

CHURCH AND COMMUNITY MOBILISATION PROCESS

Facilitator's Manual



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By Francis W Njoroge

About

Since its inception and rollout in the late 1990s, the church and community mobilisation process (CCMP) has increasingly gained acceptance in thousands of churches across different countries of the world. In Africa it has spread to more than twenty countries.

The results everywhere are astounding – the church impacting its immediate community in such a way that it influences important decisions that affect the way of life of the community; the church motivating its immediate community to transform its situation sustainably; the community beginning to take charge of its destiny without having to depend on external support; relationships among people being restored in a lasting manner; people supporting one another to meet their most basic needs; people addressing their physical and spiritual poverty deeply and extensively; people honouring and worshipping God more consciously; and much more.

This manual is primarily intended for use by facilitators who have undergone the CCMP training, and aims to guide the facilitators as they take churches and communities through the process. The manual will take the facilitators through all five stages of the church and community mobilisation process, guiding them on how to undertake each activity in each stage.

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Tearfund partners with the local church to empower communities to lift themselves out of poverty, live transformed lives and reach their God-given potential.

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'People are the best experts of their situation. They know how best they can solve their problem. It's just that they have not been given the opportunity to look hard at what they have and what they can do, and therefore we began creating that opportunity, and it is empowering.'

Francis W Njoroge
CCMP facilitator and author of this manual

'As the father has sent me, I am sending you.'

John 20:21b

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About CCMP

The objective of church and community mobilisation is to *empower people to transform their situation using their own God-given resources in a sustainable and holistic way.*

Across Africa, Tearfund is seeing new hope and significant change among poor, marginalised and vulnerable communities, through a new kind of development that begins with the local church. This new way of working grew out of the Participatory Evaluation Process (PEP) and is known as CCMP – the church and community mobilisation process. It is one approach within a wider strategy of church and community transformation promoted and supported by Tearfund.

CCMP enables people to describe their reality and transform it themselves by designing their own strategies to address their own issues. The process is led by specially trained facilitators who encourage participation from everyone.



The first of the five stages is envisioning the local church. We begin with the church because the church has an answer that the rest of the world does not have. And that answer is the spiritual component usually ignored a lot by the secular world and yet forming a very critical part, an integral part, in the life of a human being. If the church can go out to talk with the community there is greater sustainability there because the church is there forever. Donors come and go but the church is there for all the time until Jesus returns.

At the start of the process, the church must understand its identity, purpose and role in the immediate community, learning about and applying its biblical mandate and thus truly becoming 'salt and light' in the community. Kambou Siebou Paul, a CCMP facilitator in Burkina Faso, underlines the point: 'CCMP is based on the word of God. CCMP draws from biblical roots. Every part of the process comes from Bible study.'

After the envisioning stage comes the church and community's description of 'where things are at', followed by information-gathering, analysis, decision and action. The process takes years and should lead to repeated cycles of reflection and action. Francis Wahome of Tearfund's West and Central Africa team gets to the heart of the matter: 'CCMP is about changing people's attitudes; it's about changing people's minds. Changing the way the church has done things for all its life in that community.'

'I used to think things will only happen when people help you. And especially with the Baptist setting, we're used to the sort of system we are in – Europeans, people who come with funds and the support – and so that was what has been part of me. But CCMP changed that concept. Paul can be who he is! It has made something very great out of me, and because of CCMP, many things have changed in my life.'

Paul, a Baptist pastor, Freetown, Sierra Leone

The history of CCMP

PEP – A historical background

The Participatory Evaluation Process (PEP) was designed between 1982 and 1984 by sociologist Dr Judy Hutchinson. Hutchinson first piloted PEP in a few countries, including Kenya. The aim of Hutchinson's curriculum was to equip field staff with skills to facilitate communities to reflect on their current situation in order to determine their future. Three words summarised the theme of this facilitation – participatory, evaluation and process.

- 'Participatory' because the field staff were to change the way they interacted with communities, from doing things for them to enabling them to participate in all areas of development work, from decisions to designing interventions to implementing plans to monitoring and evaluating progress.
- 'Evaluation' because the facilitation was to enable communities to assess their current situation and generate baseline information that they would use to envision a better future and plan how to achieve it.
- 'Process' because facilitators must move at the natural pace of the community rather than the driven organisational pace. They were to listen more than they talked, learn more than they taught, spend more time with the communities, and provide them with the opportunity to express themselves.

Overall, the objective of PEP was expressed as ***'to empower people to read into their reality, and take charge of it in order to determine their destiny'***.

From PEP to CCMP

In 1998, Tearfund piloted PEP with one of its partners, the Africa Inland Church of Tanzania (AICT) Diocese of Mara and Ukerewe. It was hoped that PEP would help the Diocese and the target communities to shift from a dole-out development approach to one where people would contribute resources significantly to meet their need. PEP was conducted in three villages over a period of seven months. The results were impressive – communities revived projects that had stalled many years before, and initiated new ones, without any funds from Tearfund. The following year, Tearfund worked with another four villages in the Diocese. Eight months later, the results were similar to those observed in the first three villages.

An evaluation of PEP at the Diocese of Mara and Ukerewe in July 2000 indicated that the objective of the empowerment process had been satisfactorily achieved. Above all, the report concluded that evidence showed communities had begun to take charge of their situation and to bring about change in their lives.

However, the evaluation raised one major concern – although the community had become 'awakened' and was trying to transform its situation, the local church had remained aloof to it all.

Therefore, the church had little or no role in the community transformation process. Because of this, the kind of change that was taking place in the community was one-sided – only material poverty was being relieved. It was not possible for whole-life transformation to happen when the focus was on the community only, without empowering the church to become a stirring force and motivating factor within the community to transform the local situation.

Consequently, it became necessary to redesign the process, to include a stage that would 'awaken' the church so that it can in turn 'awaken' its immediate community. This 'awakening' comes through group Bible study. As Rev David Klee of Fairfield Baptist Church in Liberia said, 'We instituted Bible studies and began to ask people some questions that will lead them to discovering potential they never knew they had.' The new process was called the church and community mobilisation process or CCMP.

'You do Bible studies, and then, starting from those Bible studies, you put into practice development, which the community shapes and directs. It's them who decide what is a priority. It's them who decide how to resolve something, what resources we need, and how we will access those resources.'

Kambou Siebou Paul, CCMP facilitator, Burkina Faso

The church and community mobilisation process explained

The five stages of CCMP



Church awakening involves motivating the church to understand its role and relationship with the immediate community, starting with Bible study in small groups. This understanding stirs the church to begin engaging its immediate community, stirring the community to take action to deal with its poverty, and influencing the life of the community, thus truly becoming 'salt and light' in the community.



Church and community description gets the church and community to 'read' into their reality and desire to transform it. Through self-discovery the church and community explore the entire scope of their lives – physical, spiritual, economic, social – and begin to determine strategies to transform it.



Information-gathering provides the church and community with detailed information about the major aspects of their life. Information is power – the information that the church and community gather exposes both the issues that they face and the opportunities open to them to address those issues.



Information analysis 'opens the eyes' of the church and the community to gain a true and full picture of the situation at a deep level. This gets them sufficiently agitated to 'take action now', from an informed position.



Decision gets the church and community to reach decisions that completely turn their situation around – envisioning a better future, determining the best options for change, designing the most appropriate actions, and actually taking definite actions to go forward.

It is important that facilitators walk the church and community through all of these five stages in turn because they are meant to cascade the church and community in a logical way from the point of 'awakening' to the point where they take action to transform their situation. The use of group Bible study in the 'awakening' stage is foundational because it gives churches vision for the whole process.

Pillars of CCMP: Principles for success

These nine 'pillars' guide the facilitators to emphasise the most important aspects of church and community mobilisation, the non-negotiable principles that must be included as the facilitators take the process forward. The pillars are also a set of indicators that are used during the process. The more these indicators are apparent, the greater the success.



1. Transformation of the self

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

2. Relationships

- understanding that relationship is critical to transforming the self
- relationship with God
- relationship with each other
- relationship with the environment

3. Sustainability

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

4. Empowerment of people

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

5. Process rather than product

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

6. Reaching God-given potential

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

7. Resources

- given by God; therefore, appreciate him and worship him because of this
- available, if we look hard enough
- people using resources properly, increasing their well-being and reducing poverty

8. Local church being transformed and transforming its immediate community

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

9. Changed change agents

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

The five stages: The church and community mobilisation process step by step



STAGE 1 – CHURCH AWAKENING

OBJECTIVE

The church understands its biblical mandate for holistic ministry and begins to apply it, and thus truly becomes 'salt and light' in the community.

Step 1: Envisioning the church leadership and the local church

- leaders and the local church committing to integral mission
- leaders selecting target sites
- leaders selecting facilitating teams

Step 2: Training the team on church awakening

- understanding integral mission
- skills to conduct Bible studies
- facilitation skills

Step 3: Conducting Bible studies with the church

Step 4: Facilitating the church to take action (critical step: going out to build relationships with community)



STAGE 2 – CHURCH AND COMMUNITY DESCRIPTION

NB: People are the best experts regarding their situation!

OBJECTIVE

People 'read' into their reality and desire to transform it themselves, using the resources available.

Step 1: Facilitating the church to describe its situation

Step 2: Facilitating the community to describe its situation

Step 3: Facilitating the church and community to understand the general situation they are in (they may decide to work together to address it)



STAGE 3 – INFORMATION-GATHERING

OBJECTIVE

The church and community have accurate information that truly describes their situation, and when analysed, will enable them to make informed decisions.

Step 1: Facilitate church and community to determine the need for additional information

Step 2: Facilitate church and community to select teams of information-gatherers

Step 3: Facilitate teams to gather and compile the information gathered

Step 4: Facilitate church and community to validate the information



STAGE 4 – INFORMATION ANALYSIS

OBJECTIVE

The church and community deeply understand their situation and are motivated to transform it positively and holistically.

Step 1: Facilitate church and community to analyse all the information compiled – get them to become 'angry' about their situation so they will want to change it!

Step 2: Facilitate the church to make conclusions from the analysis – this will include identifying the most feasible solutions to the emerging issues

Step 3: Facilitate church and community to write the baseline from analysis



STAGE 5 – DECISION

OBJECTIVE

The church and community make informed decisions that, if implemented, will cause their situation to be transformed in a holistic and God-honouring manner.

Step 1: Facilitate church and community to reach informed decisions to transform their situation

- desire to change – do we want to change or not, in the context of the baseline?
- vision for the desired future – what change do we want to see in our situation?
- priorities – where should we begin?

- goals – what shall we specifically aim to achieve in terms of targets?
- action plans – what specifically should we do to achieve each target, and who should do what, when, using what resources?
- indicators and monitoring systems – how will we know we are achieving our targets/desired changes and what methods shall we use to track the changes?

Step 2: Church and community take action to change their situation

Four critical success factors of CCMP

- quality facilitation – though well-trained quality facilitators
- leadership – fully envisioned for integral mission, owning the mobilisation process, fully providing support to the facilitators
- partnerships – facilitator networks, support from the church denomination, good relationships with local government and community leaders, and any other relationships the facilitator develops to support scale-up and growth
- environment – conducive to implementation of the process

The five key non-negotiables in CCMP

- church is the beginning point – church must 'awaken' first, so as to 'stir up' the community
- church understands its identity and purpose (the biblical mandate for holistic ministry)
- church begins to outwork the concepts of integral mission
- church goes out to the community to build relationships
- church and community 'walk' together to identify needs and resources available, and to improve their situation holistically

Expected
outcomes



EXPECTED OUTCOMES OF CCMP

Outcomes that a well-facilitated church and community mobilisation process produces usually impact people at all levels – spiritually, economically, socially, intellectually – beginning with changing their attitudes about themselves, God, and their neighbour. These outcomes can be seen at church level, at community level and in individuals and groups within the community.

The church...

- understands and is applying its biblical mandate
- builds a vision for holistic ministry
- commits to engage in holistic ministry
- improves internal relationships
- improves relations with neighbouring denominations

- builds relationships with community
- understands it has resources and begins small projects using the resources
- influences the life of the community to change positively
- demonstrates love to the community continuously and holistically
- stirs up the community to change
- becomes relevant to the immediate community.

The community...

- identifies and uses its resources sustainably
- builds good internal relationships
- builds good relations with the church
- perceives the church as relevant to its life
- joins hands with the church to meet needs holistically
- improves quality of life, following the church as an example
- fully understands its situation and takes steps to transform it
- conserves and cares for the environment
- becomes more accountable about use of resources
- becomes an example to the neighbouring communities
- addresses cross-cutting issues holistically
- worships God more consciously.

Individuals in the community...

- perceive themselves to be of value – appreciate God and themselves as those made in his image
- take responsibility for their lives and begin initiatives to meet their needs, improving their own quality of life
- build relationships with one another
- become examples of transformation to their neighbours.

People join hands to form groups where members...

- support each other to undertake interventions that they cannot do as individuals
- have access to affordable credit
- start projects that enable them to overcome their material poverty in a sustainable way
- build networks that provide them access to services otherwise difficult to access
- start strong fellowship/prayer times that leave them more spiritually strengthened.



Evidence of impact

How progress is measured

Unlike traditional development projects, with set activities, in CCMP the church and community decide and lead their own initiatives, meaning that change is more organic and can be challenging to measure at an organisational level. However, CCMP generates information, structures and systems at a community level that make it possible to track and measure progress, and this is very useful for the design of development projects. Some examples:

- Baseline information – this helps the church and community to determine where they are at as they begin to design the change that they desire to see in their situation. Baseline information enables people to plan. It also helps people to reflect later and determine the change that they have experienced, and to redesign new strategies.
- Church and community vision (or 'dream') – the vision/dream enables the church and community to determine the overall purpose and roadmap to their progress.
- Priorities – the church and community determine what to focus on first.
- Goals – the church and community determine the specific targets to focus on at a particular time, according to priorities.
- Action plans – the church and community plan what to do and when, so as to achieve their vision/dream using the resources that they have.
- Structures to oversee implementation of the action plans – these may include committees, task forces, boards etc.

- Indicators – the church and community identify indicators that they will use to check if they are achieving the goals, and if they are creating the intended impacts.
- Monitoring systems – the church and community determine simple systems that they will use to regularly gather and record information about the indicators, and therefore they can easily track progress.

'Using the church to implement development intervention has been a real success for us; it has been tremendous in terms of transformation. We have not only affected the community but we have even helped to transform the perception of church leaders with regard to development. We have helped them to realise that the message that they are preaching, the message that Jesus preached, was holistic: he fed, he preached, he healed.'

Gadiru Bassie, Evangelical Fellowship of Sierra Leone



STAGE 1 CHURCH AWAKENING



This is the first stage of the church and community mobilisation process, based on the principle that CCMP should begin in the church, where the church first 'awakens' before it can go out to 'awaken' its immediate community.

OBJECTIVE

The church understands and applies its biblical mandate for holistic ministry to its immediate community and thus truly becomes 'salt and light' to the community.

Steps of church awakening

The church awakening stage begins with envisioning the church leadership and the church for integral mission. It then takes the church through a set of Bible studies that are designed to facilitate the church to draw out scriptural principles and to apply them, and thus truly become 'salt and light' to its immediate community. The Bible studies are divided into three categories: foundational Bible studies, resource mobilisation Bible studies, and relationship-building Bible studies. Each of these categories is dealt with in a separate section below.



Expected
outcomes



OVERALL EXPECTED OUTCOMES OF CHURCH AWAKENING

The following are some of the expected outcomes if the church is truly awakened:

At the church level – the church will:

- understand God's purpose for his creation and the role the church should play in fulfilling that purpose
- take care of the environment – plant trees, conserve nature etc
- develop a deep concern for its immediate community and take action accordingly
- reach out to its immediate community in a holistic manner
- positively and directly influence decisions that affect the life of its immediate community
- stir up its immediate community to take responsibility to change positively, hence making a difference in its immediate community
- understand that the resources available are God's, and motivate its immediate community to appreciate this
- use the resources that God has given in a responsible and sustainable way
- meet its needs using the resources available to it, and without having to depend too much on external assistance.

At the level of individuals – members of the church will:

- understand that God has a special purpose for their lives as individuals
- begin to use the resources around them in a sustainable way
- meet their own needs and therefore address their poverty with confidence
- change their perspective of who God is to them
- perceive themselves to be of value because they are made in the image of God
- support one another in addressing issues affecting them; join hands to deal with poverty.

At the community level – the church will influence the community to the extent that the community will:

- perceive the church to be relevant to the life of the community
- respond towards God more positively, and hence may begin to appreciate the true God and to worship him more consciously.



1.1 Envisioning the church for integral mission

OBJECTIVE

The church develops its vision as well as that of its immediate community, committing to use CCMP as a tool to achieve the vision, by ministering to its immediate community in an integral way.

Steps in envisioning the church leaders and the church for integral mission

Use the following four steps while facilitating the church leaders and the church to develop a vision for integral mission:

1. Build the broad vision – desire to change.
2. Discuss integral mission as the mission of the church.
3. Introduce CCMP as a tool for integral mission.
4. Generate commitment for integral mission and CCMP.

Expected outcomes



EXPECTED OUTCOMES OF THE ENVISIONING

This first envisioning activity begins with facilitating local church leaders to envision integral mission, then they and the facilitator jointly facilitate the local church to do the same. It is expected that:

The church leaders will:

- commit to guiding the church in implementing the vision developed
- commit to motivating the church to undertake CCMP.

The church will:

- develop a general vision statement about the church and its immediate community, agreed on by the church leaders and all members of the church
- commit to making the vision a reality in the life of the church, using the resources it has
- commit to implementing integral mission and thus truly becoming salt and light to its immediate community
- commit to implementing CCMP as a tool for integral mission
- commit to beginning to build relationships with its immediate community.

Specific activities for the steps to envision the church are shown overleaf.

ACTIVITY **Developing a vision with the church leaders/the church**

OBJECTIVE

The church develops a general vision describing its desired situation and the situation it desires its immediate community to be in.



Time 6hr 30min



Set-up Large group, small groups



Materials Flip chart, markers, newsprint/large pieces of paper, felt pens and Bibles

NB: The activity steps below apply for envisioning any level: top leadership, mid-level leadership, local church leadership, and the local church itself.

CONDUCTING THE ACTIVITY

- 1** *45min* Introduce to the large group the value of having a vision, beginning with the biblical perspective. Refer to Proverbs 29:18a (KJV). Explain to the participants that the vision-building process involves answering six questions (see opposite). (An alternative would be to undertake this as Bible study.)
- 2** *15min* Creatively divide the large group into groups. Get each group to have a chairperson to guide the discussion, and a 'secretary' to document their discussions. Provide each group with newsprint and felt pens to write their answers to the questions on vision.
- 3** *4hr* Facilitate the groups to answer each of the questions opposite in turn. **Please note – ask just one question at a time.** Only move on to the next question when you are sure all the groups have considered and documented their answer(s).
- 4** *30min* Facilitate the large group to reach a commitment to bring the church and community to the characteristics stated in their answers to questions 1 and 2 of Step 3 above.
- 5** *1hr* Facilitate the large group to develop a brief vision statement of the church and of its immediate community. This vision statement should be accompanied by a list of indicators that show specific desired characteristics.



Questions

1. What do we desire that our church (that ministers as Jesus ministered) should be?
2. What do we desire that our community (that receives the ministry of our church) should be?
3. What characteristics does our church demonstrate today?
4. What characteristics does our community demonstrate today?
5. What gaps appear between the desired church and community vs the current church and community? Why the gaps?
6. What could the church do to address these gaps?



ACTIVITY **Introducing integral mission**

OBJECTIVE

The church understands and commits to integral mission as its mission to its immediate community.



Time 4hr 30min



Set-up Large group, small groups



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

CONDUCTING THE ACTIVITY

- 1** *30min* Reflect with the large group on the vision statement developed during the previous session. Explain that the objective of the session is to understand the place of integral mission as the mission of the church as it reaches the vision set earlier.
- 2** *1hr* Facilitate the large group to build on the biblical perspective of integral mission, by looking at the mission of Jesus Christ the saviour. Together, study Jesus' commission from the Father – Luke 4:18–19 (KJV). Discuss the components in that commission: Jesus was anointed to preach the gospel to the poor; heal the broken-hearted; preach deliverance to the captives; preach recovering of sight to the blind; set at liberty them that are bruised; and preach the acceptable year of the Lord. These all touch on the total person. Also look at other passages that show how Jesus ministered, eg his purpose (John 10:10), God's desired fast (Isaiah 58:6–11) etc. (Again, you could take the church through a Bible study on this passage in small groups.)
- 3** *1hr* Share about integral mission as the mission and calling of the church, ie the mission focuses on holistic ministry, where the church should minister to the total person, targeting its immediate community, thus becoming 'salt and light' to the community. Show that this is the mandate of the church – Luke 10:1–9, 19:10, John 14:12, 20:21, Matthew 28:19, 22:35–38. (Alternatively, these passages could be undertaken as a Bible study.)
- 4** *1hr* Facilitate the large group to discuss the ministry as the church is doing it today. Show the illustration of the 'divided human body' on the opposite page. Discuss how the left half shows the ministry the church currently undertakes and the right half shows the responsibilities currently left to the government/NGOs. Help the church to understand that it is doing only one part of the ministry that the Lord commissioned it to engage in. Discuss how the church could minister holistically to its immediate community.
- 5** *30min* Facilitate the large group to reach consensus as to whether it feels committed to integral mission or not.
- 6** *30min* If the church shows commitment to integral mission, facilitate it to discuss how it could start building relationship with its immediate community.



ACTIVITY **Introducing CCMP as a tool for practising integral mission**

OBJECTIVE

The church understands and commits to the church and community mobilisation process as a tool to use while undertaking integral mission.



Time 5hr



Set-up Large group, small groups



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

CONDUCTING THE ACTIVITY

- 1 30min Reflect with the large group on the commitment the church made about integral mission, and the agreement it came to that it will undertake it with its immediate community.
- 2 3hr Take the large group through the basic thoughts and principles of CCMP (for awareness only) including the objective of CCMP, pillars, stages, expected outcomes (overall and for each stage), challenges and implications of implementing CCMP. (If any, bring in testimonies.) Give the group sufficient time to ask questions and to clarify any unclear ideas about CCMP.
- 3 90min Facilitate the large group to agree if CCMP is the way to go or not. If they affirm it is, facilitate them to develop a strategy and an action plan, taking into consideration lessons learnt in different contexts, best practices and all the implications involved (attendance, willingness to sacrifice time and resources, selecting sites to pilot CCMP, providing the necessary support, committing to the emerging principles etc).

Now the church is ready to begin the foundational Bible studies.

1.2 Foundational Bible studies

OBJECTIVE

The church understands its biblical mandate for holistic ministry to its immediate community and commits to engage in integral mission in a practical way, and thus truly becomes salt and light to the community.

After the four steps of envisioning, the first part of church awakening takes the church through five foundational Bible studies.

The five Bible studies (more could be designed and included) are considered foundational in that they enable the church to:

- understand the big picture regarding God's creation and his purpose for it – this is important for the church since it is called to operate within and have impact on this creation
- understand its identity as the church of Jesus Christ and what the scriptures say the church is – this will deepen the understanding of the church, especially that it has a biblical mandate to engage in holistic ministry
- understand the role the church is expected to play in its immediate community, ie ministering in a holistic manner to the community, and determine how best to play that role
- begin to discuss how best it can engage in holistic ministry within its members and to the immediate community
- develop a vision describing how the church and the community could look if the church engages the community in holistic ministry – the key question that the church tries to answer is, 'What do we as the church desire to see in the community when we have satisfactorily engaged the people in holistic ministry?'



NB: Where church members cannot read or write, the facilitator should creatively use approaches that will facilitate the church to still discuss and understand the passage. For example, you could read the passage in the large group and discuss the questions together, then facilitate them to act out the passage, or to draw pictures showing what the passage is saying.

As you conclude every Bible study/activity, and as you begin the next activity, include a session called 'Reflections' for the participants to look back at what they have just covered, and for the facilitator to link up the last activity with the next one. Questions that could be used during the reflections include the following:

- What was this Bible study/activity about? What was it meant to teach us?
- What did we actually learn through the Bible study/activity?
- What are we doing/preparing to do as a result of going through this Bible study/activity?

If it appears that nothing (or little) was learned, please repeat the Bible study (or create a Bible study emphasising the same principles that should have been covered). If the lessons were satisfactorily learned and principles well internalised, go on to the next Bible study/activity.



ACTIVITY Foundational Bible study 1 – God's purpose for humankind (Genesis 1:26–31; 2:8–25; 3:1–24)

OBJECTIVE

The church understands God's purpose for his creation and the place of the church in the fulfilment of that purpose.



Time 6hr



Set-up Small groups, large group



Materials Flip chart on easel, markers for recording group discussion, Bibles and Bible study questions (see the next page for the questions)

CONDUCTING THE ACTIVITY

- 1 *30min* Facilitate the church to reflect on the vision-building that was completed during the last session of envisioning, reminding the participants that this is the beginning of their commitment to have the church 'awakened'.
- 2 *15min* Explain to the large group the objective of the Bible study, the importance of each person actively contributing during the group discussion, and that the mode of discussion is to allow all the participants to 'hear' what the Bible has to say.
- 3 *15min* In a creative way, divide the participants into groups (random or directed). Each group is to select a moderator to ensure people are focused and everybody participates, and a 'secretary' to record the group's conclusions on each question.
- 4 *2hr* Send participants to their groups, each with a set of Bible study questions. As groups discuss, visit them briefly to ensure that the task is clear, the questions are understood, people are participating, and all groups are headed in the right direction.
- 5 *2hr* When all groups are done with discussions, bring them together for presentations. Each group presents their response to each question. Compare presentations from all the groups to identify common thoughts, divergent but relevant discoveries, commitments etc.
- 6 *30min* Summarise the Bible study, highlighting all the common principles that are contained in the Bible study.*
- 7 *30min* Facilitate the church to agree especially about the practical application to its life: 'From this Bible study, what do we commit ourselves to be and to do as individuals and as a church?'

* NB: For a summary of this Bible study, see sample Bible study summary notes at the end of the church awakening section (page 66).



Bible study 1: Genesis 1:26–31; 2:8–25; 3:1–24

1. What did God declare that people would BE and DO?
2. What was life like for Adam and Eve before the Fall?
3. What happened during the Fall? What characterised life after the Fall?
4. In what ways do these characteristics present themselves in _____ today?
5. What is the church in _____ doing to reverse these characteristics?
6. What more should the church do to reverse these characteristics?



EXPECTED OUTCOMES FROM FOUNDATIONAL BIBLE STUDY 1

Knowledge

- God created people with a purpose – and the purpose is a good, pure, purpose.
- People understand that purpose – to live lives in full (in smooth relationship/fellowship with God and harmony with one another, and as stewards of God's environment).
- That purpose still stands – he intends that people live full lives because of Jesus Christ (John 10:10).
- Life in Eden was holistic; the Fall affected people holistically; efforts to restore humankind back to Eden should also be holistic.
- God has provided people with the resources to meet their needs (it is just that people do not recognise them/are not using the resources properly).

Action

The church

- commits to build relationship with God more – prayer/worship increase, people come to Jesus
- intensifies efforts to restore smooth relationship among people – people are reconciled with one another
- commits to be stewards of the environment – eg members plant trees, preserve nature, keep area clean
- takes greater responsibility in supporting the ministry – eg pays its quota, takes care of ministers
- becomes concerned about the situation of the community around it – may talk to the community to change the situation, or may itself actually take action.

Individuals

- desire to reduce their poverty – eg grow more food, increase family income
- participate in mercy ministry – eg accompany pastor in pastoral visits.



ACTIVITY Foundational Bible study 2 – God’s vision for his people (Isaiah 65:17–25)

OBJECTIVE

The church understands that God still desires to have people live a full life in spite of the Fall.



Time 6hr



Set-up Small groups, large group



Materials Flip chart on easel, markers for recording group discussion, Bibles and Bible study questions (see overleaf)

CONDUCTING THE ACTIVITY

- 1 30min Facilitate the church to reflect on Bible study 1, which was completed during the last session, helping the participants to confirm the principles that were learned from the Bible study.
- 2 15min Explain to the large group the objective of the Bible study, the importance of each person actively contributing to the group discussion, and that the mode of discussion is to allow all the participants to ‘hear’ what the Bible has to say.
- 3 15min In a creative way, divide the participants into groups (random or directed) – or you may keep the groups from the previous Bible study. Each group is to select a moderator to ensure people are focused and everybody participates, and a ‘secretary’ to record the group’s conclusions on each question.
- 4 2hr Send participants to their groups, each with a set of Bible study questions. As groups discuss, visit them briefly to ensure that the task is clear, the questions are understood, people are participating, and all groups are headed in the right direction.
- 5 2hr When all groups are done with discussions, bring them together for presentations. Each group presents their response to each question. Compare presentations from all the groups to identify common thoughts, divergent but relevant discoveries, commitments etc.
- 6 30min Summarise the Bible study, highlighting all the common principles that are contained in the Bible study.*
- 7 30min Facilitate the church to agree especially about the practical application to its life: ‘From this Bible study, what do we commit ourselves to be and to do as individuals and as a church?’

* NB: For a summary of this Bible study, see sample Bible study summary notes on page 68.

**Bible study 2: Isaiah 65:17–25**

1. According to this passage, what did the Lord say he will do?
2. List the characteristics of the new creation described in this portion of the scriptures.
3. Compare these characteristics with the current situation in _____
4. What is the church in _____ doing now to bring about the new creation described in the passage?
5. What is the church supposed to be doing that it is not doing? Why?
6. What do you suggest the church should do to fill these gaps?
7. In the light of Isaiah 65:17–25, what should be the vision of the church towards its immediate community? How does this vision relate to the vision the church already developed?



**EXPECTED OUTCOMES FROM FOUNDATIONAL BIBLE STUDY 2****Knowledge**

The church understands that

- many centuries after the Fall, God declared his vision about his people – the same as his purpose in Genesis
- God is creating a situation where people live a full life (the church describes what a full life looks like for them)
- they are 'labourers together with God' (1 Corinthians 3:9, KJV) to make this new creation happen – participation is a principle in the kingdom of God
- the benefits of the new creation are holistic
- the benefits of the new creation begin now – this is the integral mission of the church.

Action

The church

- desires to participate in becoming a part of the new creation – the kingdom of God
- makes a new vision for a better future and sets strategies to achieve it
- commits to change its situation for the better – improved health, better shelters, more food
- takes action to improve relationships with God and with one another – more fellowship, commitment to Jesus, reconciliation with each other
- begins to advocate for the oppressed – seeks to improve justice within the church and with the community (eg begins to address issues such as stigma against people living with HIV), and may also lobby on behalf of the oppressed
- takes care of the needy – visits and supports the vulnerable people (orphans, widows, widowers, elderly, disabled, sick etc) within the church and in the community
- is concerned for the plight of the children in the church and in the community.

Individuals

- take care of their health – build latrines, dish-racks, better shelters etc
- develop a new hope – trust in the Lord more, face life more positively
- change their attitude about themselves – perceive themselves as of great value before God
- take care of the children – send them to school, clothe them better, ensure they are immunised.

ACTIVITY Foundational Bible study 3 – pictures of the church (1 Peter 2:4–12)

OBJECTIVE

Participants explore what the church is, and its function internally and in its immediate community.



Time 7–8hr for each section of the Bible study, including breaks



Set-up Small groups, large group



Materials Flip chart on easel, markers for recording group discussion, Bibles and Bible study questions

NB: This Bible study is a long one. It is expedient to divide it into three sub-sections to be studied over more than one day. Some churches indeed prefer to undertake each sub-section in one day.

CONDUCTING THE ACTIVITY

- 1** 30min Facilitate the church to reflect on Bible study 2, which was completed during the last session, helping the participants to confirm the principles that were learned from the Bible study.
- 2** 15min Explain to the large group the objective of the Bible study, the importance of each person actively contributing during the group discussion, and that the mode of discussion is to allow all the participants to 'hear' what the Bible has to say.
- 3** 15min In a creative way, divide the participants into groups (random or directed) – or you may keep the groups from the previous Bible study. Each group is to select a moderator to ensure people are focused and everybody participates, and a 'secretary' to record the group's conclusions on each question.
- 4** 2hr Send participants to their groups, each with a set of Bible study questions. As groups discuss, visit them briefly to ensure that the task is clear, the questions are understood, people are participating, and all groups are headed in the right direction.
- 5** 2hr When all groups are done with discussions, bring them together for presentations. Each group presents their response to each question. Compare presentations from all the groups to identify common thoughts, divergent but relevant discoveries, commitments etc.
- 6** 1hr Summarise the entire Bible study, highlighting all the common principles that are contained in the sub-sections of the Bible study.*
- 7** 30min Facilitate the church to agree especially about the practical application to its life: 'From this Bible study, what do we commit ourselves to be and to do as individuals and as a church?'

* NB: For a summary of this Bible study, see sample Bible study summary notes on page 69.



Questions

**Bible study 3A: Spiritual house – 1 Peter 2:4–8**

1. In the natural, what do you understand by the words 'cornerstone' and 'house'?
2. What is the work of the cornerstone in a building? Why is the cornerstone important to a house?
3. What is the use of a 'house'? What can be said of the value of a house to its owner?
4. What do the words 'cornerstone', 'living stones' and 'house' mean to the church today?
5. Why did Peter choose to use the word cornerstone?
6. How do we apply these to our lives – 'cornerstone', 'living stones', 'spiritual house'?

Questions

**Bible study 3B: Royal priesthood – 1 Peter 2:4–9**

1. What do you understand by the words (a) 'priesthood' and (b) 'community of believers'?
2. Compare the 'priesthood' in the Old Testament with the 'community of believers' as the 'royal priesthood' today.
3. What is similar/what is different between the two?
4. What do you understand by the word 'sacrifice'? What are the spiritual sacrifices we ought to offer?
5. How is the church in _____ functioning as a royal priesthood today?

Questions

**Bible study 3C: Holy nation – 1 Peter 2:4–12**

1. What do you understand by the words 'holy' and 'nation'?
2. What is the difference between the church and the world?
3. Why should there be a difference between the church and the world?
4. How do we apply this to our lives?

Questions

**Summary questions**

Considering these words (house, cornerstone, priesthood, holy nation)

- What is the work of the church?
- What characteristics, spoken of by Peter in this passage, should the church show?
- What is missing in the church in _____ to become the church that Peter shows in this passage?
- How could the church in _____ fill these gaps?



EXPECTED OUTCOMES FROM FOUNDATIONAL BIBLE STUDY 3A: SPIRITUAL HOUSE

Knowledge

The church

- realises that God sees it as holy – set aside by God for his purpose – that the church is special in God's sight
- realises that it is the platform from which God operates (because he dwells in it)
- recognises that Christ is its firm foundation, without which the church cannot stand
- recognises that each member is full of life when connected to Christ
- recognises that as a body, it is full of life when members are connected to each other.

Action

The church

- commits to a closer relationship with Christ the cornerstone – a closer walk, intensified prayer
- values one another – greater concern for one another, encouraging each other
- builds relationship with one another – reconciliation, smoother relationship in the church.

Individuals

- commit to a life of holy walk with God – closer relationship with God
- commit to becoming a living testimony to the world around them.





EXPECTED OUTCOMES FROM FOUNDATIONAL BIBLE STUDY 3B: ROYAL PRIESTHOOD

Knowledge

The church

- realises that it is royal – called to rule and reign with Christ, and therefore is endowed with authority
- no longer moves as though weak and defeated
- realises the priestly ministry to its immediate community – to link people with God and to 'stand in the gap' (Ezekiel 22:30)
- is no longer careless about how it does things – it takes care to do things more accurately, transparently, thoroughly etc
- realises the authority that God has given it: takes its place of authority, begins to operate with greater confidence, studies the word of God more in order to build its faith, becomes more confident in handling issues.

Action

The church

- calls its members to a closer walk with God – messages preached may change, activities may take a new face that involves encouraging a holy walk with Christ, people turn to Jesus more
- puts its record in order – accounts are corrected, people in leadership are more responsible
- increases its giving – offerings, tithes etc
- sees people increase in their care for one another, especially the needy and vulnerable
- commits to 'touch' its immediate community since it is a 'royal priesthood'.

Groups

- People begin to join hands to work together – to implement church projects, their own group projects, support/welfare projects etc.

Individuals

- take greater responsibility about their lives – take charge to transform their lives
- go out of their way to address issues affecting them – take initiative (to offer sacrifices to God), go beyond the expected, give more and in a sacrificial manner etc.





EXPECTED OUTCOMES FROM FOUNDATIONAL BIBLE STUDY 3C: HOLY NATION

Knowledge

The church

- appreciates it is a united body – one body under Christ its head
- appreciates that by grace it is set apart, to be different from the world
- understands its place in terms of the kingdom, recognises how special it is in God's plan
- understands the role it must play – to show forth the praises of him who called them out of darkness into his marvellous light (1 Peter 2:9).

Action

The church

- lists what gives it its identity as God's 'nation' – assesses if it fits in that list
- commits to ensuring that identity is in place – bringing unity in the church, reconciling people, setting limits etc
- determines how best to bring glory to God, in word and in deed – eg the church may decide to have projects that meet the needs of the vulnerable
- sets strategies to help the helpless.

Individuals

- deal with aspects that cause division – pride, selfishness etc
- commit resources to help especially those 'of the household of faith' (Galatians 6:10, KJV)
- join hands and begin to meet their needs
- raise resources and use them to meet the needs of the vulnerable (especially in the church).





ACTIVITY Foundational Bible study 4 – ministry of Jesus (Matthew 3:1–2; 4:12–17; 4:23–25; 9:35–38)

OBJECTIVE

The church understands ministry as Jesus carried it out, and can thus minister the same way to the immediate community.



Time 6hr 30min per study



Set-up Small groups, large group



Materials Flip chart on easel, markers for recording group discussion, Bibles and Bible study questions

NB: This is another long Bible study. You may opt to treat it as you did Bible study 3.

CONDUCTING THE ACTIVITY

- 1 30min Facilitate the church to reflect on Bible study 3, which was completed during the last session, helping the participants to confirm the principles that were learned from the Bible study.
- 2 15min Explain to the large group the objective of the Bible study, the importance of each person actively contributing during the group discussion, and that the mode of discussion is to allow all the participants to 'hear' what the Bible has to say.
- 3 15min In a creative way, divide the participants into groups (random or directed) – or you may keep the groups from the previous Bible study. Each group is to select a moderator to ensure people are focused and everybody participates, and a 'secretary' to record the group's conclusions on each question.
- 4 2hr Send participants to their groups, each with a set of Bible study questions. As groups discuss, visit them briefly to ensure that the task is clear, the questions are understood, people are participating, and all groups are headed in the right direction.
- 5 2hr When all groups are done with discussions, bring them together for presentations. Each group presents their response to each question. Compare presentations from all the groups to identify common thoughts, divergent but relevant discoveries, commitments etc.
- 6 1hr Summarise the Bible study, highlighting all the common principles that are contained in the Bible study.*
- 7 30min Facilitate the church to agree especially about the practical application to its life: 'From this Bible study, what do we commit ourselves to be and to do as individuals and as a church?'

** NB: For a summary of this Bible study, see sample Bible study summary notes on page 72.*



Bible study 4A: Repentance – Matthew 3:1–2; 4:12–17

1. Why do you think Jesus was repeating the message of John the Baptist?
2. What did the message of John the Baptist focus on (see Luke 3:3–14)?
3. a) What sins did John tell the people to repent of if they wanted to enter the kingdom of heaven?
b) If John the Baptist came today to the church of _____ what sins would he tell people to repent of?
4. Why is it a must for people to repent?
5. According to the preaching of both John the Baptist and Jesus Christ, what do you think are the characteristics of the kingdom of God?
6. Show how the church in _____ is demonstrating or not demonstrating these characteristics today.
7. If the church is failing to demonstrate these characteristics, why? What should it begin doing to change?



Bible study 4B: Healing – Matthew 4:23–25

1. a) According to Matthew 4:23–25, what was Jesus doing?
b) What does it tell us about his ministry?
2. What drew many people to come and listen to Jesus?
3. What does the ministry of healing that Jesus did tell us about the kingdom of heaven?
4. As Christians of _____ church, how can we show by our actions the work of healing as Jesus did?
5. In what ways is the church of _____ doing healing ministry?
6. In what ways has the church of _____ failed to do healing ministry?
7. What does the church need to do in order to be effective in its healing ministry?



Bible study 4C: Compassion – Matthew 9:35–38

1. a) How does Matthew 9:35–38 compare with Matthew 4:23–25?
b) What motivated Jesus to do what he did?
2. What do we understand by the words 'people were scattered'?
3. What steps do we usually take when we are confronted by the needy?
4. What is our motivation in helping people in need? Is our motivation the same as that of Christ?
5. Why do you think Jesus said, 'the harvest is plentiful but the workers are few' (Matthew 9:37)?
6. How are we as Christians expected to respond to the needs of those around us?



EXPECTED OUTCOMES FROM FOUNDATIONAL BIBLE STUDY 4

Knowledge

The church

- understands the ministry that Jesus did, and that this is the same ministry it is called to engage in
- understands its shortcomings in doing ministry
- examines its motives for doing ministry – understands God's motive for ministry (compassion).

Action

The church

- repents of its shortcomings and commits to carry out ministry the way Jesus did it
- sees people come to Jesus, repent of their sins and commit to follow him
- implements strategies that improve people's physical and spiritual health.

Individuals

- change their motives for doing any act of mercy – do it only for the glory of God, driven by compassion
- support the needy out of compassion rather than for self-glory
- truly repent of their sins and live lives that demonstrate they have repented.



ACTIVITY **Foundational Bible study 5 – the church as salt and light of the world (Matthew 5:13–16)**

OBJECTIVE

The church understands its role towards its immediate community and starts to play it out.



Time 5hr 45min



Set-up Small groups, large group



Materials Flip chart on easel, markers for recording group discussion, Bibles and Bible study questions

CONDUCTING THE ACTIVITY

- 1** *30min* Facilitate the church to reflect on Bible study 4, which was completed during the last session, helping the participants to confirm the principles that were learned from the Bible study.
- 2** *15min* Explain to the large group the objective of the Bible study, the importance of each person actively contributing during the group discussion, and that the mode of the discussion is to allow all the participants to 'hear' what the Bible has to say.
- 3** *15min* In a creative way, divide the participants into groups (random or directed) – or you may keep the groups from the previous Bible study. Each group is to select a moderator to ensure people are focused and everybody participates, and a 'secretary' to record the group's conclusions on each question.
- 4** *2hr* Send participants to their groups, each with a set of Bible study questions. As groups discuss, visit them briefly to ensure that the task is clear, the questions are understood, people are participating, and all groups are headed in the right direction.
- 5** *90min* When all groups are done with discussions, bring them together for presentations. Each group presents their response to each question. Compare presentations from all the groups to identify common thoughts, divergent but relevant discoveries, commitments etc.
- 6** *45min* Summarise the Bible study, highlighting all the common principles that are contained in the Bible study.*
- 7** *30min* Facilitate the church to agree especially about the practical application to its life: 'From this Bible study, what do we commit ourselves to be and to do as individuals and as a church?'

* NB: For a summary of this Bible study, see sample Bible study summary notes on page 74.

**Bible study 5: The church as salt and light of the world – Matthew 5:13–16****5A: The world**

1. In Matthew 5:13–16, what do you think Jesus meant by the word 'world'?
2. What are the behaviours of the world?
3. What are the outcomes of being in the world?
4. What should the church do to the world?

5B: Salt

1. What is salt? And what is it used for?
2. Jesus said, 'You are the salt of the earth'? What did he mean?
3. In what way is the church in _____ showing its saltiness?
4. What does it mean for salt to lose its taste?
5. In what ways is the church in _____ losing its saltiness? How can it restore it?

5C: Light

1. What is light? What are its uses?
2. When Jesus said, 'You are the light of the world', what did he mean?
3. In what way is the church in _____ showing the light to the world?
4. In what way is the church in _____ failing to show its light?





EXPECTED OUTCOMES FROM FOUNDATIONAL BIBLE STUDY 5

Knowledge

The church

- understands the distinction that must exist between it and the world (salt and light)
- understands that it has a direct role to play in its immediate community – to heal it and to show it the way
- recognises the transforming role that it must play to its immediate community
- builds the urgency to begin doing something to heal and guide its immediate community
- decides it must show the difference between it and the world
- determines ways of ministering in a practical, holistic way to its immediate community ('becoming salt and light').

Action

The church

- engages actively with its immediate community. For example, it:
 - participates in the decisions of its immediate community – influences the decisions being made
 - addresses issues affecting people, with boldness
 - influences decisions that affect the life of the community
 - sees members put into positions of leadership in the community because the community trusts the church.

Individuals/community

- Community members perceive the church as caring and relevant to the community.
- Church members become a part of the leadership structure of the community.





ACTIVITY **Envisioning for holistic ministry**

OBJECTIVE

The church develops its vision for holistic ministry to its immediate community.



Time 5hr 30min



Set-up Large group, small groups



Materials Flip chart on easel, markers for recording group discussion, major lessons that came out of the Bible studies

CONDUCTING THE ACTIVITY

- 1 *30min* Reflect with the church on all the Bible studies covered so far. Highlight the major lessons learned and commitments that the church made, especially in relation to its immediate community.
- 2 *2hr* Divide the participants into groups. Ask the groups to develop the vision of the church for its immediate community, guided by these two questions:
 - What do we desire to see of the church in order for it to successfully minister holistically to its immediate community?
 - What would we see in the community if the church was to minister holistically to its immediate community?

In addition to the vision statements (one for the church and one for the community) that each group develops, the group should also elaborate by identifying 'pointers' (indicators) that will show that the vision is being accomplished.
- 3 *1hr* Bring the groups together for reporting. As each group presents its vision and pointers (indicators), the other groups contribute ideas to 'enrich' the presentation. This is important because it also builds ownership of the vision statements in the entire church.
- 4 *2hr* Facilitate the church to write down the two vision statements that they have agreed on. These statements will guide the church along as it endeavours to reach its immediate community.

Sample vision statements and pointers (indicators)

Sample church vision

A self-supporting church, reaching communities with the word of God, and being loving and compassionate to the needy.

Sample pointers (indicators)

- doing the work of God willingly
- visiting the sick, poor and needy
- spreading the word of God to its immediate community
- having smooth relationship with everybody including other denominations in the community

Sample community vision

A community that is God-fearing, loving, free from poverty, supportive to the needy and to the work of God.

Sample pointers (indicators)

- loving the work of God and his people
- community uniting with the church
- sharing together during good times and hard times
- people taking charge of their situation
- people living free of poverty
- reduced crime
- people free of sickness and living healthy lives
- people sending their children to school



1.3 Resource mobilisation

After envisioning and the foundational Bible studies, this is the next part of the church awakening stage of CCMP. The final activity of the foundational section just completed led the church to set a vision for holistic ministry to the immediate community. Often, this vision may be overwhelming to the church, leaving the church to wonder how it can achieve the vision developed. This section enables the church to answer the question, 'how/by what means can we go out to our immediate community?' and is comprised of three Bible studies (this far in the process, the church will have become used to studying the Bible in a way that enables the participants to discover for themselves what the scriptures have to say to the church). This section is aimed at achieving the following objectives:



OBJECTIVE

The church discovers that God has given it the resources to meet its needs and begins to use them to meet the needs.

The church acquires confidence to 'awaken' its immediate community to also begin to address its poverty using the God-given resources.

Through the three Bible studies, the church

- identifies all the resources God has given it (often before now unrecognised and unused or misused)
- identifies its needs and prioritises them; and matches the needs with the resources, ie determines specific resources that could be used to meet specific needs
- develops priority projects with detailed action plans to implement them
- selects and strengthens a committee or multiple committees (depending on the projects planned) to oversee implementation of the project(s)
- gains new confidence to go out to the community and share the good news that the community does not have to live in poverty but can begin to turn its situation around, by using the resources that God has given it.



EXPECTED OUTCOMES FROM ALL THREE BIBLE STUDIES

Knowledge

- God has given us all the resources we need to meet our needs.
- Resources are available if we look hard enough.
- Used properly, resources will bring well-being to the people.
- The church realises that TRULY it is not poor, but greatly endowed in order to come out of physical and spiritual poverty.

Action

The church

- identifies the resources that God has given, recognises the resources as from God, and uses them for his glory
- begins to implement priority projects to meet its needs without having to depend on external assistance
- gains great confidence that needs can be met using God-given resources – this is the confidence that will motivate it to go to the community with a new message
- prioritises its needs and plans well
- begins to reduce poverty in a practical way
- revives stalled projects and begins new priority projects
- minimises dependency – people rely on themselves more than external help
- meets its priority needs
- includes the vulnerable in improving the people's quality of life
- has a new message for its immediate community – 'we don't have to die in our poverty'.

Groups

- People join hands and form groups that begin projects that meet priority needs.
- Groups grow in numbers and strength, thus impacting more and more people in meeting needs.
- The most vulnerable find strength in joining hands and bringing their small resources together.

Individuals

- begin to lift up their life's burdens by meeting basic needs
- begin to do even those interventions that looked difficult to do before
- gain confidence to start new interventions
- expand old interventions
- share their new knowledge with others that need it (their neighbours, friends etc)
- use their resources for the benefit of other people
- give to the work of God more/ support the ministry.



ACTIVITY Introducing the concept of 'resources' and how to use them to address needs

OBJECTIVE

The church understands the concept of 'resources' and 'needs', and that needs can be met and poverty reduced, depending on the way resources are identified and used.

The church makes an inventory of all available resources.



Time 3hr 45min



Set-up Large group, small groups



Materials Flip chart on easel, markers for recording the discussion

CONDUCTING THE ACTIVITY

- 1 30min Reflect with the church on the vision developed during the last session. A crucial question that links to the current step is, 'What did we as the church decide that we must do following the vision?' Connect with the current activity by explaining that this activity will enable the participants to understand about 'resources', which will in turn enable them to think about how to achieve the vision.
- 2 30min Facilitate the participants to describe what they understand by the term 'resources'. Clarify that resources are what is needed to meet a need.
- 3 45min Put the participants in 'buzz' groups of two to three. Ask the groups to talk about all the resources that they know of that are in and around the church, and to note them down. Get the groups to share their responses.
- 4 1hr Clarify the seven categories of resources: natural, human, social, economic, physical, spiritual, time. Facilitate the participants to analyse how resources could be well used to solve problems and reduce poverty, and how resources can be used poorly, resulting in poverty. The table below is an example of the way the resource use could be analysed.

Good use of resources	Category of resources	Poor use of resources
Resources can be: <ul style="list-style-type: none"> • recognised • used well • sustained • maintained • equitably shared • conserved • created This leads to well-being	1. natural 2. human 3. social 4. economic 5. physical 6. spiritual 7. time	Resources can be: <ul style="list-style-type: none"> • unrecognised • misused • underused • overused • depleted • wasted • inequitably shared • destroyed This leads to poverty

5

1hr

Facilitate the church to determine how it is using the resources, and how it could improve the way it is using the resources so as to meet its needs.

NB: This exercise gives the church an inventory of all the resources available to it. Record the inventory, because it will be used later when the church identifies priority projects and plans to implement them.





ACTIVITY **Resource mobilisation Bible study 1 – Jesus raises Lazarus from the dead (John 11:1–44)**

OBJECTIVE

The church understands the biblical perspective of meeting needs using God-given resources.



Time 4hr



Set-up Small groups, large group



Materials Flip chart on easel, markers for recording group discussion, Bibles and Bible study questions

CONDUCTING THE ACTIVITY

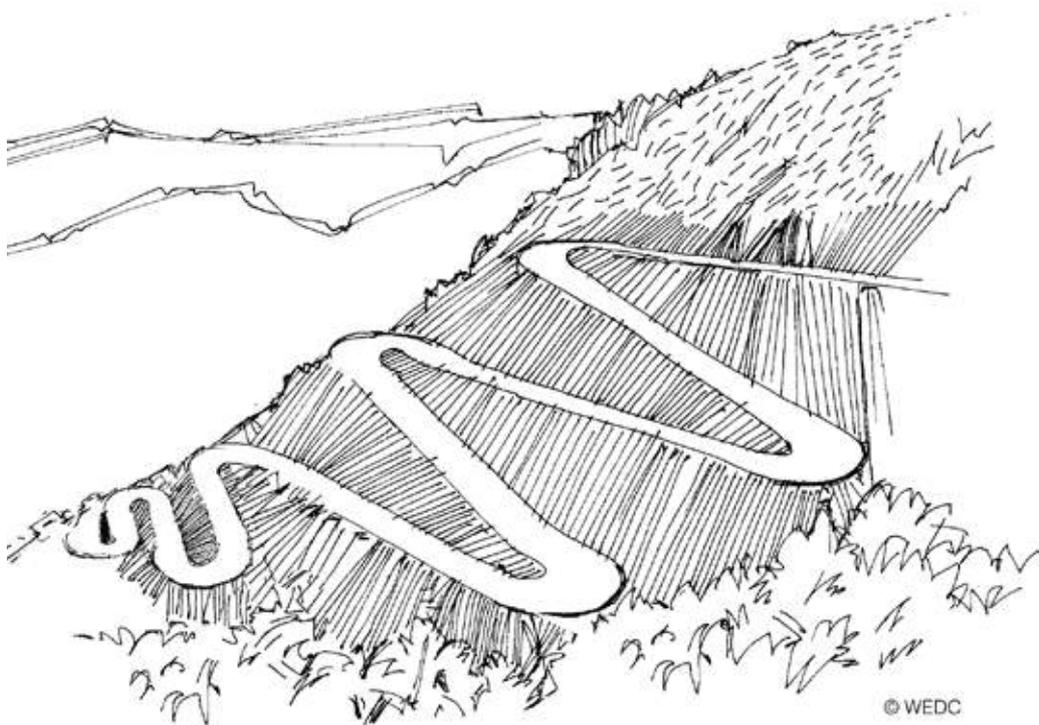
- 1 30min Reflect on the previous session covered, ie defining 'resources' and identifying them. Explain that all the three Bible studies on 'resources' are meant to help answer the question, 'What does the word of God say about resources and how needs can be met?' Explain to the large group the objective of the Bible study, and the importance of each person actively contributing during the group discussion, as per the previous Bible studies.
- 2 30min In a creative way, divide the participants into groups (random or directed) – or you may keep the groups from the previous Bible studies. Each group is to select a moderator to ensure people are focused and everybody participates, and a 'secretary' to record the group's conclusions on each question.
- 3 1hr Send participants to their groups, each with a set of Bible study questions. As groups discuss, visit them briefly to ensure that the task is clear, the questions are understood, people are participating, and all groups are headed in the right direction.
- 4 1hr When all groups are done with discussions, bring them together for presentations. Each group presents its response to each question. Compare presentations from all the groups to identify common thoughts, divergent but relevant discoveries, commitments etc.
- 5 30min Summarise the Bible study, highlighting all the common principles that are contained in the Bible study.*
- 6 30min Facilitate the church to agree especially about the practical application to its life: 'From this Bible study, what do we commit ourselves to be and to do as individuals and as a church?'

* NB: For a summary of this Bible study, see sample Bible study summary notes on page 77.



Bible study 1: Jesus raises Lazarus – John 11:1–44

1. a) What is happening in this story?
 b) Who are the players in this story?
 c) What specific actions does each of them do?
2. a) How did the raising of Lazarus take place? List the steps that Jesus took to raise Lazarus.
 b) How does what Jesus did compare with what the other actors did in raising Lazarus?
3. a) In this story, what was the need?
 b) What were the resources?
 c) How were the resources used to meet the need?
4. a) Why did Jesus use the steps he used in raising Lazarus?
 b) Could he have performed this miracle differently? Why did he not do it differently?
5. a) What does the process that Jesus followed tell us about the way he worked with people?
 b) What does this passage tell us about how we should facilitate people to meet needs?





ACTIVITY Resource mobilisation Bible study 2 – Jesus feeds five thousand people (Mark 6:30–44)

OBJECTIVE

The church understands the biblical perspective of meeting all needs using God-given resources even when they seem so little.



Time 4hr



Set-up Small groups, large group



Materials Flip chart on easel, markers for recording group discussion, Bibles and Bible study questions

CONDUCTING THE ACTIVITY

- 1 30min Reflect with the large group on the resource mobilisation Bible study 1, covered during the last session; and explain the objective of the Bible study, the importance of each person actively contributing during the group discussion, and that the mode of discussion is to allow all the participants to 'hear' what the Bible has to say.
- 2 30min In a creative way, divide the participants into groups (random or directed) – or you may keep the groups from the previous Bible studies. Each group is to select a moderator to ensure people are focused and everybody participates, and a 'secretary' to record the group's conclusions on each question.
- 3 1hr Send participants to their groups, each with a set of Bible study questions. As groups discuss, visit them briefly to ensure that the task is clear, the questions are understood, people are participating, and all groups are headed in the right direction.
- 4 1hr When all groups are done with discussions, bring them together for presentations. Each group presents their response to each question. Compare presentations from all the groups to identify common thoughts, divergent but relevant discoveries, commitments etc.
- 5 30min Summarise the Bible study, highlighting all the common principles that are contained in the Bible study.*
- 6 30min Facilitate the church to agree especially about the practical application to its life: 'From this Bible study, what do we commit ourselves to be and to do as individuals and as a church?'

* NB: For a summary of this Bible study, see sample Bible study summary notes on page 79.

**Bible study 2: Jesus feeds five thousand people – Mark 6:30–44**

1. What is happening in this story?
 - a) Who are the players in this story?
 - b) What specific actions do the actors do?
 - c) What is the need? What are the resources?
2. List the steps that Jesus took to perform the miracle.
3. In this story, what did the disciples focus on? What did Jesus focus on?
4. How were the resources used to meet the needs identified?
5.
 - a) Why do you think Jesus used those steps?
 - b) Could he have performed this miracle differently? Why did he not do it differently?
6. What does this passage tell us about the way we should facilitate the church and the community to meet their needs?





ACTIVITY **Resource mobilisation Bible study 3 – Elisha, the widow and her oil (2 Kings 4:1–7)**

OBJECTIVE

The church understands that with God's help, and using the local resources, needs can be adequately met.



Time 4hr



Set-up Small groups, large group



Materials Flip chart on easel, markers for recording group discussion, Bibles and Bible study questions

CONDUCTING THE ACTIVITY

- 1 30min Reflect with the large group on the resource mobilisation Bible study 2, covered during the last session, and explain the objective of the Bible study, the importance of each person actively contributing during the group discussion, and that the mode of discussion is to allow all the participants to 'hear' what the Bible has to say.
- 2 30min In a creative way, divide the participants into groups (random or directed) – or you may keep the groups from the previous Bible studies. Each group is to select a moderator to ensure people are focused and everybody participates, and a 'secretary' to record the group's conclusions on each question.
- 3 1hr Send participants to their groups, each with a set of Bible study questions. As groups discuss, visit them briefly to ensure that the task is clear, the questions are understood, people are participating, and all groups are headed in the right direction.
- 4 1hr When all groups are done with discussions, bring them together for presentations. Each group presents their response to each question. Compare presentations from all the groups to identify common thoughts, divergent but relevant discoveries, commitments etc.
- 5 30min Summarise the Bible study, highlighting all the common principles that are contained in the Bible study.*
- 6 30min Facilitate the church to agree especially about the practical application to its life: 'From this Bible study, what do we commit ourselves to be and to do as individuals and as a church?'

* NB: For a summary of this Bible study, see sample Bible study summary notes on page 81.



Bible study 3: Elisha, the widow and her oil – 2 Kings 4:1-7

1. What is happening in this story?
 - a) Who are the key actors?
 - b) What is each actor doing?
 - c) How is each character/actor behaving in this story?
2. What is the need/problem?
3. What are the resources?
4. How are the resources used to meet the need?
5. What does this story tell us about:
 - a) the way people perceive their problems and resources?
 - b) how to mobilise resources to meet the need?
6. What should the church (or individuals) therefore do to meet their needs?



ACTIVITY Identifying needs

OBJECTIVE

The church identifies the needs that affect it today.



Time 3hr



Set-up Large group, small groups



Materials Flip chart on easel, markers for recording the discussion

CONDUCTING THE ACTIVITY

- 1 *30min* Reflect on all the three resource mobilisation Bible studies and the principles learned through them.
- 2 *90min* Divide the church into small groups. Ask each group to identify the key needs that the church is facing. Take time to walk around the groups to ensure that the task is understood, everybody is actively participating, and the discussion is documented.
- 3 *1hr* When all the small groups are done with their discussions, bring them together to report on their findings. Facilitate the large group to come to consensus, and thus emerge with one list of needs that the church is facing. This list is important since it will be used to prioritise the issues affecting the church during the next session. Keep the list to bring to the next session.



ACTIVITY **Prioritising needs**

OBJECTIVE

The church prioritises needs in order to determine the most appropriate intervention(s) to undertake to meet particular needs.



Time 3hr



Set-up Large group, small groups



Materials Flip chart, markers, list of needs agreed on during the last session

CONDUCTING THE ACTIVITY

- 1** *30min* Facilitate the large group to reflect on the list of needs made during the last session, agree that these are the main needs affecting the church, and must be addressed to reach the vision formed during the foundational section of the church awakening stage.
- 2** *1hr* Divide the large group into small groups. Ask each group to look at the list of needs developed and prioritise the needs listed – they may use considerations such as which need affects most people, affects people most seriously, would cause the greatest benefit to the church if addressed, is easiest to address first etc.
- 3** *1hr* Bring the small groups together to report on their priorities. Using a matrix, summarise the priorities for each group. Add the numbers to emerge with the overall ranking and priority, as the matrix below shows.

Example of a matrix used for prioritisation:

Need	Priority according to each group				Total Score	Rank
	Group 1	Group 2	Group 3	Group 4		
A large edifice	1	4	2	1	8	2
Support for widows	3	1	1	2	7	1
A church bus	4	3	3	3	13	4
Public address equipment	2	2	4	4	12	3

In this case, support for widows takes top priority, while building the edifice takes second priority.

- 4** *30min* Agree that the church will use its resources to address the top two or at most three needs (it is even more preferable if the church decides to deal with its top-priority need before beginning to work on its second priority).

Keep records of the prioritisation process and the agreed top needs.

ACTIVITY Matching needs to resources

OBJECTIVE

The church links the prioritised needs to the resources identified in order to determine priority projects.



Time 4hr



Set-up Large group, small groups



Materials Flip chart on easel, markers for recording the discussion, list of resources identified at the beginning of the resource mobilisation section, list of top needs agreed at the previous session

CONDUCTING THE ACTIVITY

- 1 30min Reflect on the lessons from the three resource mobilisation Bible studies, to emerge with the conclusion that the church has resources it requires to meet needs.
- 2 1hr Referring to the list of resources identified during the first session undertaken to help the church understand 'resources', confirm with the church that these are the resources that are available to the church. Add any if the church identifies more of them.
- 3 90min Divide the participants into two or three groups according to the needs prioritised earlier. Each group will work on only one of the priority needs agreed on in the previous session. Using the list of resources identified earlier, each group should determine from the list the resources that could be used to meet the need, thus matching needs with the resources identified to suggest priority projects.
- 4 1hr Bring the groups together to report and reach consensus that these are the priority projects to meet the needs.



ACTIVITY **Planning for the projects identified and agreed on**

OBJECTIVE

The church makes a full plan that it will use to implement the projects identified, and thus begins to meet the priority needs.



Time 6hr 30min



Set-up Large group, small groups



Materials Flip chart, markers for recording the discussion, list of the priority projects agreed on, and the resources identified for each project

CONDUCTING THE ACTIVITY

- 1 30min Reflect on the exercise of prioritising needs undertaken earlier, emphasising the importance of addressing the priorities. Agree on the objective of the current task, and explain why planning a project is important for success: 'To fail to plan is to plan to fail.'
- 2 2hr Send the participants into small groups (preferably the same groups that matched needs to resources in the previous exercise). Ask each group to identify all the activities that could be carried out to meet the need discussed in the previous exercise using available resources. Each group arranges the activities as they will follow one another during implementation of the project.
- 3 1hr Ask each small group to decide on the possible result if the need is fully met. The group may do this by answering the question, 'What do you desire to see if this need is fully met?' The statement of the desired change will be the goal for that need. A goal could read as follows – 'All the 15 widows in the church are able to meet their basic domestic needs in the next 18 months.'
- 4 1hr Bring the groups together for reporting. Facilitate the large group to come to consensus regarding the goal, and the most practical activities that could be carried out to meet the need and to achieve the goal.
- 5 2hr Facilitate the large group to develop an action plan for each project using a simple format (an example is given here below).

NB: Sometimes the large group may select a small team and mandate it to develop the action plan on behalf of the large group. On completion, the selected small group must then present the completed 'action plan' so that the large group will agree about it, and commit to implement it.

Sample action planning sheet

Activity	When (date)		Persons responsible	Resources to be used		Indicators of achievement
	Begin	End		Local	External	
1						
2						
etc						

ACTIVITY **Selecting a committee to oversee project implementation**

OBJECTIVE → The church puts a structure in place to oversee implementation of the prioritised projects to meet its needs.



Time 4hr



Set-up Large group, small groups



Materials Flip chart on easel, markers for recording the discussion, action plans developed in the previous session

CONDUCTING THE ACTIVITY

- 1 *30min* Reflect on the action plans developed during the previous session. Agree with the church that there is a need to have a team responsible to ensure the action plans are implemented effectively in order to achieve the desired goal. Facilitate the church to agree about what the team should be called (committee, board, team etc).
- 2 *90min* Facilitate the church to develop the roles and responsibilities that the committee should take on. This will lead to a 'job description' for the committee, which will include the activities the committee will carry out, the frequency of its meetings, how the committee will follow up the planned activities, the best size of the committee etc. The job description should consider the existing structures, eg the development committee, the finance committee etc.
- 3 *1hr* Facilitate the church to agree on the characteristics that should qualify one to become a committee member. This exercise may be done in the large group or by dividing into small groups, with each group developing its set of qualities, then bringing the small groups together to generate a common set of criteria for selecting the committee.
- 4 *1hr* Using the set of criteria developed, the church selects a committee for each of the projects developed earlier. The church prays for the new committee and commits it to the work.

ACTIVITY **Training the committee(s) to oversee project implementation**

OBJECTIVE

Members of the new committee(s) are equipped with skills to oversee implementation of the prioritised projects to meet the church needs.



Time This activity will take on average two days



Set-up Large group, small groups



Materials Flip chart, marker, notepads for the trainees, action plans developed in the previous session

NB: This activity targets only the selected committee.

CONDUCTING THE ACTIVITY

- 1** *30min* Bring together the new committee selected during the last session. In a creative and fun way, facilitate the members to spend time getting to know one another, sharing official as well as unofficial matters. This is important because it helps to begin breaking down barriers that may hinder freedom of participation and sharing.
- 2** *30min* Share the workshop preliminaries: purpose, specific objectives, expected outcomes, methodology of the training to be used, timetable to be followed, roles and responsibilities. Prepare the team for the training (participation, group work, documenting etc).
- 3** *1hr* Reflect on the action plans developed during the previous session, and the role of the committee in overseeing implementation of the action plans.
- 4** *2hr per topic* Begin covering the content – topic by topic – using principles of adult learning, emphasising aspects of good management. This content could include how to run a committee meeting; planning; monitoring implementation of planned activities; resolving conflicts; making decisions in a participatory way; reflecting to check progress; impact and efficiency; reporting and feedback to the church; and budgeting.
- 5** *1hr* Summarise the day by reflecting on the skills learned today, and practical applications of the content in overseeing implementation of the projects, and facilitate the committee to agree what to begin doing from now using the skills learned. Agree with them about the next training date.

This session marks the end of the resource mobilisation section of the church awakening stage. It is recommended that the church should take sufficient time (maybe six months) to implement some of its priority projects to the point that the church will have gained the confidence that will drive it to share with its immediate community the discovery that needs can be met using available resources.

1.4 Relationship-building

The Bible studies conducted earlier should have brought the church to the point where it has:

- understood the biblical basis for holistic ministry and God's expectation of the church (mandate) in engaging in holistic ministry within the church and with the immediate community
- developed a clear vision for holistic ministry for the community
- identified its needs and resources and developed a strategy to meet the needs using the resources
- prioritised the needs and started (and is implementing) small church projects as a way to meet the needs
- gained confidence that it can mobilise resources to meet its needs, and therefore can also help the community recognise its resources and hence meet its needs.



At this point therefore, the church is facilitated to move to its immediate community and begin engaging it in a practical and holistic manner so as to truly become 'salt and light' to the community.





Relationship-building is the last part of the church awakening stage of CCMP. Relationships are a crucial pre-requisite to human transformation. It is therefore important that as the church plans to engage its immediate community in holistic ministry, it does so from a platform of smooth relationships within the community. By building relationships, the church demonstrates that it is caring, and thus becomes relevant to its immediate community. Ultimately, the church is able to influence the life of its immediate community in a positive, practical way – this translates into the church truly becoming 'salt and light' to its immediate community. The one Bible study that is designed to prepare the church to build relationships with the community is on the parable of the Good Samaritan – Luke 10:25–37.

OBJECTIVE

The church understands the biblical perspective for relationship-building with its immediate community and prepares to begin engaging the community in practical ways.

Expected
outcomes



EXPECTED OUTCOMES

At the end of this Bible study the church is expected to

- understand that its immediate community, represented by the wounded man in the Bible study, is in great need and requires somebody to go down to where the community is to help it
- understand that it is called by God to be a 'neighbour' to the immediate community, and should 'go and do likewise'
- commit to go and begin engaging its immediate community, the first step being to build a relationship with the community
- prepare to go out to its immediate community
- actually go out and begin building relationships with the community, beginning with the community leaders, and later the entire community.

Ultimately, the church and community agree to join hands to address issues affecting the entire area, in a holistic way.



ACTIVITY Relationship-building Bible study – who is my neighbour? (Luke 10:25–37)

OBJECTIVE

The church understands the biblical perspective for relationship-building with its immediate community and prepares to engage the community in a formal manner.



Time 6hr 30min



Set-up Large group, small groups



Materials Flip chart on easel, markers for recording group discussion, Bibles and Bible study questions



CONDUCTING THE ACTIVITY

- 1 30min Facilitate the church to reflect on the process so far. Specifically, emphasise the principles behind the process – developing the vision, learning from the foundational Bible studies, seeing how to mobilise resources. Show that all this aimed to lead the church to understand its link to its immediate community.
- 2 30min Explain to the large group the objective of this section of the church awakening stage, and of the current Bible study, and the expected outcomes.



- 3 2hr In a creative way, divide the participants into groups – or you may keep the groups from the previous Bible studies. Send the groups to discuss the Bible study, as you did with all the other Bible studies.
- 4 2hr When all groups are done with discussions, bring them together for presentations. Each group presents their response to each question. Compare presentations from all the groups to identify common thoughts, divergent but relevant discoveries, commitments etc.
- 5 1hr Summarise the Bible study, highlighting all the common principles that are contained in the Bible study.* Be sure to get the church to agree especially about the practical application to its life.
- 6 30min Facilitate the church to commit to go out to its immediate community and 'be a neighbour' to it. This starts with the church leaders building relationships with the leaders of the immediate community – the church leaders agree on the day to prepare for meeting the community leaders. Once this has taken place successfully, the church meets its immediate community to deepen the relationship.

* NB: For a summary of this Bible study, see sample Bible study summary notes on page 82.

Questions



Bible study: Who is my neighbour? – Luke 10:25–37

1. What is happening in this story?
 - a) Who are the people involved in this story?
 - b) What does each person in the story do?
2. What behaviour does each category of person display?
 - a) What do you think motivates each one of them to behave the way they do?
3. Who do you think each of these people represents in our situation today?
4. According to this story, what does Jesus require the church to do?
5. In our situation, who then is our neighbour?

Expected outcomes



EXPECTED OUTCOMES FROM THIS BIBLE STUDY

The church:

- understands that it is expected to be the 'Samaritan' rather than the 'priest' or the 'Levite'
- understands that it is obligated to step out of its comfort zone (coming off the donkey) to reach its immediate community, although this may be uncomfortable and dangerous
- addresses internal needs (eg church widows and orphans, the neediest members)
- examines its internal relationships and begins to improve them
- commits to begin building relationships with people/groups outside the church so as to open doors to begin ministering to them holistically
- prepares to meet and build relationships with its neighbours (community, other denominations etc).

Other Bible studies could be added to this Bible study, such as the woman at the well (John 4:1–42). In addition, be sure to refer to the resource mobilisation Bible study 3 – Elisha, the widow and her oil, placing emphasis on the relationship between the widow and her neighbours. This should demonstrate the need to strengthen relationship between the church and its immediate community.

NB: Following this/these Bible study/studies, the church should take sufficient time and use a variety of means to prepare to build relationships with as many stakeholders as possible. On the following pages are examples of two such sessions: preparing to meet leaders of other denominations, and preparing to meet the community leaders.



ACTIVITY Relationship-building – preparing the church leaders to meet and build relationships with leaders of neighbouring denominations

OBJECTIVE

Church leaders are prepared to meet and build relationships with leaders of neighbouring denominations and leaders of other religions in the area.



Time 5hr 30min



Set-up Small group – the church leaders



Materials Flip chart on easel, markers

CONDUCTING THE ACTIVITY

NB: It is expected that the church leaders who meet today will include leaders at all levels of the church. This is important for the sake of building ownership.

- 1 30min Reflect with the leaders on the commitment the church has made to build relationships with all stakeholders, beginning with the religious denominations operating in the area. Agree that the objective of this meeting is for the church leaders to prepare themselves to meet the religious leaders first before going to meet the community leaders and the community.
- 2 3hr Facilitate the church leaders to prepare for the meeting with the religious leaders – some aspects to consider as they prepare include:
 - Who are the leaders that we should meet and who do they represent? (Be sure to include all religious leaders such as women's and youth leaders.)
 - How can we reach these leaders? It is best if there are structures in existence, such as a pastors' fellowship or faith-based council, who can then organise the rest of the religious leaders. This is the structure to first seek consent from and to convince before going on to the rest of the leadership.
 - What shall we say during the meeting? Content for the meeting should include the objective of the meeting, why the church is wanting this process now, what the process is all about, what the expected outcomes of the process are, who needs to be involved, what the religious leaders are expected to do, etc.
 - What are the likely questions and expectations that could come from the religious leaders and how shall we handle them?
- 3 1hr Facilitate the church leaders to develop the schedule of the meeting with the leaders – what to begin with, what to cover that day, who will do what, and how to conclude the meeting.
- 4 1hr Facilitate the leaders to plan to inform the top structure about their intent to meet all the religious leaders. Meeting the chief leader can be done by the pastor of the church only. Pray for this meeting.



ACTIVITY **Relationship-building – preparing the church leaders to meet and build relationships with the community leaders**

OBJECTIVE

The church leaders are prepared to meet and build relationships with the community leaders.



Time 5hr 30min



Set-up Small group – the church leaders



Materials Flip chart on easel, markers

CONDUCTING THE ACTIVITY

NB: Again this meeting is a continuation of the last one where the church leaders prepared to meet the faith-based leaders in the area. Be sure to therefore include all levels of the church leadership.

- 1 30min Reflect with the leaders on the commitment the church has made to 'build relationship with the community'. Agree that the objective of this meeting is to prepare themselves to meet the community leaders first before the church and community begin meeting together.
- 2 3hr Facilitate the church leaders to prepare for the meeting with the community leaders – some aspects to consider as they prepare include:
 - Who are the leaders that we should meet and who do they represent? Be sure to include all community leaders and opinion holders, government and NGO representatives, informal leaders such as women's group leaders and youth leaders, etc.
 - How can we reach these leaders? It is best if there is one chief community leader who can then organise the rest of the community leaders. This is the leader to first seek consent from and to convince before going on to the general community leadership.
 - What shall we say during the meeting? Content for the meeting should include the objective of the meeting, why the church is wanting this process now, what the process is all about, what the expected outcomes of the process are, who needs to be involved, what the community leaders are expected to do, etc.
 - What are the likely questions and expectations that could come from the community leaders and how shall we handle them?
- 3 1hr Facilitate the church leaders to develop the schedule of the meeting with the leaders – what to begin with, what to cover that day, who will do what, and how to conclude the meeting (a joint action plan with the community leaders about how the community meetings will begin).
- 4 1hr Facilitate the leaders to plan to inform the top leader about their intent to meet all the community leaders. Meeting the chief leader can be done by the pastor of the church only. Pray for the pastor's meeting with the chief leader and the church leaders' meeting with community leaders.

The church leaders and the community leaders are now ready to bring the church and community to meet for relationship-building.

ACTIVITY **Preparing the church to meet the community for relationship-building**

OBJECTIVE

The church is prepared to meet its immediate community for the first time, to begin building relationships.



Time 4hr



Set-up Large group



Materials Newsprint/large pieces of paper, markers

CONDUCTING THE ACTIVITY

1 *1hr* Facilitate the entire church to reflect on the process so far, but lay emphasis on relationship-building with its immediate community. Start by refreshing the church's memory on the Bible study about the Good Samaritan, the commitment of the church to go out and start engaging the community practically and in a holistic manner, and the expected outcomes from this engagement.

2 *1hr* Facilitate the church leaders to tell the church about the progress of relationships that the leaders have already successfully created with the community leaders, and the agreement the two parties have reached, ie:

- that the church leaders will mobilise the church
- the community leaders will in turn mobilise the community
- after that, the church and the community will formally meet for the first time for relationship-building
- where and when this should begin.

This should lead the church to come to consensus with its leaders that this commitment needs to be implemented.

3 *2hr* Facilitate the church to make an action plan showing the activities to be carried out to undertake relationship-building with the community. Important content for this action plan should include the following:

- What is the objective and the expected outcome of the first meeting between the church and community?
- Who should attend this meeting? (Preferably as many members of the church as possible.)
- What is the church expected to say and do during that meeting? What role is the church expected to play?
- What other roles are expected of other people, eg the facilitator, the leaders etc?
- What should we as the church begin to do from now in preparation for that meeting?

The church then closes the day by praying for that meeting.



ACTIVITY Church and community leadership actually meet for relationship-building

OBJECTIVE

The church leaders build relationships with the community leaders.



Time 3hr



Set-up Large group

CONDUCTING THE ACTIVITY

- 1 1hr Facilitate the church leaders to describe to the community leaders the objective and intent to build relationships so as to carry out the community mobilisation (content should also include the biblical perspective of relationships, the 'journey', ie the process of community mobilisation – Stages 2–5 of CCMP – and the expected outcomes).
- 2 1hr Facilitate a discussion where the community leaders can ask for understanding, clarification etc. Ensure that all expectations are handled well.
- 3 1hr Lead the two groups to come to consensus regarding the need to join hands to address issues.

It is expected that from the meeting between the church leaders and the community leaders the following will emerge:

- The community leaders appreciate the intent of the church leaders to establish smooth relationships between the church and the community.
- The community leaders embrace the idea of the church and community 'walking together' to address issues affecting the community.
- The community leaders understand the general concept and process of community mobilisation: that the church intends to 'travel' with the community so as to begin to transform the situation.
- The community leaders commit to mobilising the community to undertake the process.
- Together, the church and community leaders develop a plan to start the process.

ACTIVITY Church and community meet for the first time for relationship-building

OBJECTIVE

The church and community meet and begin to discuss how they could join hands to address common issues and therefore change their situation.



Time 5hr



Set-up Large group



Materials Flip chart paper, marker pens, masking tape for sticking paper to a wall

CONDUCTING THE ACTIVITY

- 1** *1hr* Facilitate the church and the community leaders to explain to the community the objective of the meeting, ie that this meeting is to have the church and the community discover how they can 'walk together' to cause change for their positive development.
- 2** *3hr* Facilitate the entire community to build the 'development fire' (see activity opposite). This activity should result in the community and church agreeing to work together to begin to address issues affecting the community.
- 3** *1hr* Facilitate the community to agree that engaging in the mobilisation process is of benefit to them. If they do agree, facilitate the community to decide on:
 - dates/days and times when meetings should be held
 - place where meetings should be held
 - who should participate in the meetings (preferably every member of the community)
 - how they will ensure people, including leaders, attend meetings
 - the roles and responsibilities of specific people in making the process successful
 - logistics, eg travelling to site, meals, information about meetings.

ACTIVITY 'Build a fire!' – lighting the development fire

OBJECTIVE

The community gains confidence to initiate and sustain its own development using locally available resources.



Time 4hr 30min



Set-up Large group (the exercise is best conducted outside in an open field)



Materials Participants will find supplies for building a fire



CONDUCTING THE ACTIVITY

- 1 30min Participants stand in a circle with the facilitator in the middle. Explain the objective of the exercise, ie to build the confidence of the church and community to initiate and sustain their desired change.
- 2 30min Ask the participants to make a fire within five minutes (they could make the fire in less or more time – there is no hard rule because the idea is not the speed but the ability of the community to build a fire using the local resources, and doing it as a team).

NB: Normally what follows is silence, then quick consultations followed by a flurry of activities. In less than five minutes there usually is a fire going.



- 3 *1hr* Process the outcome, asking questions such as how the group felt now that they had succeeded, what made them succeed, where the resources came from, and the lessons the community was learning from the challenge.
- 4 *30min* Equate the fire to the entire development process that the church and the community desire to undertake, showing that the community can initiate and sustain their own development using local resources (without having to depend on external resources).
- 5 *2hr* Facilitate the participants to realise the need to keep this development fire burning. Ask, 'How will we sustain this fire?' Usually, they will talk of the need to select a team to do this. Facilitate them to develop criteria for such a team, and then use these criteria to get them to democratically and in a participatory way select the team.

At the end of this exercise, the church and community often identify a small team whom they charge with the responsibility to keep the 'fire' going, by calling community meetings regularly to reflect and discuss progress of development. These people are called the church and community resource persons (CCRePs).



ACTIVITY Training the church and community resource persons (CCRePs)

OBJECTIVE

The team of CCRePs is equipped with knowledge and skills.



Time This activity will take two days on average



Set-up Large group, small groups



Materials Flip chart, marker, notepads for the trainees, list of arrangements agreed in the first relationship-building activity with the community

CONDUCTING THE ACTIVITY

- 1 2hr Bring the new team of CCRePs selected during the last session together. In a creative and fun way, facilitate them to spend time getting to know one another, sharing official as well as unofficial matters. This is important because it helps to begin breaking down barriers that may hinder freedom of participation and sharing.
- 2 30min Share the workshop preliminaries, ie purpose, specific objectives, expected outcomes, methodology of the training to be used, timetable to be followed, roles and responsibilities. Prepare the team for the training (participation, group work, documenting etc).
- 3 1hr Reflect on the principles learned during the 'lighting the fire' exercise, and the commitments that the church and community made from that lesson, especially the commitment to 'walk together though the process of change'. Facilitate the CCRePs to focus on the role that they were selected to play in this 'journey'. Connect all this with the objective of the current training for the team.
- 4 5hr + Begin covering the content – topic by topic – using principles of adult learning as used earlier when training the church committees. Content to cover may include:
 - overview of CCMP
 - where CCRePs come in as the process is going on
 - roles and responsibilities of CCRePs
 - identifying and working with stakeholders
 - skills of facilitation
 - facilitating reflections with the church and community
 - helping in monitoring of progress
 - participating in evaluation of church and community interventions.
- 5 1hr Summarise by reflecting on the skills learned and practical applications in overseeing implementation of CCMP. Facilitate the team to agree what to begin doing from now using the skills learned. Agree with them about the next training date if necessary.

This is the final session of the church awakening stage of CCMP. You are now ready to enter the description stage.



Sample summaries of the church awakening Bible studies

Sample summaries for the foundational Bible studies

SUMMARY Bible study 1: God's purpose for humankind

After allowing discussion, if any of the following points haven't been covered, include them.

1. What did God declare that people would BE and DO?

- The title of the Bible study, ie that God had a *purpose* in creating humankind.
- What was in that purpose? Human beings *would* (Genesis 1:26–31):

BE

- In God's image and likeness
- Blessed (what could this mean?)
- Fruitful (what could this mean?)

DO

- Have dominion over his creation (meaning?)
- Multiply, fill the earth (meaning?)
- Subdue the earth/have dominion (meaning?)
- Eat from all vegetation

Genesis 1:26–31; 2:8–25; 3:1–24

1. What did God declare that people would BE and DO?
2. What was life like for Adam and Eve before the Fall?
3. What happened during the Fall? What characterised life after the Fall?
4. In what ways do these characteristics present themselves in _____ today?
5. What is the church in _____ doing to reverse these characteristics?
6. What more should the church do to reverse these characteristics?

2. What was life like for Adam and Eve before the Fall?

Characteristics of life in the Garden of Eden (Genesis 2:8–25) – Adam and Eve:

- had a home/place of their own, given by God (v 8)
- had enough entertainment (v 9), food (v 9), water (v 10) and income – gold (v 11)
- had responsibility (v 15, 19–20) and employment (v 15) in which God's law was to be obeyed (v 16)
- enjoyed a smooth relationship with God (1:29; 2:16, 18), with one another (v 23), and with the environment (v 20)
- were innocent – they did not experience guilt or shame (v 25).

NB: Life in the garden was holistic. All resources that human beings need to live a full life were provided for.

3. What happened during the Fall? What characterised life after the Fall?

- The Fall (Genesis 3:1–24):
 - Deception (vv 1–5) – Has God said??, doubt (v 6), disobedience (v 6) etc
- Consequences of the Fall, eg:
 - guilt – 'eyes opened', 'saw that they were naked' (v 7)
 - broken relationship with God (vv 9, 10)
 - blame; failure to take responsibility (vv 12, 13)
 - curse on the serpent (vv 14, 15)



- punishment on the human beings (Eve, v 16; Adam, vv 17–19)
- separation from the joys of abundant life (vv 22–24)
- impending hard life leading to death (vv 17–19)
- promise and hope for victory (vv 15, 21)

NB: The effects of the Fall on Adam and Eve were holistic.

4. In what ways do these characteristics present themselves in _____ today?

Encourage the church to analyse all the realities of life that people are going through in the area today. What shows that they are affected by the Fall? This should reflect to people that sin and disobedience to God is the root cause of the hardness of life.

NB: The effects of the Fall in the lives of the people today are also holistic.

5. What is the church in _____ doing to reverse these characteristics?

This question should help the church honestly assess all it is doing in the light of human suffering around it. Is the church making a difference in the life of the community around it?

NB: Agree that the church has the responsibility to reverse the characteristics of the Fall.

List all that the church is doing. Are these activities actually reversing the effects of the Fall today? For instance:

Characteristics of the Fall	Activities the church is doing to reverse the characteristics	Outcomes that show the church is actually reversing the effects

'Since the Fall affected humankind holistically, any efforts to restore humankind back to the Garden must also be holistic', said missions expert Ed Dayton.

6. What more should the church do to reverse these characteristics?

Encourage the church to consider new ways to impact its immediate community in a truly holistic and lasting manner. List all the new/intensified activities that the church is committing to do to impact its immediate community in a truly holistic and lasting manner.

NB: These activities will continuously be assessed and improved based on discussions of questions 4, 5 and 6 of Bible study 2 and the subsequent periodic reflections.

Characteristics of the Fall	Intensified/new activities the church is committing to do to reverse the characteristics	Desired outcomes that show the church is actually impacting its immediate community in a truly holistic and lasting manner

SUMMARY Bible study 2: God's vision for his people

After allowing discussion, if any of the following points haven't been covered, include them.

1. According to this passage, what did the Lord say he will do?

The Lord will create *and* is creating (both present and future).

God is at work, creating! How is he doing it?
Through his church!

2. List the characteristics of the new creation described in this portion of the scriptures.

List in detail all the characteristics named here.

NB: The vision is holistic, touching on every aspect of the human life.

3. Compare these characteristics with the current situation in _____

Take time to compare the current life with the new creation stated in the passage. This is probably the heart of this Bible study.

Isaiah 65:17–25

1. According to this passage, what did the Lord say he will do?
2. List the characteristics of the new creation described in this portion of the scriptures.
3. Compare these characteristics with the current situation in _____
4. What is the church in _____ doing now to bring about the new creation described in the passage?
5. What is the church supposed to be doing that it is not doing? Why?
6. What do you suggest the church should do to fill these gaps?
7. In the light of Isaiah 65:17–25, what should be the vision of the church towards its immediate community? How does this vision relate to the vision the church already developed?

New creation	Current state in our area
<ul style="list-style-type: none"> • former things not remembered • Jerusalem a city of rejoicing • the city residents will be joyous • no infant mortality • high life expectancy • people live in their own houses • people enjoy the fruit of their work • children born live to full potential • before they call, God will hear 	<ul style="list-style-type: none"> • regret for the past (the past is hurting people today) • the city is characterised by sorrow, mourning, pain • the city's residents lament and cry all the time • infant mortality is high • national life expectancy is low • most people rent; many homeless; many street families • people exploited; child labour; sex slavery; trafficking • children born to trouble • for most people, God seems far away

4. What is the church in _____ doing now to bring about the new creation described in the passage?

What is the church doing? Make the list detailed, be specific. Emphasise that the church has a role in bringing about the new creation today. Encourage the church to assess all it is doing, then answer, 'Is all this bringing in the new creation?'

NB: Remember the focus is the local church first.

5. What is the church supposed to be doing that it is not doing? Why?

List down all the church is supposed to be doing – be detailed. Compare this list with the list in Q4. Do not be satisfied by saying 'the church is doing something, but not enough'. Be detailed.

The objective of the question, 'Why?' is to enable the church to analyse challenges, rather than to blame. Encourage the church to be honest, and not be shy to admit where it is failing. Encourage



the church to be honest to also identify what it is doing well (remember, in order to bring the new creation about).

6. What do you suggest the church should do to fill these gaps?

Encourage the church to think widely, going beyond the limits of what the church can possibly do. The church should also address the reasons stated in question 5 above as a way to break the limitations that it is experiencing.

7. In the light of Isaiah 65:17–25, what should be the vision of the church towards its immediate community? How does this vision relate to the vision the church already developed?

This is very important. Encourage the church to dream wildly about what they perceive the community around it would look like if the church were to operate in a way that brings about the new creation. What would happen to the immediate community of the church if it did what it stated in answer to questions 5 and 6?

Encourage the church to write down a short vision statement, and indicators that will show that the vision is being/has been achieved.

SUMMARY **Bible study 3: pictures of the church**

After allowing discussion, if any of the following points haven't been covered, include them.

Peter summarises this by painting three pictures of the church – corporate and individuals.

- Holy temple (spiritual house)
- Royal priesthood
- Holy nation

NB: To Peter's audience (Jewish Christians), the pictures of the holy temple, priesthood and nationhood of the Jews were familiar – the temple was still standing and the priestly services still operating at the time.

3A **Picture 1 – spiritual house**

There are three components of this picture:

Cornerstone (and also the capstone – see Zechariah 4:7)

- giving stability and firmness to the house
- giving direction and orientation to all the rest of the stones
- rejected of men, *but* chosen by God and precious
- living – full of life, and giving life to all that comes into contact with it

The cornerstone is usually huge compared to the rest of the building stones. Capstone – the 'head of the corner', joining the walls together after they been completed.

Spiritual house – 1 Peter 2:4–8

1. In the natural, what do you understand by the words 'cornerstone' and 'house'?
2. What is the work of the cornerstone in a building? Why is the cornerstone important to a house?
3. What is the use of a 'house'? What can be said of the value of a house to its owner?
4. What do the words 'cornerstone', 'living stones' and 'house' mean to the church today?
5. Why did Peter choose to use the word cornerstone?
6. How do we apply these to our lives – 'cornerstone', 'living stones', 'spiritual house'?



Meaning to the church – **Jesus is this cornerstone**

- living, and giving life to all other stones connected with him
- foundation
 - providing stability to the church
 - providing direction to the church
- rejected by men (builders), to their shame, *but*
- chosen by God as the only way to the Father, through whom we are saved

Living stones

- all the other stones that the builder uses to build the walls
- must be connected to the cornerstone for stability and direction

Meaning to the church – **individual believers**

- living – because they are united to the living cornerstone, they draw their life only from him
- each believer throbs with life, as long as they are connected with Christ, *but* dead when disconnected
- being built up – each individual undergoing a 'building up' process *and* all believers being joined up

Spiritual house/holy temple

- product of the joining of the cornerstone and the rest of the stones in an orderly way
- when complete, is of great value to the owner, to live in, operate from, identify with, draw pride from, store treasure, provide security, shelter from harmful elements, host guests etc

Meaning to the church – **the product of solid union of the cornerstone (Christ) and the living stones (believers)**

- holy – because he who owns it and builds it is holy, *and* its foundation (Christ) is holy
- built up – to produce one united temple comprised of stones joined together and joined to Christ the foundation
- living temple – a living organism, full of God's life, *and* also able to give life
- spiritual house – which God lives in and operates from

3B Picture 2 – royal priesthood

Peter is comparing the Levitical order of the priesthood with the community of believers, a new order.

Levitical priesthood	Community of believers
<ul style="list-style-type: none"> • chosen through birthright • of the tribe of Levi • consecrated to God • after the order of Aaron • holy according to the law • joining man to God • to offer physical sacrifices • called to live holy lives • priest only 	<ul style="list-style-type: none"> • born of God • of Christ – a new family (John 1:12) • consecrated to God • after the order of Christ • holy according to grace/faith • reconciling man to God (2 Corinthians 5:18) • to offer spiritual sacrifices • called to live holy lives • kingdom of priests (kings and priests)

NB: Christ introduces a new priestly order – the order of Melchizedek (Hebrews 5:6, 10; 7:1–28), where he is king and high priest forever, and his followers kings and priests (Revelation 1:6).

Emphasise:

Royal – believers are a *royal* priesthood (Aaronic priests were only priests), they belong to a kingdom

- It is a kingdom with a king.
- Because Jesus is king, his family is made of kings, to rule with him.
- The church is given authority to rule (Luke 10:19; Matthew 16:19).

Priesthood – believers are a *priesthood* (system of priests that operate in harmony under the high priest)

- Jesus Christ is the high priest of the new covenant.
- Each believer is a priest.
- All believers in Christ form the priesthood, where Christ is the head.

The role of the priests is to offer spiritual sacrifices:

- our bodies as a living sacrifice, holy and acceptable to God (Romans 12:1)
- praise, the fruit of our lips, giving thanks (Hebrews 13:15)
- doing good to other people (Hebrews 13:16)
- giving our substance for ministry (Philippians 4:16)

In the role of priests, the individual believer as well as the corporate church exists for others.

Royal priesthood – 1 Peter 2:4–9

1. What do you understand by the words a) priesthood and b) community of believers?
2. Compare the 'priesthood' in the Old Testament with the 'community of believers' as the 'royal priesthood' today.
3. What is similar/what is different between the two?
4. What do you understand by the word 'sacrifice'? What are the spiritual sacrifices we ought to offer?
5. How is the church in _____ functioning as a royal priesthood today?

3C Picture 3 – holy nation

Nation – Population/people joined together as citizens of one country, with the same destiny and elements that show their unity (eg name, boundaries, national anthem, flag, emblem, government system etc).

Discuss Israel as a nation, a people called out (Hosea 11:1), separated from other nations, consecrated for God's purpose, given one identity.

Discuss the church as a nation – a people called out of 'darkness' (state of being lost), separated from the 'world' but still in the world, consecrated to God for his purpose, therefore *holy*, to operate in the light of Christ, and to demonstrate him – to show forth the praises of him who called them out of darkness into his marvellous light (1 Peter 2:9).

Why must the church be different from the world? Compare the world and church.

Holy nation – 1 Peter 2:4–12

1. What do you understand by the words 'holy' and 'nation'?
2. What is the difference between the church and the world?
3. Why should there be a difference between the church and the world?
4. How do we apply this to our lives?

The church:	The world:
<ul style="list-style-type: none"> • is found in God • is redeemed • is in the light/is light 	<ul style="list-style-type: none"> • is lost • is condemned • is in darkness/is darkness

This clearly shows that the distinction between the church and the world is very great.

Question: 'Is there any distinction today between the church and the world in which it lives?'
Facilitate the church to identify where this distinction is lacking.

Question: 'Why should there be a distinction?'

Emphasis: It is to show forth God's character (the praises of him...), that you were not a people but now are God's people etc.

Final focus

- Reflect on all three pictures to consolidate learning.
- Facilitate the church to compare the role it is expected to play with how it is playing it today.
- Is there a difference between the role the church is playing and the role it should be playing?
- Facilitate the church to agree on action about what to do to effectively play the role God expects it to play (as per the three pictures).

SUMMARY Bible study 4: ministry of Jesus

Three components in the Bible study:

- repentance – the entry way into the kingdom
- healing – the benefits of the kingdom
- compassion – the motivation (driving force) for ministry in the kingdom

4A Repentance

Often translated as regret, sorrow, remorse, shame etc, *but* it is more. It is a total turn-around (180°) away from all ungodliness (resistance and disobedience to God), and turning wholly to God. Repentance is extremely important, because repentance is the beginning point of entry into the kingdom of heaven. Therefore, Jesus and John the Baptist emphasise the same message (repetition in the scriptures is for emphasis).

- Why repent? Because the kingdom of heaven is at hand (*near* – John the Baptist preparing the way, and *here* – Jesus fulfilling it).
- Kingdom – with a king, and subjects, and signifying a whole new rule, *now* (Matthew 13) and in the *future* (Matthew 24:29; 25:31)
- Repent – turn around so you are no longer your own master, *but* another one rules in your life.

Facilitate the church to analyse the waywardness/sinfulness that is still in the church, and for which repentance is necessary. One key characteristic of the kingdom is people submitting to, surrendering to, in obedience to, in harmony with, the rule of the king. People get forgiven, and therefore re-united with God.

Repentance – Matthew 3:1–2; 4:12–17

1. Why do you think Jesus was repeating the message of John the Baptist?
2. What did the message of John the Baptist focus on (see Luke 3:3–14)?
3. a) What sins did John tell the people to repent of if they wanted to enter the kingdom of heaven?
b) If John the Baptist came today to the church of _____ what sins would he tell people to repent of?
4. Why is it a must for people to repent?
5. According to the preaching of both John the Baptist and Jesus Christ, what do you think are the characteristics of the kingdom of God?
6. Show how the church in _____ is demonstrating or not demonstrating these characteristics today.
7. If the church is failing to demonstrate these characteristics, why? What should it begin doing to change?



For repentance section: Help the church (individuals and corporately) to assess if it is therefore submitting to the king. In what ways is the church succeeding, or failing? What does the church need to do? How could the church help people more in repentance?

4B Healing

This is the entire essence of the ministry of the king as the benefit of belonging to the kingdom – bringing total health (shalom). It comprised:

- teaching
- preaching the gospel of the kingdom – that we have our Father, we can be his children, he cares for us, we belong to a new kingdom with a king, different from that of Caesar etc
- healing – diverse diseases, torments, possessed with demons, epileptics, palsy etc
- later on – feeding the hungry, raising the dead, meeting financial need, restoring hope to the hopeless, giving new status to the rejected, restoring dignity etc.

NB: The rest of everything that Jesus did had to do with releasing people; setting them free!

The characteristic of the kingdom of heaven is people set free from all bondage, and only bonded to the king. The healing ministry is holistic, setting people totally free, to obey only the king.

Facilitate the church to assess the kind of healing ministry it is doing today. Are people becoming free from their bondage/disease? To what extent? How can the church improve in its healing ministry?

Healing – Matthew 4:23–25

1. a) According to Matthew 4:23–25, what was Jesus doing?
b) What does it tell us about his ministry?
2. What drew many people to come and listen to Jesus?
3. What does the ministry of healing that Jesus did tell us about the kingdom of heaven?
4. As Christians of _____ church, how can we show by our actions the work of healing as Jesus did?
5. In what ways is the church of _____ doing healing ministry?
6. In what ways has the church of _____ failed to do healing ministry?
7. What does the church need to do in order to be effective in its healing ministry?

4C Compassion

The only driving force and reason for carrying out ministry. It means sympathy, empathy, concern, kindness, consideration, care *but* more. In the case of the kingdom, it is the godly drive, emanating from the desire of God to transform, and leading to action that glorifies only God. And this is the only force that got Jesus to act. Result: many people followed him. What did they find in his ministry that was different? Their needs were fully met, in a caring, empowering manner. What attracts people to the church today? When they come, what kind of help do they receive? Is it the same as that of Jesus?

People scattered as sheep without a shepherd – what does this mean? People are without direction, hungry, in danger, desperate, without a leader etc. This is what Jesus saw in the people that followed him. Notice how wide the need is! Does the church see the need of the people this widely?

Compassion – Matthew 9:35–38

1. a) How does Matthew 9:35–38 compare with Matthew 4:23–25?
b) What motivated Jesus to do what he did?
2. What do we understand by the words 'people were scattered'?
3. What steps do we usually take when we are confronted by the needy?
4. What is our motivation in helping people in need? Is our motivation the same as that of Christ?
5. Why do you think Jesus said, 'the harvest is plentiful but the workers are few' (Matthew 9:37)?
6. How are we as Christians expected to respond to the needs of those around us?

What motivates us? Often, the motive is *not* compassion, but self-glory, pride, showing-off, trying to acquire a following etc. No wonder miracles are rare. Our usual way of meeting need is to exalt ourselves as we meet the need, or more often we ignore it altogether – the best we respond is, 'We will pray'.

Highlight:

- Truly the harvest is plentiful – the need is great, those needing our attention are many, those to enter the kingdom are many, areas to be reached are large. *NB: it is already a harvest – ready to pick and put in the barn. People are ready to come into the kingdom.*
- Labourers are few – the demand is greater than the workers. There is enough field for all of us to harvest from, without having to compete and fight against each other.

NB: Facilitate the church to understand what 'harvesting' means (not just getting people saved) but also ministering total healing (shalom) in a compassionate manner. Facilitate the church to understand who the 'harvest' is, ie all those in all form of need. Urgency of the harvest – the fields are ready for the harvest. The time of the harvest has come.

- The labourers are few – facilitate the church to understand who the labourers are and how the number can be increased.
- Pray to 'the Lord of the harvest', ie acknowledge that the harvest is the Lord's, and that the church should pray. Then he will send labourers.

NB: He is the one who sends.

To the church, ministry should imply:

- bringing people to the place where they turn around from their wicked way of life and control of their lives to where they willingly submit to and operate in the authority of God
- responding to the total need of the people by ministering to them in a way that brings total release from all forms of bondage and suffering
- being driven by the compassion of Christ, being sensitive to God's leading and truly empathising with the needy who are nearby.

SUMMARY Bible study 5: the church as salt and light

Three components to look at in this Bible study

- World – the target of the church
- Salt – the quiet role of the church
- Light – the open role of the church

5A World

In this passage, the term 'world' does not refer to the earth (soil, trees, rivers, animals etc), but rather people in their lost state, disobedience to God, and systems and structures that keep people from God, and thus in bondage and under control to follow gods other than the true God.

Characteristics of the world include:

- all the evil behaviour that worldliness involves (list these)
- total state of 'lostness' because of disobedience to God

The world – Matthew 5:13–16

1. In Matthew 5:13–16, what do you think Jesus meant by the word 'world'?
2. What are the behaviours of the world?
3. What are the outcomes of being in the world?
4. What should the church do to the world?





- broken relationships (with God, man, environment)
- greed and discontentment etc.

Facilitate the church to analyse all that worldliness encompasses. Can any of these be found in the church?

Consequences of being in the world include:

- judgement
- bondage
- sickness and disease
- suffering
- broken relationships etc.

Facilitate the church to analyse the consequences in order to show how serious worldliness is. Can these consequences be found in this church today?

Question 4 should show the church that it has the responsibility to impact the world and thus to change it. Facilitate the church to identify things it can do and the role it must play to change the world. This list may be a general one.

5B Salt

Salt is a substance that is essential for the everyday life of everybody. It is easily available and usually affordable. Its uses include giving taste to food, being medicinal and being a preservative. So the church should:

- give 'taste' to the world, ie change the world in a way that makes life liveable (not just preaching the gospel by proclamation)
- influence the way the world lives, eg decisions and how they are made
- cause 'healing' to the world (the world is really sick and needs healing)
- cause the 'rottenness' in the world to stop and progress no further.

NB: Facilitate the church to identify what this 'rottenness' in the world is. Is some of this rottenness also present in the church?

Salt can lose its taste, ie the church can cease to create impact in its immediate community because it is no longer any different from the community.

Important to note:

- Salt must come into contact with food so as to have effect; believers must willingly move out of their comfort zone and go out where the 'rotting' world is.
- To give taste, salt must fully dissolve into the food; the church/individual believers' role is to influence the community in ways that are sometimes 'silent' and not visible.
- Each grain of salt has taste; each believer is endowed with the ability to make a difference to the world around him or her.
- Sufficient salt is needed to change the taste of food noticeably. In unity, the church (the body of Christ) can cause even greater impact than individual believers can.

Salt – Matthew 5:13–16

1. What is salt? And what is it used for?
2. Jesus said, 'You are the salt of the earth'? What did he mean?
3. In what way is the church in _____ showing its saltiness?
4. What does it mean for salt to lose its taste?
5. In what ways is the church in _____ losing its saltiness? How can it restore it?

5C Light

Energy that illuminates, emanating from a source. Uses include bringing clearness by chasing away darkness; helping people to know the way. Facilitate the church to list all the uses of light.

NB: Like salt, light occurs naturally, is available to all and is essential for life to run well. So the church should be naturally available to all, and essential for the normal life of people to go on.

The church then should:

- deal with any form of 'darkness' including the forces of evil
- expose any form of evil affecting people
- create a new influence that sets people free from any bondage.

Light can be put on (be lit), be passed on to other people, be put under a bushel/be hidden, or be put on a pedestal – high enough for all to see.

Whereas salt works quietly, without notice, light must be seen by all – 'Let your light shine before others, that they may see your good deeds' (Matthew 5:16). It has to do with the 'works' that the church does to the community around it. The presence of the good that the church does should be clear, but they do it only as agents of God. Then when people see this, they will 'glorify your Father in heaven' – this is the ultimate objective of the good works. Light can be hidden under the table (not even put out – it is still shining but not visible). Facilitate the church to identify how this is possible. To what extent is the church or individual believers hiding their light?

The church then is to:

- appear, bright and clear, in all that it does, not fuzzy and foggy
- operate in a manner that exposes all evil and gets rid of it
- do all good in a way that brings glory to God (unbelievers glorifying God)
- encourage each believer to 'shine'. If each believer was to shine, how great would that light be!

Show the two roles that church should play to impact its immediate community.

NB: The church has a role; it must not neglect it.

Light – Matthew 5:13–16

1. What is light? What are its uses?
2. When Jesus said, 'You are the light of the world', what did he mean?
3. In what way is the church in _____ showing the light to the world?
4. In what way is the church in _____ failing to show its light?





Sample summaries for the resource mobilisation Bible studies

SUMMARY Resource mobilisation Bible study 1: Jesus raises Lazarus from the dead

1. a) What is happening in this story?
b) Who are the players in this story?
c) What specific actions do each of them do?

Remember the title of the Bible study – a great miracle has taken place – a dead man, most probably well-known in Bethany, has come back to life.

- Help people to summarise the passage in a few sentences – include key details so that people can remember the passage many days from now.
- People playing a role in the miracle – Jesus, Martha, Mary, the disciples, the crowd (Jews).

2. a) How did the raising of Lazarus take place? List the steps that Jesus took to raise Lazarus.
b) How does what Jesus did compare with what the other actors did in raising Lazarus?

a) Share the background to the miracle:

- Location – Bethany – two miles outside of Jerusalem, in the land of Judah, predominantly Jews
- Lazarus, Mary and Martha – a family that is close to Jesus

Now Lazarus gets sick (it must have been serious):

- Jesus receives the message about Mary and Martha, and explains the purpose for this sickness
- Jesus delays for two days – you could also talk about this
- The Jews in Judea have been previously hostile to Jesus (almost stoned him), so the disciples are afraid to go back there and discourage Jesus
- He still intends to go and convinces them so
- He comes to Bethany, meets the sad and discouraged Martha and Mary, and encourages them to have faith

b) The miracle:

Others:	Jesus:
<ul style="list-style-type: none"> • show Jesus the tomb • roll away the stone • untie Lazarus' grave clothes and let him go 	<ul style="list-style-type: none"> • directs people to do things, eg show him the tomb, roll away the stone, untie grave clothes • goes to the tomb, weeps, prays • calls Lazarus to come from the dead

John 11:1–44

1. a) What is happening in this story?
b) Who are the players in this story?
c) What specific actions does each of them do?
2. a) How did the raising of Lazarus take place? List the steps that Jesus took to raise Lazarus.
b) How does what Jesus did compare with what the other actors did in raising Lazarus?
3. a) In this story, what was the need?
b) What were the resources?
c) How were the resources used to meet the need?
4. a) Why did Jesus use the steps he used in raising Lazarus?
b) Could he have performed this miracle differently? Why did he not do it differently?
5. a) What does the process that Jesus followed tell us about the way he worked with people?
b) What does this passage tell us about how we should facilitate people to meet needs?

- 
3. **a) In this story, what was the need? b) What were the resources? c) How were the resources used to meet the need?**
- a) Need:
- greatest of them all – that the Son of God may be glorified through the sickness and death of Lazarus
 - for Mary and Martha – Lazarus needs to be healthy again
- b) Resources:
- spiritual – power of God, prayer. Jesus publicly called on the Father, in order to focus people on the Father.
 - human – people showing Jesus the tomb, rolling the stone away etc. *NB: A dead Lazarus was a necessary resource.*
 - time – Jesus taking two extra days until Lazarus was dead. Jesus moved at the most appropriate time and took action when it would have the greatest effect.
- c) How the resources were used – Jesus recognised the resources he needed and used them so well that the two needs were met.
4. **a) Why did Jesus use the steps he used in raising Lazarus? b) Could he have performed this miracle differently? Why did he not do it differently?**
- a) Jesus is about to meet the need:
- He shows compassion so clearly that people notice it. He is compassionate.
 - He involves people to perform the miracle. Jesus values people and empowers them by involving them.
 - All resources are important to him (even those that people would not have considered).
- b) He could have performed the miracle differently and still have demonstrated the power of God, but he chose to involve the people so he could empower them and teach them.
5. **a) What does the process that Jesus followed tell us about the way he worked with people? b) What does this passage tell us about how we should facilitate people to meet needs?**
- a) It tells us that:
- God wants to meet the needs of his people, that his glory may be seen.
 - He wants his people to be involved together with him as he meets their needs.
- b) Therefore we are to help people to:
- understand that God is willing to meet their need; he wants them to live whole lives
 - understand that God wants them to be directly involved and to participate in the miracle
 - learn to identify all the resources needed to meet the needs
 - use the resources identified in the best way possible so as to meet the needs as fully as possible
 - take action right away.

Background to the miracle

- Jesus is in his home country, Nazareth, and has been preaching from village to village. The Jews there have rejected him, but he still continues to minister to them there.
- Jesus had earlier sent the 12 apostles for a mission (preaching repentance, and healing, including freeing people from the power of demons).
- The apostles are back, wanting to share the outcomes of the mission and to eat and rest, but there are too many people to allow them and Jesus to have a private reflection time.
- Jesus directs them to find a private place where he and they would reflect (and the apostles would rest, eat and be refreshed).
- Jesus and the disciples now move by boat to the less populated side of the land. However, people learn of this and follow them from all the villages around, and a large meeting (probably with over 10,000 people) begins.

Mark 6:30–44

1. What is happening in this story?
 - a) Who are the players in this story?
 - b) What specific actions do the actors do?
 - c) What is the need? What are the resources?
2. List the steps that Jesus took to perform the miracle.
3. In this story, what did the disciples focus on? What did Jesus focus on?
4. How were the resources used to meet the needs identified?
5.
 - a) Why do you think Jesus used those steps?
 - b) Could he have performed this miracle differently? Why did he not do it differently?
6. What does this passage tell us about the way we should facilitate the church and the community to meet their needs?

What is happening?

Here, summarise the points in brief, but with sufficient detail to make the passage come alive, eg

- Jesus sees the large crowd, has compassion on them, lays aside the original plan and begins to teach the people.
- It is late; the disciples notice the problem and bring it to the attention of Jesus.
- The disciples have a solution to the problem – send the crowd home, leave it to take care of itself.
- Jesus has a different approach to solving the problem: he challenges the disciples to solve it.

People involved – Jesus, his disciples, the crowd.

How the miracle took place – who did what?

The disciples:

- recognised the need
- brought the issue to Jesus' attention, and the solution to it (examine the solution they gave)
- checked to see how much bread they had and brought Jesus the report
- organised the crowd into groups
- distributed food to the crowd to eat
- gathered the fragments of loaves and fish (12 baskets in total). *NB: They counted the baskets.*

Jesus:

- had compassion and taught the people



- listened to the disciples' suggestion to meet the need, but had a better one; it was that the disciples should take the responsibility to meet the need instead
- guided the disciples to identify the resources (actually to discover they had resources) and to organise the people for easy administration
- looked up to heaven, gave thanks, broke the bread and fish and gave to his disciples to distribute to the people
- asked the disciples to collect the leftovers.

Need:

- spiritual – people needed to hear the word of God (they were like sheep without a shepherd)
- physical – people were hungry and needed to be fed

NB: did the disciples notice the spiritual need? Often this need is ignored (or vice versa). Ask, 'What needs are being ignored in the church (or with individuals)?'

Resources

Primary for the miracle: Bread, fish, disciples, space, prayer, power of God, human resources (eg skills to organise people), baskets.

NB: All these resources were from within the people. All that was needed was for the disciples to identify them. The crucial question was, 'How many loaves do you have?' Go and check! Mobilising resources must begin here, ie identify the kinds of resources available, then quantify each category.

Notice what Jesus focuses on compared with what the disciples focus on:

Disciples:	Jesus:
<ul style="list-style-type: none"> • the wrong place • the wrong time • the immensity of the need • our limited cash 	<ul style="list-style-type: none"> • you can do it, you should do it, it should be you, do not push it to other people to do it • do it now, do not postpone it • use what you have to solve the problem and to meet the need • if you look hard, you do have what it takes to begin

Why?

- As in the previous Bible study – although Jesus could have performed the miracle without involving the people, he involved them.
- In meeting the need, God wants his people to become a part of the miracle! Then they will recognise the wonder and glory of God.
- As the disciples distributed the food, it multiplied. As people begin to take action, then the miracle happens.

What does this passage tell us about the way we should facilitate the church and the community to meet their needs?

From this Bible study – help people to:

- identify the problem facing them: as clearly as possible, describe the problems facing them
- prioritise these problems: consider what is best to begin with, especially because the resources are limited
- learn to bring their needs to Jesus, but be ready to then do what he tells them to do



- identify solutions – ensure the solutions suggested are the most beneficial to the people
- identify what needs to be done clearly, being as specific and realistic as can be
- identify the resources – it must involve gathering specific information in order to get the full list of all the resources available – identifying the problems, identifying the need, determining solutions, and bringing the resources together to meet the need
- get involved in every step of the process
- organise themselves, so that it is easy to implement the plans
- use resources well – conserve them and avoid waste.

SUMMARY **Resource mobilisation Bible study 3: Elisha, the widow and her oil**

NB: In addition to the objective above, emphasise the principle that with God's help, and using the local resources, needs can be adequately met.

Widow – articulates the problem really well (what it is, the cause of this problem, consequence if the problem continues unsolved). Brings the issue to the man of God (recognises her inability, and God's ability).

As we empower people, direct them to:

- articulate issues affecting them (history, specifically how the issues are presenting themselves, consequences if the issues are unsolved)
- learn to share about their issues, understand that in God there is a solution, encourage them to take the issues to God in prayer – here the church should be the guide
- identify the resources they have, however little they may be, and appreciate what God has given them
- determine what they could do with the resources: alone, with others, and in partnership with God
- identify the opportunities that exist around them and how to take advantage of them
- begin to take action: people must start doing something with what they have, with faith in God
- come back and reflect about how far they have reached, ie activities they have accomplished, results they are observing due to the activities, challenges they have faced and how these could be addressed.

NB: Reflections normally happen with every Bible study, so this is not new to the church. The point here is to remind the facilitator to continually reflect with them, even at implementation of the small projects that emerge as a result of the resource mobilisation section. This is the point of this bullet.

2 Kings 4:1–7

1. What is happening in this story?
 - a) Who are the key actors?
 - b) What is each actor doing?
 - c) How is each character/actor behaving in this story?
2. What is the need/problem?
3. What are the resources?
4. How are the resources used to meet the need?
5. What does this story tell us about:
 - a) the way people perceive their problems and resources?
 - b) how to mobilise resources to meet the need?
6. What should the church (or individuals) therefore do to meet their needs?

Sample summary for the relationship-building Bible study

SUMMARY Relationship-building Bible study: who is my neighbour?

Ensure you emphasise the objective of this Bible study, and the expected outcomes.

General background

- Jerusalem: up Mount Moriah and Mount Zion – 2,067ft above sea level, the city of peace, the city of David, the seat of worship for the Jews, therefore the blessed place because it was the city of God.
- Jericho: about 1,200ft below sea level, down in the plain of Jordan; accursed (Joshua 6:26).
- The Jerusalem–Jericho road: steep, treacherous and infested with risks. It was common practice for people to travel the road for trade. Some Jewish people, including religious leaders lived in Jericho.
- Jews and Samaritans were related but distinct ethnic groups who disagreed about where and how God should be worshipped. When Jesus was telling the story, the relationship between the groups was particularly bad.

Divide the passage into its two natural parts.

Luke 10:25–37

1. What is happening in this story?
 - a) Who are the people involved in this story?
 - b) What does each person in the story do?
2. What behaviour does each category of person display?
 - a) What do you think motivates each one of them to behave the way they do?
3. Who do you think each of these people represents in our situation today?
4. According to this story, what does Jesus require the church to do?
5. In our situation, who then is our neighbour?

Part 1 Jesus in discussion with the expert of the law – Luke 10:25–29

- The relationship between Jesus and the experts of the law was not always smooth.
- The law here was the Mosaic law (not the Roman law), so is to do with the worship of and relationship with God.
- The lawyer is testing Jesus about entering the kingdom (but does he really want to enter?).
- Jesus answers the lawyer, not directly, but with a question – an excellent way to facilitate discovery.
- Jesus appeals to what the lawyer already knows: What is written in the law? How do you read it?
- The lawyer wants to justify himself (isn't this the problem?); he asks a question that is rather philosophical. What answer might he have expected?

NB: Jesus wants to really help the lawyer. How does he do it?

Some quick facilitation tips

Jesus:

- returns the question back to the lawyer
- humbly listens to the lawyer and accommodates him, even when he knows that his attitude is all wrong
- gives the parable to make it easy for the lawyer to discover for himself





- asks the lawyer to make the conclusion himself – Jesus does not conclude it for him
- challenges the lawyer to take action – ‘go and do likewise’. It is no more just a philosophical discussion.

The big questions

1. How can I receive eternal life? Answer: follow the law – love your neighbour.
2. Who is my neighbour? Answer: (parable is given) love practically.

Part 2 The parable – Luke 10:30–37

The real neighbour. Focus on the following as you summarise:

- The traveller (a man) – an ordinary Jewish man, undefined, innocently going about his business. *(The people you are facilitating are like this man, going about their business, oblivious of the risks that face them daily.)*
- The Jericho road – full of danger, with thieves ready to pounce on the traveller any moment. *(The daily way of life of most people is risky, especially outside of Christ.)*
- Thieves on the Jericho road – ruthless, merciless and ready to destroy. *(The devil and the way he presents to people – John 10:10a; systems that disrupt people from achieving the goal to become all that God wants them to be – take time to discuss these in the church.)*
- Priest and Levite – the religious order of the day, which was absolutely clear on the law of God. *(People who know what is best to do to meet the need of the suffering but find excuses not to do it.)*
NB: They were travelling the same road as the wounded man, and were therefore likely to face the same danger.
- Both the Levite and priest saw the man, but passed on the other side – failed to take action although the man most probably was a Jew.

Samaritan

Travelling the same road, also probably going to Jerusalem. *(The church is exposed to the same risks and situations that affect the community.)* Note what the Samaritan did, which is what the church should do:

- noticed the wounded man
- took pity on him
- went to him – got off his donkey, away from the position of power and advantage
- ministered to the man from close range
- nursed the man, bandaged his wounds etc
- used his resources – oil, wine, bandage, money, donkey, human strength, goodwill

Challenge the church to think like the Samaritan:

- Does the church see the needs of the needy?
- Is the church touched by the needs of the suffering people?
- How much is the church ready to move out of its comfort zone?
- How ready is the church to ‘touch fresh wounds’, often leaving its hands dirty and bloody?
- Is the church ready to use its resources (which it had reserved for its needs) on people it does not even know?
- Is the church ready to have its name identified with people it does not even have any background information about (suppose they were drunkards or prostitutes, when they got hurt)?
- Is the church ready to bring the injured to security, and to make long-term commitments to sustain this support?

This is how to be the neighbour, and then to inherit eternal life.

So what? Go and do likewise!

- **What?** Be the neighbour/love the neighbour in a practical way.
- **How?** Just as the Samaritan did (practical help to the needy).
- **To whom?** To people we do not even know, people who could be considered our enemies.
- **When?** Now.
- **Why?** Because if we do not go, the man will perish. We are the only saviour to this seriously injured man.

To do this, we become the neighbour that God wants us to be.





STAGE 2

CHURCH AND COMMUNITY DESCRIPTION



The church and community description stage is the second of the five stages of the church and community mobilisation process (CCMP). This stage enables the church and community to answer two important questions: 'Where are we coming from?' and 'Who are we today?' These questions are important because they enable people to examine their history as well as their current situation. The historical perspective ('Where are we coming from?') gives people the background that has brought them this far, and informs them of some of the root causes of the situation they are in. The second question ('Who are we today?') enables the people to examine their current reality and motivates them to begin addressing issues that emerge as they 'read' into that reality.

OBJECTIVE

The church and community 'read into' the reality of their situation and desire to transform it.



EXPECTED OUTCOMES

From the description, it is expected that the church and community will:

- generate a general baseline of their situation that summarises all that they have discovered about their situation today
- articulate their historical background and how it has impacted the way they live today
- generate an inventory of all the resources available to them, how they are being used, and how they could be better used to improve the situation and address needs
- articulate the quality of relationships between people and with their environment, and take responsibility to improve the relationships
- appreciate the positive aspects of life, progress they are making, and those who have contributed to bring about good change
- identify issues, challenges and problems that are experienced, and possible solutions to issues affecting them
- begin to take responsibility and action to transform their situation using the resources available.

This stage is going to involve the use of several participatory tools, which will be explained in the sections that follow (sections 2.2 and 2.3). These tools are meant to:

- encourage full participation by as many people as possible
- ensure everybody's voice is heard, because everybody's opinion is important
- facilitate self-discovery, ie people discover for themselves, with as little help as possible
- encourage people to share and to express themselves freely
- examine issues deeply and honestly so people can reach informed decisions
- provide a chance for people to have fun and enjoy themselves: sometimes the best learning comes in the midst of fun and laughter.

NB: The facilitator should endeavour to use non-written symbols as much as possible (drawings, role-playing, natural materials etc), in order to accommodate people who may not be able to read or write.



2.1 Introducing description in the church

ACTIVITY Understanding a biblical perspective for description

OBJECTIVE

The church understands the biblical perspective for describing its situation.



Time 3hr



Set-up Large group, small groups



Materials Flip chart on easel, markers for recording group discussion, Bibles and Bible study questions



CONDUCTING THE ACTIVITY

- 1 1hr Reflect on the church awakening activities that the church has undertaken already, and link them with the current stage (description).
- 2 2hr Like all past Bible studies, explain to the large group the objective of this Bible study, the importance of each person actively contributing during the group discussion, and that the mode of discussion is to allow all the participants to 'hear' what the Bible has to say.

NB: Take the Bible study through all other steps that a good Bible study undertakes.



Bible study: Describing our situation – Nehemiah 1:1–11; 2:1–5

1. What is happening in this passage? Who are the actors?
2. How did Nehemiah know about the situation back home (Nehemiah 1:1–2)?
3. What was the reported situation of Jerusalem and the people living there (Nehemiah 1:3)?
4. How did this report affect Nehemiah?
5. What action did Nehemiah take (Nehemiah 1:4)?
6. How does the situation described in verse 3 compare with the situation in our community today?
7. What action should the church take on realising that this is the situation?

Summarise the study and apply the story to the church and community. As you summarise, give the background/context: who Nehemiah is, who the people giving the report are, where all this is happening, and a bit of the history that had led to the situation in Jerusalem and the exile.

Consider

- The people involved in sharing the story. This is the role each group with each description tool will play as they describe the history/current picture of the community (see following activities). They are the tellers of the story.
- The role of Nehemiah as the information comes in. This is the role the facilitator and the rest of the people will play.
- The information included in the description. Notice that it is quite wide, a full baseline, although it is short.
- The importance of this information to Nehemiah. It causes him to take very drastic action.
- The action the information motivates people to take – a deep general baseline will motivate people to take action.



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ACTIVITY Starter – secret-in-a-box game

OBJECTIVE

People in the community have confidence that they are the 'experts' of their situation (they are the best placed people to tell the full story and to determine the best way forward for change).



Time 2hr 30min



Set-up Small groups, large group



Materials Closable carton box, simple local materials, material to use as blindfolds



NB: In preparation, the facilitator secretly puts into the carton box a variety of materials common to the community – fruits, leaves, seeds, used materials, eg maize cob or pods etc.

CONDUCTING THE ACTIVITY

- 1** 15min Introduce the 'secret-in-a-box' game as an important lesson for the day, to help understand 'who is the expert of our situation'.
- 2** 15min The facilitator asks for volunteers to play the game. Divide this group of volunteers into four smaller groups. Do not over-guide – just put them into the four small groups, with each group taking a number. Ask teams 2, 3 and 4 to sit – the game begins with team 1.
NB: In order to increase participation, the number of members of each small group will differ according to the total participants present. If the participants in the meeting are many, involve many participants in the game etc.
- 3** 15min Bring the closed carton box containing all the materials you prepared in front of the meeting. Tell all the participants that the idea is for each team to state what is contained in the box. They must be as descriptive of each item that they identify as possible – how many of each thing they identify, what colour, what quality, for what use etc. A volunteer should write the answers that each team gives.
- 4** 45min Ask the teams to come forward in turns to describe what is in the box, as follows:
 - Team 1 – Walk around the box, look at it from a distance (without touching it), and then as a team agree what is in the box. Tell the entire meeting their answer.
 - Team 2 – Gently shake the box and listen, agree as a team, and then tell the meeting.
 - Team 3 – The facilitator blindfolds the team, then partly opens the box and asks them each to put one hand in the box, to feel what is in there, agree as a team, then tell the meeting.
 - Team 4 – Open the box fully, and pull out the items one by one, describing each item as fully as they can.

The facilitator processes the game, by first assessing the answers that each team gave – often, it shows that team 1 gets the least correct, followed by team 2. Team 3 has quite a few of the answers correct while team 4 knows everything. Continuing with processing the game, the facilitator asks who each team would represent in normal life if the box represented the community. This should lead to the answer that team 4 will represent 'us, the community, because we are the ones who know everything about our situation' while teams 1, 2 and 3 are 'outsiders'.

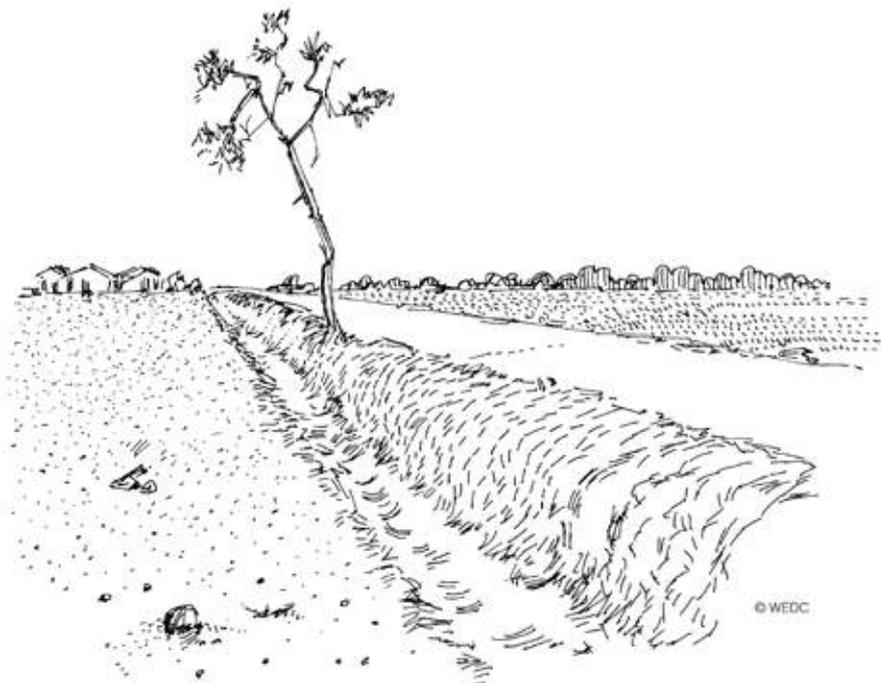
At the end of this exercise, the church and community are excited that they are 'the experts' of their situation – any outsider trying to describe them will always do it wrongly or inadequately, and must therefore 'sit and listen to us as we tell our story'.

Now you are ready to take the church and community on to the description stage, because this stage is about the people 'telling their story'.

The next activity will introduce the tools that the facilitator may use in taking the church and community through the description stage. As the church and community 'tell their story' using the description tools, this is documented to become the 'general baseline' of the people.

Writing a general baseline report – introduction

A critical outcome that the church and community emerges with through description is a document about itself, called a general baseline. A baseline describes the characteristics of a people and the condition of the environment that they live in at a particular time in their life. As in all other aspects of CCMP, the church and community undertaking the process should be fully involved in writing the baseline document, so that they own it and from now onwards use it for planning and reference. From the description stage, the baseline document written is usually general (that is why it is called a general baseline), ie it does not necessarily contain the highly specific, statistical details of a church and community. These will come later when the people actually gather information about specific issues that they will have identified.



ACTIVITY How to write a general baseline report

OBJECTIVE

The church and community understand the need for documenting their 'story' and select a team to do so.

The selected documentation team acquires skills to write a general baseline document based on the description tools that the church and community will use.



Time 4hr 30min



Set-up Large group for Steps 1 and 2, small documentation team for Step 3



Materials Notebooks, newsprint/large pieces of paper, felt pens and masking tape for sticking paper to a wall

CONDUCTING THE ACTIVITY

- 1** *45min* Facilitate the church and community to reflect on the principles that they learned from the secret-in-a-box game. A critical principle is that they as the insiders are the 'experts' of their situation, the only ones who own and can best describe that situation. Emphasise too the importance of telling their story, and documenting it for posterity.
- 2** *45min* Facilitate the church and community to select 3–4 volunteers who will document the major points about the church and community as each small group presents its findings to the large group from the description tools used. This team will become the documentation team, and the outcome of their work will be the baseline document.
- 3** *3hr* Take the time to practically guide the documentation team regarding what to write (including information such as maps and drawings that the people may use to describe themselves), and how they will write as each group presents its findings during the presentation of each description tool – it is important that they commit to work as a team. Ensure the team has adequate writing materials.

Church and community description – using description tools

The ten tools listed below are only some that the church and community could use to describe their history as well as their current situation. It is to be noted that these are only a few of the many tools that can be used for this purpose. Facilitators are encouraged to create their own tools as situations may dictate. What is of primary importance is that the facilitators use the tools to facilitate people to 'discover for themselves', and to get to the point where they critically question why situations are the way they are, and hence develop the motivation to change them.

History tools include the following:

- history mapping
- simple historical narrative
- historical trends of events
- river of life

Current situation tools include the following:

- general community mapping
- seasonal calendar
- typical day
- resource mapping
- song
- drama

NB: Whereas in some other processes these same tools are used by outsiders to research in collaboration with the community, the focus in CCMP is to purely facilitate community empowerment that comes with self-discovery. The tools must not therefore be treated as an end in themselves. They instead should be used as a means to facilitate deep discussion by the community about its situation, and a way to ask the question 'why' about it. This should lead to the community examining options and building up the desire to change the situation.

As a general guide for all the tools, the facilitator should:

- Encourage as much participation as possible. One good way to make this happen is to creatively put people in small groups so that everybody has an opportunity to express themselves.
- Use non-written symbols, eg drawings on the ground. Use natural materials to represent things/ structures etc.
- Divide the participants into small groups, each group working with one tool. Send all the groups to work with the tools concurrently.
- Bring all the groups together to present their findings. Each group presents its findings based on the tool they were using as the rest of the participants listen.
- Analyse the findings as each group presents, being sure to ask questions that facilitate deep discussion.
- Encourage the rest of the participants to critically ask questions that draw a vivid picture of the situation of the church and community under consideration. Be sure to have the main features of the discussions recorded so that the church and community can refer to this discussion in the future.
- Summarise the information that each tool presents so as to form one 'story' about the people.
- Facilitate the documentation team to write down all the important features emerging from each tool – this will form a part of the general baseline.



2.2 Church and community description – people describe their history

ACTIVITY History tool 1 – church and community history map

OBJECTIVE

The church and community discover things about their history that will inform the people why they are what they are today.



Time 3hr



Set-up Small group presenting to the large group including the documentation team



Materials Natural materials, newsprint/large pieces of paper, felt pens and masking tape for sticking paper to a wall

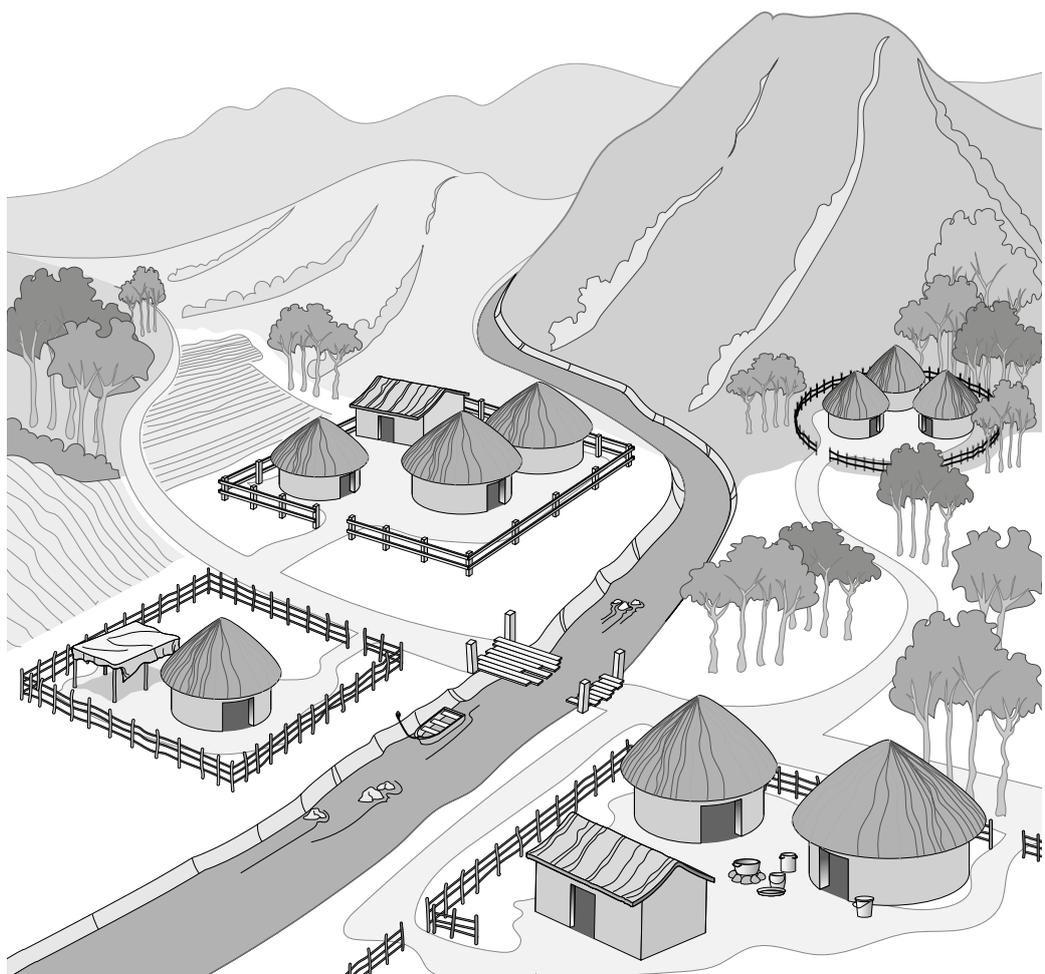
CONDUCTING THE ACTIVITY

- 1**15min Introduce the 'history map' tool to the group. Ask the group to choose a time in the history of the community (probably before the main current changes had taken place). The group should draw a pictorial map showing how the situation looked, eg boundaries, physical features, environment, infrastructure (such as roads, telephone), services (health facilities, water systems etc), and how the people lived, eg livelihoods, survival mechanisms, relationships, cultural activities etc. Participants can begin by drawing on the sand, but ensure to provide materials such as pens and newsprint if these are needed.
- 2**2hr Give the group time to undertake the task. Follow up with the group as it is doing its task, to ensure that the task is understood, that everybody in the group is participating actively, that they get as thorough as possible, and that discussions are getting on well without people getting 'stuck' in trivial arguments. When the group is done with the task, bring it to present its work to the rest of the participants in the large group.
- 3**45min Presentation – the group displays its findings to the large group (if the group drew its map on the ground using natural materials to represent aspects of life and things in the community, the facilitator will ask the other members to stand around the map as the group presents it). The facilitator processes the outcome, asking questions that will enable all the participants to process the map deeply so that the people emerge with a detailed description of their historical situation. This analysis also enables the people to bring out new information that is not necessarily obvious, and therefore becomes a forum for learning and discovery. *During the presentation the documentation team takes notes.*



Some questions for discussion of the church and community history map tool

1. What is interesting about our history as a church and community? Why?
2. What were the characteristics of life of the people then? How did the people live (how did they survive, what were their livelihoods etc)?
3. What were the characteristics/features of the area, eg people/tribes, population, buildings etc? What was there that made the area unique then?
4. What were the boundaries (what communities bordered this community)? What was the relationship between this church and community and the neighbouring ones?
5. How were things organised? Any structures (government, traditional leadership, age-sets etc)?
6. How did the people relate to each other then? Any unique beliefs and behaviours?
7. What difficulties/problems/challenges did the community appear to face then? How did they cope with the challenges/address issues?



ACTIVITY History tool 2 – church and community history narrative

OBJECTIVE

The church and community discover things about their history that will inform the people why they are what they are today.



Time 3hr



Set-up Small group presenting to the large group including the documentation team



Materials Pen, notepad (for the younger people to write down the history narrative)

CONDUCTING THE ACTIVITY

NB: This tool is best done with a group of elderly people. Include several younger people in the group, to write down what the elderly people will narrate about the history of the church and community.

- 1** 15min Introduce the concept 'history narrative' to the group. Ask the group to narrate as much as they can remember about the history of the church and community, taking the time to remind each other, so that the narrative is as complete and accurate as possible.
- 2** 2hr Give the group time to undertake the task. Follow up with the group as it is doing its task, to ensure that the task is understood, that everybody in the group is participating actively, that they get as thorough as possible, and that discussions are getting on well without people getting 'stuck' in trivial arguments. When the group is done with the task, bring it to present its work to the rest of the participants in the large group.
- 3** 45min Presentation – the group narrates the history to the large group (they may ask younger people to read it aloud to the large group, and then they will clarify any points and answer any questions that the large group may ask about the history narrative presented). *During the presentation the documentation team takes notes.*

Questions



Some questions for discussion of the history narrative tool

1. What do we find interesting about the history of our community? What new things have we learned from the narrative?
2. What major changes have had an influence on the way of life of the community? Was the influence positive (a benefit) or negative (detrimental) for the community?
3. Who was responsible for these changes?
4. Do these changes influence the way we live today? Do these changes influence the way we should live today?

ACTIVITY History tool 3 – historical trends of events

OBJECTIVE

The church and community discover events in their history that have contributed to make them what they are today.



Time 3hr



Set-up Small group presenting to the large group including the documentation team



Materials Best if the participants work with natural materials available to them locally, then transfer onto newsprint. (Have available newsprint, crayons/coloured pens.)

CONDUCTING THE ACTIVITY

1

15min

Introduce the tool 'trends of events' to the group; ask the group to think as far back into their history as they can, then identify all the key events that have contributed to making the church and community what they are today, the date when the event happened, and its effect in the lives of the people.

NB: These events could either be positive or negative, may have positive or negative effects in the lives of the people, and may occur together or separated by months or years. The group should draw a summary table that would look like this:

Date	Event		Effect in the lives of the community	
	Description of the event	Picture of the event	Description of the effect	Picture of the effect
Year				
Year				
etc				

2

2hr

Give the group time to undertake the task. Follow up with the group as it is doing its task, to ensure that the task is understood, that everybody in the group is participating actively, that they get as thorough as possible, and that discussions are getting on well without people getting 'stuck' in trivial arguments. When the group is done with the task, bring it to present its work to the rest of the participants in the large group.

3

45min

Presentation – the group displays its findings to the large group (if the group drew its table on the ground using natural materials to represent aspects of life and things in the community, the facilitator will ask the other members to stand around the table as the group presents it). The facilitator processes the outcome, asking questions that will enable all the participants to examine the table deeply so that they analyse the trends and patterns that have shaped their lives. *During the presentation the documentation team takes notes.*

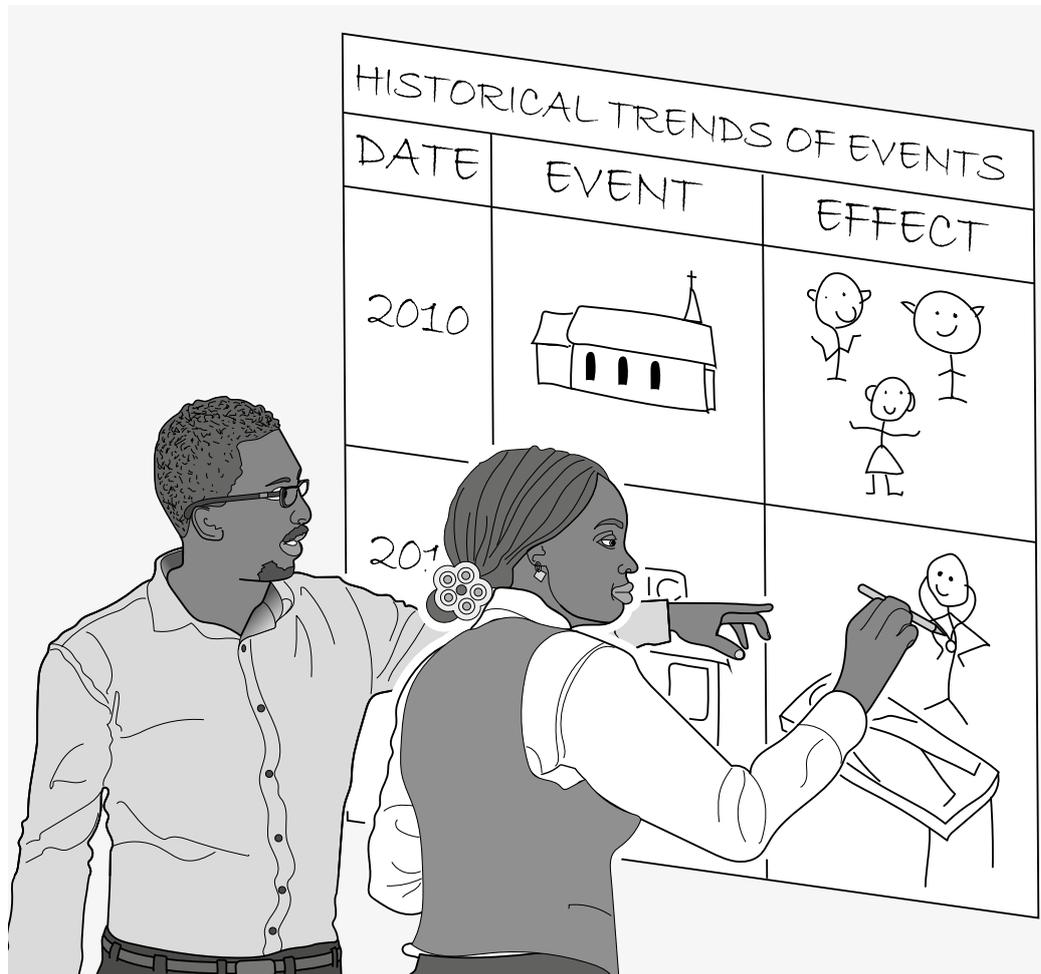




Some questions to help process the historical trends analysis tool

- What key events can the community identify that have contributed to making the community what it is today?
- What is the community proudest about? What is the community not so proud of? Why?
- What has worked in the past? What achievements have been made? Who has contributed to the achievement?
- What patterns do we observe? From these patterns, is it possible to predict anything? What can the community do now to avoid some of the negative predictions that the trend is showing?

NB: The historical trend indicates that the community has made strides in development on their own.



ACTIVITY History tool 4 – river of life

OBJECTIVE

The church and community discover events in their history that have contributed to make them what they are today.



Time 3hr



Set-up Small group presenting to the large group including the documentation team



Materials Best if the participants work with natural materials available to them locally, then transfer onto newsprint. (Have available newsprint, crayons/coloured pens.)

CONDUCTING THE ACTIVITY

- 1** 15min Introduce the tool 'river of life' to the group (this tool is very similar to the 'trends of events' tool). Ask the group to think as far back into their history as they can, then identify all the key events that have contributed to making the church and community what it is today, and the date when the event happened. They will draw a river to represent time. Positive events may be shown on the upper side of the 'river' while the negative ones are shown on the bottom side. The events could be represented by pictures, objects or words.
- 2** 2hr Give the group time to undertake the task. Follow up with the group as it is doing its task, to ensure that the task is understood, that everybody in the group is participating actively, that they get as thorough as possible, and that discussions are getting on well without people getting 'stuck' in trivial arguments. When the group is done with the task, bring it to present its work to the rest of the participants in the large group.
- 3** 45min Presentation – the group displays its findings to the large group (if the group drew a river on the ground using natural materials to represent aspects of life and things in the community, the facilitator will ask the other members to stand around the river as the group presents it). The facilitator processes the outcome, asking questions that will enable all the participants to examine the representation of the river deeply so that they analyse the trends and patterns that have shaped their lives. *During the presentation the documentation team takes notes.*

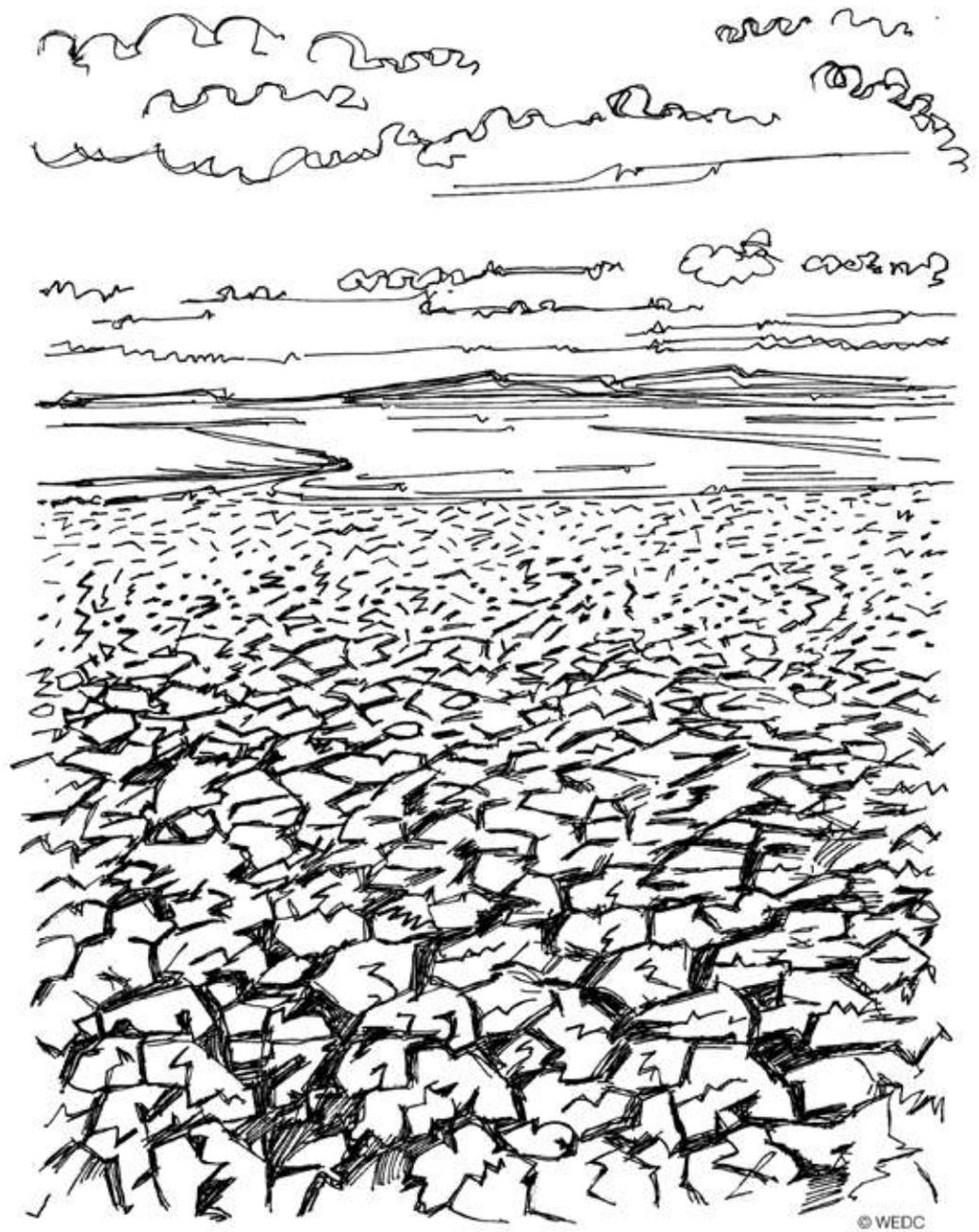
Questions



Some questions to help process the 'river of life' tool

- What key events can the community identify that have contributed to making the community what it is today?
- What is the community proudest about? What is the community not so proud of? Why?
- What has worked in the past? What achievements have been made? Who has contributed to the achievement?





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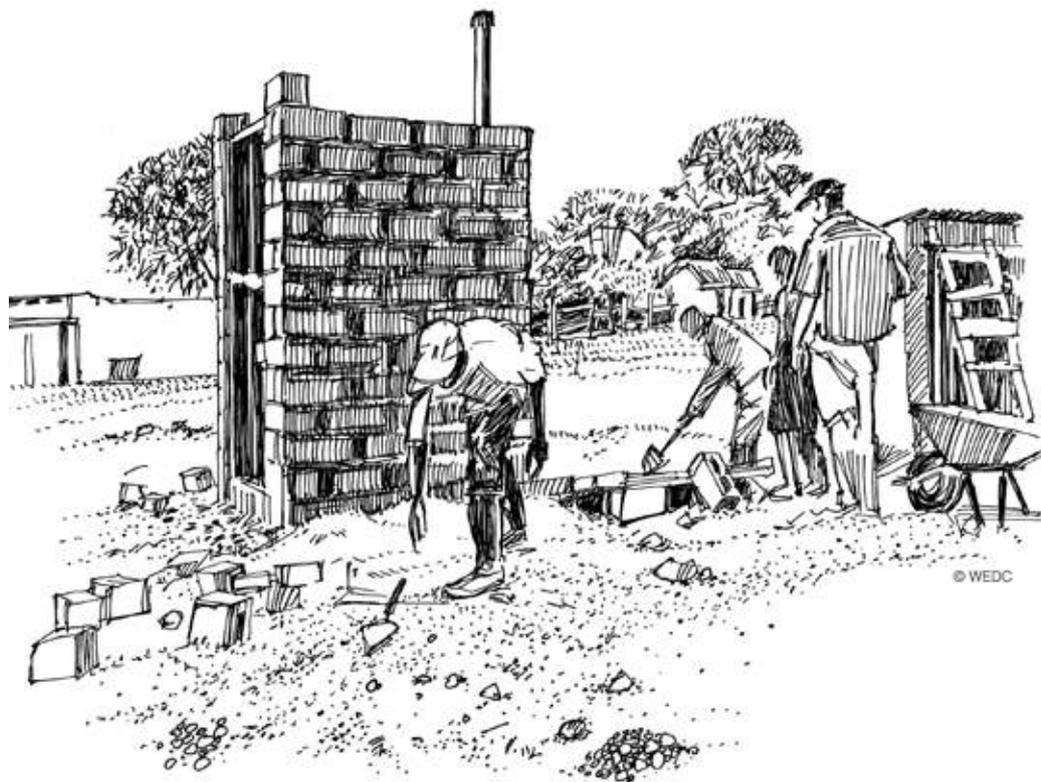
2.3 Church and community description – people describe their current situation

It is important that the community describes its resources. Although the church has already covered this in detail during the church awakening stage, ie the resource mobilisation section, the concept of resources should be covered again with the entire community before the tools are introduced and they start to actually describe their current situation. First, reflect with the church about the categories of resources they learned in the resource mobilisation activities in Stage 1. Afterwards, and with church members still present, introduce the concept of resources to the community.

Steps could be as follows:

- Introduce the concept of 'resources', and the meaning of the term.
- Describe the categories of resources and give examples of resources in each category.
- Analyse the good use vs poor use of resources, and the consequences of good use/poor use to the community.
- Facilitate the community to analyse how they are using their resources and the consequences that are emerging due to the quality of use.

NB: For details regarding how to facilitate the community to understand the concept of resources, see the next activity.



ACTIVITY **Current situation – understanding ‘resources’**

OBJECTIVE

The church and community understand the concept of ‘resources’, how they use them, and the effect of this use on the lives of the people today.



Time 3hr



Set-up Large group



Materials Newsprint/large pieces of paper, felt pens and masking tape for sticking paper to a wall

NB: This is the second time this tool is undertaken by the church.

CONDUCTING THE ACTIVITY

- 1 1hr Introduce the concept of ‘resources’ to the large group – give them the opportunity to brainstorm what they in their own context understand by the term ‘resources’. The importance of this step is to emerge with a clear definition of the term, rather than examples of resources. Facilitate the large group to put them into the seven categories, ie natural, human, economic, physical, social, spiritual, and time.

Resources – categories, possible uses and consequences

Poor use – resources could be:	Category of resources:	Good use – resources could be:
<ul style="list-style-type: none"> • unrecognised • misused • underutilised • overused • depleted • wasted • unmaintained • destroyed etc <p>Leading to poverty</p>	<ol style="list-style-type: none"> 1. human 2. natural 3. physical 4. economic 5. social 6. spiritual 7. time 	<ul style="list-style-type: none"> • recognised • used well • maintained • sustained • created • conserved • preserved • equitably shared etc <p>Leading to well-being</p>

- 2 1hr For each category of resources, facilitate the large group to provide examples of actual resources available in the community.

- 3 1hr Share with the large group about the two sides of the use of resources (well used leading to well-being, or poorly used leading to poverty). Give the group time to discuss this and to raise questions leading to clarifying the concept of resources and their benefits.

ACTIVITY **Current situation tool 1 – general map/picture**

OBJECTIVE

The church and community consolidate their description of their situation today, and thus identify positive as well as negative factors that affect them.



Time 3hr



Set-up Small group presenting to the large group including the documentation team



Materials Natural materials, newsprint, felt pens and masking tape

CONDUCTING THE ACTIVITY

- 1** *15min* Introduce the tool 'current situation map' to one of the groups. The group should draw a pictorial map showing the situation as it is today, eg boundaries, physical features, environment, infrastructure such as roads, telephone, services (eg health facilities, water systems) etc, and how the people live, eg livelihoods, survival mechanisms, relationships, cultural activities etc. Participants can begin by drawing on the sand, but be sure to provide materials such as pens and newsprint if these are needed.
- 2** *2hr* Give the group time to undertake the task. Follow up with the group as it is doing its task, to ensure that the task is understood, that everybody in the group is participating actively, that they get as thorough as possible, and that discussions are getting on well without people getting 'stuck' in trivial arguments. When the group is done with the task, bring it to present its work to the rest of the participants in the large group.
- 3** *45min* Presentation – the group displays its findings to the large group (if the group drew its map on the ground using natural materials to represent aspects of life and things in the community, the facilitator should ask the other groups to stand around the map as the group presents it). The facilitator processes the outcome, asking questions that will enable all the participants to process the map deeply so that they emerge with a detailed description of the current situation. This analysis also enables the people to bring out new information that is not necessarily obvious, and therefore becomes a forum for learning and discovery. *During the presentation the documentation team takes notes.*



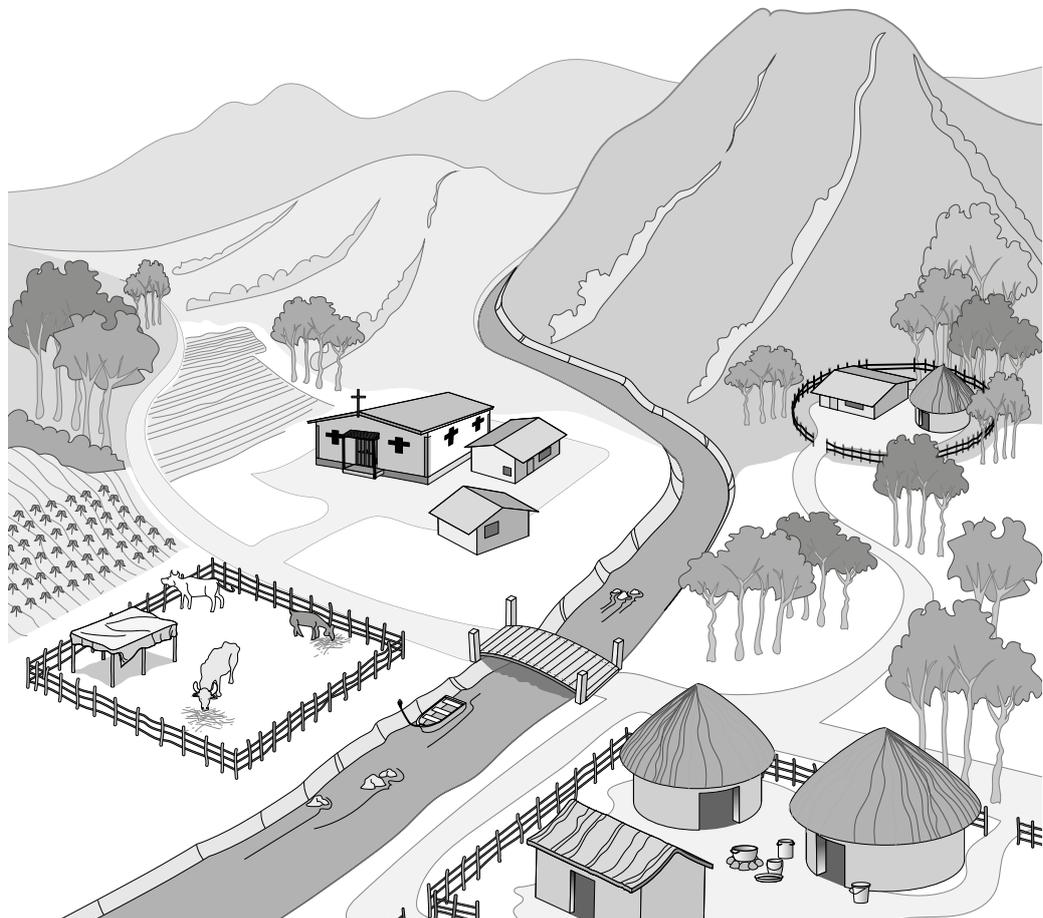


Sample questions for discussion of the current situation map

- What characterises the community today (people, tribes, resources etc)? What makes the community what it is today? How do the people relate with one another today?
- What are the boundaries (what communities border this community)? What is the relationship between this community and the neighbouring ones? Any structures of government or administration?
- What is the way of life of the people (how do the people survive, what are the livelihoods etc)? What about their values (beliefs, traditions, prominent behaviours etc)?
- What difficulties/problems/challenges does the community appear to face?
- Are there any indications about locations where different problems are experienced?

Compare the history picture to the current one. Ask:

- What is still there that was found in the history? What has not changed? What has changed? What is new?
- Of the things that have changed, what is the community happy about/not happy about? Who has contributed to bringing about the positive/negative changes?
- What can be learned of these changes (eg has the community been responsible for any of the positive or negative changes? Has the community taken charge or is it still dependent on external influence and help?)?



ACTIVITY **Current situation tool 2 – church and community resources map**

OBJECTIVE

The church and community deeply discover the resources they have, and gain the confidence to use them to profit everybody in a fully sustainable manner.



Time 4hr 45min



Set-up Small group presenting to the large group including the documentation team



Materials Natural materials, newsprint, felt pens and masking tape

CONDUCTING THE ACTIVITY

- 1** *15min* Introduce the 'resource map' tool to one of the groups. The group should draw a pictorial map showing the resources that exist in the area today, in reference to the description of the term 'resources' covered earlier. The group may opt to use natural materials to show as many resources in their different categories as possible. The map should also show where each of the resources is located.

NB: The only resource that may be difficult to show on this map is 'time'. This will be covered using another description tool (Current situation tool 4: typical day).
- 2** *1hr* Encourage the group to list all the resources they have identified and shown on the map – including their number or quantity.
- 3** *1hr* Encourage the group to identify how each resource is being used (ie well used, poorly used, or not being used), and how each resource is of benefit to people.
- 4** *1hr* Facilitate the group to identify and discuss the quality of use of the resources that they have identified (eg the resource is in good quality and therefore is serving people well, has broken down, has been neglected etc).
- 5** *1hr* Facilitate the group to identify who owns or controls the resources identified, and how much the community is accessing them.
- 6** *30min* Facilitate the group to present its findings to the large group. *During the presentation the documentation team takes notes.*





Sample questions used to analyse the community resource map

- How are these resources used to meet the needs of the community? (Be sure to describe the use of each resource.)
- Are the resources always available to the community? When are they most available/least available/not available? Why?
- How well are the resources used (sustained/maintained or misused/destroyed)?
- What effect does the use of these resources have on the environment?
- Who owns these resources (communal, private)? Who has access to these resources? Who controls the use of the resources?
- Are there resources that members of the community have no access to? Why (not affordable, too far, privately controlled etc)?
- What resources has the community helped to develop? What resources has the community maintained, failed to maintain, destroyed?
- Are the resources gaining value or losing value? Why? Who is causing the resources to gain or lose value?
- Are there resources that the community is not using at all? Why?



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ACTIVITY Current situation tool 3 – seasonal calendar

OBJECTIVE

The church and community discover factors that affect the life of the people and when the effects happen in a typical year, in order for the people to predict when the issues might arise and determine how best to address the issues.



Time 3hr 15min



Set-up Small group presenting to the large group including the documentation team



Materials Natural materials, newsprint, felt pens and masking tape

CONDUCTING THE ACTIVITY

- 1** *15min* Introduce the 'seasonal calendar' tool to one of the groups. The group should draw a matrix that shows all the months of a typical year and the main aspects that affect the life of the people per month, eg weather, economic activities, diseases, leisure time etc. Encourage the group to draw a picture in each box of the month showing the aspect they intend to talk about (instead of writing).
- 2** *2hr* Facilitate the group to prepare to present its findings to the large group.
As you facilitate the seasonal calendar:
 - Focus the people on the title of the tool (what it is all about and the objective of doing it).
 - Look at each row from January to December – what does each month/entire row show?
 - Compare row to row. Is there a correlation?
 - Ask the question, 'Why?' Facilitate the group to make conclusions.
 - Agree about the issues coming out of the analysis.
 - Agree about what the people could do to address the issues.
- 3** *30min* Facilitate the group to present its findings to the large group.
- 4** *30min* Facilitate the large group to analyse the information that the small group presents. *During the presentation and analysis the documentation team takes notes.*

Questions



Sample questions used to analyse the seasonal calendar

- What weather patterns are apparent (rainfall, temperatures, winds etc)? Are there definite seasons in the year? What happens during each season?
- What livelihood activities take place in the year? When do these activities take place? Why at that time?
- When does the community enjoy the fruit of its labour (when is there adequate food, money etc)?



- When is the community most free? When is the community at leisure? What activities take place then and why?
- Identify the frequency at which the events occur and the patterns of problems occurring in the year. Why at those times of the year? What can the community therefore predict that is likely to occur in the near future? What can the community do about this?
- What mechanisms has the community adopted to cope with these problems?

	Climate	Agriculture	Livestock	Income	Illness
Jan					
Feb					
Mar					
Apr					
May					
Jun					
Jul					
Aug					
Sep					
Oct					
Nov					
Dec					

ACTIVITY **Current situation tool 4 – typical day**

OBJECTIVE

People in the church and community discover how they use the resource 'time', and how they could improve on its use so as to improve their lives.



Time 3hr



Set-up Small group presenting to the large group including the documentation team



Materials Newsprint, felt pens and masking tape

CONDUCTING THE ACTIVITY

- 1** *15min* Introduce the 'typical day' tool to one of the groups. The group should draw a matrix that shows the activities that a typical family undertakes in a typical day, from the moment they wake up to the time they go to bed. Encourage the team to draw five columns in the matrix, showing time, activities of the man, activities of the woman, activities of the boys, and activities of the girls.
- 2** *2hr* Facilitate the group to prepare to present its findings to the large group.
- 3** *45min* Facilitate the group to present its findings to the large group. *During the presentation the documentation team takes notes.*

Questions



Sample questions to analyse the typical day

- What are the key activities that the family is involved with on a typical day? Who does what?
- Which of these activities are addressing the real issues affecting the family?
- How is the resource 'time' being used? When is time used well? When is time wasted?
- In what ways is poverty being 'defeated' or 'accelerated' in the way time is being used?
- How are the human resources used? Are all family members engaging in productive activities equally?
- What can be done to improve the use of the resource 'time'?



ACTIVITY Current situation tool 5 – song

OBJECTIVE

The church and community describe their situation in a non-threatening and enjoyable manner, and thus get motivated to transform it.



Time 3hr



Set-up Small group presenting to the large group including the documentation team



Materials Optional: phone/camera to record the song

CONDUCTING THE ACTIVITY

- 1** 15min Introduce the 'song' tool to one of the groups. Ask the group to make a song that describes as much of the way of life of the community as possible. Give the people the time they need to prepare and practise the song.
- 2** 2hr Encourage the group to prepare to present its song to the large group.
- 3** 45min Facilitate the group to present its song to the large group. Help the large group to analyse the song after the small group has presented. *During the presentation and analysis the documentation team takes notes.*

Questions



Sample questions to analyse the song

- What is the way of life of the community described in the song? How do people live?
- What are the joys of the community? What do they enjoy most about their area?
- What are the struggles of the community?
- What is the community doing about it? What more could the community do to transform the situation today?



ACTIVITY **Current situation tool 6 – drama**

OBJECTIVE

The church and community describe their situation in a non-threatening and enjoyable manner, and thus get motivated to transform it.



Time 3hr



Set-up Small group presenting to the large group including the documentation team



Materials Optional: phone/camera to record the drama

CONDUCTING THE ACTIVITY

- 1** *15min* Introduce the 'drama' tool to one of the groups. Ask the group to act a drama that shows as much of the way of life of the community as possible. Give the people the time they need to prepare and practise it.
- 2** *2hr* Encourage the group to prepare to present its drama to the large group.
- 3** *45min* Facilitate the group to present its drama to the large group. Help the large group to analyse the drama after the small group has presented. *During the presentation and analysis the documentation team takes notes.*

Questions



Sample questions to analyse the drama

- What did you see/hear out of the drama? Does the drama reflect the true reality of our community today?
- What are the things you are proud of in our community as shown in the drama? Why?
- What are the things you are disappointed about in our community as shown in the drama? Why?
- Identify the issues raised in the drama. Why are these issues raised in the drama important to you?
- What do we think should be changed? What could be done to change the situation today?



ACTIVITY **Validating the general baseline**

OBJECTIVE

The church and community validate all the information documented from each tool, resulting in a complete general baseline report.



Time 10hr 30min (Preferably undertaken over three days: Day 1 – Steps 1 and 2; Day 2 – Step 3; Day 3 – Step 4)



Set-up Large group, documentation team

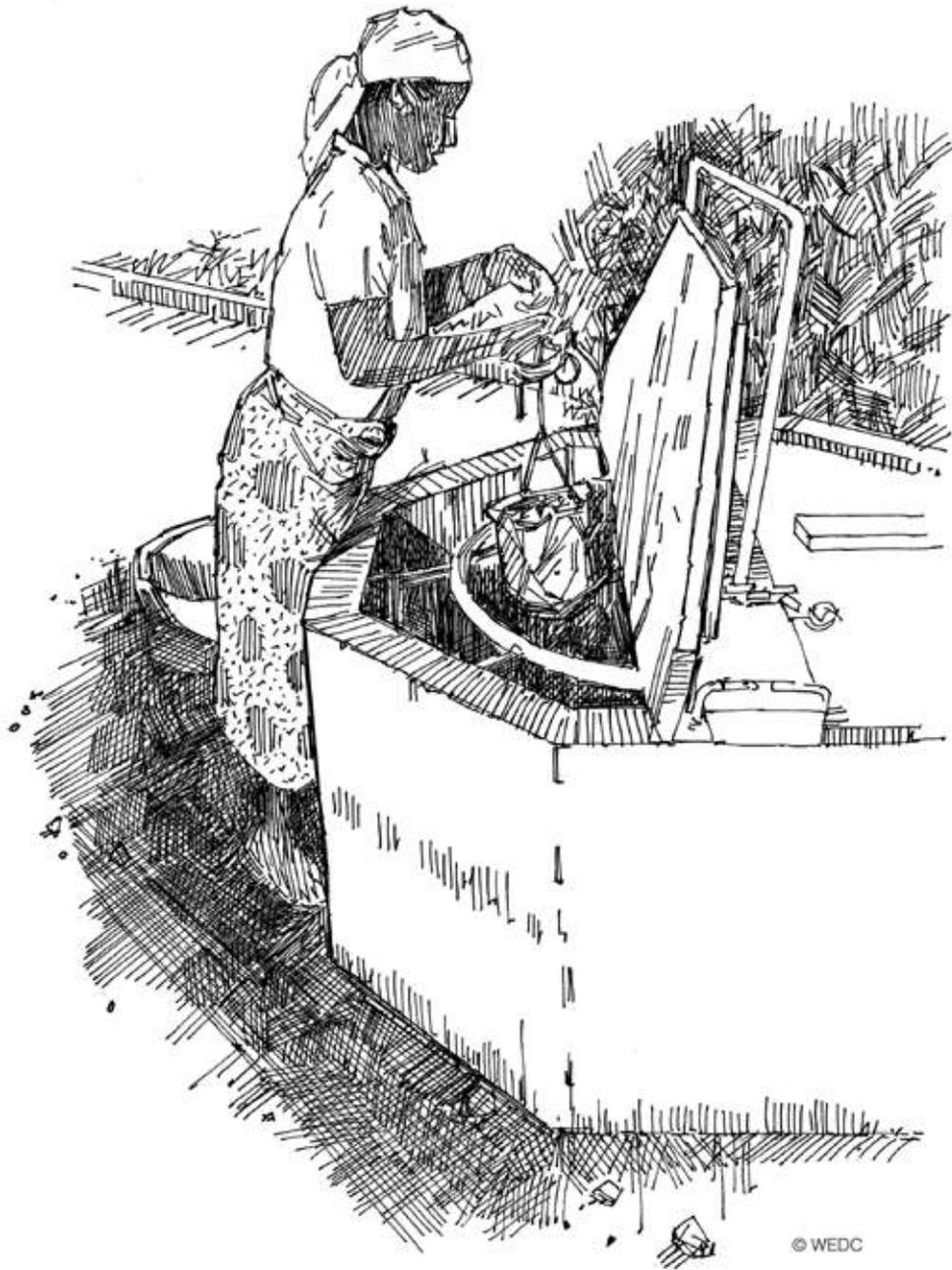


Materials Newsprint, felt pens, documented notes from the description tools

CONDUCTING THE ACTIVITY

- 1** *30min* Reflect with the large group about the description process just completed and the outcomes emerging from it. Agree that there is a need to develop a complete document that captures all that was decided on as the description of the church and community today.
- 2** *3hr* Ask the documentation team to slowly read to the large group the document that they wrote as the description tools were being presented and discussed. Give the large group time to ask for clarifications, make corrections and adjust any information as the need may arise.
- 3** *4hr* Facilitate the documentation team to edit the entire document, taking into consideration all the adjustments that the large group has made. The documentation team should emerge with a fair copy of the full report.
- 4** *3hr* Validate the entire report. Bring the large group together to listen to the fair copy that the documentation team has developed. Facilitate the large group to listen as the documentation team reads it out again, and at a pace that allows every member of the large group to engage. The documentation team should occasionally pause to seek the response of the large group. When the entire document has been discussed, it should be agreed on as correct and truly representing the situation of the church and community – *this is the general baseline report of the church and community*.

If the church and community have successfully developed a full general baseline that they are comfortable with, they are ready to go on to the information-gathering stage. If not, facilitate the church and community to re-validate the information acquired during the description stage.



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STAGE 3

INFORMATION-GATHERING



STAGE 3



A general baseline contains a lot of information about the church and community, except that the information is general, meaning that it does not have statistics (numbers, amounts, quantities etc) that may enable the church and community to make specific plans and therefore reach fully informed decisions about the change people may wish to see about their lives. There is therefore a need to have specific information that will enable them to make better informed decisions. The information-gathering stage aims to empower the church and community to investigate their issues deeply so as to emerge with specific information that deeply describes the issues affecting the church and community, and thus enables them to make informed decisions that when implemented will transform their situation.

OBJECTIVE

The church and community have accurate information that truly describes their situation and, when analysed, will enable them to make informed decisions.

The following steps must be covered to facilitate the church and community to gather the specific information:

1. Facilitate church and community to determine the need for additional (specific) information.
2. Facilitate church and community to select teams of information-gatherers.
3. Facilitate teams to gather and compile the information.
4. Facilitate church and community to validate the information.



ACTIVITY **Understanding the need for specific information**

OBJECTIVE

The church and community understand the need for more specific information and make a list of issues requiring it.



Time 6hr 30min



Set-up Large group



Materials General baseline developed and clearly written during the description stage

CONDUCTING THE ACTIVITY

- 1** *30min* Facilitate the church and community to reflect on the process that led to the development of the general baseline report. Share about the objective of the day, ie to review the purpose of the information, and thus decide on the way forward to enrich it.
- 2** *2hr* Facilitate the documentation team to read again to the large group the final version of the general baseline developed during the description stage – section by section. Encourage the participants in the meeting to verify that this is the accurate situation. Highlight the major issues that the baseline has captured.
- 3** *2hr* Ask, 'Is this information adequate to enable us to make informed decisions?' Give examples of an issue that may have been raised in the general baseline, and on which the information is so general that a plan to address it is difficult. Find several other such areas in the general baseline for which a specific baseline is needed.
- 4** *1hr* Agree with the church and community that whereas the general baseline is useful, new, more specific information about the issues raised during the description stage is necessary to enable the church and community to reach informed decisions.
- 5** *1hr* Agree with the church and community about the issues against which new information must be gathered. Make a list of all the issues agreed on.

NB: In some situations, the church and community may decide to gather information for the top two or three priority issues first.



ACTIVITY Understanding a biblical perspective for information-gathering

OBJECTIVE

The church understands a biblical perspective for information-gathering.



Time 2hr



Set-up Large group, small groups



Materials Flip chart on easel, markers for recording group discussion, Bibles and Bible study questions

CONDUCTING THE ACTIVITY

In undertaking this Bible study, the facilitator should follow the same pattern used during the church awakening stage.

Questions



Possible Bible study questions – Nehemiah 2:6–20

NB: be sure to read the entire Chapter 2, for the background, but concentrate on 2:9–18 to capture the lessons on information-gathering.

- What is happening in this passage? Who are the people involved, and what is each one of them doing?
- Why are they behaving the way they are behaving?
- How is the information-gathering organised (what is the goal of the exercise, how widely is the information being gathered etc)?
- Who is gathering the information? Why them?
- What is the result of good information-gathering?
- What lessons does this teach the church regarding the need for information, and why information should be gathered well?

In summarising the Bible study, it is important to include principles of information-gathering such as the following:

- Clear goal/objective: Why gather the information? Why that particular information? How will it help the people? What is the use of the information? Who will benefit from the information?
- Clear scope: How wide an area should the information-gathering cover? What specific information must be gathered? When should the exercise take place and why? How extensive should the information be?
- Participation by the people: Who should gather the information? Why them? Who will provide the information? How involved are the church and community in gathering the information?

ACTIVITY **Recognising holistic change: introducing the Light Wheel**

OBJECTIVE

The church can use the Light Wheel to identify holistic change and as a lens when gathering information.



Time 5hr



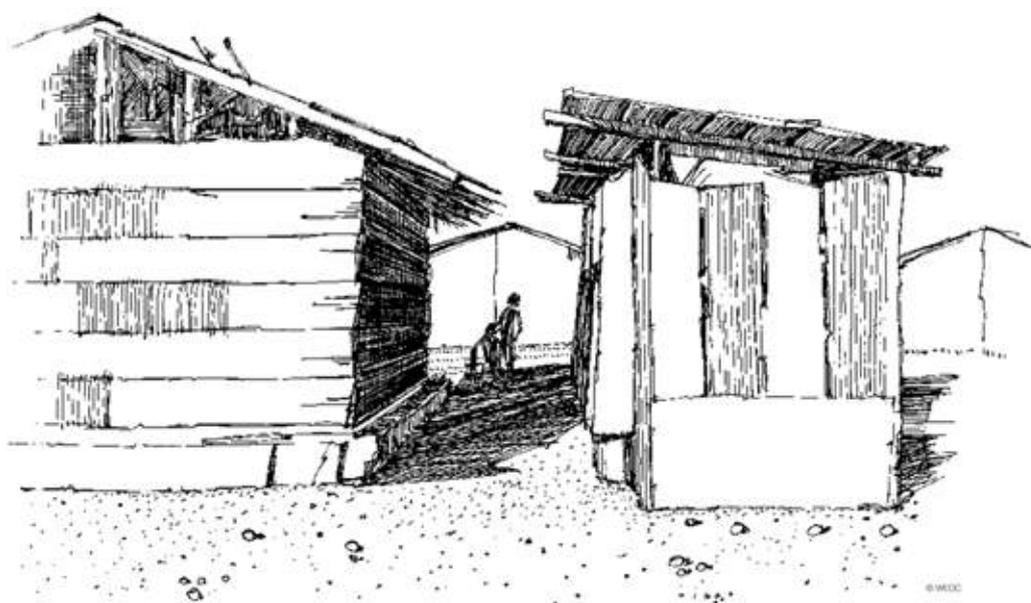
Set-up Large group, small groups

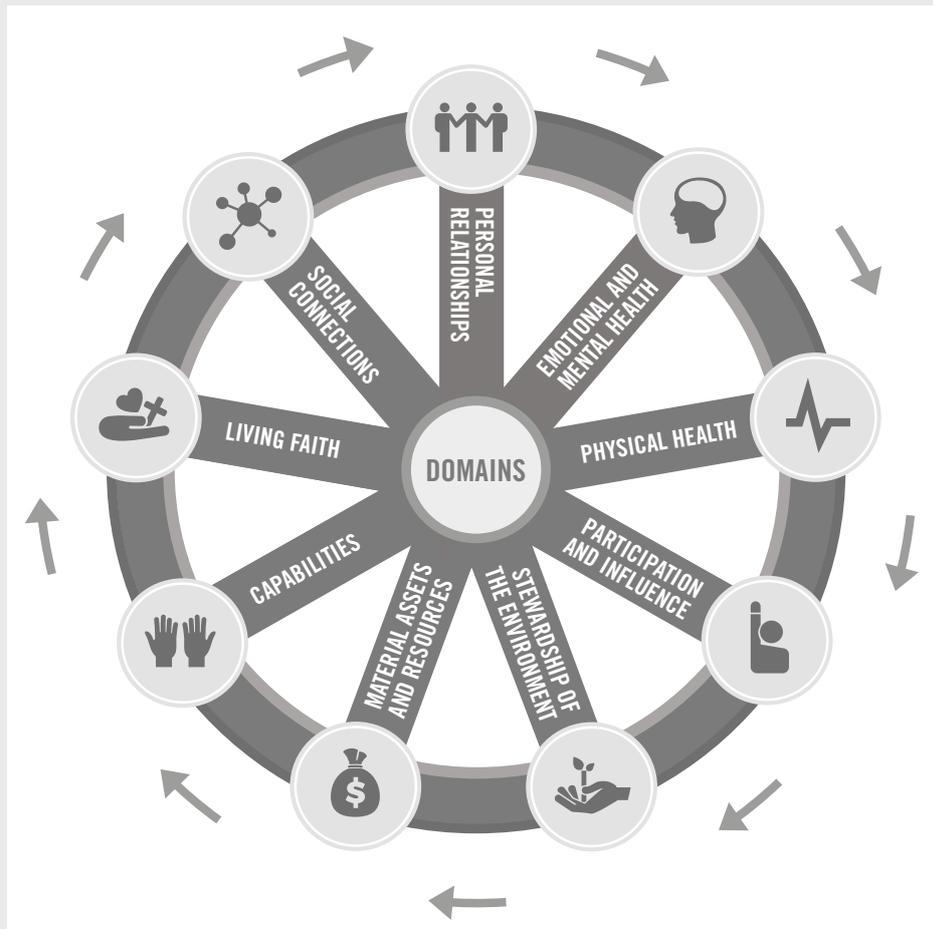


Materials Flip chart on easel, markers for recording group discussions, Bible and Bible study questions from the previous activity, copies of the Light Wheel (see page 118)

CONDUCTING THE ACTIVITY

- 1** *30min* Facilitate the church to reflect on the Bible study that was completed in the last session and the principles that were drawn from it, reminding the participants to think about all the different types of information they will be gathering and why it is important.
- 2** *30min* Introduce the Light Wheel, identify each spoke and explain what each spoke means.
- 3** *2hr* Facilitate the church to get into small groups and ask them to write down each of the spokes of the Light Wheel. Ask them to identify examples of each spoke in their individual lives, in the household, church and the community.
- 4** *2hr* Each small group presents their ideas to the large group. Reflect together whether there are any spokes that are particularly positive or negative and think about how the spokes may influence each other.





Personal relationships

The love and security found in marriages, families and in close friendships.



Emotional and mental well-being

How people feel about themselves and the opportunities they see in their future.



Physical health

Looking after our bodies and health and having access to health services.



Participation and influence

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



Stewardship 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 and make other resources.



Capabilities

Developing and using our gifts and skills to serve God's kingdom.



Living faith

Our faith in God and the way our daily lives are shaped by it.



Social relationships

The extent to which the church supports each other and loves the wider community.

ACTIVITY **Developing a plan to gather specific information**

OBJECTIVE

The church and community have information-gathering teams (IGTs) and a strategy to gather more specific information.



Time 4hr 15min



Set-up Large group, small groups (according to area sections)



Materials Newsprint, felt pens, masking tape

CONDUCTING THE ACTIVITY

- 1** *45min* Facilitate the church and community to reflect on the activities 'Understanding the need for specific information' and 'Recognising holistic change: introducing the Light Wheel' that they undertook earlier, especially focusing on their consensus that it is necessary to have specific information about themselves across different aspects of life. Share the objective of the day, agreeing that the outcome will be a plan to actually gather the information.
- 2** *45min* Facilitate the large group to agree that the specific information to be gathered is for their benefit. Ask, 'How will the new information help us?' Agree that the information therefore belongs to them, and will be gathered for their own benefit.
- 3** *45min* Ask, 'Who will provide the information?' This should lead the church and community to agree that they will provide it honestly and freely. Ask, 'Who will gather this information?' This should lead to the community agreeing that they should have representative teams to gather the information (the IGTs). Agree also about the actual process that the IGTs will follow as they gather the information, how long it will take, and when they should start.
- 4** *1hr* Facilitate the large group to determine the roles and responsibilities of the IGTs, who they are accountable to, and when. This should lead to the IGTs understanding that they are solely accountable to the church and community. Facilitate the large group to develop criteria for selecting the IGTs. Ask, 'What qualities should a good IGT have?' This should lead to the participants developing a list of characteristics of a good IGT. Keep it, to be used in the next step when the church and community selects the IGTs.
- 5** *1hr* Facilitate the large group to agree about the number of people that can easily and quickly gather the information in their area, according to the number of homesteads. An easy way to do this is to map the sub-sections of the area and send people in small groups according to each sub-section. Ask each group to decide how many people would be needed to team up and quickly gather the information from all the households of the sub-section. This will determine the number of IGTs per sub-section, and ultimately for the entire area. Using the criteria developed earlier, each sub-section should then select IGTs for their area.

NB: IGTs should gather information both from the church and community members (primary data), and from institutions (secondary data).



ACTIVITY Training the IGTs to gather information

OBJECTIVE

The church and community have information-gathering teams (IGTs) who are well-trained and ready to gather more specific information.



Time 5hr 30min (or longer, depending on the amount of information needed)



Set-up IGTs



Materials Newsprint, felt pens, masking tape, blank tables to be used according to the list of issues agreed in the activity 'Understanding the need for specific information' (see pages 123–137 for tables)

NB: Write the blank tables large on a flip chart because you will use them when training the IGTs to gather the information.

CONDUCTING THE ACTIVITY

1

30min

Introduce the value of the information that the IGTs are going to gather, and hence the important role that they are going to play. Spend time clarifying this in order to create strong understanding and commitment.

Information is power! The IGTs are an extremely important group – they will help the community and the church to get critical information that will lead to informed decisions.

2

4hr

Train the IGTs well, ensuring you cover the following:

- Reflect on CCMP – objective, pillars, stages and expected outcomes. Focus especially on the description and the information-gathering stages.
- Concentrate the training on information-gathering, especially covering the following:
 - the objective: why gather information now?
 - how the IGTs are to gather the information and where the information will come from
 - skills of interviewing, ie before they enter the home, when they enter the home, how to ask questions, observing while interviewing, recording the information after the interview
 - information-gathering tools: take the IGTs through each selected table (see page 123), ensuring they understand it in full detail, and how they will use it to gather the information. Be sure to save the blank tables because you will use them when training the IGTs to compile the information.

3

1hr

Facilitate the team to make an action plan to undertake the information-gathering process – when to begin and where, and how you will follow up with them as they gather the information.

NB: As the IGTs begin to gather the information, it is important that the facilitator meets them regularly, as small teams and also as the large team, to assess how well the exercise is being carried out (all homes are visited, all questions are asked accurately, people are fully participating, information is well-recorded etc), to help the team where it needs technical input, and to motivate the IGTs to complete the task.

ACTIVITY **Compiling information gathered**

OBJECTIVE

IGTs have skills to condense together information gathered ready to validate it with the church and community.



Time 4hr 30min (or longer, depending on the amount of information gathered)



Set-up IGTs



Materials Newsprint, felt pens, masking tape, information gathered by the IGTs

CONDUCTING THE ACTIVITY

1

30min

Introduce the concept of compiling information gathered (why it is necessary, use of the compiled information etc).

2

4hr

Facilitate the IGTs to compile the information they have gathered:

- Ensure each small team of IGTs (for the sub-section) has all its information covering all the homesteads in its area.
- Add together information that each small team presents from each section.
- Fill the totals into the blank large tables saved from the IGTs during the previous training session.
- Continue with this exercise until all the information from all the small teams of IGTs is compiled into one common set of tables, and therefore represents all the information for the entire church and community.

This information is now ready to be validated.



ACTIVITY **Validating the church and community information**

OBJECTIVE

The church and community have accurate, validated information and are ready to analyse it.



Time 8hr (or longer, depending on the amount of information compiled)



Set-up IGTs, large group



Materials Newsprint, felt pens, masking tape, large tables with information compiled by the IGTs

CONDUCTING THE ACTIVITY

- 1** *1hr* Facilitate the church and community to reflect on the decision they made to support the IGTs to gather specific information. Facilitate the IGTs to share about the progress made in the information-gathering process – be sure to affirm the church and community for the success of the information-gathering completed. Share about the objective of the day – to validate the information gathered.
- 2** *1hr* Introduce to the church and community the concept of validation of the information that has been compiled (especially that it is the role of the church and community to ensure that the information fully represents them, is accurate, fits within their context, and covers all that they wanted to have information gathered for).
- 3** *2hr* Facilitate the church and community to examine the information recorded in each large table. Ensure you move at a pace that enables people to be clear about the information. Clarify where this is needed.

Make sure that:
 - the church and community present agree that the information truly represents them
 - people are sitting in a position where they can see the tables presented without difficulty. They need this since they are going to read with you all the information on the tables before they validate it.
- 4** *4hr* Present each table to the participants, reading it together with them row by row and letting them understand what it carries. Give the participants time to assimilate the information first, and then ask if it is correct. Do this with all the tables, until all the information compiled has been validated. This information is ready to be analysed.

NB: Step 5 is to be carried out by the IGTs after the church and community has validated the information.
- 5** *5hr* The information that has just been validated is of great value to the people. It is advisable to transfer it onto hard manila paper for durability, and make several hard copies (and a soft copy where possible).

Sample tables for information-gathering

General community information

The church and community should not feel obligated to collect all the information from all the tables, as they are samples. They should consider their top two or three priorities. Churches and communities may also develop their own tables if they want to collect information on issues that are not covered here.

Background information – important for everyone

TABLE 1 Demography

Age	Male	Female	Total
0–5			
6–15			
16–21			
22–49			
50–65			
66+			
TOTAL			

	Male	Female	Total
Widows			
Widowers			
Orphans			
Disabled			
Single parents			
TOTAL			

TABLE 2 Households

	Number of households	Average size of a household
Male-headed households		
Female-headed households		
Child-headed households		
Total		

TABLE 3 Community services

	Number	Who owns?	Who controls?
Shops			
Markets (days)			
Hotels			
Roads			
Restaurants			
Hospitals			

TABLE 4 Social groups

Type of social group	Number	Activity
Youth groups		
Women's groups		
Men's groups		
Self-help (mixed)		
Cooperatives		
Tribes		
Clubs (eg football)		
Others		
Total		

TABLE 5 Birth rates and death rates in the community

	Boys	Girls	Men	Women	Total
Number of live births in the last 12 months			X	X	
Number of deaths in the last 12 months					

Information about specific issues

Water, sanitation and physical health

TABLE 6 Common diseases

Disease	Category of people affected	Number affected in the last six months	Effect in the community

TABLE 7 Health services

Facility		Number	Where located	Distance from village (km/miles)	Who owns/ controls?
Hospitals	Govt				
	Private				
Health centres	Govt				
	Private				
Dispensaries	Govt				
	Private				
Mobile clinics	Govt				
	Private				
Clinics	Govt				
	Private				
Village pharmacies	Govt				
	Private				
Doctors					
Nurses					
Clinical officers/ Community health officers					
Community health workers					
Traditional birth attendants	Trained				
	Untrained				
Herbalists	Registered				
	Unregistered				
Traditional healers					
Witchdoctors/ soothsayers					
Commercial drug distribution					

TABLE 8 Immunisation rates (adapt table in accordance with national government immunisation programme)

	Total number	Number immunised against						
		DPT (1st)	DPT (2nd)	DPT (3rd)	Measles	Polio	TB	Hepatitis B
Children 0–5								
Pregnant women								
Women of reproductive age								
Total								

TABLE 9 Water sources in the area

Water source	Number	Quality of water (eg clean, treated etc)	Longest distance travelled to a water source	Period of use in the year
Rivers/streams				
Springs				
Dams				
Canals				
Bore holes				
Shallow wells				
Piped water				
Rain harvested				
Water sellers				

TABLE 10 Sanitation facilities and practices

Facilities/practices	Number of households		Total
	With	Without	
Pit latrines			
Dish racks			
People boiling water			
Rubbish pits			
Cloth drying lines			
Bathrooms			
People using soap for handwashing			

Education and capabilities

TABLE 11 School attendance

	Boys	Girls	Total
Total number of children of school-going age			
Number of children of school-going age actually going to school			
Number of children of school-going age not going to school			
Percentage of children not going to school			

TABLE 12 Education facilities and their population

	Number	Number of children attending			How many are	
		Boys	Girls	Total	Public	Private
Nursery schools						
Primary schools						
Secondary schools						
Tertiary schools						

TABLE 13 Facilities in schools

Facilities	Nursery school		Primary School		Secondary School	
	Total available	Total needed	Total available	Total needed	Total available	Total needed
Teachers						
Classrooms						
Desks						
Tables						
Chairs						
Library						
Laboratory						
Teachers' houses						
Staff room						
Toilets	Blocks					
	Holes					

TABLE 14 Performance at the local primary schools

	Two years ago			Last year			This year		
	Male	Female	Total	Male	Female	Total	Male	Female	Total
Number of children starting in primary school									
Number of children finishing all years of primary school									
Number qualifying to join secondary school									
Number that actually joined secondary school									
Number not qualifying but still joined secondary school									
Number of children dropping out of school									

TABLE 15 Performance at the local secondary schools

	Two years ago			Last year			This year		
	Male	Female	Total	Male	Female	Total	Male	Female	Total
Number completing all years of schooling									
Number gone/going to college									
Number gone/going to university									
Number of students dropping out after 1–2 years									
Number of students dropping out after 3+ years									

TABLE 16 Secondary school dropout rate

Number of dropouts	Two years ago	Last year	This year	Total
Male				
Female				
Total				



TABLE 17 Technical school education

Skills offered	Number attending			Number who completed			Number using the skills now
	Male	Female	Total	Two years ago	Last year	This year	

TABLE 18 Level of education in the community today

Number of people in this community who:	Male	Female	Total
Stopped education at primary school			
Stopped education at junior secondary school			
Stopped education at senior secondary school			
Are in technical school now			
Are in university now			
Have completed technical school			
Have completed university – Degree			
Have completed university – Masters			
Have completed university – PhD			

Material assets and resources

TABLE 19 Household income

Income sources		Number of people involved			Average income per month
		Male	Female	Total	
Business	Petty/Household trading				
	Large scale businesses				
	Skilled trade				
Farming/livestock keeping					
Formal employment					
Sport					
Micro loan					
Local village saving group					
Other					

TABLE 20 Occupations of household members

	Occupation	Male	Female	Total
Formally employed				
Self-employed				
Unemployed				

TABLE 21 Income uses/expenditure – Rank 1–5, with 5 what you spend the most on and 1 the least

Expenditure		Rank 1–5
School fees		
Ritual, religion, tradition		
Food		
Health		
Rent		
Transport		
Bills		
Entertainment	Sport	
	Gambling	
	Clubs	
	Movies	
	Other	



TABLE 22 Quality of shelters and number of people living in them

Type of shelter	Number	Men	Women	Boys	Girls	Total
Cement block wall and galvanised corrugated iron (GCI) roof						
Mud blocks and GCI roof						
Wooden house with GCI roof						
Wattle/mud walls and thatch						
Tarpaulin/plastic shacks						

TABLE 23 Local markets

Main items sold at market	Items that are in demand	Where are they sold?	Who buys them?	Price of one unit	Availability in the community	Cost of producing one item

TABLE 24 Number of livestock and their uses

Type	Number	Uses					
		Cash	Food	Dowry	Ritual	Medicine	Transport
Local cattle							
Improved breeds – cattle							
Local sheep							
Improved breeds – sheep							
Local goat							
Improved breeds – goats							
Donkeys							
Bee hives							
Poultry							
Fish							

Personal relationships and social connections

TABLE 25 Relationships in the household and the community

	Never	Occasionally	Most of the time	All the time
How often are your family relationships positive?				
How often are your relationships with people in the wider community positive?				
How often do you feel safe?				
How often are people of marginalised groups treated with respect and dignity (ie with regards to their gender, age, faith, ethnicity, clan, tribe, disability)				

Participation and influence

TABLE 26 Household participation and influence

	How easy is it for you to express your opinion?			
	Very difficult	Difficult	OK	Very easy
In the home				
At church				
In a community meeting				
At a local political meeting				

TABLE 27 Decision-makers in the community

	Do decision-makers in the community reflect your own views?			
	Never	Once or twice	Sometimes	Always
Church leadership				
Community leaders				
Local political leaders				

TABLE 28 Household participation and influence in decision-making

	Yes	No	Why?
Did you vote in the last election?			
Do you engage with community decision-makers?			
Do you feel that community decision-makers pay attention to your needs?			
Do you think community decision-makers reflect the views of all groups in society?			

Mental and emotional well-being

TABLE 29 Mental and emotional well-being

	Very	Quite	Not much	Not at all
How hopeful are you about your future?				
How content are you?				
Do you feel a sense of achievement?				

Stewardship of the environment

TABLE 30 Past and present change

Event	Change (how often has it changed? Frequency, what has changed?)	When? (1 year ago, 5 years ago)	Effect (and who it affects the most)	Mitigation techniques
Annual and seasonal rainfall – amount, duration				
Annual and seasonal average temperatures				
Annual and seasonal flooding or sea-level rise – frequency, severity, area covered				
Occurrences of mudslides and landslides or wildfires				
Frequency of drought				
Soil quality / fertility				
Desertification				
Deforestation				
Crop yields / food security / famine				
Crop pests and disease carriers				
Seasons, eg when do rainy seasons or planting seasons start and end?				

TABLE 31 Effect of use of resources on the environment

Activity	Resource	Profit	Effect on environment (positive or negative) Why?
ie <ul style="list-style-type: none"> • Mining • Planting trees • Firewood cutting • Timber logging • Charcoal burning • Grazing • Reclamation • Waste disposal • Waste recycling/ upcycling • Clearing land • Use of wildlife • Hunting 			

TABLE 32 Important natural vegetation and its uses today

Vegetation	Uses today								
	Food	Cash	Wood	Charcoal	Fodder	Medicine	Building	Fibre	Chemical

Living faith

TABLE 33 Character of the church

	All the time	Sometimes	Not much	Not at all
Do you think the church plays a positive role in the community?				
Do different faith groups work well together?				
To what extent do you see the fruits of the Spirit (Galatians 5:22–23: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control) being manifested in the church members?				
Do you see these same attributes or characteristics in people of other faiths or no faith?				

TABLE 34 Denominations/faiths

Faith		Number of houses of worship	Number of members
Christianity	Denomination		
Islam			
Traditional			
Total			

Information about the church

This is to be completed by the church leadership

TABLE 35 Church members

		Under 12	Youth (13–25)	Adults		Total
				Male	Female	
Number of church members						
Average attendance during Sunday service						
Average attendance during midweek service/Bible study						
Number of baptised believers						
Number of	Widows					
	Orphans					
	Widowers					
	Disabled					
	Divorced					
	Separated					
	Single parents					
	Elderly (55 and above)					

TABLE 36 Church groups and leadership

	Male	Female	Children	Total
Number of fellowship groups				
Number of church members directly involved in community leadership				

TABLE 37 Church giving

	Tithes	Offerings	Other	Average total collection per month
Average collection per month				

TABLE 38 Church projects

Number of church projects	
Focus of the projects	

TABLE 39 Attendance at church activities

Activity	Number	Attendance			
		Men	Women	Youth	Total
Bible studies					
CCMP					
Evangelistic meetings					
Community engagement					
Pastoral visits					
Fellowship					
Discipleship					
Revival					
Retreat					
Seminars/training					
Prayer meetings					
Worship					
Others:					





STAGE 3



STAGE 4

INFORMATION ANALYSIS



Information is key to bringing discovery of and a deeper understanding about a situation. Information that the community gathers about its situation is important because it provides tangible evidence about the situation as it is at that particular time. Information may be primary or secondary, quantitative or qualitative, or value-based (describing the values of people), narrative or statistical. In whatever form the information may be, it still provides evidence about the nature of the situation of a community.

Information becomes useful only when it is *organised* and *interpreted*. Information that has not been organised to satisfy needs is *useless*.

Analysis is the art of:

- examining information minutely to
 - determine its constituents and
 - ascertain its elements in order to
 - determine the truth of a thing/issue
- interpreting information into logical conclusions.

Analysis involves:

- breaking down information into small bits
- looking at each piece of information deeply
- looking for patterns that all the pieces together form
- interpreting the information, ie
 - establishing the meaning of the patterns
 - finding out implications for the community
 - determining the effects of the implications and how serious they are
- deriving conclusions: What does all this show about the way the community lives (positive as well as negative)? What is the overall picture of the situation of the community today?

Ultimately, the community will have sufficient evidence that shows its situation and the need to take action to change it.

Some questions for information analysis

Analysing information in the tables

The key questions to ask when analysing information from the tables could include:

- What do we see in this table? What issues arise?
- Why is this the case? (Conclusion question.)
- What does this information mean to us? (Implication question – raise both negative and positive implications.)
- What should the church and community do to address the emerging issues?

Analysed information forms a specific baseline. *A baseline is the description of the characteristics of a people and the condition of their environment at a particular point in the time of the community.*

OBJECTIVE

Objective of analysis:

The church and community deeply understand their situation and are motivated to positively and holistically transform it.

Specific objectives:

- Facilitate the church and community to critically and deeply analyse their situation, and thus prepare to transform it.
- Facilitate the church and community to analyse all the information compiled. Get them to become 'angry' about their situation so they will want to change it!
- Facilitate the church and community to make conclusions from the analysis – this will include identifying the most feasible solutions to the emerging issues.
- Facilitate the church and community to write a specific baseline report from analysis of the information gathered.

ACTIVITY **Understanding the biblical perspective for analysis**

OBJECTIVE

The church understands some biblical perspectives of information analysis.



Time 2hr



Set-up Large group, small groups



Materials Flip chart on easel, markers for recording group discussion, Bibles and Bible study questions

CONDUCTING THE ACTIVITY

In undertaking this Bible study, the facilitator should follow the same pattern used during the church awakening stage.

Questions



Sample passage – The four lepers (2 Kings 6:24–25; 7:3–4)

Sample Bible study questions for this passage:

- What was the situation of the four men? (This is what description shows – the situation today.)
- What is the critical question that they ask themselves? (This is also critical for analysis.)
- What led them to ask this critical question?
- Who is asking the question? To whom (v 3)? (This is the process that effective analysis takes.)
- What comparisons do the lepers make? What options do they have?
- What lessons does the church learn from this passage about analysing its situation?



4.1 Process of analysing the information

ACTIVITY Preparing for analysis – writing the specific baseline

OBJECTIVE

The church and community select a team to document the details of the information being analysed.



Time 4hr 30min



Set-up Large group, documentation team



Materials Flip chart and markers for training, notebooks/paper and pens for documentation team

CONDUCTING THE ACTIVITY

- 1** *30min* Facilitate the church and community to reflect on the session when the information gathered was validated.
 - 2** *1hr* Facilitate the large group to appoint a small team whose role will be to document the discussions as each piece of information gathered is being analysed.
 - 3** *3hr* Train this team with skills to document, eg key points to document, how to document as discussions are still in progress, capturing the key points rather than writing verbatim, making a document 'flow', correcting typographical and other mistakes in a written document etc.
-

ACTIVITY **Analysing the information validated**

OBJECTIVE

The church and community deeply understand their situation and are motivated to positively and holistically transform it.

- Church and community are sufficiently 'angry' about their situation and want to change it.
- Church and community make conclusions from the analysis and start to identify the most feasible solutions to their issues.



Time Steps 3 and 4 will take several days, depending on the amount of information to be analysed, and the depth to which the people will go as they analyse the information.



Set-up Large group



Materials Notebooks, newsprint, felt pens and masking tape

CONDUCTING THE ACTIVITY

1

30min

Facilitate the church and community to reflect on the session when the information gathered was validated. Agree that this is the time to examine that information in detail – confirm that this is the process of information analysis.

2

30min

Facilitate the participants to understand what analysis is all about and what it will involve, ie looking at each table in detail in order to determine the meaning of the information and implications for the life of the people, together with documenting the conclusions made. Agree together that the process of analysis will take much of their time.

3

NB: Time taken to analyse a table is determined by the content it carries, and how critical that information is to the church and community. Begin to analyse the information with the people, table by table, systematically and deeply, and in a way that enables the people to discover even the usually 'hidden' practices, beliefs etc, that affect the way of life of the people. Asking probing questions in a non-judgemental manner is one way of doing this.

4

Facilitate people to make solid conclusions based on clear analysis of issues emerging. This should lead to people making recommendations about possible change of their situation based on deep reasoning and judgement.

NB: As the church and community are analysing this information, the documentation team trained earlier will document all the important points raised. At the end of analysis of each table, the documentation team reads what they have documented about that table. Facilitate the large group to adjust the information where necessary, agreeing on the important points and conclusions about that table. This is the beginning of writing the specific baseline.



ACTIVITY **Analysing problems using 'problem trees' analogy**

OBJECTIVE

The church and community analyse the root causes of problems that emerge as they examine each category of information.



Time 7hr (This activity may spill over into more than one day)



Set-up Large group



Materials Notebook, large cards, felt pens, masking tape, pins

CONDUCTING THE ACTIVITY

- 1** *1hr* Facilitate the church and community to reflect on the main issues/problems that emerged as they were analysing the tables earlier. Agree that this session will examine the root causes of these problems in order to know where best to start addressing them. Let the participants know that the session will involve analysing one problem at a time.
- 2** *2hr* Taking one of the issues/problems identified, ask the question, 'Why?' (or, 'What has caused this problem?'). Write down the answer on a large card and pin it on one participant. Bring the participant to the front. Keep asking the question, 'But why?', and pinning the answers onto the participants answering them, in the order that the answers are given, until they reach the 'rock bottom'. (You may ask the participants with the cards pinned on them to sit, following the order that the cards have come in.)
- 3** *2hr* Facilitate the large group to look at the layout that the participants make as they sit – when a number of issues/problems have been identified it will represent a picture similar to a 'family tree'. Asking the question, 'Why?' enables the people to determine the cause of the problem (or the parents), while asking the question, 'So what?' determines the consequences of the problem (or the offspring).
NB: Ensure that the people fully understand the concept, especially the relationship between problems (just like relationships in a family).
- 4** *1hr* Facilitate the large group to connect the 'parent' issues to the 'offspring' issues, so that the people understand that trying to remove the 'offspring' while the 'parent' is still 'alive' has not dealt with the problem since the 'parent' can still produce the 'offspring' again.
NB: This analysis should lead the group to capture the concept about 'root causes' of a problem, and the need to deal with the root causes first rather than the 'consequences'.
- 5** *1hr* Take the cards from the participants and pin them on the board, in the order they were presented. The cards will show the 'family tree' picture, where the problem becomes the 'stem', the causes become the 'roots' while the consequences become the 'branches, leaves and fruits' of the tree.

ACTIVITY Turning 'problem trees' into 'objective trees' analogy

OBJECTIVE

The church and community identify the most appropriate solutions to the identified issues/problems.



Time 6hr



Set-up Large group



Materials Cards, the 'problem trees' developed in the previous session, pins

CONDUCTING THE ACTIVITY

- 1** *1hr* Facilitate the church and community to reflect on the 'problem trees' analogy undertaken during the previous session. This session will enable the large group to turn the 'problem tree' into an 'objective tree', ie turning the negative into a positive.
- 2** *1hr* Bring the participants to sit as they had done when they developed the example of the first 'problem tree'. Review the relationships underlying the problem, as identified while developing the 'problem tree' during the previous session.
- 3** *1hr* Looking at the 'problem tree' people now sitting in order, pick up the root problem and facilitate the large group to answer the question, 'What would we get if this problem was fully solved?' The answer should lead to the 'objective'. Follow this on to the 'offspring' side and ask the same for the next problem, and so on. The result will be another family tree showing objectives rather than problems.
- 4** *1hr* As we did with the 'problem tree' write down a card for every 'objective', pinning on each sitting person of the now developed 'objective tree'. This should make it easy for the large group to understand the 'family tree' of the newly developed tree.
- 5** *1hr* Post the cards on the board in the order that they came when pinned on the participants.
- 6** *1hr* Compare the cards representing the 'problem tree' to the cards representing the 'objective tree'. This should clearly facilitate the large group to realise the total change of their situation that could result if the people focused well on the priority root problems.



4.2 The full baseline report

A baseline report is a record of the conclusions that the church and community have derived from analysing information. It is important that a baseline report:

- is simple and short to make it easy for the community to use (it is advisable that the community writes the baseline report in the language they understand best). Avoid jargon and explain unfamiliar terms and expressions. Abbreviations should be accompanied with their meaning the first time they occur – ensure you have a list of acronyms/abbreviations at the beginning of the baseline report.
- links ideas and flows in a way that paints the complete picture of the situation at the community level. Correct grammar and spelling mistakes and ensure all thoughts and ideas (including recommendations) are in the report.
- makes observations of patterns emerging from analysis and implications for the life of the community, and recommends what could be done to improve the situation.
- includes data to support observations, summaries and conclusions. This data must be gathered and analysed by the community, but where secondary data is used, the report should acknowledge the source.
- is organised well: includes headings that show the document flows in a logical manner; is paged properly; has a cover page, table of contents, body of the report with its headings and appendix/annex etc.
- is made durable. Bind it or write it on hard-cover exercise books so that the community can continue using it for a long time.

The baseline report should be a document that the church and community constantly use when reflecting, planning and evaluating progress toward their goal.

ACTIVITY Writing the full baseline report

OBJECTIVE

The church and community have a document that describes in detail their situation, as discussed during the analysis of the information.



Time 6hr 30min



Set-up Small group (documentation team)



Materials Notebooks, document with all the information on the analysed tables

CONDUCTING THE ACTIVITY

- 1** *30min* Facilitate the documentation team to understand the value of compiling all the notes developed during analysis of the tables into one document. Describe the objective of the day.
- 2** *6hr* Facilitate the team to combine all the information from the validated general baseline (that emerged from the description stage) and the specific baseline (that emerged from the analysis stage). Encourage the team to write the document well, ensuring it contains all the information and all the facts agreed on, and that it flows to tell the 'full story' in a comprehensive and coherent way.

NB: This 'full baseline' document is ready for validating.

ACTIVITY **Validating the full baseline report**

OBJECTIVE

The church and community have a document that describes in detail their situation, as discussed during the analysis of the information.



Time The time will be determined by the period it takes the church and community to consider all the issues gathered



Set-up Large group, small group



Materials Notebooks, newsprint, felt pens, masking tape, the full baseline document

CONDUCTING THE ACTIVITY

1 *30min* Facilitate the church and community to reflect on the process used to gather and analyse the information so far. Share with them about the full baseline that the documentation team has completed, and the need for the church and community to validate it in preparation for the decision stage.

2 *6hr* Facilitate the church and community to validate the full baseline, by doing the following:

- Section by section, loudly read the full baseline to the large group. Please do not move to the next section until the participants have all agreed that this is what they concluded about their situation on that particular section.
- Move on to read the next section, and follow the same pattern for all the other sections of the full baseline document.
- Allow time and opportunity for the participants to ask questions, clarify ideas, add thoughts and insights etc, until every aspect of the baseline document is complete, and every member of the church and community is satisfied.

You should now have a clear, specific baseline document that records the full discussion of the church and community situation, according to the analysis undertaken. The document can be nicely bound or recopied into a more permanent form (soft copy, hard book etc) and given back to the community for their safe-keeping. Having come this far, you are now ready to enter the decision-making stage of CCMP.

Sample questions for analysing the tables

General community information

Background information

TABLE 1 Demography

Demography – from this table:

- What is the total population?
- Compare the male and female population.
- What about the age categories – 0–5, 6–15 etc? What does this tell us of the community burden?
- Is this population structure an issue? If so, what are the issues about this structure?
- What proportion of the total population make up the dependants (children, youth and the very elderly)?
- What is the population of widows and widowers?



Emerging issues

- What differences in terms of treatment do different groups go through?
- Are the different categories of people free to exercise their rights – eg to what extent are women involved in decision-making? Are the girls treated the same way as the boys? How are the disabled perceived in the society?

TABLE 2 Households

- What is the number of households against total population of the community?
- What is the average household size? Is there an issue here?
- Are there any issues around ownership of property and access to resources per household? Are there households that are marginalised?

TABLE 3 Community services

- What services are available/not available?
- Who controls these services? Does the community have access?
- To what extent are the services affordable to the community?
- What quality do they offer? Is the quality of care declining or improving? Why?
- What proportion of the community services are privately/government owned? Are community services looked after and maintained?
- What proportion of the businesses (restaurants, guest houses etc) are owned by members of the community? Who profits from these businesses?

TABLE 4 Social groups

- What are the benefits of belonging to a social group?
- Compare the groups – membership, activities and benefits.

- How are the groups organised, managed and supported/sustained?
- What is the geographical location, spread, gender balance, age etc?
- Why do people join or not join the groups (loyalty, timing etc)?

TABLE 5 Birth rates and death rates in the community

- What is the significance of the population rates?
- Analyse trends/patterns relating to seasonal calendar.
- Can these deaths be stopped? How?
- Why are they not stopped?
- What is the relationship between the birth rate and resources, land, support, education?
- Why are so many born/why do so many die in particular months?

Information about specific issues

Water, sanitation and physical health

TABLE 6 Common diseases

- What are the most common diseases affecting people?
- What are the categories of people most affected? Why?
- What is the impact on the family (psychological, financial, productivity etc)?
- What is the nature of the health services required and for whom?
- What is the implication of the time diseases come/persist?
- What are the priority diseases? Ie those that kill most people, most severely affect the population, cause biggest financial expense, create social impact etc.



TABLE 7 Health services

- Relate the health services to the location of the facilities.
- Consider the distances covered by people needing to access services.
- What is the nature of services available?
- What is the availability of specialised services?
- Are drugs available, affordable and accessible?
- What services are not available?
- What is the significance of the presence of skilled and/or unskilled labour?
- What is the significance of the type of services offered by various actors?
- What is the significance of the numbers of the herbalists compared with the numbers of health facilities and services?

TABLE 8 Immunisation rates

- What is the number of mother and child health clinics vis-à-vis the population size and spread?
- Are children really being immunised? What is the coverage?
- If not, what hinders immunisation (cultural beliefs, limited services etc)?
- Do children receive all immunisations? If not, why not? Which immunisations are ignored?

TABLE 9 Water sources

- What water sources are available for community use?
- How adequate are they for the community?
- How accessible are they to the people?
- Who owns and controls each water source?
- What is the quality of water each source provides?

TABLE 10 Sanitation facilities and practice

- How do people deal with sanitation in the area (eg for domestic rubbish disposal, human waste disposal etc)? What types of sanitation facilities do people use in the area?
- Compare number of households with sanitary facilities and those without. Why do some not have them?
- How aware are people of the benefits of having sanitation facilities? How much are they aware of the dangers of not having them?
- What efforts are being made to enable people to be aware of, acquire and use good quality sanitation facilities?

Education and capabilities

TABLE 11 School attendance

- What does the information tell you about literacy in the area?
- How is literacy viewed in the community?
- Think about the benefits of literacy for the community.
- Compare the numbers of boys and girls who are at school. Is there a difference and why?
- Consider the reasons why some children are not going to school.

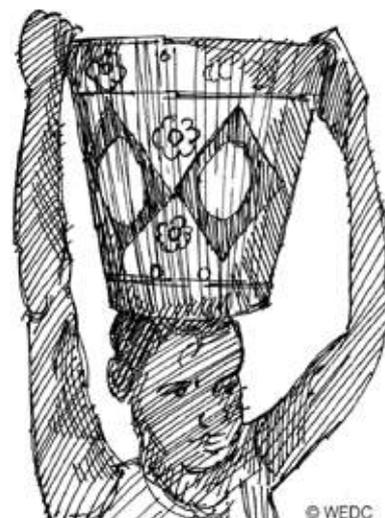


TABLE 12 Education facilities and their population

- Look at each of the different schools. How do the numbers of children attending them compare? Why do you think this is?
- Are the numbers of children remaining in school changing? Why?
- How do the numbers of boys and girls change across the different schools?
- What is the distribution of students across the schools in total? What is the trend? Why?
- Is there a gender bias? If so, why do you think this is the case?
- Do people tend to prefer private or public schools? Why?
- Do all the schools on the table exist in your community? If not, why do you think that is?
- How far are children travelling to get to these schools? Consider the implications of this.



TABLE 13 Facilities in schools

- What do you notice about the facilities available in schools?
- Compare the population of children attending the schools with the facilities available. Are there adequate facilities to meet the needs of the school?
- What is the quality of the schools' facilities?
- How could poor-quality school facilities affect the education of its students? Does the information in the tables provide any examples of this?
- What are the skills needed by the schools' teachers?
- How does/could the schools cope with inadequate facilities?
- How do you propose the community should deal with the missing facilities?
- How does the availability of facilities affect the community, students and parents – what are the implications?
- Compare the facilities in the schools – desks, tables, and classrooms with the demand by the number of students, services, and teachers.

TABLE 14 Performance at the local primary schools

- Start by looking at the totals indicated in the rows.
- Look at the trends over the years in terms of the school population.
- Discuss the sex distribution over the years.
- Compare school performance over the years and ask why the situation is like that.
- Compare girls/boys who are finishing primary school and those joining secondary school. Is there any discrepancy? Why?
- How do the exits from primary schools and entry into secondary schools compare over the years and why?
- Are students going to other schools outside the community schools and why?

TABLE 15 Performance at the local secondary schools

- Compare the number of children in the village who qualified to go to secondary with those who did not and find out why the situation is that way.
- Who is actually performing better between the boys and girls and why?
- What do the girls/boys who do not continue school do and why? What is the implication of this?
- Compare the number of students who have joined secondary schools over the years and why. Why do you think this is? What are the implications?
- Discuss the number of the students who complete secondary schools compared with those who finished primary schools in the village. What are the implications of this?
- How is the gender balance rated the higher you go? Which sex drops out? When and why?
- How many people go on to higher education? Why do you think this?

TABLE 16 Secondary school drop out rates

- At what age do they drop out and why?
- Are there any children who have dropped out because of their gender? If so, why?
- What is the implication of the dropout at this level?
- What is the trend of dropouts per year/gender? What explains the trend? How can they be reduced?
- What is the effect of the distance to school on attendance and/or dropout?

TABLE 17 Technical school education

- Number of technical institutions in the area? How many students do they train?
- What courses are being offered?
- Who owns the technical facilities? How is the church and community involved? Who controls it?
- What benefits do the institutions have in the area? What are the ways people have already benefited?
- How are the facilities maintained/sustained? Who maintains/sustains them?
- What challenges do those institutions face? What is being done to address these challenges?

TABLE 18 Overall level of education in the community

- How would the community rate this village in terms of literacy (education status of the village)?
- Why is the situation of education this way? What does this imply for the community in the future?
- To what extent was the community aware of this situation? What have they done to address this?
- What could we have done to make education levels better in the community?

Material assets and resources

TABLE 19 Household income

- What are the most common income sources? Why are they that common?
- What are the least common income sources? Why?
- What other possible income sources have not been tried in this area? Why not?
- What is the average monthly income per household?
- What could the people do to improve on the sources of income in the area?
- How does income source and amount compare between men and women? Why?



TABLE 20 Occupation of household members

- What are the most common occupations? Why do you think this is?
- Are there any employment opportunities that may be possible that you have not thought of before?
- What are the different common occupations for men and women? Why do you think this is the case? Is this something that could/should change?
- How many people have skills that they could be using in their occupations but are not? Why?
- Compare how many people in the household are employed/self-employed/unemployed. Why is this the case? Is there potential to change this?

TABLE 21 Income uses/expenditure

- What are the most common uses of the household income?
- What uses are of high priority to the household? Why?
- Compare the average income per household and the priority uses. To what level is the income adequate?
- How many households are in the 'adequate income' category/'low-income' category?
- What could the people do to improve on the use of the income, in order to make it adequate for the households?

- Do all members of the household benefit from how the money is spent? Is there a reason for this?
- Looking at the ranked order, do you think you would make any changes to how your household income is spent and why?

TABLE 22 Quality of shelters and number of people living in them

- What is the general quality of shelters in the community?
- What is the average number of people per shelter in the community?
- To what extent do people try and improve their shelters? How do they do this? What is it dependent on?
- How resilient are the shelters to risks and potential hazards in the community?

TABLE 23 Local markets

- What does the information tell you about the local markets? Is there anything that surprises you?
- Is there a good spread of items or are some items more popular? Does this have an impact on those selling that item and their profits?
- Is there anything missing from the markets that would be beneficial to the community? Is there a way these items could be obtained?
- How does the local market link with other markets in the wider area? Could this be improved and how?
- How do the items in the market change with the seasons? Does this have an impact on the community?

TABLE 24 Number of livestock and their uses

- Compare the livestock types, quality of livestock and uses of livestock kept in the community.
- Why are some animals more preferred than others? What is the most used animal and why?
- Where are animals sold (which markets)? For how much, how often, and why?
- What is the average number and type of livestock sold per year per family? How much does this earn each family?
- Do some animals fetch more money than others?
- Evaluate the ownership and control of the animals.
- Which animals are easier to acquire and keep? What are the risks of keeping the animals (eg animal diseases)?

Personal relationships and social connections

TABLE 25 Relationships in the household and community

- Why do you think relationships in the household are predominantly negative or positive? Can you see any trends and why do you think this is the case?
- What is the general structure in the family? What are the positives and negatives of this?
- To what extent does the community interact with the wider community? Is this generally positive or negative and why?
- Why do you think people do/don't feel safe? What could be the reasons for this and how could it be improved?
- How inclusive is the family and community to marginalised people/groups? Why?
- Is there any stigma attached to certain people/groups? Why do you think this is the case?



Participation and influence

TABLE 26 Household participation and influence

- Are there any trends concerning where people find it easier or harder to express their opinion?
- Think about how different demographics have answered the question: men, women, youth, elderly, marginalised groups etc. What do you notice?
- Why do you think some people may find it difficult to express their opinion? Can this be changed?
- What does the information in this table say about who in the community holds the most influence or power? Why do you think this is?
- How do you think people could become more confident in expressing their opinion?



TABLE 27 Decision-makers in the community

- To what extent do the decision-makers' views reflect the views of the community?
- Which decision-makers reflect the views of the majority of the community? Why do you think this is?
- Who do you think holds the most influence in the community? Discuss the positives and negatives of this.
- Is there anyone in the community who should have more influence? Think of the demographics: men, women, youth, elderly and marginalised groups etc.
- What are the relationships like between the different decision-makers in the community? Discuss the positives and negatives of these. Are there any ways relationships could be improved?

TABLE 28 Household participation and influence in decision-making

- Discuss the percentage of people who voted in the last election. What does this say about the community?
- To what extent do community members engage with community decision-makers? Why? Think of ways this could be improved.
- Discuss the relationship between community decision-makers and the needs of the community members.
- To what extent are household needs considered by community decision-makers?
- To what extent do community decision-makers reflect the views of all groups in the community? Whose views are not reflected and why?

Mental and emotional well-being

TABLE 29 Mental and emotional well-being

- To what extent are people hopeful for the future? Why do you think this is the case?
- To what extent are people content? Why do you think this is the case?
- To what extent do people feel a sense of achievement in what they do/have done? Why do you think this is the case?
- Is there any stigma attached to people who struggle with mental or emotional health? Why do you think this is the case?
- What options are available to support people's mental and emotional well-being?



Stewardship of the environment

TABLE 30 Past and present change

- What are the key things that have changed in the community's environment? Discuss the positives and negatives of these.
- Why do you think these changes have happened? Are they natural changes or man-made? Who is responsible?
- What mitigation techniques does the community have in place?
- What can the community do to protect the environment more?
- What can the community do to try and reverse some of these changes?
- Do these changes affect some of the other topics we have already looked at? For example, material assets or physical health?



TABLE 31 Effect of use of resources on the environment

- What is causing the biggest impact on the environment?
- Compare whether resources are bringing in profit for the community or causing an effect on the environment? Is there any crossover? Is there sustainability?
- What are the risks of cutting down trees?
- Is there any measure to protect resources?
- Which resource is best and for what use? Which resources need to be urgently conserved?
- What is the implication of this for the community?
- What can the community do about it?

TABLE 32 Important natural vegetation and its uses today

- Discuss the different vegetations and their uses.
- To what extent are the different vegetations being utilised? Could they be used better?
- In what ways is the environment being considered when vegetation is used?
- To what extent do people consider the future of the community when they use resources?
- Is vegetation being used too little or too much? Are there alternative options?

Living faith

TABLE 33 Character of the church

- To what extent does the information gathered suggest that the church plays a positive role in the community?
- To what extent is the church engaged with its immediate community?
- To what extent do the different faith groups work well together? Why do you think this is the case?
- How prominent are the fruits of the spirit (Galatians 5:22–23) being manifested by the church members? Are there certain fruits of the spirit that are easier/harder for people?
- To what extent do you think church members stand out in these characteristics? Why do you think this is the case?

TABLE 34 Denominations/faiths

- Which denomination has the largest/smallest following?
- How well do the denominations/different faiths work together? Where can improvements be made?
- What are the implications of having them in this community?
- How long have the denominations existed in the community?
- What impact has each of the faiths/denominations had on the community's development?

Information about the church

TABLE 35 Church members

- Look at the demographic of church members. Are church members representing all groups in the community? If not, why not?
- How good is the church at welcoming in people from marginalised groups?
- Is the church growing, shrinking or stagnant in number? Why do you think this is the case?
- How well do the different groups within the church interact with one another?



TABLE 36 Church groups and leadership

- How many of the church members are directly involved in community leadership? Why?

TABLE 37 Church giving

- What is the average total collection per year?
- Who has a say on what the church spends its money on?

TABLE 38 Church projects

- How engaged is the church with its community?
- What are the activities the church does in the community? Why were these activities chosen?
- Is there anything the church is not involved with that you think it should be?

TABLE 39 Attendance at church activities

- How many of the church members are engaged with church activities?
- Are the demographics of the church split evenly across the different activities? Are some groups within the church more represented in some activities than others? Why?
- How many of the church activities are community focused?
- To what extent do the church's activities fit within the CCMP mission statement?
- To what extent is the church practising integral mission through its activities?

NB: Some of the sample questions relate directly to the information gathered and some are useful questions to ask as the discussion continues. Ask questions that lead to deep discussion of the issues.



STAGE 5 DECISION



The decision stage is the last of the five stages of the church and community mobilisation process (CCMP). It is called decision because it is at this stage that all the major decisions regarding the desired transformation are made. Yes, the church and community have all along the process been making decisions; eg the church at the awakening stage decided about the vision, small priority projects to focus on, committees to implement the projects, going out to build relationship with the community etc. At the relationship-building step of the church awakening stage, the church and community decided to join hands and move on a journey of change; to select the CCRePs; to 'keep the development fire burning'; when the 'journey of development' should start; etc. At the description stage, the church and community decided on the priority issues; to gain more specific information; and the system to be used in gathering it. At the information-gathering stage the church and community decided on the validity of the information gathered and when to begin to analyse it. At analysis stage the church and community decided on the major issues that each piece of information analysed was presenting, and what could be done to address each issue

identified. Now at the decision stage, the church and community must consolidate all the decisions that have to do with determining the total transformation that must take place in the church and community, in the short-term as well as the long-term future of the people. The decisions in this change therefore have to do with the total desired change in the lives of the people, as well as the environment that they live in, in addition to the action that the people must take from now on, in order to actualise this desired change.

The decision stage takes the church and community through eight major decisions. These decisions follow each other sequentially, ie decision 2 relies on decision 1, decision 3 relies on decision 2 etc. Here is a summary of the eight decisions:

DECISION 1 To change or not to change?

This first decision facilitates the church and community to decide that they are not satisfied with the situation they are in currently. That the situation therefore must change, and that they are the ones to make these changes, for the benefit of all.

DECISION 2 What is that desired change?

Community 'dreaming'. The church and community are facilitated to determine the overall changes that they desire to see, resulting in the 'dream' of the people, and a list of all the desired changes in that 'dream'. In most cases, this 'dream' generates new hope and heightens the motivation to cause new change in the lives of the people.

DECISION 3 Where to begin?

Prioritisation. This step facilitates the church and community to decide on the priority of the changes desired. Looking at the long list of the desired changes generated in decision 2 can be overwhelming. The people are therefore facilitated to decide on the best change to begin focusing on using the available resources.

DECISION 4 What to target?

Setting goals. With each priority, what shall the people specifically target? This step facilitates the church and community to specifically and clearly decide what to target per priority, and thus set key clear goals per priority.

DECISION 5 How shall we track progress?

Indicators. This step facilitates the church and community to decide about how they will know that they are making progress towards achieving the goals they set, and therefore achieving the desired change (making the 'dream' come true). The people therefore determine the key indicators that they will use to track both the change and the progress being made.

DECISION 6 What system shall we use to track the indicators?

Monitoring systems. This step facilitates the church and community to decide on a simple system that they will use to track the indicators. Key questions they will ask are how they will gather the information about the indicators, how often, who will gather it, and how they will regularly meet to analyse it so that they know they are indeed making progress.

DECISION 7 What actions do we need to take to achieve the goals?

Action planning for each goal. Going back to the goals that they set, the church and community now decide on all the activities to undertake to achieve each goal. In addition to this, the people

decide on when to do each activity, who will be responsible for each activity, resources to be used for each activity (local as well as external resources), and indicators that will show that each activity is being or has been implemented. All these result in a detailed action plan.

DECISION 8 Who will oversee implementation of the action plans to achieve the goals set?

Structures that may include boards, committees etc. People are facilitated to decide on the need to have structures that will oversee the actual implementation of the action plans/priority projects. Specifically, people will decide on the roles and responsibilities the structures are assigned, their terms of service (eg accountability to the entire community and other stakeholders in the community), the most effective size of a committee, the criteria to be used to select them, and the best mode of selection. Using these criteria, the church and community then select the structures (the church and community may even select several committees, eg one for each priority project, then one central committee that will coordinate all the small committees, coordinate the entire development work, and supervise the process for sustainability etc. In several cases, the community may decide that each sub-area or village has a small committee, with a representative selected to belong to the central committee).

NB: From here on, the church and community will focus on implementation of the development work.

Before the structures begin the implementation, it is important that they are equipped to do it well. It is the role of the facilitators to organise the training including deciding on the right content for each level, networking with the appropriate trainers etc.

OBJECTIVE

Objective of the decision stage:

The church and community make informed decisions that if implemented will cause transformation of their situation in a holistic and God-honouring manner.

Specific objectives:

- The church and community are facilitated to reach informed decisions to transform their situation. They are taken through all the eight decisions.
- The church and community prepare to begin the implementation of the plans made.
- Church and community take action to change their situation.

ACTIVITY Introducing the decision stage

OBJECTIVE

The church and community understand that following the analysis of the information they have, the time has come to make informed decisions about the change that they will make in their situation.



Time 2hr 30min



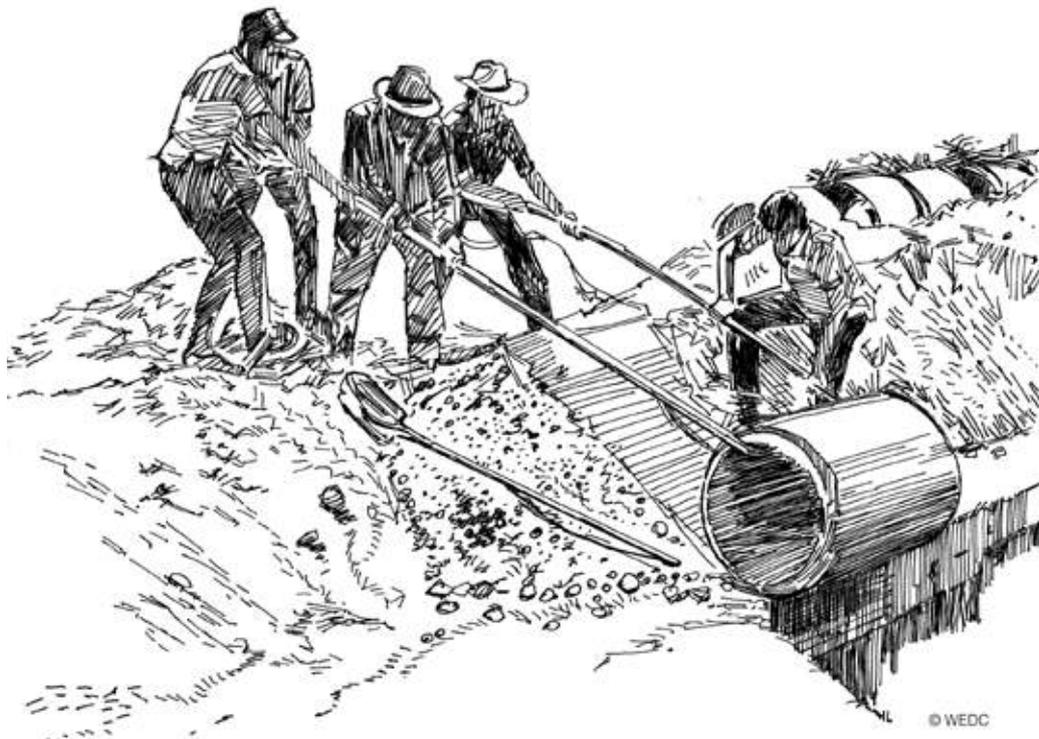
Set-up Large group



Materials Validated baseline document (in case new questions arise)

CONDUCTING THE ACTIVITY

- 1 30min Facilitate the church and community to reflect on all the activities of the process undertaken so far, and the importance of each activity.
- 2 1hr Using examples from Step 1, facilitate people to agree that it is time to use all the outcomes of those activities to make the right decisions regarding the change to make in the situation they are in.
- 3 1hr Facilitate the group to agree on an action plan (when to meet and begin the decision-making part of the process).



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ACTIVITY **Understanding the biblical perspective for decision**

OBJECTIVE

The church understands some biblical perspectives on reaching informed decisions.



Time 2hr



Set-up Large group, small groups



Materials Flip chart on easel, markers for recording group discussion, Bibles and Bible study questions

CONDUCTING THE ACTIVITY

Sample passage: use a new passage *or* continue with the four lepers story (2 Kings 7:3–16).

Questions



Bible study on decision stage: the four lepers story – 2 Kings 7:4–5a

For background, please read 2 Kings 7:3–16. The Bible study will focus on 2 Kings 7:4–5a

- What is happening in this passage?
- What has enabled the lepers to reach the decision?
- What kind of decision have the lepers reached?
- What follows the decision that they have made?
- What does this passage teach the church regarding decision-making?

This Bible study should encourage the church to understand the value of making logical decisions based on the information that they have deeply analysed.



ACTIVITY Undertaking decision 1 – to change or not to change?

OBJECTIVE

The church and community decide whether they desire to change from their current situation or not.

NB: It is important to not always assume that people want change – give them the opportunity to decide it themselves.



Time 4hr



Set-up Large group



Materials The baseline report fully completed and validated

CONDUCTING THE ACTIVITY

- 1 30min Reflect with the church and community on the key points from the session on introducing the decision stage.
- 2 30min Facilitate the church and community to understand that from now on, the stage has come for them to make decisions that will determine their long-term future. Today, they will focus on decision number 1.
- 3 2hr Get the documentation team (the team with the full baseline report) to slowly and carefully read the baseline report as the people listen. Where necessary, stop and let people clarify.
- 4 1hr Ask, 'Now that we all understand our current situation as documented in this baseline report, are we satisfied with this current situation?'

If the answer is 'Yes, we are satisfied', then it means they do not want to change, and that is the end of the process.

If the answer is 'No, we are not satisfied', then it means they desire to change from their current situation and you are ready to go on to decision number 2.



ACTIVITY Undertaking decision 2 – ‘dreaming dreams’

OBJECTIVE

The church and community determine the changes they desire to have (short-term as well as long-term), resulting in a new vision.



Time 9hr (will take more than one day)



Set-up Large group, small groups

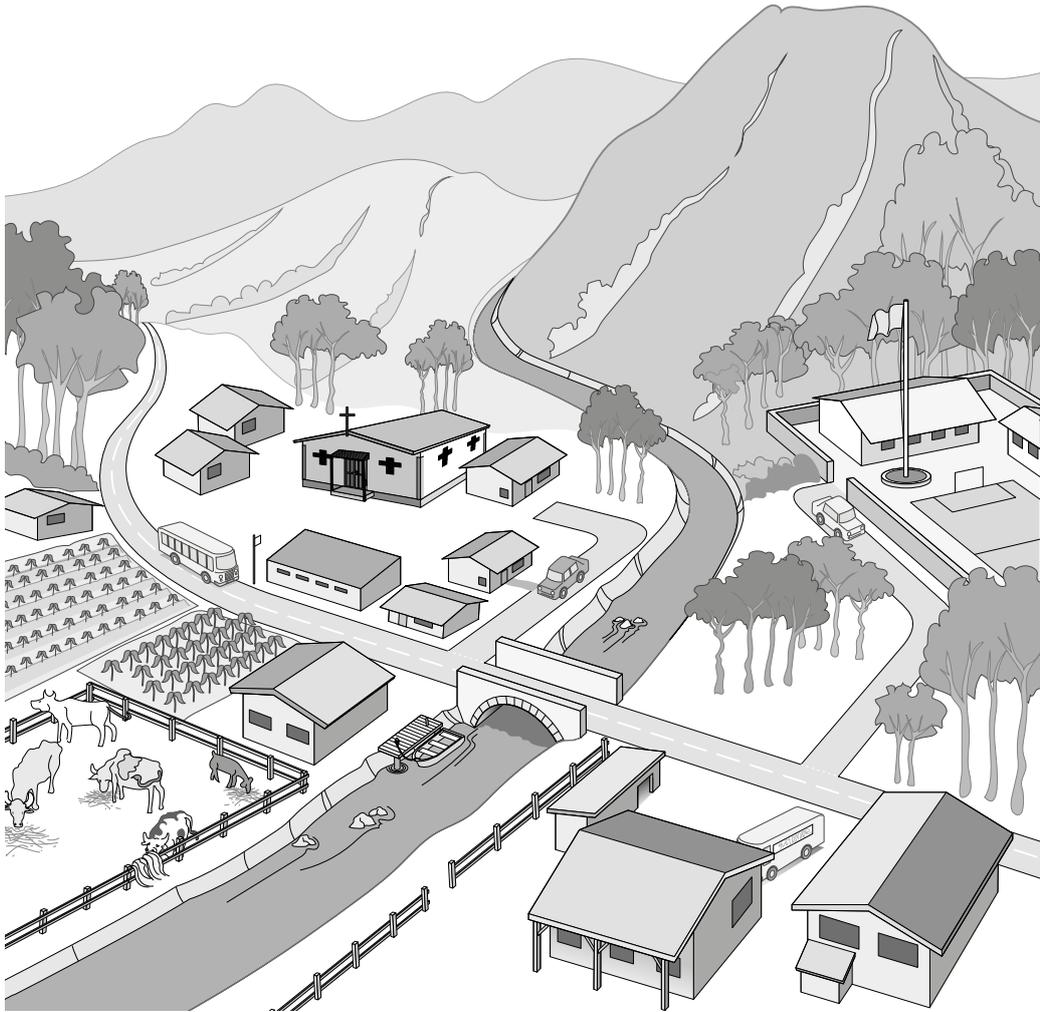


Materials Notebooks, newsprint, felt pens/crayons, masking tape

CONDUCTING THE ACTIVITY

- 1** *30min* Reflect with the church and community about the decision 1 that they have already made. Facilitate them to understand that this session will lead to them determining the changes they desire to see in their future.
- 2** *1hr* Ask the large group to close their eyes, and for a short time to ‘dream’ of their situation with the problems fully removed, and therefore looking as best as they desire it to be. In about five minutes, ask them to open their eyes. Facilitate them to state some of the changes they ‘saw in their dream’.
- 3** *3hr* Divide them into small groups. Ask each group to draw a map showing the changes that they desire to see. On a separate sheet of paper, ask each group to list all these changes (What is the change? How significant is the change? Where will the change be?).
- 4** *1hr* Bring the small groups together. Ask each group to present their ‘dream map’ and the list of the changes they have identified. Compare the presentations and bring the large group to consensus about all the desired changes.
- 5** *30min* Facilitate the large group to select a small team to combine all the maps into one large map of the entire area with all the desired changes in their ‘right’ location. *NB: This may take several days to draw.*
- 6** *3hr* Bring the large group together. Get the small team to present their ‘dream map’ to the large group. Facilitate the large group to come to consensus that the large map represents their area and carries all the desired changes. This is the church and community ‘dream map/picture’. Compare the ‘current situation’ picture drawn during the description stage, and the ‘dream’ picture – this should confirm all the changes that the people desire to achieve.





You are now ready to move on to decision 3.

ACTIVITY Undertaking decision 3 – prioritising the desired changes

OBJECTIVE

The church and community determine the top priority changes to focus on.

NB: To do this, the facilitator may use several tools. Here, we give two tools as examples that could be used for prioritisation.



Time 5hr



Set-up Large group, small groups



Materials Newsprint, felt pens, masking tape, one-inch square tape voting cards (or similar small pieces of card or paper), A4 size envelopes

CONDUCTING THE ACTIVITY

- 1** 30min Facilitate the church and community to understand the objective of this session, as one to determine where to begin in order to cause the desired changes to take place.
- 2** 30min Reflecting on the 'dream map' drawn during the last session, and especially focusing on the list of the changes identified as desired, ask them to randomly say what is the most important change to begin dealing with. Normally, the answers will be very widely varied. Agree that all these changes are important, and therefore none of them should be ignored, but there is a need to start with a few.
- 3** 1hr Facilitate the people to understand the value of prioritising, by telling them of the puzzle below. This puzzle shows them that:
 - All the items are important and of value – none must be lost.
 - Resources are limited (the boat is too small to fit all items at once).
 - Success in achieving the desired change is a long process (the back and forth crossing of the river).
 - Deciding where to begin requires serious thought, considering many inter-related factors.

Prioritisation: Crossing the river puzzle

A man was travelling through the country, headed home from a long journey. He was bringing home three items that he valued a lot – a goat, some grass that he would plant to feed his goat in the future, and a young leopard. He came across a wide river, which he must cross to get home. Unfortunately, there was no bridge. However, there was a tiny boat that could only fit him and one item at a time – if he loaded more than one item, the boat would sink. How did he cross without losing any of his three valuable items?

- 4** 3hr Re-visit the list of all the desired changes. Put them into categories that they naturally fall into, eg health, literacy/education, spiritual, food security, water, security, social etc. Agree that all the desired changes have been included in their respective categories, and that no desired change has been left out.



Facilitate the people to prioritise the categories to determine the most important one – you may use the prioritisation tools shown here below. Bring the groups together to agree about the results of the priorities.

Sample prioritisation tool 1 – Matrix ranking

This tool enables people to discuss before deciding.

- 1 1hr Divide people into small groups. Ask each group to rank the categories from the one they consider to be the most urgent to focus on, to the least urgent (let the groups decide the factors that make them decide on the priority).
- 2 1hr Bring the groups together to present their conclusions. Compile their responses into a matrix that will show the priorities of the desired changes.

Sample prioritisation tool 2 – Voting

This tool enables people to decide as individuals without being influenced or biased by their colleagues.

- 1 1hr On each A4 envelope, ask volunteers to draw a picture representing one category of the desired changes – therefore there will be a total of all the categories agreed on. Hang the envelopes on the wall. Showing each envelope to the large group, agree about what category the picture on the envelope represents.
- 2 30min Give each participant a voting card (or you may give each person six cards). Ask them to then quietly vote (if six cards, ask them to give the most important one three cards, the second most important two cards, and the third in priority the last card).
- 3 1hr Bring the participants together again and let them count the votes – the result will show the desired changes according to their priorities.

NB: If two categories tie, subject them to the vote again – this should remove the tie.
- 4 30min (Optional) Organise the cards from each category to form a bar graph. This is helpful because it forms a visual that will remain in people's memories for a long time.

You are now ready to move on to decision 4.

ACTIVITY Undertaking decision 4 – setting goals

OBJECTIVE

The church and community set clear targets to achieve the desired changes – these targets are the specific goals the people will set.



Time 6hr 30min



Set-up Large group, small groups

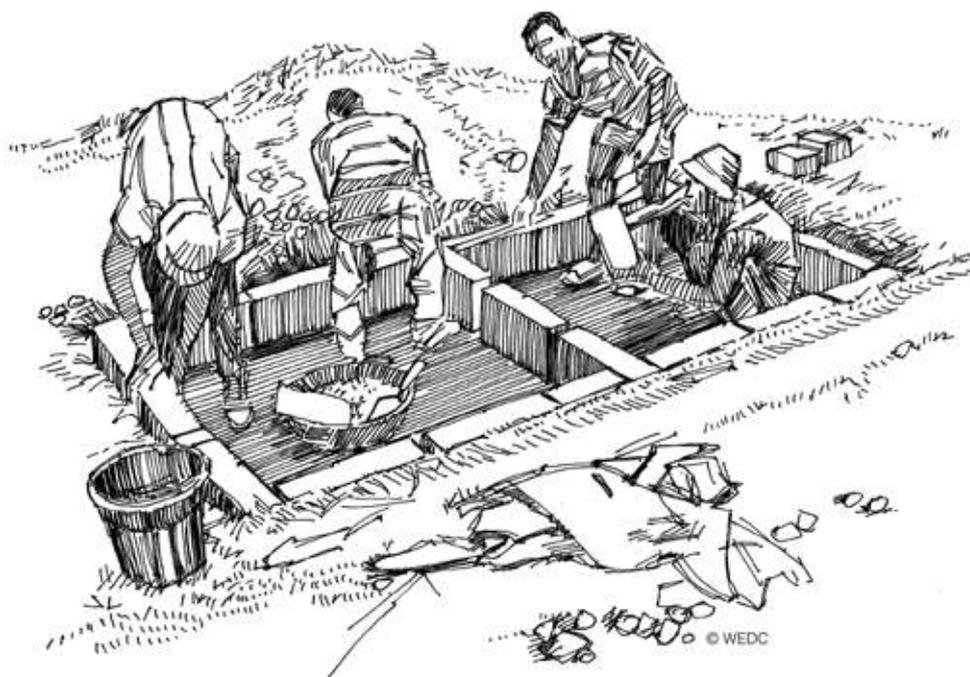


Materials Newsprint, felt pens and masking tape

CONDUCTING THE ACTIVITY

- 1** *30min* Reflect with the large group on the top three priority desired changes decided on during the prioritisation time. Agree that these are the changes to focus on in the near future.
- 2** *3hr* Divide into small groups. Ask each group to take one priority desired change, and let them discuss what specific change they really desire to see, eg, in the food security category – 'Each family has enough food to eat throughout the year'. Several groups may separately work on one category – this will create a wide variety for comparison.
- 3** *3hr* Bring the small groups together to present their goal statements. Facilitate the large group to compare the goals, and to agree which goals they decide to focus on.

You are ready to move on to decision 5.



ACTIVITY Undertaking decision 5 – determining indicators

OBJECTIVE

The church and community decide on the indicators that will enable them to know that they are achieving their goals as desired.



Time 7hr 30min



Set-up Large group



Materials Newsprint, felt pens, masking tape, goals set during the previous session

CONDUCTING THE ACTIVITY

- 1** 30min Facilitate the church and community to reflect on the priority goals that they have set. Discuss the need to track the progress that is to be made as the church and community is in the process of achieving the set goals.
NB: An indicator is something that you observe, count or measure to show you that you are achieving your goal. A good indicator is as closely related to the goal as possible.
- 2** 1hr As an example of setting an indicator, take one of the goals and facilitate the people to answer the question, 'What will show us that we are achieving or have achieved this goal?' Let them decide on a few examples for this goal. Agree that the answers to this question are the indicators.
- 3** 1hr Send the participants into small groups with each group focusing on only one goal. (Several groups may focus on the same goal – this is good for variety and wider thinking.) Each group may come up with three or four indicators for the goal they have selected.
- 4** 3hr Bring the small groups together to present their findings. Facilitate the large group to agree on the most practical indicators for each goal.
- 5** 2hr Facilitate the large group to discuss how each of these indicators could be tracked practically.

You are ready to move on to decision 6.



ACTIVITY Undertaking decision 6 – designing monitoring systems

OBJECTIVE

The church and community design a system to keep track of the indicators.



Time 6hr



Set-up Large group, small groups



Materials Notebooks, newsprint, felt pens, masking tape, indicators set during the previous session

CONDUCTING THE ACTIVITY

- 1 1hr Facilitate the church and community to reflect on the indicators set during the previous session. Link this to the need to therefore frequently gather information about them in order to know if progress is being made – this is the process called monitoring.

NB: Monitoring involves regularly and systematically gathering and recording information about an indicator. A monitoring system is the system to be used to record this information, and then interpret it to make conclusions regarding the progress being made (or lack of progress).

- 2 3hr Divide the people into small groups (these could be the same groups that set the indicators). Ask each small group to focus on one indicator that has already been agreed on. For that indicator, ask:

- What information does the indicator require to be gathered?
- How can that information be gathered?
- How often should the information be gathered?
- How can that information be recorded?
- What system could be used to record it?

- 3 2hr Bring the small groups together to report their findings. Facilitate the large group to decide on the monitoring systems to use to keep track of the indicators chosen.

NB: Where necessary, more time may be used to train people on the monitoring of the indicators and how to interpret the information and to reach conclusions.

You are ready to move on to decision 7.



ACTIVITY Undertaking decision 7 – action planning

OBJECTIVE

The church and community develop detailed plans of action to begin implementing the priority projects and thus achieve the desired goals. (Two types of action plans will be developed, a timeline, and a detailed action plan.)



Time 4hr (The two action plans can be done on separate days. The timeline may take 3hr 30min while the detailed plan may take 6hr.)



Set-up Large group, small groups



Materials Newsprint, felt pens and masking tape, priority goals agreed on

CONDUCTING THE ACTIVITY

- 1 30min Reflect with the large group on the goals set earlier. Agree that this is the time to think about how to take action to make the goals come to pass, and that it is the responsibility of the people to make this possible.

NB: Steps 2, 3 and 4 facilitate the people to develop a timeline. A timeline answers two questions: what activities to undertake, and when.

- 2 1hr For an example, take one of the goals. Ask the large group to suggest activities that could be carried out to accomplish this goal. List all the activities that go with this goal. Agree that no other activities have been left out. This is an example of the first step in action planning.

- 3 1hr Taking the list of activities, ask the large group to suggest when each activity could most practically be carried out, and how long it would take to complete. Ensure that all the suggested activities have been covered. This is an example of the second step in developing a timeline type of action plan, as per the table below:

Goal: _____

Activities	January				February				March			
	Week 1	Week 2	Week 3	Week 4	Week 1	Week 2	Week 3	Week 4	Week 1	Week 2	Week 3	Week 4

- 4 1hr Divide the large group into small groups. Give each small group one priority goal and facilitate them to develop a timeline for it.

NB: Steps 5, 6 and 7 facilitate the people to develop a detailed action plan. A detailed action plan answers questions such as what activities should be undertaken, when to start and end each activity, who will be responsible, resources to be used (local as well as external), and indicators to show activities have been accomplished.



5 *2hr* For an example, take the goal and the the list of activities developed in Step 2. Facilitate the large group to answer the following questions for each activity – this will lead to a detailed plan of action for that goal:

- When could the activity start? When could it end?
- Who will be held responsible for the implementation?
- What resources will be used? Which of these are locally available? Which of these are external?
- What will show that the activity has been achieved?

Answers to these questions will enable the people to develop a detailed action plan. A sample table may look like the one below:

Goal: _____

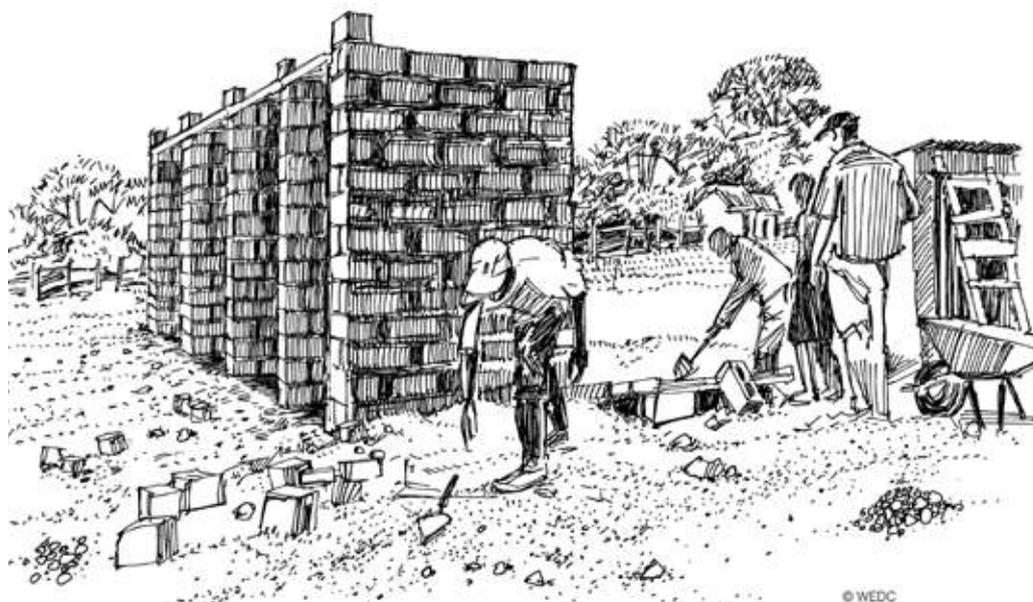
Activities	When		Person responsible	Resources needed		Indicators
	Begin	End		Local	External	

6 *3hr* Divide the large group into small groups (they could be the same groups that worked on the timelines). Facilitate each group to develop a detailed action plan for its goal (as they did with the timeline).

7 *1hr* Bring the small groups together to present the action plans to the large group. Facilitate the large group to come to agreement about each of the action plans so that there is ownership about implementation of the goals.

.....

You are ready to move on to decision 8, the last of the eight main decisions of CCMP.



ACTIVITY Undertaking decision 8 – selecting structures to oversee implementation of the action plans

OBJECTIVE

The church and community decide about the structures that will oversee implementation of the priority projects to meet the set goals, and thus achieve the desired change.



Time 9hr 30min



Set-up Large group



Materials Newsprint, felt pens and masking tape

NB: This activity may be conducted on a separate day, or several days depending on the content to be covered.

CONDUCTING THE ACTIVITY

1 *1hr* Reflect with the church and community about the decisions made so far, especially the action plans made. Facilitate the church and community to understand that implementation of the action plans is to be done well if the desired change is to be achieved. For the action plans to be effectively implemented, there is a need to have strong structures to oversee the projects.

2 *2hr* Facilitate the large group to:

- agree that it is necessary to have a team to oversee implementation of the action plans developed in the previous session; they may even agree on what the structure will be called
- determine the roles and responsibilities of the structure
- determine the terms of service of the structure, eg how long it should serve, who it will answer to, when it will report to the community etc
- agree on the number that is most appropriate and workable
- develop the criteria to be followed to select the team and the mode of selection.

3 *1hr* Facilitate the large group to select the structure using the criteria developed earlier. Let them be free to use the kind of approach that they feel most comfortable with (secret voting, lining behind nominees etc).

NB: Sometimes people may decide to select more than one team according to the number of projects (so that each project has a small structure, and then one large coordination team etc). Other times communities decide that each section selects its own structure, rather than having one large coordinating committee.

4 *30min* Commission the team (eg affirm them, stand them in front, congratulate, pray for them etc).

5 *5hr* Train the new structure(s). It is the role of the facilitator to equip the structure with skills so as to become effective in the implementation of the planned projects. Where the facilitator might be unequipped with the knowledge and skills to train the structures, he or she should feel free to work

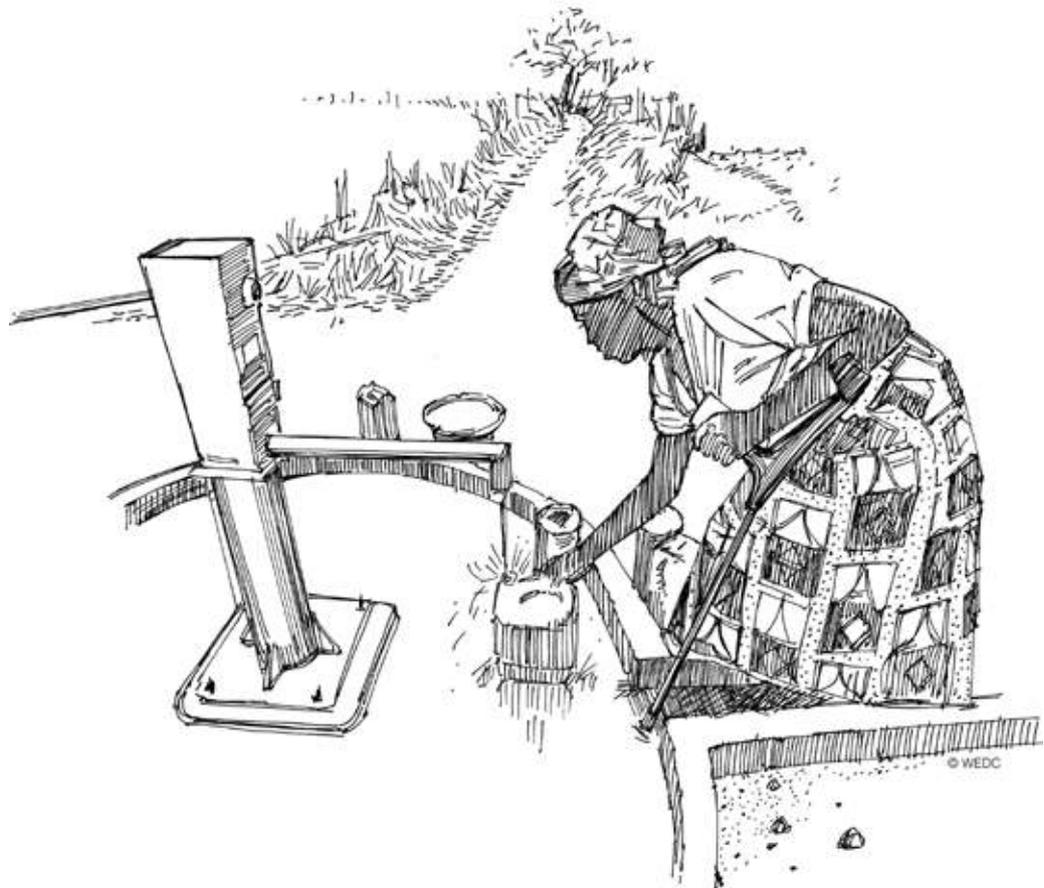


with people who may be equipped and willing to undertake the training – his or her role is therefore to network and then coordinate this training.

Content while training the structures may include the following (but could have more than this):

- how to plan for every activity to be implemented
- overseeing the actual implementation – ensuring every activity is being carried out in time
- mobilising the church and community to keep the fire of implementation going
- mobilising the local and external resources that will be used in the implementation
- accounting for the use of the resources
- monitoring progress – gathering and recording information about the indicators
- writing a report (and keeping it safe for future reference)
- reflecting with the church and community about the progress being made
- networking with all the stakeholders
- managing human dynamics – resolving conflicts, reconciling people etc

From here on, the church and community are facilitated to begin implementing their decisions and thus the projects that have emerged from the decisions.



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Notes

Notes



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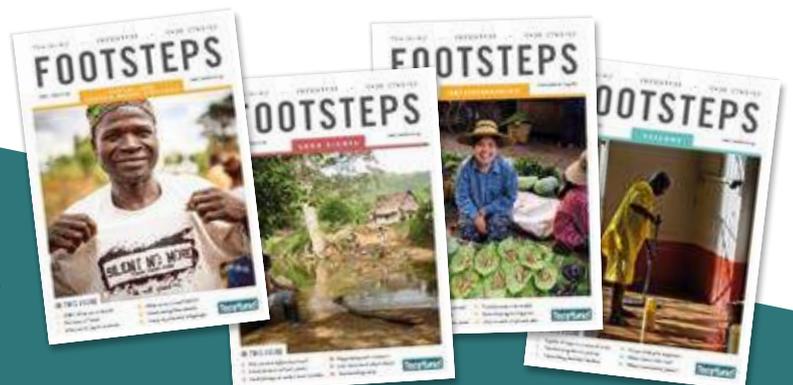
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100 Church Road, Teddington, TW11 8QE, United Kingdom

T +44 (0)20 3906 3906 **E** publications@tearfund.org