

Chapter 3

How to contextualise

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	4
3.1 The importance of understanding your context (church)	5
Activity: Envisioning other churches	6
Envisioning other churches	7
Activity: Envisioning bishops and denominational leaders	8
Thinking about the size of your church	9
3.2 The importance of understanding your context (community)	10
Bible study: Adapting to different contexts	11
Activity: What is my community?	12
Activity: Hopes, fears and expectations	13
Activity: Look before you leap	15
Activity: The value of involvement	17
Activity: A walk on the wild side	19
Bible study: Identity and unity 1	22
Bible study: Identity and unity 2	23
Bible study: Loving our neighbour	24
3.3 Building confidence	25
Activity: Church community mapping	26
Activity: Digging up the treasure	28
3.4 The value and practice of listening	30
Bible study: Jesus' healing ministry	31
Activity: Listening skills	34
Activity: Listening skills – asking open questions	36
Bible study: Valuing other opinions	39
Bibliography	41
Appendix 1 Examples of energisers	42
Appendix 2 Community involvement	43
Appendix 3 Broken squares for 'value of involvement' activity	44
Appendix 4 Observation sheet for 'value of involvement' activity	45
Appendix 5 Monologues	46
Appendix 6 Gifts and skills form	49

‘I have become all things to all people so that by all possible means I might save some.’

1 Corinthians 9:22

Introduction

Each geographical location has its own unique population, ethnicity and culture. Each church is also different; with different expressions of Christian witness, denomination, demographic and size. Therefore, it is important to contextualise the church and community mobilisation process (CCMP) so it can be effectively implemented in each community.

This chapter provides Bible studies, activities and suggestions to help facilitators enable a congregation to explore the nature and makeup of their church and local community. We suggest this is done during Stage 1 of CCMP after the ‘Resource mobilisation’ and before the ‘Relationship-building’ series of activities¹ that will be expanded by this resource. Church leaders and members will already have learned about the resources aspect of the local geographical context in which they find themselves. The activities and Bible studies provided in this chapter will enable them to reflect on the social, cultural, ethnic and religious nature of the community in which they live, work and socialise. This will be particularly important for churches located in areas with a predominantly different religious or ethnic mix.

It is important that church members answer the ‘Who are we?’ question in relation to their community identity in a safe space, before they begin to do some of this with the community outside the church at the beginning of CCMP Stage 2.

1 In Tearfund’s *CCMP Facilitator’s Manual* (Njoroge 2019)

Key learning objectives

- Trainers have tools to engage new denominations, churches and participants in CCMP and understand the different mechanisms with which to do this.
- Trainers understand how to train facilitators in a larger church context.
- Trainers know how to involve more than one Christian church in a local area.
- Trainers are able to facilitate the church in identifying and defining the local community in which the church and its members are situated.
- Trainers have the tools and confidence to help facilitators and church members understand the importance of learning from others in their community.
- Trainers understand and can utilise resources for breaking down barriers and reducing fear between those from the church and those from the community outside the church, especially those from different ethnic, religious and social backgrounds.
- Trainers can explain the importance of understanding the local social, cultural, ethnic and religious context.
- Trainers have the tools and process to enable facilitators and church members to explore the social, religious and ethnic makeup of their local area.
- Trainers are able to help facilitators and church members see how people in the church are already involved in the community.
- Trainers understand the importance of listening as part of CCMP, and have opportunities to practise it with facilitators.

Chapter 3 outline

- 3.1 The importance of understanding your context (church)
- 3.2 The importance of understanding your context (community)
- 3.3 Building confidence
- 3.4 The value and practice of listening

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.

3.1 The importance of understanding your context (church)

There are many churches and denominations and each one is different. They hold differing theological opinions – some of these differences are very significant and others less so.

In each geographical location there are a number of different churches, and although you may initially build a relationship with one church, it will be important to communicate with and potentially involve other congregations in the CCM process.

It is also important to think through who needs to be on board to enable churches to participate. Who do you need to envision and at what level of leadership? You might also need to get to know the governance structures of denominations that are different from your own to help you with this.

How you facilitate in different-sized churches also needs some thought and planning.

Activity **Envisioning other churches**

Objective

To engage new denominations, churches and participants in CCMP and understand the different mechanisms with which to do this.



Time: Preparation time in gaining knowledge could take several weeks. But you have only one hour or perhaps two to envision church leaders, so you need to be prepared with enough material for the time the leaders have allowed.



Set-up: One to one meetings or small group meetings



Materials: This will be determined by the time you have available, and should be selected carefully from the *CCMP Facilitator's Manual*

NOTE: You will need to develop an understanding of the number of Christian churches in the area, the different denominations and sizes and an understanding of how the community and other churches perceive each church. This understanding will grow as you engage with individuals and groups in that community – or you may already know something about this depending on how you have been invited to be there in the first place.

Conducting the activity

- 1 Hold one to one meetings with church leaders. This provides an opportunity:
 - To build relationships and get to know leaders' personalities.
 - To talk passionately about CCMP and the impact that the process has had in other areas, and to begin to envision the leaders.
 - To present case studies of successful processes – if possible bring a church leader from another area who is passionate about CCMP and has seen transformation happen.
 - To plant seeds of integral mission and generate passion for the CCMP tool.
 - To develop a sense of each leader's interest, the size and makeup of their church and their opinions about other churches in the area.
-

Envisioning other churches

Peter Ngwili is a CCMP trainer and facilitator in Tanzania. He says:

'Inter-church relationships are important. It is important to help churches not just see itself as the only Christian expression in the area. This is especially important when the local church is in a minority Christian context. When you create alliances, my experience is that the transformation is much greater.'

'I have facilitated individual churches who then envision others in the area and I have also envisioned other churches at the same time as the community. The process takes more time if you envision an individual church rather than a group of churches within the community.'

'What I have found works best is that the facilitator identifies all church leaders to be envisioned together at the beginning. Then you give each church the opportunity to participate in the process. You walk the journey with those who are interested. However, there is still a host church. Sometimes the churches decide to host in rotation. The churches decide for themselves how it is done and that creates ownership. The churches unify and it is a joint witness to the community.'

Example

Paul Conteh is a CCMP trainer and facilitator in Sierra Leone. He says:

'Top leaders need to agree on the process. They are the ones who select the people to participate.'

'To involve different churches you need to meet the pastors of those churches and if possible envision them. These pastors then take the process through in their own churches. I provide mentoring for them. I regularly meet with them and visit their site giving them training and tips for how to go through the process. It depends on availability but can be as much as once a week.'

Activity **Envisioning bishops and denominational leaders**

Objective

To envision and engage high-level leadership in CCMP.



Time: One to two days depending on how much time you have been allocated



Set-up: Small group



Materials: Make sure you have all the materials prepared for the Bible studies and activities you choose for this particular group. Have a flip chart, sticky notes and handouts all ready. If possible use Powerpoint slides for an overview of the process and have someone with you who can provide a case study/testimony of successful CCMP.

NOTE: Engaging denominational leaders is important because they have the power to enable lower-level leadership to participate.

Conducting the activity

- 1 Engage leaders in a one to two day workshop.
 - Use Bible studies and activities from the envisioning part of the *CCMP Facilitator's Manual* to develop understanding.
 - Stories of impact and success from other places where CCMP has been completed can also be used. It is even better if someone from the same denomination but a different location can either come with you or record a testimony of the impact of CCMP in their church or churches.
 - These leaders need to understand and identify with CCMP to enable success at a more local level.
-

Thinking about the size of your church

Remember that CCMP is a facilitated process that is participatory. The size of each congregation will determine how you facilitate CCMP in your church. Participatory Bible studies should be facilitated in small groups of no more than 15 people.

Therefore, consider the following:

- How many facilitators do you need for your church?
- How many co-facilitators?
- How should your facilitators and co-facilitators work together?
- What structures already exist within the church that can be used to help facilitate CCMP, such as small/home groups, youth groups, designated time for Bible study etc?

If a church is particularly large, think about whether it would be better to have one CCMP process operating or several processes operating at once.

- Could multiple processes enable people to progress at different speeds?

Example

Peter Ngwili says:

'The facilitators need to determine who they will be targeting and how the process will be delivered in large congregations. Bible studies need to be decentralised within the church. A church may need to have 10–20 facilitators and the trainer will train all of them and mentor them through the process. The church (which may have as many as 2,000 in membership) only comes together to communicate the action points and conclusions.'

'The Bible studies are the main tool of engagement and each of the Bible study group leaders meet to compare notes. Once a month, I meet with these facilitators for three days. I make it clear in advance that the facilitators require a minimum of two to three days per month. We have a CCMP Sunday when the church has their lunch together.'

3.2 The importance of understanding your context (community)

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 this their identity is in Christ and they are called to use the model of Christ in the gospels as their template for community engagement.

Currently, this is not the case in many churches. It is almost as if we live two different lives, one in the church and a different 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.

Church members need to understand their community context and their role within that. This will build their confidence in engaging with the community outside the church. The following activities and Bible studies are designed to help facilitate this.

Bible study **Adapting to different contexts** **(1 Corinthians 9:19–23)**

Objective

To understand and utilise resources for breaking down barriers and reducing fear between those from the church and those from the community outside the church, especially those from different ethnic, religious and social backgrounds.

- 1** Divide the group into smaller groups and read 1 Corinthians 9:19–23.
Then ask the following questions:
 - What stands out for you in this passage?
 - What does Paul mean by the word ‘win’?
 - What does making yourself a slave to everyone mean?
 - Do you think the church currently acts in the way that Paul is describing? If so, what does it look like? If not, why not?
 - What sort of people do you struggle with and what would you need to do to develop a good relationship with them?
 - How do you keep your Christian integrity and faith intact and not become like those you are trying to ‘win’?
- 2** Come back together as a large group and ask each small group to present their answers.
- 3** Agree together on the key principles learned from this Bible study and how these principles can be put into practice.

Activity **What is my community?**

Objective

To identify and define the local community in which the church is situated and where people live.



Time: 1 hour 30 minutes



Set-up: Small groups or a larger group that breaks up into small groups for discussion



Materials: Flip chart and markers/pens (for the facilitation and for small groups to record their discussion comments)

NOTE: CCMP is about mobilising resources and meeting identified needs within a specific geographical community. However, if the geographical area is part of a large town or not clearly defined it may be an issue later. It is important to identify this early in the process, so that the church is considering the community throughout the process, even during the Church Awakening stage. There may be 'parish' boundaries or a number of other churches in the geographical area identified.

Conducting the activity

- 1** Discuss the following questions:
 - What is the geographical area in our community we wish to engage with in terms of CCMP?
 - In what type of community is our church located?
 - Are we completing the process as an individual church, or do we wish to envision other churches in the locality? What are the pros and cons for working with other churches?
 - What other churches are in our area? Can we name them?
 - Does anyone have any connections with people or leaders in those congregations?
 - 2** If the church wishes to involve other churches, the following should be discussed:
 - Who will meet with individual church leaders to envision them about the process?
 - Do we wish to have an envisioning event following these meetings?
 - Where should we hold this event? What do we need to consider about the location of the event?
-

Activity Hopes, fears and expectations

Objective

To enable church members to honestly express their hopes or concerns about engaging with their local community.

To help facilitators understand issues and concerns about community engagement in order to address them.

To enable church members to hear thoughts and opinions that are different to theirs.



Time: 3 hours



Set-up: Large group broken up into small groups



Materials: Lots of sticky notes and pens; three large flip chart sheets – one headed ‘Hopes’, one headed ‘Fears’ and one headed ‘Expectations’; pins; at least five people willing to act in a role play; the monologues on individual sheets to give to the five ‘actors’ (see appendix 5)

Conducting the activity

- 1** Distribute the five role play characters among the people who are willing to engage in the role play, and act out a church meeting that has been called to discuss the possibility of the church getting more involved in its community.
- 2** Present each monologue in succession.
- 3** Break into small groups to discuss each question below or allocate a couple of characters per group and ask the groups to discuss how they would respond to each character.

Ask the questions:

- What kind of attitudes were being shown?
- How did the responses make you feel?

List other attitudes that you think may exist, either positive or negative.

- 4** Ask the groups to feed back the flavour of their discussion to the large group.
- 5** Put large flip chart sheets up on the walls – one with ‘Hopes’, one with ‘Fears’ and one with ‘Expectations’ as the heading.

- 6** Give out a few sticky notes to each person and encourage them to express (anonymously) how they feel about getting involved with the community. Encourage them to write each thought/feeling on a different sticky note and then stick each one on the relevant large flip chart sheets around the wall.
 - 7** Then, feed back to the group what is written on the sticky notes and summarise the issues.
-

Activity **Look before you leap**

Objective

To explore how we feel when people jump to wrong conclusions about us.
To discuss what factors cause us to jump to wrong conclusions.



Time: 30 minutes (50 with the extra activity)



Set-up: Large group broken up into small groups



Materials: For the drama: a bandage, a desk or table, two chairs

Conducting the activity

Brief someone ahead of time to interrupt you during the introduction.

- 1** Begin the activity by telling the church that as part of CCMP you are going to spend time identifying some of the real needs and issues in the community. At this point, someone in the group (who you have briefed earlier) stands up and interrupts you. 'Hang on,' they say, 'Why bother, when all the needs are so obvious anyway: lack of work, dangerous roads, no local water...?' (Choose those issues that seem particularly relevant to your community.)

Say to the group: 'How many of you feel like this? Here's a drama to explore the issue a bit further.'

- 2** **Drama:** Act out the following scene.

A doctor sits behind a desk writing some notes. A person comes into the room with a bad limp and looking in pain. The doctor looks up, sees the problem and immediately puts a bandage around the leg. The doctor makes some kind comments: 'I'm sure you must have been in a lot of pain... I know what it's like having sore shins – terrible... This should do the trick – let me know if you need any further help' etc. The person looks surprised and a bit upset. They keep trying to say something to the doctor, but each time the doctor interrupts him with the words: 'You'll be fine now.' In the end, the person just gives up trying to explain. The doctor finishes the bandaging and goes back to his desk looking very satisfied. The patient leaves looking very despondent. As the patient goes out of the door they suddenly clutch their heart and double up in pain.

- 3** Break the group into small groups. Ask the following questions:
- What happened in the drama?
 - How helpful was the doctor? How else could they have acted?
 - How would you feel if you were treated like the patient?
 - Would you ever use the doctor again?
- 4** Take quick feedback on each of the questions. Key points worth highlighting are:
- Being well-meaning isn't always enough.
 - We need to listen to people to discover their needs.
 - Assuming we know people's problems can easily devalue people.

Extra discussion: Don't jump to conclusions!

If you want to explore the theme further, the following questions may help.

In small groups of three or four people:

- Ask people to think of times when people have jumped to the wrong conclusions about them.
 - Ask: How did you feel?
- Ask people to think of times when they have jumped to wrong conclusions about others.
 - Ask: How did you jump to wrong conclusions?
- Ask the small groups to share their answers, and discuss what would happen if the church jumped to the wrong conclusions about the community.

Conclusion

You may find the following helpful in concluding the activity:

Giving time to identifying the issues and assessing the extent of the problems is crucial. We may end up wasting the gifts, time and resources God gives us if we leap before we look. But looking before we leap will help us to use all God gives us to the full. When Nehemiah returned to the crumbling ruins of Jerusalem (Nehemiah 2:11–16), he must have been very tempted to just jump in and get straight on with what God had called him to do – the rebuilding of the walls. After all, as he rode into the city, the need could not have been more obvious. And yet 'for all his speed and drive, he does not rush into action or talk'.² His first act was to investigate the walls, assessing the need. He looks before he leaps!

² Kidner (1979)

Activity **The value of involvement**

Objective

To reflect on the impact of involvement and non-involvement.
To reflect on how those living in poverty experience exclusion.



Time: 1 hour



Set-up: Large group broken up into small groups



Materials: Five A4 envelopes, thick card and good scissors to make two sets of broken squares (see appendix 3); observation sheets and pens (see appendix 4); large sheets of paper

NOTE: You will need to brief the two leaders and prepare the two sets of broken squares in advance. You may find the Bible study 'Jesus' healing ministry' a helpful complementary activity, looking at the example of Jesus involving others in his ministry.

Conducting the activity

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

Should we work with the community in identifying areas of need or should we do the work on their behalf? It is an important question, and our answer will set the tone for the way we as a church get involved in our community. This activity will help us explore this important question.

- 2 Divide people into two groups with a maximum of eight people in each group. Surplus people should act as observers. Allocate a leader to each group – you will already have briefed these leaders with the following instructions:

Leader 1 is to play the role of an autocratic, controlling leader. They must only allow their own ideas to be implemented and must not tolerate other people in the group trying to take over or ignore them. People's suggestions should only be taken on board if said in a suitably humble way, and if the leader can claim them as their own idea. The leader is to be firm and confident. It does not matter if the leader is not sure how to solve the puzzle – they just need to act as if they are.

Leader 2, in contrast, should be briefed to be much more consultative and democratic. They should ask people for their opinions, value their contributions, and seek to draw all members of the group into participating. They facilitate the group in coming up with a solution; they do not impose their answer on the group.

As the **facilitator**, you need to give careful thought to who you ask to be the two group leaders as the effectiveness of the activity relies on them playing the role well.

- 3 Each group is then given a set of shapes (see 'Materials'). The leader explains to their group that those shapes will make five equal-sized squares, and it is the task of the

group to make those squares. The facilitator and observers watch what is going on in the two groups, using the observation sheet in appendix 4.

- 4 After ten minutes, or when both groups have finished the exercise, ask the members of each group to share with the large group how they felt during the exercise. Start with the group with the autocratic leader, as they are likely to have stronger, more immediate feelings.

Ask the following questions:

- How did you feel when the task was first explained to you?
- How many of you wanted to get involved? Why? Why not?
- As time went on, did your feelings and attitudes change in any way? Why?
- Did you finish the exercise? If you did, how did it feel to finish (satisfied, uninterested)? If not, how did it feel when the facilitator called 'time up'?
- If the leader took a similar approach again, how willing would you be to be a part of their group?

- 5 After each group has given feedback, ask the observers to feed in their comments too.

You may find the following helpful in concluding the activity:

'Ownership', feeling part of something, greatly affects our attitude. Without ownership, people easily become uninterested and disillusioned and may even try to sabotage the task. With ownership, people pull together, share the burden of the task and achieve the task in a much more positive atmosphere.

Leader's notes

At one workshop this activity generated a lot of heat. The people in the autocratic leader's group got fed up with how the leader was behaving and started sabotaging the activity, hiding pieces of the squares, deliberately ignoring instructions, or just removing themselves from the entire process. Conversely, in the 'listening' leader's group, people were laughing and fully engrossed in the task, and even cheered when they finished! Even though people knew it was 'just a game', they very quickly became influenced by how they were being treated – a powerful lesson.

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, pins

NOTE: The group will get more out of this activity if they have already done the activity called 'The wellbeing graphic equaliser' in appendix 4 of the integral mission chapter.

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 out 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 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?

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?
- Refer back to the sheets that were completed before the walk. Discuss any similarities or differences you have discovered. Have you been surprised by anything?

**Note: 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.

Bible study **Identity and unity 1 (various verses)**

Objective

To understand and utilise resources for breaking down barriers and reducing fear between those from the church and those from the community outside the church, especially those from different ethnic, religious and social backgrounds.

- 1** Divide the group into small groups of no more than four or five people, and ask them to do the following:
 - Think of all the different elements of your identity (eg ethnicity, religion, gender, age, place in the family) and list them.
 - Think of your best friends and colleagues. What is it about their identity that enables you to relate well to each other? Discuss this in the group and share with each other.

- 2** Give each small group one of the following passages and get them to read it out loud to the large group:
 - Galatians 6:10
 - Hebrews 2:11
 - 1 Peter 4:17
 - Genesis 28:3
 - Genesis 12:2
 - Genesis 18:18
 - Deuteronomy 26:19
 - 1 Peter 2:9–10

Ask the groups to write down a list of names used to describe the group of believers.

What do you think the Bible is telling us here?

- 3** Come back together as a large group and ask each small group to present their key learnings.

- 4** Agree together on the key principles discovered from this Bible study.

Bible study **Identity and unity 2 (various verses)**

Objective

To understand and utilise resources for breaking down barriers and reducing fear between those from the church and those from the community outside the church, especially those from different ethnic, religious and social backgrounds.

1 Divide the group into small groups and read Romans 10:12–13.

Then ask the following question:

- What do these verses tell us about God’s attitude towards different groups?

2 Read Ephesians 2:11–22.

Ask the following questions:

- How does this passage challenge you in your relationship with other Christians?
- How does this passage challenge you in your relationship with Christians from a different culture?

3 Read Colossians 3:11 and 1 Corinthians 12:12–13.

Ask the following question:

- What do these verses mean for us today?

(Replace words such as ‘Greek’ and ‘Jew’ with the names of other groups in your community.)

Leader’s notes

The people that we relate to best are usually those with whom we have something in common. God made men and women in his image, but he made us all unique. There are no two people completely alike in the world. We all have a different identity. This is partly due to inherited characteristics such as our ethnicity. Our identity can also be moulded by the people we spend time with or where we work. We may find it easier to get along with people of the same ethnic group, family, language group, age or gender, or with those who have similar interests, such as sport or music.

God loves the idea of groups, such as family and ethnic groups. The desire to belong to a group is part of our human nature, created by God. Sadly, group identity is often abused rather than celebrated. When two groups come into contact, it is often their differences that are emphasised. Group identity is also often used as an excuse for conflict, or to hide other issues.

Bible study **Loving our neighbour (various verses)**

Objective

To understand and utilise resources for breaking down barriers and reducing fear between those from the church and those from the community outside the church, especially those from different ethnic, religious and social backgrounds.

- 1** Break the group into small groups of four people.

Ask each group to read the following passages: Leviticus 19:18, Matthew 19:19, Mark 12:28–34 and Romans 13:9. Then ask:

- What do all of these verses have in common?

3.3 Building confidence

Depending on the size of the church and the ethnic/tribal makeup of the community, church members may feel extremely nervous about engaging with the community.

But many people in the church forget that they are also members of their local community and are already involved in the community naturally. The following activities help facilitators and church members see how people in the church are already active in the community, and have relevant knowledge and skills.

Activity Church community mapping

Objective

To show in a visual way how the church is already involved in the community.
To raise awareness of the skills, experience and interests in community issues that church members already have.
To provide the basis of setting up informal support networks around the key issues.



Time: 2 hours



Set-up: Large group broken up into small groups



Materials: Photocopy of 'My involvement in the community' sheet for each person (see appendix 2), powerpoint slide of a worked example (appendix 2), flip chart and markers, large sheets of paper, pens, pins

NOTE: You will need help from a couple of others in the church with writing down feedback on large sheets of paper.

Conducting the activity

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

As we all know, no person is an island. We encounter others every day. In that sense, our church is already involved in the community. There is real value in bringing all this involvement into the open. In this activity, we will think of the various people groups we come into contact with and the interests and causes we feel strongly about and see how others in our church are involved in these areas too. We may be surprised that others feel similarly passionately about the same issues as we do, and together we may feel there is something we could do that as individuals we could not.

- 2 Hand out a 'My involvement in the community' sheet (see appendix 2) to each person and explain how people should fill it in:
 - In the central circle they put their name.
 - In Zone 1 they write the activities on which they spend their time – eg work, looking after children etc.
 - In Zone 2 they write the people groups these activities bring them into contact with – eg a parent of young children may come into contact with teachers, other parents etc.
 - In Zone 3 they write those issues in which they are interested or involved in some way – eg food poverty, drug addiction. These are likely to be connected to Zones 1 and 2, but occasionally people may have an interest that at present they don't spend any time on. These should be drawn in Zone 3 with a line connecting them straight to the centre.

- 3** Divide the group into small groups of three or four people. Ask people to share and discuss their sheets in these groups.
- 4** Bring the groups back together, and as a whole group ask people to read out an issue or people group that they are particularly interested or involved in. Write these up so that everyone can see them. Keep going until everyone has had at least two of their interests/key people groups mentioned.
- 5** Write each issue/people group on a separate piece of large paper. Stick these on the walls all around the room. The activity works best with between 10 and 20 sheets so you may need to combine some of the similar themes.
- 6** Encourage people to gather around the sheet in which they are most interested. Explain that people are to write their name on the sheet and add a brief note on what they bring to the issue. This could be that they have suffered from a particular illness, or had a relative suffer, that they have had issues with drugs when younger, or a teacher and parent may have known each other within the church for some time but not realised that they were both keen to do something about alcohol abuse among young people. This can generate informal discussion and some great ideas.
- 7** Conclude by pointing out the many ways people in the church already have relationships in the community and are already doing things. Also talk about the experience and interest they bring to the issues, and the dynamic potential there is if people work together on these issues in a more focused way. You may want to suggest that people think through how they could support each other through prayer, advice, joint action etc.

A great visual way to sum this up is to create a massive spider chart with the name of the church in the middle and all the flip chart sheets stuck up around it. You will need a big wall to do this.

Activity Digging up the treasure

Objective

To build the confidence of the church in its ability to make a difference in the community.



Time: 20 minutes (plus 10 minutes' feedback a week later)



Set-up: Possible settings: church service, home groups



Materials: Gifts and skills form – one per person (see appendix 6), pens

NOTE: It is recommended that this activity is used with churches whose confidence in their own abilities is low. The survey will help to build up people's belief that they do have many skills and gifts that can make a difference in their community.

Churches with congregations that are generally confident they have the required skills and gifts to make a difference can use this activity when seeking to involve people in a community initiative.

Conducting the activity

The gifts and skills survey (appendix 6) is a great tool for helping people think about all the practical skills they have to offer. It covers such a wide range of different activities that everyone in your church will be able to mark down at least one gift or talent, even if only as an amateur. You could give the survey to people at the end of the church service to fill in and bring back next week, or include it in the church newsletter. However, such approaches often result in very few completed survey forms being returned. A better approach is to make the survey part of a Sunday service or home group meeting. This could be done by looking at the theme of practical service using John 13:1–17 (Jesus washes his disciples' feet).

- 1 Read John 13:1–17 together and then make the following key points from the passage:
 - Jesus' action of washing the disciples' feet was at the same time ordinary and yet extraordinary. Washing your own feet was a common, daily task, but washing others' was not. In fact, it was viewed as such a humiliating and lowly job that it could not be required of a Jewish slave. Jesus, Son of God, ruler of heaven and earth, before whom angels in their thousands bowed down to worship, stooped down to the dirty and smelly feet of his followers, and did an act of service and love that was deemed beneath all others. Service and humility go hand in hand.
 - Jesus' act of feet-washing is remembered not because it was difficult or required particular skill, but because of the love that enabled him to do it. We may feel what we have to offer is small, or even insignificant, but the attitude in which it is done is of far more importance.

- The context in which Jesus washes the disciples' feet is not one that would have inspired this incredible act of love out of appreciation for the disciples. At this moment, Jesus would have had every right to feel frustrated and let down by some of the disciples, and betrayed by another. For it is during the course of this meal that a dispute arises among the disciples as to 'which of them was considered to be greatest' (Luke 22:24). The disciples still seem incapable of grasping what the kingdom of God was really about, or what it truly meant to follow the Messiah, and so were still looking for attaining worldly forms of power and prestige. And Jesus washed the feet of Judas, knowing full well that this companion and friend of his for the last three years had already betrayed him. And yet Jesus still does this remarkable act of love. Our acts of service cannot be motivated by appreciation of others or thinking that people 'deserve it', because what happens to those who fail those criteria? Instead we are called to love everyone simply because 'God is love' (1 John 4:8).

- 2** Give out the survey forms. Ask people to fill them in as a response to the message (Bible study) and write on the back how they think they could use their gifts or skills to help others in the community.
 - 3** Collect the forms and when you next meet, give an overview of all the gifts and skills within your church or home group. You could do this by saying: 'Did you know that in this church we have ten decorators, five computer experts, seven knitters, etc?' Help people to see the tremendous potential they have as individuals and as a corporate body to serve and make a difference in the community.
-

3.4 The value and practice of listening

Too often as Christians we want to tell others how they should live their lives. However, part of the process of building relationships and finding out about the needs of others in our local community is taking the time to listen.

Listening and taking in what people are saying so they really feel heard is not as easy as we think. It is important to reflect on the importance of listening; what prevents good listening; and to provide opportunities for people to practise listening.

The following Bible studies and activities help us look at the model of Jesus and reflect on how well we listen to others, and also provide guidance for practice.

Bible study **Jesus' healing ministry (various verses)**

Objective

To look at the healing ministry of Jesus and draw out lessons for our own involvement in the community.

Learning outcomes

- Jesus almost always healed in response to people – he expected people to participate, to get involved.
- Jesus showed his compassion by not just doing things for people, but by working with people as well.

NOTE: The background notes following this study can be used to help with preparation.

- 1** In small groups (and with Bibles closed), ask people to list as many of Jesus' healings as they can remember.

The total list of healings recorded in the gospels comes to over 30. All of these were chosen by the writers to illustrate important themes, and there are many lessons we can draw today: Jesus' compassion, stirring him to action; his desire to intervene in people's lives. However, the purpose of this study is to look at the way Jesus involved other people in the healings he performed.

- 2** Make three groups: A, B and C, and ask each group to study the passages for their group (see table below). All groups should answer the same questions for each passage:
 - How did the person come to be healed?
 - What role did:
 - the person play?
 - the others play?
 - Jesus play?
- 3** Then ask the the three groups:
 - What do the passages you read have in common?

Group A	Group B	Group C
Matthew 8:5–13	Mark 9:14–27	Luke 17:11–19
Mark 2:1–12	Luke 4:40–41	John 11:38–44
Mark 5:21–43	Mark 1:40–45	John 9:1–7
Mark 7:24–37	Mark 10:46–52	Luke 18:35–43 (note especially verse 40)

- 4** Ask each group to feed back to the large group their views on what the passages had in common. In particular, you may want to draw out the following:
- Jesus responded to people’s requests for healing.
 - Jesus did not often initiate healings himself.
 - He involved both the sick person and their friends/relatives in the healing.
 - They were not merely passive recipients but were often actively involved.

- 5** Write these up on flip chart paper for everyone to see.

These points are true of all Jesus’ healings except the following passages:

Group A	Group B	Group C
Mark 1:21–28 Matthew 8:28–34	Mark 3:1–6 Luke 7:11–17	Luke 13:10–17 Luke 22:47–53

- 6** In the same small groups, ask people to read these passages and then ask:
- In which ways do the passages differ from the previous passages?
 - Why do you think they are different?

Some groups may need help and prompting on these questions (see background notes).

- 7** Remaining in small groups, ask:

- Why do you think people were so willing to approach Jesus?
- How should we apply Jesus’ example to the way we try and help people in need in our own communities?

- 8** Come back together as a large group and agree on the key principles from this Bible study.

Leader’s notes

This Bible study is designed to give your group a quick overview of the healing ministry of Jesus, and draw out a couple of key principles for Christian involvement with the community.

Although each of the Bible passages merit detailed analysis, for the purposes of this study a brief reading and discussion of each of the passages should suffice to pull out the key principles. The following background notes on the passages will help you to prepare the study.

Background notes

Healing was a key part of Jesus' ministry. Jesus did perform other miracles, but healings were by far the most common. The total number of healings recorded in the gospels comes to over 30. All were chosen by the writers to illustrate important themes, and there are many lessons we can draw today for example: Jesus' compassion, stirring him to action; his desire to intervene in people's lives.

However, the purpose of this study is to look at the way Jesus involved other people in the healings he performed. On the vast majority of these occasions, either the person in need or others in relationship with them were directly involved in either initiating or being part of the healing process. Jesus rarely initiated healing people – he waited for people to approach him – and he often involved people in bringing about their healing.

There are just six exceptions to this to be found throughout the four gospels. On three occasions – the healing of the man possessed by an evil spirit in the synagogue (Mark 1:21–28; Luke 4:31–37), the healing of a man with a shrivelled hand (Mark 3:1–6; Matthew 12:9–14; Luke 6:6–11), and the healing of a woman who had been crippled for 18 years (Luke 13:10–17) – Jesus initiated healing on the Sabbath, a day when due to custom and religious regulations no one would have approached a holy man for healing. People would not come to Jesus for healing on the Sabbath and so on these rare occasions Jesus came to them.

The other three exceptions are also unusual. Jesus heals the man possessed of an evil spirit in the region of the Gerasenes (Matthew 8:28–34; Mark 5:1–20; Luke 8:26–39). The man had become cut off from society – no one was in a position to ask for his healing and he himself was not in a fit state of mind to ask for healing. Jesus raised from the dead the son of a widow in Nain without being asked (Luke 7:11–17) – an act so extraordinary it went beyond people's capacity to ask for it. And finally, Jesus healed the ear of the soldier attacked by a disciple in the Garden of Gethsemane (Luke 22:47–53) – an act to demonstrate swiftly and powerfully that he had no intention of leading an armed rebellion.

On all the other 20 or more occasions recorded in the gospels where Jesus healed people, the sufferer or their friends and relatives were involved in some way. Jesus did not dole out healing to passive recipients – he expected people to participate, to get involved. He did things with people, not just simply for them.

On every occasion (apart from the exceptions noted above) Jesus healed in response to people. He didn't just jump in when he perceived a need and impose a solution. He waited, he listened, he allowed people to raise their concerns. Jesus showed his immense love and compassion for people by allowing them (or their friends and relatives) to initiate or get involved in the healing process – to step out in faith and work with him rather than just receive from him. To Jesus that seemed to be an important part of the healing process.

Of course, the very nature of Jesus' lifestyle and the very openness of his character meant that people were willing to come to him because they knew he was willing to help.

The church often has a much less positive track record. People don't see it as the natural place to voice their concerns or seek their healing, of whatever kind. Before the church can begin responding to a world in need, we need to become more proactive in our listening, going and finding out what people's real needs are. And when we have heard from people, we then need to work with them – not simply for them.

Activity **Listening skills**

Objective

- To identify barriers to good listening.
- To identify good listening skills.
- To practice and receive feedback on our listening skills..



Time: 2 hours



Set-up: Large group broken up into small groups



Materials: Flip chart and markers/pens (for facilitator and for each group to record their discussions)

NOTE: You will need to find two people who are willing to act out a role play, and brief them before the activity. You should also familiarise yourself with the input sections.

Conducting the activity

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

A key part in beginning to meet people's needs is giving them the confidence to believe that their experience and ideas are valuable and worth listening to. Good listening, therefore, is a crucial part of what we do. Good listening also ensures we don't misinterpret or ignore what we hear. However, listening, which is such an important part of our daily lives, is something we often take for granted. This activity will help to remind us again of some of the basic skills of listening.

- 2 **Role play:** Ask the two people who have already been briefed to act out a conversation where one person is being a very bad listener (eg interrupting frequently, looking bored, fidgeting, avoiding eye contact).
- 3 After the role play, as a large group, ask people to list the qualities the bad listener was exhibiting. Then ask the group to list any other factors that lead to bad listening. Write all this feedback on a large sheet of paper. Finally, ask the group if they can think of any more barriers to communication.

You may want to mention the barriers to communication listed below, if the group has not raised them.³

In-and-out listening – Most people think four times faster than they speak, so when listening there can be a lot of spare thinking time, which can cause us to become distracted and not focus fully on what is being said.

³ These are adapted from Hope and Timmel (1984).

Red-rag listening – Certain words or phrases may trigger an instantaneous emotional reaction in us – like showing a red rag to a bull. We take the word out of context and immediately stop listening.

Closed-mind listening – We can very quickly jump to conclusions about what is being said: ‘I’ve heard all this before... This is going to be boring... I know more than they do’ and shut our minds to it. This can also happen if we don’t like what is being said or we disagree with it.

Over-the-head listening – If what the person says is too complicated or confusing for us to understand, it may go straight over our head.

- 4 In small groups of four or five, ask people to discuss how to deal with these barriers to good listening. For example, if the listener finds the content of the conversation too complicated, they can ask the speaker to clarify what they mean.
- 5 Ask the small groups to feed back these ideas to the large group.
- 6 Provide the following input on listening, if this has not already been covered by the group feedback. Give examples of each point as you go along.

Non-verbal listening skills

- Sit at an angle, not square on (avoids a confrontational feel)
- Keep an open stance (encourages openness on the side of the speaker)
- Lean forward (shows interest)
- Make eye contact (avoiding eye contact suggests you’ve lost interest)
- Relax (a tense listener will cause the speaker to feel nervous)

Verbal Listening skills

- Encourage (‘I see... I understand... That’s a good point.’)
- Identify with (‘I imagine that must have been very difficult for you.’)
- Clarify (‘Could you say that again? I’m not sure I fully understood.’)
- Reflect back (‘What I understand you to be saying is...’)

- 7 **Listening exercise:** Ask the group to get into pairs. Each person should choose a topic they find easy to talk about (eg a TV programme, their football team, a hobby...) For four minutes, one person should talk about their topic while the other actively listens, applying all the good listening skills identified. The speaker should then give feedback on how it felt to speak to the listener, including the good and bad aspects of the listening. Repeat the process, with the pair swapping roles. Then offer people the opportunity to feed back any particular learning they feel would be helpful for the whole group to hear.
-

Activity **Listening skills – asking open questions**

Objective

To recognise the need to ask open questions.

To draw up a list of open questions to be used when asking people about their community.

To practice asking open questions with each other.



Time: 2 hours



Set-up: Small groups



Materials: Flip chart, markers, pens and paper

NOTE: You may have to prepare for the role play beforehand.

Conducting the activity

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

When we go to talk to people we need to allow them to express their views. After all, you already know your own! But we can easily find ourselves asking questions that allow for only one answer, or that can only be answered with one word, or that are not even questions at all but statements of our views with a question mark tacked on the end! This activity will give us practice in asking ‘open’ questions – questions that help people open up and say more.

- 2 Split the group into pairs. Ask each person to write down a question that will help the other person to talk about their last weekend. Person A then asks Person B their question. Allow the conversations to go on for two minutes. Person B then gives feedback on how they felt about the question and whether it helped to open the conversation up or shut or close it down. Repeat the process with the roles reversed. Then ask the pairs to feed back to the whole group on lessons learned.
- 3 **Role play:** Come back together as a large group and explain that asking open questions is even more important when you are wanting to find out what the person thinks about their community. Select someone from the group who is reasonably articulate and won't be embarrassed by answering questions in front of the group. (You may want to ask them beforehand to check they don't mind.) You are to take the role of a 'bad' questioner, asking the person about their local community. Exhibit most of the good listening skills but ask the person only closed or leading questions, for example:
 - Do you agree that this community is poorer than most in this region?
 - Would you agree that access to water is a big problem?
 - Isn't it the case that most people do better in a group than on their own when it comes to developing a small business?

- 4 Stop the interview after three or four minutes and ask the interviewee how they felt about the questions.
- 5 Ask the group to feed back what they thought was good/bad about the questions asked.
- 6 **Group work:** Ask people to work in pairs to develop questions that they can ask another person in the group. The questions are to help them find out more about the person's views on their community. You could use the following as examples of open questions:
 - Who do you think are the most vulnerable people in our community?
 - What do you think are the main stresses of living in the community?
 - Where do most people go to relax?
 - When are people willing to help each other out?
 - How do you cope with living by yourself?
 - Why do so many young people drop out of school?

You may want to also explain to the group that there are different kinds of open and closed questions:

- factual
- experiential
- leading

You could draw out the chart below to explain this.

	Factual	Experiential	Leading
Open	What is the area like for children?	How do you feel about living in this area?	I expect you will have a different view. Would you like to share it with us?
Closed	How many children live in the village/ street/area?	When have you felt like giving up?	Don't you think such a view is irresponsible?

These different types of questions may be useful at different times. It is worth asking the group to think through what type of questions will enable people to open up about their own views.

There will be times when asking closed questions is appropriate (eg when seeking clarification on a point or checking you have understood what the person has said). But especially in the early stages, asking open questions is crucial if you want to hear and understand people's real views.

- 7 Ask each pair to join up with another pair. One person from Pair A then asks one person from Pair B their questions. The other two people should observe both the effect of the questions and the listening style of the questioner. After four or five minutes, the small group should stop and discuss the appropriateness and effectiveness of the questions. Feedback can also be given on the questioner's listening style.

- 8 Repeat the process with one person from Pair B asking one person from Pair A their questions. The groups can then feed back to the whole group any lessons they've learned. The facilitator should draw up a list of particularly good questions from the group's feedback. (This list, with some adaptation, could be used when talking with the wider community.)
-

Bible study Valuing other opinions (Luke 9:18–21)

Objective

To see how asking others their opinion gives them value and respect.

- 1** Divide the group into small groups and read Luke 9:18–21.
Then ask the following questions:
 - Why do you think Jesus asked the question ‘Who do you say I am?’
 - Why do you think it is important to ask others a question that you think you know the answer to yourself?
- 2** Come back together as a large group and ask each small group to present their key learnings.
- 3** Agree together on the key principles discovered from this Bible study.

Leader's notes

The first remarkable thing about this episode is that Jesus actually asked this question. Here he was, the Son of God, who in an instant could have revealed the fullness of his glory to the disciples and left them in no doubt as to who he was, actually asking them the question. Their view, their opinion mattered.

Secondly, Jesus' question left him very vulnerable – exposed to the consequences and hurt of the disciples misunderstanding him. What would have happened if the disciples had answered in the same way as the crowds? These were the people who had lived with Jesus for three years, who had eaten every meal with him, walked every mile with him, shared in the hardships and the struggles, and the joys and the excitement. And so for them to see him as just somebody ‘special’, but not the Messiah, would have been devastating. So the temptation to steer the disciples to the right answer must have been enormous, or ask in some leading way – ‘Who do you say I am – the Messiah?’

The risk Jesus took in asking the question, in making himself vulnerable to rejection, led to a turning point in the lives of the disciples, who freely came to that point of acknowledging Jesus as the Messiah for the first time. The ministry of Jesus and the lives of the disciples were never quite the same after that.

Bibliography

Hope, Anne and Sally Timmel (1984) *Training for transformation: a handbook for community workers*, Harare, Zimbabwe: Mambo Press

Kidner, Derek (2009) *Ezra and Nehemiah*, Illinois: Inter-Varsity Press

Tearfund resources

Blackman, Rachel (2003) *Peacebuilding within our communities – a Roots guide*
<https://learn.tearfund.org/en/resources/series/roots-guides/peacebuilding-within-our-communities--a-roots-guide>

Deepan, Prabu (2016) *Community dialogues: Promoting respectful relationships and equitable communities*
<https://learn.tearfund.org/en/resources/series/changing-gender-norms-transforming-masculinities/community-dialogues>

Njoroge, Francis (2019) *Church and community mobilisation process: Facilitator's Manual*
<https://learn.tearfund.org/en/resources/series/church-and-community-mobilisation-process-ccmp/ccmp-facilitators-manual>

Tearfund (2004) *Facilitation skills – Footsteps 60*
<https://learn.tearfund.org/en/resources/footsteps/footsteps-51-60/footsteps-60>

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.

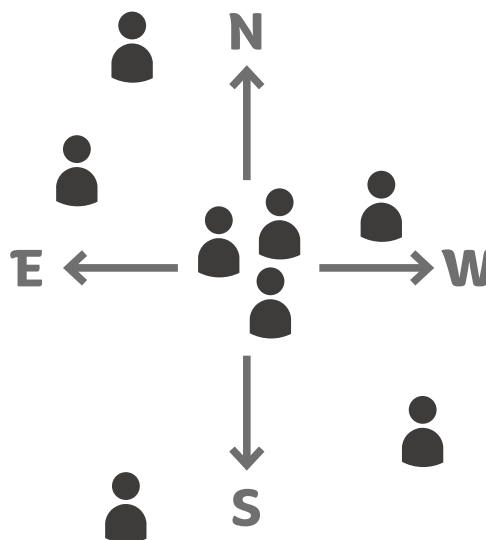
Trains

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.

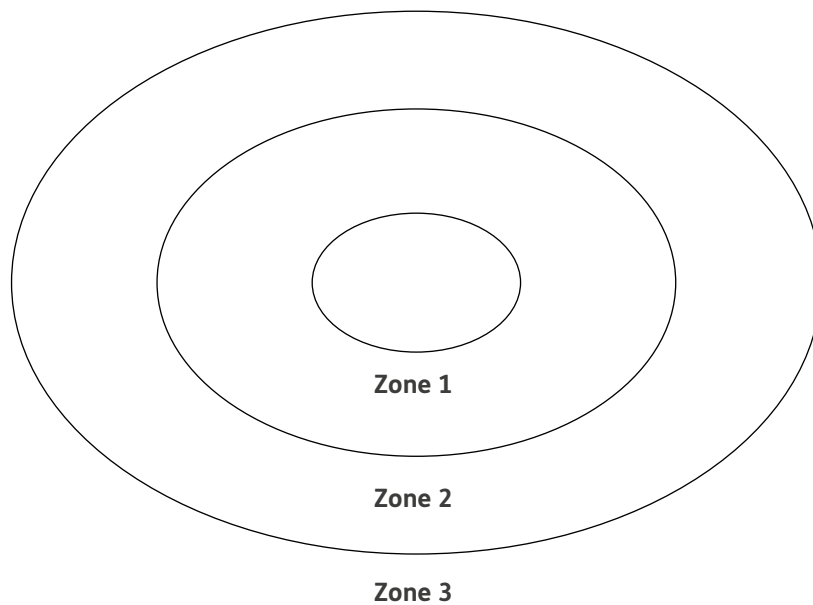
- Place yourselves in the room according to where you were born. Go round the group hearing where each person was born.
- Then go and stand where you live now in relation to where you born.
- Introduce yourself by saying one thing you appreciate about your community and one challenge of living where 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

Community involvement

My involvement in the community

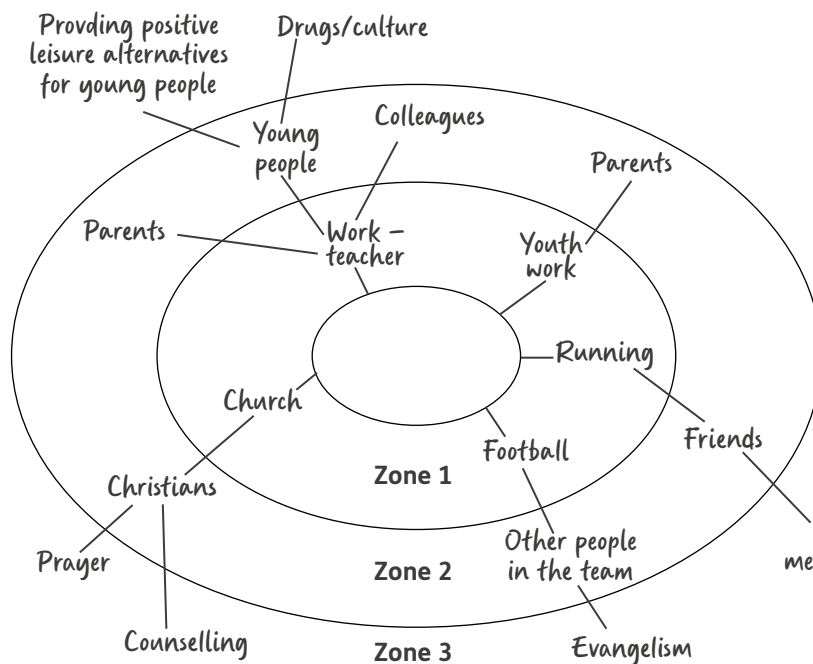


Zone 1
What I spend my time doing

Zone 2
The people groups these activities bring me into contact with

Zone 3
Issues I am interested or involved in

Example



Zone 1
What I spend my time doing

Zone 2
The people groups these activities bring me into contact with

Zone 3
Issues I am interested or involved in

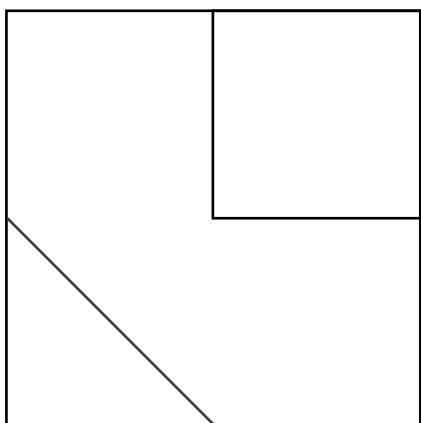
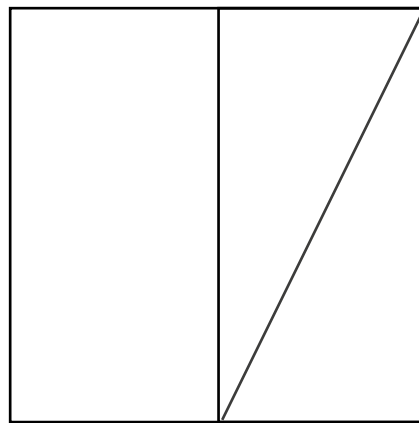
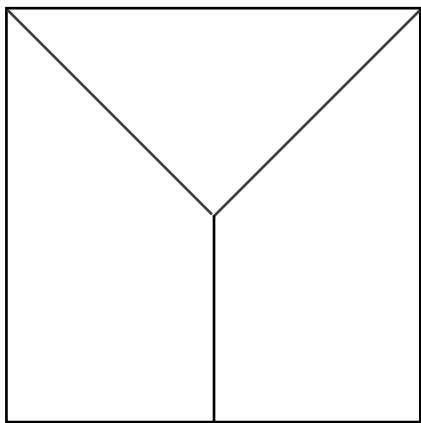
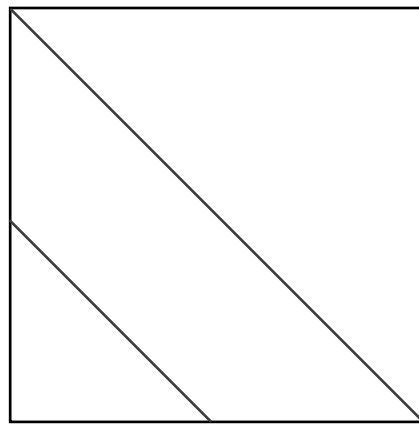
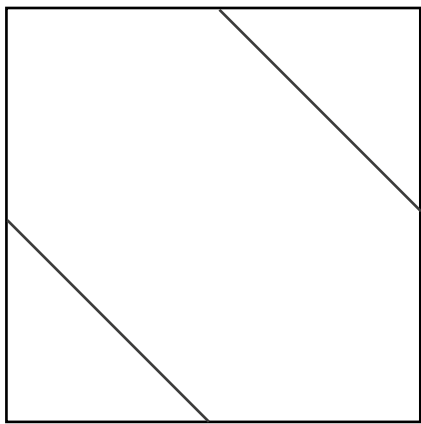
Appendix 3

Broken squares for 'value of involvement' activity

Instructions for making broken squares

Cut out cardboard squares of equal size – 18cm x 18cm

Cut the squares into shapes, as shown below



Appendix 4

Observation sheet for 'value of involvement' activity

<p>Which group did you observe?</p>
<p>How did the group respond to the task?</p>
<p>How did they react to the leader's style?</p> <ul style="list-style-type: none">• At the beginning?• At the end?
<p>Was the group involved in the task or uninterested?</p>
<p>What was their body language like?</p>
<p>Did it appear to matter to the group that the task should be completed?</p>

Appendix 5

Monologues

Samuel (the evangelist)

'I've been a Christian for ten years now. I was in a really bad place when Jesus found me – I was really lonely and felt so useless and then I heard about Jesus and what he did for me, and now everything's changed and I just want everyone to know about it. I'm not sure how I feel about this new approach, CCMP, that my church is thinking of adopting. It might be alright in some places – but will it work in _____? [insert where your church is] It depends how much opportunity there is to get into some significant conversations with people while we're feeding the poor. Because the only thing that really matters is that they come to know Jesus. What is the use of a bowl of soup if you don't know the love of Jesus? So if there are no opportunities to preach the gospel to the community then I definitely won't be interested and I'll make my opinions known that I think this kind of work is ineffective and a waste of time.'

Possible response: Jesus came for the whole person (John 10:10) – he met people's physical as well as spiritual needs – he spent time with the poor.

Carol (the activist)

'Do you realise that there is only one hostel for homeless people in our town? How appalling is that? All those poor people queuing all day to get a night at the hostel while the local authorities do nothing about it. I do what I can – volunteering at the hostel – but what good is that? I get frustrated with other people in my church – they seem more concerned with trivial things such as needing more musicians, and now apparently we're doing this Umoja thing, whatever that means. It's supposed to get us out there in the community helping people – well I'm all for that but I know from experience that it won't be enough – for real change you have to go to the top. Unless we're going to do some lobbying and maybe stand outside the council offices until something is done, I'm not sure it's worth it.'

Possible response: Carol wants justice, which is good, but she shouldn't be dismissive of other aspects of church life – music is important to the church. She could be reminded of the feeding of the 5,000. We may think what we have to offer is not enough, but we have a God of miracles. Umoja will give the church a unified vision for looking at the needs of the poor – which may well lead to addressing injustice and will multiply the resources available.

David (loves safety, comfort – the church as 'my club')

'I really love our church – it's full of wonderful people – it has a great family atmosphere. Most of my closest friends are church members and we all look out for each other in times of need. My children love the church activities for young people and I'm so proud of the way they're growing up. I am concerned, though, because last week the pastor talked about introducing this new approach, CCM, which means building relationships with the community and spending more time doing good works

for the community. I come to church to get away from the community – it could be very disruptive – I’ve seen the way young people behave out there and I’m not sure that I want my children mixing with them. They have very different standards and values to the ones we hold, and we need to preserve those at all costs. I hope the energy around this idea blows over very quickly and then we can go back to the way things were.’

Possible response: It’s about taking a risk – Jesus’ ministry was about crossing cultural divides and doing what he could for people who were often difficult – prostitutes, tax collectors, beggars – who all held values very different from his own. He loved them. If you can do what you can for the poor, you meet Jesus there.

Elizabeth (believes the poor are just lazy)

‘Church community mobilisation indeed! What on earth are we getting ourselves involved in this for? Doing things for the poor? That is exactly what they don’t need. If we keep doing more and more things for the poor, the lazier they’ll become – that’s why they’re poor!! And don’t think I don’t know what it’s like to be poor, because I do. My parents tried to make something of themselves but they were not savvy enough and they were cheated by people, so they had to scratch around for money all the time. As a result, my brother and I had very little growing up. As soon as I could I went to work to help out, and as I got older I took on more and more work and more responsibility, and now I’m doing okay and able to look after my family. Hard graft – that’s the way to get out of poverty – there is no way I’m going to be part of something that encourages people just to sit on their backsides all day.’

Possible response: In some cases poor people are apathetic – why is this? Maybe they don’t realise their potential. They may never have been encouraged or affirmed for who they are. CCMP analyses the causes of poverty and gives people hope through the Bible studies. Dependence can cause laziness. CCMP is about using what we have so that people are not dependent on help or benefits.

Moses (time is an issue / he’s too busy)

‘Yes – I’m very excited about the thought of our church doing CCMP – it’s exactly what we should be doing. What is the point of sitting in a church for hours and hours when there are people in need on our doorstep? I would love to have the time to get involved myself but my work is just all consuming at the moment. I’m having to work very long hours and most of my evenings are already taken up with church activities – I play guitar in the worship band and my wife and I lead a home group together. I also set up a church football team and as no one else wanted to, I organised the interchurch football league, which is a lot more time consuming than I thought. Of course I will support this initiative with my prayers, but I honestly don’t think I can give any of my time to it – my wife will divorce me.’

Possible response: This is around priorities – affirm what he does – maybe he should broaden his vision for the things he does so that they are more community minded.

Allan (lack of skill/confidence; inadequacy)

'Look, I would really love to think that our church could make a real difference in this community. I mean, the Bible says we should feed the hungry, clothe the poor, look after the sick and visit those in prison. But there are some issues that we are just not equipped for – like the problems with _____ [drug addiction, prostitution, FGM, disability... put something in here that is a big issue in your community]. You need to know what you're doing with that sort of thing! It's for people who are trained. That's something that the government should be doing something about – how could we possibly help with something like that? Apart from anything else, it's potentially dangerous and scary.'

Possible response: This isn't necessarily about the church 'reinventing the wheel'. The church might join in and bring salt and light to something that's already going on within the local community that needs support, love and resources. The church works alongside the community in this and will jointly determine the need and the possible response to that need. Part of CCMP is understanding the resources that are already all around us, as well as our own resources, skills and talents.

Joy (other churches will think we are 'sheep stealers')

'Have you any idea how many churches there are in this area? I've counted them and there are at least ____ [add a likely number here]. How are we meant to know which people out there might belong to other congregations? It's not as if we are the ONLY Christians in the area! I know a lot of people from other congregations and they might think we are moving in on their flock and 'sheep stealing!' I mean, are we meant to check? Are we thinking of asking other churches? Maybe it's too big a job to do it alone? I think we'd be mad to try.'

Possible response: It may indeed be better to include Christians from other congregations. People in the community might not have an understanding of different denominations and so this could be helpful for a more unified approach and for building relationships between the churches. Other churches might also have different gifts and skills that could complement the ones we have.

Appendix 6

Gifts and skills form

	Amateur	Experienced
Visiting people		
Shopping for the housebound		
Cooking meals for others		
Caring for others		

Getting on well with teenagers		
Helping in a youth club		
Getting on well with children		
Helping in a children's club		

Babysitting		
Childminding		
Helping in a mums and toddlers group		

Catering for large numbers		
Helping out in the church kitchen		
Organising socials		
Running events		
Organising sports		

Singing in a choir		
Leading a choir		
Playing in a band		
Leading a band		
Amateur dramatics		

Nursing		
First aid		

Chatting with people		
Speaking to small groups		
Talking to the press/media		

	Amateur	Experienced
Growing – flowers		
Growing – fruit and vegetables		
Needlework		
Knitting		
Other crafts		

Photography/video		
IT		
Social media		
Drawing cartoons		
Design and layout		
Making posters		
Producing leaflets/newsletters		
Distributing leaflets/newsletters		

Word processing/computing		
Typing		
Bookkeeping		
Letter writing		
Making phone calls		
Photocopying		
Clerical work		
Taking notes/minutes		
Being on a committee		

Repairs		
Decorating		
Construction/conversion		
Plumbing		
Electrical wiring		
Woodwork		

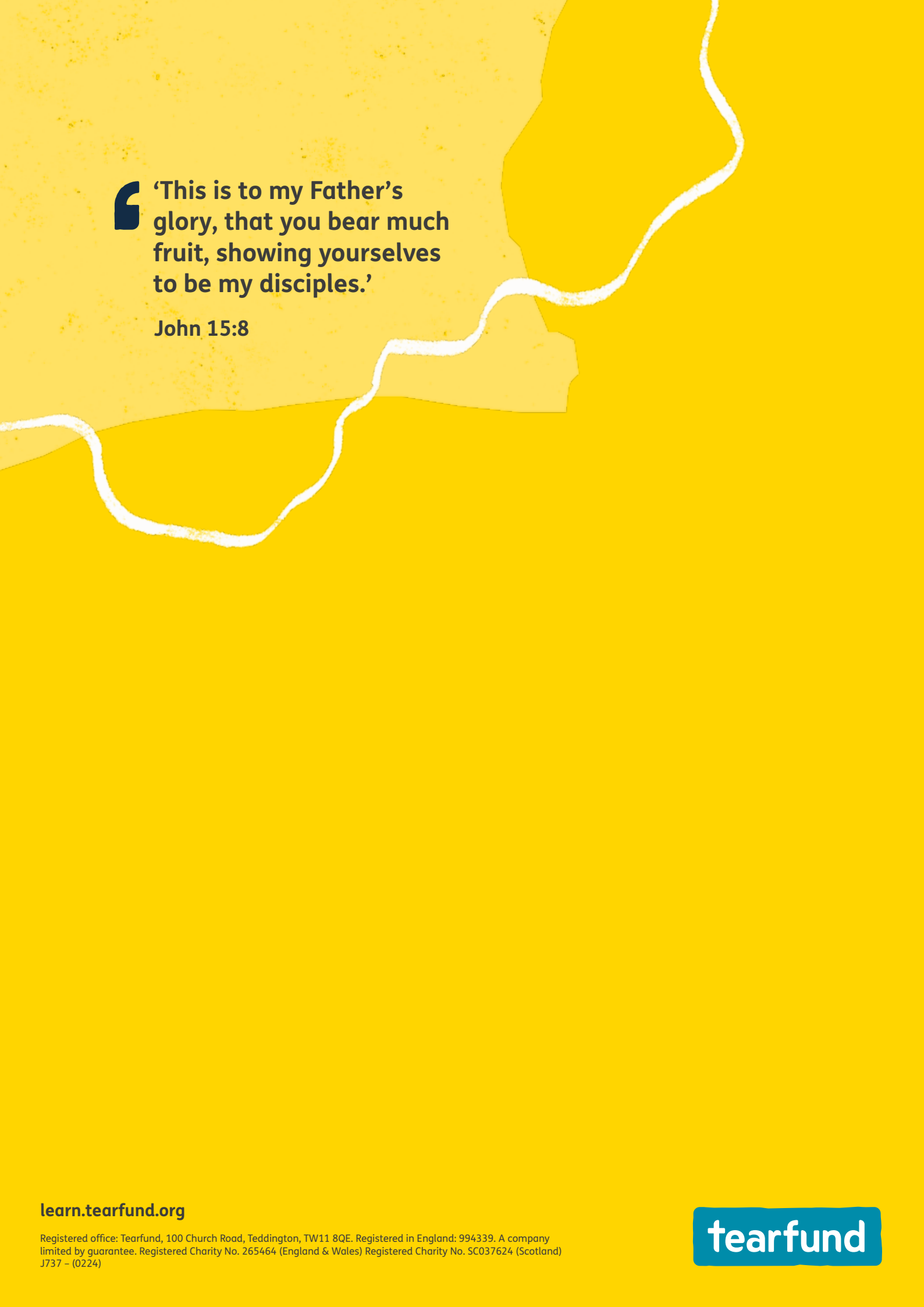
‘Muscle work’ (lifting, digging, etc)		
Car repairs		
Bike repairs		
Other fix-it jobs		

	Amateur	Experienced
Driving a car		
Driving a minibus or van		
Driving a lorry		

Organising events		
Writing to possible funders		
Local knowledge		
Contacts with local groups		
Contacts in local politics		

Giving legal advice		
Giving benefits advice		
Giving financial advice		

Praying for people		
Counselling skills		
Evangelism		



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

John 15:8

learn.tearfund.org

Registered office: Tearfund, 100 Church Road, Teddington, TW11 8QE. Registered in England: 994339. A company limited by guarantee. Registered Charity No. 265464 (England & Wales) Registered Charity No. SC037624 (Scotland) J737 - (0224)

tearfund