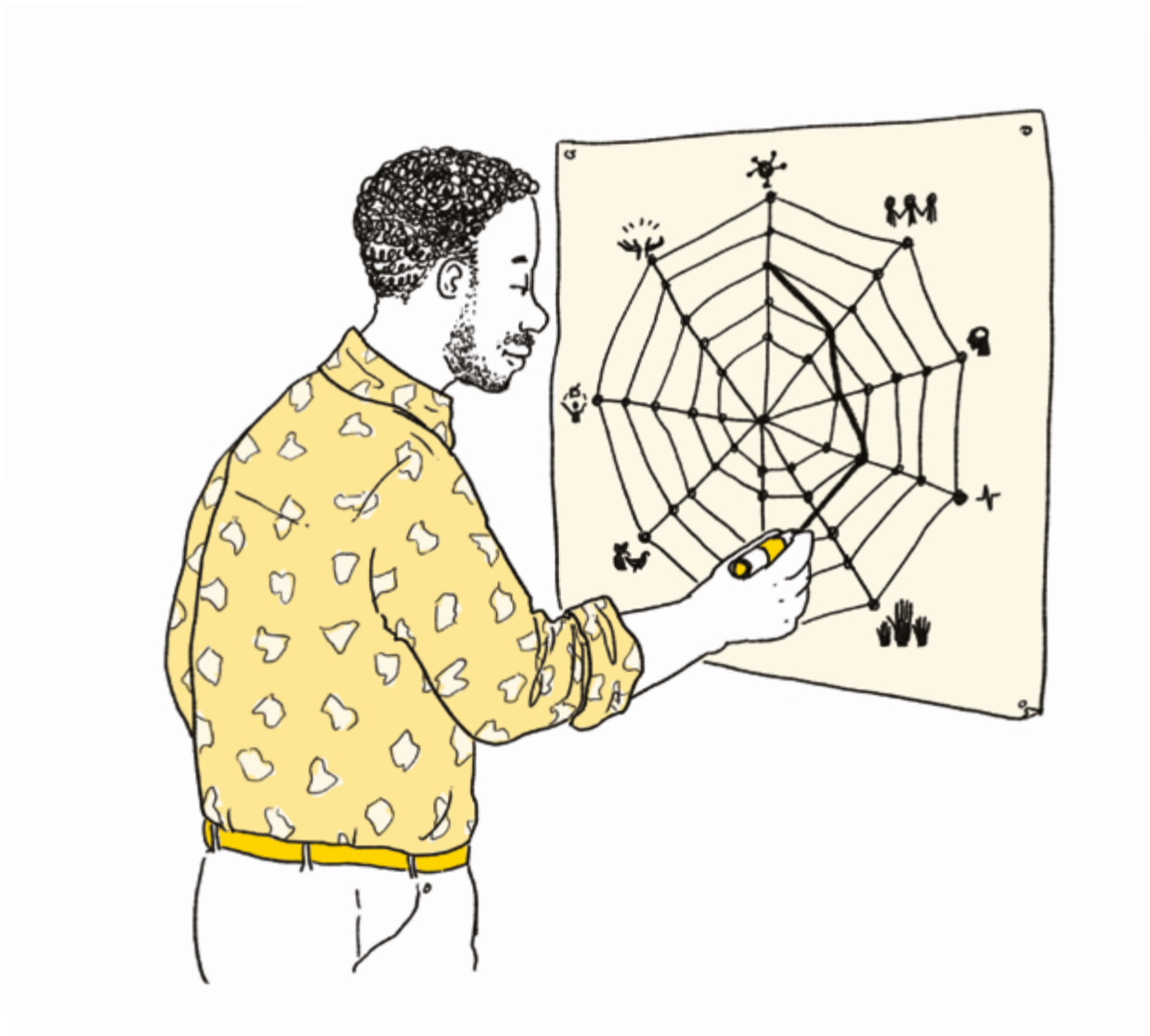


## Chapter 4

# The Light Wheel as a lens

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](https://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.

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**‘I have come that they may have life,  
and have it to the full.’**

**John 10:10**

## Introduction

Poverty is the result of four broken relationships: relationship with God, with self, with others and with the environment. When God created the world, all relationships were in perfect alignment. In today’s world, as a result of the Fall, these relationships are broken and we see this brokenness as the root cause of poverty.

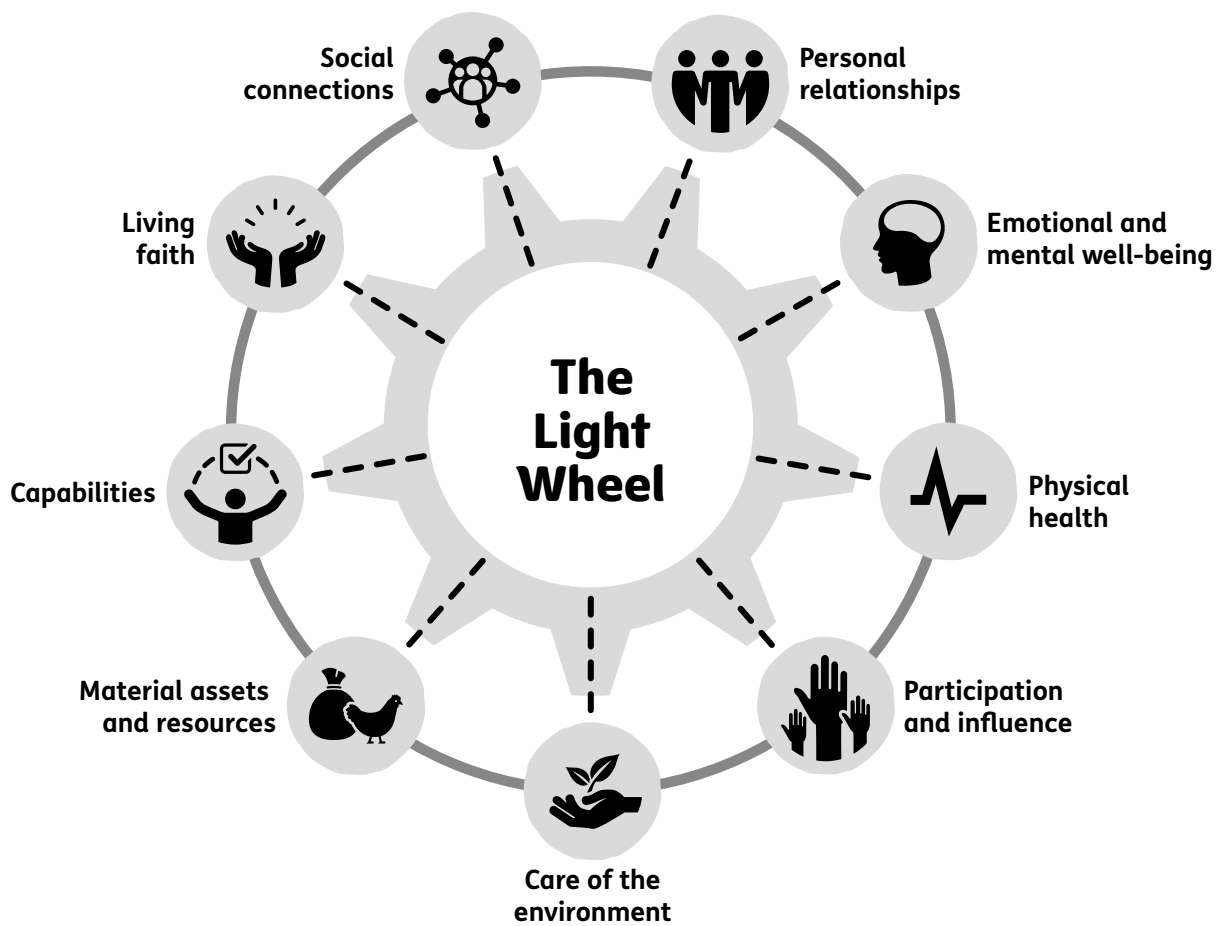
Jesus said, ‘I have come that they may have life, and have it to the full.’ (John 10:10) This fullness of life that Jesus describes can only come through the restoration of the four broken relationships, and when all four broken relationships are being restored we call this whole-life transformation, or ‘shalom’. As Christians, we believe that the church is called to integral mission, which is about Christians living out their faith in all areas of their lives. This means that the church’s ministry should seek to bring about whole-life transformation through the restoration of relationships.

But terms like holistic change and restoration of relationships can be hard to define in a practical sense. What are we talking about when we say whole-life transformation? What does the restoration of broken relationships actually look like in practice?

This is where the Light Wheel can help.<sup>1</sup>

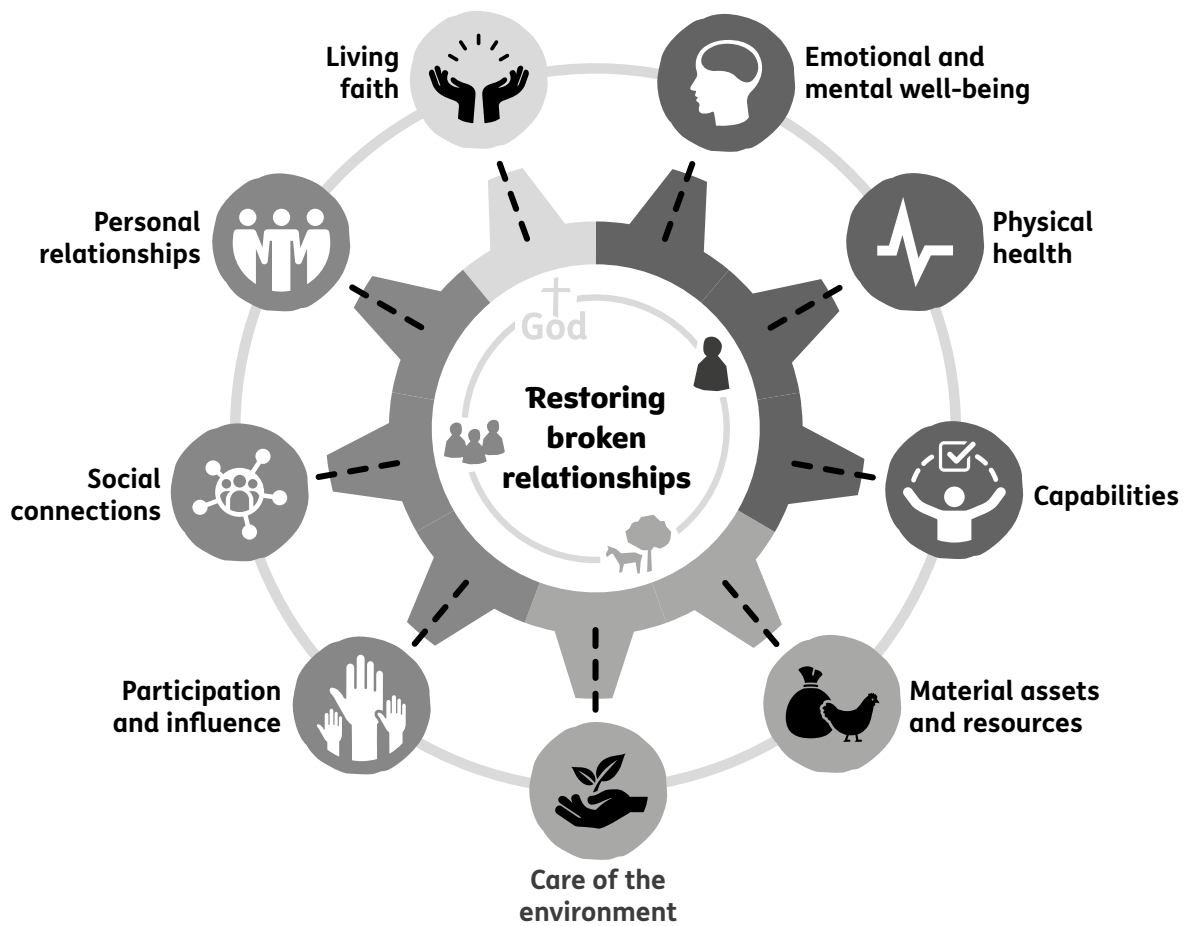
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1 Tearfund’s Light Wheel resources, including the toolkit, can be accessed at: <https://learn.tearfund.org/en/resources/tools-and-guides/the-light-wheel>



It has nine aspects (otherwise known as ‘spokes’) that represent Tearfund’s understanding of what it means to have life to the ‘full’ or to achieve ‘holistic wellbeing’. The nine spokes, or ‘aspects of wellbeing’, link with the four broken relationships and act as indicators of progress towards whole-life transformation.

The figure below shows how the nine aspects of the Light Wheel overlap with the four broken relationships. There is continual interconnectedness between the aspects, and change in each spoke will happen at different paces and with different levels of difficulty.



The lines running through the diagram represent how living faith permeates through all areas of the Light Wheel. We believe that fullness of life is reliant on first having a restored relationship with God.

The objective of the church and community mobilisation process (CCMP) is to empower people to **transform their situations holistically** using their own God-given local resources.

This chapter is written to introduce facilitators to the Light Wheel as a tool for considering and measuring holistic transformation. The Light Wheel can be used as a framework to consider the different aspects of wellbeing that make up a 'full life'.

**Unlike other chapters in this guide, we recommend working through this chapter in order, completing all the activities.**

## Brief explanation of the spokes



**Living faith:** Our faith in God and the way our daily lives are shaped by it



**Physical health:** Looking after our bodies and having access to good-quality health services



**Emotional and mental wellbeing:** How people feel about themselves and their future opportunities



**Capabilities:** Developing and using our gifts and skills to make a living and serve God's kingdom



**Personal relationships:** The love, security and respect found in marriages, families and in close friendships



**Social connections:** The extent to which the community supports and connects with each other



**Participation and influence:** Using our gifts and skills to serve other people, influence decision-makers and make our communities a better place



**Care of the environment:** Looking after God's creation and its resources



**Material assets and resources:** Using our God-given creativity to make the most of our resources, make other resources, and share our resources with others

*See appendix 1 for more information on each of the spokes.*

## Key learning objectives

- Participants understand the Light Wheel as a tool for considering and measuring holistic transformation.
- Participants are able to reflect theologically on the nine aspects of wellbeing and can link these to the four broken relationships.
- Participants can define and articulate the spokes according to their contexts.
- Participants understand the maturity model and can define the levels according to their contexts.
- Participants can confidently embed the Light Wheel into CCMP facilitation and training.



## BIBLE STUDY **Life to the full (John 10:10)**

*(This Bible study can also be facilitated in the church as part of envisioning activities)*

**OBJECTIVE** Participants deepen their understanding of all the different aspects that make up a full and flourishing life, and see the connection between their own experiences and the nine aspects of the Light Wheel.

- 1** Divide the group into small groups so that everyone is able to participate in the discussion. Read John 10:10, where Jesus says 'I have come that they may have life, and have it to the full.' Ask the question:

- What are the factors that make up a 'full and flourishing life'?

Ask the participants to write or draw as many answers as they can think of, giving them time to really think about it.

- 2** Come back together to present answers and look for common themes between the groups.

- 3** Think about the activities that are facilitated throughout CCMP. Ask the question:

- How do the activities of CCMP contribute to achieving full and flourishing lives for communities and participants? Make reference to the list of factors discussed in question 1.

*Note: The objective of CCMP is to empower people to transform their life **holistically**, so that they might have life to the full. Therefore, when facilitating CCMP it is important for the church and community to think about transformation across all the nine aspects of wellbeing. The goal is for positive change to take place in all nine areas, and to ensure that positive change in one area doesn't unintentionally lead to negative impact in another area.*

## ACTIVITY **Introducing the nine aspects of wellbeing**

### Objective

Participants have a deep understanding of each of the nine aspects of wellbeing and what each aspect looks like in their context, and can articulate where the aspects are emerging through CCMP.



**Time:** 2 hours



**Set-up:** Nine small groups



**Materials:** Printouts of spoke descriptions, Bible verses and images related to each spoke

---

### Conducting the activity

- 1** Introduce each of the nine aspects of wellbeing (use appendix 1).
- 2** Set up nine different 'stations' around the room (one for each aspect of wellbeing). At each station you can place a description of the spoke, as well as images, Bible verses or key words related to that spoke. Divide the group into nine pairs or small groups; each will start at a different station and work their way around the room reading the information about each spoke. As the groups move around the stations, ask them to read the information about the spokes and discuss what each of these aspects means to them. Encourage people to share examples from their lives and communities. It is also important to discuss how the different aspects influence each other.
- 3** Before moving on to the next station, ask each group to write down any key words, phrases or pictures that exemplify what that particular aspect of wellbeing looks like in their context.
- 4** Once all the groups have looked at all nine spokes, bring everyone back together to share the key words they came up with for each aspect of wellbeing. You can refer back to the answers given to the question of what makes up a 'full and flourishing life', and see which of the nine aspects of wellbeing were present in the group's answers. Add any additional answers that you would like to.
- 5** The final part of the activity links the nine aspects of wellbeing back to CCMP.

Ask the questions:

- In which aspects of wellbeing are you seeing the most positive change as a result of CCMP?
- In which aspects of wellbeing are you struggling to see positive change as a result of CCMP?

**Going deeper:** Where online access is available, Tearfund's Light Wheel e-learning course can be used for further learning and reflection on each of the nine aspects of wellbeing.

---

### **Facilitating with a CCMP group**

When working with a CCMP group, a much simpler version of this activity can be used. Do not introduce the tool as the 'Light Wheel', but refer to it as the 'nine aspects of wellbeing' so that it is understood as a lens for considering total wellbeing. Encourage the church to think of a simple definition for each spoke and some examples in their context.

## BIBLE STUDY **The nine aspects of wellbeing**

### **Objective**

Participants are able to reflect theologically on each aspect of wellbeing and see how each aspect is rooted in Biblical teaching.

- 1** Divide the group into nine small groups so that everyone can participate in a discussion. Divide up the spokes among the groups. Biblical examples of each spoke are available in appendix 1.
- 2** Ask each group to reflect on the aspect of wellbeing that they have been given, and think about a Bible story, character, parable or verse that demonstrates something about this aspect of wellbeing.
- 3** There might be more than one aspect of wellbeing demonstrated in a Bible story or character. Ask the groups to think about how the spokes interconnect and influence each other. Ask each group to finish their discussion by preparing a short theological reflection on their spoke.
- 4** Spend time sharing reflections back to the wider group. As each group presents, you might want to refer back to the list of keywords generated in the introductory activity and add any new themes or ideas for each spoke.

## ACTIVITY **Linking the nine aspects of wellbeing to the four broken relationships**

### Objective

Participants see that transforming each spoke plays a part in restoring relationships, and using the Light Wheel can give more tangible examples of how to bring about restoration of relationships.



**Time:** 1 hour



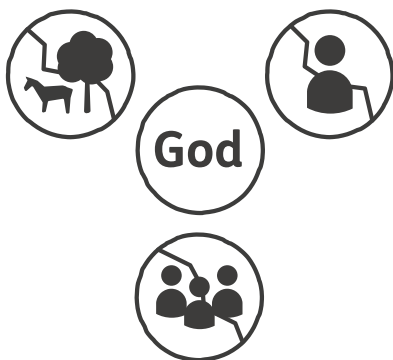
**Set-up:** Write the names of the four broken relationships on different pieces of paper and stick one in each corner of the room. Write or draw the nine aspects of wellbeing on different pieces of paper and save for later.



**Materials:** Four large pieces of paper stuck to the wall, nine smaller pieces of paper, pen

### Conducting the activity

- 1 Remind the group of the four broken relationships and discuss practical ideas of what each one looks like and the connections between them.
- 2 Give each person (or pair) a piece of paper with the name of one of the aspects of wellbeing.



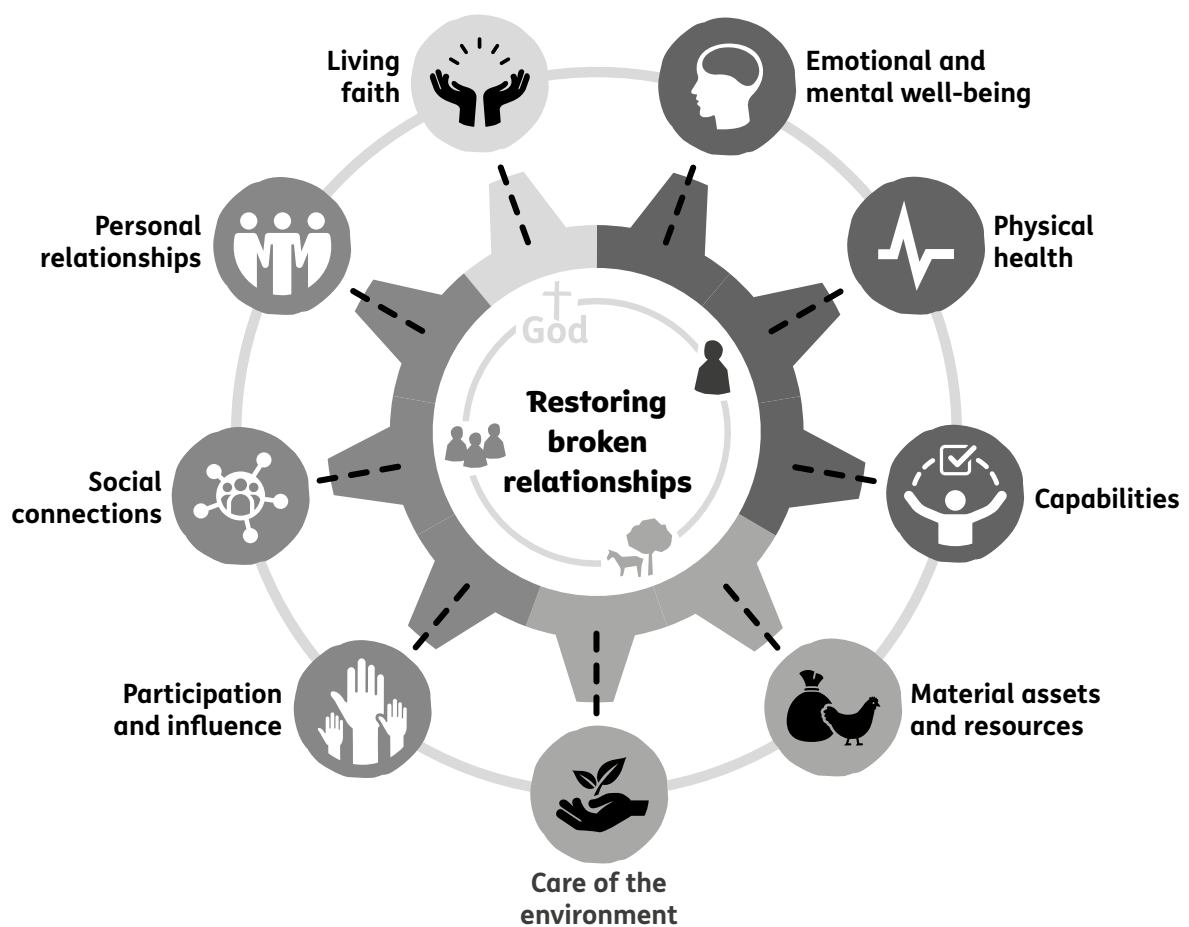
Ask the questions:

- Which of the four relationships does this aspect most closely relate to?
- If you were to see change in this aspect, which of the broken relationships would it positively or negatively impact?

- 3 Ask the group to move and stand in the corner of the room with the name of the broken relationship that their aspect of wellbeing most closely relates to (this will

create a visual diagram of the connection between the four relationships and the Light Wheel spokes).

- 4 Generate discussion as people explain where they are standing and why. Ask the group if they agree or disagree with each position. This kind of discussion can be very thought provoking as part of a church and community transformation (CCT) process.
- 5 The diagram below can be used to further the discussion. It is worth noting that while the circular diagram aligns each spoke with the relationship it most directly relates to, in reality each spoke can be related to more than one of the four relationships. For example, social connections most directly relate to relationships with others, but change in this area might also influence the way an individual sees themselves. People can stand halfway in between two of the relationships to demonstrate a spoke relating to more than one relationship.



### Facilitating with a CCMP group

When working with CCMP participants, a much simpler version of this activity can be introduced. Take each aspect of wellbeing in turn and ask the group which of the four relationships each aspect most closely relates to. If you were to see change in this aspect, which of the broken relationships would it positively or negatively impact?

## ACTIVITY Introducing the maturity model

### Objective

Participants have a detailed understanding of the maturity model, including the five levels and how to score.

Participants are able to articulate what each level could look like for each aspect of wellbeing, using examples from their own contexts.



**Time:** 30 minutes (step one), 90 minutes (step two)



**Set-up:** For step one, write numbers one to five on different pieces of paper and place in a line on the floor, or stick on the wall. Leave space between each number.



**Materials:** Pen and five pieces of paper, printouts of detailed maturity model scale descriptions for each spoke

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## Conducting the activity

### Step one: introduce the concept of using a maturity model scale

- 1 Tell the group that you are going to read some simple questions and they will each score themselves from level one to five by moving to stand by that number. One is the lowest score, meaning really poor. Five is the highest score, meaning excellent. Some example questions:

  - How good are you at playing football?
  - How much do you like waking up early in the morning?
  - How much do people care for their neighbours in your community?
  - How much power do you think you have to influence decision-makers in your community?
- 2 Ask the group to explain why they chose to stand on that level. Explain that this is a basic maturity model scale.
- 3 Ask the group if they found it easy to score themselves. Explain that when we don't have an adequate description for each level, it is hard to know how to score ourselves and to compare scores between different people. For example, one person's idea of what it means to be at 'level three' might be the same as someone else's idea of what it means to be at 'level four'.
- 4 Explain that the Light Wheel has a maturity model scale for each of the nine aspects of wellbeing, which gives a description of what a typical community might look like as it sees positive change in that area over time.

## Step two: explore the Light Wheel maturity model

- 1 Remind the group that the Light Wheel has a maturity model scale for each of the nine aspects of wellbeing.
- 2 Introduce the simple statements below that introduce the five levels of the maturity model. Discuss the difference between each level.

**Level 1:** Issues not identified and no sense of action.

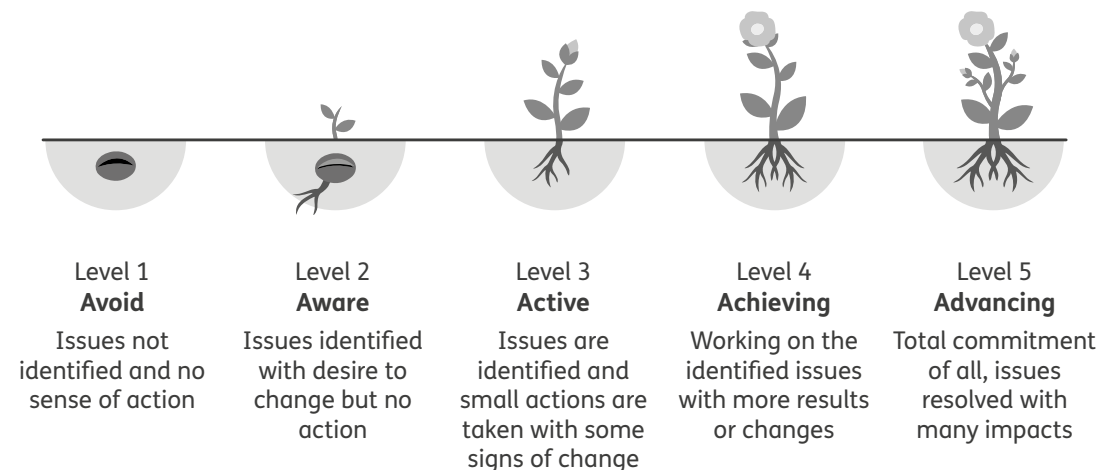
**Level 2:** Issues identified with desire to change but no action.

**Level 3:** Issues are identified and small actions are taken with some signs of change.

**Level 4:** Working on the identified issues with more results or changes.

**Level 5:** Total commitment of all, issues resolved with many impacts.
- 3 Explain that the image of a sprouting seed is most often used to explain the maturity model, with level one being represented as a seed in the ground, and level five represented as a blooming and pollinating flower (see figure below). Other visualisations include a ladder with five steps, or five cups of water going from empty to full. Discuss how you could best represent the maturity model in your context, using objects around you.

Visual maturity model:



- 4 Now divide the group into nine small groups, and allocate each group one of the aspects of wellbeing. Show each group the detailed maturity model description for their spoke (see appendix 1) and give them time to read it and discuss the following questions:
  - Do you agree with the maturity model description for your context? Is it relatable?
  - Where would you place your own community on the scale? Can you give some examples?
  - Based on the maturity model, what level of change do you want to see in your community?



- 5 Leave time for each of the groups to feed back on their discussions. Take particular note of any contextualisation of the maturity model descriptions, so that they better reflect the local context.

*Note: Keep in mind that level five is not the only point of 'success' in the maturity model. Some users of the Light Wheel have identified a key 'tipping point' between level two and level three, which is the point that awareness turns into action. In some contexts moving from level two to level three will be the goal – we don't have to wait for level five to be achieved to recognise the significance of success. It is also important to remember that change isn't always linear; sometimes a crisis can cause negative change in one or more of the aspects of wellbeing.*

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## ACTIVITY **Maturity model role plays**

### Objective

Participants use drama to show an example of a spoke moving from level one to five in their context.



**Time:** 3 hours (30 minutes' role play preparation, 2.5 hours to perform and feedback)



**Set-up:** Nine small groups



**Materials:** Maturity model descriptions, props if available

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### Conducting the activity

- 1** Divide the group into nine small groups and allocate each group one spoke. Ask each group to read the maturity model description for their allocated spoke and create a five to eight minute role play to show what community life would look like in their local community before and after transformation has taken place in that aspect of wellbeing. For example, the first part of the role play might start with an example of level one behaviours and then the second part of the role play would show transformation taking place with level five behaviours and characteristics. Ask each group to present their drama back to the wider group, and after each role play take time to discuss:
  - Which aspect of wellbeing was the role play representing?
  - What characteristics were present in the role play?
  - How do these characteristics compare with some of the other key words you have been generating for each of the nine aspects?

Write down the answers.

- 2** Repeat the activity until there has been a role play shown on each of the spokes.
-

## ACTIVITY **Scoring ourselves**

### Objective

Participants are able to effectively score themselves individually and as a community across each of the aspects of wellbeing.



**Time:** 30–45 minutes per spoke



**Set-up:** Large or small groups depending on total group size



**Materials:** Printouts of maturity model levels for each spoke, different coloured pens for each spoke

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### Conducting the activity

- 1** Divide the group into three small groups. (If the large group has less than 15 people, it can stay as one large group).
- 2** Give each small group three aspects of wellbeing (or give the large group all nine aspects) and ask them to discuss these in turn. They may want to reflect on themselves, their community and their CCMP facilitation.
  - What is going well?
  - What are the challenges?
  - Where do you feel you are today?
- 3** Introduce the simple level one to five scoring (maturity model). Encourage people to think about the difference between the levels for the spoke that they are discussing.

**Level 1:** Issues not identified and no sense of action.

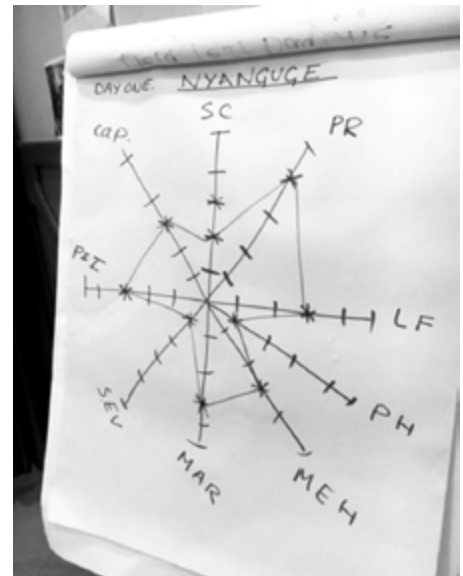
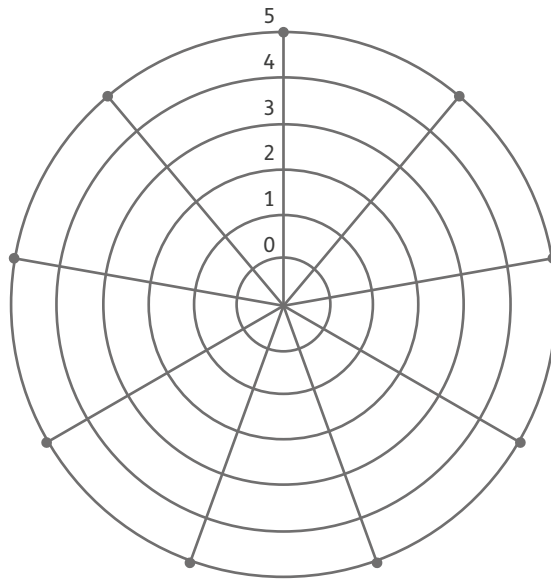
**Level 2:** Issues identified with desire to change but no action.

**Level 3:** Issues are identified and small actions are taken with some signs of change.

**Level 4:** Working on the identified issues with more results or changes.

**Level 5:** Total commitment of all, issues resolved with many impacts.

- 4 Ask the groups to vote on which level they think they are at today in that area of wellbeing. Discuss why they have chosen this score (you can take a group average or ask the group to keep discussing until they reach consensus). The scores can be marked on a Light Wheel diagram (see pictures).



- 5 Ask the small groups to repeat the scoring process for each of the three aspects of wellbeing. If time allows, the groups can score themselves against all nine aspects.
- 6 Bring the groups back together. Use levels one to five to think about what signs of transformation you want to see in your community in each of the nine aspects. Are there indicators you could set to determine when the church and community is progressing up the levels?

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### Facilitating with a CCMP group

This scoring process you have followed using the maturity model could be used with CCMP groups to help them measure the change they are seeing in each of the nine aspects of wellbeing. This form of self-assessment is a learning experience and allows participants to see where things have changed and where they have not, to understand what might be contributing to those changes, and to set a vision for the future.

## ACTIVITY Mapping the Light Wheel against the stages of CCMP

*NOTE: If the nine spokes are embedded into CCMP from the very start, this will encourage a more holistic mindset and help participants reflect on the changes in their lives from this perspective.*

### Objective

Participants are able to articulate how CCMP can be facilitated through the lens of the Light Wheel to encourage a more holistic mindset throughout the process.



**Time:** 4 hours



**Set-up:** Large group. Map the CCMP process along a wall or on the floor, with each of the stages clearly identified.



**Materials:** Pieces of paper, pens, sticky notes

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## Conducting the activity

- 1** Map the stages of CCT across a wall, splitting up the church awakening stage into four parts: envisioning, foundational Bible studies, resource mobilisation and relationship building. It might help to write down some key activities in each stage. Looking at the process as a whole, discuss the following questions:
    - Where are the spokes already being brought out?
    - What are the opportunities to bring the spokes out?
    - Where can the spokes help certain issues to be brought out?
  - 2** For each stage of your CCT process (treating ‘church awakening’ as four stages as outlined above), discuss how the lens of the Light Wheel can be used to encourage holistic thinking in CCT facilitation. For each stage (referencing specific activities in each stage) ask the following questions:
    - Which aspects of wellbeing emerge when you facilitate this activity?
    - Which aspects of wellbeing have the potential to emerge in this activity?
  - 3** Consider how some of the activities in this guide could be simplified to be used by the facilitator when introducing the nine aspects of wellbeing to a CCMP group.
  - 4** Consider how the maturity model could be used for baselines, priority setting, celebrating progress and setting new priorities.
-

## ACTIVITY **The importance of reflection**

### Objective

Participants understand the importance of reflection in order to recognise, attribute and celebrate change across all nine aspects of wellbeing.



**Time:** 2 hours



**Set-up:** Large group



**Materials:** Pen and paper if wanted

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### Conducting the activity

- 1 As a large group, discuss together:
  - a) Why is it important to reflect on the *quality* of your CCT facilitation?
  - b) Why is it important to reflect on the *impact* of your CCT work?
  - What questions do you have in relation to the quality and impact of your CCT process?
  - What challenges do you face in understanding the quality and impact of your CCT process?
  - What tools do you currently use to reflect on the quality and impact of your CCT process?

The aim of this discussion is to get the group reflecting on the importance of taking time to pause and recognise where change is or isn't taking place across the nine aspects of wellbeing, and to identify the Light Wheel as a tool that can help with this (examples given in activity: 'Mapping the Light Wheel against the stages of CCMP').

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## BIBLE STUDY **Planning ahead (Luke 14:28–32)**

### **Objective**

Participants understand the importance of planning ahead, reflecting and careful consideration before embarking on their projects.

- 1** Divide the group into small groups and read Luke 14:28–32.

Then answer the following questions:

- What does this passage tell us about planning ahead?
- What are the risks associated with not planning carefully? How does this relate to our CCMP work?
- How can this passage help us to consider the use of our resources?
- How can we apply the principles from this passage to our own initiatives?



## ACTIVITY **Using the Light Wheel as a reflection tool**

Below are some examples of how the Light Wheel can be used to reflect on progress, celebrate positive change and identify future priorities. Approaches ('light', 'medium' or 'intensive') vary based on the available time, resources and specific needs.

*NOTE: Once you have decided how you will use the Light Wheel as a reflection tool, you should make a note of when this will happen in your CCMP map (activity: Mapping the Light Wheel against the stages of CCMP).*

### **LIGHT Ongoing reflection questions**

For each activity that is implemented in CCMP, it is important for facilitators and participants to reflect on the changes that are happening using the nine aspects of wellbeing as their lens. For each activity, and throughout each stage, consider:

- What are the aspects of wellbeing that we experience in this activity?
- What changes are happening in each aspect, individually and as a church/ community, both positively and negatively?
- How do the different aspects of wellbeing influence one another?
- Are some aspects changing more significantly than others?
- How can we see greater change in each aspect?

These questions can be used as discussion questions between participants and facilitators, and between facilitators and trainers. They can be used during facilitators' gatherings as prompts for group discussion.

If the church and community, and facilitators and trainers are reflecting regularly on the nine aspects of wellbeing they will start to embed this framework into their mindset, and each activity and decision made within CCMP will have a more holistic approach.

### **MEDIUM Light Wheel maturity model scoring**

The Light Wheel maturity model scoring process can be used for group self-assessment at regular intervals throughout CCMP to track change over time. This way, impact measurement is integrated into CCMP rather than being an additional activity or stage. This can be done using the instructions in activity: 'Scoring ourselves'.

The scores for each aspect of wellbeing can be marked onto a Light Wheel diagram to show a visual map of holistic change taking place over time.

For additional information on how to generate discussions on each of the aspects of wellbeing, see the guide to group discussions in the Light Wheel toolkit.

## Facilitating with a CCMP group

You may choose to do this scoring process at the following points in CCMP, but this is only a suggestion:

**Envisioning:** When the facilitator introduces the ‘nine aspects of wellbeing’ and maturity model during envisioning, they can ask participants to score themselves in a ‘where are we starting from’ activity. This can be conducted over a period of time suitable to the capacity of the facilitator.

**Church and community description:** When the general baseline is conducted, it should be done so through the lens of the nine spokes, ensuring that a true holistic picture of the community is presented. At the end of this stage, the church and community can reflect on the current situation using the maturity model framework, and reflect on how far they have progressed since the envisioning baseline.

**Decision making:** At the final stage of CCMP, participants will develop action plans based on their specific baseline data. This should be done through the lens of the Light Wheel and is an opportunity to look again at the maturity model and reflect on the change that has taken place in the church and the community.

**Six months on:** The participants can use the Light Wheel on an ongoing basis. As they implement initiatives, they can reflect and celebrate on the changes they have seen as a result, and also prioritise where to go next.

## INTENSIVE Maturity model and household survey

In addition to the Light Wheel maturity model scoring process (see above), a simple household survey can be used to gather more quantitative (numerical) evidence of change taking place. This approach is recommended for evaluations or learning reviews, where support from a trainer or partner organisation can be given.

For more details on this approach please see the guidance on conducting evaluations and on using the Light Wheel household survey in the Light Wheel toolkit.

# Appendix 1

## Biblical reflection on the nine aspects of wellbeing



### Living faith

**Key verses: Galatians 2:15–17; Ephesians 2:8; James 2:14–26; John 14:9–14**

The Bible reminds us that we are saved by faith and not by our work (Galatians 2:15–17; Ephesians 2:8). It also reminds us that faith is expressed in the way we live our lives (James 2:14–26; John 14:9–14). Jesus shows his disciples that it is the way he has lived and the things that he has done that show the world that he is the Son of God and make it possible for people to believe in him. In the same way, our faith in God is seen in the way we live and love other people as God loves us. This is how we bear witness (Acts 1:8) to Jesus Christ and show the world what the kingdom of God will look like. It is also important to spend time with God in prayer and worship in order to draw closer to him.



### Personal relationships

**Key verses: Genesis 2:18–24; Acts 15:36–40; the book of Ruth**

The Bible makes it clear that human beings are not meant to live in isolation from each other. In Genesis 2:18 God declares that it is important for people to have companionship – in marriage, in families and in close friendships. These provide love and security. When Abraham is called to leave his home, he takes his family with him, including his wife and his cousin Lot (Genesis 12:4). Jesus is accompanied by his disciples, and Paul travels with companions, including Barnabas, Silas and Timothy, during his missionary journeys. There are some significant characteristics of good personal relationships seen in the Bible, including love, humility, loyalty, trust and service. One example that illustrates all of these well is the relationship between Ruth and Naomi in the book of Ruth.



### Social connections

**Key verses: Leviticus 25; Acts 2:41–45; 1 Corinthians 12:12–31; Galatians 3:28**

In addition to personal relationships, the Bible also shows us that broader social relationships are important to our wellbeing. In the Old Testament we see how Israel's society was laid out to promote good relationships within society (Leviticus 25), with the people commanded to look after each other. In the New Testament we see the formation of the church as a group that supports each other as a community (Acts 2:41–45) and is called to love and serve the wider community as well (Galatians 6:10). Positive social relationships are strongly characterised by unity and by diversity. 1 Corinthians 12 and Galatians 3:28 give a very strong image of the church as a community that is full of different kinds of people united in Christ.



## Physical health

**Key verses: Leviticus 11; Matthew 8:1–17; Luke 8:40–54**

God's original plan was for people to be physically whole and healthy and it is his desire for all people to be restored to full health. In the gospels we see Jesus heal the sick many times. The apostles are also able to heal people through the power of the Holy Spirit and we still see miraculous healings today. However, it is also important to seek good health through medicine and health care, looking after the bodies and health that God has given us. God gave the Israelites laws about the food that they should eat. These were primarily about holiness and purification and their relationship with God but, by teaching the Israelites how to pay attention to their food, these laws also enabled the Israelites to live physically healthy lives.



## Emotional and mental wellbeing

**Key verses: 1 Samuel 1:1–17; Psalm 97; Matthew 26:37–46**

The Bible tells us that mental and emotional wellbeing are important, because their absence causes us pain and damages our ability to thrive in other areas. In 1 Samuel 1 we see the way that Hannah's inability to conceive a child causes her mental and emotional pain, and that this affects her relationship with her husband and the way that Eli perceives her. In the New Testament, we see Jesus casting demons out of people who have been made mentally unwell and excluded from society because of their possession (for example, in Mark 5:1–20). It is essential to remember that, while spiritual warfare is real, a lack of mental and emotional wellbeing is not often a sign of demonic influence, personal sin or a lack of salvation. They may stem from mental illness, from difficulties in other areas of life, or from the trauma of some past event: these things are consequences of the fact that we live in a sinful, broken world. Jesus himself experienced mental and emotional suffering, particularly before his capture in the garden of Gethsemane (Matthew 26:37–46). God provides a mental, emotional and spiritual strength for us (Psalm 97; Psalm 107:13–16; 2 Corinthians 1:3–7), even if we cannot always feel his presence during times of pain.



## Capabilities

**Key verses: Genesis 1:26–28; Acts 18:1–4; Romans 12:3–8**

Genesis 1 tells us that all humans are made in the image of God. This means that we possess some of his characteristics (such as love and generosity), some of his responsibilities (such as caring for creation) and some of his capabilities. These capabilities include creativity, wisdom and power. Human capabilities are first seen in Adam's naming of the animals, and throughout the Bible we see people making use of the skills and talents that God has given them to serve him. The skills of the Israelites enabled them to create the tabernacle (Exodus 35) and build the temple (1 Kings 5). Daniel's skills as an administrator enable him to survive and thrive and to bear witness to his God in exile; Paul's skills as a tentmaker enable him to support himself during his travels (Acts 18:1–4). The church is made up of people who have many different kinds of skills and capabilities (Romans 12:3–8) to serve the kingdom. However, it is essential to remember that, while our capabilities are important to our thriving and a gift from God, they are not on their own the source of our value as humans: rather, this comes from the fact that we are made in God's image.



## Participation and influence

**Key verses: 1 Samuel 8; Matthew 14:13–20; Matthew 28:16–20**

Participation and influence are ways in which we are able to use the capabilities that God has given us to serve other people and our communities and countries. Throughout the Bible we see the way that anybody can be a participant in God's story and have a positive influence on the world around them, from Rahab the prostitute (Joshua 2) to Esther, the wife of King Xerxes (Esther 4). Participating in events allows people to have an influence upon them, but sometimes being unwilling to take a role can lead to a person losing out on success (Judges 4:4–22). In the feeding of the 5,000 (Matthew 14), we see that being willing to participate and contribute bears fruit. In the New Testament, Jesus invites people to participate in the mission of God and work of the kingdom, calling and commissioning his disciples to love and serve God and their neighbours as themselves (Luke 10:27). Participation in the church and in our communities is a way of fulfilling the potential that God gives us in our gifts and skills to transform the world, and enables us to speak out on behalf of those who are not able to participate as an example of our love for our neighbour.



## Care of the environment

**Key verses: Genesis 1:26–28, 2:15; Leviticus 25; Romans 8:20–25; Revelation 21**

In Genesis humans are given the use of creation and its resources to sustain their lives and commanded to care for it well for God. The land laws in Leviticus 25 teach Israel how they should look after the land that God has given them, ensuring that everyone is able to benefit from it and that it is not overused. However, the earth was also damaged by the Fall (Genesis 3:17–19) and part of the mission of God is its redemption and restoration in a new creation (Isaiah 65:17; Romans 8; Revelation 21). As Christians we are called to look after the creation that God made and placed us in until Christ returns.



## Material assets and resources

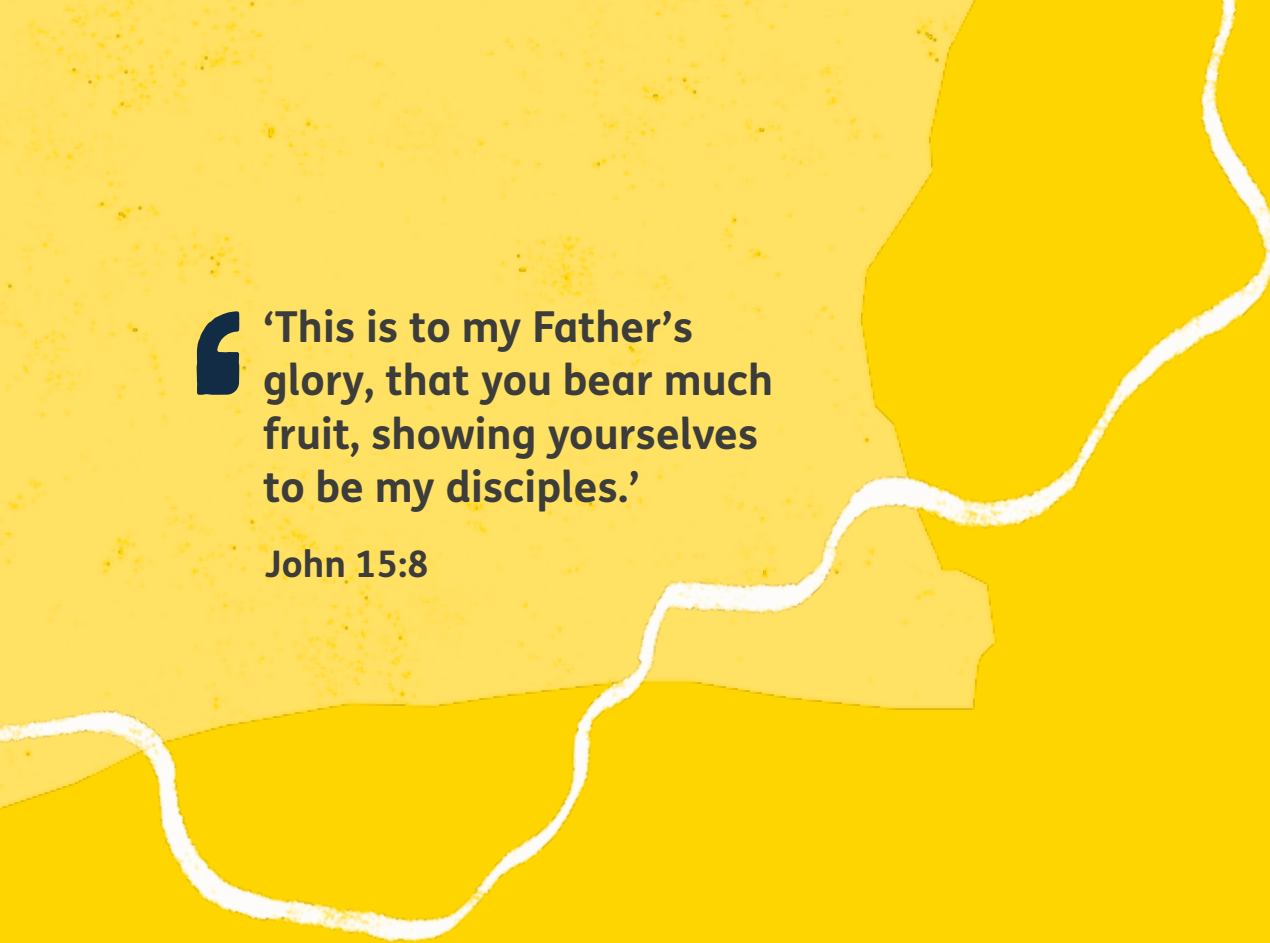
**Key verses: Genesis 1:26–28; Psalm 24:1; Luke 12:13–15; Matthew 6:19–34**

God's creation contains many natural resources for humans to use, and we have used our God-given creativity to make many other resources, including material assets and money. This is fine, but the Bible reminds us that everything in creation belongs to the Lord (Leviticus 25:23; Psalm 24:1). It also reminds us that owning property, buying and selling things, and making money should not contribute to injustice. For example, the Israelites were forbidden from charging interest between themselves (Leviticus 25:25–27). In the New Testament, Jesus reminds us that while material resources are important to our ability to thrive, they are not more important than our relationships with God or each other, and they do not define our value (Luke 12:13–15; Matthew 6:19–34). The early church shows the way that resources should be shared – those who have much support should share with those who have less – and that without generosity any blessings God gives us are fruitless (Acts 2:41–45; 2 Corinthians 8–9).

**A series of Bible studies on the Light Wheel can be found on Tearfund Learn:**  
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**‘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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