Church and Community Mobilization Laying the Foundation Modules

A Church of Irresistible Influence

KEY CONCEPT: The Church that manifests and lives-out its mission and ministry anchored in the Greatest Commandment of loving God and loving neighbors is a Church that can be of irresistible influence in the community.

OBJECTIVES: At end of the module, participants will be able to:
- Describe what a "church of irresistible influence" looks like.
- Express desire to serve out of love for God and neighbors and be remembered by the community when they move out.
- List down and unite on practical ways to live lives of loving relationship through good works, thus practicing Discipling for Development Principles.

MATERIALS NEEDED: Bible, manila papers, markers and paste

TIME FRAME: One (1) hour

BIBLE REFERENCES: Acts 9:36-39, 41-42 (RSV)

LEARNING EXPERIENCES:

1. Activities: Opening and Bible Study

Start the module with song and opening prayer.

Ask: If your church/ministry closed down tomorrow, would somebody in the community grieve or mourn?

Have someone read the story of Dorcas' life and ministry to widows from Acts 9:36-39, 41-42. Allow for a moment of silence.

2. **Discussion:** Use the following questions for discussion:
   - What was their response to Dorcas' death?
   - What would now be missing in their lives that Dorcas was gone?

3. Input: What Does It Mean to Be a Church of Irresistible Influence?

One thing, the Church becomes of an irresistible influence through its testimonies of good works. These are people relating to others in a caring relationship.

Another thing, the Church is a "living organism." As a living organism, it moves and its presence is felt by people around. Dorcas' life's messages speak well of what the Church ought to be amidst the community where the church is located.

Furthermore, the testimonies of the Early Christian Community should deepen our understanding as to how churches should behave today in a world troubled with division and self-centeredness. Part of Acts 2, particularly verses 44-47 describes the life and witness of the Early Church:

> *All the believers were together and had everything in common. They sold property and possessions to give to anyone who had need. Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved.*

And finally, this is integral evangelism. People get to experience God with the good works the Church exemplifies. This is not about recruitment where people become members of a particular church. This is about testimonies. This is about people in the community experiencing the work of God in the lives of the faithful. Dorcas herself reflected what the Church should be to become an irresistible influence to the people. It

manifests love of God by loving neighbors; an act of Christian discipleship in words and in deeds.

4. Deepening

Divide into two equal number of small groups to study one of the two lists of passages below. Let the members of each share the gist of the passages assigned.

Group A:
- Matthew 5:13-16 – Preserving tasty salt and Light of the world. People see our good works and glorify God.
- Philippians 2:14-16 – Be blameless and pure untainted by a crooked world.

Group B:
- John 13:35 – Loving one another shows the world that we are Christ's disciples.
- Matthew 22:39 – Love your neighbor as yourself.
- John 17:21 – By our unity as the Church/es, we show to the world that Jesus is the Savior!

Ask the following questions:
- From your assigned verses, what should the church look like?
- How would churches that live like the above impact their communities?
- What about your church, what are ways you can impact your community?

Point out that the love and good works Dorcas poured out on poor widows would be sorely missed. Connect this to the question about the church – would the outside community mourn the loss of the local church for its love and good works. Add to ask: What should our church or our ministry look like today?

5. Application

List down and unite on concrete/best practices the Church should do to be truly of an irresistible influence.

6. Synthesis

A church or ministry that realizes it is blessed to be a blessing would become an irresistible influence – proclaiming the Gospel and living it; wedding the Greatest Commandment with the Great Commission. This kind of church / ministry will build bridges into the community for people to enter the kingdom – for the community to be transformed.

If there is one influence the Church should struggle with to impact on people's lives, it is "good works".
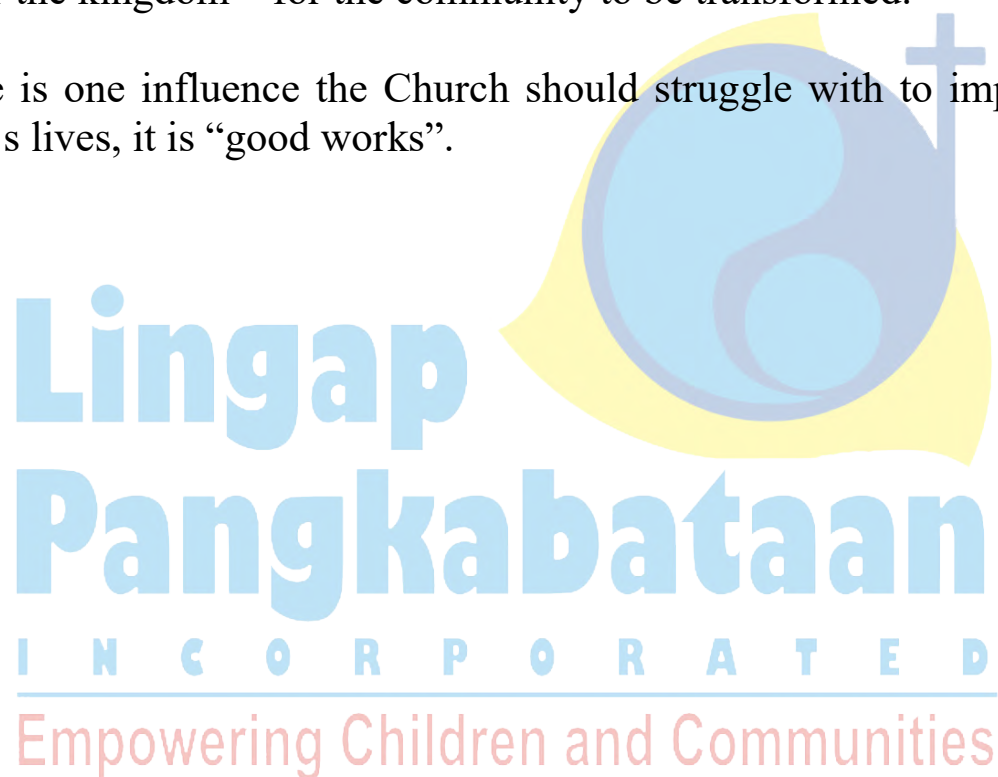
The Vision, the Need

KEY CONCEPT: As people of God we are called for to serve God and love people. Love is a vital component for a peaceful society and a loyal community. We are transformed by God's love.

OBJECTIVES: At the end of the module, the participants will be able to:
- Share current situations, socio-political, economic and environmental, prevailing in their communities.
- Describe what they think God's vision is in their respective community.
- Recommend practical ways to contribute to the realization of God's vision of transformation, where people live in accordance with Kingdom values.
- Affirm their commitment to live as change agents toward the transformation of the community in accordance with God's vision of transformation.

MATERIALS NEEDED: Bible, manila papers, pentel pens, crayons or color pens, and metacards

TIME FRAME: One and a half (1 ½) hours

BIBLE REFERENCES: Isaiah 65:17-22; Matthew 25:1-13, 31-46; Revelations 21:1-4

LEARNING EXPERIENCES:

1. Activity - Opening Prayer and Praise Song
Pray (in unison): *We ask your Holy Spirit to help us understand people's needs and your vision for them and for all of us. May your thoughts be ours. May your ways be ours as well as we learn from you and from each other. This we pray in Christ's name. Amen.*

Sing: **As We Gather / The Steadfast Love of the Lord**

As we gather may your spirit work within us
As we gather may we glorify your name
Knowing well that as our hearts begin to worship
We'll be blessed because you came
We'll be blessed because you came.

As the steadfast love of the Lord never ceases
His mercies never come to an end
They are new every morning, new every morning
Great is thy faithfulness, O' Lord
Great is thy faithfulness.

2. Discussion

Start the discussion requesting the participants to close their eyes for a while. Say, "Imagine poor people in your community. What is life like for the people in that community. What can we see? What probably is happening in that community spiritually, socially, physically, environmentally, etc? What do you think people need? If God's vision emits and /G/od's will is acted in that community, what this community look like?"

Allow a free-willing sharing and discussion of thoughts.

For the second time, invite the participants to close their eyes and concentrate on listening to the reading of biblical passages. Invite three (3) people to read dramatically the passages: Isaiah 65:17-22; Matthew 25:1-13, 31-46; Revelations 21:1-4.

Again, allow a free-willing sharing and discussion of thoughts. They may write their thoughts on metacards and have them posted on the board/wall.

3. Input – On Jesus' Mission and Ministry and the Kingdom of God or Heaven

The passages we have listened to describe realities when God rules over the earth as it is in heaven. And anyone who lives according to the values this Kingdom requires would have place in it. There are two things worth emphasizing at this juncture.

One, the mission and ministry of Jesus point to the Kingdom of God or Heaven. His healing, preaching and teaching direct people's attention to the said kingdom. Jesus in fact did not do the things he did for self-aggrandizement but to proclaim God's Kingdom and the need for people to pattern their ways on Kingdom values of love, justice and peace.

Two, we would have to notice today that many realities in our communities are not in accord with the Kingdom values—unpeace, injustice, division, greed, corruption in the bureaucracy, moral and environmental degradation, imperialism and their like. All these realities call for witnessing especially by those who believe God is a working God to make all things new.

Three, our passages speak well of shalom as peace, wellness, goodness, kindness and even abundant life. However, we say God's Kingdom is present but has yet to be fully consummated. Hence, we do our share as God's partners in fully realizing God vision of transformation of each one of us, the Church, society and the whole world.

4. Deepening
Using the biblical passages as reference, invite the participants to describe what they think God's vision is in their respective community based on people's needs. Request them to be more creative in reporting.

5. Application
In a big group, invite the participants to recommend practical ways to contribute to the realization of God's vision of transformation, where people live in accordance with Kingdom values. Write on the board/manila paper posted on board participants' recommendations.

6. Synthesis

Form a big circle this time and ask each one to briefly answer these questions: 1) What did we learn about God and God's vision for the communities? 2) What does this mean to you?

End with each participant briefly praying affirming their commitment to live as change agents toward the transformation of the community in accordance with God's vision of transformation.

Life Can Become Meaningful

KEY CONCEPTS

- What we do may have direct or indirect effect on other people and the rest of God's creation.
- The church preaches the Gospel in an integral manner, i.e. proclaiming and witnessing to communities and do good things to help address social problems.
- A meaningful life means having a loving and caring relationship with God and others.

OBJECTIVES: At the end of the module, participants will be able to:

1. Describe how complicated and inter-connected lives and communities are.
2. Affirm that each area of life impacts on other areas and it is important to understand the whole community system.
3. Express commitment to help respective community address issues/problems affecting people's lives.

MATERIALS NEEDED: Bible, markers, manila paper/newsprint, song sheets

TIMEFRAME: One (1) hour

BIBLE REFERENCES: "No one lives for (him)self alone. No one dies for himself alone." Romans 14:7**,** "Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me." – Matthew 25:40, NIV

LEARNING EXPERIENCES:

1. **Activities**
   A. Sing and Pray

Pananagutan*

Walang sinuman ang nabubuhay, para sa sarili lamang
Walang sinuman and namamatay, para sa sarili lamang

Chorus:
Tayong lahat ay may pananagutan sa isat isa
Tayong lahat ay tinpon ng Ciyos na kapiling nya

Sa ating pagmamahalan at panglilingkod sa kaninoman
Tayo ay magdadala ng balita na kaligtasan

Chorus
Sabay sabay mag aawitan ang mga bansa
*Tayo'y tinuring ng panginoon bilang mga anak.*

Chorus (2x)

The song tells us of the importance of living in responsibility and with others. A community is a community ONLY when people accept each other in a loving, caring and sharing relationship.

B. Mind Mapping

In 4 small groups, imagine that you are in a far-flung area. An event has just happened. A three-year old child has died of *diarrhea*. Ask the participants, "What realities in the child's family, community or environment might have contributed to the death?"
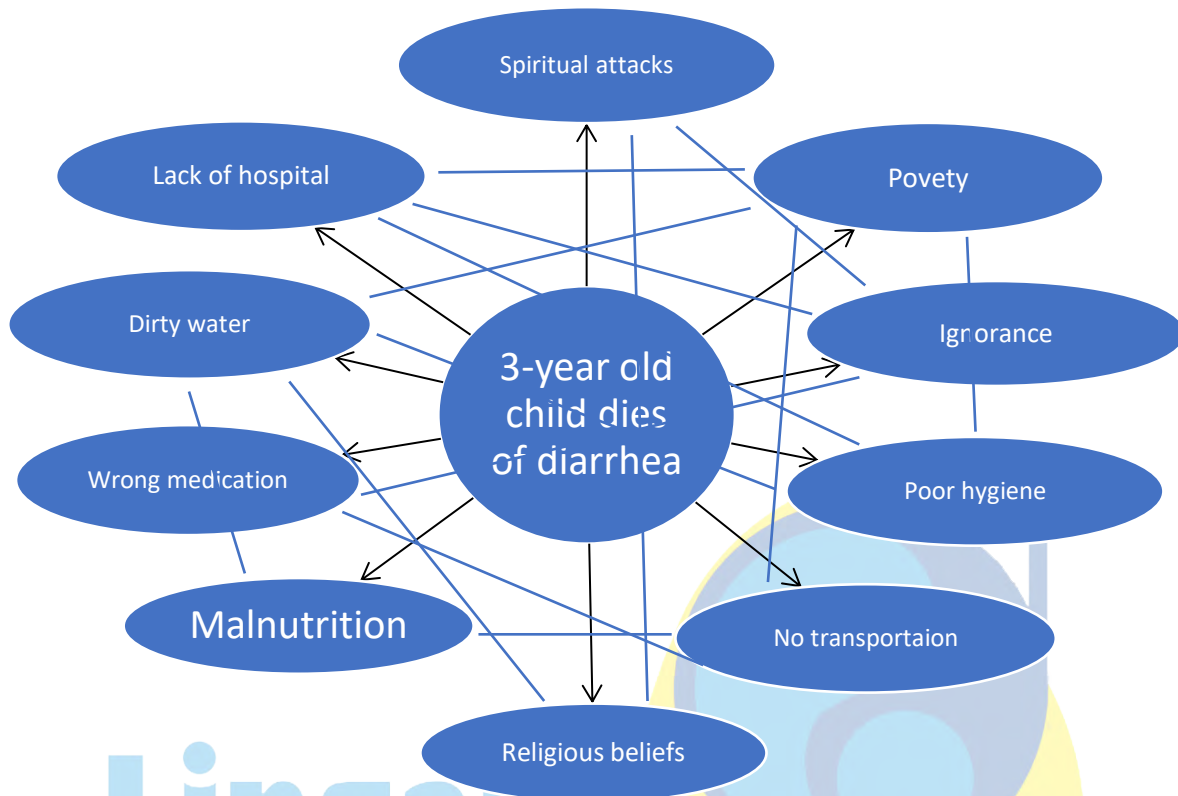
The objective here is to show how all these factors might have affected the three-year old child. Put up a newsprint. Draw a circle and write "3-year old child dies of diarrhea." List contributing factors around the circle and draw a connecting line from the factor to the circle. (See following illustration.)

Illustration 1:
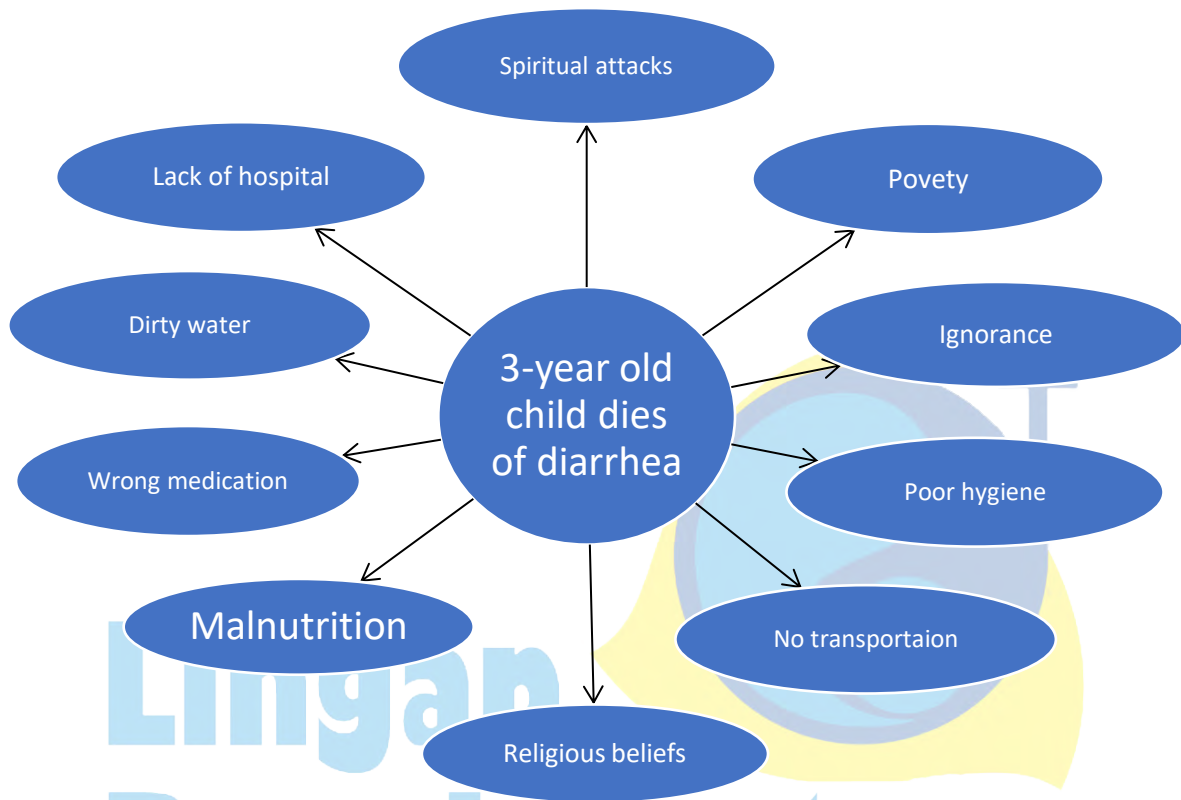
Follow-up Question to the Group: Could any of the factors that you just identified as being related to the problem also be related to each other? Which ones? Mark the newsprint with connecting lines as directed by the participants.

The diagram shows a central circle labeled "3-year old child dies of diarrhea" surrounded by ovals labeled: Spiritual attacks, Lack of hospital, Povety, Dirty water, Ignorance, Wrong medication, Poor hygiene, Malnutrition, No transportaion, Religious beliefs.

2. Discussion: Justifying the Realities

How do you justify the realities you wrote to the death of the child? Please explain.

3. Input: (*Excerpts from the module titled A Sociological Approach to the Study of the Bible prepared by Rev. Luna L. Dingayan, Ecumenical Theological Seminary, Baguio City*)

Introduction

That interrelationship of facts constitutes a system. There are at least three systems operating in a given society, namely: economic, political, and cultural. Some social analysts would separate religion from the cultural system and consider it a superstructure.

    1. Economic

Questions to be asked: Who owns the wealth or material resources of a given society?   How is the wealth distributed?   This is the determinant factor in a given society. It determines society's situation and destiny.

Illustration 1:

Economic System	Jesus' Time	Our Time
Indicators	Poverty	Poverty
Immediate Causes	Sin	Laziness
Root Causes	Jewish Law Unequal distribution of Wealth Roman Imperial Rule	Corruption in the bureaucracy Unequal distribution of Wealth Foreign Domination

2. Political

Questions to be asked: Who controls the state machinery? Who is in power? Who defines who is in and who is out? This is the dominant factor in a given society.

Illustration 2:

Political System	Jesus' Time	Our Time
Who is in control politically?	Romans, Herodians, and the Religious Leaders	U.S. Traditional Politicians

Worst Expression of Political Control	Crucifixion, stoning	Summary Execution
		Name-calling

3. Cultural

Questions to be asked: Who directs? Who justifies? This is the justifying factor of a given society. It provides justification for the economic and political systems through education, mass media, and religion - the three vehicles of culture. Take note that those who own are the same people who control and direct the destiny of a given society. A cultural system, however, has also progressive elements in it. Education, mass media, and religion can be used to justify or change a status quo.

Illustration 3:

Cultural System	Jesus' Time	Our Time
Value	Obedience to the Law	Obedience to Authorities
Vehicles of Culture	Religion	Religion, Education, Mass Media

Conclusion

The interrelationship of the social systems constitutes a social structure. This is controlled by the political system, determined by the economic system, and justified by the cultural system. Now, where does social transformation come from? How can Christians be instruments of social transformation?

4. **Deepening:** Ask the following questions for deepening:
   - Who owns the wealth or material resources in your community? How is the wealth distributed?
   - Who controls the state machinery in your community? Who is in power? Who defines who is in and who is out?
   - Who directs in your community? Who justifies?

5. Application

Say, *Suppose and intervention is planned to deal with the diarrhea problems, would this have stopped the child from dying if we preached the Gospel alone? Would the problem go away if we dug a well to deal with the water purity issue? Simple solutions won't eliminate complex problems.*

Ask what each participant would do to address the complex problem. They may agree on what common and yet concrete solution.

6. Synthesis

As community development worker, we can inspire people to understand that systems operating in a given community impacts the lives of people; and that the sin we commit may have a social effect on people's lives.

There is a belief that if we love our neighbor, we have to protect the environment. Because our safety and perish depend much on how we relate to the environment. Remember that we will be held accountable before God as to what we did to the people, and the rest of God's creation for that matter.

Yes, life is complicated, especially so that forces of evil and death flourish in the community and the world. But our faith in a One, Loving, Creating, Recreating and Liberating God moves us to live and work as creators of a new reality, bearing in mind, hearts and souls the truth that a community is a community ONLY when people accept each other in a loving, caring and sharing relationship.

"Beauty for Brokenness"
Graham Kendrick
(or any other song appropriate to the topic)

Beauty for brokenness / Hope for despair
Lord, in your suffering world / This is our prayer
Bread for the children / Justice, joy, peace
Sunrise to sunset / Your kingdom increase!

Shelter for fragile lives / Cures for the ills
Work for the craftsman / Trade for their skills
Land for the dispossessed / Rights for the weak
Voices to plead the cause / Of those who can't speak.

Refrain: God of the poor / Friend of the weak
Give us compassion we pray
Melt our cold hearts / Let tears fall like rain
Come, change our love / From a spark to a flame

Refuge from cruel wars / Havens from fear
Cities for sanctuary / Freedoms to share
Peace to the killing fields / Scorched earth to green
Christ for the bitterness / His cross for the pain.
(Refrain)

Rest for the ravaged earth / Oceans and streams
Plundered and poisoned / Our future, our dreams
Lord, end our madness / Carelessness, greed
Make us content with / The things that we need.
(Refrain)

Lighten our darkness / Breathe on this flame
Until your justice burns / Brightly again
Until the nations / Learn of your ways
Seek your salvation / And bring you their praise.

(Refrain 2x)

God's Redemptive Works

KEY CONCEPT: Wholistic redemption is God's concern and should be everyone's concern in a fragmented society.

OBJECTIVES: At the end of the module, the participants will be able to:

- Describe what was human's life before and after the Fall.
- Explain biblical SHALOM and development in relation to God's concern about every aspect of life.
- Affirm obedience to God through faith in Jesus Christ who works to redeem and bring about wholistic salvation to people and communities.
- Prepare doable plan of action to project the redemptive works of God in words and in works.

MATERIALS NEEDED: Bible, newsprints, markers

TIME FRAME: 2 Hours

BIBLE REFERENCES: Genesis 1:10, 12, 18, 21, 25, 31; Genesis 3; Psalm 8:3-8; Isaiah 43:3-7; Exodus 3:8; 6:6-7

LEARNING EXPERIENCES:

1. Activity – Prayer Song and Brainstorming

To begin the module, sing, "Beauty for Brokenness" and request a volunteer to begin with an invocation.

On a metacard, each participant writes down phrases or sentence what comes to mind with the theme "God's Redemptive works." Let them post metacards on the board/wall.

2. Discussion – Our Common Insights

Invite some participants to explain the meaning of what they wrote on the metacards. Then agree on common insights afterwards. You may restate the insight clearer for everyone's agreement. Better if at this point one common insight emphasized is: God is a redeeming God who reaches out to disobedient and infidel people.

3. Input – God is Creator and Redeemer

Stress the truth that the biblical references, the biblical tradition, present God as a redemptive God who reaches out to disobedient or infidel people. The following points, lifted up from LIKE A MUSTARD SEED: Commentaries on the Statement of Faith of the United Church of Christ in the Philippines, can be inputted among the participants:

- To affirm that God is Creator means that he is the ultimate source of all energy and all order in the universe. It also means that the meaning of all life derives from Him. This is fundamental to Biblical faith. God started the process of creation and sustains it with his power. Anyone who subscribes to this fundamental faith could have "the confidence that God is the absolute starting point of all beings and it is with God that we must begin all our plans and undertakings if we are to find our rightful destiny" (Dewolf, Enduring Message of the Bible, p. 16).
- The affirmation that God is Creator and Sustainer of the universe gives us assurance that there is meaning in human existence. Life, in all its manifestations, does not just happen by accident. Life, despite the miseries and pain, has meaning and purpose. It is a result of God's purposive and liberating activity. We are not trapped in a

hostile, chaotic universe. The eternal God who, in the beginning created the universe, has a purpose for his creation and for our life. Therefore, the fundamental fact of human life is our immediate and total dependence on God.

- Our affirmation that the one God who requires our complete allegiance is our Redeemer and Liberator. Again, our basis for this claim is the testimony of the Scriptures. To the Biblical writers, the God whom they trusted and to whom they gave their allegiance, to whom they cried during their distress, was at their side. He manifested his compassion and care as he heard their afflictions and oppression (Ex. 3:7-10). He was not a slave-owner but a God who freed slaves from their bondage. Thus, he is a God of liberation.

- This God of liberation called and appointed Moses as his great and charismatic leader. Through Moses, God delivered his people from Egyptian oppression and sustained their struggle as they crossed the "Red Sea" and wandered in the wilderness. This series of God's liberating acts has been continually proclaimed from generation to generation. (Exodus 1-3)

- This God of liberation (Redeemer) made his name known to his people unlike the unknown and unnamed god of the pagans (Acts 17:23). He revealed his name to Moses: Yahweh is his name, a name which was written in Hebrew only in consonants -- YHWH. Later, the vowels of the name "adonai" (Lord) were added to the four consonants which medieval theologians read as "Jehovah".

4. Deepening – From Shalom to the Fall to Redemption

Using Genesis 1 as references, assign one domain (column) below to each small group. Ask each group to study the passages from Genesis 1, particularly verses 10, 12, 18, 21, 25, 31 and answer the question as it applies to their domain, "What was life like in the Garden of Eden? When you come back to plenary note and write on a previously prepared newsprint the physical, social, spiritual and environmental aspects. They

will write their descriptions on newprints. Plenary follows after few minutes.

A. Shalom

What was life like in the Garden of Eden?			
Physically	Spiritually	Socially	Environmentally

By way of a brief summary, explain that God was and is concern about every aspect of life of a person and communities. This is SHALOM, *taken from the root word shalam, which means, "to be safe in mind, body, or estate." It speaks of completeness, fullness, or a type of wholeness that encourages you to give back — to generously re-pay something in some way* (https://firm.org.il/learn/the-meaning-of-shalom).

However, we know that human's experience of Shalom in the Garden did not last. Hence, the story of the Fall in Genesis 3. Ask: *What happened to the relationships after the Fall? How did human's story and God's story change as a result?* This time ask the participants to group themselves again into small groups and assign a domain. They will write descriptions on newsprints. Plenary follows after few minutes.

B. The Fall

Relationships	Group Descriptions
Human with God	
Human with self	
Human with Others	
Human with Creation (including human's God-given assignment or mandate)	

This time it is good news to point out that though human beings fell short of God's glory due to sin described well as disobedience (selfish desire, living in flesh), God did not stop being a Redeeming God. God became human in Jesus Christ as a servant who offered his life as a ransom for many (Mark 10:45). Jesus, in other words, is the atoning sacrifice for our sin (1 John 4:10) and through his death on the cross he put away sin (Hebrews 9:26). Jesus himself declared in John 10:10, "The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full." /Faith in Jesus Christ therefore allows for Shalom for those who would believe and for those who would no longer live for own selfish desires (sin).

Again, in small groups, assign to each group one of the relationships shown below and the scripture passage(s) associated with it. Each group will answer a question as it applies to the relationship they are assigned. The question is: **How does Christ's finished work affect human's brokenness in each of the following relationship?** Have newsprints prepared to record responses. Then plenary follows.

C. Redemption

Human to God 2 Corinthians 5:14-21	Human to Fellow Human Ephesians 2:11-22	Human to Creation Colossians 1:15-20	Human to Self Ephesians 1:4-6; 2:10; 4:22-24
• We are a new creation • We became ambassadors/ reconcilers • We died to self	• Peace • Reconciliation • Unity – one body	• Jesus is Creator and Ruler of all creation • God has reconciled all created things back	• I am chosen by God by his beloved child • I am created in Christ Jesus to do good works (am his masterpiece)

• We became reconciled to God • Made righteous – everything new	• Love • Hope • Ethic barriers gone • Enmity removed	to Himself through Christ • Jesus reconciled all things by making peace through his blood shed on the cross • Enmity removed between God and all created things	• I am created to be like God in true righteousness and holiness.

5. Application – Doable Plan of Action

Group participants noting geographical or demographical considerations. Challenge them to the importance of applying lessons learned to concrete life situations through doable plan of action. They may use the following planning template:
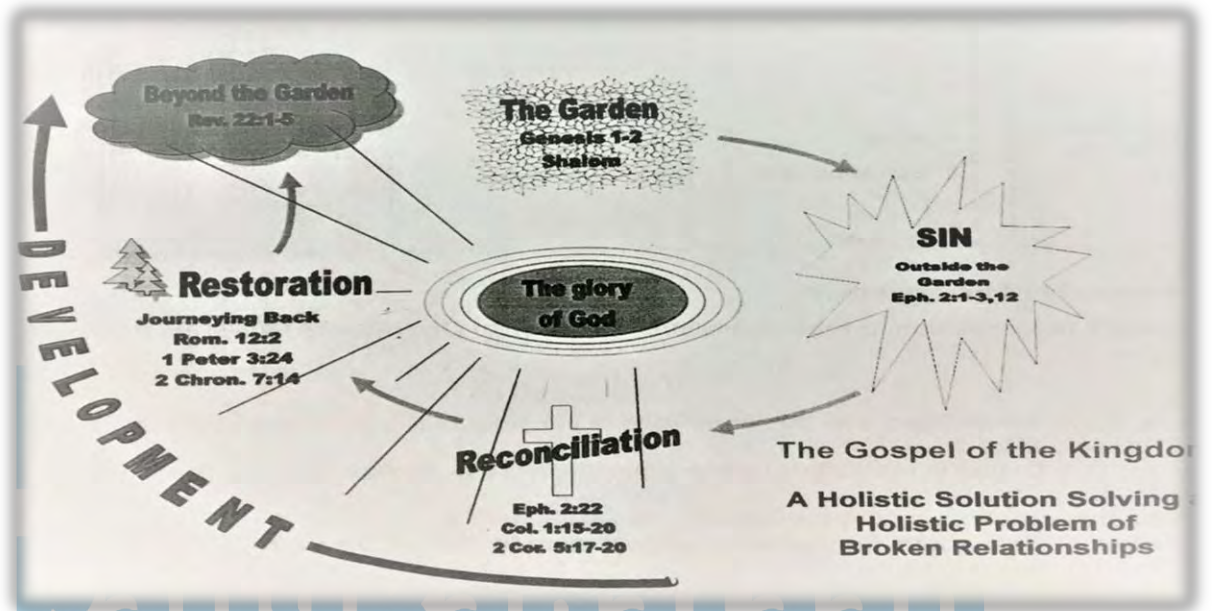
Goal	Activity/Program	Date	Responsible	Budget	Success Indicators

6. Synthesis

End this

module by explaining the following illustration stressing the relationship between God's redemptive works and people/community development.

Relational View of Poverty

KEY CONCEPTS:
- Poverty is an idea. What we think about poverty, including what causes it, has consequences (ref: Bryant Meyers, Holistic Understanding of Poverty).
- God wills people to live in abundance.

OBJECTIVES: At the end of the module, the participants will be able to:
- Explain poverty from a relational standpoint.
- Express desire for restoration and healing of broken, destructive relationships that lead to poverty. (reaching out)
- Employ a relational view of poverty, in planning future ministry to the poor.

MATERIALS NEEDED: Meta cards, pentel pens, paper tapes, manila papers, and ppt presentation showing Bryant Meyers' model on Holistic Understanding of Poverty.

TIME FRAME: One (1) Hour

BIBLE REFERENCES: Psalm 33:5; Jeremiah 9: 23 -24; Job 29:12 -17; Micah. 6: 8, Leviticus 24: 22; Deuteronomy 16: 19.

LEARNING EXPERIENCES:

1. Activity: Sing, Pray and Problem Posing
Sing -   "Buhay na Kasiyasiya"
> Nauuhaw ang dukha sa Banal na Salita
> Naghahanda ang madla at kumikilos ang bansa

Sa pangalan ng ating Panginoon, sa gitna ng marahas na panahon.

Refrain: Kung uunahin muna natin ang kailangan ng lahat
Ang masaganang lupain ay higit pa kaysa sapat
Kung uunahin muna natin ang sa kanya'y mahalaga
Sama-samang daranasin buhay na kasiya-siya.

Ating dalhin sa mundo ang mensahe niyang buo
Ang halimbawang buhay ang ating patotoo
Makipamuhay tayo at makiisa
Minsan pa tayo'y magpasya.
(Refrain 2x)

Pray (In unison):   **"Prayer for an End to Poverty"**

          (https://www.christianaid.org.uk/resources/worship/prayer-end-poverty)

Creator God,
you loved the world into life.
Forgive us when our dreams of the future
are shaped by anything other than glimpses of a kingdom
of justice, peace and an end to poverty.

Incarnate God,
you taught us to speak out for what is right.
Make us content with nothing less than a world
that is transformed into the shape of love,
where poverty shall be no more.

Breath of God,
let there be abundant life.

Inspire us with the vision of poverty over,

and give us the faith, courage and will to make it happen.
More prayers about ending poverty
Two children entering a humanitarian zone in Colombia
God of the impossible

We pray for justice, peace and reconciliation.
And when the challenges seem too many...
Marta Martinez and Fr. Alberto Franco
God of reconciliation and grace

You promise us a world where all is new,
where love is born when hope is gone...
Ceramic faces
Loving God, you make us in your image

Forgive us when we fail to see your image in each other,
when we give in to greed and indifference...

2. **Discussion – Understanding Poverty**
With the matrix prepared on manila paper and posted on the board, invite each participant to write their responses to the question: *What does the prayer we have just said tell about God, human beings (us) in relation to poverty?*

Matrix may look like the following:

What the prayer tells about God in relation to poverty?	What the prayer tells about Human Beings (Us) in relation to poverty?

Briefly discuss on these thought provoking statements:

- We give justice when we give all human beings their due as creations of God (simply means that every individual has the capacity to give even amidst poverty, may be not in monetary aspect, but in other forms of help and giving).
- This includes righting wrongs and generosity and social concern for the vulnerable.

3. **Input – Bryant Meyers' Model on Holistic Understanding of Poverty**

Present Bryant Meyers' Model on Holistic Understanding of Poverty for 15 min. Research or secure a copy of Meyers' book titled "Walking with the Poor: Principles and Practices of Transformational Development for insightful lecture. Explain the following illustration with these statements below:

Looking at poverty from a relational perspective:

- *At the center of a relational understanding of poverty is the idea of the poor having a distorted understanding of who they are (marred identity) and/or a distorted understanding of why they were created (marred sense of vocation).*
- *With these distortions at work in their lives, the poor cannot play their proper relational role in the world as God intended.*
- *The cause of poverty is fundamentally spiritual; sin is what distorts these fundamental relationships related to identity and vocation.*
  - *The poverty of the non-poor is also relational and is also a result of sin. The result is the life among the non-poor being full of things yet short on meaning.*

- o *The difference between the poverty of the non-poor and the poverty of the poor is that each is the result of believing a different set of lies.*
- *Without a strong theology of sin, comprehensive explanations for poverty are hard to come by.*
- *The good news is that through Jesus Christ, there is a way out of sin towards transformation! The bad news is that if this news is not accepted, there is a sense in which those who refuse sit wrapped in chains of self-imposed limitations.*

Figure 3-13: A relational understanding of poverty. Myers, Bryant. *Walking With The Poor.*
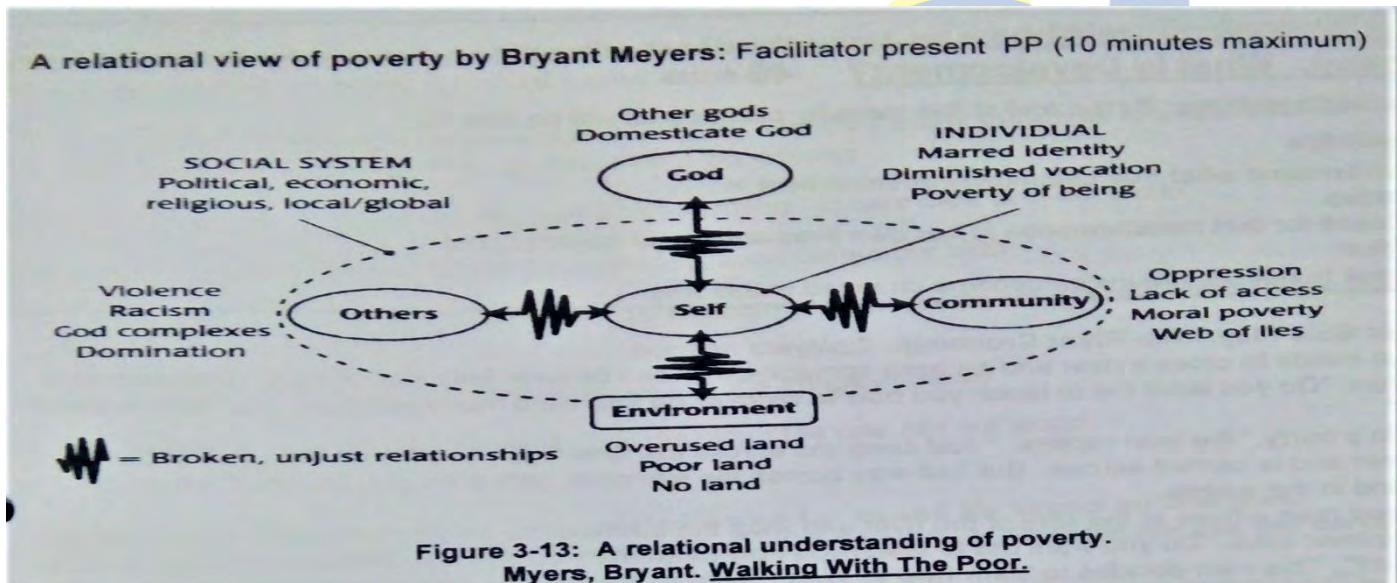
4. Deepening – Views on Poverty

Draw a matrix beforehand with two columns. Prepare a list of causes of poverty on the left side. Leave right side blank for responses from participants.

Poverty

View of Cause	Proposed Response
The poor are sinners	Evangelism and uplift
The poor are sinned against	Social action; working for justice

The poor lack knowledge	Education
The poor lack things	Relief/social welfare
The culture of the poor is flawed	Become like us; ours is better
The social system makes them poor	Change the system

Continue with the deepening activity by emphasizing poverty as an idea. *What we think about poverty, including what causes it, has consequences.*

Same groupings, reflect on the passages given below. Look up following passages. What do they say about Justice and Righteousness?

- Justice–giving people what they are due, be it punishment or protection, or care especially to the vulnerable. (Lev. 24: 22; Mi. 6: 8; Deut. 16: 19)
- Righteousness – tzadeqah, translated primarily as being righteous, also means being just. A lifestyle of living out right relationships. (Ps 33: 5; Jer. 9: 23-24; Job 29: 12 -17; Mi. 6: 8)

5. **Application – Planning Future Ministry to the Poor**

Based upon the given assumptions about the causes of poverty and employing a relational view of poverty, what might each participant attempt to do to solve the "poverty problem?" Then the big group can agree on three (3) things that can be done.

Synthesis

You may prepare ahead the following statements on a cartolina or newsprint or through ppt to synthesize the module:

- The nature of poverty is fundamentally relational. Poverty is a result of relationships that do not work, that are not just, that are not for life, that are not harmonious or enjoyable. Poverty is the absence of "shalom" (peace) in all its meanings.
- Understanding poverty as relationships that don't work is consistent in the biblical story as well.

What is Development?

KEY CONCEPT: When the people are able to solve their own problems and take control of their lives resulting in growth in their lives and improvement of the various aspects of their community, that's development.

OBJECTIVES: At the end of the module, the participants will be able to:
- Explain what true community development is.
- Express commitment to work for personal and community transformation.
- Identify activities/programs for community development.
- Plan out a doable plan of action to contribute to their respective community to inspire people to change their ways towards community development.

MATERIALS NEEDED: Text of role play, song sheet or ppt presentation of songs, cardboards with writings of development definitions, and markers.

TIMEFRAME: One (1) Hour

BIBLIE REFERENCES: Leviticus 26:4; John 10:10

LEARNING EXPERIENCES:

1. Activity: Sing, Pray and Role Play
Before the module starts, pick three volunteers from the participants and assign them to role play the story below.

Sing songs learned from the past modules like *Beauty for Brokenness, Pananagutan, Buhay na Kasiyasiya*. Request a participant to lead in opening prayer.

Call the assigned volunteers to present the role play.

The Eagle Story

One day while walking in the forest, a farmer saw a baby eagle. He brought it home and reared it in the chicken coop. The eagle grew and learnt the ways of a chicken. One fine day, a nature lover saw the eagle and asked the farmer why the eagle was not flying. The farmer told him that the eagle never learned to fly. The eagle was acting like other chickens. The nature lover said that the eagle could fly if it was given the opportunity and training. Being aware of the eagle's ability, both the farmer and the nature lover taught the eagle to fly. The eagle refused to fly on the first day. It was afraid and confused. It preferred to stay with the chickens. On the second day, they brought the eagle to the roof top and released it. Once again, the eagle refused to fly. When it saw the chickens on the ground, it jumped down and joined them. Not giving-up, they brought the eagle to the top of the hill on the third day. There, after it was released, the eagle gathered courage, spread its wings and flew away. The eagle did not live like a chicken from that day onwards.

2. Discussion: Understanding the Message of the Role Play

After the role play, ask the following questions requesting those participants who are yet to share their thoughts:

- What happened in the story?
- Why can't the eagle fly?
- How did they help the eagle fly?
- Did the eagle experience "development"?
- Who do you think the eagle, farmer, and the nature lover are?

3. Input – Definitions of Development

For historical reasons when people heard the work "Development", they think physical, economic, environmental improvement. They often refer to economic development, social development, or material development. Each perspective has a specific philosophy and practice associated with it.

Definition of Development:

- The act or process of growing or causing something to grow or become large or more advanced.
- Development may not always mean growth, but it always implies change.

Community Development:

- A process takes charge of the conditions and factors that influence a community and changes the quality of life of its members. It is not:
  - a quick fix or a short-term response to a specific issue within a community;
  - a process that seeks to exclude community members participating; or
  - an initiative that occurs in isolation from other related community activities

Effective community development should be:

- A long-term activity
- Well-planned
- Inclusive
- Holistic and integrated with the bigger picture
- Initiated and supported by community members
- Of benefit to the community

- Grounded in experience that leads to best practices

What does God have to say? In Discipling for Development, we are defining "Development" from the biblical perspective of God's plan and work.

4. Deepening – Biblical Foundation of Development

Request the participants to give a bible verse that reminds them of the term "development". Then
look up the following verses and briefly explain how they might inform us in definition of "development" looking at things from God's perspective. Present the following biblical passages for deepening:

Genesis 1:26-29 -   God has given us a "stewardship" to take care of in our world
Psalm 139:13-16 -   God created us intimately, even before our birth
Ephesians 2:10 -   God is shaping us into His plan and has works/things to do that He planned before He created the world
Romans 8:29 -   His plan is to make us into the image of Jesus
Matthew 6:9-10 -   He wants to pray His plan / His rule into our world

Emphasize further on the following insights:
- We are God's handwork or workmanship. He is one that has the plan and the vision for what we should be and do
- We are created for the purpose of carrying out/doing good works; taking care of God's creation
- God prepared that plan/those good works beforehand (before the creation of the world)
- We are created specifically in Christ Jesus

5. Application: Doable Plan of Action

Request each participant to write on meta card one or two programs/activities to help develop the community. Post what they wrote on the board and let each choose one activity/program that is doable in their respective community. Remind them the importance of people's participation and ownership of the program/activity should it be implemented.

6. Synthesis

A process empowered by God, in which the people of a community grow in their ability to solve their own problems and take control of their lives resulting in growth of the whole person (bio-psycho-social-spiritual) and improvement of the various aspects of their community. Through this process, the individuals and the community become all that God intends them to be.

Scripture teaches us what those good works are and how that behavior looks. But the bottom line is that "development" – if consistent with the Creator of the Universe's plan – must result in "becoming all that God intended that would be." And it is designed by Him, driven by Him, empowered by Him, protected by Him.

Jesus and Empowerment

KEY CONCEPTS:
- Jesus empowers people for leadership.
- We too can lead like Jesus.
- We lead people for empowerment.

OBJECTIVES: At the end of the module, the participants will be able to:
- Define what is empowerment.
- Describe how Jesus gave power away to his disciples and the effect of this on them.
- Compare Jesus' actions to what dis-empowering leadership would look like.
- Express commitment to be leaders like Jesus who gives power away to others in ministry.
- Identify barriers/limitations that prevent them from leading like Jesus.

MATERIALS NEEDED: Chairs and tables, if available, meta-cards, markers, Empowerment Continuum, masking tape or big paper clips

TIMEFRAME: One (1) Hour

BIBLE REFERENCES: Mark 6:35-44, Matthew 28:18-20, Luke 10:1-9, Acts 1:4-5, 8; 2:1-4, 38-41

LEARNING EXPERIENCES:

1. **Activity: Sing, Pray and Role Play**
Sing -   <u>When the Spirit of the Lord</u>

When the Spirit of the Lord is in my heart

I can <u>sing</u> like <u>Mary sang</u>
When the Spirit of the Lord is in my heart
I can sing like <u>Mary sang</u>.

I can <u>sing</u>, O Lord, I can <u>sing</u>, O Lord
I can <u>sing</u> like <u>Mary sang</u>
I can <u>sing</u>, O Lord, I can <u>sing</u>, O Lord
I can <u>sing</u> like <u>Mary sang</u>.

…dance…David danced
…serve…Martha served
…lead…Deborah served.

Pray

Role Play
Request volunteers to role play…

Selya, a Local Facilitator tells Maria to remind their group members of their scheduled meeting and to arrange the venue. She also instructs her to start the meeting because she will be late. Selya left after their conversation. Maria thinks out loud as she tries to send message to groupmates through the mobile phone and arranges the chairs. When Selya returns during the meeting, she scolds Maria as only three members are present for the meeting and the chairs are not arranged in circle form. They are also waiting for her to preside the meeting. Maria re-arranges the chairs and presides the meeting.

2. **Discussion:** In big group or plenary, ask the participants the following questions:

What did you see? Hear?
- Five people
- Chairs and tables
- Movement of people and chairs

- People giving instructions
- A person scolding someone

What was happening?
- Misunderstanding
- No proper instruction
- Wrong assumption
- Not enough information
- Feeling discouraged, disappointed, angry

How do we feel about the role play?
- Sad
- Share the same situation

What was the main problem?
- The Group Leader was not empowered by the Local Facilitator.

Do we have this problem in Our place/ in our lives?
- Yes. Some examples were shared where people are not empowered.

3. Input – Defining Empowerment
Facilitate discussion on empowerment with the notes below:

What is empowerment?
- Equip to achieve
- Provide technical know how
- Skill acquisition
- The discipler is equipping and imparting skills/ knowledge to someone else to achieve goals

Empowerment *(Pagsasakapangyarihan)* is giving the people what they need (skills, training, resources, knowledge) in order to get the results, they are trying to achieve. A capacity to define clearly one's interest and

to develop strategies to achieve those interests. In our context, empowerment is bringing power back to the people, where people are in control of their lives and resources (LPI Operation's Manual, 2012). It is the process of becoming stronger and more confident, especially in controlling one's life and claiming one's rights (Oxford Dictionary).

4. Deepening – Helping Hand for Empowerment

In pairs, think of time in your life when someone came alongside you and, with their help, you were able to do something you had never done before (or maybe never imagined being able to do). Share to your partner the result and how did it make you feel?

In four (4) small groups one Scripture Passage and answer the two (2) questions:
Group 1: Feeding of the 5,000 (Mark 6:35-44)
Group 2: Great Commission (Matthew 28:18-20)
Group 3: Sending out the 72 (Luke 10:1-9)
Group 4: Upper Room- Holy Spirit (Acts 1:4-5, 8; 2:1-4, 38-41)

Two guide questions:
- What did Jesus do to empower His disciples in this story?
- If Jesus was NOT an empowering leader and did NOT empower His disciples, what might the story look like?

In big group or plenary, get feedback answer to above questions.

Possible answers to bring out from Scripture No. 1:
- *Delegate responsibility*
- *Gave them room to initiate*
- *Guided them*
- *Appreciated what they did*
- *Helped them to see ministry as wholistic*
- *Allowed them to carry out responsibility*
- *Defined responsibility*

- *Connected them with God's power*
- *Challenged them to make decisions – find their own solutions*
- *Leader was involved with His disciples*

Possible answers to bring out from Scripture No. 2:
- *Would not delegate responsibility*
- *Would do it all himself*
- *The next generation of leadership to carry Gospel to the nations would be weak at best, non- existent at worst*

5. Application
In meta cards, ask participants to write down their answer to the question: *Like what Jesus did, how can we lead people through their empowerment process?*

6. Synthesis
The process of empowering someone for a special new capacity or task does not mean dumping responsibility on the person and then telling him or her to carry it out. Empowerment is a process of leading someone through stages of capacity- building, confidence- building, and gradual yet deliberate assumption of responsibility.

The Empowerment Continuum
Mission: Moving Mountains 2003

Observes with some participation	Participates within comfort zone	Full participation	Leads with support	Leads with occasional feedback	Leads process independently
DIRECTING ⟶		COACHING	SUPPORTING ⟶		RELEASING
Discipler Initiates			Disciple Initiates		

Ask participants to go back in pairs and pray for one another to become empowering leaders.

What is Community?

KEY CONCEPT: Community is composed of a group of people living and interacting together in a certain geographical area sharing common ties, practices, customs and collective needs/concerns and shared goals.

OBJECTIVES: At the end of the module, the participants will able to:
- Describe community as a group of people with things in common like language, environment, worldview, problems, etc.
- Affirm, for purposes of transformational development, that a community needs to be small enough so that its people know and trust one another, "own" common problems and are willing to work together.
- Express commitment to work to see entire communities transformed, not just one or two individuals.

MATERIALS NEEDED: Meta cards, markers

TIMEFRAME: 30 Minutes

BIBLE REFERENCES:
- 1 Corinthian 12:14 **14** For the body does not consist of one member but of many.
- 1 Corinthian 12:25-27 **25** that there may be no division in the body, but that the members may have the same care for one another. **26** If one member suffers, all suffer together; if one member is honored, all rejoice together. **27** Now you are the body of Christ and individually members of it.
- Galatians 6:2 **2** Bear one another's burdens, and so fulfill the law of Christ. Romans 12:5 **5** so we, though many, are one body in Christ, and individually members one of another.
- Ecclesiastes 4:9-12 **9** Two are better than one, because they have a good reward for their toil. **10** For if they fall, one will lift up his fellow. But woe to him who is alone when he falls and has not

another to lift him up! **11** Again, if two lie together, they keep warm, but how can one keep warm alone? **12** And though a man might prevail against one who is alone, two will withstand him—a threefold cord is not quickly broken.

LEARNING EXPERIENCES:

1. Activity: Sing, Pray and Group Bible Study

Greet the participants and before starting lead them in singing a short song.

Deep Blue Sea

Verse 1
It's me, It's me
It's me who builds community
It's me, It's me
It's me who builds community
It's me, It's me
It's me who builds community
It's me, who builds community.

Roll over the ocean, roll over the sea
Roll over the ocean in the deep blue sea
Roll over the ocean, roll over the sea
Roll over the ocean in the deep blue sea.

Substitute Me with….You, Us, Christ, Love

Do group Bible Study guided by the following instructions:

- Allow participants to read some of the bible passages in this session and ask them what they think the sessions topic will be. Elicit their responses until they are able to say/answer community.

- Participants will be given five minutes to write on meta cards what comes to their mind when they read, hear or see or think of the word "community". *If there are more than 20 participants, the activity can be done by pair or thru small groups.
- Responses will be shared by the participants [or representative of the group] and will be posted on the board;
- Write/take note of the responses and group similar ideas/themes together;
- Common answers could be, a] people living together; b] identified boundary/geographical area, c] Common language/ culture/ worldview; d] Shared interests, shared challenges, shared resources, shared ownership of responsibility for a range of things;

2. Discussion – Characterizing Community

Regroup in plenary and discuss their response/answers and try to clarify/validate what they mean and guiding them to come up with key phrases that characterize what a community is.

Ask them to organize these characteristics into statement or their definition of a community. Share the example definition from the D for D Foundation workshop which says, "A community is a group of people living together in a defined geographical location and sharing common interest, culture and resources."

Using the statement, they came up with, facilitator can cite names/examples like Balangiga, BASECO, internet-based Community of Learners etc. and ask the group if they think these fit or are considered as community.

3. Input – Defining Community

Explain the word community is derived from the Latin communitas (meaning the same), which is in turn derived from communis, which means "common, public, shared by all or many"

The common elements in sociological definitions of community are geographic area, social interaction, common ties, and shared sentiments.

It can be stressed that while connection to a territorial base is common with neighborhoods, villages, or cities fitting the definition, functional and cultural communities or "communities of interest" without clear geographic bases (such as CCM Community of Practice or internet communities) are included. Spatial units with clearly defined geographic boundaries are seemingly becoming less important to a sense of community because rapid electronic communication technology enables virtual communities and ease of physical mobility. (*http://resources.css.edu/library/docs/cp4.pdf*)

Types of communities

- Rural - a community with open land, few buildings and businesses, and few people
- Sub-urban- a community outside of the city where people live in neighborhoods with individual houses or small apartment houses
- Urban - a city community with a lot of tall buildings, a community in which people live that is larger or more crowded than a town. *https://www.pnwboces.org/ssela/Sample_Lessons/SecondGrade/Unit2/Unit2-Lesson2.htm*

4. **Deepening – Understanding Community in Relation to Development Work**

You can show the definition and picture of different types of community from *https://mrsduffsclassroom.weebly.com/types-of-communities.html*

To deepen the discussion, ask the big group why they think it is important in development work to define and understand what a community is.

To spur group discussion (if necessary), introduce actual local situation to consider or use the following as an example: You may want to create a diorama of a local community showing the following situation.

"A bridge in one community has just been washed away by heavy rains. News of the community's problems is sent to a community located 50 km away along with a plea for help.

Ask the participants if they think the second community will help the first community to repair the bridge and encourage them to elaborate on their response.
    *or they can be grouped into "yes" or "no" allow them to debate on their positions in 5 minutes.

This time lead the participants to understand that even if the other community provided help like giving supplies but these are not long-term solutions because they do not feel it is their problem. They do not own the problem because they are not part of the group of people (community) who live where the bridge is located. There must be a sense of ownership and responsibility – which are the defining aspects of a community.

End saying that in development work, we must understand who is to be mobilized to bring about community transformation. A community, as defined above, is an appropriate social unit for such an initiative.

5. Application – A Closer Look for Action

We started by looking at the idea of empowerment and the example of how Jesus empowered His disciples. Encourage the participants to take a closer look at this and how it applies to their communities. Allow a free-willing sharing of responses.

6. Synthesis – What is Community?

To wrap up the session, the facilitator leads the participants in the review of what was tackled and leave them these key points below:

A. A community is composed of a group of people who are:
   - living in a certain geographical area,

- interacting together;
- sharing common ties such as practices, customs and collective needs/concerns and shared goals.

B. There are three general types of communities – the rural community which is common in the country-side, Urban like Metro Manila and sub-urban which are often in the outskirts of big cities and resembles some characteristics of both urban and rural communities.

C. Each community is unique even if they are both considered rural, urban, or sub-urban.

D. The community, having a shared concern and goal, is a good vehicle where people plan and implement development and transformation. However, this cannot happen if the people do not feel and are not burdened by this shared concern and goal.

E. As trainers, it is therefore important, that those who will be trained, will be able to guide the community to understand, feel and connect to the common bond such as tradition, values, customs, their situation, the priority issues they want to address and the resources within the community itself to address this.

When Helping Hurts

KEY CONCEPT: Right approaches create whole life transformation while inappropriate intervention may disempower communities.

OBJECTIVES: At the end of the module, the participants will be able to:

- Explain that "help" we bring to the poor and needy can often hurt.
- Confirm the importance of assessing situations and then helping appropriately.
- Say a prayer to God for sensitivity to the needs of the people and for guidance in assessing the needs of people in a given community.

MATERIAL NEEDED: Video (Bill and the Accident)

TIMEFRAME: One (1) Hour

BIBLE REFERENCE: Ephesians 2:10 - *For we are God's handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do.*

LEARNING EXPERIENCES:
1. **Activity: Sing, Pray and Watch Video Presentation**
Sing the song, *Magtulungan Tayo*

<p align="center">Magtulungan tayo, magtulungan</p>
<p align="center">La la la la la la la la la</p>
<p align="center">Magtulugan tayo, magtulungan</p>
<p align="center">La la la la la la la la la</p>
<p align="center">Napakagandang pagmasdan kung tayo'y nagtutulungan (2x)</p>

<p align="center">Magbigayan… nagbibigayan</p>

<div align="center">Magmahalan… nagmamahalan.</div>

Pray

Watch Video Presentation
Let the participants watch a video presentation titled …
After the video presentation, have the large group consider the following scenarios in sequence, then describe one scenario at a time and then ask questions associated with that scenarios.

2. **Discussion: Question and Answer**
Ask the participants these following questions:
   1. Bill was hit by a car, lying unconscious and bleeding. What kind of help does he need? What should we do?
   2. Bill is recovering in the hospital. What kind of help does he need now?
   3. Two years later after the accident, he was addicted to pain medications. What kind of help does he need now?
   4. What if we apply the intervention we chose for No. 3 when Bill has the accident? What will the result be? Will it be helpful?
   5. How about if we use the interventions from No. 2 or No. 1 in his circumstances in No. 3? What will the result be? Will it be helpful?

3. **Input: Different Approaches to Human Needs**
Share on the *Different Approaches to Human Needs*
   • Relief
      o Saving lives
      o Immediate help in response to a devastating event
      o Directed by outsiders

   • Rehabilitation
      o Restoring/ rebuilding what has been lost
      o Largely directed by outsiders

- Intermediate term
- Development
  - Empowered communities moving beyond the status quo toward God-centered improvement
  - Long-term
  - Whole-life transformation (spiritual, physical, social, environmental).
  - The people of the community take control of the process (Typically, they are mentored to develop these skills).

Inspire and challenge the participants on what Ephesians 2:10 has to say: *"For we are God's handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do."* This would mean being kin to the need to ensure that any help extended empowers the communities.

4. **Deepening: Possible Results of Approaches to Human Needs**
Ask the following questions related to approaches to human needs:
- If a relief approach is used in dealing with a chronic situation in a stable agricultural community, what would be the result?
- Have you seen situations where the relief approach was used in a chronic situation that may depict a developmental approach? Give examples. What were the results?

5. **Application: Assessing the Needs of People for Help**
Invite participant to confirm the importance of assessing situations and then helping appropriately. Ask: How do you assess the needs of people? Each participant says his/her piece.

This time form a big circle and call everybody to say a corporate prayer to God for sensitivity to the needs of the people and for guidance in assessing the needs of people in a given community. Someone may lead the prayer.

6. **Synthesis:** Help is helpful when it is…
   - The right thing
   - Done for the right reasons
   - Done in the right way
   - As Christians workers, we can do damage by offering inappropriate help to situation that do not call for that type of help.
   - To be truly among the poor, it is our responsibility to thoughtfully and prayerfully assess situations and then offer the kind of help that the situation calls for.

We agree we do not want to dis-empower communities. Let us look at ways that can empower them.

Secret in a Box

KEY CONCEPTS:
- Those we are discipling, whether individuals or a community, know more about their problems than outsiders do.
- Whatever life situation, always remember that there is someone who cares, the Giver of Life and Sustainer of all things which is God.

OBJECTIVES: At the end of the module, the participants will be able to:

- Express approval that communities know more about their problems than outsiders do and community–based change begins with initiative from within the community itself.
- Confess to God any personal notions of "superior" understanding or knowledge that we often think we have concerning the community's situation.
- Translate lessons learned in studying their own communities.

MATERIALS NEEDED: Box, bottled water, nails, flashlight, bible, sweet potato, pen, little candle, matches, paper money, and eye glasses.

TIMEFRAME: Thirty (30) Minutes

BIBLE REFERENCE: "Cast all your anxiety on Him for He cares for you." (1 Peter 5: 7 NIV).

LEARNING EXPERIENCES:

1. **Activity:**
Before this module begins, place small objects in a small box. The objects should not be easily identifiable by touch alone, at least not all of them. Tape the box shut. Use matrix in a manila paper/white board with 3 columns for their answers.

Now ask 3 participants to leave the room going far enough away so that they cannot see or hear what is happening.
- Person No. 1 is introduced as foreign development worker from the capitol in the country.
- Person No. 2 is an indigenous community development worker from the regional.
- Person No. 3 is a community member.

2. Bring the 1st participant back and introduce her/him as indicated above and let him/her shake the closed box and try to guess what is in it. List responses on a table in a manila paper/white board in the first column.
3. Now bring back the 2nd participant (as indicated above) and place a blindfold on him/her. Have this person open the box and attempt to identify the items by touching them. List responses on the 2nd column.
4. Now bring the 3rd person (introduced as indicated above). No blindfold. Open the box. Ask this person to identify all the objects and to describe them with as much detail as possible. List answers on the 3rd column.

2. **Discussion: Describing the Actions of the Three People**
Let's compare the 3 people. Who was able to describe the contents of the box most accurately?
- The first person could do very little.
- The second did a little better.

- It was the third person who could actually see and touch the items.

3. Input: Connecting to Community Life

Now connect this exercise to life in the community or the life of the individual that the participants may be discipling.

You might begin this input with something like: *Let's think of the items in the box as aspects of life within a community (resources, history, social patterns, problems, needs, achievements, etc.) In the development world, there are different groups who want to help improve life in the community. Some groups know only a little about life in the community. Others know a lot.*

4. Deepening: Learning from the Actions of the Groups

Let's talk about these 3 groups represented here:

- The Box Shakers – how is the box shakers like in the foreign NGO worker? (Like outside agencies who visit the community but do not live there. They know only a little about life in the community). Examples: Occasional visitors, some NGOs who design programs for the community but visit the community rarely.
- The Touchers Only – how are the touchers like the regional development worker? (Like outside people/agencies who are able to learn more about the community by more extensive on-site research. Some outsiders (like missionaries) live with the people and learn their language. These outsiders often do gain significant knowledge of what is going on, but it is not intimate knowledge).
- Those Who Could See and Touch –how are the seer and toucher like the community members themselves? They live with their situation every day of their lives. They will live it long after the outsiders have come and gone. They know the most. We need to recognize this.

5. Application: Each One Acts

Before ending the session, ask the following questions:

- Do you approve of the fact communities know more about their problems than outsiders do and community–based change begins with initiative from within the community itself? Why?
- What steps can I take in my current ministry to facilitate the people to take the initiative?

Request the participants to sit down in prayer and reflection mode. Inspire them to confess to God any personal notions of "superior" understanding or knowledge that they often think we have concerning the community's situation. Then ask them to write down notes on steps they can take in their current ministry. Their notes will be collected afterwards.

6. Synthesis: The Different Needs in the Community

The items represent the different needs in the community. Those we are discipling, whether individuals or a community, know more about their problems than outsiders do. The problem is that insiders often don't realize what they know (they take it for granted). They don't necessarily recognize how their culture/world view will impact other things.

Appreciative Approach to Community Research

KEY CONCEPT: Integrity of Creation is about people committed to stewardship; caring for our common home, Mother Earth.

OBJECTIVES: At the end of the module, the participants will be able to:
- Thank God who is at work in the community.
- Recite some "cultural questions" that could be used to in studying their communities.
- Prepare list of actions on how to help community members prioritize their problems that hinder their development

MATERIALS NEEDED: Whiteboard with marker, masking tape, bond paper, ball pens or pencils

TIMEFRAME: One (1) Hour

BIBLE REFERENCE: Genesis 1-2 (Creation Story)

LEARNING EXPERIENCE:
1. **Activity – Worship and Learning Exercise**
Hymn *For the Beauty of the Earth*
(Text: Folliott S. Pierpoint, 1835–1917; Music: Conrad Kocher, 1786–187)

1. For the beauty of the earth,
For the beauty of the skies,
For the love which from our birth
Over and around us lies,

(Chorus)
Lord of all, to thee we raise
This our hymn of grateful praise.

2. For the beauty of each hour
Of the day and of the night,
Hill and vale, and tree and flow'r,
Sun and moon, and stars of light. (Chorus)

3. For the joy of human love,
Brother, sister, parent, child,
Friends on earth, and friends above,
For all gentle thoughts and mild. (Chorus)

Opening Prayer
Learning Exercise – Water Glass Demonstration
Put a full-sized clear glass half-filled with water to its vertical midpoint at the center of the table where all the participants can see and observe. Ask them what they observe and see. Probe for answer that would lead to an observation from the participants, either "half empty or half full." Probe further, how many see as half-empty and for those who agree with the observation; same also if the response is half-full. Still, probe further if the participants observe other things, other than the two observations earlier observations (half full and half empty)

2. **Discussion – "Half-full, Half-empty"**
Before discussing on details, note the following:
   - Expect words such as leak, diminish, reduce and minus, etc. and to a broader idea of moving toward non-existence or dying or utter lack (negative outlook)
   - In the context of the community, a half-empty perspective means "marred self-image"- ignorant, backward, impoverished, always dependent, hopeless or hopelessness or perhaps abandoned by God

In the plenary discussion, inquire with two probing questions:

1. How would you describe the perspective of a person who sees this glass as being "half-empty"?
2. How would you describe the perspective of a person who sees this glass as being "half-full"?

3. Input – Appreciative Inquiry (AI) Approach
Present the following input:

A. The person who sees this glass as half-full has an appreciation of what is or what can be. Being half-full means there is something to be filled in (a process) or created or to be completed. He or she sees possibilities, potentials, hope and life itself (positive outlook).

B. In the context of the community, the "half-full" means recognition of the gap between what is ideal and what is real, but that something can be done. Similarly, a recognition that God is always there inviting us to be in His Kingdom, but as a community we also have to do our share before we enter into His Kingdom.

C. The experience of a community having an APPRECIATIVE PERSPECTIVE actually lead to a certain degree of community satisfaction and contentment which is actually a glimpse of what is there in the Kingdom of God, and this gives the community (us) a sense of HOPE! – And that God's Kingdom is already here, and that through our positive actions and choices in life, we are actually experiencing it.

D. Approaching the community this way is actually the process of APPRECIATIVE INQUIRY which is a good way to start or even sustain community mobilization based on their capacities and resources from within.

4. Deepening - Small Group Exercises

Small Group Exercise 1 (In pairs for 10 mins)
Task of the Group -   Draw blessings from each one's personal timeline (experiences)
Materials Needed -   Piece of Paper, ball pen or pencil

Process -   The facilitator asks each one to make a list of the
                 following:
                 o Two good things (or life events) that positively
                   contributed to your life (positive outlook)
                 o One of your spiritual gifts (God given talent)
                 o One blessing from your family
                 o One blessing you contribute to your family

Ask each one to form a pair and share their lists. Other pairs to share to
the big group what they shared about. Allow them to share what they feel
about recounting these things or events in your life. Relate this our own
life appreciation to how we want to look our communities (or the
communities we serve)

Small Group Exercise 2 – (20 mins)

Task of the Group -   Develop three research questions for both "half-
                       full" "half-empty for each group's assigned domain.
Materials Needed -   Manila Paper, Marker and Masking tape
Process   - Create 5 groups of 4-5 persons in each group (the
                     number in each group may vary depending on the
                     number of participants
                   - Provide each of the group with the required materials
                   - Assign each group with a specific area of life, namely
                     SPIRITUAL, ECONOMIC, HEALTH,
                     AGRICULTURE AND ENVIRONMENT
                   - Write down the answers in a Manila Paper following the
                     matrix template to be provided

Sample Matrices

ECONOMIC	
Half Empty Perspective	**Half Full Perspective** (the task of the group)

Why are people trapped in debt?	What are the livelihoods in your community that sustain your day-to-day needs?

SPIRITUAL	
Half Empty Perspective	**Half Full Perspective** (the task of the group)
Why are there only few men involved in church celebrations?	How do the people in the community show their appreciation of God's gifts?

Note as well the group may provide questions to both categories but the priority is the Half Full Perspective.

5. Application – AI Approach in Community Transformation

Provide more time for sharing of reflections and insights from the participants, especially on what they firmly believe they can do to apply Appreciative Inquiry Approach in community transformation.

6. Synthesis:

Review with the group the value of Appreciative Inquiry in the transformation process of the community. Poses three important questions to the group and provide some answers to each of the questions:

A.　　What is the function (or importance) of Appreciative Inquiry in helping a community to be transformed (or renewed)?
- That people realize that God has not abandoned them
- That they recognize that they have resources (strengths, capacities)
- That there is HOPE to anchor their lives on. So they could think of their future

B. Why is it important to focus initially on a community's resources (strengths, capacities) rather than its needs (problems, vulnerabilities, weaknesses)?
- Helps a community realize that they have resources (strengths and capacities) that they have not fully recognized (or untapped)
- That based on the recognition of these untapped resources, the community will pursue community-based initiatives
- That the community will realize that they cannot build on failure or what they do not see themselves as having

C. Do you believe that God is always working in the community?
- Realization that our role is to help the community members recognize this TRUTH
- And that, this could be realized through appreciative dialogue

Close appreciating what we have as a people. Say that the community comes to view its past and itself in a new light. We do know things. We do have resources (capacities, strengths). We have a lot to be proud and hopeful of. We are already on a journey. God has been good to us. He has not forsaken us. And that based on these things, we can do something. That is, helping the community to view itself appreciatively, which is a major step towards helping its people re-discover their true identity and vocation as God intends. *(Reference Material: Bryant Myers, Walking with the Poor)*

Define…Discover…. Dream…. Design….Deliver

Resource Mapping

KEY CONCEPT: We are, we have, and we can!

OBJECTIVES: By the end of the module, the participants will be able to:

- Draw a resource map.
- Express desire for discovery and wonder at how God provides resources for His people.
- Prepare a step-by step plan in doing resource mapping of the community they are in.

MATERIALS NEEDED: Manila paper, colored paper/crayons, paper tapes, pentel pens, and Bible

BIBLE REFERENCE: Numbers 13:1 -2; 17 -26 (model for a biblical resource map!)

TIMEFRAME: 45 Minutes

LEARNING EXPERIENCES:

1. **Activity: Sing, Pray and Small Group Exercise**
Sing familiar songs especially those related to resources around us. Then **pray** for God's sustenance and blessing for the activities in this module.

Next thing is to break the large group into groups of 3-4 people depending on the size of the group and do a **Small Group Exercise**. Invite people to look around the training venue (this could be a room or else the entire compound where the training is being conducted). Ask what types of resources do they see around.

After identifying 2 or 3 things, have small groups take time to identify other resources in the compound and draw a map of the compound and all its resources on a manila paper. Allow them use icons to represent different things (trees, buildings, rivers, roads, houses, etc.). Have groups put up their maps and identify one or two maps that they like best –and why.

2. Discussion: Noticing the Difference

Ask the following questions:

- Do you see this place/area differently after doing the map?
- How so?

Let them ask questions should they have.

3. Input – On Resource Mapping

Share among the participants these insights below:

- Resource mapping is a useful tool in assessing the potential of a community to engage in transformational development. A resource map is a picture of a physical resources present in a community. Often people live in a community for so long that they don't realize the resources they DO have which are available.
- In resource mapping, there is no need to do interview. Use only your visual observation skills.
- You will be helping a community learn how to do its own resource mapping. This helps empower a community to be transformed.

4. Deepening: Reviewing AI and More

Make a review with large group on Appreciative Inquiry and more on the need for them to express desire to discover the available resources in the community.

1. What is the function of Appreciative Inquiry in helping a community to be transformed?
   - People realize that God has not abandoned them.

- Recognize that they do have resources.
- Taste hope. Able to begin thinking about the future.

2. Why is it better to focus initially on a community's resources before focusing on their needs?
   - Helps a community realize that they (often) have unrecognized resources.
   - Helping people in a community to recognize that they do have resources encourages community-based initiative.
   - A community cannot build on failure or what they do not see themselves as having.

3. Do you believe God is working in a community?
   - If so, then your role is to help the community members recognize this truth as well.
   - Appreciative dialogue is one way to do that.

5. Application: Planning for Resource Mapping
Invite the participants to prepare a step-by-step plan in doing resource mapping of the community they are in If all participants come from one community. Divide into groups of 4 people depending on the size of the group. Note that if the group comes from the same community, they can be divided into small groups still, just consolidate their reports.

6. Synthesis: We are, we have, and we can
The community comes to view its past and itself in a new light. Remember:
- We do know things.
- We do have resources.
- We have a lot to be proud of.
- We're already on the journey.
- God has been good to us.
- We can do something.
- We are not God-forsaken.

- Helping a community to view itself appreciatively is a major step toward helping its people rediscover their true identity and vocation as God intends. (ref: Bryant Meyers, Walking with the Poor).

Communities and Empowerment

KEY CONCEPT: Community based approach and empowerment are processes that can help people access resources, build capacity, and help them influence issues that affect them.

OBJECTIVES: At the end of the module, the participants will be able to:

- Point out the difference between community-targeted and community-based activities.
- Make a statement of commitment to community ownership of development.
- Provide participants a working definition of Community-Based Approach and Empowerment.

MATERIALS NEEDED:

TIMEFRAME: One (1) Hour

BIBLE REFERENCE: "All the believers were one in heart and mind. No one claimed that any of their possessions was their own, but they shared everything they had."
Acts 4:32 | NIV |

LEARNING EXPERIENCES:

1. **Activity: Worship and Role Play**
Sing,   **"Many Are the Light Beams"**
Many are the light-beams from the one light.
Our one light is Jesus.
Many are the light-beams from the one light;
We are one in Christ.

Many are the branches of the one tree.
Our one tree is Jesus.
Many are the branches of the one tree;
We are one in Christ.

Many are the gifts giv'n, love is all one.
Love's the gift of Jesus.
Many are the gifts giv'n, love is all one;
We are one in Christ.

Many ways to serve God, the Spirit is one;
Servant spirit of Jesus.
Many ways to serve God, the Spirit is one;
We are one in Christ.

Many are the members, the body is one;
Members all of Jesus.
Many are the members, the body is one;
We are one in Christ

Pray

Community Involvement Role Play
Start the module by saying these questions: *Empowerment, what is it? How did Jesus Empower His Disciples? What is community?*

Invite the participants to look at some typical approaches we see with many NGOs or other groups trying to help by acting out three (3) levels of community involvement in water/well intervention.

Level 1: Water engineer walks into a village, decide it needs water, goes away to plan for putting in a borehole. OR Water engineer walks into a village, talks with a few people hearing they have a water problem, decides borehole would be best and goes away to plan for it.

<u>Level 2:</u> Water engineer comes into community and in conversation it becomes obvious (to the audience watching) that he has been working with the for some time. He has described a variety of options, the pros and cons, and they have decided to try the hand-dug well.

<u>Level 3:</u> Community members discussing their water problem, hear that there is a water agency in the town 50 miles away. They gather some data, write a letter and send a couple of people from their committee to him. Those folks describe their problems, say they think a protected spring might be possible but they would like the water engineer to come out and give an assessment. If the spring makes sense, they would want some of his technical advice on how to do it, but the community has already mobilized labor and funds.

2. Discussion: Hearing Audience's Insights/Reaction

Ask the following questions:
- What did you see?
- What was happening?
- Does it occur in our area?
- What could we do about it?
- What was the main problem?

Initially conclude by pointing out there was little ownership by the people because they were not involved. If the work is not based in the community, then it will not continue.

3. Input: Levels of Community Participation and Involvement

Present that as one looks at the spectrum of participation and involvement by the community, outside groups can be seen as approaching communities in one of three ways:

- Community Targeted Approach - outsiders bringing in programs or facilities with no significant interaction with the community prior to doing so, community has little to no involvement in planning.

- Community Involved Approach – the community is involved in the process more as a consultant than the initiator
- Community Based/Community owned approach – The process is clearly based in the community with the community as at least an equal partner with the outsider; community initiator and is fully mobilized; they use outside input or resources as they determine the need; the community is fully in control of all aspects

4. Deepening: Demonstrating Levels of Community Participation and Involvement

Deepen the presentation and discussion by a demonstration. Arrange small stones (or any other object available in the community) to illustrate different Approaches to a Community. This activity will help evaluate participants' understanding of the three different types of approaches to a community and its impact on community participation. Gather the group around as you do the demonstration on the floor.

Materials: Ahead of time, collect about a dozen small rocks. Also have some chalk or a small broken piece of concrete block that can serve as a chalk. Make a circle on the floor. Write a big "C" in the middle of the circle. Tell the group that this is the community. If the floor is not concrete, you can use a piece of news print as the "community".

Explain to the group that the rocks in the circle are community members. The other rock on the outside is the development expert. After you arrange the rocks a certain way, ask the group; is this a community targeted, community involved, or community-based approach?

A. First, arrange the rocks randomly within the circle as follows. Keep one rock aside. This rock represents the development expert. The "community" rocks are randomly arranged. Now move the outside rock (community organizer) toward, but not into, the circle. The community is not organized nor participating and an outsider is trying to bring to give them a project with no community involvement. This is a "Community Targeted" approach. Ask

participants to comment on the advantages and disadvantages of the approach.

B. Next, arrange the "community" stones in semi-circle arc. Bring the "outsider" stone to the edge of the circle. The community stones are all oriented toward the outsider. The community is arranged so that they are listening to the outsider. The outside is leading the process and there is minimal involvement by the community. This is an example of a "Community Involved" approach. Ask participants to comment on the advantages and disadvantages of the approach.

C. Finally, arrange the community stones into a circle. Bring the outside stone into the community and place it in the gathered circle of community members. This is a Community based approach. Ask participants to compare this situation to the previous ones.

Then ask these questions:
- What do you think is the best approach?
- Why is it the best approach?

5. Application: Statement of Commitment to Community Ownership of Development

Group the participants into 4 small groups and task them to draft a two-paragraph Statement of Commitment to Community Ownership in Development. They may include in the statement practical steps to undertake to ensure people's ownership of development. A group of 2 or 3 people may later be formed to come out with the final statement of resolution.

6. Synthesis: Community-Based Approach and Empowerment

Synthesize by stressing on the meaning and essence of Community-Based Approach and Empowerment. You may use a powerpoint presentation or write down the synthesis on cardboard or newsprint.

Community-Based Approach

- A community-based approach is a way of working in partnership with persons in the community during an engagement with the community
- This approach recognizes the capacity of the community involved and builds on these to deliver protection and solutions while supporting the community's own goals
- This can help communities work to prevent social problems and to deal directly with those that arise instead of having external actors to step in and assume responsibilities which can result in dependency
- It supports the community members in re-establishing familiar cultural patterns and support structures.
- This approach reinforces the dignity and self-esteem of the community and to empower all actors to work together to support different members of the community in exercising and enjoying their human rights
- This approach requires facilitators to understand and consider the political context, the receiving community, gender roles, community dynamics, and protection risks, concerns, and priorities of the community. It also requires that we as facilitators recognize our limitations in capacity and resources, the temporary nature of our presence, and the long-term impact of the interventions.

Empowerment:
- It is a process of increasing people's opportunities to access information and resource
- Increasing the ability of individuals and groups to influence issues that affect them and their communities
- It is not something to be "done" to people; it is the process by which individuals in the community analyze their situation, enhance their knowledge and resources, strengthen their capacity to claim their rights, and take action to achieve their goals
- Empowerment requires change at the individual and structural levels

Attitudes of a Community Worker

KEY CONCEPTS:

- A community worker's attitudes toward people and toward learning have a profound impact, either positively or negatively, on community research efforts.
- Attitudes are not something that a community worker exhibits, but are choices and responsibilities before God being the work of the Holy Spirit.

OBJECTIVES: At the end of the module, the participants will be able to:

- Describe the importance of the attitude of a community worker to the community development process.
- Express commitment to work with the people in love, humility and respect toward community members.
- Write a letter addressed to his/her fellow participants or community workers encouraging them to develop a Christ-like attitude towards community work.

MATERIALS NEEDED:

TIMEFRAME: 40 Minutes

Bible Reference: Mark 10:45

LEARNING EXPERIENCES:

1. **Activity: Worship and Role Play**

Sing, <u>We Are Marching in the Light of God</u>

We are marching in the light of God,
We are marching in the light of God.
(Repeat)

We are marching, marching,
We are marching, marching,
We are marching in the light of God.
(Repeat)

We are living in the love of God,
We are living in the love of God,
(Repeat)

We are living, living,
We are living, living,
We are living in the love of God,
(Repeat)

We are moving in the power of God,
We are moving in the power of God,
(Repeat)

We are moving, moving,
We are moving, moving,
We are moving in the power of God.
(Repeat)

Siyahamb' ekukhanyen' kwenkhos',
Siyahamb' ekukhanyen' kwenkhos'.
(Repeat)

Siyahamba, hamba, siyahamba, hamba,
Siyahamb' ekukhanyen' kwenkhos'.
(Repeat)

Prayer

Role Play
Request two people to present a role play.

Two people go and do some research in the community for community profiling. One decides not to go and do it, saying "I don't need to go to that place to do research. I don't want to walk around the community, it's summer and my skin will darken. It's also not safe because of "Tokhang". There are a lot of drug addicts there. Besides, I already know about that place. I'll just photocopy the profile from the Barangay Hall and fill in some information on my own". The other one says, "But you are not from the community. How can you know?" The first one replies, "I don't think this research is so important (and drops his book on the floor for added effect). Come with me to the mall this afternoon instead". The other person stops and stares at him (end of the role play).

2. Discussion: On the Role Play
In big group or plenary, ask the participants the following questions:

- What did you see? Hear?
  - o Two people arguing
  - o One didn't want to do research
- What was happening?
  - o Misunderstanding
  - o One person does not want to follow instruction
- How do we feel about the role play?
  - o Anxious
  - o Relate to the situation
- What was the main problem?
  - o The community worker has the wrong attitude toward the community and toward learning.
- Do we have this problem in Our place/ in our lives?
  - o Yes. Some examples were shared where community workers have biases against the community.

3. Input: Attitudes of a Community Worker

Develop an input on the key concepts in this module:

A. A community worker's attitudes toward people and toward learning have a profound impact, either positively or negatively, on community research efforts.

B. Attitudes are not something that a community worker exhibits, but are choices and responsibilities before God being the work of the Holy Spirit.

4. Deepening: Made for Service

Before the deepening activity, teach the song titled: <u>We are Made for Service</u>.

> We are made for service to care for all people
> We are made for love both time and again
> A love that will lead to sorrow and pain
> A love that will never die with shame.
>
> God sent his son to show us the way
> One who gave his life through sorrows and pain
> One gave his life that we may live
> And the Spirit to lead us through the way.
>
> Life can be so lonely when nobody cares
> Life can be so empty when nobody shares
> But if we give ourselves to help other too
> The happiness of Christ will live within.

In small groups with four members, ask questions like: 'If we can agree that the second person had the wrong attitudes that will have a negative effect on the community research process, then what are some attitudes that we should have when we approach a community. Ask them to reflect on the Scripture: Mark 10:45.

Lead in assessing by asking this question: *Which of the attitudes we listed represent Christ-likeness?*

5. Application: <u>Letter Writing</u>
Invite now each participant to write a letter to fellow participant or Community Worker encouraging him/ her to develop a Christ-like attitude towards community work. You may include in your letter what do you promise before God to develop a Christ-like attitude towards community work; one that he/she has yet to develop.

6. Synthesis: <u>Each One Says It</u>
Two things to do at this point: 1) Appeal to everybody to say a sentence synthesis and 2) Assign someone to commit this list and letters to the Lord in prayer, asking Him to mold us into servants for His purposes in the community.

Oral Learners

KEY CONCEPT: Many are ORAL LEARNERS in the universe of ADULT LEARNERS.

OBJECTIVES: At the end of this module, the participants will be able to:
- Describe the characteristics of oral learners and what should disciple-making look like in an oral society.
- Briefly relate adult learning with oral learning.
- Express commitment to communicate the gospel in ways appropriate to oral learners.

MATERIALS NEEDED: Whiteboard with marker, masking tape, newsprint, drawings/posters

TIMEFRAME: One (1) Hour

BIBLE REFERENCE: Deuteronomy 6:4-9

LEARNING EXPERIENCES:
1. **Activity: Worship and Role Play**

Sing, <u>We've a Story to Tell to the Nations</u>
H. Ernest Nichol, 1896

We've a story to tell to the nations,
That shall turn their hearts to the right,
A story of truth and mercy,
A story of peace and light,
A story of peace and light.

Refrain:
For the darkness shall turn to dawning,

And the dawning to noonday bright;
And Christ's great kingdom shall come on earth,
The kingdom of love and light.

We've a song to be sung to the nations,
That shall lift their hearts to the Lord,
A song that shall conquer evil
And shatter the spear and sword,
And shatter the spear and sword.

We've a message to give to the nations,
That the Lord who reigns up above
Has sent us His Son to save us
And show us that God is love,
And show us that God is love.

We've a Savior to show to the nations,
Who the path of sorrow has trod,
That all of the world's great peoples
Might come to the truth of God,
Might come to the truth of God.

Pray

Role Play
Engage the participants to join in the activity. Get volunteers to act as disciple-maker, and at least three (3) participants to act as non-literate adult disciples in a classroom setting.

The disciple-maker lectures//teaches using printed materials. The disciple-maker finishes the lecture and leaves the classroom. The three disciples ask each other, "What did you learn?" They are unable to convey the content and certainly don't know how to apply learning.

2. **Discussion: Problem Identification**
After the role play, ask the following questions:

- What do you think is the problem?
  - Ineffective teaching
- What did you see?
  - Four people in the classroom/ a teacher who doesn't know his/her students
- What did you hear?
  - Pure Gospel
  - The book of Romans
- What was happening?
  - Teacher teaching, student listening but no understanding
  - No response to teacher teaching / not attentive
- What was the problem?
  - Problem of communication
  - The lesson was very sophisticated
  - The classroom was not appropriate for that setting
  - Inadequacy of teaching styles

3. **Input: On Oral Learners**
   A. Introduction - Thought Provoking Questions
   - What should disciple-making look like in an oral society?
   - What should we do differently?

   B. Oral Learners in Own Words
   - By oral learners we mean those people who learn best and whose lives are most likely to be transformed when instruction comes in oral forms.
   - Many groups transmit their beliefs, heritage, values and other important information by means of stories, proverbs, poetry, chants, music, dances, ceremonies and rites of passage. And the spoken, sung, or chanted word associated with these activities often consists of ornate and elaborate ways to communicate. Those who use these forms are highly regarded among their people. Cultures which use these forms of communication are

sometimes call "oral cultures". The members of these societies are referred to as "oral learners" or "oral communicators".

- One characteristic of the biblical writings is that people of faith passed stories about their ancestors' victories and encounters with God through oral tradition. (Deut 4:6-9). It is the same way as passing on cultural and social values and knowledge to the next generation.

4. **Deepening: Illiteracy Rate**

To deepen understanding, input on the information below:

In the non-reading world:
- 1.3 billion people are unable to read
- Even in countries with high literacy rates, a third or more may be functionally illiterate
- Less than ½ of the world's people are readers
- In some countries in Africa, only 10-15% of the people can be reached through printed texts
- In the western world, young people are becoming non-readers
- 4,000,000,000 people are oral learners

When many people in a culture are oral learners, it affects the whole culture and permeates many aspects of people's lives, such as thought processes and decision-making. Scholars call this whole cluster of characteristics and effects "orality".

Making something audible does not necessarily make it an "oral" style of communication, why not?

Oral communication is associated with non-linear thinking (as opposed to print and linear cognitive input):
- The visual orientation works on the affective dimensions, feelings and impact

- The spoken language includes rhythm, intonations, loudness, voice quality, pauses, and peace
- It engages the audience so they can interact with the material
- Music appears to the feelings and emotions
- Often a communal experience, solidifies identity

5. **Application: Communicating the Gospel Among Oral Learners**

Given the title of this portion, *Communicating the Gospel Among Oral Learners,* invite the participants to come forward in triad and express commitment to communicate the gospel in ways appropriate to oral learners. Let each triad say one strategy to use.

6. **Synthesis: Relating Adult Learning with Oral Learning**
Seated, ask each participant to say something about the relationship of adult learning with oral learning. After which, present the bullet points below to synthesize the topic:
- 2/3 of the world's population are oral learners
- 100% of the adults are adults!
- When literacy persists in a culture for generations, it begins to change the way people think, act and communicate – so much so that the members of that literate society may not even realize how their communication styles are different from those of the majority of the world who are oral communicators.
- Members of literate societies tend to communicate the gospel in the literate style that speaks to themselves.
- Oral learners find it difficult to follow text-based, literate-style presentations, even if they are made orally.

Adult Learning

KEY CONCEPTS:
- Adults learn, grow and change.
- Adult learning is primarily about learning and not teaching.

OBJECTIVES: At the end of the module, the participants will be able to:
- Discuss what adult learning is, the processes and principles involve in it.
- Share significant learnings that affected their lives.
- Note insights gained on adult learning.

MATERIALS NEEDED: Whiteboard with marker, masking tape, newsprint, drawings/posters

TIMEFRAME: One (1) Hour

BIBLE REFERENCE: Philippians 4:9 - *The things you have learned and received and heard and seen in me, practice these things, and the God of peace will be with you.*

LEARNING EXPERIENCES:

1. **Activity: Worship and Workshop**

Sing,   <u>Bago</u> (Gary Granada)

Kalagin ang gapos ng nakaraan
Buhay ay ilaan upang tahakin ang bagong daan
Paliko-likong landas,itinuwid na nang mes'yas
At ang bagong lupa't langit ay bukas.

May isang husto ang isip bagong habi ang ginamit
Upang itagpi sa punit ng lumang damit

May isang sapat sa gulang bagong alak nang sinalang
Ay isang lumang tapayan ang pinaglagyan.

Palitan na ang lumang kalakaran
Mga patakarang pamatok ng relihiyong pasan
Palabas na pambanal, seremonyas at ritwal
Sa halip ay katarungan at dangal.

Ulitin ang ikalawang estropa…

Kung noon ang naghahari ay galit
Ngayon ang kapalit pakikitungong di mapagkait
Pagkakaugnay-ugnay, pagkakapantay-pantay
Bagong araw, bagong sisidlang gabay
Bagong buwan, bagong tipan, bagong buhay.

Pray

Workshop
Hold a workshop to start with. Refer to workshop guide below:

A. Provide each participant a piece of paper (they may also use their notebooks) and ask them to answer the following questions -
   - List three things that you have learned outside of school, that are important to you, that affect your daily life. They should be things which you can remember learning.
   - Choose one of them and think through carefully the whole process of how you learned it. (The following questions are written on newsprint or a blackboard)
     - Why did you learn it?
     - Who helped you to learn it?
     - What was the relationship between you and the person who helped you?
     - What was the situation in which you learned it?
     - In what way did you learn it?

- Can you remember anything that made your learning easier or more difficult?

B. Allot 10 minutes to answer the questions. After answering the questions, ask them to share these points in groups of 3's (depending on the size of the group). Each group will choose their secretary and reporter. Each group is given 5 minutes to report on their consolidated output.

C. Summarize the points made by the group at the end and includes the following four major points about learning from Malcolm Knowles, a pioneer of new methods of adult education.

2. Discussion: Participants' Understanding of Adult Learning

Ask the participants to answer these questions: *What is your understanding of adult learning?* Allow everybody to speak up. Write their answers in a whiteboard/manila paper. Simplify their answers if need be.

3. Input: What is Adult Learning?

- It is a people-oriented process that facilitates learning by collectively drawing out people's experiences for reflection, awareness building and analysis.
- Adult learning focuses on how people learn, rather on how are we going to teach them
- The role of the facilitator is to present to the community in a challenging way issues they are already discussing in a confused way
- In adult learning, the emphasis is on learning, not teaching

The Process of Learning

Before presenting the process of adult learning, it is expected that participants should have already internalized the meaning of adult

learning or at least they have already a common understanding of what is adult learning.

Add this input on Adult Learning Psychology.

- Adults have a wide experience and have learned much from life. They learn most from their peers.
- Adults are interested and learn quickly about those things that are relevant to their lives.
- Adults have a sense of personal dignity. They must be treated with respect at all times and never feel humiliated or laughed at before others.
- As adults grow older, their memories may get weaker but their powers of observation and reasoning often grow stronger.

4. Deepening: How Adults Learn?

The following three pictures help to raise the problems of motivation of adults and the methods used by adult educators. It helps people examine their roles and approach to adults.

Procedure: Post series of posters on the wall or blackboard.

Put the first one up and ask the participants to describe:

- What they see happening in the picture?
- When they have mentioned all the main points, put up the second picture and ask the same question. Ask them to discuss what the two people who are raising their hands are thinking. What are the others thinking and feeling?
- Then put up the third picture, and again ask them to describe what is happening? When they have identified that the participants are dropping out of class, ask the following questions:
  - Why is this happening? (Why are they dropping out?) If they only blame the participants, ask them also to look at the teacher's behavior.
  - Does this happen in adult classes you know about here?

- What causes it to happen?
- What could the "teacher" do to involve the adults more deeply?
- What do we need to do to improve our classes with adults?

Give emphasis that adult learning is best facilitated in an atmosphere which:

- Encourages the people to be active
- Promotes and facilitates the individual's discovery of personal meaning
- Recognizes people's right to make mistakes
- Accepts differences
- Tolerates ambiguity
- Encourages openness, self-and mutual respect
- Is a cooperative process
- Encourages *peership* among learners

To deepen understanding on how adults learn, the facilitator will discuss the following:

Study says -
If we listen to the information, we remember only 20% of what we hear
If we only look at information, we remember about 30%
If we combine listening and looking, we remember about 50%
If we also talk what we hear and read, we remember 70%
But best of all, if we also use what we learned, then we remember 90% of it

Principles of Learning

Learning is an experience which occurs inside the learner and is activated by the learner

- The process of learning is primarily controlled by the learner and not by the teacher
- Teaching is seen as a facilitating process that insist people to explore and discover the personal meaning of events for them

- People learn what they want to learn, see what they want to see, and hear what they want to hear
- People forget most of the content "taught" to them and retain only the content which they use in their work or content which is relevant to them personally

Learning is the discovery of the personal meaning and relevance of ideas
- People more readily internalize and implement concepts and ideas which are relevant to their needs and problems
- What is relevant and meaningful is decided by the learner, and must be discovered by the learner

Learning is a consequence of experience
- People become responsible when they have really assumed responsibility
- They begin to feel important when they are important to somebody
- People do not change their behavior merely because someone tells them to do so or tells them how to change
- For effective learning giving information is not enough

Learning is a cooperative and collaborative process
- Cooperation fosters learning
- Two heads are better than one
- People enjoy functioning independently but they also enjoy functioning interdependently
- Cooperative approaches are enabling

Learning is an evolutionary process
- Behavioral changes require time and patience
- Learning is not a revolutionary process
- Learning situations characterized by free and open communication, confrontation, acceptance, respect, the right to make mistakes, self-revelation, cooperation and collaboration, ambiguity, shared

evaluation, active and personal involvement, freedom from threat, and trust in the self are evolutionary in nature

Learning is sometimes a painful process
- Behavioral change often calls for giving up the old and comfortable ways of believing, thinking, and valuing
- It is not easy to discard familiar ways of doing things and incorporate new behavior
- But it is usually followed by appreciation and pleasure in the discovery of an evolving or a changing self

One of the richest resources for learning is the learner himself
- Each individual has an accumulation of experiences, ideas, feelings and attitudes which comprise a rich vein of material for problem solving and learning

The process of learning is emotional as well as intellectual
- Learning is affected by the total state of the individual
- If the purpose of the group is to design and carry out some task, it will not be optimally achieved if people in the group are fighting and working against each other

The process of problem solving and learning are highly unique and individual
- Each person has his own unique styles of learning and solving problems
- Some personal styles of learning and problem solving are highly effective, other styles are not effective

5. Application: Noting Insights Learned
Let the participants note the insights they learned on Adult Learning on meta cards. They may include queries for clarification.

6. Synthesis: Most Significant Insights

As you end the module, invite now the participants to a "shout out" activity. Form a circle and each participant shout out the significant insights he/she learned from the module. This serves as synthesis.

The Reflection Cycle

KEY CONCEPTS:
- To think is to reflect.
- To think to be able to reflect is God's gift to humanity.
- To reflect is to help create conditions favorable to people, especially those in the margin of society.

OBJECTIVES: At the end of the module, the participants will be able to:
- Explain how people assimilate new information and learn from it.
- Describe Reflection Cycle in simple terms.
- Demonstrate understanding of the reflection cycle into community training.

MATERIALS NEEDED: LCD, newsprint, markers

TIME FRAME: One (1) Hour

BIBLE REFERENCES: Matthew 4:18-20; Luke 14: 25-33

LEARNING EXPERIENCES:

1. **Activity: Worship and Role Play**
Sing, **"Who Am I"**
(Casting Crowns)

Who am I, that the Lord of all the earth
Would care to know my name,
Would care to feel my hurt?
Who am I, that the Bright and Morning Star
Would choose to light the way
For my ever wandering heart?

Not because of who I am,
But because of what You've done.
Not because of what I've done,
But because of who You are.

I am a flower quickly fading:
Here today and gone tomorrow.
A wave tossed in the ocean,
A vapor in the wind.
Still You hear me when I'm calling.
Lord, You catch me when I'm falling.
And You've told me who I am.
I am Yours, I am Yours.

Who am I, that the eyes that see my sin
Would look on me with love and watch me rise again?
Who am I, that the voice that calmed the sea
Would call out through the rain
And calm the storm in me?

Not because of who I am,
But because of what You've done.
Not because of what I've done,
But because of who You are.

I am a flower quickly fading:
Here today and gone tomorrow.
A wave tossed in the ocean,
A vapor in the wind.
Still You hear me when I'm calling.
Lord, You catch me when I'm falling.
And You've told me who I am.
I am Yours.

Not because of who I am,
But because of what You've done.
Not because of what I've done,
But because of who You are.

I am a flower quickly fading:
Here today and gone tomorrow.
A wave tossed in the ocean,
A vapor in the wind.
Still You hear me when I'm calling.
Lord, You catch me when I'm falling.
And told me who I am.
I am Yours, I am Yours, I am Yours.

Whom shall I fear?
Whom shall I fear?
'Cause I am Yours, I am Yours.

Pray

Role Play
Encourage participants to take part in the role play where a father/mother is encouraging his/her son/daughter to get married (or it can be changed to enrolling to college).

　　　Scene 1:　refusal / resistance to the idea to marry
　　　Scene 2:　son/daughter thinking, reflecting, considering the encouragement of the father/mother
　　　Scene 3:　son/daughter finally decided

2. Discussion: Reflecting on the Role Play
Ask the following questions to facilitate a free-willing sharing of reflections:

　　What did you see?
- Old man/woman and son/daughter
- Old man/woman encouraging his/her son/daughter

What did you hear?
- Think about it, son/daughter
- Marriage
- (Ask the group)

3. Input: The Main Problem

Start the input pointing out that the son/daughter could not make a decision right away; he had to take time to think about it.

Present the Reflection Cycle.
- The son/daughter in this role play was not stubborn, or disobedient or even sinful. S/he just needed to think through the new information that s/he had received.
- God has designed all of us this way.
- What if I will tell you that there will be no more free coffee to be served during this training that will be a new information for you to process. You will be thinking about it for a while before deciding whether or not you will continue to participate.
- This process is called the Reflection Cycle. Again, this is only a description of the adult human thinking process. God has made us this way.

Still on Reflection Cycle:
Step 1: New idea, resistance, rejection, time needed for thinking
Step 2: Time for reflection, rethinking
Step 3: Decision making, consider several options
Step 4: Action (return to step 1 and repeat cycle)

Note: Draw the Reflection Cycle in this Section

End saying, the implications of Reflection Cycle for Disciplers: Avoid the following common training mistakes when helping adults to learn and change.

4. Deepening: Bible Reflection

Allot more time for participants to reflect on the following bible references:

- Matt. 4:18-20 – when Jesus called Peter and Andrew.
  - What motivated Peter and Andrew to respond to Jesus' invitation so quickly?
    - "and I will make you fishers of men"
    - they looked at it to be a challenging invitation and profession.
    - redirection of life with new skills to learn.

- Luke 14: 25-33 Parable of building a tower and going to war
  - "does not sit down first and count the cost, whether he may have enough to finish it,"
  - this phrase implies the importance of the reflective aspect of life. Making plans is part of reflection. However, a leader must not be stock in the reflection stage.

5. Application: Remedial Acts on Reflection Cycle Mistakes

You will have to continue giving input particularly on Reflection Cycle mistakes, but beforehand participants insights when mistakes are committed. Better if they be inspired to demonstrate the scenarios below:

- Mistake No. 1: Omitting the reflection step. Remedy: Allow adults the time to reflect on a new idea, to see if it makes sense to them and to determine if the new information is going to be helpful. Don't assume that adults are like children who do not think so much about what they do.
- Mistake No. 2: Cutting short the reflection step and jumping to the decision step. Remedy: Don't assume that when people receive new information, they are ready to act immediately upon it. Avoid making short cuts that lead someone prematurely to action without

a clear decision by that person or group to engage in that action. Adults who are yet undecided their reflection may be questioning established patterns of thinking, which is good. Adult learners will set the pace of their own learning. They need to come to a decision on their own through a process of self-discovery.

6. Synthesis:

End the module with the synthesis points below:

Remember: Reflection Cycle
- The reflection cycle is a description of the way adults – including you and me – process new information and ideas.
- Knowing that adults need time to reflect can free disciplers and mentors from unrealistic expectation that learning should somehow translate into action very quickly.
- Some adults moved through the reflection cycle more quickly than others. Communities have a collective reflection cycle. Compared to an individual, it takes longer for a community to move through the decision-making and action steps on the basis of new information.
- There can be exceptions to this norm as the Holy Spirit moves in the heart of the individual.

Finally, state the key concepts above:
- To think is to reflect.
- To think to be able to reflect is God's gift to humanity.
- To reflect is to help create conditions favorable to people, especially those in the margin of society.

Whole-Life Discipleship

KEY CONCEPTS:
- Following Jesus entails whole-life discipleship.
- Jesus' disciples go where Jesus went in his lifetime and ministry.

OBJECTIVES: By the end of the module, the participants will be able to:
- Explain what apprenticeship / discipleship is.
- Compare who are the disciples of Jesus and those of other known leaders.
- Affirm dedication to Whole-Life Discipleship living a Christ-like life.

MATERIALS NEEDED: Bible, song chart, meta cards, pentel pens

TIMEFRAME: Forty-Five (45) Minutes

BIBLE REFERENCES: 2 Timothy 2:2; 1Corithinas 11:1; Romans 8:29; Colossians 3:17

LEARNING EXPERIENCES:

1. **Activity: Worship and Game**
Sing the song "Kaalagad."

   Tayo'y binigyan n'ya ng puso upang umibig at matutong mangarap
   Pinagkalooban ng talion at mga bisig upang humayo't magsikap
   Nang kalakhang pagbabago ay maging ganap at lubos.

   Koro: Tayo'y kaalagad, katipunang Kristiano
   Manggagawa ni Kristo sa lupang sinta
   Tayo'y kaalagad, kaagapay, kasama
   Kapanalig ng masa ditto sa bayan niya.

Tayo'y binigyan n'ya ng himig, ng kapatiran, damayan at paglingap
Upang maglaan at pumanig, makipamuhay sa mga mahihirap
Sa gabay ng ebanghelyo, sa mga yapak ni Hesus. (Koro, 2 ulit)

Pray

Game: Disciple Identification
Play a game. Ask each participant to describe a disciple as to what he said and done and let the other participants identify who the disciple being described. The one who is able to identify gets a token.

2. Discussion: **Who are the Disciples?**
Begin the discussion saying, *One common mark of discipleship in the case of Jesus' disciples is that they left everything and followed Jesus.* At this point, allow each participant to express themselves with the following questions:

- Who are the Disciples?
- What they do?
- Can we look at ourselves and say we are a Disciple?

Participants write their responses on meta cards and post it according to each question on newsprints.

3. Input: Describing a Disciple
Give this input on "What is a Disciple?

The usual first answer evangelicals give is "someone following the teachings of Jesus," but this is much more the dictionary or historical definition.

It will affect our understanding or common knowledge a Disciple is a follower of Jesus Christ who believes and holds the Bible alone to be True of FAITH and practices it. Practice what?

Practices what He is doing while on earth. HE loves the oppressed. He healed the sick. He teaches children and so with the parents. HE even quotes Bible verses when He himself was tempted in the wilderness.

4. Deepening: What is Whole-Life Discipleship

Deepen discussion pointing out discipleship for us is more about whole-life discipleship. Add stressing our discipleship, or following and living like Jesus extends to every part of our life. This is much easier to say than to do. This is why, during this consultation we deliberately turn the spot light on to different areas of our life.

Moreover, you may ask these questions as well:
- Are there disciples of Mohammed?
- Were there disciples of Mahatma Gandhi?
- How about the Buddhist disciples?

Are there disciples of other leaders like Mohammed, Gandhi, Buddhist or even Rizal? The big difference with these leaders they did not claim to have resurrected or live again.

1Corianthians 15:3-4, Only Christ Jesus did. There many witnesses to His resurrection. We can find the verses of the following book of 1Corinthians 15:3-8, Mark 16:14.

Now we can continue with our Objectives: What do we need to learn and accomplished through Discipleship?

Disciples - one who learned from and devoted himself to the teaching of his teacher / mentor / leader who follows another person's life, values and teachings.

Another word for this could be apprentice (one who is learning a trade, art, or calling by practical experience under skilled workers) defined by Webster dictionary. Can we say in our own description O.J.T. (On the Job Training) doing a task while learning?

What should be the Attitudes of a Disciple? A Follower?

- God's heart towards intended planned ministry work / community work?

What would be our Attitude?
- Follower - Tradition is somewhat a past Practices or of Old Ways *(Nakagawian or Kinagawian o Nakasanayan na)*. A Disciple who learns from another and one who teaches. He develops a relationship to people who need to grow closer to God.
- We will unlearn the old ways and will learn New ways which will bring us to Loving God and serving God unto Jesus ministry and work. This is His life.
- You and I will be engaging / engross in mentoring and learning/teaching one another as we immersed in this work.

Here is a picture of a community without a latrine. Where everyone used the river nearby to dispose of their wastes, wash their clothes, and water their cattle. When the leader became to know Christ, his disciple observed this and its negative impact on his neighbors.

There are questions that must be addressed, such as:
- Is this a discipleship issue? Or is this a developmental issue?
- How can you and I help in issues that pertains life and health?
- What kind of help is needed in this situation?

5. Application:

Going back to the example of the picture, it is clear why apprenticing / discipling / OJT makes sense whether it is in the use of latrines or in the pursuit of a prayer life? Both are evidence of becoming everything God intends – for His Glory! Are there any other things you wish to do to become committed disciples? Please talk about it.

6. Synthesis:

End module with the verses below to highlight what may entail whole-life discipleship. Participants read in unison.

2 Timothy 2:2 .… and what you have heard from me in the presence of many witnesses, entrust to faithful men who will be able to teach others also.

1Corithinas 11:1 Paul was saying…Be imitators of me, as I am of Christ.

Romans 8:29…For those whom he foreknew he also predestined to be conformed to the image of his Son.

Colossians 3:17…Whatever you do in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through Him.

Everybody reads:
- Following Jesus entails whole-life discipleship.
- Jesus' disciples go where Jesus went in his lifetime and ministry.

The Character of a Disciple Maker

KEY CONCEPTS:
- We too will leave after living as disciple maker, but it is noble to empower and equip others.
- Discipleship is part of every life activity, not just a certain time set apart "to teach".
- As disciple makers, we enter villages, give them our lives for a time, and empower them to carry on after we leave.

OBJECTIVES: At the end of the module, the participants will be able to:
- Describe what an *authentic* disciple of Jesus is like.
- Express commitment to becoming like Jesus, taking on His character as His disciple.
- Voice out some areas they need to grow in to become a *true* disciple of Jesus (some distinguishing marks of a true disciples; humble, servanthood, builds relationship, not easily offended)

MATERIALS NEEDED: Spray gun, cabinet, news paper

TIMEFRAME: One (1) Hour

BIBLE REFERENCES: 1 Thessalonians 1:4-10; 2: 1-14

LEARNING EXPERIENCES:

1. Activities: Worship and Role Play / Group Bible Study
Sing again, "Kaalagad"

Pray

Role Play

Setting: Furniture painting shop. An experience painter is explaining to his apprentice how to paint a newly build cabinet a that needs to look like an antique furniture. The apprentice interrupts the explanation, takes the compressor spray and tells the experienced painter that he knows how to paint the cabinet to look like an antique one and turns back to do the work. He soon finds that he is unable to paint like an old cabinet to look like an antique.

2. Discussion: Bible Study
Before the discussion, ask what does a disciple look like.

Have two groups and assigned one passage each and answer the question.
- 1 Thessalonians 1: 4-10 What are the characteristic of a disciple?
- 1 Thessalonians 2: 1-14 What are the characteristic of a disciple-maker?

Provide for free-willing discussion space.

3. Input: Describing the Characteristics of a Disciple
Share this input.

• Chosen by God	• Received the message with joy
• Imitate Paul's life example	• Empowered by the Holy Spirit
• Persevered in spite of sever suffering	• Their message and life transformation affected a whole region

Leaders who were approved by God

• Seeking to please God and not men	• Share not only the Gospel, but their lives as well.

• Gentle with their disciples	• Worked hard so as not to burden disciples
• Love them as a father with his children	• Lived holy, righteous lives that modeled the Gospel

4. Deepening: Characteristics Important for a Development Worker

Based on the input above, invite the participants to pause for silence reflecting on characteristics that are important for a development worker and what characteristic/s should they struggle to possess.

Call their attention on the concepts below:

- We too will leave after living as disciple maker, but it is noble to empower and equip others.
- Discipleship is part of every life activity, not just a certain time set apart "to teach".
- As disciple makers, we enter villages, give them our lives for a time, and empower them to carry on after we leave.

Solicit opinions and insights/comments for processing.

5. Application: From Now On

Voice out some areas they need to grow in to become a true disciple of Jesus (some distinguishing marks of a true disciples; humble, servanthood, builds relationship, not easily offended).

6. Synthesis: The Bible Says

All of these characteristics can be summarized in Jesus and Paul's words:

- Mark 12:30-31 And you shall love the lord your God with all your heart and with all your soul, and with all your mind, and with all your strength. The second is this, "you shall love your neighbor as yourself. There is no other commandment greater than these."

- Galatians 5: 14 For the whole Law is fulfilled in one word, in the statement, "You shall love your neighbor as yourself".

Competencies
Skills

The **Foundational qualities** are love, integrity, humility, and servanthood.

Supporting qualities are purity, faith, patience, self-control, teachability, and courage.

Supporting Qualities

aracter

Foundational Qualities
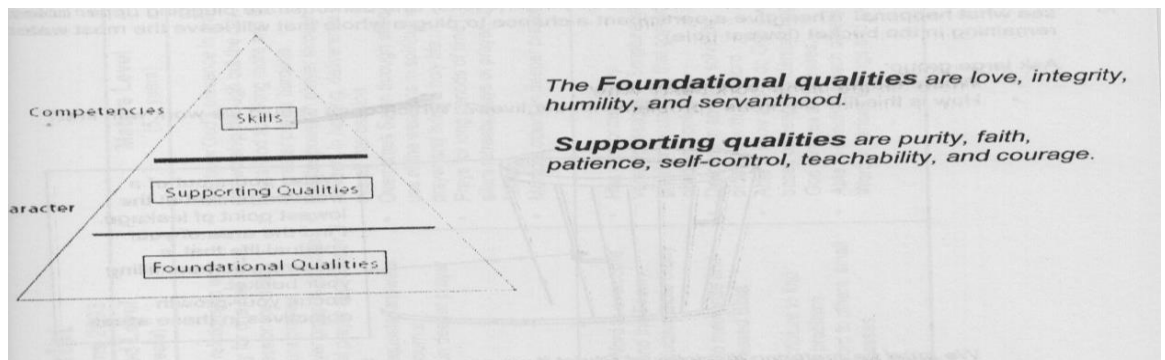
Transforming Lives Through Biblical Understanding

KEY CONCEPTS:
- Each person has his/her own perspectives and ways of doing things.
- We help facilitate people's transformation through Biblical perspective and by living out Christian values among them.

OBJECTIVES: At the end of the module, the participants will be able to:
- Compare life and living with onion which has layers.
- Discuss true transformation occurs and emanates from the core.
- Suggest ways how to maximize God's words in helping facilitate change in people's views.

MATERIALS NEEDED: Whole onion, sharp knife, and chopping board.

TIME FRAME: 45 Minutes

BIBLE REFERENCES: Romans 12:1-2; 2 Tim. 3:16; Matt. 13:23.

LEARNING EXPERIENCES:

1. Activity: Worship and Role Play
Sing

Pray

Role Play

Organize a role play requesting volunteers to act out.

A volunteer health worker from the city was conducting a field work in an upstream village. But due to travel distance, she decided to stay for the night in one of its household. That night, before she lays down to sleep, upon observing that the room was untidy, she started to clean by sweeping the wooden floor. But by doing so, the owner of the house reprimanded her by saying, "Please, stop. You are driving out God's graces out and at the same time creating "malas," bad luck in our home."
(This is a superstitious belief that sweeping is only allowed at day time, which still exists even today in some of our communities).

2. Discussion: Differing People's Views

Start the discussion by emphasizing there are two views of the same problem. Different backgrounds, different interpretations and. different worldviews. What do you say? Can worldviews change? Who can help facilitate change of worldviews among people?

Before the session, draw the following "onion" on a newsprint. Do not label the layers until the discussion, however.

3. Input: Like Onion

Use the powerpoint presentation.
  - o Outer Layer.
  - o Layer just beneath the surface.
  - o Experience.
  - o Core

4. Deepening: Demonstration with an Onion

Do a demonstration with an onion to deepen understanding of the subject matter. Do this to underline the fact the transformation comes from within each of us and within the people.

Hold a large onion (whole) up before the group in your open hand. Ask participants to look carefully at it. Now ask the following questions:

- What is this am I holding?
    - An onion.
- How do you know this?
    - By looking at the outside of it.
- Can you tell what it is like on the inside by looking at the outside?
    - No. If it is good on the inside or if it is rotten in the inside, you cannot tell.
- How can you tell what an onion is like on the inside? *Cut it open.*
- Cut open the onion vertically (stem to root) and ask the following questions:
    - If I peel off a few outside layers of the onion and bury the remaining portion, will it grow? Yes.
    - If we remove the core and plant the remaining portion, will it grow? No. Why not?
    - Where, then, does new life spring from the onion? The core.

Looking into the inside of the onion is the as immersing ourselves in the lives of the people before we can begin to comprehend their struggles and aspirations. For truly, the outside does not speak of the inside just like when we say, "Do not judge the book by each cover".

It is only when we immerse ourselves in the community that we gain respect and recognition and such will help us influence people's worldview in accordance with the biblical views/concepts.

5. **Application: Ways to Help Change People's Views**
Lobby on participants' suggestions on ways how to maximize God's words in helping facilitate change in people's views. You may group them

into small groups and let them write their suggestions on the newsprint. Plenary follows.

6. Synthesis: Like an Onion Still

Our lives are like onion. True, lasting transformation emanates from the core. This is the combined work of the mentor, the Holy Spirit and the disciple.

Worldview Part 2 – Worldview Assessment

KEY CONCEPTS:
- People defer in personal and organized worldviews and cultures and religious beliefs and practice.
- Ecumenism can remove barriers among people towards common good, harmony and peace.

OBJECTIVES: At the end of the module, the participants will be able to:
1. Uphold people's varying worldviews, habits and even understanding of God's words.
2. Identify ways to build bridges instead of walls in people's relationship based on Scriptures and ecumenical undertakings.
3. Agree on the importance of ecumenical work among people of different worldviews, faith affirmations and religious practices.

MATERIALS NEEDED: Whiteboard with marker, manila paper, masking, tape, bond paper, ball pens or pencils

TIMEFRAME: One (1) Hour

BIBLE REFERENCE:

LEARNING EXPERIENCES:

1. **Activity – Worship and Small Group Exercise**
Sing

Pray

Small Group Exercise – Worldview Assessment

Open up telling the participants that one major components of this module are small group exercises. These exercises are integral to each other. Charts are presented, handed over, handed to each group and posted on the wall or board. Depending on the number of participants, 4 to 5 groups will be formed.

Present to the group an imaginary community with 4 identified cultural issues. Ask each group to discuss among themselves the issues, and let them decide for themselves collectively to range the issues from the easiest to the hardest to deal with. Assign number "1" as the easiest and "4" the most difficult to address.

Chart 1:

Group 1	Group 2	Group 3	Group 4	Issues
				Eating with bare hands
				It is bad to take a bath before getting to sleep at night
				Do not lie down when your stomach is full
				Seek health remedy from "quack doctors" before going to the clinic or hospital for check up

2. **Discussion – Looking at Another Culture**
In the big group discussion clarify that the purpose of the above exercise is not to determine the correctness of the order of "change-ability' of the four cultural issues (or phenomena) rather we look at the "basis" by which we are looking at another culture and decides what needs to be changed. Add that the goal is actually looking at them in our own "perspective," so

the decisions we made (such as in ranking the issues) were based on what is important to us.

Call for sharing of insights gained and queries at this point.

Continue with the discussion by relating a story about a group of missionaries who first came to the island. They taught the natives that to be a Christian they had to do certain things as conditions.

The conditions were:
- Give up their belief in superstitions
- Give up their vices
- Make a day of rest for the Lord each week
- Share something to those in need

From here, ask them to evaluate whether the missionaries were right to teach the natives on the things the facilitator mentioned. Hand down to the group a piece of paper with the listed conditions. The group members discuss among themselves the conditions and simply decide "yes" or "no" on each of the condition. After which the facilitator calls the groups in a plenary session, and instruct them to place their answers on the prepared chart for the exercise.

Chart 2:

Group 1	Group 2	Group 3	Group 4	Activity
				Do not believe in superstition
				Give up your vices
				Make a day of rest for the Lord each week
				Share something to those in need

Big group discussion and open forum follow.

3. Input – Deciding What is Right
Present a short input by starting off with questions: What is your basis for deciding what is right? Is it on the basis of Scriptures or culture or socio-logical reasons?

Continue on with input on the meaning of Biblical and Unbiblical. Miriam-Webster defines biblical as *relating to, or being in accord with the Bible*. Unbiblical is defined as *contrary to or unsanctioned by the Bible.*

Show a chart containing a list of cultural practices, ask and decide if they are Biblical, Unbiblical. Emphasize that the reason for this is we have to be clear of own take (or understanding) of such practices based on faith-dimension before telling others who may have a different take on said practices, behaviors based on their own faith-dimension.   Include scriptural references.

The chart below should help for more enlightenment:

Chart 3:

Behavior/Belief/Value	Biblical/Unbiblical	Scriptural Reference
1. Abortion		
2. Euthanasia or mercy killing		
3. Legalization of death penalty for heinous crimes		
4. Same-sex marriage		
5. Inter-religious dialogue		
6. Attending Church mass regularly		
7. Praying before and after meals		

8. Practice of divorce		
9. Sharing of talent		

End input saying we must apply Scriptures wisely to the cultural setting making sure that we are not establishing preconditions for our salvation.

4. Deepening: Diversity of Cultures

Expand on the diversity of cultures, specifically in the context of religious beliefs – Christianity (different denominations), Islam (different sects) and Judaism (different sects) among others along with their respective revered institutions (churches, mosques and synagogues) – understanding that these too are politically loaded terms that most too often results to gaps and differences instead of creating peace and harmony as God plans it to be for all times.

Supplement saying that we are confronted with questions like: *Are we building Walls in our relationship with God and human instead of building Bridges? In our mission of reconciling with God and human, are we willing to lay down every obstacle to people hearing the Gospel?*

5. Application: Building Bridges Through Ecumenism

Challenge participants to the idea of ecumenism. You may want to brief them on the its meaning and purpose. Then solicit participants commitment to involve in ecumenical undertakings in their respective communities.

6. Synthesis: Our Common Quest for Harmony and Peace

End stating that in our quest for harmony and peace as God wants us to be his people, we are confronted with diverse worldviews based on our cultural beliefs, traditions and values. This poses a challenge because most too often this are the sources of our differences in outlook, perspective and mindset though we are in the same ground and context or situation. The key is common understanding using the same lens of (assessment) to narrow the gap or build bridges instead of wall, and that

this is a process to be owned by us. And that part of the process is sacrifices we have to take to achieve our goal of real peace and harmony.

Kingdom Vision

KEY CONCEPT: The Biblical vision of the Kingdom of God is where Shalom, the well-being of all life's aspects, reigns in the hearts and relationship among peoples and communities, and the values of love, righteousness, truth, reconciliation, forgiveness, peace based on justice prevail.

OBJECTIVES: At the end of the module, the participants will be able to:
- Explain how Jesus' mission statement set the course for his ministry and training others to do likewise.
- Portray evidence of God's Kingdom vision realized.
- Prepare a community mobilization plan for the community they serve realizing the vision of God's Reign.

MATERIALS NEEDED: Bible, Manila Paper, Pentel Pen and paste

TIMEFRAME: One (1) Hour and Thirty (30) Minutes

BIBLE REFERENCE: Luke 4:18-19

LEARNING EXPERIENCES:

1. **Activity: Worship and Role Play**

Sing
Teach the song, "You Are Salt of the Earth" (HFJ#246)

> You are salt for the earth, oh people,
> salt for the kingdom of God!
> Share the flavor of life, oh people
> life in the kingdom of God!

Chorus: Bring forth the kingdom of mercy,
bring forth the kingdom of peace.
Bring forth the kingdom of justice,
bring forth the city of God!

You are a light on the hill, oh people,
light for the city of God!
Shine so Holy and bright, oh people;
shine for the kingdom of God!

You are a seed of the word, oh people;
bring forth the kingdom of God!
Seeds of mercy and seeds of justice,
grow in the kingdom of God.

We are a blessed and a pilgrim people,
bound for the kingdom of God!
Love our journey and love our homeland;
Love is the kingdom of God!

Pray

Role Play
Request beforehand volunteers to act out this role play:

A church member comes in to meet the Pastor in his study. "Pastor, I have been prayer-walking in the community next to the church. The Lord is giving me a vision for seeing His Kingdom to come here. I'm seeing people's lives transformed and their place transformed physically and spiritually."

The Pastor responds, "Yes, this is what our church will do! We need to get many more people to come to church and give much more money. Then we can add a school to our church, and maybe even a

clinic! And then, like you said, the kingdom will be expanded and lives will be transformed." The church member looks troubled, shakes her head and said, "I don't think we have the same vision." Then, she slowly walks away.

2. Discussion: A Common Vision

After the role play, inquire as to the main problem/issue in the role play: (Main Problem: Pastor has personal vision while the member is talking about the Kingdom of God.)

- Does this problem happen in our place?
- Where have we seen it?

Allow each participant to share examples from personal experiences.

3. Input: On the Kingdom of God

Assign each participant to read sets of biblical references on the God's Kingdom and present the main point for each set.

Set 1: 1 Cor. 4:20 Rom. 14:17 Col. 1:13 Heb. 12:28	Set 2: Lk. 13:18-21 Lk. 17:20-21 Matt. 6:10, 33	Set 3: Acts 14:21-22 Lk. 6:22-23 Lk. 6:27-31	Set 4: Ps. 72
Main Point: Attractiveness and the power of the Kingdom of God (KoG)	**Main Point:** Nature of the KoG: as Mustard Seed, yeast beginning with our hearts and transforming communities on earth where	**Main Point:** God's Kingdom opposes Satan's kingdom, so those who do God's will suffer	**Main Point:** This is a picture of a society marked by God's Kingdom – social, economic, physical and spiritual blessings

	God's will is done as priority		

4. **Deepening:** Ask these questions:
- What is the "Kingdom of God" (according to the Scriptures)
- What would the "Kingdom of God" look like in your community?

The Kingdom of God is about:
- Power
- Righteousness, peace based on justice and joy
- Encouragement in faith
- Light
- Planted within us like a small mustard seed
- Grows slow to begin, but affects everything and becomes big
- The reign and rule of God who is reverently worshipped
- Where people are freed from the kingdom of darkness
- Where God's will prevail

In a community the presence of the Kingdom of God is characterized as:
- Peace and power
- Liberation from poverty
- Love for each other, fellowship
- Trials /persecutions / temptation
- Starting from small, but growing with time
- 6. Attracting people and bringing transformation because it is God who reigns
- Dawning of transformation
- Bringing of light and understanding and affects lives positively
- Stability in the community
- The place where the name of God is honored
- Experience of love
- People will live in light of the Word of God
- God's will is done, "on earth as it is in heaven"

5. Application: Community Mobilization Plan

Ask the participants to prepare a community mobilization plan for the community they serve realizing the vision of God's Reign.

6. Synthesis: What the Kingdom of God Entails?

Synthesize module pointing out that the Kingdom of God or the rule/reign of God is where God's will is done. As God's Kingdom advances, it drives out Satan's kingdom. Sufferings and persecutions are part of this conflict, but Hebrews 12:26-28 tells us what the final outcome will be – Satan's kingdom will be shaken to pieces and God's Kingdom will remain eternal and unshakeable. We must minister in light of this promise amidst the reality of both suffering and the over-coming power of Christ.

The Leader's Focus

KEY CONCPET: The stability of the leader to stay on focus is relevant to his / her success.

OBJECTIVES: At the end of the module, the participants will be able to:
- Affirm the importance of focusing to the goal to succeed.
- Give example of manifestation of an attitude of stability and resilience in pursuing the goal.
- Reflect on past or current leadership role/s if he / she was firmly focused to achieving the set goal and amend necessary areas of weakness.

MATERIALS: Dart board and pin; floor map, Bible

TIMEFRAME: Forty-Five (45) Minutes

BIBLE REFERENCES: Matt. 14:22-33; I Kings 19: 1-6

LEARNING EXPERIENCES:

1. Activity: Worship and Learning Exercise
Sing the song, "With Christ in My Vessel"

Pray

Learning Exercise: Balancing the Soft Broom/ Dust Mop

Introduce an exercise as a good way to demonstrate the importance of having focus. Without any prior practice ask 3 volunteers to try to balance an upright soft broom / dust mop on their palm.

If dart is used –ask 3 volunteers to try to strike the bull's eye - (3 attempts per participant).

Note there should be enough space for the volunteers to act.

Round 1: Instruct volunteers to try to balance the soft broom/dust mop placed vertically on one of their open palms while focusing only at their open palm. Their open palms should be down at waist level. This should be done one after the other.

Round 2: Volunteers do the same but now instruct them to focus only at the top of the soft broom/dust mop as they try to keep it upright. Volunteers should not look at their hands. Open hand should still be at waist level. Don't worry if there are volunteers who can hardly balance it even if focused at the top. It just shows the need for mentoring.

2. **Discussion: Learning from the Exercise**
Inquire on why was it more difficult for the volunteers to balance their brooms up right on the first round than on the second round.
- When the volunteers' attention was focused downward, he/she could not keep the broom up right even though they were totally focused to movement of their hands.
- Was the success on the second time achieved because the volunteers had miraculous new abilities to balance their broom? Was it they had practiced so well during the first round that it was easier for them to do on the second round? No, they merely changed their point of focus upward.

3. **Input: Scriptural Application**
Further discuss the Scriptural application with these questions: Let us consider 2 particular persons in the Scripture who in some degree had diverted their focus, viz. Elijah (I Kings 19: 1-6) and Peter (Matt. 14: 22-23).

- Why did Elijah run to save his life after his powerful encounter with the prophets of Baal?
- When did Peter begin to sink and why?

4. **Deepening: Into the Depth**
Break the group into pairs and discuss these questions:

- Have you tried getting out of focus from your goal? What were some factors that detracted you?
- What possible steps do you need to do in order to go back to your focus?

In a Plenary:
- Re-group and ask for feedbacks from those who feel comfortable to share with the large group
- Write down the "nuggets" on news print. Look at the central reasons why leaders tend to be sidetracked from their focus.

What happens when we stay firm on our focus to our goal with the conviction that this is God's direction for us personally and or to our church corporately?
- Thrive amidst possible difficulties
- Inner joy of fulfilling God's program
- Success – broom stays up

5. **Application: Thinking About Your Role**
Think now on your role as a leader in helping your community experience transformation. What does the principle of the broom mean to you?
- At any rate we should keep our focus to the goal
- If we as leaders can stay focused to God and what He is doing (the top of the broom), then we can be confident that we will be able to carry out those plans at the right place and at the right time. We should not allow our circumstances to detract us from what God wants us to do.

6. Synthesis: Stay Focus

As leaders we can possibly be detracted from our focus more particularly during difficult situations and oppositions. But like Elijah and Peter we can call upon God for help, strength, and courage to stay on focus to our goal. At the event that we have been detracted God is more than willing to restore us on tract like what he did to Peter. (John 21:16-19).