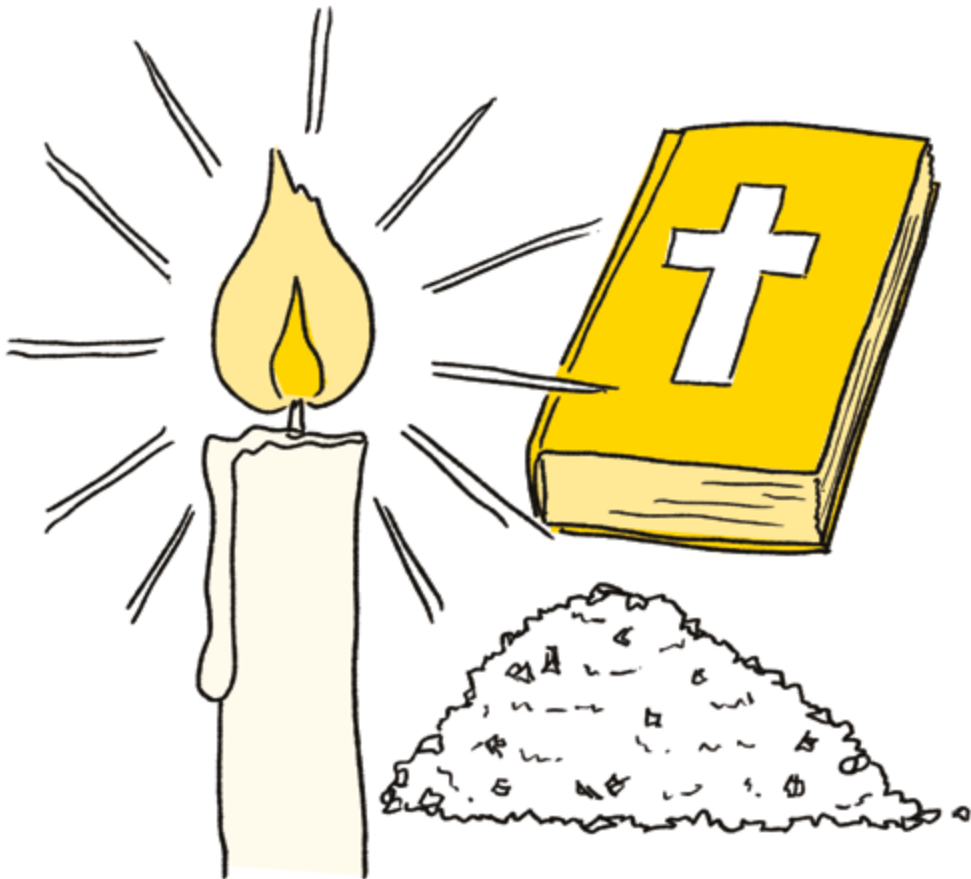


Chapter 1

Integral mission theology

Church and community transformation
Trainer's pack



Church and community transformation

Trainer's pack

Welcome to the church and community transformation (CCT) trainer's pack.

This pack is for CCT trainers who are committed to training, developing and mentoring facilitators of a process that seeks to achieve holistic transformation in the church and the community.

Even if you are training a group of facilitators in a specific process, such as the church and community mobilisation process (CCMP) or Umoja, the facilitators you are training will be returning home to different churches in different contexts and with different needs. They will also be coming to your training from different backgrounds and with different experiences.

It is important to ensure that the process the facilitators implement is the one best suited to their contexts.

The road to achieving CCT is a journey and each journey is different, therefore each facilitator will require different support.

The chapters in this pack have been identified as areas where there are often gaps or challenges within CCT. The activities and Bible studies within the chapters are to help enhance this particular topic, either to help build the capacity of your facilitators, or for them to use as part of their process – in the church or in the community.

Chapter one: Integral mission theology

Chapter two: Leadership and facilitation skills

Chapter three: How to contextualise

Chapter four: The Light Wheel as a lens

You can find the other chapters on Tearfund Learn either by [clicking here](#) or going to learn.tearfund.org/cct-trainers-pack

You will not need to use every activity in every chapter.

Identify your gaps, and find an appropriate activity or Bible study to fill that gap.

Not all facilitators will need the same content, so be creative.

Contents

Introduction	3
Key learning objectives	3
1.1 Understanding poverty	5
A biblical perspective on poverty	5
Bible study: God’s plan for the world (Genesis 1–3)	7
Activity: A biblical understanding of poverty	8
Activity: Poverty – our community experience	10
Bible study: The poverty of the Israelites	12
Activity: Poverty paper chain	13
Bible study: Breaking the chains of poverty	14
The importance of process	15
1.2 Introducing integral mission	17
Activity: The résumé/CV of Jesus	18
Bible study: Jesus and the woman at the well (John 4:1–42)	20
Bible study: God’s plan for creation (Romans 8:18–25)	22
Bible study: Hope for creation (Revelation 21:1–8)	23
Bible study: Jesus is our example for mission (Luke 4:14–21)	24
1.3 What makes a thriving and flourishing community?	26
How do we achieve thriving communities?	26
Activity: Hope and a future	28
Bible study: Choose acceptance (various verses)	30
Bible study: Taking ownership (Nehemiah 1:1–10; 2:1–9; 2:11–18)	31
1.4 The importance of prayer	33
Bible study: When and how do we pray? (various passages)	34
Activity: A walk on the wild side	36
Local Houses of Prayer (LHOP) model	39
1.5 The role of the church	41
Bible study: God’s plan for your community (various verses)	42
Activity: We are church (drama)	44
Bibliography	48
Appendix 1 Examples of energisers	49
Appendix 2 How do we see our church?	50
Appendix 3 Résumés/CVs	51

Appendix 4 Wellbeing graphic equaliser (activity)	52
Appendix 5 Wellbeing graphic equaliser chart	55
Appendix 6 Case studies	56
Appendix 7 Different perspectives picture	57

‘For God was pleased to have all his fullness dwell in him, and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross.’

Colossians 1:19-20

Introduction

Understanding the concept of integral mission is at the heart of the initial stages of any church and community transformation (CCT) process. Part of this is understanding poverty and thinking through what makes a thriving and flourishing community. But with many elements in CCT we, as trainers and facilitators ourselves, are taking time to pause, to listen to God, to listen to each other and to listen to others who have journeyed this way before as facilitators and trainers – to learn from their experience.

This chapter will enable you to learn more about integral mission through thought-provoking questions and exercises, and provide you with useful material for training CCT facilitators.

Key learning objectives

- Trainers understand and are able to explain and describe the complex nature of poverty.
- Trainers understand and are able to explain, define and illustrate integral mission and the four broken relationships (God, Others, Self and Creation) to facilitators who will be delivering CCMP.
- Trainers understand the role of integral mission in the CCMP envisioning process.
- Trainers understand and are able to identify the elements of a thriving and flourishing community.
- Trainers have tools and a framework to pray and understand the importance of prayer in their own lives, in the church and in all aspects of CCMP.
- Trainers fully understand the role of the church and its identity and purpose in the world, and can enable others to relate this to their local context.

Chapter 1 outline

- 1.1 Understanding poverty
- 1.2 Introducing integral mission
- 1.3 What makes a thriving and flourishing community?
- 1.4 The importance of prayer
- 1.5 The role of the church

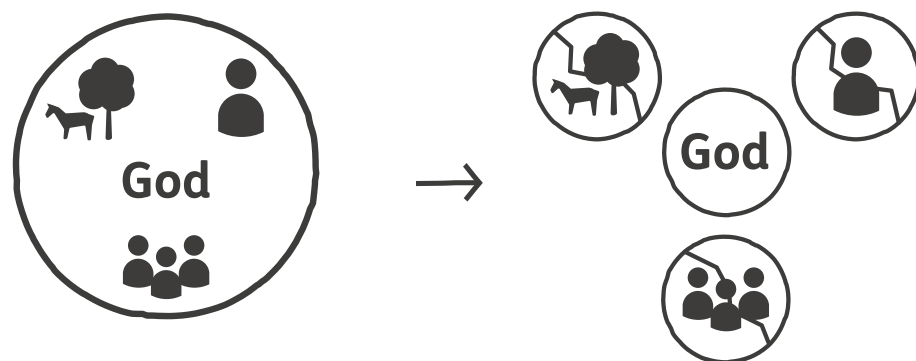
NOTE: Energisers can be used before or during any of the sessions or activities to help ease tension or increase concentration, or after a session as an enjoyable break. There are some suggestions for energisers in appendix 1.

1.1 Understanding poverty

How we understand poverty will determine our response to it. Poverty has been often understood as economic. For example, the World Bank defines people in poverty as those living on less than US\$1.90 a day. Other measures of poverty such as the Multidimensional Poverty Index (MPI) and The Happiness Index look beyond economic poverty, recognising that poverty is more complex and also relates to health, education and access to resources.

Tearfund's understanding of poverty goes much further than even these definitions or metrics.

A biblical perspective on poverty



God's inherent nature is good. One of the ways this is shown in the Bible is through the central theme of justice and care for the poor. Consequently, poverty and oppression are symptoms of something fundamentally wrong in the relationship between God and humanity. The biblical narrative describes an arc of history starting from a life of wholeness in creation (Genesis 1 and 2) that was marred by the Fall (Genesis 3). The consequence was broken relationships – ultimately with God, but also with each other, with ourselves and with the whole of creation. This is shown in the following verses:



Broken relationship with God

After sinning, Adam and Eve hid from God. 'Then the man and his wife heard the sound of the Lord God as he was walking in the garden in the cool of the day, and they hid from the Lord God among the trees of the garden.' (Genesis 3:8) The consequence of their disobedience was that their relationship with God changed and they were expelled from the garden.



Broken relationship with self

God created men and women in his own image (Genesis 1:26). However, after the Fall, shame entered Adam and Eve. 'Then the eyes of both of them were opened, and they realised that they were naked; so they sewed fig leaves together and made coverings for themselves.' (Genesis 3:7) Consequently, they no longer understood or felt comfortable with themselves as God's image-bearers and children. This took away their identity, which took away their very humanity. Poverty takes away human identity in God and changes the perspective we have of ourselves.



Broken relationships with others

The relationship between Adam and Eve was broken. ‘Your desire will be for your husband, and he will rule over you.’ (Genesis 3:16) The genuine, natural harmony they enjoyed with one another was ruined and injustice entered the world.



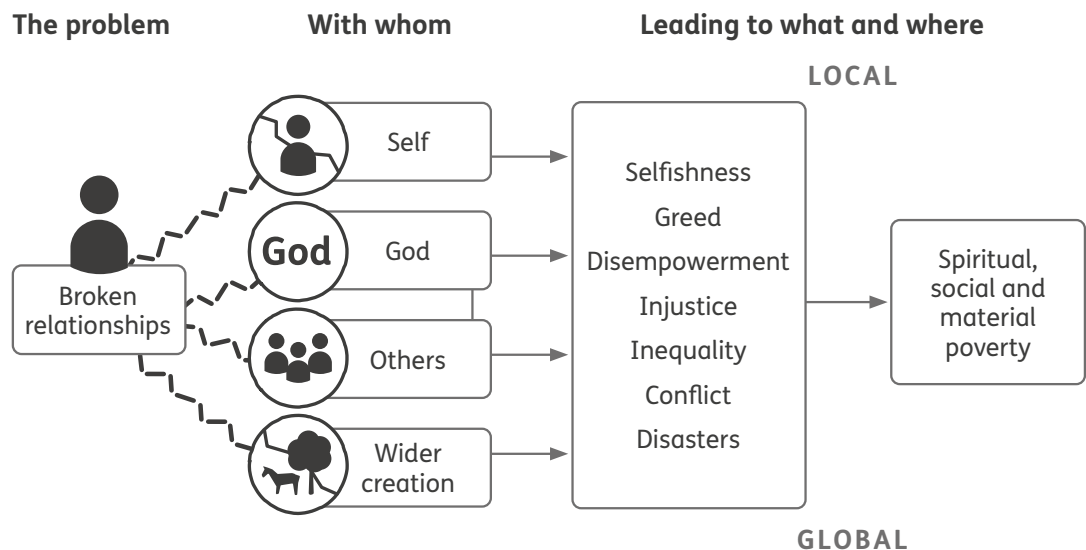
Broken relationship with creation

The relationship between humans and the environment was broken. ‘Cursed is the ground because of you; through painful toil you will eat food from it all the days of your life.’ (Genesis 3:17) Consequently, there is no longer an ease in nature’s bounty or fruitfulness. Since the Fall, men and women have had to toil, with no guarantee of an equal return on their effort in working the land.

The Fall, documented in Genesis 3, has resulted in the imperfect world we now experience. Poverty and injustice are expressions of our separation from God, which impacts the environment as well as humanity. Poverty is the result of a social and structural legacy of broken relationships with God, a distorted understanding of self, unjust relationships between people, and exploitative relationships with creation. These broken relationships not only affect individuals’ lives, decisions and actions, but also create broken systems, leading to problems such as power imbalances and corrupt governments. These fractures are made worse by conflicts and environment-related disasters, many of which also have roots in the broken relationships between God, humanity and wider creation. In our broken world, unjust systems and power structures make it easy for us to become complicit in sin and in exacerbating poverty, even unwittingly.

Our decisions and choices can so easily condone, even reinforce, these systems.

The following diagram helps to explain this:



Bible study **God's plan for the world (Genesis 1–3)**

Objective

To learn about God's plan for his creation and our role in it.

- 1** Divide the group into small groups and read Genesis chapters 1 and 2 (the groups can take it in turns to read the verses). Focus particularly on the verses where God created a new element of creation: chapter 1:9b, 1:12b, 1:18b, 1:21b, 1:25b, 1:31.

Ask the following question:
 - What does the Bible tell us God saw each day he created more of our world?
Read Genesis 2:15 and ask the following questions:
 - Why did God create human beings?
 - What responsibility did he give us?
- 2** Staying in small groups, read Genesis chapter 3. Then ask the following questions:
 - What were the results of Adam and Eve sinning and eating from the fruit of the tree of the knowledge of good and evil? (See verses 15–19)
 - List the effects on the land and the effects on people.
- 3** Give each small group one passage from this list: Romans 8:18–25; Luke 4:16–21; John 10:10; Colossians 1:15–20. Then ask the following question:
 - What does each passage say God's intentions are for his creation – including us?
- 4** Come back together as a large group and ask each small group to present their answers.
- 5** Agree together on the key principles taken from the Bible study and how these principles can be put into practice.

Leader's notes

The Bible tells us that God created the world in love, for his pleasure. He ensured that every part of it was good (Genesis 1 and 2). God created human beings to live in a loving relationship with him and with each other, and he gave them the responsibility of caring for his creation (Genesis 2:15).

But the relationships between God, humans and the rest of creation were broken when people sinned and turned away from God (Genesis 3).

Therefore, the root causes of poverty are the broken relationships between us and God, us and ourselves, us and each other and us and creation.

However, the Bible tells us that God wants to restore relationships, because he loves us and wants all of creation to be good once again (Romans 8:18–25). Jesus' life, death and resurrection made restored relationships and a new creation possible (Luke 4:16–21; John 10:10; Colossians 1:15–20).

Activity **A biblical understanding of poverty**

Objective

To understand that poverty is a result of four broken relationships, and development will happen when these relationships are restored.



Time: 4 hours



Set-up: Large group broken up into small groups



Materials: Flip chart and markers for recording group discussion, Bibles

Conducting the activity

- 1** Divide the group into small groups and ask them to brainstorm answers to the question 'What is poverty?'. Then invite each group to present their answers to the large group. Identify themes or common thoughts that arise from the groups.
- 2** Bring everyone back together and introduce the four broken relationships as a theological understanding of poverty.
- 3** Break the large group into small groups again and read Genesis chapters 1 and 2. Ask the groups to discuss what each of the four relationships looked like before the Fall:
 - man/woman and their relationship with God
 - man/woman and their relationship with one another
 - man/woman and their relationship with themselves
 - man/woman and their relationship with God's creation
- 4** Read Genesis chapter 3. Ask the groups to think of their local area and current community context.

Broken relationship with God: After sinning, Adam and Eve hid from God. 'Then the man and his wife heard the sound of the Lord God as he was walking in the garden in the cool of the day, and they hid from the Lord God among the trees of the garden.' (Genesis 3:8) The consequence of their disobedience was that their relationship with God changed and they were expelled from the garden.

- Can you think of where we see this today in our lives and communities?

Broken relationship with self: God created men and women in his own image (Genesis 1:26). However, after the Fall, shame entered Adam and Eve. 'Then the eyes of both of them were opened, and they realised that they were naked; so they sewed fig leaves together and made coverings for themselves.' (Genesis 3:7) Consequently, they no longer understood or felt comfortable with themselves as God's image-bearers and

children. This took away their identity, which took away their very humanity. Poverty takes away human identity in God and changes the perspective we have of ourselves.

- What does this look like today in our lives (eg lack of confidence, lack of belief in our abilities etc)?

Broken relationships with others: The relationship between Adam and Eve was broken. 'Your desire will be for your husband, and he will rule over you.' (Genesis 3:16) The genuine, natural harmony they enjoyed with one another was ruined and injustice entered the world.

- What relationships are broken in our lives, our families, our communities?

Broken relationship with creation: The relationship between humans and the environment was broken. 'Cursed is the ground because of you; through painful toil you will eat food from it all the days of your life.' (Genesis 3:17) Consequently, there is no longer an ease in nature's bounty or fruitfulness. Since the Fall, men and women have had to toil, with no guarantee of an equal return on their effort in working the land.

- How is our broken relationship with creation affecting your local community? How is it affecting the lives of people in the community?

5 Encourage the small groups to think about the interconnectedness of the four relationships. Ask the following questions:

- How could brokenness in one of these relationships contribute to or exacerbate the brokenness in another relationship?
- How are these relationships interconnected?
- What do you think it means for poverty to be holistic?

6 Consider what each of the four relationships would look like if they were restored. Ask the groups to reflect on the following question:

- What would your context look like if each of these relationships were restored? Think of specific examples.
-

Activity **Poverty – our community experience**

Objective

To understand the complex nature of poverty.



Time: 1 hour



Set-up: Large or small groups



Materials: Flip chart, markers, copies of the diagrams drawn on paper (or images of the diagrams on Powerpoint using a projector)

Conducting the activity

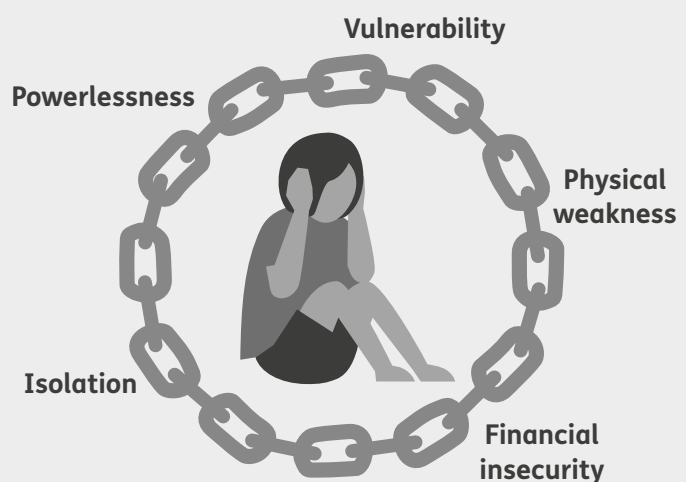
- 1 In a large group (or in small groups), take a look at the diagrams below.

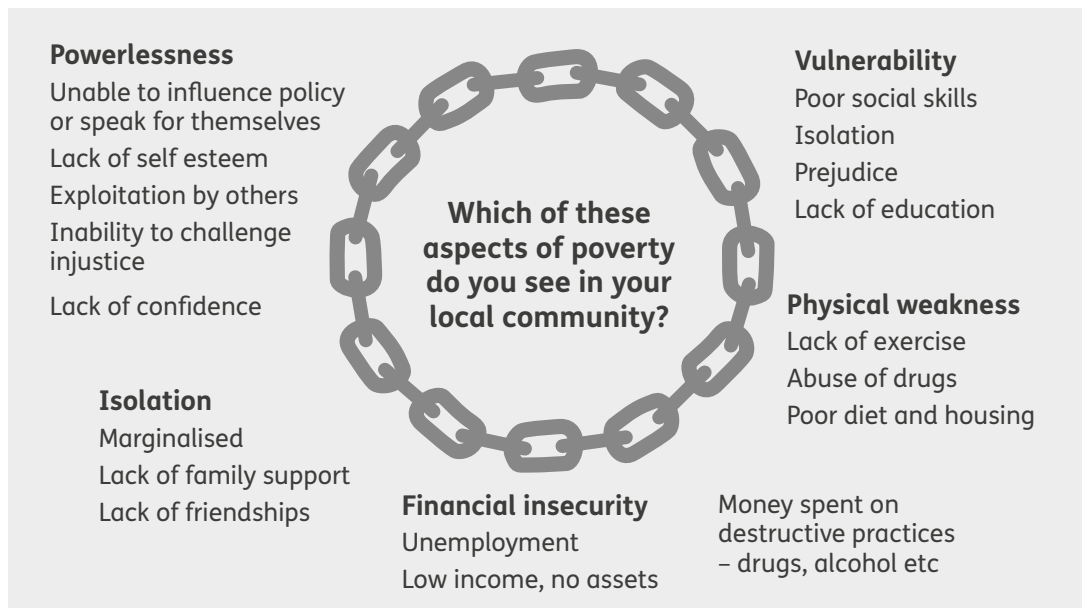
Then ask the following question:

- Which of these aspects of poverty do you see in your local community, and are there any more that are not shown in the diagrams?

The poverty trap

Poverty can be seen as a series of interlocking factors which prevent people from reaching their potential. Working with communities involves breaking these chains and being aware of how they interact with each other.

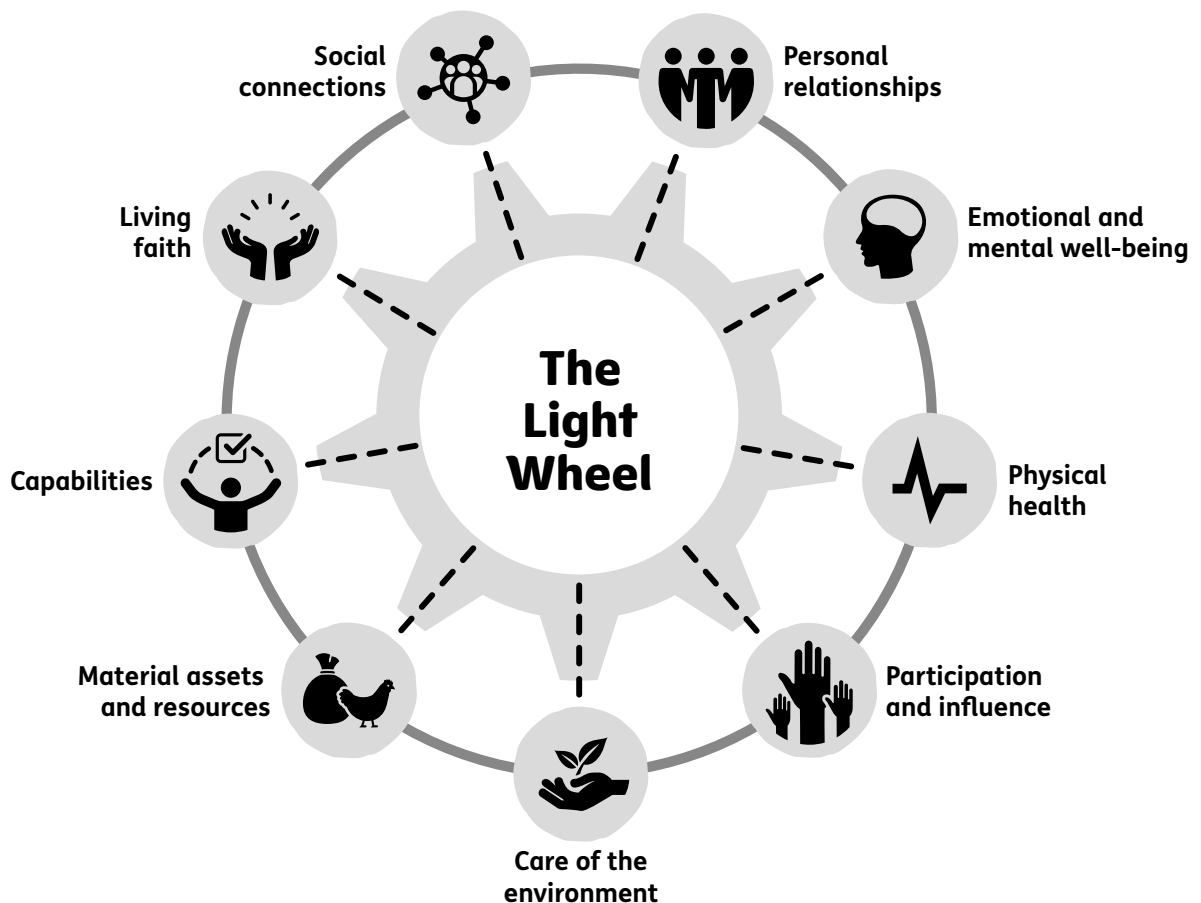




2 Now look at the image of Tearfund’s Light Wheel below:

Break up into small groups and ask the following questions. Record the responses on a large sheet of paper:

- What do you see?
- Why is it helpful to look at what makes our communities thrive?
- What do you think needs the most focus in your own community?



Source: <https://learn.tearfund.org/en/resources/tools-and-guides/the-light-wheel>

Bible study **The poverty of the Israelites** (Exodus 1:6–22; 2:11–13)

Objective

To understand the complex nature of poverty and the impact that it has on people and communities.

- 1** Break the group into small groups and read Exodus 1:6–22. Focus particularly on verses 11 and 14: ‘So they put slave masters over them to oppress them with forced labour...’ ‘They made their lives bitter with hard labour in brick and mortar and with all kinds of work in the fields; in all their hard labour the Egyptians worked them ruthlessly.’

Then ask the following questions:
 - How do you think this treatment would have made the Israelites feel?
 - How does this relate to your community?
- 2** Next read Exodus 2:11–13 and ask the following questions:
 - Why do you think Moses behaved as he did? How do you think he felt? How does poverty in your community make you feel at times?
 - In our communities, can you name examples of how poverty can dehumanise people to the extent that they fight with each other?
- 3** Come back together as a large group and ask each small group to present their answers.
- 4** Agree together on the key principles taken from the Bible study and how these principles can be put into practice.

Leader's notes

This passage shows us how disempowered the Israelites were. They were powerless, vulnerable and isolated, and the result was that they became dehumanised.

It is helpful to follow the Bible study with the following activity.

Activity **Poverty paper chain**

Objective

To reflect on the causes of poverty in our community and to understand how many factors link together to cause poverty.



Time: 1 hour



Set-up: Large group



Materials: Flip chart, markers, newspaper or large pieces of paper or card, pens, glue

Conducting the activity

- 1** Brainstorm the various causes of poverty in our community – eg spiritual, physical, emotional, social...
 - 2** Make some paper strips suitable for a paper chain using coloured paper, card or newspaper.
 - 3** Write one cause of poverty on each piece of paper and then glue them together in a chain. (Or use people, and give each person one cause of poverty; sticky notes stuck on foreheads or shirts work well for this.)
 - 4** Form the chain into a big circle with people holding it up (or holding hands if using people) and discuss as a group which ones are more important than others, and which ones we have the capacity to do something about.
 - 5** Pray that the causes of poverty would be broken.
 - 6** As everyone says ‘Amen’, break the chain to show what the church and Jesus can do through holistic mission in their community.
-

Bible study **Breaking the chains of poverty**

Objective

To understand what the Bible says about our role as Christians in addressing the complex nature of poverty.

Read each of the passages below and reflect in small groups on the questions.

1 Giving people a voice: Read Exodus 3:7–10

Questions:

- What does God say has brought the plight of the Israelites to his attention?
- How does God choose to bring relief to the Israelites?

Notes: This is also about influencing and challenging those who have power over vulnerable people. By giving people a voice to raise their concerns, we are empowering them to take control of their lives.

2 Building community and belonging: Read Acts 4:32–35

Questions:

- Why was it important that ‘All the believers were one in heart and mind’?
- Can you share about a time when you have worked with others to achieve something that would have been difficult to achieve on your own? Why was it better working with others?

Notes: Helping people to work together builds strong resilient communities and opportunities to share skills and experiences, and enables them to enjoy the sense of belonging that comes from being part of a group.

3 Good health and wellbeing: Read Jeremiah 29:11 and John 10:10

Questions:

- Do you think people focus on the positives or the negatives of their situation? Why?
- Why is hope so important?

Notes: Giving people a vision and some hope for the future will improve their sense of wellbeing and stop them from being involved in destructive practices such as drugs and alcohol abuse.

4 Worshipping community: Read Acts 2:42–47

Questions:

- What stands out for you in this passage? Why?
- Can you talk about a time you felt you really belonged to something? Can you tell us about that – how it made you feel and why it felt important?

Notes: This is about helping people to have a relationship with God and experience his love. It also gives people a sense of belonging and fellowship.

The importance of process

Process is the key to the success of CCMP. However, most people focus on the *end result* and want clear directions, aims and objectives with an action plan and an understanding of what that end result will be. They want a project to work on.

In CCMP the process of involving people, and the inclusion and participation of church leaders and church members, is not just a means to an end but a valid end in its own right. CCMP may well result in the church and community engaging in a joint project such as enabling the building of a water tank or well, but the process is at least as important as the outcome or product.

When you focus on the process you are empowering people. If the goal is restoration of relationships with God, self, others and the rest of creation, then enabling the participation of church and community members in a way that enables them to discover their gifts, abilities and resources helps the whole community to move forward and be less reliant on the help of others.

Many people in poverty are suffering from a damaged self-image for many reasons and hold a profound sense of shame. Our role as facilitators is to help them understand that they are made in the image of God, that they have huge dignity, worth, gifts and abilities and they are called to be stewards over creation as God intended. That is our goal.

If you look at the pillars of CCMP, which are the non-negotiable principles that must be included as the facilitators take the process forward, you will see that these are about the more intangible elements at the heart of the process. Yet, as Tearfund's CCMP *Facilitator's Manual* states, 'The pillars are also a set of indicators that are used during the process. The more these indicators are apparent, the greater the success.'¹

We must not lose sight of these pillars and their importance, so let's remind ourselves what they are:

1 Transformation of the self

- Total change of the person – physical and spiritual
- Lasting personal transformation – not just superficial change
- Change in perspective – who we are in God's perspective and in relationship with each other

2 Relationships

- Understanding that relationship is critical to transforming the self
- Relationship with God
- Relationship with each other
- Relationship with creation

3 Sustainability

- Long-term change
- People-owned, people-driven development
- People learning from successes and failures

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4 Empowerment of people

- People discovering for themselves (self-discovery)
- People taking charge of their situation
- People having a voice and expressing themselves freely
- People ultimately determining their destiny
- People being released to use their own resources

5 Process rather than product

- A focus on people rather than things
- Walking with the people at their pace rather than driving or dragging them (though this may take longer)
- A step-by-step 'walk' into discovery
- Change from within comes first and external things change as a result

6 Reaching God-given potential

- People discovering what the Bible says they can become and what they can do in God's power
- People overcoming fear and other barriers, taking action to transform their situation in faith
- People celebrating achievement by glorifying God

7 Resources

- Given by God; therefore, appreciate him and worship him because of this
- Available, if we look hard enough
- People using resources properly, increasing their wellbeing and reducing poverty

8 Local church being transformed and transforming its immediate community

- Local church being God's instrument for transformation of the self and whole-life transformation for everyone
- Local church stirring its immediate community to change for the better
- Each believer playing a key role in personal and community change

9 Changed change agents

- Training quality facilitators passionate for whole-life transformation
- Facilitators who are themselves changed and passionate to change others
- Facilitators who multiply themselves by training others

1.2 Introducing integral mission

Jesus calls the church to participate in God's mission to redeem and restore all of creation.

At times the church has divided mission into preaching and social action, and has argued about which of these is most important. However, the Bible shows us that the missions Jesus gives us cannot be divided like this. Instead we are called to show the love of God and the good news that Jesus promised through every aspect of our lives. We do this by serving people as Christ did.

Therefore, our role as Christian people no matter where we live, work or worship, is to share the good news of God's mission in our words, deeds and character. This is how we participate in the mission of God and how we seek whole-life transformation. So, as Jesus lives in us, we become 'presence carriers' into every life situation, conversation and element of our everyday lives.

Activity **The résumé/CV of Jesus**

Objective

To understand the difference between the culture of church and how the Bible says we should engage with the community around us (understanding integral mission and the four broken relationships).



Time: 1 hour 30 minutes



Set-up: Large group broken up into small groups



Materials: Flip chart, markers, large sheets of paper, copies of the résumé/CV of a typical Christian and the résumé/CV of Jesus Christ for each group to fill in (see appendix 3 for templates)

Note: This activity can either be used to lead into the Bible study on Jesus and the woman at the well, or to follow it. It is a lighter exercise – don't expect people to take it too seriously! Humour works best if there is an element of truth to it, and much of the laughter will be out of recognition that we are not that different from the caricatures that may have been written down.

Example

Story of how the activity has been used from a CCMP Facilitator in the UK:

'I have seen God use this activity in amazing ways. In one church, I was working with a group of people who were wanting their church to engage relevantly with the local community. There was a man in the group who was very sceptical about the whole process. His input was not always helpful and it made meetings difficult. However, something happened during this exercise; God revealed something to this man, which changed his attitude and made his continued participation positive and enthusiastic. We never know how God chooses to reveal his purposes to each of us.'

Conducting the activity

- 1** Introduce this activity by saying it will help you think about church in a fun way. Do not mention CV or résumé at this point.
- 2** Divide the group into smaller groups of four or five people and hand out copies of the sheet 'Résumé/CV of a typical Christian', or have a flip chart sheet prepared with the headings:
 - Age:
 - Type of employment:

- Likes:
- Dislikes:
- Marital status:
- Gender:
- Activities and interests:
- Friends:

NB Do not hand out or tell the group about the 'Résumé/CV of Jesus Christ' at this stage.

- 3 Résumé/CV of a typical Christian:** Ask the small groups to fill in the résumé/CV of a typical Christian. Most groups find this self-explanatory, but if not, you may want to give them a few examples.
- 4** Once the groups have finished, bring everyone together to write a joint résumé/CV using ideas from the various groups. Write this on a large sheet of paper. If you have a budding artist in your group you could ask them to draw a picture of the person described.
- 5 Résumé/CV of Jesus Christ:** Ask people to get into their small groups again and hand each group a copy of the CV of Jesus Christ – and ask the groups to fill it in. It would be good to have the groups pin their sheets up on large flip chart pages next to each other so they can compare them.
- 6** Once the groups have finished, bring everyone together for feedback and then write a joint résumé/CV for Jesus. Again, write this on a large piece of paper.
- 7 Discussion:** Stick the two CVs up alongside each other. Leave a few moments of silence to let the information sink in. Ask the whole group to talk about the differences they see.

Then ask:

- How is the profile of our typical Christian different from the profile of Christ?
- Why do you think this is?
- What message about our faith do we give to the world beyond the church?

Leader's notes

Sometimes it is difficult for those in the church to recognise that the church can be an alien environment for non-churchgoers. This activity specifically helps to identify some features of the church's subculture and shows that the church's subculture is not necessarily biblical.

Bible study **Jesus and the woman at the well (John 4:1–42)**

Objective

To understand what the Bible says about how we should treat those who are marginalised and different from us.

To understand how our culture can influence our attitudes and actions.

- 1** Break the group into small groups and read John 4:1–42: the story of Jesus meeting the woman at the well.

Then ask the following questions:

- What are the differences between Jesus and the woman?
- Why in the context of first-century Israel were these differences seen to matter?
- How did Jesus treat this woman in his conversation with her?
- How did she respond to Jesus?
- How did the disciples react when they found Jesus talking with the Samaritan woman?
- Would we have been surprised and embarrassed by the kind of company Jesus kept?
- Do we ever avoid talking to certain people to keep our reputation and acceptance by others intact? How would Jesus treat those people?

- 2** Come back together as a large group and ask each small group to present their answers.
- 3** Agree on the core principles that should be taken from this Bible study and how these principles can be put into practice.

Leader's notes

Jesus was a Jew, the woman at the well was a Gentile. For centuries, there had been severe enmity and hatred between the two peoples. When Samaria was invaded and conquered over 700 years earlier, those Jews in Samaria who were not deported began to mingle and intermarry with foreigners. The loss of their racial purity was seen as an unforgivable crime by their Jewish brothers in the south. Matters became worse when the Samaritans' offer to help with the temple rebuilding was rejected, and then they sought to prevent Nehemiah from accomplishing the task. In response to the Jerusalem temple, the Samaritans established their own temple on Mount Gerizim, to rival it, which in 129BC was attacked and destroyed by a Jewish army.

Jesus was a man, she was a woman. Jewish rabbis were not permitted to speak to women in the street. A Jewish citation of the day was: 'One should not talk with a woman on the street, not even with his own wife, and certainly not with someone else's wife, because of the gossip of men.' Furthermore, 'It is forbidden to give a woman a greeting.'

Jesus was morally upright; she had questionable morality. The woman had certainly gone against most rabbinic interpretations of the law by marrying five times (the recognised maximum was three times), and no religious authority recognised the informal basis of her present relationship. One commentator suggests that she was a woman of such low repute that she had been driven away from the well inside the town by the other women, and so was forced to gather water a quarter of a mile away from her home.

Jesus was literate, she was not. A woman in first-century Israel would not have been given any opportunity to learn to read or write. This did not stop Jesus, however, having a deep and earnest conversation with her.

Jesus treats her with full respect and dignity, talking to her on her level, addressing her issues and responding to her needs. He was willing to break the norms of his own culture to speak to her.

Summary

You may find the follow comment helpful in concluding the activity:

Just as Jesus met the Samaritan woman on her own ground, so we as a church need to be willing to do the same, rather than expecting non-churchgoers to meet us on our territory and on our terms.

Bible study **God's plan for creation (Romans 8:18–25)**

Objective

To understand how God's creation works together in relationship with his people, and God's perfect plan for the future in the reconciliation of all the broken relationships.

- 1** Break the group into small groups and read Romans 8:18–25.
Then ask the following questions:
 - What does the passage say about creation?
 - What do you see that God intends for the world in the future?
 - Why do you think God is waiting?
 - What impact should this have on how we behave now?
- 2** Come back together as a large group and ask each small group to present their answers.
- 3** Agree together on some key principles from the Bible study that should be put into practice.

(See 'Hope for creation' study for leader's notes)

Bible study **Hope for creation (Revelation 21:1–8)**

Objective

To understand the difference between what God intends for us and how the world is at present.

- 1** Break the group into small groups and read Revelation 21:1–8.
Then ask the following questions:
 - What differences do you see between our world/situation now and God’s plan for us and the world?
 - How does this make you feel?
 - Jesus taught us to pray, ‘your kingdom come, your will be done on earth as it is in heaven.’ (Matthew 6:10) What does this mean for your life and community?
- 2** Come back together as a large group and ask each small group to present their answers.
- 3** Agree on some key principles from the Bible study that should be put into practice.

Leader’s notes

(For the previous two Bible studies)

In the beginning, God created the world and it was good. God created humans to live in a loving relationship with him and gave them the responsibility of caring for his creation. However, humans were tempted not to trust God’s authority and to seek power for themselves. This caused what we call ‘the Fall’. In this moment sin entered the world, and the relationships between God, humans and the rest of creation were broken. Life became harder, and people’s desire to protect themselves caused them to harm others. This is the root of poverty.

However, the Bible tells us that God wants to restore relationships, because God loves us and wants all of creation to be good once again. The stories of Abraham, Moses and the nation of Israel in the Old Testament tell us how God approached humans again, seeking a relationship with them. God wanted to show the rest of the world what it would look like to live in harmony with God, each other and the rest of creation. The gospels follow, telling us how Jesus’ life, death and resurrection made restored relationships and a new creation possible. We read about the hope of this promised new creation throughout the New Testament (for example, in Romans 8), and its appearance is described throughout the book of Revelation.

Bible study **Jesus is our example for mission (Luke 4:14–21)**

Objective

To see integral mission in action and understand the four broken relationships.

- 1** Break the group into small groups and read Luke 4:14–21. Think about the kind of help Jesus claims he has come to bring and what providing this help would look like.
Ask the following questions:
 - What does this passage tell us about who Jesus is and the nature of his mission?
 - What do you think it looks like for Jesus to bring good news to the poor?
 - Where else in the gospels have you seen examples of Jesus bringing about these changes to people's lives?
 - How do these examples show Jesus loving them, meeting their needs and seeking to restore their relationship with God?
- 2** Remaining in small groups, read Leviticus 25:8–13. In Luke, Jesus read from Isaiah 61. Isaiah, in turn, was referring back to Leviticus. This passage in Leviticus is part of a longer chapter in which God gave Israel laws on how to establish their society in order to limit injustice.
Ask the following questions:
 - What is the year of the Lord's favour?
 - When Jesus refers to this passage, what is he saying about his part in God's story – about his mission?
 - Thinking about the Year of Jubilee, what do you think is the good news and what might it mean to bring the good news?
- 3** Come back together as a large group and ask each small group to present their answers.
- 4** Agree together on the key principles taken from the Bible study and how these principles can be put into practice.

Leader's notes

Through Jesus Christ, our relationships with God, each other and creation can be restored and made good again. Luke 4:16–21 shows us Jesus' mission. He described himself as having come to bring the jubilee. This referred to the coming of the kingdom of God: a time when people would be set free and when shalom (harmony) would be restored. Jesus modelled this by sharing God's love through his words, his deeds and his character, and he sought to transform the lives of the people he met in whatever way they needed it most.

Sometimes this involved healing them, sometimes it involved feeding them and sometimes it involved talking to them about the things that were wrong in their lives. He did not discriminate between 'types' of need: he valued and served the people he met in ways that enabled them to begin living a full life.

Jesus' life shows us what restored relationships and life in the kingdom will look like. In his death and resurrection, Jesus freed us from sin and made it possible for us to have a relationship with God eternally. This allows us to hope, with certainty, that ultimately the new creation promised in the book of Revelation will come.

1.3 What makes a thriving and flourishing community?

There is no universal definition for a thriving community, but here is one that encompasses many of the elements:

Information and resources flow smoothly through the community from where these assets exist to where they can be best applied. The people within a thriving community feel cared for, acknowledged, and yearn to give back to their community as a whole, as well as the people within it. There is a sense that the community becomes greater than the sum of the parts. The community becomes resilient to shifting outside forces and responsive to the needs of its members. A thriving community does not become passive, instead it holds a balance of tension for the uplift of the community as a whole.²

How do we achieve thriving communities?

We encourage connection, we foster a sense of shared purpose, we highlight small as well as large successes. We celebrate the best in the people around us, and we challenge each other to strive further towards our margins. A thriving community generates a sense of meaningful engagement. Conversations in thriving communities foster a sense of something greater than ourselves that we are working together for, both in the wider context and in our everyday tasks. A gift economy emerges with an expanding sense of ‘give to others’ and longer and longer timeframes on our expectations of when we will get our payback.

What are ‘thriving communities’?

There is no universal definition of a ‘thriving community’, so how do you know when you meet one?³

We care about and want to participate in our democracy

Our community cultivates optimism, self-esteem, feelings of competence and engagement

We value and support tautau*, mahi aroha** and volunteering

I trust other people

I feel my life has meaning and purpose

Our community is resilient in the face of social, economic and environmental shocks.

We are committed to social justice and improving the quality of life for everyone

* Giving of one’s self in service to the community

**Work performed out of love, sympathy or caring or a sense of duty for maintaining culture, traditions and kinship ties

2 Thrivability (2009) <https://thrivability.wordpress.com/2009/07/28/thriving-community/>

3 Taken from Auckland Council’s Thriving Communities Action Plan 2014 www.aucklandcouncil.govt.nz/grants-community-support-housing/grants/regional-grants/docs/regionalcommunitydevelopment/thriving-communities-action-plan.pdf

Listed below are the common marks of a thriving and flourishing community. Each one of these 'marks' is essential and unique, though some share similarities with their neighbouring marks:

1. **Acceptance** – there is a sense of welcome, an openness towards diversity and a respect of those who are different, whether this be due to identity or ideology. There is a willingness to connect and engage with people who are different within the community. Acceptance is not the same as tolerance.
2. **Love** – people in thriving communities feel loved. They feel the warmth and kindness of others. People know that even though there may be disagreement and difference of opinion and situations within the community, a common bond of love will still exist. People are more than neighbours – they are family.
3. **Togetherness** – a sense of belonging, knowing someone is thinking about you, that you are cherished by someone. Togetherness can be seen as the complete opposite of isolation. Where there is togetherness, people mend rather than end relationships that are in difficulty.
4. **Ownership** – people take responsibility for one another, for situations that arise and for communal areas. People take ownership of their own actions. Once people accept ownership they are able to organise together and cooperate.
5. **Gratitude and generosity** – people willingly share what they have with others without expecting the same value to be returned to them – there is grace. People are generous with all their resources, but especially with their time. Time is invested in communal activities. People give each other face-to-face time. Thriving communities are also places where people are deeply grateful for what they have, however little, and express that gratitude to each other and God.
6. **Enjoyment** – there is joy. People enjoy each other's company. People receive pleasure from being with their neighbours, being on their land/communal spaces. Thriving communities get pleasure and joy from communal activities and love to celebrate.
7. **Trust** – people trust each other. By trust we mean that people know that other people in their community have their best interests at heart, that other people in the community are for them. The opposite of trust is suspicion.
8. **Hope** – there is a sense of hope in the future. People believe that better things are possible. People with hope also grow in resilience, and have self-belief that they can ride the storms and get through difficult times.
9. **Empowerment** – people have a sense of agency. People have the belief that through their actions they can change things that need changing. People have appropriate levels of education in order to exercise that power. People believe in themselves and in each other.
10. **Regard and restoration** – people have high regard for each other. They pay attention to the place they find themselves in, their environment and their neighbours, and they are attentive to and respectful of their neighbours' needs. Strong communities are also restorative, able to restore peace/harmony when there is conflict and tragedy. They share a common understanding of what peaceful coexistence looks like and what constitutes a breaking of the peace. These communities have a sense of what is a just way of coexisting and are able to take appropriate actions to restore peace when unjust practices have taken place.

Activity **Hope and a future**

Objective

To encourage people to dream about what God intends for them and their community.



Time: 1 hour



Set-up: Large group broken up into small groups



Materials: Poem prepared in advance with the name of your village, town or community; pictures from appendix 7 on Powerpoint or large sheets of paper

Note: Identify people who are confident at reading and happy to read in front of the group. You can have one person read the poem, or several people (one per verse) to enable lots of participation.

Conducting the activity

- 1 Use the following statement as a guide to introduce the activity:
Our perspective changes the way we look at things. Your view of something may be different from mine.
- 2 Show the group the 'Different perspectives' pictures (see appendix 7) and ask them what they see. Some will be able to see a bird/duck, and others will be able to see a rabbit. Explain that the way we look at things can affect how we feel and behave.
- 3 Ask the group what they see when they look at the glass of water. Some may say it's half full and others half empty. Once again, explain that we often look and experience things differently. Sometimes when things are difficult it is especially hard to see things from a positive perspective.
- 4 Ask your pre-selected readers to read the following poem, filling in the gap with the name of their local village, town or community. Ask everyone else to close their eyes and listen.

Poem: I saw _____

I saw _____ where no one was friendless
Where no one had to bear their burdens alone
Where no one tried to fill the emptiness with drugs or alcohol
But instead found themselves complete in their maker.

I saw _____ where everyone cared for everyone
Where people smiled at others just because
And stopped to invite people into their lives
Because people are more important than time.

I saw _____ where sacrificial, relentless love was the norm
An area bursting with Acts of Random Kindness
A cohesive community based on generosity and selflessness
I saw no need, because people gave freely and shared everything.

I saw _____ void of prejudices and premature judgements
Where no one talked badly about one another
Mental illnesses and learning difficulties were understood
And everyone was loved and respected and valued.

I saw _____ where creativity and diversity were celebrated
Where skills and talents were shared
Where the churches joined together to usher a new kingdom in
An area built by the tears of the intercessors.

I saw _____ where no one was without a home
Where houses were thrown open to the community
Where no elderly people were forgotten or isolated,
But instead were respected and treated with dignity.

I saw _____ where there were no single parents
Where no baby was unwanted
And no child was abandoned or abused
But where families were places of unity, peace and togetherness.

I saw _____ full of people filled with hope
Realised dreams and fully reached potential
With people free from addictions and greed and dreams of material gain
With people in love with Love himself.

From a poem by Anna Jacklin, adapted from Revelation 21

5 Break the group into small groups and reflect on the poem.

Ask the following questions:

- How did the words of the poem make you feel?
 - Was there one thing that you particularly remember? Why do you think that is?
 - Why do you think your community is not like this at the moment?
 - Does listening to the poem make you feel differently about your community?
-

Bible study Choose acceptance (various verses)

Objective

To explore what the Bible says about accepting ourselves and others, to enable us to have positive relationships within our community.

1 Introduce this Bible study by reading the following reflection:

The day is coming. Soon I will have many decisions to make. I have choices to make about how I live this precious gift of a day. Thanks to the incredible role model we have in Jesus, who took time to withdraw from the chaos and demands of the world before the start of his public ministry, I see that I am also free to choose who I will be today. I am free to choose my mindset, my attitudes and to be intentional about living a life that enables me, others and my world to thrive and flourish... **and so today I choose 'acceptance'**.

Today I choose to recognise that all people are made in the image of God and loved equally by God. Today I choose to cherish and value the differences between myself and others rather than view them with fear, suspicion or disdain. And I will notice the times when I am tempted to judge others against different measures.

2 Break the group into small groups and read the following short passages: Exodus 23:9; Leviticus 19:34; Colossians 3:12–14; Ephesians 1:4–6; Matthew 25:40.

Ask the groups to reflect together on the following questions:

- How do we see acceptance making a difference in the world?
- Where and to whom do we need to show and give acceptance today?

3 Come back together as a large group and ask each small group to present their thoughts.

4 Agree together on the key principles from the Bible study and how these can be put into practice.

Prayer

Dear Lord, thank you for reminding me that I am accepted. May the words of my mouth and the meditation of my heart be acceptable in your sight, especially today as I begin to truly reflect on this amazing value of accepting people simply for who they are, made in your image and loved by you. Forgive me, Lord, if I have not shown your love and acceptance for people. Today I choose to look for opportunities to change this, particularly with those who feel isolated, lonely and as though they don't belong. May I be part of a greater visible change in our world that learns to accept, welcome and love all, in equal measure.

Bible study **Taking ownership (Nehemiah 1:1–10; 2:1–9; 2:11–18)**

Objective

To look at how we can begin to take ownership to address some of the issues in our community.

Fear, lack of trust, pessimism, indifference, escapism, despair and hopelessness can all hinder us from taking positive decisions, actions and responsibility for our lives, our communities and our world. Thankfully, however we may be feeling today, we can all draw inspiration and strength from stories where others have gone before us. Nehemiah's story is a great example of taking ownership.

1 Divide the group into small groups and read Nehemiah 1:1–10.

Then ask the following questions:

- What are some of the things that strike you about how Nehemiah prayed and what he prayed for?
- What can we learn from how he prayed and what he prayed for, in praying for our community?

There are many problems around us locally and in the world. Have we become numb to some of them to spare ourselves the discomfort of feeling them?

2 Staying in small groups, read Nehemiah 2:1–9.

Then ask the following questions:

- What was it about Nehemiah that enabled the king to trust him?
- What qualities should we demonstrate for communities to trust us?
- Make a list of all the resources Nehemiah got from the king.
- Make a list of all the resources and support we can access from local government and other sources.
- What are our fears about working with local or national government?

3 Staying in small groups, read Nehemiah 2:11–18.

- This passage shows us that Nehemiah set aside time to study what needed to be done to rebuild the walls. In what ways can we set aside time to think about the needs in our community and pray about them?
- Having seen the needs in detail, he reported back and motivated others to start work. Having seen the needs around us in our community, how do we reflect back on what our response should be?

4 Come back together as a large group and ask each small group to present their answers.

5 Agree together on the key principles taken from the Bible study and how these principles can be put into practice.

Leader's notes

Nehemiah allowed the news of the walls to touch him. When we open ourselves up to the pain of something, often it gives us the motivation to act on it. Nehemiah had gained the king's trust because of his loyalty and humble attitude. He always prayed to God before approaching the king and God gave him the words to say. Nehemiah was aware of God's hand on him as he spoke with the king. In the same way, God is ever present as we work with the poor and disadvantaged.

Having inspected the walls thoroughly, Nehemiah understood exactly what was needed and so was able to coordinate and draw others in to make sure the walls were rebuilt.

Nehemiah was a person of deep conviction and compassion; he was instrumental in rebuilding and re-establishing the walls of Jerusalem in the fifth century BC. He brought life and hope to a people in despair. He grew into this sense of ownership and responsibility through his experiences of life. His position as 'cupbearer' may seem to bear little significance today, yet God had positioned him as a high official in the king's court. The king entrusted his life to Nehemiah, the person who would taste the king's food and drink to ensure that it was not poisoned. Nehemiah was the most trusted man in the kingdom; he had access to the king like no one else.

Nehemiah was compassionate. He took ownership and responsibility for a task he wasn't necessarily qualified to undertake – and we should remember that he was a volunteer! He cared enough to be vulnerable and weep for his people and his city; to pray; to sensitively hear from God. He wept because to him Jerusalem was a sacred site: it held God's name and therefore was a place of value and worth.

Remarkably, as the people were encouraged to take ownership themselves, the task of rebuilding was completed in only 52 days! For many of us, where we live holds similar 'sacredness' and value. Ownership is about taking personal responsibility and accountability for our actions, enabling and empowering people to become changemakers within their own lives, their communities and their nations. Where ownership exists, people organise together and cooperate.

Each of us can look for opportunities to take responsibility today, whether it be playing our part in caring for creation and renewing our world, or a much simpler step such as getting up, washing and dressing ourselves.

1.4 The importance of prayer

■ **‘So I sought for a man among them who would make up a wall, and stand in the gap before Me on behalf of the land, that I should not destroy it; but I found no one.’**

Ezekiel 22:30, NKJV

Prayer was God’s idea. Jesus showed us just how vital it was and how much he relied on it to enable him to do his Father’s work. But more than that – and this is crucial – Jesus modelled what prayer looked like and how he was able to show others the Father by what he did.

Prayer is important because it makes us more like Jesus and because it reveals to us the heart and mind of God. For facilitators of CCMP it is not an added extra but a vital component of the whole process, for although facilitators utilise the tools, it is God who reveals his will and purposes in the hearts of those who participate.

The objective of this section on prayer is to provide trainers with a framework to pray and to understand the importance of prayer in their own lives, in the church and in all aspects of CCMP. The following tools are to help you create space for prayer and reflection as an integral part of the CCM process.

Bible study **When and how do we pray? (various passages)**

Objective

To explore the practical aspects of prayer.

- 1** Divide the group into small groups and read Matthew 6:5–13.
Then ask the following questions:
 - What are the practical things that Jesus tells us to do when we pray? List them, putting them into your own words.
 - What does verse 9 tell us about The Lord’s Prayer?
 - Jesus asks his Father for a number of things, but what else does he do?
- 2** Divide the following passages between the small groups: Philippians 4:6; John 17:6–19; John 17:20–26; James 5:13–18; Romans 8:26–27; 1 Thessalonians 5:16–18.
Ask the following questions:
 - What type of prayer is talked about in this passage?
 - When should it be used?
- 3** Staying in small groups, read John 14:8–11, the passage describing the last night Jesus spent with his disciples before he went to the cross.
Ask the following questions:
 - What do you think Jesus means by what we read in these verses?
 - What does this mean for us when we proclaim that we are Christians?
- 4** Come back together as a large group and ask each small group to present their answers.
- 5** Agree together on the key principles taken from the Bible study and how these principles can be put into practice.
- 6** **Reflect:** Is the church living up to the promise of greater works, or not?

Leader's notes

The disciple who asked Jesus to show him the Father suggested he had never seen him, but every time he watched Jesus heal a leper, he saw the Father. Every time he listened to Jesus teach, he was hearing the Father.

The disciples didn't understand at that time, but later they would realise that Jesus' ability to minister to people in his Father's name would soon be part of their own life and ministry.

Jesus was saying, I am not the source of my own sufficiency. These things do not initiate with me, they are the Father. 'Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner.' (John 5:19, NKJV)

Then Jesus makes an extraordinary promise to the disciples – and to us. 'Most assuredly, I say to you, he who believes in Me, the works that I do he will do also; and **greater works** than these he will do, because I go to My Father.' (John 14:12, NKJV) John 14 verse 13 follows: 'And whatever you ask in my name, that will I do, that the Father may be glorified in the Son.'

Prayer makes us holy, pure, authentic. Whatever it is to pray for others – for healing, for their struggling lives – our prayer is that we would make the church authentic. If you want to know what God is like, look at Jesus.

So, we become presence carriers – Jesus lives in us and we bring him out into the world in our words and actions, in the way that we behave towards others. Deeper than that – if we live authentically – that has a life-transforming dynamic. God's word will not return to him empty. (Isaiah 55:11). So, our lives also become transformed.

Activity **A walk on the wild side**

Objective

To help the church take a fresh look at their community from a different perspective.



Time: 2 hours 30 minutes



Set-up: Large group broken up into small groups



Materials: A map of your area for each group (can be hand drawn), pens and paper, large sheets of paper, markers, pins

Note: The group will get more out of this activity if they have already done the activity in appendix 4: Wellbeing graphic equaliser.

Preparation

Plan a number of different walks through your local area at least a mile long (depending on the size of your community). Make each route as varied as possible, including rural and urban areas. Include places that people would rarely visit, eg areas where those from another religion/tribe or ethnic community are more predominant. You will need to plan one walk for each small group.

Conducting the activity

- 1** Use the notes below as a guide to introducing the activity:
We are often so used to our own environment that we take much for granted. We fail to see things that could tell us much about our area. This activity helps us to slow down and take a fresh and more in-depth look at our local area. It also gives us the opportunity to pray and bring a blessing with fresh insight and eyes.
- 2** As a large group, ask people to speak out about the things they think are good about the local area. Write these down on a large sheet of paper. Then ask people to speak out about the things they think are bad about the area. Again, write these down on a large sheet of paper.
- 3** Stick the sheets on a wall and leave them there to refer back to at the end of the activity.
- 4** Explain that the group will have a chance to check how accurate their impressions are after the walk.
- 5** **The walk:** Explain to the group that they are going to go for a walk around the local area. They are to walk at ambling speed – there are no prizes for the group that finishes their route first. Break the group into small groups of four or five people. Tell them to take one hour for their walk.

Ask them to reflect on the following questions as they walk:

- What is it like to live in the different places you see?
- Who are the people you see and what are they doing?
- What might they be feeling? What's their morale and level of self-esteem like? How are they the same as you? How are they different from you?
- Look at the buildings: are they good, or are they falling down and neglected? How would these make people feel?
- What about shops (if there are any on your route)? Go in and look. What do they sell? How expensive are the goods? What are the opening hours? Do they give the appearance of thriving or do they look as if they are really struggling? Who is working in them?
- Note the variety and number of places of worship.
- Are the streets clean or littered? Is there a feeling of pride in the area?
- What do people do for relaxation and entertainment? Do the places used for this purpose feel welcoming or threatening?
- What messages of self-worth and value is this environment giving to people?
- How would Christ engage in these settings? What can you do or say in the limited time you are moving through? How can you act that brings Christ into that setting?

6 When everyone comes back from their walk, keep them in their same small groups and ask them to reflect together on what they saw on their walk.

- What emotions did you experience?
- Did you notice anything new?
- How accurate were your original impressions of the area? Were you surprised at anything?

7 Once everyone has returned and had a few minutes to reflect, explain that each group should divide the area they walked through into sections if that is appropriate, eg rural/urban. Ask the groups to answer the following questions concerning each section of their walk – or even the whole walk if that is more appropriate:

- How did you feel during that section of the walk?
- What do you think it is like to live in that area?
- To what extent does that area foster shalom?*
- To what extent does that area hinder shalom?
- How do people live differently from you?
- Please share any encounters you had. How did you engage with people in a Christ-like way?

** Shalom is a Hebrew word, traditionally translated as 'peace'. But shalom is a much more dynamic word than this. It is about wholeness, wellbeing and restored relationships. God wants this for his people on earth.*

8 Bring the groups back together. Ask each group to share just two things that particularly struck them from their walk and the discussion. They may also want to share one engagement that they had with an individual on the walk and how they felt it brought Christ to that person and area. Highlight common themes and pull out key areas of learning.

9 You may find the following helpful in concluding the activity:

Just as Nehemiah walked the walls of Jerusalem examining the task that lay ahead of him in rebuilding the city (Nehemiah 2:11-16), so a walk in our own community can begin to give us an understanding of the task that could lie ahead for the church in the community.

Local Houses of Prayer (LHOP) model

LHOP is an intercessory model of prayer focusing on blessing and the adoption of a local area. It is founded on the Lord's Prayer, particularly, 'your kingdom come, your will be done on earth as it is in heaven.' (Matthew 6:10)

LHOP began with two or three people in a local farming community, 'Ffald y Brenin', in South West Wales in the United Kingdom around 1999. The speaking of blessing, backed up by intercessory prayer, has changed communities across the UK and parts of many nations around the world.

Vision: 'To see the kingdom come and God's will be done on this particular area of earth, as in heaven.'

Principles of LHOP

Gospel of the kingdom – 'Your kingdom come, your will be done on earth as it is in heaven.' (Matthew 6:10) 'See, I will create new heavens and a new earth. The former things will not be remembered, nor will they come to mind.' (Isaiah 65:17)

Ministry of priests – we are a 'royal priesthood.' (1 Peter 2:5,9)

Presence – believers are God's presence carriers. '... the Lord set apart the tribe of Levi to carry the ark of the covenant of the Lord, to stand before the Lord to minister and to pronounce blessings in his name, as they still do today.' (Deuteronomy 10:8)

Blessing – pray blessing for people and the land. 'Be agreeable, be sympathetic, be loving, be compassionate, be humble. That goes for all of you, no exceptions. No retaliation. No sharp-tongued sarcasm. Instead bless – that's your job, to bless.' (1 Peter 3:9, The Message)

Using LHOP

To use LHOP with participants, ask these two questions and facilitate a discussion:

- What would it look like if the reality of the presence of God broke out in your CCMP location/community or area?
- What difference would it make to the neighbouring communities and areas?

Then use the letters of 'BLESS' to guide you in what to bless.

B – Body: health, protection, strength etc

L – Labour: work, reward, security etc

E – Emotions: joy, peace, hope etc

S – Social: marriage, family, friends etc

S – Spiritual: salvation, faith, grace etc

As a simple guide, think of 'The fives' when using LHOP:

5 people

5 blessings

5 minutes

5 days

5 weeks

On the sixth week review what has happened and continue with another set of five people.

If embedding LHOP within CCMP, introduce LHOP at Foundational Bible study 4: ministry of Jesus (CCMP *Facilitator's Manual* p29). Jesus did his ministry through the power of prayer. He was not relying on his own strength.

Example

In Nigeria the LHOP materials have been translated into local languages and contextualised. The question you need to ask is, 'How will it work for us?' For many churches in Nigeria who started to practise LHOP, it became very successful at family level. For example, as fathers began to bless their children so their relationship with their children became closer and more loving. When the wider community witnessed this, it had an impact. (Restored and healed relationships.)

Every church uses prayer, so LHOP is easy to incorporate into the church setting. When a youth group incorporated it into a drama and performed it to the congregation, the congregation concluded that they had been abusing themselves, their families, their neighbours and their country and they needed to pray for them. In the past, blessing had been left to the benediction, but there was a realisation that they are all priests and can pray now in a way which is not just a list of 'wants'.

1.5 The role of the church

Looking at Jesus as our guide provides us with some biblical principles for HOW the church should engage with the local community:

Dignity: all are valued as God's people.

Action: based on justice and love for our neighbour.

Transformation: for individuals, the church and society.

Collaboration: between people, teams, communities and churches.

Service: accepting and valuing the gifts of everyone.

Humility: for all involved, requiring the church to let go of its sometimes controlling role.

In the gospels, Jesus encounters needy people all the time and he has an action, a word, a kindness, a challenge or a touch depending on what the situation requires. He is walking in redemptive service through the world, and this is the calling of every Christian.

It may be obvious, but someone who is a part of the church community is also a member of the secular community in which they live. They may be a farmer, a mother, a government worker, a bus driver or run their own shop, but before all of this their identity is to be in Christ and they are called to model their community engagement on Jesus in the gospels.

Currently, in many churches this is not what happens. It is as if we live two different lives, one in the church and one out in the secular community. We need to blur the lines between the two and enable people to flow seamlessly from the Christian community to radical engagement within the local community. Our motivation is for Christ's sake and for the sake of our faith, but our engagement needs to be purely for love, to love as Christ loved us.

From a practical perspective, Christians as part of a Christian community bring a set of resources and energy that need to be shared – brought out of the church and into secular society.

The church is the largest voluntary network in the world, and it can reach places and people that governments cannot. It holds local relationships. It has a local understanding of need and context. The church is called by God to bring transformation to each geographical location in the world where it finds itself. You, as trainers and facilitators of CCMP, are there to help the church understand and step into its calling.

Bible study **God's plan for your community (various verses)**

Objective

To think about God's plan for the local community and the role of the church in that plan.

- 1** Divide the group into small groups and read the following passages: Matthew 6:10; Revelation 21:3–4; John 10:10.
Ask participants to close their eyes and describe what they think heaven will be like.
Then ask the small groups to answer the following questions:
 - What does 'life in all its fullness' look like to you?
 - If God's kingdom was to come in your community, 'as it is in heaven', how would it be different from what it is like now?
 - Is the church the building or the people? What does this mean for my responsibilities as a Christian?
- 2** Come back together as a large group and ask each small group to present their answers.
- 3** Agree together on the key principles taken from the Bible study and how these principles can be put into practice.

See appendix 2 'How do we see our church?' for more activities/discussion questions on this topic, as well as the 'Hopes, fears and expectations' activity in the contextualisation chapter of this guide.

Leader's notes

The Bible teaches us that the church is the agent or the chosen instrument that God has placed in the world to demonstrate his love and grace. Therefore, the church has a unique calling to enable wholeness and thriving in each lovingly made individual and in the wider community in which they have been placed.

In Genesis, the Bible shows us that God created man in his own image and, as such, loves and values each person individually. He has already determined that in heaven there will be 'no more death or mourning or crying or pain, for the old order of things has passed away.' (Revelation 21:4)

But through Jesus, God made it quite clear that he did not expect heaven to be a place only in the future when we die; Jesus stated that he wanted his kingdom to come 'on earth as it is in heaven.' He tells us that he wants his kingdom to come on earth right now, and his chosen instrument is the church.

The church, of course, is not the building but the people within the building. Therefore, it is our calling to bring Christ, by the power of the Holy Spirit dwelling in us, into everything we are and do. In fact, by living now as Christ has taught us in terms of alleviating suffering, pain and poverty, we are not just bringing transformation in the present, but we are bringing God's final vision in Revelation into being.

God is able to do 'more than all we ask or imagine, according to his power that is at work within us.' (Ephesians 3:20)

Activity **We are church (drama)**

Objective

To understand the church's role in bringing transformation to the community.

'I will build my church and death itself will not have any power over it.'

Matthew 16:18, CEV

The drama is based on a true story told to the author by a church pastor from Tearfund partner Eagles, when he visited them in Malawi in 2009. It is a little exaggerated for comic effect, but essentially true.

Conducting the activity

Cast

This drama has seven cast members: Aid Worker and Community Member (CM) 1–6. The purpose of the large cast is to communicate the scale of the church and build momentum (like CCMP).

You can ask people to learn their parts, or just give them scripts and ask them to familiarise themselves with them before doing a dramatised reading.

Staging: Props, costumes and effects

You will need a big sack and a few props. The community members should wear their usual clothes. The aid worker should be either quite smart, or in jeans and a T-shirt.

Plot

A well-meaning aid worker is confronted with a nightmare scenario – a village that is self-sufficient!

Scene

A village in Africa. Aid Worker is on the phone; Community Member is nearby and comes closer during the Aid Worker's next speech. Over the course of the drama, more and more people come from the village and crowd around. If you want to have more speaking parts, give some of the Community Member's lines to others: see the numbers for suggestions.

Script

- Worker: *[Speaking into a satellite/mobile phone, dragging a big sack]* I've just been helicoptered over. Then I leapt into a 4 x 4 and drove to this remote village – seven hours from civilisation. Eighteen hours from a Java House! Now I'm ready to feed the world.
- [Aid Worker sees Community Member]*
- Aid Worker: *[Into phone]* Got to go, just spotted my first community member. Hello, Community Member. I'm here from Global Aid Incorporated. And you just got lucky – I'm here to drag you out of poverty. *[Community Member looks unimpressed]* Sorry, do you speak English?
- CM: I do.
- Aid Worker: Thank goodness, because I don't speak a word of... whatever language it is that you lot speak. Um. My friend.
- CM 1: Have you just arrived?
- Aid Worker: I'm still a bit jet-lagged, to tell you the truth. Flew in today. Sorry, this is probably a bit beyond your understanding. *[Speaking slowly, using actions]* I came here from far, far away. I flew here on a giant metal bird. Zoom zoom.
- CM 2: An aeroplane, yes. Would you like something to eat?
- Aid Worker: Thanks. I'm absolutely starving. Oh, sorry. Little bit inappropriate. In fact, I have something for you. *[Shows a big sack of 'dried meal']* Ta da!
- CM 1: What is it?
- Aid Worker: Well, as it says, it's dried... meal. Which I'm sure is, um... delicious.
- CM 2: You cook it?
- Aid Worker: Yes, just add... water. Oh. Do you have water?
- CM 1: *[Examining the sack]* You eat this?
- Aid Worker: No, no, no. I wouldn't touch the stuff. There's a chef back at the compound. He's doing us a full English breakfast tomorrow. So we won't feel so homesick. This, my little community member, is for you – and your village. It's what we call 'overseas aid'.
- CM 2: Thank you. I'm sure we can empty it out and use the bag for something... *[Goes to pick it up]*
- Aid Worker: Oh, you can't just take it. You have to earn it. We don't want you to sit here lazily expecting us to drop off food whenever you get hungry.
- CM 3: But we work every day, farming the fields, from when we wake until when the sun goes down.
- Aid Worker: Then how would you like to earn yourself some dried meal?
- CM 1: What are you asking us to do?
- Aid Worker: Education is vital: you're never going to get out of poverty if you're not educated. How about you build me a school?
- CM 2: But we already have a school.

Aid Worker: Oh, that's unfortunate. What about a well?

CM 3: There are many in the village.

Aid Worker: Really? What about toilet blocks?

CM 4: We have our own toilets here.

Aid Worker: What, these little mud huts? Don't you want brick toilets and flush loos? We could send a response team in...

CM 1: These are our toilets. We build as a community, one for each home. Then we clean and maintain them using the resources around us.

Aid Worker: What about a road? Transport links are vital if you want to develop. A good road could transform this poor village.

CM 2: How did you arrive here?

Aid Worker: My driver brought me.

CM 3: In a car?

Aid Worker: Yes.

CM 4: On a road?

Aid Worker: Yes.

CM 5: We have a road. The community came together to build it, as part of the community plan.

Aid Worker: You know about the community plan?

CM 1: We do.

Aid Worker: But I haven't told you what it is yet. I wrote it back in my office in London. We did a remote needs assessment.

CM 2: Our community came together and we discussed what we needed. Can we see your plan?

Aid Worker: We'll be sending a team here soon. You can see it when we're finished.

CM 2: But there are hundreds of villages here. Are you going to send a team to every one?

Aid Worker: Oh, this is hopeless. I've got to get back to the compound before sundown. I'm told it's dangerous out here at night. Do you want this sack of food or what?

CM 4: Not really. We have a cooperative here and we grow our own food. It is a struggle and the harvest is not always plentiful, but we are helping ourselves. We have been learning to farm better, to use drought-resistant crops.

Aid Worker: All very enterprising, I'm sure, but what you don't understand is that I come from Global Aid Incorporated. We have offices in more than 15 countries.

CM 5: Our organisation has millions of branches, in every country in the world.

Aid Worker: But we have a 20-year track record of delivering aid to the poor.

CM 6: We have a 2,000-year history of welcoming the poorest and most needy people into our community and transforming their whole lives.

Aid Worker: Who are you?

Crowd: We are the church.

CM 2: We show communities the natural resources they have.

CM 3: We encourage individuals to believe in themselves because they are loved and valued.

CM 4: We help people to help themselves, and we know what a community needs because we are part of the community.

CM 5: We still struggle and we need support.

CM 6: But we have experts here in our own country who help us and train us. That is what we need. Why don't you help to provide them?

Aid Worker: Sounds like there's one thing you don't need.

CM 1: What's that?

Aid Worker: Some twit with a giant sack of dried meal.

END

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Appendix 1

Examples of energisers

Source: Footsteps 60 (Tearfund 2004), article on 'Useful energisers'. See the full article for more examples. Many of the ideas in the article came from the book *Participatory Workshops* by Robert Chambers and were included in *Footsteps* with kind permission.

Mirrors

Place people into pairs: one person is the actor, the other the mirror. The mirror does whatever the actor does, mirroring their actions. After a few minutes, change roles.

Song

Singing songs that are easy to learn and join in with is always enjoyable. Action songs can be fun, or use songs that involve clapping or tapping out rhythms.

What sound is this?

Someone makes a sound and everyone else tries to identify it – the person who guesses right makes another sound. Sounds could include animal and bird noises, machines, vehicles or food preparation.

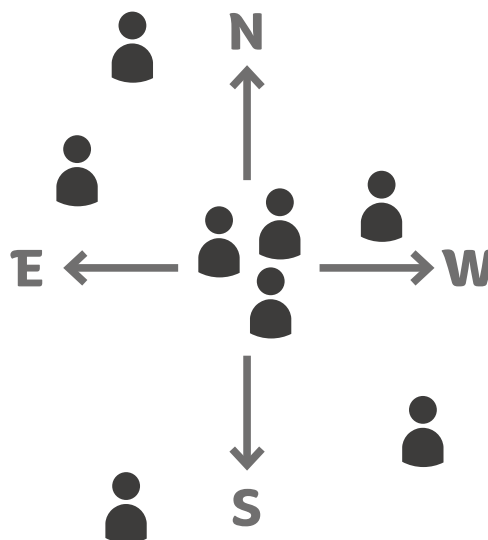
Trains

Ask participants to make train noises and actions with their arms. Take them on a journey, gathering speed through a valley, slowing to climb a hill, speeding up as they come down the hill, putting on the brakes to stop in a station and slowly starting up again. Relate the journey to local place names.

North, south, east, west

The centre of the room is the church, or the location you are in. Each wall represents north, south, east and west.

- Place yourselves in the room according to where you were born. Go round the group hearing where each person was born.
- Then go and stand where you live now in relation to where you born.
- Introduce yourself by saying one thing you appreciate about your community and one challenge of living where you do.
- Reord the answers on a flip chart paper or cards. At the end, review the common themes on what people appreciate and what they find challenging.



Appendix 2

How do we see our church?

Work in small groups and think about our own church. Describe what our church is like, using a picture or symbol. Draw this inside a large circle on a big sheet of paper. Then share together and explain what the drawings mean. You could also use a role play to describe what our church is like.

There are many ways in which our church affects the wider community. Some are open and obvious, while others are more hidden, particularly in countries where believers face opposition. These may include practical caring, visiting schools or hospitals, or meeting with community leaders. Think of all the different groups of people in the wider community who do not belong to our church. Discuss what each of these groups of people might think about the church.

Using a coloured pen, draw arrows coming out from the circle around the church to show each positive influence of the church within the community. Use thicker arrows for the most important influences. Label each arrow. Use dotted lines to show possible future influences.

Share and explain the information on each piece of paper and take time to discuss what has been discovered.

Discussion

Thinking of the pictures drawn, what sort of church do the people around us think we are?

What is the relationship between our church and the different groups in the community around it? How can we improve our relationship with different groups in the community?

Read Matthew 5:13. Salt can preserve food. It also brings flavour to food.

- Why does Jesus say that Christians are ‘the salt of the earth’?
- How can we be like ‘salt’?
- In what ways could we lose our ‘saltiness’?

Read Matthew 5:14–16. How does our own ‘light’ shine on those around us?

- Do we sometimes try to cover up the ‘light’?
- How can we shine more brightly?

What are the needs and challenges for our church, both from within and from outside? How many of these are we meeting today?

Are we aware of issues that cause conflict or lack of unity within our church? How could we try to deal with these?

What are the likely future challenges for our church?

Appendix 3

Résumés/CVs

Résumé/CV of a typical Christian

Age:

Occupation:

Likes:

Dislikes:

Marital status:

Gender:

Activities and interests:

Friends:

Résumé/CV of Jesus Christ

Age:

Occupation:

Likes:

Dislikes:

Marital status:

Gender:

Activities and interests:

Friends:

Appendix 4

Wellbeing graphic equaliser (activity)

Aim: To help church members see people's daily struggles from a biblical perspective.

Objective

To define and understand 'shalom'.

To apply the concept of shalom to the lives of different types of people both within and outside the church, to help us understand people's real needs.



Time: 2 hours



Set-up: Large group/small groups/Bible study groups



Materials: Large sheets of paper, copies of the wellbeing graphic equaliser chart (2–3 per person), case study sheets (see appendices 5 and 6)

NOTE: This is a simple and highly effective activity that raises some key issues. Some people may not have heard of a graphic equaliser before, so it may be worth explaining to them what it is (a device for lowering or boosting particular audio frequencies).

Conducting the activity

- 1 Use the notes below as a guide for introducing the activity to the group:

The Bible talks much about the concept of shalom, a Hebrew word that has traditionally been translated as 'peace'. In modern-day language that word has come to be seen as quite passive – the absence of war or conflict. But shalom is a much more dynamic word than this. It is about wholeness, wellbeing and restored relationships. And this is God's will for his people on earth.

- 2 **Defining shalom:**

In small groups, ask people to read and identify the key values that make up shalom in each of the three passages from Isaiah. These three passages act as inspiring, hope-filled prophecies in the midst of the serious and stern message of Isaiah to eighth-century BC Israel. They combine to give a 'taste' of what shalom is like.

- Isaiah 9:1–7
- Isaiah 11:1–9
- Isaiah 2:2–4

Their list will probably include joy, freedom, peace, harmony within creation, justice, mercy, and knowledge of and obedience to God.

Ask the groups to feed back the various themes and values they have identified.

Ask individuals to reflect on these and then write down the things that lead them to having a strong sense of wellbeing in their own lives. Examples could include being valued, having self esteem, security of job and home, social networks, peace, purpose, a place to call their own, health, money, food, relationships, belonging, knowing they are loved by God.

Ask people to feed back what they have written and write down their comments on a large sheet of paper.

Summarise these comments into ten or eleven different points.

3 Wellbeing graphic equaliser:

Hand out a copy of the 'Wellbeing graphic equaliser chart' to each person in the group (appendix 5).

Ask each person to fill in the rectangular blank boxes at the top of the page with the various wellbeing factors summarised by the group (above).

Ask each person to mark the levels (from -5 to +5) for each of the factors according to where they feel they are at this present time. For example, a person who is feeling very secure in their job at present may score themselves a +4 for this, but -2 for self esteem, as they are feeling quite undervalued. Stress that if anyone feels uncomfortable about disclosing where they are at for any particular category they should feel free to leave it blank.

4 Wellbeing graphic equaliser for others:

Once people have completed their chart, divide the group into pairs, and give each pair three more copies of the well-being chart.

Hand out a case study to each pair (appendix 6). You may want to give different pairs different case studies.

Ask the pairs to fill in the graphic equaliser from the point of view of the person in the case study.

After the pairs have completed their chart, they should swap their case study with another pair that has a different case study and repeat the exercise.

If time permits, do it a third time.

5 Discuss people's response to these case studies. You may find the following questions helpful:

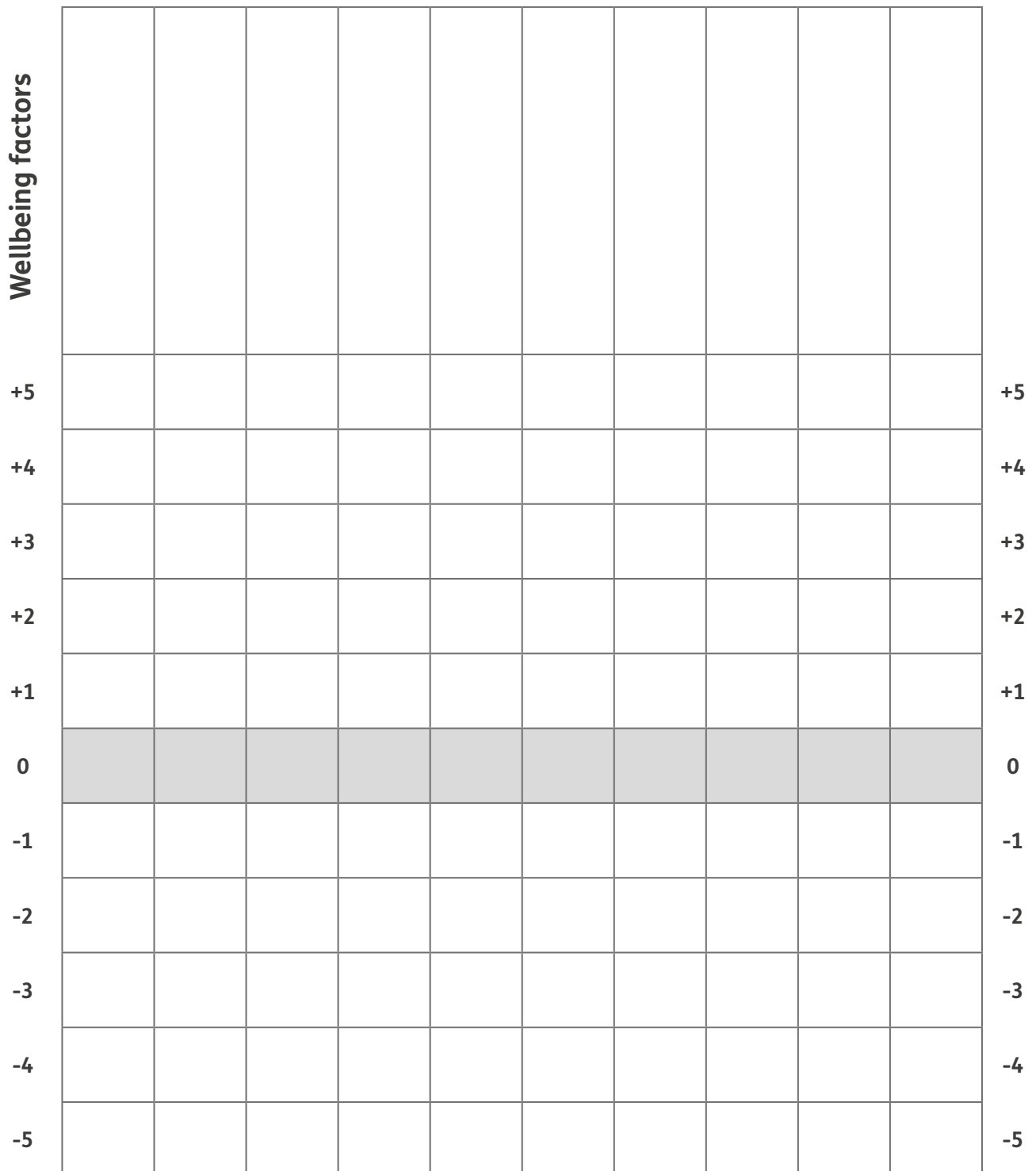
- How did each of these case studies make you feel?
- What is life like for these people?
- Is material need the only factor involved in wellbeing?
- What other factors contribute to loss of wellbeing?
- How can the church be more involved in meeting people's need for shalom?

6 You may find the following points helpful in concluding this activity:

- *Need is more than just material poverty. Someone may have a very strong sense of wellbeing and yet be living in poor housing, and another person may have all their material needs met and yet have a very low sense of wellbeing. Outward appearances of material wealth can also be misleading.*
 - *People's sense of wellbeing is, however, affected by their environment, and one factor (eg unemployment) may negatively affect many other aspects of their life (eg self-esteem, relationships, purpose).*
 - *The church needs to be actively working towards promoting all the aspects of shalom both for those within the church and for those outside it. Meaningful and valued relationships with others must be based on shalom rather than some narrower agenda of meeting solely spiritual or physical needs.*
-

Appendix 5

Wellbeing graphic equaliser chart



The graphic equaliser

Appendix 6

Case studies

1 What would it be like if...

... you were a businessman working 60 hours a week for a top firm who paid you a high wage? You have a large house in the suburbs which is beautiful and peaceful, but you can't remember when you last spoke to your neighbours. Your wife works full-time too and your two pre-school children are looked after by a childminder. You only see your children at weekends as they are usually asleep when you come home in the evenings. You have two holidays a year.

2 What would it be like if...

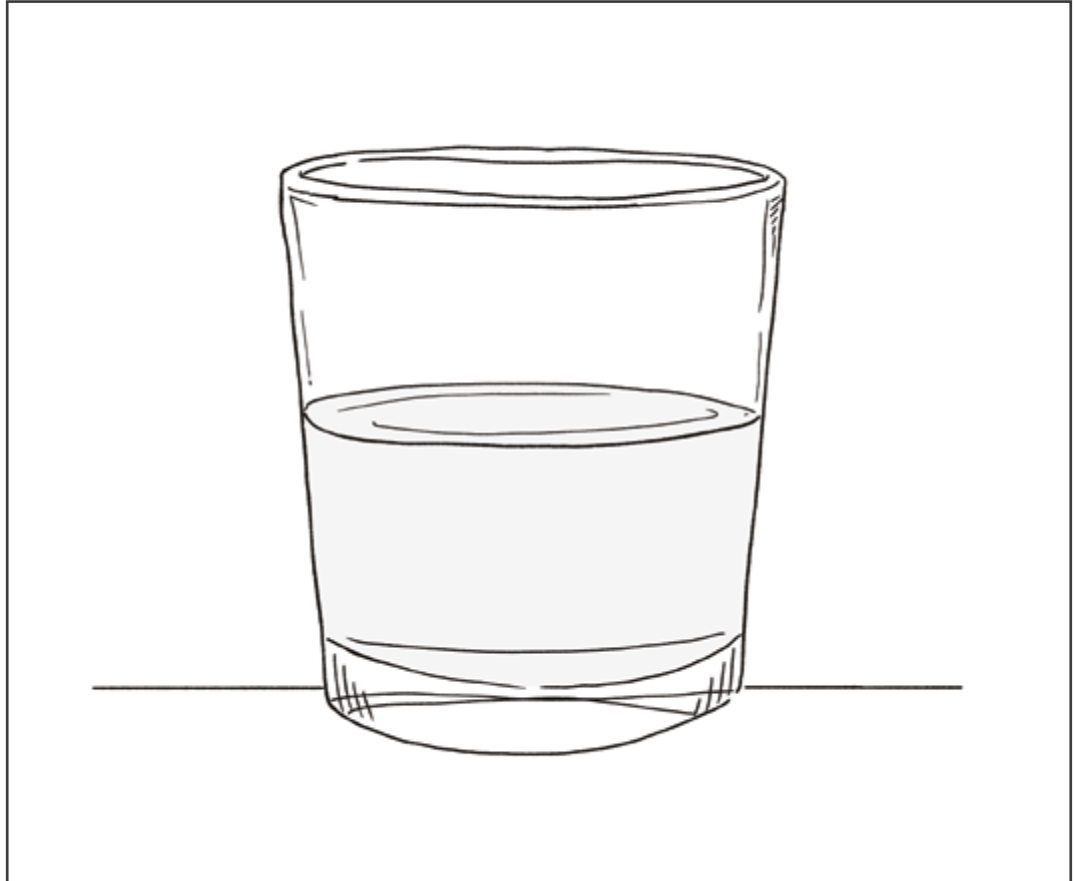
... you were a 17-year-old who had left your home in a rural community after persistent beatings from your stepfather? You have come to Nairobi and found yourself in a slum, living with four others just like you. You don't have any of the right skills to get a job here. Overwhelmed by your problems, you start drinking heavily and dabbling in drugs. Now you have a habit that controls your life. You've never had a job.

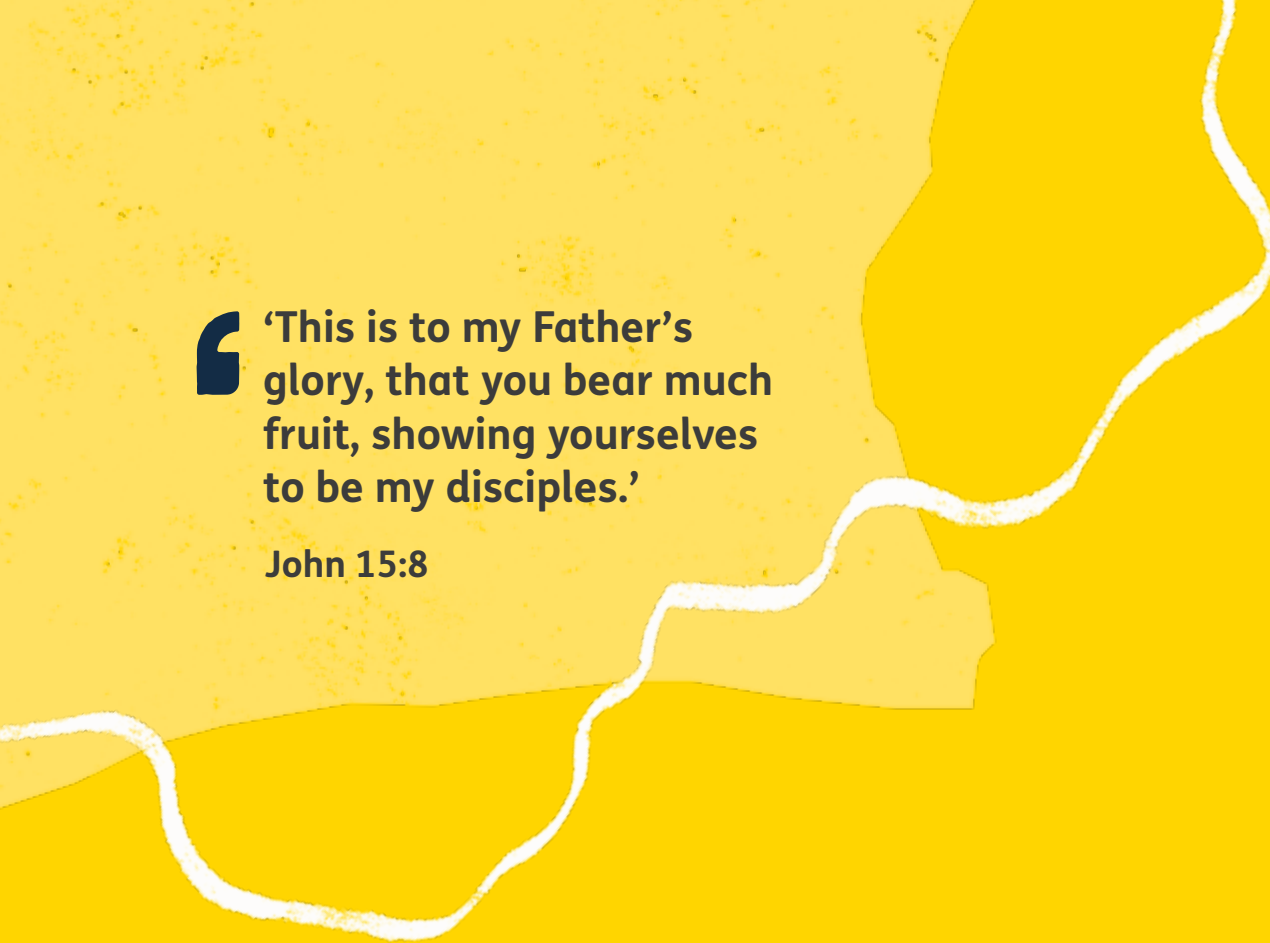
3 What would it be like if...

... you were a single mum, aged 22, with three children? You've been forced to leave your children in the care of an institution while you try and get your life sorted. You desperately want your children back but you have no means of supporting them. You have irregular work and are considering prostitution to try and earn enough money to get a place where you can bring your children.

Appendix 7

Different perspectives picture





**‘This is to my Father’s
glory, that you bear much
fruit, showing yourselves
to be my disciples.’**

John 15:8

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