God with all your soul?

Amen, Lord have mercy

Do you seek God with all your strength?

Amen, Christ have mercy

To whom shall we go?

You have the words of eternal life.

And we have believed and have come to know that you are the holy one of God

Praise to you Lord Jesus Christ, King of endless glory

Scripture Reading

Reflection – 5 minutes

Prayer

**May the strength of God pilot us.
May the power of God preserve us.
May the wisdom of God instruct us.
May the hand of God protect us.
May the way of God direct us.
May the shield of God defend us.
May the host of God guard us
against snares of evil
And the temptations of the world.**

Christ as a light

Illumine and guide me.

Christ as a shield

Overshadow me.

Christ under me;

Christ over me;

Christ beside me on my left and my right.

This day be within and without me, lowly and meek, yet all powerful.

Be in the heart of every man who thinks of me, in the mouth of everyone who speaks of me, in every eye that sees me and in every ear that hears me.

This day be within and without me, lowly and meek, yet all powerful.

**Christ as a light;
Christ as a shield;
Christ beside me on my left and my right.**

Evening Prayer

All to join in the words in **bold**

The Lord almighty grant us a quiet night and a perfect end

Confession

Most merciful God, we confess to you before the whole company of heaven and one another, that we have sinned in thought, word and deed and in what we have failed to do.

Forgive us our sins, heal us by your Spirit and raise us to new life in Christ.

Amen

Hymn

We say together:

**Before the ending of the day
Creator of the world we pray
That you with steadfast love would keep
Your watch around us while we sleep**

**From evil dreams defend our sight
From fears and terrors of the night
Tread underfoot our deadly foe
That we no sinful thought may know**

O Father that we ask be done

Blessing

May God bless us
That in us be found love and humility
Obedience and thanksgiving
Discipline, gentleness and peace.

**In the name of the Father,
and of the Son,
and of the Holy Spirit.**

Amen

**Through Jesus Christ your only Son
And Holy Spirit by whose breath
Our souls are raised to life from death**

The Responses

Into your hands O Lord I commend my spirit
For you have redeemed me Lord God of truth
Glory to the Father and to the Son and to the Holy Spirit

Into your hands O Lord I commend my spirit
Keep me as the apple of your eye
Hide me under the shadow of your wings

The Collect

Visit this place O Lord we pray
And drive far from it the snares of the enemy
May your holy angels dwell with us
And guard us in peace
And may your blessing be always upon us through
Jesus Christ our Lord

The Conclusion

In peace we will lie down and sleep
For you alone Lord make us dwell in safety

Abide with us Lord Jesus
For the night is at hand and the day is now past
 As the night watch looks for the morning
So do we look for you O Christ
 Come with the dawning of the day
And make yourself known in the breaking of the bread

The Blessing

May the peace of the Lord Christ go with you
 Wherever He may send you
 May He guide you through the wilderness

Protect you through the storm
 May He bring you home rejoicing
 At the wonders you have seen
 May He bring you home rejoicing
 Once again into our doors

**In the name of the Father,
 and of the Son,
 and of the Holy Spirit.**

Amen

Transportation mixer

Use this tool either as an energiser or as a way of forming groups.

All participants stand up in a place where there is sufficient space for them to move around. The facilitator will call out different modes of transport, and people have to move around the room pretending to be that mode of transport. The game should be adapted to use local forms/names of transport. However, the basic forms are:

1. 'Foot'. People walk around the room by themselves.
2. 'Bicycle'. People pretend to cycle around the room by themselves.
3. 'Motorbike'. People form pairs and zoom around the room with one person driving and the other 'seated' behind them.
4. 'Taxi'. People form groups of four or five and drive around the room with one person driving, one 'seated' next to them as a passenger and three 'sat' behind as if they are in the back seat of the car.
5. 'Minibus'. People form groups of about eight and drive around the room with one person driving and the rest spread across the passenger seats.

When used as an energiser, the facilitator should move between different modes of transport several times. If used as a way of forming groups, the facilitator should specify 'government safety rules' for who can go on a minibus. These 'rules' can specify the maximum number of people (ie the desired group size) and the gender and/or age-group mix (or any other relevant category such as faith group, denomination, home region, tribe etc). The game ends with the facilitator calling out 'minibus', at which point people form groups of the desired combination.

Maximise/minimise

This is a specific kind of discovery list. The facilitator first asks: ‘How, in your experience, do you maximise the value of . . .?’ (For example, your staff meetings, your demonstrations, your fundraising dinners, your board meetings, your lobbying visits with legislators, your learning.)

List the ideas, and interact: ask for an example or two; ask participants to raise their hand if they have also found that is a way of maximising the value; and ask for surprising ideas that might not already be conventional wisdom in the group. As you do this make sure that they focus on what they themselves can do to maximise the value, rather than on what others can do – this is about them taking responsibility for their learning.

After a while switch to ‘How, in your experience, do you minimise the value of . . .?’ Smile, assure them this is honesty time and encourage honesty. List the ideas. Interact a lot with them after the first one or two responses (not at the outset). Ask them for examples, then ask them how that might show up in this workshop.

You have options after this list is finished, like forming buddies to talk about how to handle these discoveries (‘What support do you need?’), or small groups to take different examples from the minimising list and do problem-solving, etc.

This type of list can be used at several stages of a workshop. One way is to use it after a session in which you have drawn out from participants what their expectations or hopes and fears are for the workshop. Gather these hopes and fears and then explore how participants can maximise their chances of meeting their expectations and of minimising their fears. This can then become a set of group ‘ground rules’ for the workshop.

Noticings

‘Noticing’ is a way of examining something in an open and non-judgemental way. It can be an elicitive and democratic way of exposing issues, insights, questions or confusions, all of which enhances learning. It is different from commenting as there is no assessment, assumption or value judgement associated with it and so it leaves room for discussion without any sense of bias or constraint. While we are all fairly good at offering our thoughts and comments on something, we are less skilled at simply noticing and so it is a skill that requires practice.

Examples

- Evaluation: ‘I really liked it when you asked Joe to speak up because the rest of us could then hear him more clearly.’
- Noticing: ‘I noticed that you asked Joe to speak up – what was your intention in doing that?’
- Evaluation: ‘Getting us all involved in the opening activity was a great way to start the session – it was great to have a laugh.’

- Noticing: ‘I noticed that you started the session with a lighthearted opening activity. This caused a lot of interaction and noise but you then stopped it quite abruptly. Why did you choose that particular activity and why did you stop it the way that you did?’

Comments or evaluative statements usually tend to close off discussion as they can appear to be a final statement or summing up. Noticings are more open and by contrast tend to invite thinking and discussion.

When using noticings, facilitators should frame the question so that the noticings are focused: ‘What did you notice about X?’ where ‘X’ might be group dynamics, the behaviour of the facilitator or of participants, the process or impact of an activity, the design of a session etc.

Giving feedback

Giving effective feedback to others is an important skill for any leader, facilitator or teacher. It can also be hard to do well. The Situation-Behaviour-Impact (SBI) model provides a helpful structure for giving more constructive feedback. This three-step process provides a structure that helps keep feedback focused and relevant, and increases the likelihood it will be received in a clear, non-defensive manner by the recipient. The model is:

1. Situation: Describe the situation where the observed behaviour occurred. The more specific you can be about where and when, the better.
2. Behaviour: Help the individual understand exactly which behaviour you’re talking about. Think of playing a video and only using words to describe what you saw and heard. Avoid interpretations and judgements such as, ‘You weren’t listening to me.’ Instead, simply describe the person’s behaviour: ‘When I was talking, you pushed your chair away from the table and gazed out of the window.’
3. Impact: Share with the individual the impact of the behaviour on you and/or on others who were present. Impact is what you or others experienced; you’re now making that internal experience known to the individual. Impact statements are about the speaker, not the other person. When you give SBI feedback, the impact statement is about yourself.

Most often, a description of the impact will start with ‘I felt...’ or ‘I was...’; if you find yourself saying ‘You were...’ you’re probably on the wrong track. An impact statement is not an interpretation of why the individual showed that behaviour, and it is especially important not to label the behaviour in a psychological way or to make a judgement about the person.

Here are some examples of SBI:

- ‘Chris, at the end of the team meeting this morning [situation], you gave a summary of the key action steps we had discussed [behaviour]. I was really glad you did that [impact on me], and it seemed to bring a good sense of closure to the meeting [impact on others].’
- Instead of, ‘Chris, you were really effective in the team meeting today – thanks!’

- 'Pat, during our conference call yesterday afternoon [situation], I noticed that you interrupted others and me on several occasions [behaviour]. I felt frustrated at times [impact on me], and I sensed that others were irritated by it as well [impact on others].'
- Instead of, 'Pat, you were really rude yesterday.'

Examples of feedback that is not 'Impact':

- 'I noticed that you were friendly.' (Interpretation or judgement. What behaviour constitutes being friendly? How did it make you feel?)
- 'I experienced you as intimidating.' (Interpretation or judgement. What behaviour constitutes intimidation? Did that behaviour make you feel intimidated, angry, disappointed etc?)
- 'I felt like you knew a lot about the subject.' (Interpretation or judgement. What behaviour suggests that someone knows a lot about a subject? How did you feel being around someone who knew a lot?)

When giving feedback:

- be as specific as possible
- focus on what can be changed
- speak for yourself
- speak directly to the person; look at them
- provide balanced feedback
- don't explain away
- be honest; be kind
- avoid prescriptions and 'should's' or 'musts'
- practise Situation-Behaviour-Impact.

When receiving feedback:

- listen and look at the person who is giving feedback
- treat feedback as a gift
- it's okay to only ask questions for clarification
- understanding does not equal agreement; people are sharing their perceptions
- be alert for themes and patterns
- do not defend, justify, or explain away.

Remember:

- Situation (When and where did I observe the behaviour?)
- Behaviour (What specific behaviour did I observe?)
- Impact (How did it make me feel?)

You can also ask yourself (without sharing this with the other person):

- Why did I notice? What does this say about me?

Sentence completion

Sentence completion is a simple and useful tool to structure discussions within small groups and buddy partners. It can be a helpful way of encouraging people to move to a deeper level of engagement. The facilitator should identify the sentences in advance and write these on a piece of flipchart paper.

Individuals then have to complete the sentence, speaking to the rest of the group or to their buddy partner. It is generally sensible to keep the number of sentences to a maximum of three or four.

For an *opening session*, sentences might include (choose up to three):

- Some wishes that I have for these sessions are...
- Some worries or concerns that I have about these sessions are...
- I might 'tune out' or reduce my engagement with the sessions by...
- A way that I might need support in these sessions is...
- I might resist that support by...
- How you could support me anyway is to...

Action planning sessions might include:

- Within the next [insert number] days/weeks/months I personally commit to... [name the action]

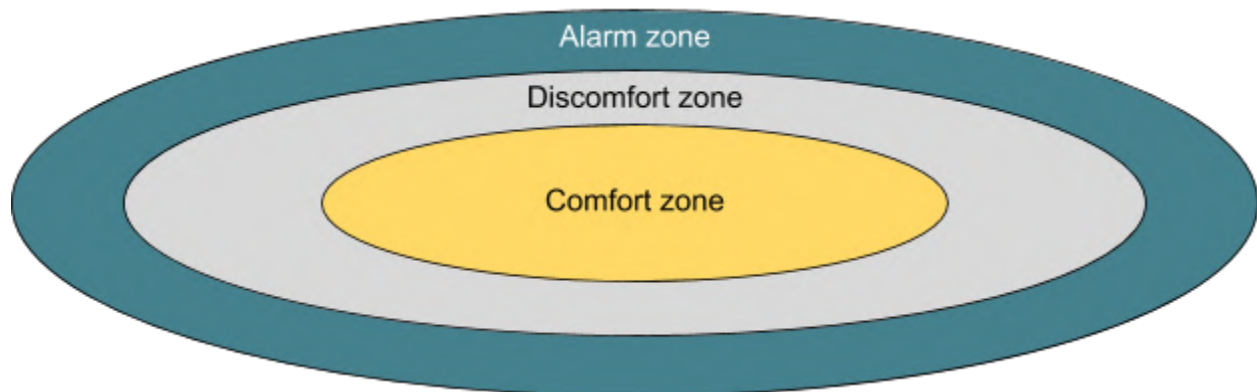
The session on *trauma* could include:

- In terms of the victim/survivor and aggressor/offender cycles [name the cycle], the step I find most difficult is... [name the stage in the cycle]
- The most traumatic situation I have ever experienced was...
- The loss for which I currently feel the most grief is...
- It would be helpful for me to express my grief by...
- I am afraid to/of...
- A next step in my own healing process might be to...

Comfort zone

Use a piece of rope or chalk to make a large circle in the centre of the room. Explain that inside the circle represents a place where we feel comfortable – this is our comfort zone. Say: 'I feel comfortable when... [add something that you feel comfortable doing]' and step into the comfort zone. Invite others who feel comfortable in that same situation to join you. Ask other participants to call out situations or activities that they feel comfortable in and to step inside the circle. As someone calls out something, if other people agree, ask them to stand next to them in the circle. As people are naming things, point out that what might be in one person's comfort zone might not be in another person's, and that what feels comfortable at one time might feel different in another context.

Then, when the group looks ready for the next step, explain that what is outside of the circle are situations, activities, attitudes, emotions or behaviours that fall outside participants' comfort zone into their discomfort zone. Again, ask participants to name things outside of their comfort zones. As people name things, if others feel similarly, ask them to step outside of the comfort zone (the circle) too. Encourage the group to notice their personal feelings. Then ask everyone to step back into their comfort zones.



Invite the participants to close their eyes and to think of a time when they were out of their comfort zone (tell them that they won't need to share the details of the situation with others). How did it make them feel? Did they learn anything new about themselves? About others? About the situation?

Ask: 'What's the value of stepping outside of your comfort zone?' Encourage them to realise that it is when they are in their discomfort zone that they are most alert – their senses are on full alert, they are aware, they see, they notice, they learn. This is the opposite of when we are in our comfort zones. In our comfort zones we can be lulled into a sense of security – we don't pay attention, we can be on automatic.

The discomfort zone is the place of learning – we need to be prepared to take a risk, to step out of the comfort zone into the discomfort zone if we are to learn. Encourage them to be prepared to take a risk, to be vulnerable – that way they will learn more.

There is an added benefit in that the more we step out of our comfort zone into our discomfort zone, the bigger our comfort zone becomes.

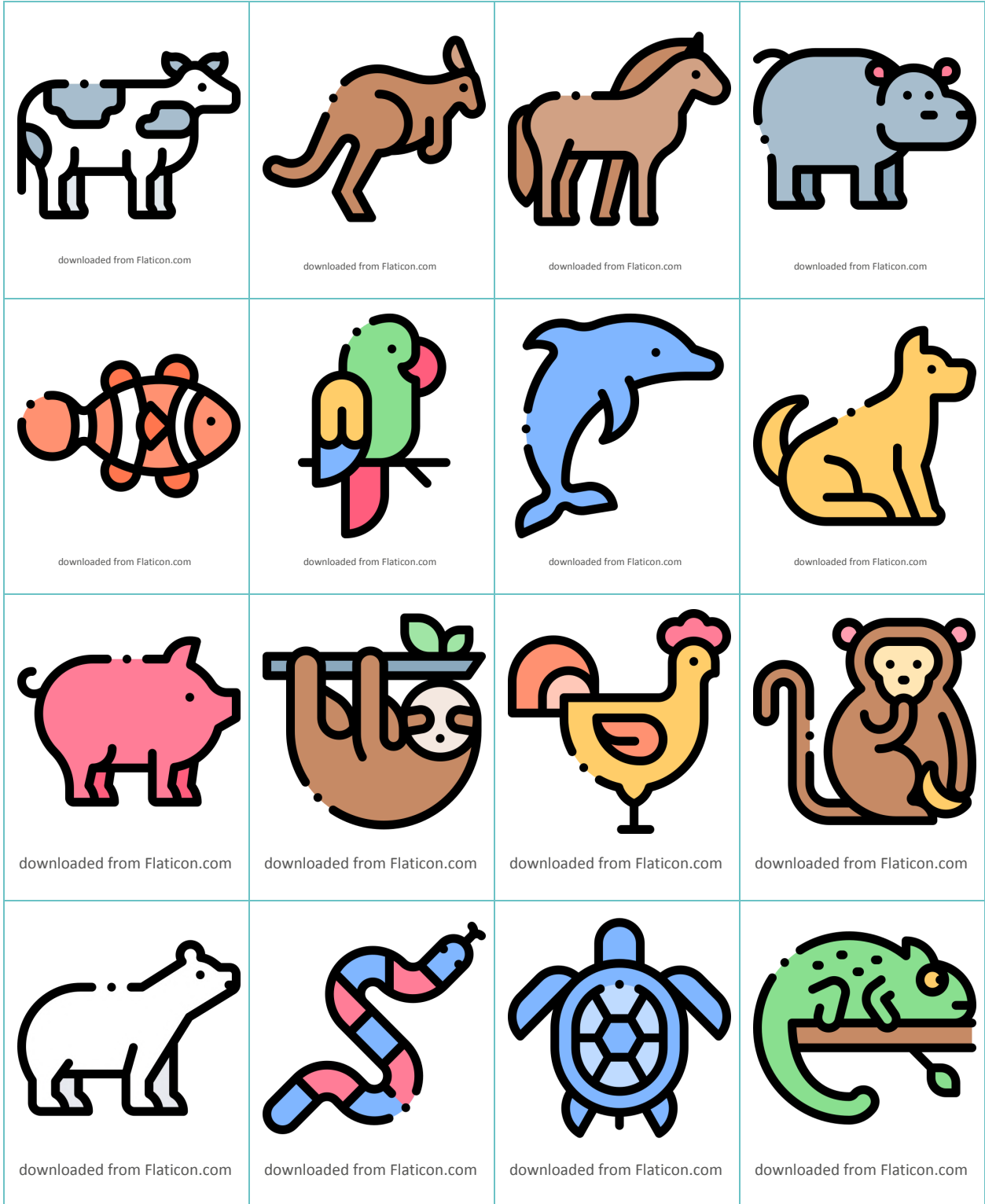
Pick an animal

This tool can be used as a fun way to help people get to know each other at a slightly deeper level. Ask the participants to form groups of about six, and give each group a good selection of toy animals. Little plastic ones are perfect, but if these are not available then a pack of cards from the animal pictures sheet (see **Pick an animal: pictures**) can be used instead. Invite each person to pick an animal that they feel drawn to, without thinking about it too much. Put them under a little time pressure (one minute) so that their choices are instinctive. Once everyone has chosen an animal, get them to take turns to explain to the rest of their group why they chose that animal. Encourage the group to probe a little – you might need to start the process off by quizzing the first person in a group. Is there something about the character or behaviour of the animal, or what it might represent in their culture or history that they admire or feel an empathy with? Does it say something about them and their character?

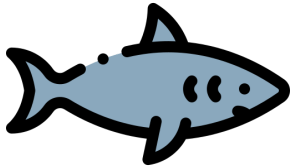
Once everyone in the group has described their choice you can, if time permits, ask: 'Which animal would your closest friend or family choose for you?' 'Would it be the same or would it be different?' 'If different, why?' 'What would they be seeing about you that is different?'

Draw the session to a close by observing that we are all a multitude of different selves, and different elements of our character come to the fore at different times. We are all different animals at different times – some good and some not so good!

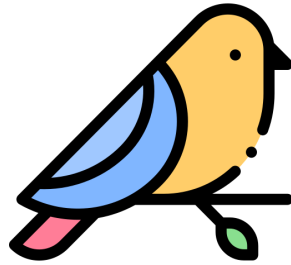
Pick an animal: pictures



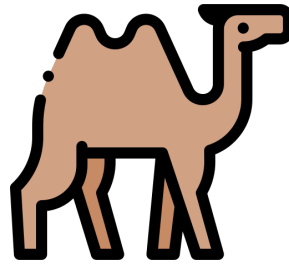
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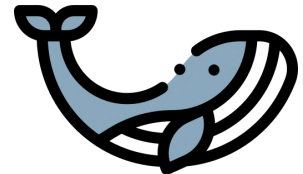
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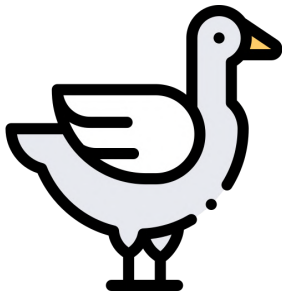
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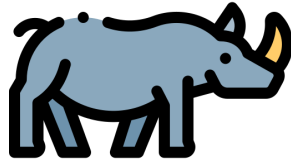
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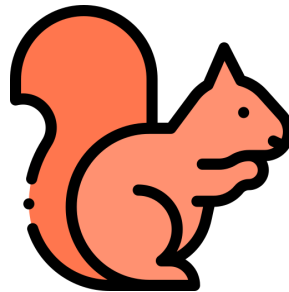
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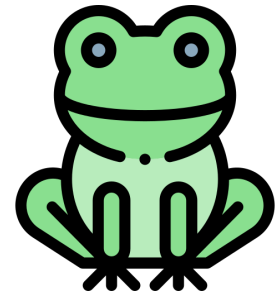
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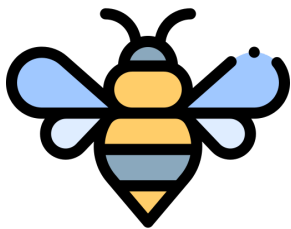
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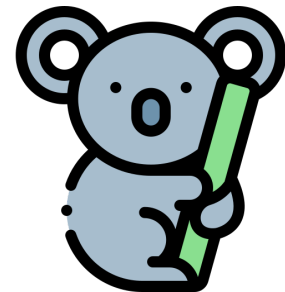
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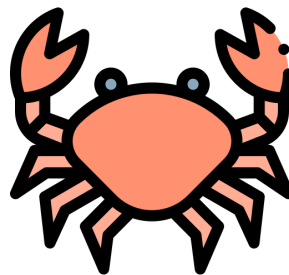
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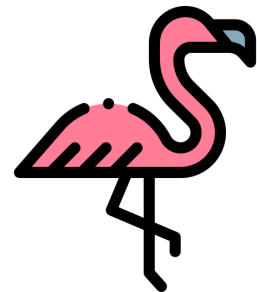
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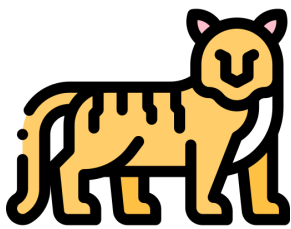
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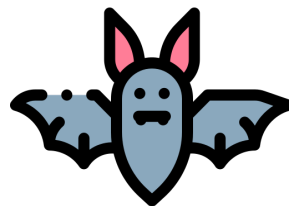
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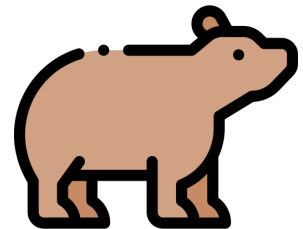
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Closing circles

'Closing circles' are used to bring the sessions to an end, bringing everyone together for a final short closing activity. Some ideas are shown below. However, do use your own experience and imagination to create other exercises.

Affirmation circle

Stand in a circle. Each person gets a chance to share something they have appreciated about the person to their right. Then the person to their left affirms. (In this way, people give an affirmation and then get an affirmation, so they're not thinking of something to say while they're getting an affirmation.) Give people a minute to think of something and then, starting with the facilitator, go completely around the circle.

Closing word

Go around the circle with each person saying one word (or phrase) representing something they learned today; or the attitude they hope to bring tomorrow; or something they appreciated about themselves that day; or some way that they shined today; or something they hope to learn tomorrow.

Group stretch

Stand in a circle and get everyone to do the biggest stretch that they can, raising their arms in the air and ending by shaking all over in the same way that a dog shakes when it comes out of the water. You could get them to shout 'yes' loudly as they shake.

Lifting the world together

Stand in a circle. Announce: 'I have terrible news. The sky has fallen down! It lies before us: there is the sun, and the moon, and there are the clouds. We need to carefully lift the sky back into place. To do that, we need to lift it up from the ground all together – we cannot have pieces sliding off because we're uneven.' Demonstrate raising the sky from your knees, to up above your head, to tossing it into the air. Explain that the sky sticks better when you yell, so as you toss it into the air you all need to yell really loudly. (Note physical abilities and height, and be sensitive to those.)

Massage backs

Stand in a circle facing left. Everyone rubs the back of the person in front, then turns around and rubs the back of the person on the other side.

Pass the egg

Hold a raw egg in your hand, and comment on how fragile it is and yet how valuable with the life inside it. Comment how this can represent us/our community/our families/our health and well-being/peace etc as appropriate and then pass it carefully to the person next to you. Pass the egg all the way around the circle.

Pass the electrical pulse

Stand in a circle holding hands. The leader squeezes a hand on one side in a simple pattern. The person receiving the squeeze then squeezes the hand of the next person in the same pattern. The pattern (pulse) gets passed around the circle. Once it is well on its way, the first person sends a different pattern in the other direction. Try to make them cross, whenever they meet.

Passing the peace

Stand in a circle. The leader cups their hands as if they are holding something very valuable but fragile and elusive; something that might easily be lost or damaged if not handled with extreme care. The leader carefully passes this to the person next to them saying, 'I give you the peace of the world'(or something similar). The peace is passed around the whole group and at the end can be released by being thrown into the air as if it were a dove.

Peace forever chant

Get the group chanting '*amani milele*' (which means 'peace forever') and then get them to chant the phrase in as many other languages as are known to people in the room.

Postcard

Stand in a circle. Give one minute for everyone to come up with a picture that might appear on a postcard that they would send someone to describe their learning for that day. Go around and share the picture that would be on each person's postcard.

Snowball fight

Get each person to write a word or words on a piece of scrap paper that summarises either what they have learnt or how they are feeling (alternatively it can be a word of affirmation for someone in the group). Scrunch the paper up into a ball and then encourage the group to have a snowball fight, throwing the scrunched-up paper at each other. After a minute or two ensure everyone has a piece of paper and then encourage them to unfold it and read out the word or words on it.

Song

Close with a song you know and can easily teach. Call and response songs are great (where the facilitator calls out a line and the participants respond with the same line), since they take less time to learn and people tend not to get into the 'performance' of the song as much.

Web of peace

Stand in a circle with a large ball of coloured wool or string (preferably multicoloured). The leader throws the ball to a person roughly opposite them but holds on to the end of the wool or string. The person who catches the ball holds the string so that it is fairly taut between the leader and them and then throws the ball to another person approximately opposite them. This is repeated until everyone is

holding a 'peace' of the string or wool and a criss-crossing web has been formed that joins all the participants together. Once complete, get people to lower the web gently to the floor and step away.

Session 2

Group juggling

For this game you will need three or four small balls (tennis ball size). It adds to the fun to have different kinds of balls or even a small item that can be thrown, such as a small stuffed animal. All balls should be fairly soft.

Ask the group to form a circle. Do a practice run of the exercise with one ball. The facilitator throws the ball to one person, who in turn throws it to a different person. Each participant throws the ball to the same person every time. Keep tossing the ball around the circle to people who have not yet received it, until everyone has received it once. The last person to receive the ball then throws it to the person who started the cycle. Participants can be encouraged to call out the name of the person to whom they are throwing the ball.

After the first practice run, continue throwing the ball to the same person, speeding up the process. After it seems that the group has grasped the idea and is following the pattern well, introduce a second and then third or fourth ball. The facilitator will need to stay outside the circle, providing instructions to get the game started, but not being a participant. Alternatively, if there is a co-facilitator team, one can lead the group juggling and the other can carry out the next part of the activity.

Instruct the group to keep the process going. After the group is well into the game, the facilitator (or co-facilitator) gently pulls one of the participants out of the circle. The person is removed from the room or to a distant edge of the room. Let the group deal with the resulting confusion and try to find a new pattern. Then remove a second person, then later a third person.

Debrief about initial feelings; how awareness about the loss of a person developed; how the group members felt about the loss; how leadership emerged to develop new patterns; and what successive losses felt like. After debriefing members in the circle, ask those who had been removed what some of their feelings and observations were.

How have the experiences in this exercise been reflected in other experiences people have had? In what ways were these experiences similar? In what ways were they different? How might the actions taken to meet the group juggling challenge provide insight for dealing with losses in other contexts?

Alternate version (learning names)

Use the same activity in the first few days of a training event as a way of helping people to remember the names of others in a group. If using it in this way, there is no need to remove people from the group – just keep everyone in and ensure that they call out the name of the person to whom they are throwing the ball.

People sculptures

This is a delightful tool to get people engaged in a topic and working together as a small group. Ask participants to form groups of five to seven. Give them seven minutes to create a sculpture on a topic related to your workshop, using their bodies and anything in the room.

People may feel that seven minutes isn't enough time, but it is perfect for this task. The time is short enough to focus the group yet long enough to allow them to successfully accomplish the task.

Invite each group to perform their sculpture in turn. First ask the other participants to comment on what they notice in the sculpture – what it says to them. Then ask the members of the group to talk about what they were expressing. Applaud each group.

Topics for sculptures can be peace, conflict, what happened in the conflict, what happened in the movement, a memorial, the concerns of your country etc.

Conflict is...

This is a simple elicitive list tool with some follow-up steps, which is excellent to use at the beginning of a conflict transformation training session. There are a variety of ways to use this tool.

Set up

This starts by eliciting a list of the typical characteristics of conflict from the group. An effective way of doing this is with a closed-eye exercise. Ask the participants to close their eyes and to think of a conflict that they have experienced. Ask them to remember what it felt like. What could they hear, what could they see, smell, touch? How did their body react, were they tense? What emotions did they experience? What about those around them, how did they react? What emotions did they reveal? Give them time to get back into the experience and explore their feelings and memories.

The elicitive list

Still with their eyes closed, ask the participants to speak out the words that have come to mind that describe the conflict – their feelings, the dynamics, and the sounds, images or emotions that emerged in their recollection of their own conflict. Many times descriptions of conflict or dynamics are given, and the facilitator might need to encourage more expression of feelings. Drive for feelings! Once you fill up the flipchart paper or white board with the list, read the list aloud. Ask participants what they notice about the nature of the list. Usually these lists are overwhelmingly, perhaps exclusively, negative. If there are any positive words or phrases (ie 'learned something', 'patience'), note them specifically – perhaps writing them in a different colour. Conflict can include some positive feelings and experiences.

Next steps

So now what should you do with the list? There are a number of possible ways to take this list to the next step in conflict transformation training. Here are a few:

1. Draw a circle around the whole list. For Christians you can use Colossians 3:17 to talk about doing everything we do (including conflict!) in Christ. What might that look like? For Muslims you can talk about the very definition of Islam as 'submission'. What does it mean to submit to Allah the way in which we engage in conflict?
2. The Chinese character for 'crisis' is made of two characters: 'danger' (wei) and 'opportunity' (ji). Write 'danger' into the list first, noting that every conflict is dangerous, possibly leading to shattered relationships and damaged lives. Then write the other word, 'opportunity'. Talk about how every conflict has the opportunity to learn (about ourselves, about others, about issues) and to solve problems. There is a Chinese saying that means 'opportunity accompanies crisis/challenge'.
3. Some Mennonites have spoken of conflict as holy ground. We can contrast the terms 'battleground' and 'holy ground'. Write 'holy ground' across the middle of the list in a contrasting colour. This can then lead to a study of the experience of Moses as recorded in Exodus 3 and 4 – a topic that can be covered in all the Abrahamic faiths. You can then highlight what we can learn about ourselves (the good things and not so good things), about others (our friends and our enemies), and about God.

For example: Moses learned that his speech deficiency was not an excuse for inaction and he learned that he was not alone. God sent Aaron to help him speak to Pharaoh. Moses (and we) learn the most profound revelation of God in this story: 'I AM' is the name of God. Moses also learned that Pharaoh was not to be feared because Pharaoh was in God's hands.

It's quite amazing that conflict (Moses had murdered an Egyptian and fled to Midian) is the context for holy ground!

Having done the study on Exodus you can conclude with a definition of conflict transformation – finding the positives in conflict, finding the holy ground, finding the opportunity, bringing our conflict into the core values of our faith. One simple definition of conflict transformation is 'turning a conflict from a negative, destructive experience into a positive, constructive experience'.

Bible study: Holy ground

TEXT: Exodus 2:11–4:17

Background

The descendants of Jacob had settled in Egypt to avoid a famine in Canaan at a time when Jacob's son, Joseph, was the pharaoh's most powerful administrator. Over the centuries the memory of Joseph's leadership in Egypt faded. A new dynasty was established in Egypt with no connection to Joseph or his legacy. Eventually the pharaohs of the new Egyptian dynasty enslaved all the Hebrews. Fears about the increasing Hebrew population prompted the Egyptian pharaoh to introduce increasingly harsh measures

against them. After a failed attempt to get the Hebrew midwives to kill Hebrew boy babies at birth (see Exodus 1:15–22), Pharaoh ordered the massacre of the young Hebrew boys. The mother of Moses hid him in a basket on the riverside. Pharaoh’s daughter discovered the child and raised him in the royal household. As a man, Moses became concerned about the burdens of his own people. He witnessed an Egyptian slave-driver beating a Hebrew slave; he killed the Egyptian and hid his body. Shortly afterwards, Moses intervened in a fight between two Hebrews, who were aware that Moses had killed the Egyptian. Pharaoh heard about the killing and tried to seize Moses. Moses fled to Midian.

Study process and questions

Elicit a list of words about conflict (using the closed-eye exercise from the **Conflict is...** tool). Write the words ‘holy ground’ over the list. Ask participants: What does the phrase ‘holy ground’ imply? How might conflict be thought of as holy ground? Does anyone know where the phrase ‘holy ground’ first appears in the Bible? If a participant identifies the story of Moses at the burning bush, invite them to share as much of the story as they remember. If not, tell the story briefly about Moses seeing the burning bush, approaching it, and hearing a voice call out from it, ‘Take off your sandals, for the place where you are standing is holy ground.’ (Exodus 3:5) Ask participants to take off their shoes for the rest of the Bible study session. Demonstrate by taking off your own shoes.

Divide the group into smaller groups of five to six. Give them 20 minutes to study the passage and explore these questions:

- What were the smaller and bigger contexts of conflict for this story? (They might need to refer back to chapter 2.)
- What did Moses learn about God?
- What did Moses learn about himself?
- What did Moses learn about others (Pharaoh, Aaron, the Hebrew people)?

After the small group study, gather the groups together again. Invite one group to give their answer to the first question. Then invite other groups to make any comments that might add to this. Then invite another group to answer the second question, with the other groups making further comments if they choose. Continue in that manner through all four questions.

Comment about revelation taking place on holy ground. As we see in this passage, in the middle of a severe conflict situation, Moses learned about God, about himself and about others. In our conflicts we can experience revelations or new insights about ourselves, about others and about God. Those new insights, which may have been possible only through the difficulties and challenges of a conflict, can help us grow as people and as communities.

Then ask participants what it was like to go through the Bible study without their shoes. Some may have enjoyed it. Others may express that they felt strange or uncomfortable. If someone says that they were uncomfortable having their shoes off, ask others in the group who were uncomfortable to raise their hands. (Feel free to raise your own hand!) Speak about how conflict makes us uncomfortable, referring back to the list generated at the start of the session. Yet conflict can be a ‘holy ground’ in which we can learn many things about ourselves, about others and about God. Remind people about the ‘comfort

zone' exercise; the discomfort zone is the place of greatest learning, for we are challenged, alert, and perhaps frightened just enough to give us energy. We are not satisfied, so we are looking for a new way to deal with the challenge before us. Conflict often moves us out of our comfort zones. Some conflict takes us into the alarm zone, where we feel overwhelmingly threatened. But if we can work constructively and creatively with our conflicts, we can make them a discomfort zone where we learn and grow. The discomfort zone is holy ground.

Ask the participants to form into groups of two or three people. Invite them to share with each other three things they have gained through conflicts in their lives – perhaps an insight, a skill, an opportunity, or a friend. Then ask them to share one thing they would like to gain in a conflict they are experiencing at the present time.

Just before closing the session do a brief 'popcorn harvest', asking each group to share one or two positive things gained from their experiences of conflict.

Key points

Though many of our experiences with conflict raise negative feelings and produce negative consequences, there are positive things that can be gained through conflict. People can come to understand each other better. Problems can generate the energy and commitment for us to come up with workable solutions for everyone involved. We can also grow as individuals by being stretched and challenged in conflicts.

Lesson insight: Conflict can have positive elements to it, which we can work towards and build upon.

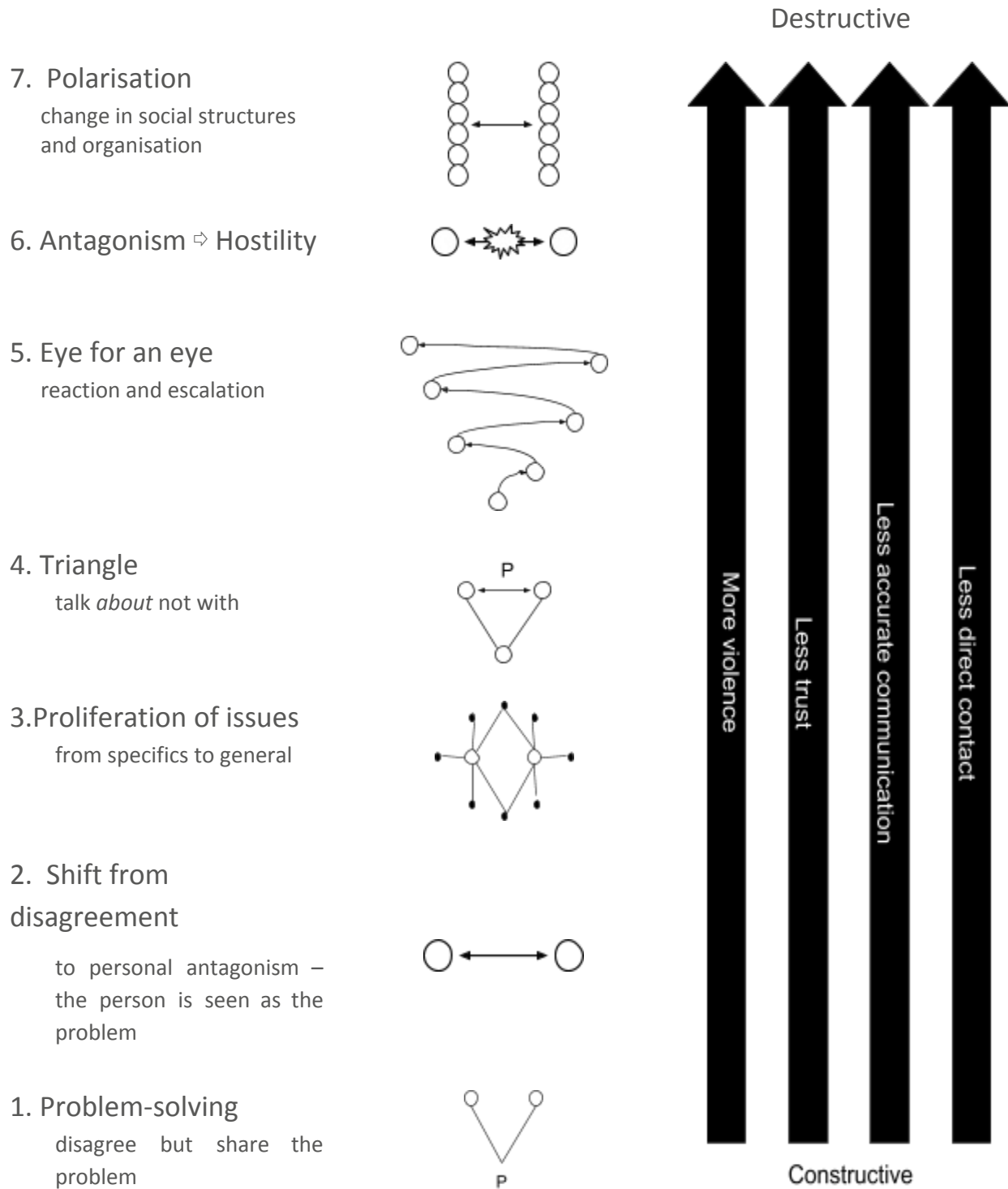
Christians often speak about how God is with us in our difficulties. The Bible speaks repeatedly about God being our 'shield' or 'defender', and about the blessings for the 'one who overcomes'. These are all images of conflict. Conflict is within the scope of God's care and activity. In fact, we could describe the entire salvation story as an epic of God's creative, loving, redeeming and judging engagement in the conflict with humanity. Since all this is part of our faith, we need to recognise that the conflicts in our homes, communities, churches and nations that touch us directly are also spheres of divine involvement. God is with us in conflict situations to act, to guide, to teach, to liberate, to challenge and so much more.

Lesson insight: All our conflicts can be holy ground where we encounter God and are changed as a result of that encounter.

Our greatest growth and learning takes place in contexts in which we are challenged to dig deep within ourselves and struggle with questions and challenges. Conflict can be a great teacher in taking us outside our comfort zone into situations where we need to learn and grow in order to reach a satisfying and successful resolution. Also, in education, the most learning takes place not in feeding the students the answers but in presenting them with the questions that challenge them to think deeper, interact with each other and discover wisdom together.

Lesson insight: Learning takes place best in the discomfort zone, including amid the discomfort caused by conflict.

Social transformation of conflict



Facilitator's notes

Draw the diagram out before the session starts and then talk through each of the steps, showing how one builds into the next. Be lively as you explain this, possibly acting out the two parties, and jumping from one side to the other.

From step 1 to step 2 you can use phrases like:

'Well that's just typical of you... you always do that... you never think of anyone but yourself...'

And then from step 2 to step 3 you can change character:

'Oh blame me will you... what about when you... I may do that but you are always doing... only last week you...'

At step 4 you can bring in another (imaginary) character:

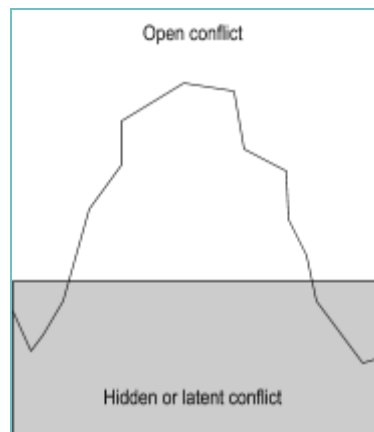
'Do you know what X did last week? Isn't that unfair... It's just like them isn't it...'

[new character] 'No! Really? Gosh that's terrible... really unfair of them...'. The new character sympathises with them and strengthens their view of what happened rather than perhaps questioning or challenging that view.

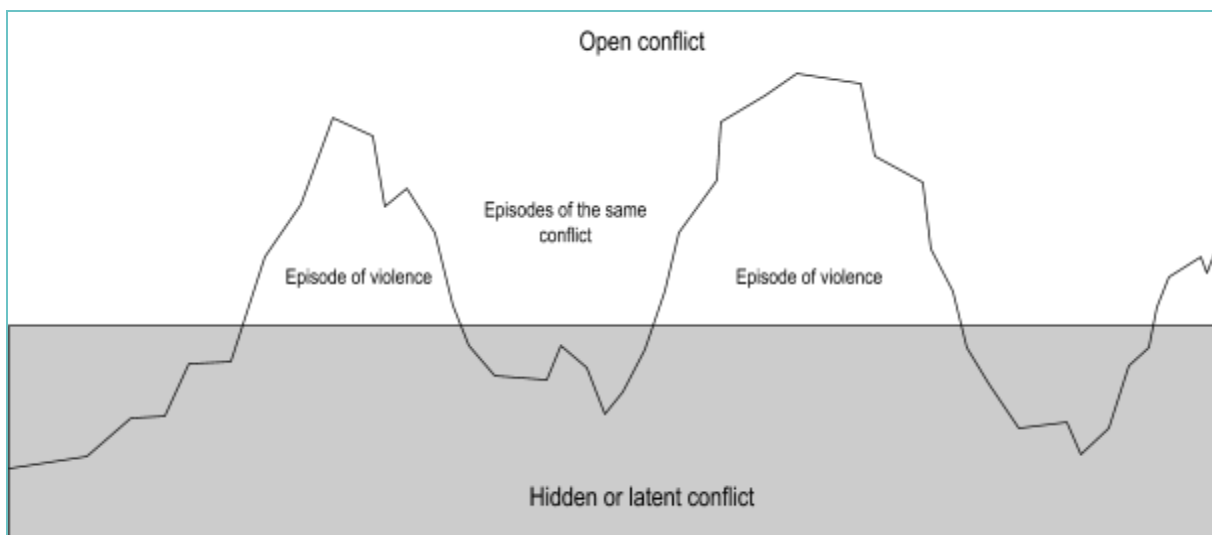
Continue to act out how the conflict can then grow as the aggrieved party responds, only for the new victim to go through the same cycle (you can also refer back to the victim/survivor cycles here; see **Victim/survivor cycle** tool). Antagonism becomes hostility and ultimately aggression, as the two parties and their allies form different and opposing sides.

Episodes of violence²

When a conflict flares up and becomes violent, we can often look at the conflict as if it were an isolated and independent event. This leads us to try to resolve the particular issue that has caused the violence and, if successful, we can fall into the trap of thinking that the conflict is over.



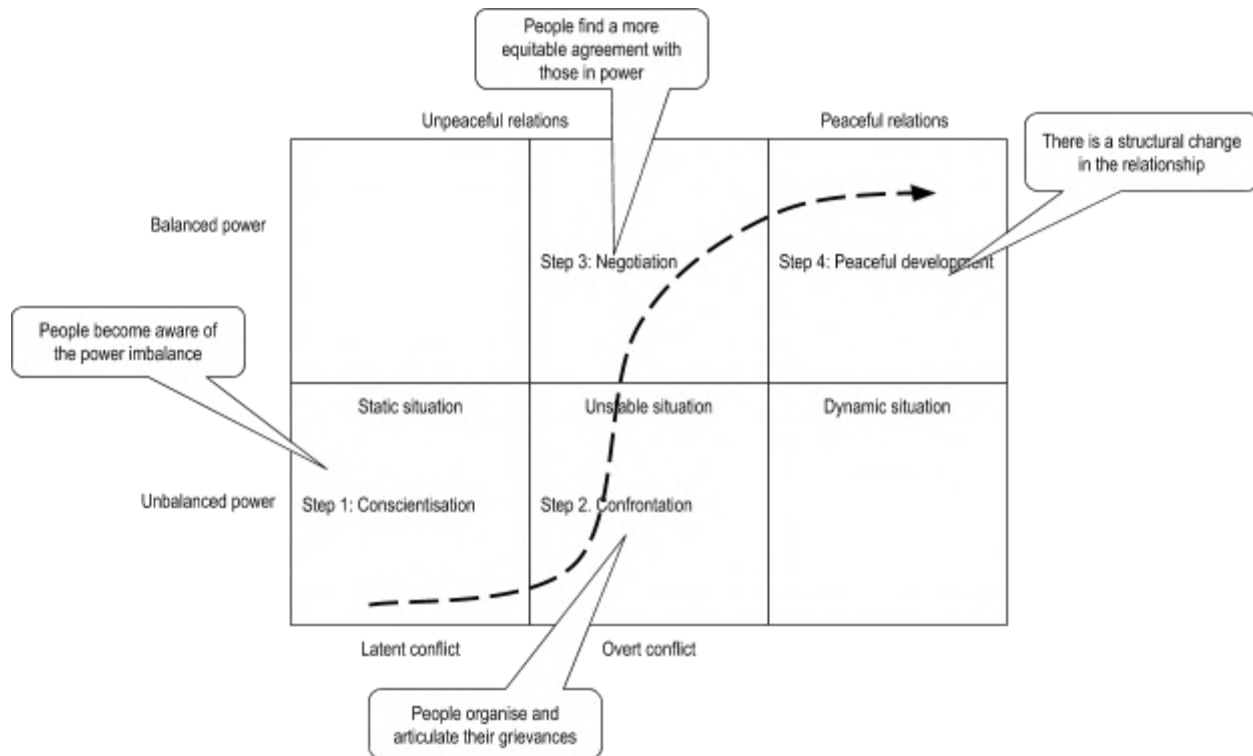
However, all too often the conflict is simply the most recent episode of a longer running deeper conflict, emerging in response to particular triggers. These could be things such as poor weather or a change in the economy that causes a step increase in the price of food, or insecurity in a neighbouring country that leads to a sudden increase in immigration.



In this case it is important to recognise and understand this deeper and longer running conflict and to address the underlying issues, or the 'hidden' conflict is likely to appear again at an opportune moment.

² Adapted from John Paul Lederach (2014) *The little book of conflict transformation*

Adam Curle: asymmetric conflict



Facilitator's notes

Adam Curle was a British academic and Quaker peace activist. Over a period of almost forty years he undertook international mediation of conflicts in India/Pakistan, Nigeria/Biafra, South Africa, Zimbabwe, Northern Ireland, Sri Lanka, Bosnia and Croatia. In 2000, he was the recipient of the Gandhi Foundation International Peace Award.

In 1973 he became the first professor of Peace Studies at the University of Bradford, retiring in 1978. As part of his work and experiences he developed the graph above based on his observations of how conflict between two parties with very different levels of power tended to play out.

Draw out and then explain the diagram, making the following key points:

- In Step 1 people begin to become aware of the inequalities in their society and of the discrimination that exists. This can be through becoming aware of their rights, of government promises and commitments and the way in which these may not have been met or are being abused.
- This leads to Step 2 where people begin to confront those in power and to demand change. This is a very unstable phase where the previously hidden or latent conflict comes into the open. Confrontation need not be violent (although it often is) and more constructive results can be

achieved if those confronting the power-holders adopt an approach of nonviolent action and build a movement of supporters. This can be particularly effective if people who may have been oblivious to the sufferings of the discriminated can be persuaded to support change.

- This confrontation then begins to change the power dynamics and brings a more equal level of power between the different sides. This leads to Step 3 where both sides begin a process of negotiation leading a more equitable arrangement with those in power.
- This then leads to the position shown in Step 4 where both sides share power equally, the structural drivers of discrimination begin to change and society moves into a phase of long-term development.

Two things are key to success:

1. Preventing a move in Step 2 to violent confrontation, keeping the conflict constructive.
2. Persuading those who may be neutral or who may, through ignorance of the true situation, provide tacit support to those in power to actively support change.

This tool can be used very effectively with the **Levels of peacebuilding** and **Social barometer** tools.

In Curle's view, settlements made by people at the top didn't work: what was needed was a small number of ordinary people with potential to be change agents. As he saw it, his 'very humble' role was simply to help them shake off mental shackles and realise their own potential. The people who are taking part in this training and who are facilitating the 'community conflict transformation dialogues' are just these change agents that Curle was thinking of!

Session 3

Things in common

This is a quick game carried out in groups. Get each group to identify five things about everyone in the group that they all have in common. Get each individual to identify one thing that is unique to them and not shared by others in the group.

The conflict chair

This is a simple tool to open up the topic of our personal styles in conflict. Invite participants to think of a specific conflict that is challenging to them (they won't have to share particulars about the conflict with anyone).

Put a chair in the middle of the group and say that the chair represents the conflict that they are thinking about. Invite participants – in any order – to take turns acting in relation to the chair as they act in relation to their conflict. Get them to respond to the chair in the way that they respond to the conflict that they are thinking about. After someone finishes, invite other participants to comment on what they noticed. Then invite the person who acted to say what they were expressing. Depending on time, allow five to ten participants to act in relation to the 'conflict chair'.

Conflict animals

Use photos of the animals (see **Conflict animals: pictures**) or actual toy animals (soft toys or wooden animals) to describe each of these 'conflict animals' in turn:

- **Turtle** – tends to pull in to protect itself and minimise hurt. Watching what is happening, but keeping that shell between the conflict and its vulnerable parts. Hides away from conflict if it can.
- **Teddy** – wishes we could all get along and love one another. Willing to give up what its own desires for the sake of maintaining the relationship with the other.
- **Rhino** – knows what is right and what needs to be done and will press ahead in that knowledge. If someone gets their foot stepped on, their foot shouldn't have been there. Willing to take leadership and step forth strongly.
- **Fox** – looks for the deal that will work things out. Wants to get the most possible out of this but knows that sometimes you have to give up some things to get what you want.
- **Dolphin** – tries to bring all the stakeholders together and agree on something that will be workable for everyone. How can we maximise what we can all get out of this situation?

Invite the participants to form a group with others around the animal that best captures their personal style in a conflict (if there are only a few around some of the animals, ask people to move to balance out the size of the groups). In their animal groups get them to discuss and note (on flipchart paper):

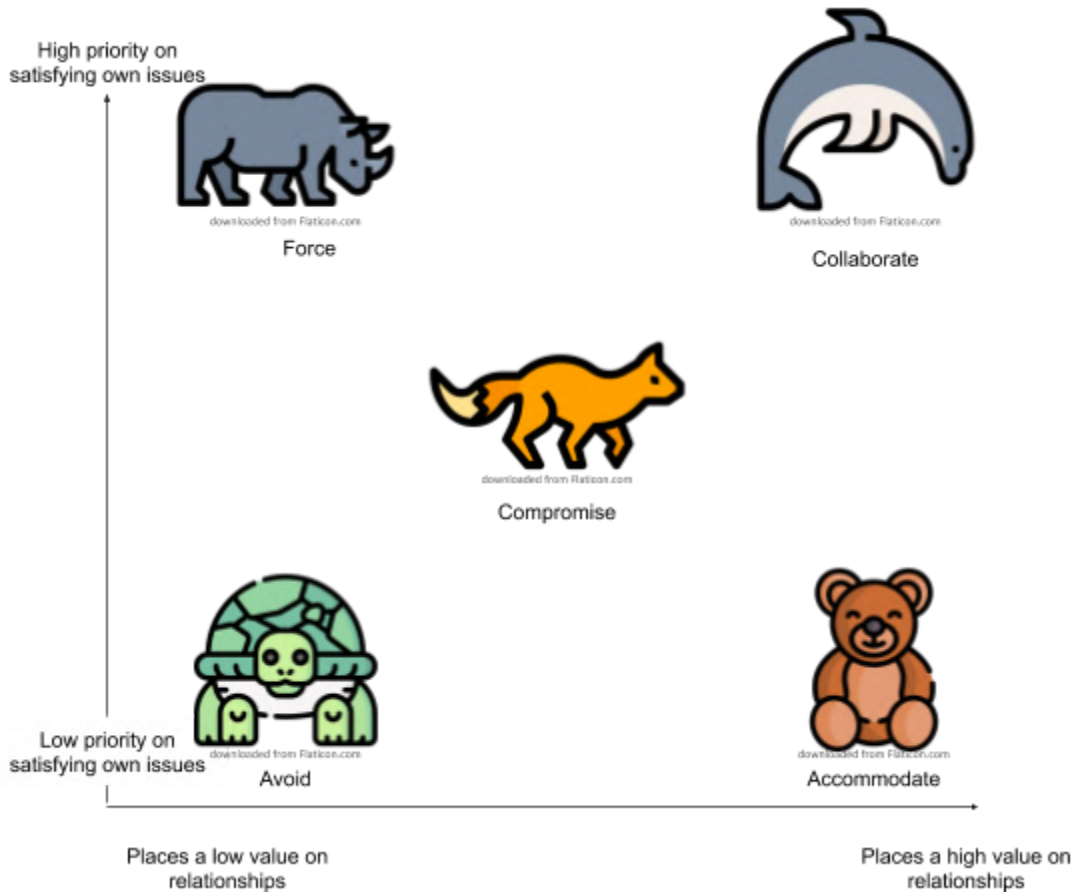
1. What are your animal style's strengths or positives in relation to conflict?
2. What are the weaknesses, limitations or problems that your animal style might cause in a conflict situation?
3. Which of the other four animal styles is your best friend or ally, and why?
4. Which of the other four animal styles gives you the most difficulty, and why?

Place five chairs in a row and ask one member of each animal group to take a seat (they should be holding their animal). Share the findings from each group by interviewing each of the representatives in turn. Encourage some drama as they assume the role of their animal.

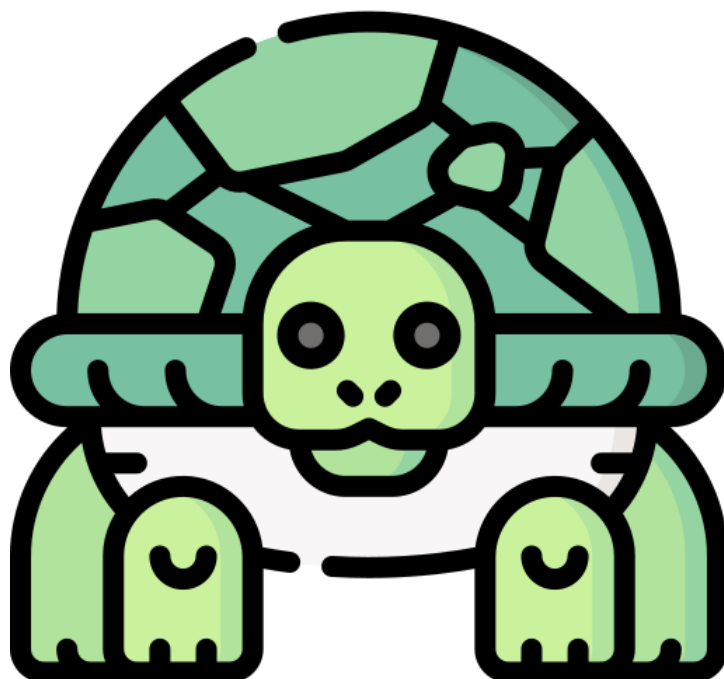
Make a graph on the floor with tape. The horizontal line represents concern about relationships. The vertical line represents concern about the issue or problem. Invite the group to plot each animal on the graph. There may be some disagreement, but generally we put the turtle as low on both; the teddy as high on relationship and low on issue; the rhino as high on issue and low on relationship; the fox in the middle; and the dolphin as high on both.

Ask if Jesus was ever in any of these animal styles in conflict. Elicit Bible stories for each one. (See the **Jesus and conflict styles** tool.)

If we say Jesus was without sin and acted in each of these conflict styles at some point, then there can be a right way and a right time for each of them. Our challenge is to become mindful of what is going on in ourselves and in the conflict so that we act from the positives and strengths of any style we use, rather than fall into the negative expressions of that style.



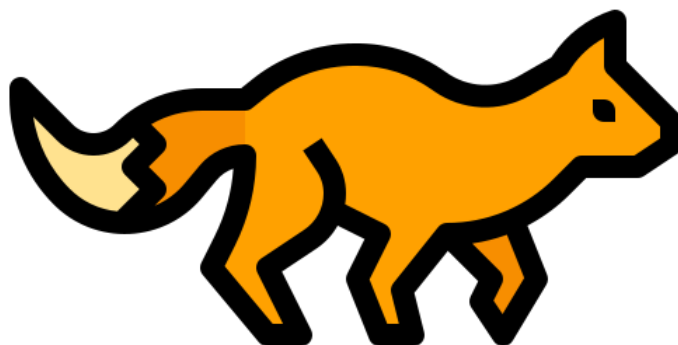
Conflict animals: pictures



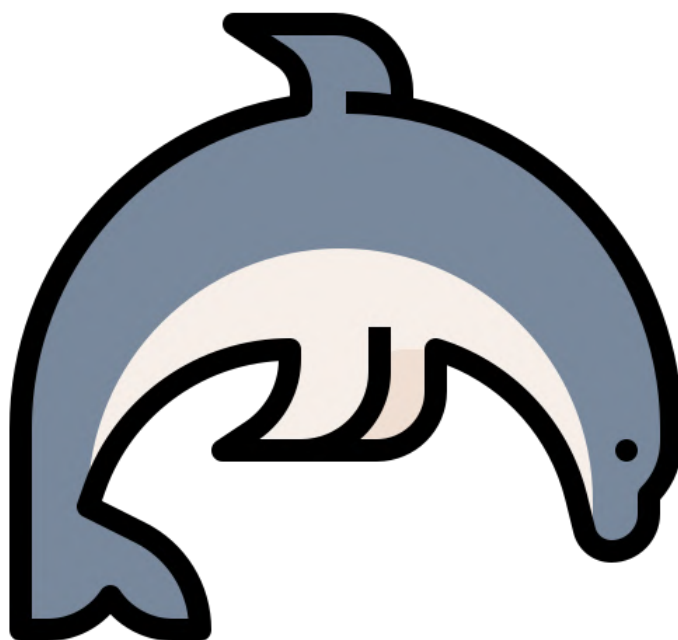
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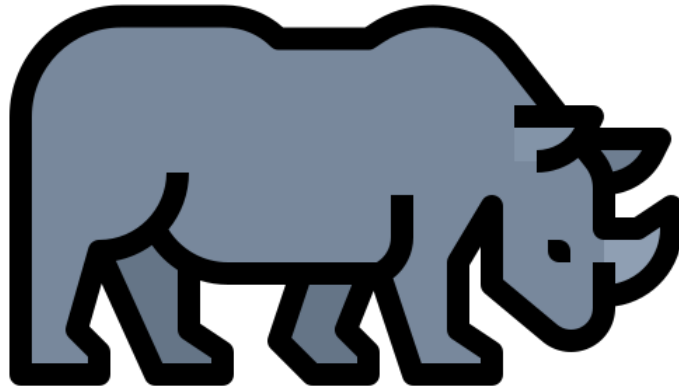
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Jesus and conflict styles

The passages below give examples of Jesus using different conflict styles. This tool can be used to support the **Conflict animals** tool. If doing this, ask each group to look at a selection of the passages below and identify which style Jesus is using in that passage (Rhino, Dolphin, Fox, Tortoise or Teddy). Give them up to ten minutes to read and discuss, then gather their views by getting them to name each passage as either Rhino, Dolphin, Fox, Teddy or Tortoise. Have a prepared flipchart with the passages written up and, as the responses come in, draw a picture of the relevant animal next to that passage, using a different colour for each animal. Don't worry about the quality of your drawing.

Avoidance:

- Walking away from the mob in Nazareth (Luke 4:29–30)
- Instructions to leave cities, shaking dust off feet (Mark 6:11)
- Withdrawing when people wanted to make him king (John 6:15)

Accommodation:

- Changing water into wine (John 2:1–11)
- Healing of Syrophenician woman (Mark 7:24–30)
- Paying tax with coin from fish (Matthew 17:24–27)
- Prayer in Gethsemane (Mark 14:36)

Compromise:

- Gadarene demoniac (Mark 5:1–20)
- Taxes to Caesar (Mark 12:13–17)

Competition:

- Turning over the tables (Mark 11:15–17; John 2:13–17)
- Healing while angry on Sabbath (Mark 3:1–6)
- 'Get behind me, Satan!' to Peter (Mark 8:33)

Collaboration:

- Feeding of the 5,000 (Mark 6:30–44; John 6:1–14)
- The body of Christ (1 Corinthians 12:12–27)

Session 4

Stepping stones

Stepping stones is a group challenge that can generate a lot of fun as well as experiential learning related to problem-solving, how leadership emerges, and group communication.

Basically, a group tries to cross a toxic river using pieces of paper or fabric as 'stepping stones'. Everybody in the group has to be in physical contact with other group members the entire time or the whole group has to start again. Furthermore, the 'stones' are not fixed, so if a stone is not being touched by at least one group member it is washed away downstream and lost.

With larger groups you can have two teams on either side of the river crossing at the same time. You can design the river with tape (blue tape!), perhaps putting a small island in the middle, especially with two teams in the challenge.

Tell the teams that their goal is to get their entire team across the river safely and together. The only resource they can use is the limited number of stepping stones, which will float away if nobody is touching them. (This means no external props can be used.) The stepping stones/pieces of rug must AT ALL TIMES be in physical contact with a team member. In other words, you can't toss the stone into the river and then step on it; you must place your foot on it while still holding it or it will be swept away and lost. (The facilitators will grab it and pull it away.) There is no limit to the number of team members who can be on a stone at any one time. If anyone falls into the river, the team goes back to the shore they came from and then the team tries again.

You can add complexity by saying that the river is patrolled by police/border guards in their boats and that these come past roughly every 20 minutes. If any of the team are in the river when they come past, the team will be captured and arrested and will have failed the task. The team members can, however, be on the banks or the island, where they are able to hide from the patrol boats and avoid being arrested.

You will need to have at least two facilitators, depending on the size of the group, to watch the group, enforce rules and help with the debrief. You can vary the amount of time the game takes by varying the width of the river and the size of the groups. A group of seven people can usually cross a river that's 25 feet wide, and be debriefed, within 45–60 minutes, assuming they will mess up at least twice and be forced to return to start again.

If the challenge is used as an experiential exercise, be sure to debrief the participants, inviting them to reflect on the different techniques used; how they came up with and agreed the plan; and the various emotions and feelings that they felt or witnessed during the game. Identify and discuss the different roles that people took on (thinking, for example, about the four roles in change – see **Four roles in change** tool) as well as the quality and forms of communication used within the group.

Four roles in change

The structure of this tool is much like that in the **Conflict animals** and **Psalm 85:10**³ tools:

1. Define the roles.
2. Set up self-selecting groups around those roles.
3. Give each group a set of questions about strengths, weaknesses, and relationship to the others.
4. Ask the groups to report back.

Write the names of the four roles on paper and arrange them around the room. Describe each of the four roles as follows:

- The *Helper* works for change by helping people meet their needs or solve their problems.
- The *Advocate* works for change by making systems, structures and processes more responsive and fair.
- The *Organiser* works for change by mobilising people for a common task or issue, getting the right person for the right job and encouraging them along the way.
- The *Rebel* works for change by breaking out of old forms and creating new vision.

Get people to form a group around the role that they feel best describes their approach. If there are not enough people around a role, ask a few people who feel that might be part of their approach to move to that role.

Get each group clustered around a role to discuss the following questions:

1. What are the strengths of your role and what are your weaknesses?
2. What do you appreciate most about each of the other three roles?
3. What about each of the other three roles do you find most annoying or difficult?

Invite one person from each group to be the spokesperson and to report back to the plenary group. You could do this in the form of a TV or radio interview.

Once the groups have shared their thoughts in plenary you can discuss the 'Four Roles in Social Change' handout (next page), highlighting any strengths or weaknesses that have not yet been mentioned.

³ See series 2

‘Four Roles in Social Change’ from Bill Moyer’s *Doing Democracy* (2001)

| Helper | | Rebel | |
|---|---|---|---|
| Effective | Ineffective | Effective | Ineffective |
| <p>Assists people in ways that affirm their dignity and respect</p> <p>Shares skills and brings clients into decision making roles</p> <p>Educates and informs about rights</p> <p>Encourages different ways of delivering services that empower people</p> | <p>Believes charity can handle social problems, or that helping individuals can change social structures</p> <p>Focuses on casualties and fails to see who benefits from the current status quo</p> <p>Provides services which simply give some people an advantage without challenging the underlying root causes</p> | <p>Protests: says “no!” to violations of positive values</p> <p>Employs nonviolent direct action, including civil disobedience</p> <p>Targets power holders and institutions</p> <p>Puts problems & policies in public spotlight</p> <p>Uses strategy and tactics</p> <p>Does work that is courageous, exciting, risky</p> <p>Behavior shows the moral superiority of movement values</p> | <p>Promotes anti leadership, anti organization rules and structure</p> <p>Adopts identity as lonely voice on society’s fringe</p> <p>Uses tactics without realistic strategy</p> <p>Has victim attitude, behavior: angry, judgemental, dogmatic</p> <p>Uses rhetoric of self righteousness, absolute truth, moral superiority</p> <p>Can be strident: personal upset more important than movement’s needs</p> |
| Advocate | | Organiser | |
| Effective | Ineffective | Effective | Ineffective |
| <p>Uses mainstream institutions like courts, city hall, legislatures to get new goals and values adopted</p> <p>Uses lobbying, lawsuits, elite networking/coalition building for clearly-stated demands, often backed by research</p> <p>Monitors successes to make sure they are implemented</p> | <p>“Realistic politics”: promotes minor reforms acceptable to power-holders</p> <p>Promotes domination by top-down professional advocacy groups</p> <p>More concerned with organization’s status than the goal of their social movement</p> <p>Identifies more with power holders than with grassroots</p> <p>Does not like paradigm shifts</p> | <p>Believes in people power: builds mass based grassroots groups, networks</p> <p>Nurtures growth of natural leaders</p> <p>Chooses strategies for long-term movement development rather than focusing only on immediate demands</p> <p>Uses training to build skills, democratize decisions, diversify and broaden organization and coalitions</p> <p>Promotes alternatives and paradigm shifts</p> <p>Promotes visions of perfection cut off from</p> | <p>Has tunnel vision: advocates single approach while opposing those doing all others</p> <p>Promotes patriarchal leadership styles</p> <p>Promotes only minor reform</p> <p>Stifles emergence of diversity and ignores needs of activists</p> |

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| | | practical political and social struggle | |
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Bible passages

Holy ground Bible study (Exodus 2:11–4:17)

Moses Flees to Midian

¹¹ One day, after Moses had grown up, he went out to where his own people were and watched them at their hard labor. He saw an Egyptian beating a Hebrew, one of his own people. ¹² Looking this way and that and seeing no one, he killed the Egyptian and hid him in the sand. ¹³ The next day he went out and saw two Hebrews fighting. He asked the one in the wrong, “Why are you hitting your fellow Hebrew?”

¹⁴ The man said, “Who made you ruler and judge over us? Are you thinking of killing me as you killed the Egyptian?” Then Moses was afraid and thought, “What I did must have become known.”

¹⁵ When Pharaoh heard of this, he tried to kill Moses, but Moses fled from Pharaoh and went to live in Midian, where he sat down by a well...

²³ During that long period, the king of Egypt died. The Israelites groaned in their slavery and cried out, and their cry for help because of their slavery went up to God. ²⁴ God heard their groaning and he remembered his covenant with Abraham, with Isaac and with Jacob. ²⁵ So God looked on the Israelites and was concerned about them.

Moses and the Burning Bush

3 Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian, and he led the flock to the far side of the wilderness and came to Horeb, the mountain of God. ²

There the angel of the Lord appeared to him in flames of fire from within a bush. Moses saw that though the bush was on fire it did not burn up. ³ So Moses thought, “I will go over and see this strange sight—why the bush does not burn up.”

⁴ When the Lord saw that he had gone over to look, God called to him from within the bush, “Moses! Moses!”

And Moses said, “Here I am.”

⁵ “Do not come any closer,” God said. “Take off your sandals, for the place where you are standing is holy ground.” ⁶ Then he said, “I am the God of your father, the God of Abraham, the God of Isaac and the God of Jacob.” At this, Moses hid his face, because he was afraid to look at God.

⁷ The Lord said, “I have indeed seen the misery of my people in Egypt. I have heard them crying out because of their slave drivers, and I am concerned about their suffering. ⁸ So I have come down to rescue them from the hand of the Egyptians and to bring them up out of that land into a good and spacious land, a land flowing with milk and honey—the home of the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites. ⁹ And now the cry of the Israelites has reached me, and I have seen the way the Egyptians are oppressing them. ¹⁰ So now, go. I am sending you to Pharaoh to bring my people the Israelites out of Egypt.”

¹¹ But Moses said to God, “Who am I that I should go to Pharaoh and bring the Israelites out of Egypt?”

¹² And God said, “I will be with you. And this will be the sign to you that it is I who have sent you: When you have brought the people out of Egypt, you will worship God on this mountain.”

¹³ Moses said to God, “Suppose I go to the Israelites and say to them, ‘The God of your fathers has sent me to you,’ and they ask me, ‘What is his name?’ Then what shall I tell them?”

¹⁴ God said to Moses, “I AM WHO I AM. This is what you are to say to the Israelites: ‘I AM has sent me to you.’”

¹⁵ God also said to Moses, “Say to the Israelites, ‘The Lord, the God of your fathers—the God of Abraham, the God of Isaac and the God of Jacob—has sent me to you.’

“This is my name forever, the name you shall call me from generation to generation.

¹⁶ “Go, assemble the elders of Israel and say to them, ‘The Lord, the God of your fathers—the God of Abraham, Isaac and Jacob—appeared to me and said: I have watched over you and have seen what has been done to you in Egypt.’¹⁷ And I have promised to bring you up out of your misery in Egypt into the land of the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites—a land flowing with milk and honey.’

¹⁸ “The elders of Israel will listen to you. Then you and the elders are to go to the king of Egypt and say to him, ‘The Lord, the God of the Hebrews, has met with us. Let us take a three-day journey into the wilderness to offer sacrifices to the Lord our God.’¹⁹ But I know that the king of Egypt will not let you go unless a mighty hand compels him.²⁰ So I will stretch out my hand and strike the Egyptians with all the wonders that I will perform among them. After that, he will let you go.

²¹ “And I will make the Egyptians favorably disposed toward this people, so that when you leave you will not go empty-handed.²² Every woman is to ask her neighbor and any woman living in her house for articles of silver and gold and for clothing, which you will put on your sons and daughters. And so you will plunder the Egyptians.”

Signs for Moses

4 Moses answered, “What if they do not believe me or listen to me and say, ‘The Lord did not appear to you’?”

² Then the Lord said to him, “What is that in your hand?”

“A staff,” he replied.

³ The Lord said, “Throw it on the ground.”

Moses threw it on the ground and it became a snake, and he ran from it.⁴ Then the Lord said to him, “Reach out your hand and take it by the tail.” So Moses reached out and took hold of the snake and it turned back into a staff in his hand.⁵ “This,” said the Lord, “is so that they may believe that the Lord, the God of their fathers—the God of Abraham, the God of Isaac and the God of Jacob—has appeared to you.”

⁶ Then the Lord said, “Put your hand inside your cloak.” So Moses put his hand into his cloak, and when he took it out, the skin was leprous[a]—it had become as white as snow.

⁷ “Now put it back into your cloak,” he said. So Moses put his hand back into his cloak, and when he took it out, it was restored, like the rest of his flesh.

⁸ Then the Lord said, “If they do not believe you or pay attention to the first sign, they may believe the second.⁹ But if they do not believe these two signs or listen to you, take some water from the Nile and pour it on the dry ground. The water you take from the river will become blood on the ground.”

¹⁰ Moses said to the Lord, “Pardon your servant, Lord. I have never been eloquent, neither in the past nor since you have spoken to your servant. I am slow of speech and tongue.”

¹¹ The Lord said to him, “Who gave human beings their mouths? Who makes them deaf or mute? Who gives them sight or makes them blind? Is it not I, the Lord? ¹² Now go; I will help you speak and will teach you what to say.”

¹³ But Moses said, “Pardon your servant, Lord. Please send someone else.”

Jesus and conflict styles

Luke 4:28–30

²⁸ All the people in the synagogue were furious when they heard this. ²⁹ They got up, drove him out of the town, and took him to the brow of the hill on which the town was built, in order to throw him off the cliff. ³⁰ But he walked right through the crowd and went on his way

Mark 6:8–11

⁸ These were his instructions: “Take nothing for the journey except a staff—no bread, no bag, no money in your belts. ⁹ Wear sandals but not an extra shirt. ¹⁰ Whenever you enter a house, stay there until you leave that town. ¹¹ And if any place will not welcome you or listen to you, leave that place and shake the dust off your feet as a testimony against them.”

John 6:14–15

¹⁴ After the people saw the sign Jesus performed, they began to say, “Surely this is the Prophet who is to come into the world.” ¹⁵ Jesus, knowing that they intended to come and

¹⁴ Then the Lord’s anger burned against Moses and he said, “What about your brother, Aaron the Levite? I know he can speak well. He is already on his way to meet you, and he will be glad to see you. ¹⁵ You shall speak to him and put words in his mouth; I will help both of you speak and will teach you what to do. ¹⁶ He will speak to the people for you, and it will be as if he were your mouth and as if you were God to him. ¹⁷ But take this staff in your hand so you can perform the signs with it.”

make him king by force, withdrew again to a mountain by himself.

John 2:1–10

On the third day a wedding took place at Cana in Galilee. Jesus’ mother was there, ² and Jesus and his disciples had also been invited to the wedding. ³ When the wine was gone, Jesus’ mother said to him, “They have no more wine.”

⁴ “Woman, why do you involve me?” Jesus replied. “My hour has not yet come.”

⁵ His mother said to the servants, “Do whatever he tells you.”

⁶ Nearby stood six stone water jars, the kind used by the Jews for ceremonial washing, each holding from twenty to thirty gallons.

⁷ Jesus said to the servants, “Fill the jars with water”; so they filled them to the brim.

⁸ Then he told them, “Now draw some out and take it to the master of the banquet.”

They did so, ⁹ and the master of the banquet tasted the water that had been turned into wine. He did not realise where it had come from, though the servants who had drawn the

water knew. Then he called the bridegroom aside ¹⁰ and said, “Everyone brings out the choice wine first and then the cheaper wine after the guests have had too much to drink; but you have saved the best till now.”

Mark 7:24–30

²⁴ Jesus left that place and went to the vicinity of Tyre. He entered a house and did not want anyone to know it; yet he could not keep his presence secret. ²⁵ In fact, as soon as she heard about him, a woman whose little daughter was possessed by an impure spirit came and fell at his feet. ²⁶ The woman was a Greek, born in Syrian Phoenicia. She begged Jesus to drive the demon out of her daughter.

²⁷ “First let the children eat all they want,” he told her, “for it is not right to take the children’s bread and toss it to the dogs.”

²⁸ “Lord,” she replied, “even the dogs under the table eat the children’s crumbs.”

²⁹ Then he told her, “For such a reply, you may go; the demon has left your daughter.”

³⁰ She went home and found her child lying on the bed, and the demon gone.

Matthew 17:24–27

²⁴ After Jesus and his disciples arrived in Capernaum, the collectors of the two-drachma temple tax came to Peter and asked, “Doesn’t your teacher pay the temple tax?”

²⁵ “Yes, he does,” he replied.

When Peter came into the house, Jesus was the first to speak. “What do you think, Simon?” he asked. “From whom do the kings of the earth

collect duty and taxes—from their own children or from others?”

²⁶ “From others,” Peter answered.

“Then the children are exempt,” Jesus said to him. ²⁷ “But so that we may not cause offense, go to the lake and throw out your line. Take the first fish you catch; open its mouth and you will find a four-drachma coin. Take it and give it to them for my tax and yours.”

Mark 14:32–36

³² They went to a place called Gethsemane, and Jesus said to his disciples, “Sit here while I pray.” ³³ He took Peter, James and John along with him, and he began to be deeply distressed and troubled. ³⁴ “My soul is overwhelmed with sorrow to the point of death,” he said to them. “Stay here and keep watch.”

³⁵ Going a little farther, he fell to the ground and prayed that if possible the hour might pass from him. ³⁶ “Abba, Father,” he said, “everything is possible for you. Take this cup from me. Yet not what I will, but what you will.”

Mark 5:1–20

They went across the lake to the region of the Gerasenes. ² When Jesus got out of the boat, a man with an impure spirit came from the tombs to meet him. ³ This man lived in the tombs, and no one could bind him anymore, not even with a chain. ⁴ For he had often been chained hand and foot, but he tore the chains apart and broke the irons on his feet. No one was strong enough to subdue him. ⁵ Night and day among the tombs and in the hills he would cry out and cut himself with stones.

⁶ When he saw Jesus from a distance, he ran and fell on his knees in front of him. ⁷ He shouted at the top of his voice, “What do you want with me, Jesus, Son of the Most High God? In God’s name don’t torture me!” ⁸ For Jesus had said to him, “Come out of this man, you impure spirit!”

⁹ Then Jesus asked him, “What is your name?”

“My name is Legion,” he replied, “for we are many.” ¹⁰ And he begged Jesus again and again not to send them out of the area.

¹¹ A large herd of pigs was feeding on the nearby hillside. ¹² The demons begged Jesus, “Send us among the pigs; allow us to go into them.” ¹³ He gave them permission, and the impure spirits came out and went into the pigs. The herd, about two thousand in number, rushed down the steep bank into the lake and were drowned.

¹⁴ Those tending the pigs ran off and reported this in the town and countryside, and the people went out to see what had happened. ¹⁵ When they came to Jesus, they saw the man who had been possessed by the legion of demons, sitting there, dressed and in his right mind; and they were afraid. ¹⁶ Those who had seen it told the people what had happened to the demon-possessed man—and told about the pigs as well. ¹⁷ Then the people began to plead with Jesus to leave their region.

¹⁸ As Jesus was getting into the boat, the man who had been demon-possessed begged to go with him. ¹⁹ Jesus did not let him, but said, “Go home to your own people and tell them how much the Lord has done for you, and how he has had mercy on you.” ²⁰ So the man went away and began to tell in the Decapolis how

much Jesus had done for him. And all the people were amazed..”

Mark 12:13–17

¹³ Later they sent some of the Pharisees and Herodians to Jesus to catch him in his words. ¹⁴ They came to him and said, “Teacher, we know that you are a man of integrity. You aren’t swayed by others, because you pay no attention to who they are; but you teach the way of God in accordance with the truth. Is it right to pay the imperial tax to Caesar or not? ¹⁵ Should we pay or shouldn’t we?”

But Jesus knew their hypocrisy. “Why are you trying to trap me?” he asked. “Bring me a denarius and let me look at it.” ¹⁶ They brought the coin, and he asked them, “Whose image is this? And whose inscription?”

“Caesar’s,” they replied.

¹⁷ Then Jesus said to them, “Give back to Caesar what is Caesar’s and to God what is God’s.”

And they were amazed at him.

Mark 11:15–17

¹⁵ On reaching Jerusalem, Jesus entered the temple courts and began driving out those who were buying and selling there. He overturned the tables of the money changers and the benches of those selling doves, ¹⁶ and would not allow anyone to carry merchandise through the temple courts. ¹⁷ And as he taught them, he said, “Is it not written: ‘My house will be called a house of prayer for all nations’? But you have made it ‘a den of robbers.’”

Mark 3:1–6

Another time Jesus went into the synagogue, and a man with a shriveled hand was there. ² Some of them were looking for a reason to accuse Jesus, so they watched him closely to see if he would heal him on the Sabbath. ³ Jesus said to the man with the shriveled hand, “Stand up in front of everyone.”

⁴ Then Jesus asked them, “Which is lawful on the Sabbath: to do good or to do evil, to save life or to kill?” But they remained silent.

⁵ He looked around at them in anger and, deeply distressed at their stubborn hearts, said to the man, “Stretch out your hand.” He stretched it out, and his hand was completely restored. ⁶ Then the Pharisees went out and began to plot with the Herodians how they might kill Jesus.

Mark 8:31–33

³¹ He then began to teach them that the Son of Man must suffer many things and be rejected by the elders, the chief priests and the teachers of the law, and that he must be killed and after three days rise again. ³² He spoke plainly about this, and Peter took him aside and began to rebuke him.

³³ But when Jesus turned and looked at his disciples, he rebuked Peter. “Get behind me, Satan!” he said. “You do not have in mind the concerns of God, but merely human concerns.”

Mark 6:30–44

³⁰ The apostles gathered around Jesus and reported to him all they had done and taught. ³¹ Then, because so many people were coming

and going that they did not even have a chance to eat, he said to them, “Come with me by yourselves to a quiet place and get some rest.”

³² So they went away by themselves in a boat to a solitary place. ³³ But many who saw them leaving recognized them and ran on foot from all the towns and got there ahead of them. ³⁴ When Jesus landed and saw a large crowd, he had compassion on them, because they were like sheep without a shepherd. So he began teaching them many things.

³⁵ By this time it was late in the day, so his disciples came to him. “This is a remote place,” they said, “and it’s already very late. ³⁶ Send the people away so that they can go to the surrounding countryside and villages and buy themselves something to eat.”

³⁷ But he answered, “You give them something to eat.”

They said to him, “That would take more than half a year’s wages! Are we to go and spend that much on bread and give it to them to eat?”

³⁸ “How many loaves do you have?” he asked. “Go and see.”

When they found out, they said, “Five—and two fish.”

³⁹ Then Jesus directed them to have all the people sit down in groups on the green grass. ⁴⁰ So they sat down in groups of hundreds and fifties. ⁴¹ Taking the five loaves and the two fish and looking up to heaven, he gave thanks and broke the loaves. Then he gave them to his disciples to distribute to the people. He also divided the two fish among them all. ⁴² They all ate and were satisfied, ⁴³ and the disciples picked up twelve basketfuls of broken pieces of bread and fish. ⁴⁴ The number of the men who had eaten was five thousand.

1 Corinthians 12:12–27

¹² Just as a body, though one, has many parts, but all its many parts form one body, so it is with Christ. ¹³ For we were all baptized by one Spirit so as to form one body—whether Jews or Gentiles, slave or free—and we were all given the one Spirit to drink. ¹⁴ Even so the body is not made up of one part but of many.

¹⁵ Now if the foot should say, “Because I am not a hand, I do not belong to the body,” it would not for that reason stop being part of the body.

¹⁶ And if the ear should say, “Because I am not an eye, I do not belong to the body,” it would not for that reason stop being part of the body.

¹⁷ If the whole body were an eye, where would the sense of hearing be? If the whole body were an ear, where would the sense of smell be? ¹⁸ But in fact God has placed the parts in the body, every one of them, just as he wanted them to be. ¹⁹ If they were all one part, where would the body be? ²⁰ As it is, there are many parts, but one body.

²¹ The eye cannot say to the hand, “I don’t need you!” And the head cannot say to the feet, “I don’t need you!” ²² On the contrary, those parts of the body that seem to be weaker are indispensable, ²³ and the parts that we think are less honorable we treat with special honor. And the parts that are unpresentable are treated with special modesty, ²⁴ while our presentable parts need no special treatment. But God has put the body together, giving greater honor to the parts that lacked it, ²⁵ so that there should be no division in the body, but that its parts should have equal concern for each other. ²⁶ If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it.

²⁷ Now you are the body of Christ, and each one of you is a part of it.