

Cevaa

Community of Churches in mission

Theological Empowerment



Go in the strength you have!

Judges 6:14

**BROCHURE FOR USE BY
THEOLOGICAL TRAINERS**

New edition, revised and augmented, Montpellier 2014

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MESSAGE FROM THE CEVAA EXECUTIVE COUNCIL

*Dear member Churches,
Dear sisters and brothers in Jesus Christ,
Companions in faith,*

We greet you with the words the apostle Paul addressed to the Thessalonians: “Finally, brothers, pray for us that the message of the Lord may spread rapidly and be honoured, just as it was with you” (2 Th 3:1).

It is with great joy that the Community is making available to you the new edition of the Theological Empowerment Brochure that was revised by persons mandated by the Executive council.

In its decision D12-1/8, the Executive council, held in 2012 at Tahiti in French Polynesia, accepted the revision of our Theological Empowerment Brochure which dated from the end of the 1980's. Revision of this Brochure was put under the supervision of the Executive Secretary in charge of the Activities Pole in collaboration with Rev. Pastor Annelise MAIRE, member of the Cevaa Activities Coordination. These two made use of several resource persons competent in this domain (refer to the list of contributors at the end of the Brochure). We take this opportunity to thank them most sincerely convinced that the Lord will shower them with his blessings for the service they provided voluntarily to the entire Community.

As you know, Theological Empowerment was, is and remains the particularity of the Cevaa. The Word of God is the foundation of the commitment of the Cevaa member Churches, it is given to all, and each person is capable of reading and interpreting it.

In reality, the Word addressed to each of us, received by each one in his concrete existence, makes all of us (with all our diversities) women and men of faith, servants of God in the world, and witnesses, nearby and far away, within the framework of the priesthood of believers.

Since one of the slogans of Theological Empowerment in the Cevaa - Community of Churches in mission is: “Give/give back the W/word to the people of God”, Theological Empowerment aims at making it possible for each person to hear and receive the Word of God and to speak out concerning questions in the community, society, and the world. Thus the people of God, who are truly the foundation of the Church, can themselves:

- identify and talk about problems and challenges that come up in the theology and the mission of the Church;
- ask questions linked to the reality of their own experience and their mission;
- offer answers to these questions from the perspective of the Gospel;
- make choices that let men, women, and young people be responsible and involved in their context and in the mission that is theirs

In other words, Theological Empowerment is a means that the member Churches of the Cevaa - Community of Churches in mission give themselves in order to carry out their community-wide life project: witness to Jesus-Christ and work together in mission in today’s world.

Theological Empowerment thus remains the essence of the Community, helping the member Churches advance, in order to continue to live out “The whole Gospel for the whole mankind”, the first slogan of Theological Empowerment within Cevaa - Community of Churches in mission.

The Theological Empowerment Brochure was revised in order to allow the member Churches to continue practicing Theological Empowerment by taking into account the ever-changing context of our various societies.

On one hand, the new edition of this Brochure is made available shortly after the 40th anniversary of the Cevaa, which culminated with the General Assembly (GA) of Torre Pellice in Italy in October 2012, the theme of which was “Cevaa: 40 years of sharing in order to witness to Christ in a changing world”. This theme was an invitation to a greater engagement and determination in the mission that God has entrusted to us for the world.

Also, the revised Brochure comes at a time when the Community has chosen to train theological trainers referred to as being of a “new generation”. This Brochure thus comes at the right time, because it will serve as a support for the training of the theological trainers of the new generation.

Finally, the new Brochure is meant, as is our desire, to help us consolidate how we live together within the Cevaa Community, counting on God who has upheld us during all these years and will continue to do so, if we remain attentive to him! “Not by might, nor by power, but by my Spirit, says the Lord...” (Zach. 4:6).

May the Lord bless you.

Montpellier, April 2014.

For the Council,

A handwritten signature in black ink, consisting of a vertical line with a loop at the top and a horizontal line crossing it near the bottom.

Thierry MUHLBACH,
President of the Cevaa

1. Introduction to the Brochure

THEOLOGICAL EMPOWERMENT WITHIN THE CEVAA - COMMUNITY OF CHURCHES IN MISSIONS

1. Birth of the concept and the Brochure of Theological Empowerment

Theological Empowerment was initiated by Rev. Seth Ametefe NOMENYO of the Eglise Evangélique Presbytérienne of Togo (EEPT), serving as Theological Secretary of the Cevaa. In the Cevaa Council meeting at Glay (France) in 1984, he defined 4 characteristics of Theological Empowerment.

Theological Empowerment aims for:

1.1. Reflection and research on a level attainable by everyone: this means that theological reflection should no longer be done only by «professionals» such as pastors, theologians and other evangelists. Every Christian is capable of reading and interpreting the Bible.

1.2. Theology tied to daily life, which means it takes into account the context, the life milieu of women, men and young people who together or individually listen to the word of God. This involves articulating the Gospel and faith with the local realities and situations of people (realities that are socio-political, cultural, economic, etc.).

1.3. Leading to that which is concrete, practical, and liveable. Biblical or theological studies, reflection and research should help men and women produce concrete responses to their questions..., to get involved, to better assume their responsibilities and to witness. This means that biblical studies and theological reflection should help men and women find concrete answers to questions about life and get involved in society in a better way.

1.4. Discerning the vision of Man with which we work. Takes seriously the reality of the “New man” that God wants to create in us in order to favour his growth. In addition, the Word of God not only has an impact on believers, but also on the whole of society.

Theological Empowerment within the Cevaa, defined in this way, has a triple objective:

1. First objective: kindle, stimulate, encourage **reflection** everywhere
 - about the signification and proclamation of the Gospel in various life contexts,
 - about our mission as Christians,
 - about the universal Church.

2. Second objective: Show that this theological reflection is not only the affair of specialists, pastors or theologians, but it is everyone's affair.
This means giving theology and missions back to the people of God.

3. Third objective: Make sure that this reflection takes place, not individually, nor only within each Church, but **on the level of the community** and in intercultural and inter-confessional **dialogue** which is one of the opportunities of the Cevaa.

From what precedes, one can conclude that Theological Empowerment within the Cevaa concerns ALL the aspects of life in the Church (internal life: edification, catechesis, Biblical study, financial activity... and external: proclamation of the message of love and salvation in Christ, acts of witnessing in society...). It aims, on one hand, to give/return the Word of God (theology) and the mission of God (evangelization) to the people of God, thus to the "ordinary" Christian or believers. It aims, on the other hand, to give the word to the people of God in the sense of having EVERYONE participate (the whole community). This is found in the 1984 slogan: "***Give / give back the W/word to the people of God.***"

Remark:

When the verb "give" is completed by the verb "give back", it underlines the fact that this word was often confiscated by pastors and theologians.

It is for this reason that the Cevaa took on Theological Empowerment as a fundamental guideline for its action. The international session on Theological Empowerment at Vallecrosia in Italy in 1986 confirmed this option and recommended training trainers, that is, theological trainers. This training aimed at providing Cevaa Churches with resource persons capable of initiating in and transmitting a way of reading the Gospel adapted to socio-cultural realities, a constant updating of the evangelical message, critical reflection concerning the Church and the world based on the Scriptures and, finally, strengthening the capacities of the people of God through diverse types of training. In other words, train people capable of preaching "***the whole Gospel to the whole Mankind***". Out of the different training sessions a Brochure was born, which was revised a first time in 1996.

2. Evolution of the concept: 2007, new direction

Since the fundamentals set by Seth NOMENYO and others, Theological Empowerment within the Cevaa experienced a new evolution in 2007. The question of sense and the understanding of Theological Empowerment were looked at again in the Coordinations session and the purposes of Theological Empowerment were redefined and more precisely specified by 5 criteria, which were adopted by the GA of Neuchâtel in Switzerland in 2008:

2.1. The Bible and experience

Study of the Bible is not undertaken out of curiosity or to increase one's knowledge; the theologian Karl Barth had already invited pastors to preach while holding the Bible in one hand and the newspaper in the other. The Bible has always been read in light of daily, personal, and community experience, and vice versa, the social, economic and cultural context is analyzed in light of the Gospel.

2.2. Community participation

Work with the Bible is not only the affair of specialists; on the contrary, Theological Empowerment depends on the idea of community sharing based on the equality of everyone before the Bible, pastors and lay persons, men and women. The contribution of each person is required because each person has a specific and irreplaceable perspective.

2.3. The intercultural dimension

Because it is fundamentally contextual, Theological Empowerment is enriched by confrontation with other ways of reading, done within different social, political, economic and cultural contexts. The Cevaa offers the ideal framework for developing this intercultural dimension through inter-regional sessions and the exchange of persons.

2.4. The missionary perspective

Biblical activities aim at reactivating engagement in God's mission, as much on the level of personal and community witness as on the level of an engagement in favour of social justice, liberation of the oppressed, peace in the world and protection of creation.

2.5. The objective of "capacitation"

Theological Empowerment attains its goal when it makes participants capable of confronting the challenges of their personal lives and when it is part of the dynamic of shared Actions. This is what best expresses the Spanish term "capacitation", and then adding to it a concern for multiplication in different areas of life.

3. Where are we now?

The GA of Cevaa - Community of Churches in mission in October 2012 strongly reaffirmed the fundamental importance of Theological Empowerment as the “heart” of the Community. This affirmation is the result of a theological conviction central to Churches coming out of the Reformation. It is not the result of circumstances, a strategic choice or a fad: the priesthood of all believers is one of our theological fundamentals. In giving each person the means of developing free and autonomous thinking, biblically and spiritually based, expressing his Christian faith within the framework of his particular culture, Theological Empowerment becomes a fundamental and indispensable tool for effectively carrying out the priesthood of believers. So that Theological Empowerment continues to be an effective tool, the new edition of the Brochure:

3.1. Adapts the vocabulary from the 1980s to today’s vocabulary, taking into account new themes such as ecology, the interreligious, governance or development.

3.2. Specifies and reformulates what is meant by Theological Empowerment within the Cevaa today. Reiterates that the goal of Theological Empowerment is to return the W/word to the people of the Church.

3.3. Improves and enriches the method for leading groups by completing the theory of groups and taking into account what is being done elsewhere (Italy, Latin America, South Africa ...)

3.4. Updates and completes the technical worksheets for leading groups and eliminates the worksheets that have now become inadequate (for a total of 26 worksheets instead of the 35 in the previous edition).

3.5. Improves the existing biblical worksheets and proposes numerous biblical approaches that take into account new themes (development, conflict management, etc. - 28 worksheets compared to 3 in the previous edition). These biblical worksheets principally propose an exegetical method using the historical context of the biblical texts in order to incite a concrete and practical engagement in daily life.

N.B. The biblical references used in this Brochure, in a general way and in the biblical worksheets in particular, come mainly from two versions [in the French versions]: *Nouvelle Bible Segond (NBS)* and *Traduction Œcuménique de la Bible (TOB)*. This can explain the differences in translations between these two versions and others (*ancienne Segond, Français courant* etc.). In addition, sometimes the verse numbering varies among versions. Thus, on some biblical worksheets you will have indications for different verse numbers in parentheses.

3.6. Conceives new worksheets on themes such as development, conflict management and others (a total of 16 new worksheets).

In addition, in this new edition of the Brochure, we wanted to take into account the gender issue by sometimes writing certain words in both the masculine and feminine forms. By doing this we wanted to make users aware of the increased importance that this question is taking in our different societies.

In reality it is very important, in Theological Empowerment, to respect everyone and take them into consideration. Using only the masculine as including both genders can cause discomfort for some. The use of gender is voluntarily presented in different ways in the Brochure.

This Brochure is, from the outset, planned for the use of the theological trainers, in order to furnish them with material for leadership and training. An instrument of theological training useful to all those who wish to be trained in methods of listening and engagement, and accessible by all the people of the Church, this Brochure is not reserved just for the “official” theological trainers of Churches; it can also be used advantageously by anyone interested by the methods and the training program it proposes.

Montpellier, April 2014.

Annelise MAIRE

Samuel Désiré JOHNSON

notes :

2. Instructions for using the worksheets and indexes

The worksheets are tools for preparing group meetings, biblical activities, working sessions.

They are divided into three parts

1. In chapter 3, you will find **Worksheets with techniques for leading groups**
2. In chapter 4, you will find **Worksheets for biblical Activities**
3. In chapter 5, you will find activity **Worksheets on the themes**
 - Development
 - Conflict management
 - Diverse

1. Worksheets of techniques for leading groups

- The worksheets of techniques propose tools for leading groups and give advice and ideas for planning various approaches to use with a group.
- They are all set up in the same way
 - **Title** of the worksheet,
 - The “**rubrics**”, under the title on the right in italics, indicate what each worksheet can be used for: get acquainted, get organized, reflect, analyze, etc.

Each worksheet specifies

- The **Objectives** of this “tool”
 - The **Materiel** necessary for this activity
 - The **Number** of persons suggested
 - The estimated **Length** for carrying out this approach
 - The **Approach** giving the detail of the steps to accomplish
- They are classified as a function of rubrics, going from *getting acquainted and building a group*, to *setting up projects*, and going through *reflect, analyze, etc.*
 - They are easy to find thanks to the “Index of rubrics and key words”.

2. Worksheets of biblical Activities

- The biblical Activity worksheets propose around thirty approaches to handle “Bible studies” in a group.
- The outline is almost always the same.
- The objective of these studies is to facilitate, for those working in the group, the passage from a biblical text to the Word of God manifested in daily life and which helps transform life and the world.
- The biblical texts were chosen in relation to the themes they handle, to life in the group and in the community, and to fundamental questions in life today.
- The worksheets are arranged following the order of the books of the Bible and of chapters and verses.
- There were only 3 worksheets of biblical activities in the previous edition and around 30 technical worksheets; it seemed appropriate to rebalance these.

3. Worksheets for Activities on themes

- The worksheets for Activities on themes are something new in this edition.
- They propose approaches for studying, principally, two themes: development and conflict management.
- 3 worksheets propose other themes in order to show that there can be numerous other themes and which can give ideas so that users can develop other approaches

notes :

To facilitate the use of this Brochure, there is something else new: the indexes.

1. Index of rubrics and key words

This index gives

- the “rubrics”, indications in italic under the titles of the worksheets of techniques telling what these worksheets can be used for in approaches for leading a group;
- numerous key words mentioned in the Brochure in the two chapters “**Theological Fundamentals of Theological Empowerment**” and “**Learn to lead a group**”, as well as in the three chapters of worksheets.

The rubrics and key words are presented alphabetically.

2. Biblical Index

Following the order of biblical books and of chapters and verses, the biblical index gives the references of the biblical texts that are quoted and the numbers of the pages in the Brochure where they are found.

- Those proposed for a biblical Activity are in bold.
- Those that are only quoted or used as a reference for study are in normal type.

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Chapter 1

Theological Fundamentals of Theological Empowerment

1. Theological principles of Theological Empowerment	19
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1. Theological Principles of Theological Empowerment



Introduction

Theological Empowerment is a means that the member Churches of the Cevaa-Community of Churches in mission use to carry out their project of community living: **witness to Jesus-Christ and work together on a mission in today's world.**

In Jesus-Christ, God offers a revelation, on one hand, of who he is and, on the other hand, of the identity of humanity that he created. The foundation of our witness of Jesus-Christ is thus the whole of the Holy Scriptures, from Genesis to Revelation. It is the Word addressed to each of us, received by every person within his concrete existence, which makes all of us (in all our diversity) women and men of faith, servants of God in the world and witnesses, both nearby and far away, in the framework of the priesthood of believers.

1. Some basic theological principles of Theological Empowerment

1.1. Faith in Jesus-Christ has concrete implications in the daily life of Christians and communities.

1.2. Because he is living in a community where there are various ministries which help him in his progression in the Christian faith, every Christian has the capacity to be a witness. He thus has the call to go out toward those around him to share the Gospel with them. It is in this shared listening that, together, they learn about life in Christ.

1.3. Each born-again Christian has the capacity of hearing, reading, and understanding, within his situation, the Bible, whether a man or a woman, young or old, whatever his origin, his culture or his condition (rich or poor, intellectual or not, city dweller or rural). In that, he is capable of transforming his reality into a different one that is more in conformity with the Gospel.

1.4. Theological Empowerment is based on participation. In a Theological Empowerment group, everyone participates as both teachers and learners.

*The Gospel speaks to all of Mankind and to all human beings.
So that it is heard, understood and lived out,
it must be translated into the language that people understand,
so it can reach them in their daily lives.*

Seth Ametefe NOMENYO, Cevaa 1981

notes :

2. Missions of Theological Empowerment



2.1. Missions of Theological Empowerment

The slogan of Theological Empowerment is: give the W/word to the people of God.

In this slogan, Theological Empowerment wants to make it possible for each person to hear and receive the Word of God and be able to speak up on questions concerning the community, society and the world; thus, the people of God, who are really the foundation of the Church, can themselves

- identify and talk about issues that come up in the areas of theology and the mission of the Church;
- ask questions concerning the reality of their personal experience and of their mission;
- find responses to these questions starting with the Gospel;
- make the choices that make men, women and young people responsible and involved in their context and in the mission that is theirs.

Concretely, practicing Theological Empowerment signifies

- believing that each member of the Church can and should offer his own contribution to the theological expression of the community;
- admitting that each member of the Church can gain the necessary tools and know-how in order to have the capacity to contribute;
- knowing how to see others as a source of mutual enrichment for the good of the community, because it is all of the faces of the community that make God present in each and every one.

2.2. Serve the various aspects of the mission of the Church

For example

- edification,
- catechesis,
- biblical study,
- financial planning.

These various aspects are part of the ongoing proclamation of the Gospel to the members of the community: they concern the internal life of the Church.

Along with

- proclamation of the message of love and salvation in Christ (evangelization) and
- acts of witness within society (diaconate)

that are part of the external life of the Church.

The internal and external lives of the Church are linked and, in fact, constitute two complementary and interactive facets of the mission of the Church.

(See. Summary of Theological Empowerment p.27.)

2.3. Objectives of Theological Empowerment

In the Cevaa, Theological Empowerment has a triple objective

1. *Encourage, stimulate, and lead reflection everywhere about*
 - *the signification and proclamation of the Gospel within various milieus,*
 - *our mission as Christians,*
 - *the worldwide Church.*
2. *Show that this theological reflection is not only the affair of specialists, pastors or theologians, but it is everyone's affair.*
This means giving theology and mission to the people of God.
3. *Make sure that this reflection is done, not individually, nor only within each Church, but with the whole community and in inter-cultural and inter-confessional dialogue, which constitutes one of the opportunities of the Cevaa.*

Steh Ametefe NOMENYO, Cevaa, 1984

3. Requirements of the Gospel and of Theological Empowerment



The Gospel commits us to resolutely undertake a project of life, sharing, dialogue, liberation and peace. For this reason, it today requires we make a series of refusals

1. rupture with alienating and humiliating situations, and with attitudes of power and triumphalism;
2. refusal of passivity in light of present painful, traumatizing or stressful situations;
3. rupture with a conception of the Church thought of only as a place of “religious consummation” or as a refuge for escaping daily difficulties.

In light of these Gospel requirements, Theological Empowerment

1. invites to a genuinely community-wide reflection using techniques of group leadership: listen, follow the development of ideas, be attentive to concerns, and help the group specify its project, to become aware of its implications, to choose appropriate strategies;
2. promotes encouraging and making concrete the idea of “Church - a space for community life” in which men and women, young and old progress together, encourage each other and are committed to transforming today’s difficulties into a future that is more liveable;
3. encourages our communities to read the Gospel in a way that takes into account both the phenomenon of globalization and its cultural, economic, political, social, societal and environmental realities.

Theological Empowerment aims at **liberation of the imagination and theological reflection by all the people of God**, so that the reading and interpretation of the Word of God becomes a community wide act.

This leads to the refusal of a pyramidal conception of evangelization and missionary action, which leaves them in the hands of only theologians and pastors.

This vision demands

- **sharing intelligence and desire for service in a project that responds to concrete life problems,**
- **empowering the strength of community-wide inventiveness,**
- **opening new horizons of hope.**

Theological Empowerment also aims at
promoting a new style of relationships between its member Churches.

Thanks to Theological Empowerment, the Cevaa dreams of facilitating a way of living together sufficiently strong that it can accommodate theological or other types of disagreements. Thanks to this “tool” it has given itself, it would like to create brotherly space so that disagreements can be better understood and worked through.

In reality, one of the roles of Theological Empowerment is to create the conditions for a frank dialogue among the Churches of the Community. It should facilitate brotherly interpellation among the Churches, in consideration of their sovereignty, and sharing of their theological contributions, whether on subjects that affect our world - HIV/AIDS, globalization, migration, inter-religious dialogue and ecological issues for example - or on issues on which the discourse of its Churches is not necessarily similar - homosexuality, Christian ethics, subjects concerning governance in the Churches, or relations between Churches and power...

These disagreements can actually become rich when they demand respectful listening to each other. Theological Empowerment, carefully used, exists to help Churches make it possible that these differing opinions are not the seeds of conflict but become a means of enrichment.

Theological Empowerment is not another theology, but another way of doing theology. For this reason it aims at

- helping Churches enter into dialogue and sharing,
- practicing inter-cultural and inter-community reading of the Bible in order to encourage openness
 - > to other ways of reading the Bible,
 - > to other methods of approach,
 - > to other ways of listening to what God says to Mankind today in Christ,aiming for mutual enrichment and renewal.

One of the essential instruments of Theological Empowerment is reading the Bible in groups. Each participant, starting from his own experience, discovers how the biblical texts speak to him in his particular context and how they speak to his community.

*Theological Empowerment places Churches,
which up to now were consumers in the area of theological elaboration,
in front of the requirement to become creators
and to offer their contribution in this elaboration.*

Seth Ametefe NOMENYO, Cevaa, 1984

4. Means of Theological Empowerment



This community-wide reading of the Bible makes it possible to identify the symbols or images in the Bible that speak to us today and explain why.

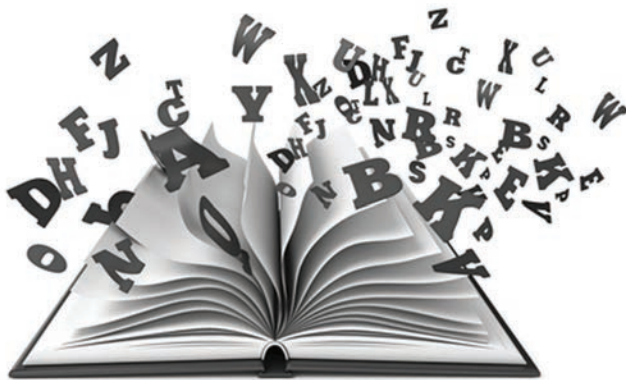
Diverse pedagogical tools for leadership are used for biblical study, but also modes of expression other than speech, because God has invested us with various ways of communicating such as art, theatre, dance, music, poetry, mime...

It is evident that Theological Empowerment must also break with methods like “unilateral discourse”. Other working methods should be sought out and put into practice, methods centred on the group in order to encourage communication among all the participants.

To carry out its project, Theological Empowerment puts an accent on training for all the people of God: children, young people, women, men, pastors, lay persons, group leaders in the Church at all levels...

Thus, Theological Empowerment is a service to Churches so they can be

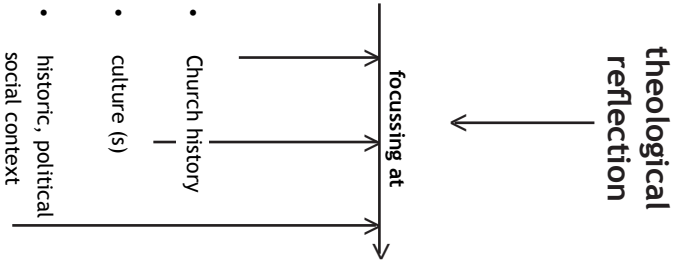
- inventive
 - in terms of biblical interpretation and translation
 - in terms of pedagogy,
- open to contextualization,
- involved in society.



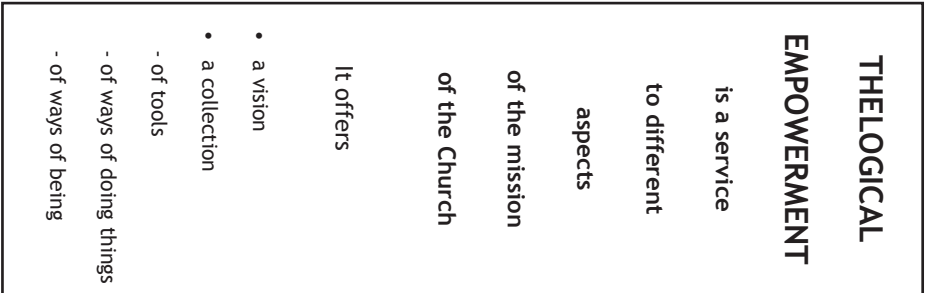
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5. Summary of Theological Empowerment

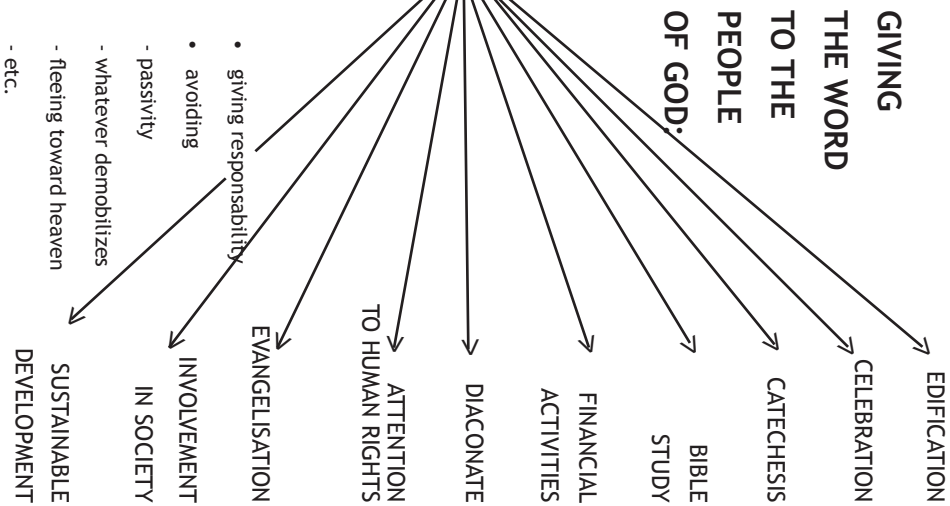
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F O R



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6. Academic theological training and Theological Empowerment



Academic theological training
is necessary

Theological Empowerment
is necessary

1. for the presence and protection of a solid theological culture in the Church and in the world, particularly through exegesis, useful for Leadership;

1. for the embodiment of the faith. The ministry of Jesus carried out by all believers cannot be done fully unless everyone is involved; and to be effectively involved, one must be trained;

2. for the Church 's dialogue with the world. Theological and pastoral training is defined as a process of transformation which makes the pastor a facilitator and an actor in society, and not just a shepherd entrusted with feeding God's flock;

2. for the growth of the renewed man and the renewed woman. It is a service to the various aspects of the mission of the Church: edification, catechesis, biblical study, financial decision-making, evangelization, etc. ;

3. for the Church's battle against erroneous theological teaching and theological deviations;

3. so that the witness of each person in the family, the Church, society and the world is solidly anchored in biblical teaching. It is participative, because it invites all the members of the Church to be involved;

4. for ecumenical, inter-confessional, and inter-religious dialogue with other confessions and religions.

4. so that the members of the Church are capable of dialoguing with their various neighbours.

Academic training prepares specialists, men and women who contribute to fundamental research in all areas of theology.

Theological Empowerment trains all of God's people. It brings theological reflection and knowledge into the reality of daily life.

These two ways of doing and living theology are complementary and necessary for the mission of the Church.

Seth Ametefe NOMENYO, Cevaa1988, complétée en 2014

notes :

7. Theological Empowerment and variants



- Theological Empowerment
- Biblical teaching
- AEBA: Training in Applied Bible Study
- CBS: Contextual Bible Studies
such different terms!

To simplify, let's say that

- **Theological Empowerment** concerns work in groups, not only on biblical texts but also on theological, ethical, historical, etc. themes
- **Biblical teaching** designates more particularly work by groups on a biblical text, tied to a theme. Biblical teaching is part of Theological Empowerment;
- **AEBA**: Training in Applied Bible Study, is a different name for the same activity, started in the 2000's. It insists on the application of the biblical message in daily life;
- **CBS** : Contextual Bible Studies is the equivalent in English-speaking countries. There, special attention is given to different contexts: the context of the text and the contexts of the participants

Each one of these approaches enriches Theological Empowerment in the Cevaa - Community of Churches in mission!!!



Chapter 2

Learn to lead a group

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1. Working in a group



Working in a group allows each participant

1. as an individual,

- to reflect individually,
- to express a personal opinion,
- to speak when it is his turn,
- to practice dialogue that is democratic, sincere and fraternal;

2. as an individual in relation to others,

- to share his ideas,
- to confront his choices,
- to be heard by others;

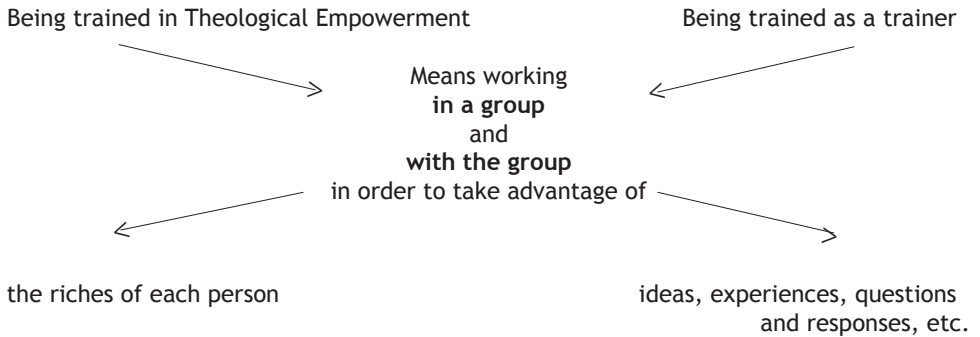
3. as member of a group,

- to little by little construct a new way of thinking and living,
- to become responsible for shared decisions,
- to become a motor of creativity in the group,
- to construct a community-wide project.

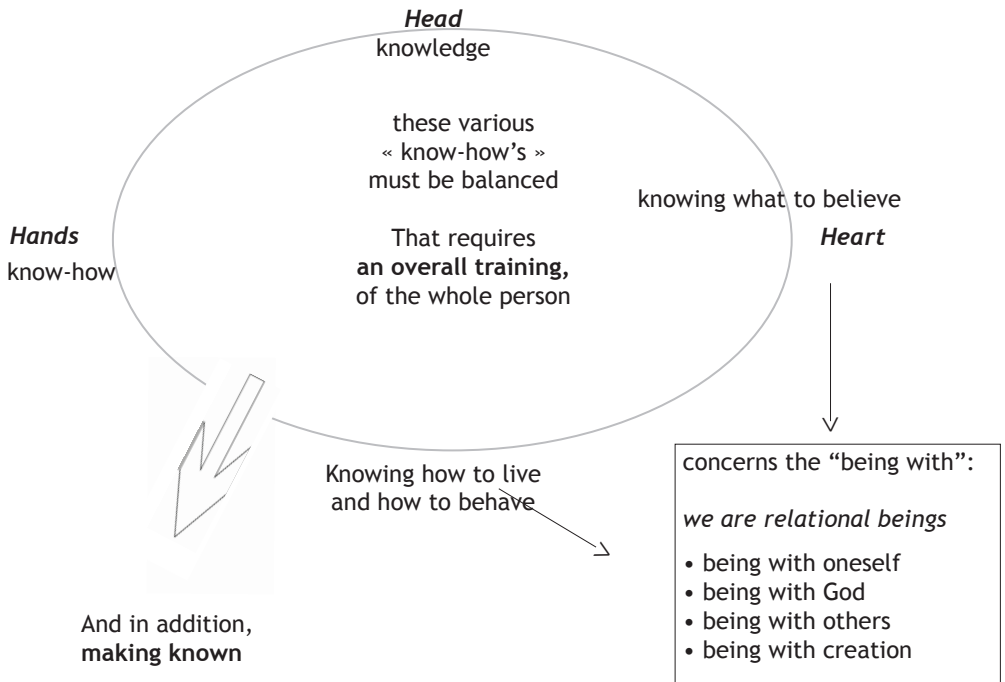
In summary

Working in a group tends to make the members of the group capable of participating actively in the life and development of the community.

Training in a group is training addressed to the whole person



This training must take the whole person into account



- Training in group leadership is in vain if it does not lead to the transmission of acquired knowledge.
- One must not hoard (store) acquired knowledge, because the goal is to share it with others and in this way be enriched even more.

2. The responsible persons



For those responsible for work in a group, their roles and responsibilities must be specified.

1. The roles

1.1. *The leader*

- is the person responsible for the way the group functions;
- insures the service of leadership.

It is an indispensable role in the work of each group.

1.2. *The specialist (or expert)*

- is another person, specialist on the theme being worked on;
- furnishes the group with information it must have.

It is a role that is necessary when the work of the group is centred on content.

Their functions are different and complementary.

2. The responsibilities

2.1 *Responsibilities of the leader*

- The leader insures the service of leading.
- He/she speaks when the work begins.
- He/she presents and explains the steps in the work.

One says generally that the leader must be

- *directive concerning form and*
- *non directive concerning content.*

- **The leader is responsible for the structure of the work, for everything concerning form.** Thus, he / she
 - announces the objective, explains the method chosen for attaining it;
 - announces a time for evaluation;
 - specifies the schedule and the time set à side for each step;
 - gives and clarifies instructions;
 - furnishes the necessary material;
 - fairly distributes time of talking (see the box “Distributing time of talking”);
 - regulates interpersonal relations in the interest of the whole group;
 - proposes syntheses;
 - also makes it possible to express feelings and emotions;
 - makes sure that the group “does theology”;
 - insures balance between the work of the group and the contributions of the persons 2 / specialists on the theme, or experts;
 - is not there to impose his/her point of view.
- The leader
 - expresses questions in an adequate manner(see the box “Questions”);
 - is careful to reformulate what is said by the participants (see the box “Reformulation”).

FAIRLY DISTRIBUTING TIME OF TALKING:

- **Encourage persons who do not speak by**
 - showing interest in them,
 - calling on them by name (first name)
 - respecting their response no matter what it is,
 - setting up speaking in turn,
 - showing one’s openness, respect and trustworthiness ,
 - be sure to have the group work in small groups.
- **Limit interventions by persons who monopolize by**
 - summarizing their thoughts,
 - asking them to shorten their intervention,
 - not letting them speak too quickly after their other interventions.

QUESTIONS:

- **Open** questions are those answered by giving a content, an idea, an opinion or a development.

Examples

- What do you think about that?
- How would you imagine reacting in these circumstances?
- What would you suggest

- **Multiple choice** questions include, in their construction, several hypotheses of responses.

Examples

- Would you like to continue right away or wait for a while?
- Will you accept, refuse, or delay your decision?
- Would you like to talk to your pastor, your wife, your children or a friend?

- **Closed** questions are those to which one can only answer yes or no.

Examples

- Would you like us to talk about this again tomorrow?
- Do you think that it is time to take a break?

Remarks

The most stimulating questions are open questions

Avoid using **false questions!!!**

They hide an opinion that you want a person or a group to adopt.

They often begin with “Don’t you think that” or an equivalent beginning of the sentence.

Example

- “Don’t you think that we could eliminate the break time?”

REFORMULATION

It is a means available to the leader (or the specialist on the theme or anyone in the group) in restating what was just said,

In order to

- verify correct understanding of what was said;
- to show the person, who expressed the idea, that he/she has his/her place in the group;
- show that what was said has been taken into account;
- make room for an idea in the way the group is progressing;

To begin a reformulation one can say:

- “ If I understand correctly, this is what you propose,...”
- “ Your idea is... “
- “ As a complement to what others have said, you think that...

Reformulation allows the leader to not impose value judgments, to respect each person, to encourage autonomy, responsibility and creativity from each member of the group.

FEELINGS AND CONFLICTS

The leader also has the responsibility to channel emotions that can arise in order to favour the work of the group and avoid that its affects become an obstacle to progression.

For that, it is important to allow feelings and emotions to be expressed. For example, if there is aggressiveness among the participants, before their participation becomes chaotic, the leader interrupts discussion to ask the group to analyze what happened.

Conflicts can arise in a group. It is up to the leader to help the group experience and manage them.

Managing a conflict means allowing each person to express his/her feelings concerning the position of the other and show how his/hers is different.

FUNCTION AND ROLE OF THE LEADER (summary)

1. Help the group define and choose the subjects to be worked on.
2. Facilitate the exchange of opinions and give various points of view equal chances to be considered and examined by the group.
3. Maintain order in the discussion, fairly distribute the right to speak.
4. Stay the course, avoid what is “outside the subject”, bring wanderers back to the theme being worked on.
5. Reformulate, specify, clarify the meaning of the various interventions.
6. Give or have someone give a summary, a synthesis as the discussion progresses.
7. Follow and evaluate the progress of work in light of the group’s objectives.
8. Manage emotions so they are not obstacles to progress in the group’s work.

2.2 Responsibilities of the specialist

The specialist (or expert) is responsible for content: daily life, biblical text, family, health, economy, pedagogy, education, ethical, political and social reflection, etc.

The specialist (or expert) furnishes necessary information so that the members of the group progress in their reflection and their work on the chosen theme.

He/she is responsible for

- offering his/her know-how as a service to the group,
- introducing the theme (with a brief presentation),
- furnishing information that the group needs in order to advance,
- reacting, after hearing the result of work done, by re-asking questions, by completing, by correcting,
- documenting interesting points that were worked on, underlining their importance,
- providing theoretic and scientific references that the participants need, by citing his/her sources.

The expert is not there in order to tell people what they should think, but to testify of his experience and his choices. He expects each person to be responsible and autonomous in making his own choices.

The specialist thus makes it possible for each person to feel he/she is taken seriously.

Remarks

- The role of the specialist will be more or less important according to the theme and the objective of the group.
- The leader 1/ and the specialist 2/ prepare together in order to intervene harmoniously and are careful to clearly decide on their respective tasks.
- Persons 1/ and 2/ can be a woman, a man, a lay person or a pastor, as a function of their competences and knowledge that are necessary for the progress of the group in which they are going to function.
- In groups that meet regularly, the members of the group can together decide on how they will work and the various approaches to use.

notes :

3. The working group



A working group consists of a group of individuals who interact in sharing the same objectives. A working group is generally limited in time and in space.

Each participant should have a place in the group. All opinions, all ideas have the right to exist and be expressed. Confrontations are possible; each one has the opportunity to explain his position.

Any eventual conflicts are managed by the leader as part of his work (see page 40).

In a working group, it must be possible to specify and share objectives, norms and roles and through negotiation, to allow debate and the passage from each individual's point of view to a shared point of view; in this way, it will be possible to reach the planned objectives in the best way.

The key elements that contribute to the construction and the evolution of an effective working group are: objectives, methods, roles, leadership, communication, climate, development.



OBJECTIVES

For a group to be effective, the objective to be attained must be clear and shared by its members.

A clear and well explained objective helps strengthen the cohesion of the group and a sense of belonging to the group by each of its members.

The objective of a working group should be defined in terms of results and clearly expressed; It should

- take available resources into account,
- be described in tasks and constructed on observable results.

Thus, it should be capable of being evaluated.

METHOD

The method should respect a double requirement:

- establish principles, criteria and norms that channel the activity of the group,
- specify the organizational arrangements of the activity.

A good working method provides security for the group and allows for better management of available resources.

ROLE

By role, we mean

- the responsibility assigned each member of the group as a function of his competences,
- the behaviour expected from each person that occupies a particular position in the group.

So that each one can carry out his/her role in an effective way, good communication within the group is fundamental; it allows, among other things, for the presentations and the climate of the group to correspond to the expectations and demands of its members.

LEADERSHIP

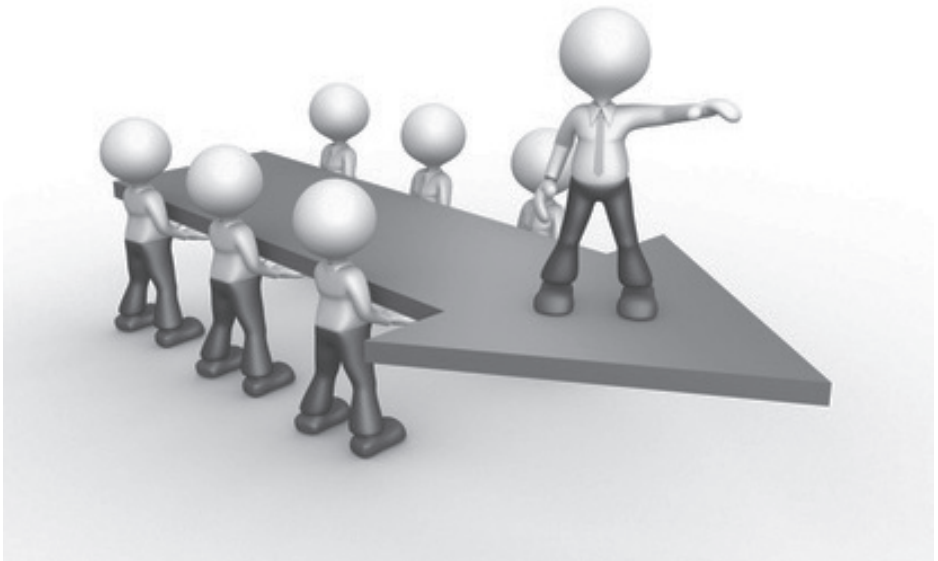
Leadership, an English term, defines the capacity of an individual to lead or conduct other individuals or organizations with the goal of attaining certain objectives. A leader is thus someone who is capable of guiding, influencing and inspiring.

In a group, there is an “institutional leader”, chosen by the organization, who assumes responsibility and authority; this is the leader.

Under his responsibility, it can be helpful for the group for “situational leaders”, momentarily more apt in reaching the group’s objectives, to guide the group’s action, on a given theme or for a given time.

Thus, the leadership function is not reserved for the official leader, but can circulate within the group and be assumed by other members of the group in light of the gifts and competences of each person.

The endorsed leader, of the group, can designate, based on recognized competences of the other members of the group, persons apt at backing him up, and to whom will be delegated charges and functions necessary for the correct functioning of the group.



COMMUNICATION

Communication is fundamental for the work of a group since it makes possible the exchange of information necessary in order to realize the objectives set by the group.

It concerns three levels:

- the interactive level: this means communicating about relations between the members of the group.
- the informative level: this means communicating about knowledge and material necessary for the work of the group.
- the level of changes: this means communicating about changes and transformations that persons experience and in the advancement of the group's work.

The process of communication makes it possible to verify

- that there is understanding by the group on the levels of its functioning, of relations between members, and of the advancement of the work,
- that the "language of the group" and the mode of communication are understood by everyone.

CLIMATE

The climate is the quality of the environment of the group and its atmosphere; it is created by all the elements, opinions, and perceptions of each individual in relation to the others.

A group climate that is agreeable and constructive is possible

- when there is warm understanding and support in the group,
- when the roles and contributions of each one are recognized and valued,
- when the communication is open and clear.

For that, regular and understandable feed-back concerning the behaviour of persons and the results attained by the group must be provided.

Participative leadership and objectives that conform to the capacities of the group are among the factors that most influence the climate.

DEVELOPMENT

This word "development" designates changes that take place in the competences of the working group and, in parallel, an increase in the competences of each person.

Thus, this double process of change should lead, on one hand, to development of the individual in the group and, on the other hand, to creation, within the group, of shared know-how and the capacity to work together effectively.

4. Preparing a group meeting



THEME AND OBJECTIVE

The theme

--> is a brief expression that tells, in a few words, the subject on which the group wants to reflect.

The objective

--> specifies the goals and results that the group wants to attain.

Examples

- **Theme:** “a conflict in the family” (or in the group).

Objectives using a biblical text, Genesis 13 Abraham and Lot (see worksheet p.127)

- observe and study the conflict situation told about in the text,
- describe the solution proposed by the text,
- find lessons for today, trying to offer a realistic solution to a specific conflict situation chosen by the group.

- **Theme:** “prepare a regional seminar for leaders or children’s teachers”

Objectives for the 1st meeting:

- verify the practical elements: place, dates, schedules, budget,
- determine the theme and see who the resource persons will be,
- list the tasks and assign them,
- set the time of the 2nd meeting and its agenda

The theme and objectives should be clearly stated at the beginning of the work done by a group.

It is in relation to these objectives that one can evaluate, at the end of the work that is done, what was accomplished, what responses were found. That will be the phase of synthesis, evaluation, appropriation and verification.

PROCEDURES AND TOOLS

The procedure is the path the group will follow in order to attain its objective. The Tools are a collection of ways of working that the leader suggests to the group.

Through the tools that are proposed, the group will move toward its objectives.

Criteria for the choice of tools

- The theme that the group wants to work on and the objectives chosen.
- The time available to the group (2 hours, half a day, a full day or more,...).
- The time at which the meeting takes place (Sunday after the worship service, a weekday evening after work, during a day-long community gathering, a weekend,...).
- The members of the group: number, age, sex; the group is homogeneous (made up of people with similar characteristics) or heterogeneous (people with different characteristics).
- The place where the meeting will be held (outside, inside, in a room big enough so the groups do not bother each other).
- The leader and his/her competences. This point is important. In order to use a tool with a group, one must master it and be comfortable with it. It is also necessary to have had experience once or twice as a participant.

Examples of tools

- work in a large group / in plenary
- work in small groups
- work individually
- use words or drawings
- talk about a song or a picture
- meditate silently on a biblical text
- use one of the worksheets
- role-playing or corporal expression
- photo-language
- autobiographical story
- brainstorming (*see the corresponding worksheet*)
- etc.

DIVISION INTO SMALL GROUPS

- If the group is large (more than 12 persons), one must plan, so that each one can feel responsible, to organize in such a way that part of the work is done in small groups.
- There are many ways to subdivide a group into smaller groups. Here are some examples:
 - randomly: the leader proposes counting around giving each one a number, depending on the number of small groups one wants to have. They count off by 4 if you want 4 small groups; everyone with number 1 goes into small group n° 1, those with 2 into small group n° 2, etc.);
 - randomly: the leader randomly distributes sheets of paper of various colours (or with numbers or letters). Those with the same color or the same number are in the same small group;
 - by choice: the leader asks the participants to spontaneously form the desired number of small groups, thus allowing them to freely choose each other;
 - by theme: if there are several themes to study, the members of the group choose the theme they prefer to study;
 - by the participants' characteristics: the leader divides the group according to their profession, age, nationality, sex, language,...
 - rapidly: through gestures the leader indicates the parts of the group that will make up the small groups.

This list is not exhaustive. In light of the group and its adaptability, various methods can be used in order to:

- vary from time to time how the choice is made;
- allow for a new mixture of persons who already know each other or who have already worked together.

ARRANGING THE SPACE

Before starting to work, the leader prepares the room where work will be done, in such a way as to make sure each one has a place.

In order to facilitate shared work and communication, one should, whenever it is possible, set up the work space in such a manner that each person can see all the others.

For example, everyone can be placed

- in a circle of chairs (without a table);
- everyone can also sit on the ground;
- at tables set in a circle.

Remark

The presence of tables makes it possible to set down documents and gives more feeling of security to each person.



MATERIAL

Before each meeting, the leader prepares the material necessary for the work to be done by the group.

It is helpful to set up a paperboard or something like it (blackboard and chalk, the possibility of writing or drawing on the ground, video projector).

Depending on the contexts and the temperature, it is possible to work inside or outside.

In any case, it is nice to have enough space or other small rooms in order to work temporarily in small groups.

In the following chapter, each worksheet of techniques has a rubric called “material” indicating what is necessary for carrying out each procedure.

5. Decision-making



In some circumstances, a working group may have to make decisions.

Proposals for steps in making a decision

Phase 1

Knowledge of the problem: it is presented by the leader or a member of the group or, eventually a competent resource person.

It is good to plan, if possible before this meeting, to provide written information or have a pre-meeting.

Phase 2

Expression of each one's personal (subjective) position

A first consultation allows everyone to express him/herself freely about what he/she thinks about the decision to be made, what he/she sees as consequences and his/her feelings concerning this decision.

It is important to specify that they are not yet making the decision. This phase should not last too long. One should avoid beginning the discussion at this moment, but it is important to encourage everyone to really listen to the others' positions and feelings.

This is a delicate moment for the leader.

Phase 3

An objective discussion on the consequences, advantages and disadvantages

Make it possible for the discussion to remain objective

1. The leader or resource person restates, objectively, the facts necessary in order to make this decision.
2. The leader reformulates useful elements that were mentioned in phase 2. For that, it can be most helpful to use an illustration (schema) that makes it possible to clearly visualize the consequences and to balance the importance of the affirmations.
3. Discuss in order to find solutions and means that lead toward a decision acceptable to the group.

Phase 4

Making the decision

Move toward a choice, among those that can be considered, which then become acceptable.

There are different types of decisions (majority, consensus).

Phase 5

Evaluation

How did the group work? (See page 53, "Finishing the work")

Remarks

- When a group must make a decision, the power of each participant which, at the beginning of the reflection, is very great, diminishes as the discussion progresses to instead benefit the consciousness of solidarity that each one has toward the others.

(The opinion of each individual is influenced by the opinions of the others and often evolves toward a choice that is acceptable to everyone).

- This point is important because it makes it possible for a group to make decisions that will, little by little, via the reflections, move toward a shared position (consensus), without it being necessary to vote. In relation to diverse possibilities expressed, when the group arrives at a consensus, it chooses the solution that gives the maximum number of advantages and the minimum number of disadvantages. With this procedure, decisions are rarely formulated in their final form right at the beginning of the session. They are created, remodelled and modified through the discussions. They often issue out of proposals that are seemingly contradictory but from which one finds what is positive by avoiding and limiting, in this final proposal, the negative points.
- Also, see the worksheet “Make a decision” (p. 209).



6. Finishing the work



At the end of work being done, one can use four instruments, they are different and complementary: synthesis, evaluation, appropriation, verification.

SYNTHESIS

- A synthesis can be done for two reasons:
 - during the process, to analyze the work done up to that point;
 - at the end of a time of reflection in order to find out what each person retained from the discussion.
- The final synthesis is the fruit of work done by the group. Shown via graphics on a display board, it lets the group see what it has produced through its reflection.
- To review the results of work done by the group, one can answer the question: “What have we learned in relation to the objective?” and proceed in choosing among the following modalities:
 - the leader proposes doing a synthesis by referring to results of the work done by the group;
 - the members of the group can take turns expressing their analysis;
 - one person, chosen for this task at the beginning of the work, presents the synthesis based on notes they took;
 - the leader him/herself presents the synthesis.

Remarks

- A synthesis is clearer and more effective if presented visually (graphic presentation on a display board, for example). To do this, one uses, in order to have a written trace, key words that summarize the different opinions or ideas expressed.
- The synthesis can be presented to the group while it is being written out or a display board, prepared during a brief pause, is then discussed with the group.

(One must not confuse a synthesis with the minutes of a meeting or gathering).

EVALUATION

The group is interested in knowing how it has worked. After doing its work, what do the members of the group think

- about the group experience and the working atmosphere?
- about relations among the members of the group?
- about the pleasure of living and working together?
- about the expression of feelings, the eventual management of conflict?
- about work accomplished and the results the group attained?

APPROPRIATION

One person (or everyone, one after another) says

- what they are committed to do thanks to what the group accomplished;
- what they are ready to do along with others, to follow up on this work;
- what he/she has personally retained from working in the group.

VERIFICATION OF OBJECTIVES

The group looks back at the objectives described at the beginning of the activity and verifies whether or not they were attained. The questions that can be answered are:

- were the objectives of this activity attained and how?
- if not, why not?
- what are the indicators, the elements that confirm that the objectives were attained or not?



7. Leading a meeting



We are talking here about a meeting of two or three hours for a committee or a group of leaders (for example in a parish or a society), which meets regularly and which has an agenda to follow.

The development of work done during this meeting is set by the points in the agenda.

The work is essentially verbal and the **service of leading** is usually done by the person who has the institutional responsibility for the group, which means the president.

As much as possible, the two roles should be separated: presiding an institution and leading a meeting of that institution.

It is the person who has the least at stake, who is the least implicated in relation to the points handled in the agenda, who will have the most availability to carry out the service of leading the meeting.

Outside of exceptions then, it is preferable that the person in charge of the presidency does not need to also lead. (He is often too concerned by the points to be discussed to be genuinely neutral enough to listen to each person, and to make the synthesis, give permission to speak, etc.)

In addition, a meeting, especially in a group that meets regularly, should always end with a brief time (around ten minutes) of evaluation, with the following questions:

- Are we satisfied with the way we worked together?
- How do we see what we arrived at, in light of the objectives of our meeting?

This is a way of always learning to function together better and to always become more effective within an atmosphere that remains satisfactory.

Remark

Do not confuse

- the institutional responsibility that one can have in a group (for example the presidency),
- the service of leadership,
- responsibility in relation to a theme (for example as theologian), a function as an expert.

*The leader provides a service
to the group and its objectives.*

*.....the fatal error, is to throw out answers, like stones,
at the heads of those who have not yet asked questions.*

Paul Tillich

*Answers to questions that I am asking and not
to those that someone thinks I am asking.*

Paul Tillich

Chapter 3



Worksheets of techniques for leading a group

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1. Name game



Get acquainted, integrate the group

OBJECTIVES

- Help the members of a group rapidly learn everyone's name.
- Get acquainted.

MATERIAL

No need for material.

NUMBER OF PERSONS

10 à 30 persons.

LENGTH

10 to 15 minutes, depending on the size of the group.

METHOD

The participants form a circle so that everyone can see each other.

- The 1st one gives his/her first name.
- The 2nd one says the name of the 1st plus his/her own name.
- The 3rd one says the name of the 1st then of the 2nd then his/her own name.
- The one says the name of the 1st then of the 2nd then of the 3rd, then his/her own name.
- Continue the same way until the last one gives all the names in order starting from the beginning

Remarks

- Each one must speak loudly and slowly enough so that everyone can hear each name clearly.
- The group can help.
- This game can be repeated 2 or 3 times during the first 2 days of a session.

Variations

- If the group is larger, it is possible to play the game in two steps: everyone is in the circle; to begin with, the first 20 persons play the game; then you start over with the ten or twenty next ones, but everyone continues to listen. That will take less time.
- You can end with a challenge: who wants to try to give everyone's name?

notes :

2. Introducing oneself using an object



Get acquainted, integrate the group, express oneself, communicate

OBJECTIVES

- Introduce oneself, get acquainted, make contact.

MATERIAL

None

NUMBER OF PERSONS

10 à 40 .

LENGTH

Around 1 hour.

METHOD

Instructions:

“Choose an object that belongs to you; you introduce yourself using this object, which you are wearing or that you have in your luggage. You show the object, telling why it is important to you and what it lets you say about yourself in order to introduce yourself.”

- | | |
|--|----------|
| 1. Objectives and instructions. | 5' |
| 2. Silent personal time for choosing one's object. | 5 to 10' |
| 3. Sharing in the large group. | 45' |

Remarks

- The leader can reformulate what is said in order to encourage the participants.
- In a small group, the other members of the group can also intervene in order to get even better acquainted.

Variations

- Same method using a photo that you have with you or in your luggage, or a drawing done at that time.
- Same method but saying something about a person who is important to you. Does not require any object.

notes :

3. Written names



Get acquainted, integrate the group

OBJECTIVES

- Get acquainted and remember the names.

MATERIAL

Bits of paper or small labels, pins or adhesive paper.

NUMBER OF PERSONS

Between 12 and 40.

LENGTH

From 20 to 40 mn.

METHOD

- The participants form a circle. Each one pins a paper to his chest with his name that can be read from some distance.
- The leader explains that for several minutes, everyone will try to memorize all the others' names.
- When this time comes to an end, each one takes his paper and passes it to the person at his right, who passes it to the person at his right and so on.
- When a signal is given by the leader, the movement stops. Everyone will then have in their hand a name other than their own and must find the person to whom the name belongs to give it back to him.

Remark

You can repeat this exercise until everyone knows everyone else's name.

4. Introductions in 2 concentric circles



Get acquainted, integrate the group, express oneself, communicate

OBJECTIVE

- Make it possible at the beginning of the session for each participant to get to know the maximum number of other participants in a relatively short time

MATERIAL

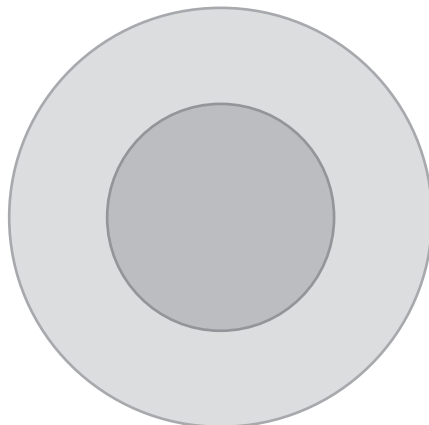
Nothing particular except for a room that is big enough for the number of participants.

NUMBER OF PERSONS

20 to 100 persons or more. This game is especially useful for large groups. For very large groups and depending on the space available, one can form the two concentric circles several times.

LENGTH

Varies depending on the number of participants. Plan a minimum of 45 mn for a group of 20 persons



METHOD

- So that the participants can form 2 concentric circles, the leader divides the group into two sub-groups (by example in having the participants count off “one, two, one, two”, or “one, two, three, four” for very large groups; the “threes” and the “fours” fulfil the same function as the “ones” and the “twos”).
- The “ones” form a circle on the inside and the “twos” form a circle on the outside.
- The “ones” who are on the inside turn around and face the “twos” on the outside (It is necessary that each person in the interior circle has a “partner” in the outside circle).
- The leader gives the partners a limited time (3mn for example) to get well acquainted. The partners start by saying “hello” and, in turn, ask each other as many questions as possible about: their name, their origin, their age, their family, their job in life and/or their role in the Church, their country of origin or residence, their Church etc.
- At a signal given by the leader, the outside circle moves one place to the left. One thus changes partners and the new partners now get acquainted. The same exercise is repeated each time the leader gives the signal, until each participant will have had the opportunity to get to know several others.

Remarks

- Only the outside circle moves. The inside circle doesn’t move.
- If there is an odd number of participants, one of the participants will not have a partner each time.

5. Get acquainted with unexpected neighbours



Get acquainted, integrate the group, express oneself, communicate

OBJECTIVES

- Let the participants get to know each other through learning a certain quantity of personal information about the others.
- Build trust among the participants.

MATERIAL

Nothing in particular except a big enough room for the number of participants.

NUMBER OF PERSONS

10 to 40 persons.

LENGTH

Varies depending on the number of participants and the available time.



METHOD

- The participants form a large circle and will learn about each other by changing their place in the circle depending on their:
 - initial of their first name. They line up in alphabetic order: the A's on the leader's right, the B's right of the A's, and the Z's will end up to the leader's left. They are introduced in alphabetical order;
 - month and day of their birth: the "January's" take a place to the right of the leader; the "February's" on the "Januarys'" right, and so on until "December" ends up to the left of the leader. Let the participants give the date of their birthday and sing "Happy Birthday" to those whose birthdays are near today's date;
 - their age. The youngest will be at the leader's right, and the oldest ones will end up at his left. Go around the circle asking the participants to tell their age;
 - their height. The tallest ones will be at the leader's right, the shortest ones at his left;
 - ... with just about any other possible theme (the number of children, the date of their conversion, the number of brothers and sisters, the number of members in their parish or their Church, etc.).

Remark

- For each stage, you can allow a time of exchange, so that each one can get acquainted with his/her neighbours.

6. The spider's web



Create ties, integrate the group

OBJECTIVES

- Create ties.
- Integrate the group.

MATERIAL

A skein of thread or yarn.

NUMBER OF PERSONS

20 to 30.



LENGTH

30 mn to 1 hour.

METHOD

- The participants form a circle. The leader gives the yarn to one of the participants, who must introduce himself (name, age, where he's from, profession, etc...)
- Then the participant, firmly holding the end of the yarn, throws the skein to someone else who then introduces himself. Then, holding the yarn in his hand, he throws the skein to another participant. This action is repeated until everyone is included in this "spider's web".
- Ask the participants to give their impressions about all these threads/ties that link us and/or that we want to create.

Remark

This technique requires that the participants listen to the introduction made by each person, because they don't know who will be next to receive the skein.

7. My references



Get acquainted, integrate the group

OBJECTIVES

- Get acquainted.
- Introduce oneself using one's social, political, artistic interests.

Remark

- This worksheet makes it possible for the participants and the leader to be better acquainted with the references of a group.
- Particularly important for a group of young people, this game requires a certain level of trust among the participants.
- In a group that is not very homogenous, make sure that the reference persons mentioned are familiar to everyone.

MATERIAL

None.

NUMBER OF PERSONS

Up to 40 persons.

In a larger group, work in sub-groups of around 10 persons.

LENGTH

1h30 or more, depending on the number of participants.

METHOD

Each person has 2 mn to introduce himself and, explaining his choice, and to indicate

1. the public personage from the past that he appreciates the most;
2. the public personage who is alive now that he appreciates the most.

Variation

Ask the participants to write the names of their « reference persons» on a sheet of paper. After a time of working individually (5 mn), the papers are collected and spread out on the ground or on a table or taped to a wall. The rest is identical to the main method.

notes :

8. Village game



Get acquainted, integrate the group, communicate, express oneself

OBJECTIVES

- Learn how to get acquainted through a game of imagination.
- Find one's place in a group and express oneself (chose one's place in life).
- Increase trust in a group.

MATERIAL

One paper and pencil per person.

As many display boards as there are sub-groups and marking pens.

NUMBER OF PERSONS

8 to 100 persons.

LENGTH

About 1h30.



METHOD

1. Presentation of the game and personal preparation

This is a game for getting to know one another better and to know oneself better.

We are all from the same village. Each of us will choose the person that we want to be in that village and the role that we want to play there by asking the question:

Who do I want to be in this village?

Then, each one will have several minutes to introduce himself and answer any eventual questions. Then for 10 min, silently, each one prepares personally by noting on a paper the most information that he can imagine, about himself in the role that he wants to have in this village.

2. Presentation: each one finds his place in the village

- **Group of 8 to 12 persons:** The participants are seated in a circle. Set in the centre of the group is a large paper board, representing the village, on which one sees the centre of the village where two roads cross each other at a right angle.

Each person begins his presentation by indicating, on the board, where he lives (he can show the place with the marker or draw it), then he/she says who he/she is in this village and what he/she does there.

Each one has about 3 mn to introduce himself and answer questions.

During these presentations, we see the village being built and getting organized.

- **Group of 15 to 30 persons:** the participants stand around the edge of the room.

The middle of the room represents the centre of the village and each person, while introducing himself, is invited to physically place himself in the room, in relation to the centre, to show where he lives. He will remain there until the end of the game. Each participant has 2 to 3 mn to introduce himself.

- **Group of 30 to 100 persons:** first of all, each one indicates only where he lives by placing himself at that place in the room and he says which profession he wants to exercise in this village. Then, randomly, the leader divides into neighbourhoods of 8 to 10 persons, and the more detailed presentation is made in the sub-groups.

3. To conclude

Ask some participants what they learned about themselves, about the others, and about the group during this activity

9. Stay in touch



Communicate, express oneself

OBJECTIVES

- Maintain the contact among the participants after a session.
- Stay in touch.

MATERIAL

Sheets of paper, pens, some kind of container (basket, hat ...).

NUMBER OF PERSONS

Indifferent, appropriate even for a very large group.

LENGTH

Variable, around 15mn.

METHOD

- Each participant writes his name, his birthday and his address on a sheet of paper, and folds it.
- The leader collects or has someone collect all the folded papers in a container.
- They are mixed up.
- The leader passes the container to each participant who then takes one of the papers.
- He then gives the following instructions: Send a message (a letter, an email, a poem or a gift) to the person whose name you drew for their birthday and during the holidays (Christmas ...)

Remark

This method can be an excellent beginning for a series of meetings.

The report and discussion in the large group can help bring out a list of themes to use in the following sessions

Variation

This method can also be used to prolong reflection after a meeting in order to encourage the participants to share about the experience they had in relation with the content they worked on during the session.

NB : An updated list should be given to all the participants so that they can stay in touch with each other.

notes :

10. Reflection two-by-two



Express oneself, communicate, reflect, analyze

OBJECTIVES

- Facilitate, thanks to a very small group, expression by each person.
- Discuss a theme or a situation.

MATERIAL

Something with which to take notes.

NUMBER OF PERSONS

20 to 30.

LENGTH

1h30 to 2h00.

METHOD

- Form groups of 2 or 3 persons.
- The groups separate and, for 20 mn, discuss the theme in depth.
- One of the persons plans for how to transmit to the large group a synthesis of what was said by noting the main elements.
- Return to the large group for sharing.
- Discussion in the large group.
- Synthesis.

Remarks

- Makes it possible to stimulate the participation of those who are timid.
- Can also be done in groups that are much larger; this means managing the time needed for sharing in the large group.

11. 6 x 6 x 6

6 persons 6 minutes 6 questions



Express oneself, communicate, reflect, analyze

OBJECTIVES

- Rapidly specify and examine a theme
 - after a speech (cf. 2)
 - or, before an exchange on a specific theme to be discussed (cf. 1)
 - or, before a decision that needs to be made (cf. 1).
- Makes it possible for all the participants in a large group to express themselves thanks to work done in small sub-groups.

MATERIAL

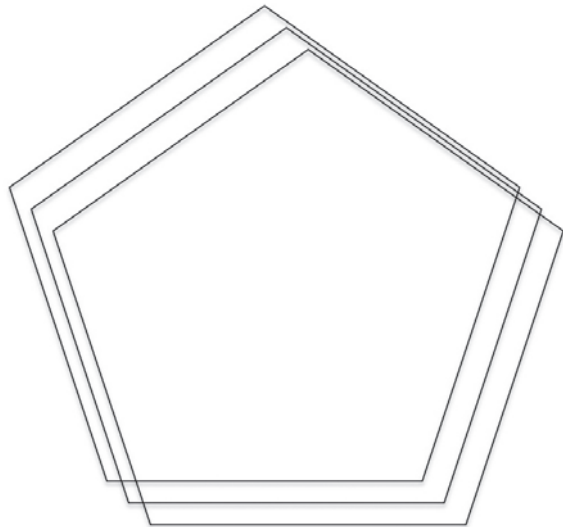
- Display board or blackboard.
- Small sheets of paper for noting questions, remarks and suggestions.
- Pencils, pens or markers, or chalk.

NUMBER OF PERSONS

10 to 100 persons or more.

LENGTH

10 to 30 minutes.



METHOD

In the context of work in a large group

- divide the participants into sub-groups of 4 to 6 persons,
 - in the same area,
 - for a period of 6 to 10 minutes

for:

- exchange, in the sub-group, on the subject being handled (the leader gives precise instructions so the exchanges can be facilitated);
- formulate, in each sub-group, 2 to 6 questions or remarks or
 - > each sub-group notes its questions - remarks - suggestions.

1.

Someone collects the papers and the result of the work is presented in the large group. The leader (and/or the resource person) answers questions and makes it possible for the large group to take into account the remarks and suggestions so the reflection can progress

2.

- each sub-group notes its questions - remarks - suggestions;
only one per paper
- collect the papers
- the leader and the resource person, sort the papers so that the resource person can easily answer the questions in order to,
 - help examination of the subject,
 - make the discussion move ahead.

Thus, with the new elements offered by the work of the sub-groups, the reflection can be continued in the large group, by applying indication 1 or indication 2.

12. The aquarium

(The aquarium is a glass bowl, in which one can observe fish)



Reflect, analyze, communicate, express oneself

OBJECTIVES

- Work on a theme in a large group.
- Allow a large group to move ahead in its reflection by observing and listening to a small group which discusses the theme.
- Lead a group that will be observed by some of the participants.
- Learn to lead a group and to observe a group in a leadership situation.

MATERIAL

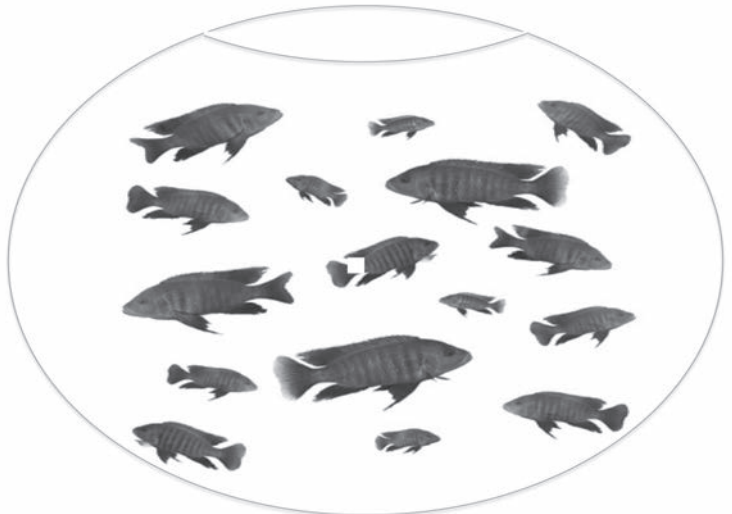
- Display board with large sheets of paper or blackboard,
- Markers, or chalk.

NUMBER OF PERSONS

20 to 100 or more.

LENGTH

30 - 45 minutes .



METHOD

- **Divide the group into two parts:**
 - a sub-group of 8 to 12 persons studies a theme
 - the rest of the group, seated in a circle around the “sub-group - aquarium”, listens and observes.
 - the “observers” remain silent and do not intervene in the discussions.
- The “sub-group - aquarium” studies its theme, led by a leader or a participant;
 - the study takes place just like it does during a normal study session on a theme;
 - the participants speak loudly and clearly.
- While the “aquarium” is doing its work, each of the other surrounding participants,
 - forms an opinion about the theme being studied,
 - notes his observations on a sheet of paper concerning
 - > the theme
 - > the way in which the sub-group and the leader function.
- At the end of the work done by the “sub-group - aquarium”, time is given by the leader to the observers to
 - add what they have to say about the theme;
 - give their observations and remarks concerning the functioning of the group and the work of the leader, if training is the objective

Remarks

- The aquarium is a tool
 - that allows for individual and active participation in very large groups,
 - that motivates and facilitates individual creativity which can be a benefit for the whole group,
 - that makes it possible for each participant to express themselves and participate easily.
- The aquarium is a good pedagogical tool for learning to lead a group.
- In the context of training, the aquarium makes it possible to work on difficulties linked to leading groups, such as:
 - how to lead a very large group?
 - how to encourage those who don't speak enough or not at all?
 - how to slow down those who have a tendency to monopolize in discussion?
 - how to manage a conflict in the group?
 - etc.
- The number of participants in the “sub-group - aquarium”, should not be more than 12.

13. Leading a large group



We refer to a “large group” when there are more than 30 persons

It is difficult, with more than 30 persons, to let each one have a chance to talk in a time-limit that is reasonable and in a climate that facilitates trust and speaking out in public with no worry.

So it is necessary, with a large group, to give priority to work done in sub-groups.

You will give the opportunity to share, on any appropriate subject, either

1. In small groups of 2 or 3 persons, wherever they are seated, as a sharing among neighbours.

This time will be followed, in the large group, by a moment where a few people will be able to speak in the large group to give their opinions, their ideas.

After this, the leader will give a synthesis, then asking, depending on the time available, if one person or another has something to add.

2. In sub-groups of 5 to 7 persons. (See the worksheet «6x6x6» p. 79)

Here again, it is not a summary of what happened in the sub-group that should be sent on to the large group, but one or two central ideas or questions that will bring out the important elements.

Thus, whether in sub-groups of two or three persons or of five to seven, each person can have his/her place, have his/her turn to speak and to be heard by the others members of the group.

Each one can, in this way, be active in the group and offer his/her insights, questions and experiences to the others.

This is a way in which to be an active participant to advance his/her own training and training for others.

Remarks

- Having reports on the work done by all the small groups might take too long. What is worth sharing is what will contribute to reflection by the large group.
- One thus brings to the large group, in priority, what has not yet been said. What was said in the sub-groups remains valuable even if it was not mentioned in the large group and is enriching for the members of this sub-group.

notes :

14. Posters



Express oneself, communicate, reflect, analyze

OBJECTIVES

- Reflect and communicate around a theme.
- Present symbolically the group's opinion on a given subject.

MATERIAL

Sheet of paper, newspapers and magazines, markers or pencils, paste or adhesive paper.

NUMBER OF PERSONS

Group of 15 to 45 persons.

For a work in sub-groups of 4 to 9 persons.

LENGTH

1h30 to 2h00.

METHOD

in a large group

- Presentation of a theme, for example: respect of the environment.
- Begin the sharing by using a few questions in order to start discussion:
 - Do you think that it is important to respect the environment and why?
 - How personally do you do this?
 - Do you think it is necessary to do this?

in sub-groups

- Give instructions:
 - Continue exchanging by describing your opinions and arguments. 15'
 - Agree on a few important elements and some arguments. 15'
 - Plan a poster that will present your opinions and arguments to the large group 15'
 - Sharing and construction of the poster, following the proposed questions. 45'

15. Silent dialogue



*Express oneself, communicate, reflect, analyze,
study a biblical text or a theme*

OBJECTIVES

- Make it possible for a group to have a dialogue on a theme or starting with an element in a biblical text.
- Introduce reflection on a theme.

MATERIAL

Roll or large sheets of paper, markers, table or wall.

NUMBER OF PERSONS

4 to 50 persons.

There can also be time for sub-groups in a group that is much larger.

LENGTH

45'.

METHOD

- In the middle of a large sheet of paper, the leader writes a phrase, an expression that will be the subject of the dialogue: he places this paper on a table or on a wall. The group takes its place around the table or in a half-circle facing the wall. Have one or more markers available.
- In silence, the participants share concerning the theme by writing on the sheet of paper what they think about this phrase or this expression.
- This should be a genuine dialogue: each person can react to the interventions written by the others, modify the original phrase, underline what others have written, connect certain elements using arrows. However, one cannot cross out or erase what others have written on the paper.

20'

- The participants share verbally about what is written on the paper: reactions, what they thought about the experience of the dialogue itself, ask for explanations, about the subject of the dialogue, what they learned about the theme, the important points, etc. At the end of this exchange, the leader gives a synthesis.

Remarks

- Simple to do.
- Makes it possible for each person to join the conversation at his/her own rhythm and when he/she wants.
- Makes sure that the dialogue is not controlled by those who speak easily.
- Written dialogue makes it possible to have all the elements of the dialogue in sight, something that is hard to do in an oral conversation.
- Since the dialogue is written down, a trace of it remains to be used in work done by the group, and it can be referred to in what follows.
- Of course, it is evident that the participants must be comfortable with expressing themselves by writing.

notes :

16. Mutual interpellation

Express oneself, communicate

OBJECTIVES

- Practice expressing one's convictions.
- Makes it possible to discover, in a group, the different convictions of each person concerning a theme.
- Learn how to dialogue with opinions that are different.

MATERIAL

The locale should be adapted to the size of the group.
Display boards and markers for the variation.

NUMBER OF PERSONS

10 to 60 persons (variation with a display board for up to 100 persons).

LENGTH

1h30 to 2h00.



METHOD

- The leader presents the theme then:
 - one person expresses his opinion or conviction concerning this subject;
 - the persons who identify with this first opinion go to sit or stand near this first person who speaks;
 - another person, with a different opinion, expresses what he/she thinks. The persons who agree with what this person says form a group around him/her.

This continues until everyone has found a place that represents his/her own opinion.

5 or 6 different opinions are a good number to have for the dynamic of the game. The locale should be big enough so that all the groups can see each other.

- In the sub-groups formed in this way, the members discuss their opinions in order to be sure that they are truly in agreement. If someone feels he is not in the right place, he can change for a different sub-group until he finds the one that shares his opinion. Then, the group formulates questions for another sub-group that has a different opinion. These questions can be of two types:
 - requests for precisions;
 - interrogation concerning the basis of this opinion, interpellation, challenge.
- The leader opens the discussion: questions are asked group to group, answers are given.
- If this exchange serves a larger objective, the leader visualizes a synthesis so there is a trace of the points of disagreement and the results.

Variation

For large groups, more than 30 persons

Provide 6 to 8 white boards attached to the wall, and markers. After presentation of the theme, the participants who already have a specific opinion write it briefly on the board. Those persons who share this opinion stand near this board and, if necessary, complete the thought. From time to time, emissaries visit the other boards in order to see if there are other similar opinions and suggest joining them when possible. Then the sub-groups formulate questions for the others. This is followed by a debate through the exchange of questions and answers.

17. Reflection through word-association



Introduce a theme, reflect, analyze

OBJECTIVES

- Make it possible, using a word, to introduce a theme, through an association of words or of ideas.
- Begin exploration of a theme and prepare a deeper study.

MATERIAL

A display board.

NUMBER OF PERSONS

From 10 to around a hundred persons.

LENGTH

Around 40' depending on the size of the group.

METHOD

- Choose a key word that is interesting for the work to be done by the group, for example: democracy, law, religion ...
- The leader asks the participants to make an association between the key word and 4 or 5 other words, which they think have a relationship with the first word. Each person tells what they associate with this key word.
- Write, on the board, the list of associated words then the various relations among them indicated by the participants. Then, explain the reasons for these choices and logic behind the associations given.
- Then make a synthesis of the results of the work done and see what that teaches us about the theme.

Remarks

This tool can be used

- at the beginning of a reflection, in order to see what the group understands about any given word;
- at the end of a study, in order to make a synthesis or to arrive at conclusions;
- with many other themes.

notes :

18. A shower of ideas



Introduce a theme express oneself, communicate, plan projects, get organized

OBJECTIVES

- Evaluate the group's familiarity with the subject or the theme to treat.
- Share ideas, knowledge and questions that the participants have concerning the subject.
- Help the participants understand that each one's contribution is important for the group.

MATERIAL

Sheets of paper.

NUMBER OF PERSONS

12 to 30 persons.

LENGTH

Around 1h00.

METHOD

- The leader asks a question in relation with the desired objective. The question should make it possible for the participants to give an answer in relation to their reality, their experience.
- Each participant notes his/her opinion on the question that was asked on a sheet of paper.
- Then, taking turns, the participants read the content of their papers. The sheets with opinions that are the same or very similar are placed together. Columns are formed in this way until all the sheets have been put in place.
- The opinions expressed in each column are then re-read with the goal of giving them a title that summarizes the idea expressed by all of the sheets.

notes :

19. Brainstorming



Introduce a theme, plan projects, get organized, reflect, analyze

OBJECTIVE

- Bring together, in a short time, a maximum number of ideas on a theme or a task.

Remark: This method can be very useful at different stages when planning a project.

MATERIAL

Large sheets of paper, markers or pencils.

NUMBER OF PERSONS

15 to 100 persons.

LENGTH

30 to 45 minutes.

METHOD

The principle of brainstorming is to share the ideas and the creativity of each person, on a given theme, in a process of mutual stimulation, and in a very short period of time.

- The leader invites the participants to say what they are thinking about the theme.
- The indication is to say the first thing that comes to mind, in relation to the theme, without limiting oneself or judging what others say and without any commentary.
- Everyone is invited to speak out whenever he wants to, even without asking permission to do so and in no particular order. The advantage of this way of working is precisely found in the spontaneity of the participants.
- All the ideas are noted on a display board, even those that appear rather silly.
- A presentation of the notes is important in order to stimulate each person.
- All the ideas expressed are a material that will make it possible to continue, in another stage, in order to study the theme or for planning a task.

Variations

- One can also distribute a sheet of paper to each person and each person notes, in 1 or 2 minutes, all the ideas that come to mind, then one puts together everything that was noted.
- In a group of more than 25 persons, it is important
 - to organize when people can speak so that everyone can be heard, and
 - to perhaps ask two persons to make notes on a display board.



20. Overcome an obstacle



Reflect, analyze, plan projects, get organized, evaluate

OBJECTIVES

- Identify obstacles that affect the life of a group or that slow the progress of a task.
- Plan better for work to be done by identifying the resources available to the group after pointing out the difficulties that need to be handled.

MATERIAL

Paper - small sheets of paper or worksheets, something to write with.

NUMBER OF PERSONS

Up to 100 persons, if they work in sub-groups of 10-12, use the 2nd and 3rd points of the method.

LENGTH

At least 2 h.

METHOD

- The leader, or eventually the group, presents a range of questions it has prepared that will make it possible to identify the obstacles affecting the work or the functioning of the group.

5'

Examples of questions:

- What are the obstacles within the group that are keeping it from doing its work?
- What personal weaknesses are obstacles to the success of this work?
- What are the external obstacles?

individually or in sub-groups

- The participants answer these questions honestly and in expressing their analysis; the answers are written down, **only one answer per paper**.

in the large group

- Sharing the answers: each sub-group or individual reads his answers, one by one, and the large group categorizes them by theme, by order of “seriousness”, ...
- Once the worksheets are categorized, the group agrees on the facts and the diagnosis by using the same procedure individually or in sub-groups, or through dialogue in the large group. They look for possible solutions to the obstacles that are identified.

Examples of obstacles

Lack of discipline, relational difficulties, lack of listening in the group, disorganization...

Remarks

- This technique makes it possible to evaluate and correct errors in a group that works collectively.
- The role of the leader is to launch, to stimulate and to allow for debate, as well as managing the problems mentioned by each person.



21. Role play



*Express oneself, communicate, reflect, analyze,
study a biblical text or a theme*

OBJECTIVES

- Experience a situation rather than just referring to it theoretically.
- Bring out ways of behaving in a given situation by acting it out.

MATERIAL

None.

NUMBER OF PERSONS

10 to 40 or more (the more people there are, the more observers there are who do not take part in the role play).

LENGTH

1h00 to 2h00.

METHOD

- The leader chooses a situation in relation to the theme studied by the group.
- He prepares a short description of this situation, which includes:
 - description of the situation: its starting point and its importance;
 - indications concerning the place and the time;
 - the personages and their role.
- The members of the group assign the roles. They talk together to specify somewhat the roles and the context, but they don't practice the roles during the preparation.
- The leader says when to begin and when to stop the role play. At the beginning, he summarizes the situation where the role play starts.
- The actors play out the situation.
- At the end of the role play, the group shares about what happened:
 - first of all the actors react to what they experienced;
 - then the spectators give their point of view;
 - using the observations made by everyone, the group makes a synthesis about the theme being studied. They analyze the role play in relation to the theme.

Remark

This method should only be proposed by leaders who know how it is done and who have experienced doing it as participants.

Variations

It is the group that chooses the situation.

1. After suggesting situations that have a rapport with the theme being studied, the group chooses a situation because of its interest to the participants and its link with the theme.
2. The group prepares a short description (if the situation comes from the experience of one of the participants, he should not play his own role).
3. The members of the group assign the roles. They talk together to specify somewhat the roles and the context, but they don't practice the roles during the preparation.
 - The leader can mention the possibility of "doubling" the actors by standing behind them, in order to complete what they say: the person who would like to intervene stands behind the person he wants to replace, places his hand on the other's shoulder and speaks in his place. After saying what he wanted to say, he sits down again and the role play continues.

notes :

22. Photo-language



*Express oneself, communicate, reflect, analyze,
study a biblical text or a theme*

OBJECTIVE

- Help each person, using an image, to express his/her thoughts and take a position concerning a theme or a text.

MATERIAL

A choice of photos cut out of magazines or to look for on the Internet.

Have a number of photos that is two to three times the number of participants (for 10 persons 20/30 photos).

The leader prepares a balanced choice in the photos:

- persons who are isolated,
- groups, small and large,
- animals, nature, vegetation,
- technical, scientific objects,
- symbolic photos.

NUMBER OF PERSONS

Possible up to 20 persons.

LENGTH

1h30 to 2h30.

METHOD

- To prepare this method, the leader chooses, in relation with the theme or text being studied, a question
 - that concerns an essential aspect of the theme or text;
 - that concerns real experiences;
 - that involves the participants and uses their personal experiences;
 - that is open enough so that everyone can have something to say;
 - that can be visualized without difficulty: “How do you see ...?”

Instructions

The leader asks the question he has prepared and asks that each one, after having looked at the photos, chooses the one that best illustrates the answer that he wants to give to this question.

1. Choice of photos

The leader places on a table (or on the ground) the photos in such a way that the participants can walk around and look at them. They choose, following the instructions, one photo that they think best expresses their answer to the question that was asked. This first choice is made silently, it takes around 10 mn. The leader asks them to pick up the chosen photo. If two participants have chosen the same photo, they do not modify their choice, but can each take turns expressing themselves using the same photo.

2. Presentation of the photos

Once the choice is made, the photos that are not chosen are removed. The participants are to present their photo and tell why they chose it. First, each one shows his photo to the others, and then he talks about the photo making sure to have it turned toward the others so that they can see it. The members of the group can ask questions in order to understand, but they don't comment on why the choice was made, because there is no standard interpretation for the photos!

When each one has had a chance to talk, questions can still be asked, precisions can be demanded.

The leader can propose a synthesis.

3. Evaluation

- What did the participants and the leader think about this exercise?
- What does this method allow us to discover? Or keep us from discovering?
- Was the goal attained?
- Did using photos contribute more than an exchange that is verbal only?

Remarks

- Depending on the questions asked, one can invite the participants to choose 2 or 3 photos.
- If this method is used for a bible study, after the presentation of the photos read the text and ask the question: what relation do you see between the text and the photo that you chose? During the discussion that follows, the biblical text and the photo-language should mutually question and complete each other. Note the questions to be discussed during the analysis of the text.
- This technique can also be used for:
 - forming a group, at the beginning of a series of meetings;
 - learn about each other (game of portraits);
 - express one's first understanding of a text;
 - giving a text an updated sense;
 - making an evaluation after a series of meetings;
 - choosing a theme that corresponds to the needs of a group, etc.

23. Imagine a better future



Reflect, analyze, study a theme

OBJECTIVES

- Plan projects.
- Identify with someone who can influence our life in a positive way.
- Imagine oneself in a situation in order to see how to transform or improve it.
- Express one's expectations concerning a project, a theme.

Remark

Appropriate for starting a session, a workshop, or a seminar.

For that, the situation chosen should be in relation to the purpose of the meeting.

MATERIAL

None.

NUMBER OF PERSONS

12 to 30.

LENGTH

1h00.

METHOD

- The leader or the group chooses a specific situation; for example the treatment of women, community life in the Church, the city or the place one lives...
- Each participant tries to imagine being part of or dreaming of the situation such as they would like it to be in 1 year, 3 years, 5 years, by imagining how he could transform or improve it (the situation of women, or of the community as I would like it to be, the city I dream of).
- Some of the important elements are noted on a sheet of paper.
One goes around the circle so that each person can “express his dream”, describe the new situation as he would like it to be. 2’
- Make a synthesis of the situations talked about in the group. 10’
- Each one chooses an element that helps him advance.
- Eventually, allow some time so that each person can look for the first thing he will do so that this situation does effectively start to change.

Remark

In order for this type of indication to be useful, it must lead to an action that is possible, or a genuine change, even a very modest one.

notes :

24. Separate / Leave



Reflect, analyze, study a theme

OBJECTIVES

- Makes it possible to have a reflection about what (or who) we need to leave in our condition as women and men.
- Learn to reflect on a theme

MATERIAL

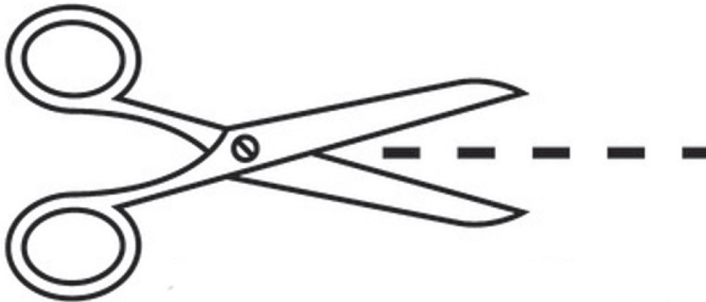
Eventually, for the variation, objects one can find easily.

NUMBER OF PERSONS

From 15 to 30 persons.

LENGTH

1h45.



METHOD

Individually and silently 10''

- The participants think about the following questions:
 - Have I had to leave things (habits, ideas, places...) or persons that were dear to me? If yes, which ones?
 - How did it happen? (Explain the circumstances)

in small groups of 3 to 5 - 45'

- Share about the memories brought back, expressing the types of feelings they bring (positive, joyful, painful, etc...).
 - Have one of the members of the small group read I Kings 19/19-21, short moment of silence, then share on the theme "what, in this text, helps us understand our experience?"

other small groups of 3 to 5 - 30'

- Change the composition of the small groups and have them tell what was said in the previous sub-groups. If possible, come up with a synthesis in one sentence that will be written out to be presented to the large group.

in plenary - 5' (or more)

- Each small group reads its sentence. The others can ask questions about the reasons behind the choice of these sentences. This is followed by an exchange on the work done and what each one learned, discovered and what affect that had on him.

Remark

By adapting the beginning question, this way of working can be used for all sorts of themes.

25. Pantomimed proverb



Express oneself, communicate

OBJECTIVES

- Discover what popular wisdom has to say about a theme, a subject, a situation.
- Discover and understand cultural differences through these expressions of popular wisdom.
- Introduce reflection on a particular theme (see Remarks).

MATERIAL

None.

NUMBER OF PERSONS

12 and more.

LENGTH

30 mn.

METHOD

- One participant chooses a saying or proverb and communicates it with a pantomime.
- The group guesses which saying or proverb it is, and talks about the meaning of this proverb.
- In turn, other participants pantomime their proverb.

Remarks

- One can ask that these proverbs and sayings have a link with a specific theme.
- In an inter-cultural group it might be difficult to have everyone recognize everyone's proverbs, but it is an opportunity to think about cultural diversity and discuss it.

Variations

- In the place of a proverb or saying, pantomime a biblical text or a well-known verse.
- In a very large group, 30/40 persons, small groups of 5 to 7 persons can be formed in order to present a pantomimed proverb. In this case, it is necessary to give a preparation time of 10 mn for all of the groups.

notes :

26. Sculpture



Express oneself, communicate, reflect, analyze

OBJECTIVES

- Express an idea, a theme with one's body.
- Have a time of fun.

MATERIAL

Space where the participants can make a circle.

NUMBER OF PERSONS

15 and more.

LENGTH

45 mn.

METHOD

- 4 or 5 participants are asked to leave the room, 2 other voluntary participants place themselves in the middle of the group.
- The group chooses a theme (peace, love, life ...).
- The leader brings a first person back into the room and tells him what theme was chosen.
- It isn't until this point that the leader explains the following method:
- "You are a sculptor, and the two participants here in the middle are the material with which you must make your statue. So you, as the sculptor, will express your vision of the theme by manipulating and working with the bodies of these two persons". Instructions given to the two models: they must be totally passive and able to be moulded in the hands of the sculptor.
- When the sculptor has finished his work, the leader invites him to take the place of one of the persons to be modelled who then goes to sit down.
- He brings in the second participant who had gone out, who, in turn, sculpts his comrades, following the theme. At the end of his work, he takes the place of the second "model" and, in the same manner, this continues until the last person who had gone out has finished his sculpture.
- At the end, there will be a time of sharing:
 - to listen to the sculptors and the "models" so they can say how they felt, what their experience was during this time.
 - to let the group say what they thought of the various sculptures in relation to the theme that had been proposed.

Remark

The theme can be chosen (or not) in relation to the purpose of the meeting, if it is for studying a theme or for having a time of fun together.

notes :

27. Pantomime



*Express oneself, communicate, reflect, analyze
study a biblical text or a theme*

OBJECTIVES

- Make it possible to speak differently, in expressing oneself through one's body.
- Represent different situations and analyze the reactions of the persons who must face them.

MATERIAL

None.

NUMBER OF PERSONS

30 maximum or work with an aquarium (see the sheet "aquarium" p. 81).

LENGTH

1 to 2h00.

METHOD

Pantomime is a theatrical presentation without words, that is, silent. The message is transmitted with the movements of the body and gestures of the face.

- Choose the theme.
- Think about the theme.
- Plan the story in choosing the personages.

Remarks

- Think about the gestures that transmit the message in the best way and use expressions familiar to everyone, so that the message is clear.
- Even though there is no expression of ideas, since the presentation is silent, this tool is useful to the extent that it presents facts, situations and attitudes. Consequently it can be used:
 - to begin study of a subject;
 - to handle part of a theme;
 - as a synthesis or conclusion of work or an activity done by a group.
- Pantomime can be used when there is noise and it is hard to hear.

notes :



Chapter 4

Worksheets for biblical Activities

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1. Method of reading the Bible in 3 steps



1. OBSERVATION

- Look at the text, the story.
- Listen to what the text says:
 - listen to all the words in the text;
 - listen only to the words that are in the text.

The questions to ask in this step are

Where? When? Who? What? What is happening? What is happening?

The answers are found

- in the text
- and in the close context.

2. COMPREHENSION

- Look at the text.
- Try to understand it: logic, connections, meaning.
- Look for what the text means.

The questions to ask in this step are

- how? why? What does it mean?

The answers are found

- in the text and also in other biblical texts,
- in the notes, in a biblical concordance,
- in the introductions to the books of the Bible,
- in Bible dictionaries or others,
- in commentaries on the books of the Bible.

3. ACTUALIZATION - APPROPRIATION - INTERPRETATION

- Let the text penetrate your innermost.
- Think about what it means for me/for us/for the community/for the Church.
- Apply it to today's world.

The questions to ask in this step are

- what does this text have to say for today, for me, for the Church, for the world?

The answers are found

in me and with others, in the Church, in the world (historical, political, social context,...), in reference to the text, coming from previous study of the text.

notes :

2. Method of reading the Bible in 3 steps with a sermon



This worksheet does not concern Theological Empowerment directly, but it can be helpful for any theologian, pastor or lay person.

1. OBSERVATION

- Look at the text, the story.
- Listen to what the text says:
 - listen to all the words in the text;
 - listen only to the words that are in the text.

The questions to ask in this step are

Where? When? Who? What? What is happening? What is happening?

The answers are found

- in the text
- and in the close context.

2. COMPREHENSION

- Look at the text.
- Try to understand it: logic, connections, meaning.
- Look for what the text means.

The questions to ask in this step are

- how? why? What does it mean?

The answers are found

- in the text and also in other biblical texts,
- in the notes, in a biblical concordance,
- in the introductions to the books of the Bible,
- in Bible dictionaries or others,

3. ACTUALIZATION - APPROPRIATION - INTERPRETATION

- Let the text penetrate your innermost.
- Think about what it means for me/for us/for the community/for the Church.
- Apply it to today's world.

The questions to ask in this step are

- what does this text have to say for today, for me, for the Church, for the world?

The answers are found

in me and with others, in the Church, in the world (historical, political, social context,...), in reference to the text, coming from previous study of the text.

+ Preparation of a sermon

To construct a sermon, it is important to use all the work done on the text, taking advantage of the discoveries made in each step:

1. Observation.
2. Understanding.
3. Actualization - Appropriation - Interpretation.

That makes it possible:

- to respect the text in our preaching,
- to offer a W/word of life for the daily life of Christians.

Point 1 (Observation) makes it possible to talk about the text by respecting what it says and in bringing out the theme.

Point 2 (Understanding) makes it possible

- to avoid errors and wrong meanings,
- to nourish the content
- to anchor the theme in the Word.

Le point 3 (Actualization - Appropriation - Interpretation) makes it possible to choose a theme in light of the local context. It helps know how to propose things that are useful and concrete for the life of each person.

notes :

3. See - Judge - Act



1. See

See the facts

- **Look at the reality of the local community by learning about this community**
 - contextual Bible study starts by taking the concerns of the community into account.
- **Analyze the context**
 - what is the level of life of the members?
 - is it a rural or an urban community? etc.

This means: identify the questions that are important for the community and advance toward the choice of one or more themes to study.

2. Judge

Judge situations, not people

“Discern the signs of the time” Mt. 16, 3

- **Choose a biblical text** that makes it possible to handle the questions that were identified in an objective manner in the first step.
- **Apply critical theological reflection** concerning the text and the questions,
 - point out the relation between the biblical text and the theme,
 - explore points that are shared between our context and the biblical context.

3. Act

Act in favour of situations

- Contextual questions will help the community arrive at a level of awareness that can lead to action.
-> They bring out the difficulties and resources the community has and makes it possible to evaluate them.
- Teaching from the biblical text makes it possible to discover how to intervene on problems or blockages identified by the community.
-> The biblical text opens toward perspectives for action.
- Combining contextual questions and biblical discoveries can lead to actions that are do-able.

Remarks

- This method, used with the name CBS (Contextual Bible Studies) in Anglo-Saxon countries, corresponds to what is done in Biblical Animation or Theological Empowerment in French-speaking countries.
- This borrows a method taken from “life revision” practiced in Catholic Action movements in the 1920’s (Catholic Youth Workers, Catholic Student Movement, Catholic Rural Youth,
- Catholic Worker’s Action, etc). The same type of work can be found in the “base communities” in South America, in the 1960’s.
- See the worksheet “From the word to action: See, judge and act” p. 201.

4. Restitution of a biblical text



Study a biblical text

OBJECTIVES

- Reconstitute from memory a biblical text.
- To underline the fact that each one of the elements of a text is important.

MATERIAL

Bible, display panels, white board or large sheet of paper.

NUMBER OF PERSONS

From 6 to 100 persons.

LENGTH

20 to 45 mn, depending on the text.

METHOD

- A person reads or recites the biblical text. The participants listen attentively without having the text in front of them.
- The leader (who does have the text to read) then asks the group to re-give the teaching of the text as faithfully as possible. He collects the suggestions, approves, and invites any corrections or additions. He notes the text by dictation, the errors and elements that were forgotten are pointed out, corrections and additions are given as the work progresses.

Remarks

- This method makes it possible for the whole group to participate by assigning the responsibility of remembering the text. It reveals what was forgotten, the additions or modifications made by the auditors. It works like a filter for the multiple projections that can be placed onto the biblical text.
- The leader's role is somewhat sensitive. He must encourage the restitution without abandoning precision. Too many corrections are discouraging. Those persons who are used to reading the biblical texts have a greater tendency than others to modify or add elements. The leader must be careful to assure participation by everyone.

- This is a good method for introducing analysis of a text since it insists on the totality of elements in a text without neglecting any detail.
- For a well-known text, or one that people think that they know, one can also use the same method but without re-reading the text ahead of time: one asks the group, after a moment of individual work, to reconstitute the text. The leader writes it on the board and corrects it as the group adds complementary elements. Then, the text is re-read and corrected.

notes :

5. Genesis 1: 24-31

Adam and Eve / the creation of human beings



Theme: Mankind created male and female for responsible coexistence

OBJECTIVES

- Note the joint creation of the woman and the man.
- Discover that the woman is not a creature who is inferior to the man.

MATERIAL

Bibles, paper, markers.

NUMBER OF PERSONS

10 to 40 persons.

LENGTH

Around 2 hours.

METHOD

0. Preamble

in a group of 2 persons - 10'

- What do you see as the mission of the man and the woman in your society at this time?

plenary - 10'

- Two or three groups present their reflection.

in the large group - 20'

1. Observation

Listening to and reading the text, then questions

- where? when? who?
- what? what does the text say?
- what have we learned about the personages?
- describe the benediction and the responsibility received from God by the woman and the man at the time of their creation.

2. Understanding

40'

in sub-groups - 25'

2.1 In this text, how were humans created? What differentiates them from the other creatures? What differentiates the man and the woman?

2.2 What do you think about what God said to the man and to the woman when he blessed them and entrusted them with a mission?

2.3 Note 2 or 3 things that strike you.

in plenary - 15'

Share the responses to questions 2.2 and 2.3

3. Appropriation - Actualization - Action

40'

in sub-groups - 25'

3.1 After working on this text, what can be said about the mission of the man and of the woman?

3.2 As a human person created in God's image, what do you see, in a practical way, as your mission in the family, in the Church and in society?

3.3 In daily life and in your context, are there specific masculine and feminine responsibilities? What are the reasons for these specificities?

3.4 What lessons do you take from this for today?

in plenary - 15'

Share the responses to questions 3.2 and 3.3.

notes :

6. Genesis 12: 1-20

Abram and Sarai



Theme: God's call

OBJECTIVES

- Help the participants reflect on “God’s call”.
- Some people declare that they have received a call or a mission from God, think about what this declaration means for those who have not heard God speak?

MATERIAL

Bible.

METHOD

1. Observation of the text

- Who are the main personages and what role do they play?
- What is happening in this text?
- What reasons incite Abram to leave his country?

2. Understanding the text

- Why does Abram ask Sarai to not reveal that she is his wife?
- Why does God punish Pharaoh?
- Why does Pharaoh not kill Abram but rather gives him gifts and sends him away?

3. Actualization - appropriation - interpretation

- In your opinion, is Pharaoh’s punishment merited? Explain your answer.
- Are there stories of similar things that take place in our society today?
- How would you react if someone came today into your country or your village and told you that God had given him your country /village as his heritage?
- What lessons can we take from this story?

7. Genesis 13: 1-12

Abraham and Lot



Theme: A conflict

OBJECTIVES

- Examine and understand what happened between Abraham and Lot.
- Look for lessons in managing situations of conflict today.
- Use this message for handling conflicts in our families, Churches and in society.

METHOD

1. Observation

- Listen to the text read by the leader.
- Silent reading by everyone.
- Re-read the text by 2 participants: 1-6 then 7-12

in sub-groups of 5

- Answer the following questions:
 - who are the main personages in this text and what role does each one have?
 - where does this scene take place? And when?
 - what is being talked about in this text?
 - bring out the various themes that are possible in this text.

in the large group

- Restitution

2. Understanding

- What made Abraham separate from Lot?
- How does Abraham manage this separation?
- What does this text teach us about Abraham's and Lot's behaviour.

in sub-groups and in the large group

- Restitution

3. Appropriation - Actualization - Interpretation

- Do we think that our possessions can be a source of conflict in our families? Give an example.
- How can we update this text to today's situation?
- How can we solve conflicts?
 - in our families?
 - in the Church?
 - in society?
- Choose a conflict and describe the process for finding a resolution.

notes :

8. Genesis 32: 22-32 (or 23-32)

Jacob's combat



Conflict management

OBJECTIVES

- Apply a biblical text, and listen to other possible ways of understanding it.
- Determine the conditions for reconciliation.

MATERIAL

- Chairs for sitting in a circle.
- Sheets of paper, pens.
- A Bible for each person.

NUMBER OF PERSONS

The number, theoretically, is unlimited, because we are going to form groups. But the length of the activity depends on the size of the group.

LENGTH

Between 30 min. for 8 persons, and 4 hours if there are around one hundred.

METHOD

- Instructions.
- Activity.
- Discussion.



Instructions

The leader explains that each person will first read the text by himself and will answer three questions for himself, writing on a sheet of paper: “Who is Jacob’s adversary? What is the result of the fight? What are the conditions for reconciliation between Jacob and Esau?” After 10 minutes, the participants group 2 by 2 and present their answers to each other, trying to come to an agreement. After 5 minutes, they get into groups of 4 and present their answers, trying to come to an agreement. After 5 minutes, they get into groups of 8, following the same principle. And so on, allowing 10 then 15 minutes, until they build only one large group. At each stage, if an agreement cannot be obtained, the two responses are kept in parallel.

Activity

The instructions are carried out. The leader watches the time and announces when groups are to be formed.

Discussion

The final answers are discussed by everyone. The leader points out the strong points of each answer. He shows that the text successively indicates “a man”, “God” and “the men” as Jacob’s adversaries. He then points out that the combat led to victory for Jacob (against God or against himself with God’s help), to his wound, and to his new identity, three conditions for a genuine reconciliation. Finally, he channels the debate toward an Actualization with concrete examples.

Remarks

- The leader should make the participants do the work, and not provide them with teaching.
- His eventual exegetical contributions should remain discrete even though they eventually are substantial.

9. Exode 18: 1-27

Jethro and Moses



Theme: Organizing people

OBJECTIVES

- Use the method of reading for an OT text - a longer text.
- Learn something about one of the stages in the life of the people of Israel.

METHOD

1. Observation

- Where?
- When?
- Who are the main personages in this text?
- What do they do?
- What happens in this text?

2. Understanding

- What were the reasons that Jethro visited his son-in-law Moses?
- How do his motivations evolve and why?
- Why does Jethro give advice to his son-in-law (vs.14-23)?
- Why does Moses accept his advice (vs.24)?
- Do Jethro and Moses follow the same religion, do they believe in the same God?

3. Actualization - appropriation - interpretation

- What lessons can we learn from this biblical text?
- How can we apply those lessons to our situation today?
 - In the family,
 - or in activities in the Church
 - or on the professional level
 - or in an association.

(choose 1 or 2 applications)

notes :

10. 1 Samuel 24: 1-23

David in the cave



Conflict management

OBJECTIVES

- Apply a biblical text, and listen to other possible understandings.
- Determine conditions for and obstacles to a non-violent strategy.

MATERIAL

- Chairs for sitting in a circle.
- A blackboard or a paper-board.
- A Bible for each person.

NUMBER OF PERSONS

The number, theoretically, is unlimited, because we are going to form groups. But the length of the activity depends on the size of the group..

LENGTH

Between 1 hour, if there are 12 persons, and 4 hours, if there are around one hundred.

METHOD

- Instructions
- Activity.
- Discussion.

Instructions

The leader explains that they will first read the text in each of their groups which will be made up of three persons, and after that they will try to answer two questions:

- What are the conditions for, and what are the obstacles to David's non-violent strategy?

After a quarter hour, each group joins with another one, and they examine their answers in this new group. And so on, allowing twenty minutes, then half an hour, until they are back to forming only one large group. At each stage, the answers are noted on a blackboard or a paper-board, put into two columns: "conditions" and "obstacles mentioned".

Activity

The instructions are carried out. The leader watches the time and announces when groups are to be formed.

Discussion

The final answers are discussed by everyone. The leader displays them using a blackboard or a paper-board, pointing out the role of David's lieutenants and his attitude. Finally, he channels the debate toward an Actualization with concrete examples.

Remarks

- The leader should make the participants do the work, and not provide them with teaching.
- His eventual exegetical contributions should remain discrete even though they eventually are substantial.

notes :

11. 2 Samuel 13: 1-22

Tamar and Amnon, David's children



Theme: A rape

OBJECTIVES

- Openly talk about a situation concerning a rape.
- Succeed in understanding what happens when there is a rape.
- Be able to talk about it and reflect together.

METHOD

1. Observation

- Who are the main personages?
- What does the text teach us about them?
- What themes are found in this text?

2. Understanding

- How did the various personages contribute to this rape?
- What does Tamar say before the rape and what does she do after the rape?
- What incited Amnon to rape Tamar?

3. Appropriation - Actualization

- What are the reasons that incite a man to rape a woman?
- How would you have reacted if you had been in the same situation as Tamar?
- What would have happened to Tamar and Amnon if this act of violence had taken place in the present context with its emphasis on HIV/AIDS (and other STI, sexually transmitted infections)?
- What can be done so that a woman or a girl will not be raped?
- What can the Church do to break the silence around this gender-based violence?
- What can you do, to break this silence?

notes :

12. 1 Kings 17: 1-18:2

Elijah and the widow of Zarephath

sheet 1



Theme: A woman in a fragile situation, offering hope

OBJECTIVES

- Reflect on the fragility of life.
- Learn to change our perspective on our lives.
- Look for ways to intervene in one's situation.

METHOD

*The whole method takes place in the same room,
in the large group and in sub-groups*

1. Observation

- Reading the text: 1st reading: each person reads one verse, 2nd reading silently.



- Study the text:
 - When? Where?
 - Who are the main personages?
 - What happens to Elijah, before and after his time in Zarephath?
(1 Kings 17:1-7 to 18:1-2)
 - What happens in the situation of this widow?
 - The text uses various words when talking about her, which ones?
 - Reconstitute some events in her life. Re-read verses 10-12; 5-16; 17-19; 23-24.
 - What happens in the situation of this widow?
 - At each stage, something is transmitted, offered and received, what is it?
 - They also exchange words with each other, which ones?
 - > The widow says something to Elijah. What? (verses 12,18, 24)
 - > Elijah says something to the widow. What? (verses 13, 14, 23)
 - > Elijah has something to say to God. What? (verses 20, 21)
 - In the life of Elijah and in the life of the widow, one can see two opposing forces:
 1. *a force moving toward the depletion of life and*
 2. *a force moving toward the consolidation of life.*
 1. On the side of the depletion of life, there is the announcement that there will be no more dew or rain in Israel (vs.1), the brook that dried up (vs.7), the small amount of flour that remains (vs.12).
 - What other elements move in this direction?
 2. On the side of things that are moving in the direction of life that continues: there are the ravens that bring food to Elijah (vs.6), Elijah who drinks from the brook (vs.6), the drink of water that the widow gives Elijah (vs.11).
 - Look for still other elements moving in this same direction.

12. 1 Kings 17:1-18:2

Elijah and the widow of Zarephath

sheet 2



2. Understanding

sub-groups de 6-7 dans la salle

Change one's perspective on life

To move from a life that is being depleted toward a life that is prolonged, Elijah and the widow experience fragility, distress. Death was threatening life; it was necessary to risk everything in order to move forward. Three times:

2.1. vs 7 : Elijah leaves the dried brook and takes risks going into a foreign area, country of his enemy Jezebel.

2.2. vs 13 : the widow shares her final provisions with Elijah, without knowing what will happen afterwards.

2.3. vs 20 : Wanting to bring the widow's son back to life, Elijah calls on the Lord, without knowing what the answer would be.

Try to understand in depth what happened, for Elijah and for the widow.

- What experiences did they have through these events?
- What were their feelings at the time of these events?
- What is your opinion of this widow?
- What is her opinion of her son, of Elijah, of God?
- What changed in her perspective about herself, about her son, about Elijah, about God, about her life?

Remark

For this study, it is necessary for all the participants to have the text in front of them and that the biblical references mentioned are visible: photocopies of the instructions, a blackboard or paper, a video-projector.

3. Appropriation - Actualization

sub-groups of 2 or 3

For me today, in my situation, what is needed in order for my perspective to change concerning my life, my family, concerning life in general, concerning God?

- What can I do so that something changes?
- What can I ask of whom and how?

Silently first of all, each person prepares his answers to these questions. Then give 3 min. for each one to talk. Everyone listens to the others, there is no discussion; there can be questions for comprehension. There is no synthesis, what is most important can be noted for reporting back to the large group.

- Some elements are reported to the large group.

Remarks

- To learn more about King Ahab, see 1 Kings 16:29-34 and 1 Kings 21.
- In this text, the prophet Elijah appears for the first time. So this is the moment of his introduction: during these events, Elijah becomes the prophet of God. He will go on to have other adventures up until 2 Kings 2.
- Zarephath is a city that is not found in Israel's territory, a foreign city, in Phoenicia. Queen Jezebel, Ahab's wife, Elijah's great enemy, comes from this region.
- Jezebel had hundreds of prophets of Baal, the god of fertility, of rain and storms, eat at her table. Baal is a word that means 'lord' in the sense of a god, but also means 'master' or 'husband'.
- There were also goddesses of fertility, the ba'alat. And, this is the term used precisely for the widow in vs.17, translated in some versions by "the mistress of the house", as though she, the woman of daily life, had taken the place of consecrated goddesses in feeding Elijah.

14. Psalme 137

Live in exile



Theme: Violence and prayer

OBJECTIVES

- Reflect on violence suffered.
- Learn through this psalm how to put it in God's hands.

MATERIAL

Bible.

NUMBER OF PERSONS

10 to 40 persons.

LENGTH

1h30 to 2h30.

METHOD



1. Observation

30'

- When?
- Where?
- Who are the personages?
- What does this text teach us about them?

2. Understanding

30' in sub-groups of 5 to 6
30' restitution in plenary

- Why are they weeping?
- Why do they refuse to sing in a foreign land?
- Why is Edom mentioned in the text?
- Why are they calling for revenge?
- How, as Christians, can we understand and explain vs. 7, 8, 9: this violence and this prayer for vengeance?

3. Appropriation and Actualization

- How would you react if you were asked to offer a prayer of revenge?
- What is the role of prayer in such a situation?
- Is entrusting our revenge to God a sign of weakness?
- Deepening, in the sharing time, these questions in relation to situations that you experience or that you know of: violence suffered, desire for revenge, violence in prayer.

Remark

- When verse 9 is read, violent traumatic reactions can, depending on the context, come to the surface

notes :

13. Isaiah 54:1-10

Some Words of God to a woman

sheet 1



Theme: You will no longer feel shame!

OBJECTIVES

- Become aware of the suffering of women in the Church and in society.
- Look for ways to put an end to it.
- Restore dignity to women in the Church and in society.

MATERIAL

Varies according to the steps in working on the text.

METHOD

- 1st reading of the text *in plenary , in the large group*

Basic remark: This text is generally seen as an image to describe God's relation with Zion; here we understand it literally. We will listen to it and study it by trying to put ourselves in the place of the woman to whom Isaiah is speaking in God's name.

- 2nd read the text



To study the text

sub- groups of 8 to 20 - 45'

1. Observation

10'

- Each person re-reads the text trying to identify with the woman to whom Isaiah is speaking on behalf of God. Listen to this text and feel it inside yourself.
- Note one or two thoughts, memories, feelings that came out while you were reading and rapidly go around to hear what each person noted, without starting a discussion. Everyone listens to what each one has to say!

2. Understanding

Material: 4 large sheets on a conference board, each one with the title of one of the 4 rubrics below.

- Re-read the text, being particularly attentive to the tenses of the verbs. Look for which verbs in the text are past tense, which are present tense, which are future tense and in the imperative. Depending on the translation, what is said in each of the 4 different tenses, talks about 4 different things; find them and give them a title, for example
 - the woman's suffering,
 - God's actions in favour of the woman,
 - promises that God made to the woman,
 - the orders that God gave her.

- To look further into this, the sub-group divides into 4 and each of the 4 sub-groups handles one of the rubrics.

Write (recopy or carefully summarize so that all that is said can be taken into account) on the sheet of paper the parts of the text that correspond with the title and the tense that the group is handling.

- Put the 4 columns together and observe the text written in this way: list what is brought out, saying what you see that this suggest or inspires.
(It is as though one could make a list of the sufferings, a list of God's actions, a list of promises, a list of things to be done when the changes will occur.)
- Exchange concerning the discoveries the various ones made

13. Isaiah 54: 1-10

Some Words of God to a woman

sheet 2



3. Actualization

20'

Material : 1 sheet of paper on a conference board

Today, in your personal life, and in the Cevaa, in the Church and in society, we are the eyes, the hands, the ears, the mouth of God: it is to us that he delegates his actions.

- How can we apply this text in a practical way so that women are looked at differently?
- In your country or in your Church, which are the fragile persons (children, young people, women or men) who find themselves in a situation similar to that of this woman?
- What can we do to help these persons? Give concrete examples.

synthesis in the large group - 20'

Share what was said during the Actualization.

Ideas for reflection

in the form of questions, following the text

- What sufferings of women today are expressed in the ancient words of this text in Isaiah?
- What solutions does God propose as a remedy for this suffering?
- What solutions for women's suffering that are feasible today do we see in this text?

Variation

For the Actualization, one can include other persons in situations of fragility in society in the reflection.

notes :

15. Matthew 1: 1-17

Jesus' genealogy



Theme: the women who are Jesus' ancestors

OBJECTIVES

- Discover how certain women in the Bible through their creative and liberating approach participated in the project of salvation for humanity.
- Learn to intervene to encourage the transformation of the status of women in society and the way they are looked at (including for women themselves).

MATERIAL

Bibles, paper, markers.

NUMBER OF PERSONS

10 to 40 persons.

LENGTH

Around 2h30.

METHOD

0. Preamble

in plenary - 10'

- The leader invites one (or several) participant(s) to tell their genealogy.
- He invites several participants to respond to what impressed them.

1. Observation

in plenary - 20'

Reading and listening to the text.

- Where? When? Who?
- What is being talked about in the text?
- Observe Jesus' genealogy: what strikes you?

2. Understanding

40'

sub-groups - 25'

2.1. In this immense list of men,

- look for the names of women;
- what do you know about them?

2.2. Re-read the text, in noting the names of the women

- Form 5 sub-groups. Each sub-group works on one of the women who is an ancestor of Jesus.
- Each sub-group reads the texts that give information on the woman they are looking at.
- Using the biblical references, note what you learn about “your” ancestor.

2.3. Why are these women ancestors noted in Jesus’ genealogy? In your opinion, what characteristics of their lives qualify them to be noted in Jesus’ genealogy?

in plenary - 15'

Sharing.

3. Actualization

40'

sub-groups - 25'

3.1. Which women do you know who have the characteristics that you have just described? Where do you meet them?

3.2. What do you think about them? Would you like to resemble them? Tell why.

in plenary - 15'

Sharing

Remark

To learn more about the women in Jesus’ genealogy, read

- for Tamar: Genesis 38 ;
- for Rahab: Joshua 2 :1-2; Hebrews 11:31; James 2:25;
- for Ruth: Ruth 1:1-19; 2 :1-19; 4 :13;
- for Bathsheba: 2 Samuel 11 and 12:15-18 ; 1 Kings 1:1-31; Psalm 51:2;
- for Mary: Matthew 1:18-25, 13:55; Luke 1:27; 2:5; 2:19.

16. Matthew 9:35-10:5a

The harvest is great



Theme: Jesus needs help(ers)

OBJECTIVES

- Discover what is experienced by Jesus, the disciples and the crowds.
- Feel what happens when one “becomes” one of the personages in the text.
- Let Jesus send you, according to his plan.

METHOD

Remarks

Steps 1.1, 1.2 can correspond to “observation”, 1.3 to “Understanding” and 2 to “Actualization - appropriation” in the reading method that is usually proposed.

This method is inspired by the “lectio divina” method.



1. Listen to the text

in plenary, done individually

1.1. Listen to the text and see how Jesus acts in “becoming” one of the disciples and reacting as though he were.

After the reading, silently, think about for yourself and perhaps also in writing, one thing that you feel in what Jesus moves you when you become and react as one of his disciples.

1.2. Listen to the text - see how Jesus acts in “becoming” someone in the crowd and reacting as though he were.

After the reading, silently, think about for yourself and perhaps also in writing, one thing that moves you in how Jesus considers you when you are and you react as someone in the crowd.

Take time to share in groups of 2-3 concerning what you thought.

1.3. Listen to the text - see how Jesus acts in becoming you, here, now, as a member or leader in the Church (disciple and apostle!).

- After the reading, silently, note in response to each of the 4 questions:
 - How does Jesus see the disciples? What is his discernment?
 - How does Jesus see the crowd? What is his discernment?
 - What is his program?
 - What is his action?

2. Exchange

in sub-groups of 5-6

- Read to each other the responses to the 4 questions and share your points of view.
- Remember one or two elements useful for you today as: woman or man, member or leader in the Church (disciple and apostle!).
- Write these elements out clearly, for the synthesis in plenary.

3. Synthesis

in plenary

- Display the sheets of paper.
- Bring out the elements chosen by the sub-groups and have a moment of discussion.
- After a time of silence, going around the table, each one can mention an element that is important for him/her and how he/she plans to apply it practically in daily life.
- Re-read the text.
- Pray.

17. Matthew 18: 15-17

Community discipline



Conflict management

OBJECTIVES

- Apply a biblical text, and listen to other possible ways to understand it.
- Plan a pedagogy for managing conflicts.

MATERIAL

- Chairs for sitting in a circle.
- A blackboard or paper-board.
- A sheet of paper and a pen for each person.
- A Bible for each person.

NUMBER OF PERSONS

Maximum 30.

LENGTH

1h30 to 2 hours.

METHOD

- Instructions 1.
- Activity 1.
- Instructions 2.
- Activity 2.
- Review.



Instructions 1

The leader asks, to begin with, that no one opens his Bible. He writes the short text on the blackboard or the paper-board, leaving spaces for the words “sin”, “won”, “witnesses”, “the church”, “pagan”, “tax collector”.

Activity1

He then invites each person to recopy the text on his own paper in filling in the spaces from memory. Then discussion is started in the whole group to find the correct words.

Instruction 2

The leader then proposes that, by groups of five, Bible open in front of them, they discuss the following questions (written on the blackboard or paper-board):

- Does this community discipline of the early Church concern all kinds of conflicts? Is it still something for us today?
- What does it tell us about a pedagogy for managing conflicts?
- What does it mean “to sin”?
- What attitude is to be taken for pagans and tax collectors?
- Should one never go to civil courts for an internal conflict of the Church?
- And if I am the one who has sinned, what does this text tell me?

Activity2

The instructions are carried out, the leader watches the time.

Review

Each group presents a report to everyone, followed by a discussion. The leader brings out the important points from the reports and the discussion by writing them on the blackboard or the paper-board.

Remarks

- It is important that the leader only gives the instructions as they are to be carried out.
- That he insists on the pedagogical progression of the steps in the community discipline.

18. Mark 6: 30-44

The multiplication of bread

sheet 1



Theme: You give them something to eat

OBJECTIVES

- Discover how Jesus sees the disciples and the crowds and learn from his way of acting.
- Be moved to action.
- Get involved in a cause.

METHOD

1. Observation

in the large group

- Listen to the text, read the text. The leader reads the text or has someone read it and then asks each one to read it individually.
- Answer the questions:
 - where
 - when?
 - who?

in sub-groups of 4

- Individual reading with the question: what is the outline of the text? Note that the action verbs in the text help you find the outline
- Together come up with an outline for this text on display boards
 - note the questions.

in the large group

- Compare the outlines;
 - collect the questions.

2. Understanding

in plenary

2.1. Experience the text

Form 3 groups: the disciples, the crowds, those who are Jesus, and one reader.

- The reader reads the text very slowly.
- During the reading the personages,
 - carry out the gestures and actions of their personages
 - by repeating the words spoken
- Each one really tries to identify with his personage and feels what he is feeling.

in groups of 3

2.2. Share what was just experienced: discoveries, feelings, emotions.

in the large group

2.3. Collect the discoveries.

2.4. Review any eventual questions in Understanding

3. Actualization - Appropriation

in the large group

3.1. Go back to the outlines of the text and the presentation of the “project outline”

3.2. What did this text teach me

- about Jesus’ teaching and action,
- about the role of the disciples,
- about the organization of a project (review the story outline)?

18. Mark 6: 30-44

The multiplication of bread

sheet 2



notes :

A large rectangular box with a thin border, containing 16 horizontal lines for writing notes.

TEXT

30. Gathered around Jesus, the apostles tell him all that they did and all that they taught.

31. He tells them: - Come away, in a desert area, and rest a while!
Because there was much coming and going, and they didn't even have time to eat.

32. So they leave in the boat to have a time away, in a desert area.

33. Many see them leaving and recognize them; from all the towns, on foot, they run to get ahead of where they're going

34. When he gets out of the boat, Jesus sees a large crowd; he is moved, because they are as sheep that don't have a shepherd; and he starts to teach them a lot of things.

35. Since it is already late in the day, the disciples come to tell him: - This place is deserted and it is already late.

36. Send them away, so they can go buy something to eat in the towns and the villages in the area.

37. But he tells them: "You give them something to eat."

OUTLINE

1. Jesus and the disciples

He listens to them

He plans a time for a retreat

He cares for them

2. The crowd and Jesus

---> Jesus is moved

3. Jesus and the crowd

4. The disciples and the crowd

Send them away, they are hungry!

--> expression of a need

--> looking for a solution

--> project

5. Jesus, the disciples and the crowd

"you give them something to eat"

18. Mark 6: 30-44

The multiplication of bread

sheet 3



You give them something to eat!

How the project takes place

--> *Jesus shows how to manage a project*

37b. They say to him: "Are we to go and buy two hundred deniers of bread in order to give something to eat ? »

38. He asks them: "How many loaves do you have? Go and see." After finding out, they answer: « Five, and two fish."

39. So he directed them to settle everyone in groups on the green grass,

40. So they sit down in rows of hundreds and fifties

41. He took the five loaves and the two fish, lifted his eyes toward heaven, and gave a blessing. Then he broke the loaves and gave them to his disciples, so they could distribute them. He also divided the two fish among them.

42. All ate and were satisfied.

43. And they carried away twelve baskets of pieces of bread and fish.

44. Those who had eaten the loaves were five thousand men.

1. Seeing the situation

- Should we go buy in order to give?
- What do you have? Go and see.
- 5 and 2

2. Organization - installation

- Finding order, finding a place.
- Calculating the needs!

3. Invocation - blessing: prayer

4. Preparation, sharing

- Actions of Jesus and of his disciples.
- Each one has a task ...
- Distribution to everyone.

5. Evaluation and counting

- All are satisfied.
- Leftovers.
- The numbers.

notes :

19. Mark 14: 3-9

Anointing at Bethany



Theme: She has done a beautiful thing to me

OBJECTIVES

- Understand the woman's role.
- See how Jesus accepts her action.
- Come to conclusions and find means of engagement and action for us today concerning the place of women in the Church and in society.

METHOD

1. Observation

in the large group

- Where? - When? - Who?
- What, as is said in the text?
- What have we learned about the main personages?

2. Understanding

in sub groups

- What is the role of this woman in Jesus' ministry?
- What obstacles does this woman meet in the service she is giving to Jesus, and why?
- What is Jesus' reaction? What does he say? Why?

Sharing

3. Appropriation - Actualization - Action

in sub-groups

- What roles do women fulfil in your Church?
- in sub-groups
- Are there obstacles only for them, which the women in your Church must face? Which ones?
- What can your Church learn from this text concerning how people consider women's roles in service to Jesus?
- How today can we take into account the words that Jesus says concerning this woman?
- What can be done to strengthen women's capacities to serve Jesus in your Church?

Sharing

Conclusion and summary

in the large group

- What have you learned from this text?
- What actions do you see that would be possible?
- Are there roles that women should not fulfil in the Church?

Remarks

- One can also use this text to talk about money in the Church.
- One can also discuss, thanks to this text, other exclusions, beyond those of women, of prostitutes.



20. Luke 10 : 25 - 28

Jesus and the legalist



Theme: How does Jesus behave when someone asks him a question?

OBJECTIVES

- Practice the method of biblical study in 3 steps.
- Experience a biblical text.
- Discover how Jesus makes it possible for someone to progress in his biblical and spiritual search.
- Discover Jesus' pedagogy.

METHOD

1. Observation

1.1. The text

- Listen to the text.
- Read the text.

1.2. Review

- Who says what?
- Who asks which questions?
- Who gives which response?
- Rewriting the text in two columns.

THE EXPERT IN THE LAW	JESUS
Stood up and said to him, in order to test him <i>"Teacher, what must I do to inherit eternal life?"</i>	
	Jesus says to him: <i>"What is written in the Law? How do you read it?"</i>
He answers: <i>"You will love the Lord, your God, with all your heart, with all your soul, with all your strength and with all your mind, and your neighbour as yourself ."</i>	
	Jesus says to him: <i>"You have answered correctly, do that and you will live."</i>

2. Understanding

Going deeper by becoming one of the personages: Jesus or the legalist

4 sub-groups : 2 groups of Jesus, 2 groups of legalists

Group of the legalists

Each one becomes the legalist and speaks in "I":

- "I have this question about eternal life, and I want to ask him because ..."
- What happens for the legalist, interiorly?

Group of Jesus

Each one becomes Jesus and speaks in "I":

- "When I heard his question, I thought that ..."
- What happens for Jesus, interiorly?

What does this text teach us about the legalist and about Jesus?

3. Appropriation - Actualization - Interpretation

3.1. Discoveries about Jesus' way of doing this:

- What have you discovered about Jesus' pedagogy?
- Note the discoveries.

3.2. Sharing the discoveries

large group

- What have you learned concerning our role as trainers of bible studies, as eaders, as members of the Church, as parents, as youth leaders?

Possible follow-up:

A photo-language with the instructions

- "Choose a photo to express how you react to the idea that you are called to do the same thing, to have the same type of attitude, to use the same type of pedagogy."

Extra length, about one hour.

21. Luke 10: 30-37

Parable of the Samaritan and the wounded man



Theme: What reaction when faced with a victim of violence?

OBJECTIVE

- Make the participants think about how one reacts with someone who is a victim of violence, and particularly about the reasons (often religious ones) that keep us from acting or reacting.

MATERIAL

Bible.

NUMBER OF PERSONS

10 to 40 persons.

LENGTH

1h30 to 2h30.

METHOD

1. Observation

- Where? When?
- Who are the personages?
- What happens for each one of them?
- Who does what? Who says what?
- What are the roles and attitudes of each one?

*30' in sub-groups of 5 to 6
20' restitution in plenary*

2. Understanding

*30' in sub-groups of 5 to 6
20' restitution in plenary*

In this text, in light of the context, what is the meaning of the situation of the half-dead man that Jesus describes in the parable?

- Why do the priest and the Levite not help the wounded man?
- Why does the Samaritan act differently?

3. Appropriation - Actualization

*45' in sub-groups of 5 to 6
60' restitution in plenary*

- How do we react when facing victims of violence?
- What religious precepts keep us from offering help, from assisting our neighbour?
- In the situation involving violence in our text, what have you learned about the way the Samaritan acted?
- Do you know, around you, men and women who have experienced or are experiencing such situations and the persons who helped them?
- How can this message be applied? Give one or two examples.



22. Luke 13:10 - 17

Healing on the Sabbath

sheet 1



Theme: Jesus straightens a woman who is bent over

OBJECTIVE

Discover how a biblical text/the Word of God can stimulate us in order to transform a situation/correct a situation.

Note : The leader doesn't describe the objectives until after the theme is introduced

METHOD

0. Introducing the theme

0.1. In 2 groups, A and B 10'

- Group A : each one stands bent over, and carries out the movements of daily life: move, walk, meet others, etc.
- Group B : everyone observes what is happening with those in group A.

5' then change roles

In the two roles, be aware of what one is experiencing: sensations, feelings, memories, thoughts, reactions.

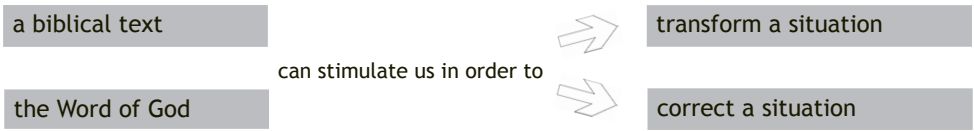
0.2. Sub-groups of 2 5'

Each one expresses what he felt, sentiments etc.

0.3. Large group : 15'

Discuss what just happened.

Note : It is at this point that it is appropriate to describe the objectives



1. Observation

in the large group

1.1. Listen to and then read the text.

Answer the questions: Where? When? Who?

in 4 sub-groups

1.2. What - what is going on? What does this text teach us?

- Groups 1 and 2 work on:
 - the crippled woman,
 - the synagogue ruler and his way of living, understanding, respecting the Sabbath.
- Groups 3 and 4 work on:
 - Jesus and his way of living, understanding, respecting the Sabbath.
- The 4 groups note 1 or 2 questions to clarify the text.

in the large group

1.3. Listen to discoveries made by the sub-groups - questions of clarification

2. Understanding - Going deeper

in the large group

2.1. Bringing out the meaning of the discoveries made by the sub-groups

Answer the questions.

in 4 sub-groups

2.2. If there is enough time:

- divide up biblical texts concerning the Sabbath in order to better understand the Sabbath in the OT and the NT (mix texts from the OT and the NT);
- each group studies the text of Mk 2:23-28 or the parallels.

22. Luke 13:10 - 17

Healing on the Sabbath

sheet 2



THE SABBATH

O T

1. Decalogue: Exodus 20 :8-11 /Deuteronomy 5 :12-15.
2. 7th day: Genesis 1:1-2, 3: creation /Exodus 16:22-30: manna.
3. Renewal of the Covenant: Exodus 31:12-17; 34:21/Ezekiel 20, 12.20.
4. After the exile: codifying the Sabbath, list of what is forbidden, increasing precision : Exodus 35 :2 / Isaiah 56 :2; 58 :13 /Jeremiah 17 :21 /Nehemiah 10 :32.

N T

1. Paul: Colossians 2 :16-17.
2. Gospel:
 - 2.1. Discussion about the Sabbath: Mark 2:23-28 /Luke 6:1-5 /Matthew12:1-8
 - 2.2. Discussion about the law and the Sabbath: John 7:10-24
 - 2.3. Healings on the Sabbath:
 - Mark 1:21-31 /Luke 4 :31-39: 1st healings, not contested;
 - Mark 3 :1-6 /Matthew 12 :9-14 /Luke 6 :6-11: withered hand;
 - Luke 13 :10-17: the crippled woman;
 - Luke 14 :1-6: man with dropsy;
 - John 5 :1-18: paralyzed man of Bethesda;
 - John 9 :1-41 (vs. 14+16): man born blind.

3. Appropriation - Actualization

in the large group

3.1. Individual study in silence

- What does this text offer me today in my context (taking into account the 3 preceding steps)?
- Looking for a situation to correct:
 - think of situations around me that merit being corrected;
 - choose one of them;
 - describe it, make a diagnostic;
 - look for what is “stopping” the correction;
 - plan a precise, realistic “action - method - solution” that corrects or helps to correct this situation.

work 2 by 2

3.2. Work on the situation chosen by each and improvement

- The 1st person presents his situation and his plan while the other listens carefully and critically.
- Discuss the feasibility: counsels, corrections, modifications.
- Then, you change roles.

in the large group

3.3. Work on the situation chosen by each and improvements

- Each one tells one thing he wants everyone to know about his situation to be corrected and his solution or how he feels after doing this work.
- One can also follow this moment with a time of open prayer where there is prayer for all that was shared and for the chosen commitments

23. Luke 24: 13-35

The road to Emmaus



Theme: What then?

METHOD

1. Observation

Read the text together

- Where? - When?
- Who are the personages in the text?
- What are they talking about?
- What were their concerns?
- What happens?

2. Understanding

2.1. 1st level of Understanding

- How does Jesus enter the discussion?
- Describe the process.
- What is the disciples' first reaction? vs.17
- What is Jesus' first reaction and how can you explain it? vs.19
- How do you see Jesus' role in this text?
- Why did the disciples not recognize Jesus before the bread was broken?

2.2. Deeper Understanding

- What is the disciples' real concern?
- How does Jesus succeed in helping them with it?
- How does Jesus end his intervention?
- What is the disciples' final reaction?

3. Actualization - appropriation - interpretation

- How do you understand, from this text, the role of the leader and of the participants during a Contextual Bible Study?
Explain your answer.
- How can this text inspire you to do a Contextual Bible Study in and for the community?

notes :

24. John 4: 1-42

Jesus and the Samaritan woman



Theme: From water of the well to the living water

OBJECTIVES

- Meet Jesus and the Samaritan woman.
- Learn something from this meeting for today's Christian life.

MATERIAL

Bible, large sheets of paper and markers.

NUMBER OF PERSONS

10 to 40 persons.

LENGTH

3h30 to 4h00.



METHOD

1 and 2. Observation - Understanding

*50' in sub-groups of 4
30' restitution in plenary*

Instructions

1. **Read the text**, listen to it, feel what is happening for Jesus and for the Samaritan woman (do not read verses 31-38 about the disciples).
 - Form groups of 3: a narrator, the Samaritan woman, Jesus.
 - There will be 3 succeeding readings, so that each one can experience the 3 “roles”: narrator, Jesus, the Samaritan woman (who play their roles and say their texts).
 - During the reading, each one is attentive to what this story brings out and takes on, in the dialogues, whatever tone he thinks is appropriate.
 - The repeated readings make it possible to enter into all the shades in the text and to try to experience what Jesus and the Samaritan woman experience.
2. **Share** what happened for each person: feelings, thoughts, reflection, discoveries.
3. List the themes brought out **during the meeting between Jesus and the woman**.
4. List the words that describe **the change in the woman's situation**.
5. Talk about the 2 lists in the large group, compare and discuss.
6. Take time to answer questions of Understanding that came up during the readings.

3. Appropriation - Actualization

*50' in sub-groups of 4
30' restitution in plenary*

1. Do a role-play:
 - Two persons are women of today and two become Samaritan women. Today's women question the Samaritan women about what happened to them that day and ask them any questions they might think of that would clarify the story and help their understanding for today.
 - If time allows, after 10', change roles: those who were women of today become the Samaritans and vice versa.
2. Express what this story can bring to us today, for our Christian life.
3. In the large group review the elements that are encouraging and constructive: concrete and precise elements, using the term “I”.

25. John 8: 1-11

Jesus saves a woman's life



Conflict management

OBJECTIVES

- Apply a biblical text, and listen to other possible meanings.
- Learn lessons from a biblical text for conflict management.

MATERIAL

- Chairs for sitting in a circle.
- A blackboard or paper-board.
- A paper and pen for each person.
- A Bible for each person.

NUMBER OF PERSONS

Maximum 30.

LENGTH

2 hours to 2h30.

METHOD

- Instructions 1.
- Activity 1 (each person alone).
- Instructions 2.
- Activity 2 (acting it out).
- Instructions 3.
- Activity 3 (work in groups).
- Review.

Instructions

1. The leader asks, to start with, that no one opens his Bible. He just writes the narrative parts of the text on the blackboard or paper-board, and invites the participants to describe, each on his own sheet of paper, what was said by each one.
2. Then there is a discussion with everyone to reconstitute the dialogues. Once they have been reconstituted, some volunteers can propose to act out the scene.
3. The leader then proposes discussions in groups of five, Bible open, starting with the following questions (written on the blackboard or paper-board):
 - What does the Law of Moses say on the subject of adultery (Lev 2:10; Dt 22:22)?
 - Why does Jesus kneel down the first time?
 - What does he write on the ground?
 - Why does he bend down a second time?
 - What does he write the second time?
 - What effect does his behaviour have?
 - What would have happened if he had adopted a different behaviour?
 - Finally, how was the woman saved?
 - Does Jesus justify adultery?
 - What lessons can be learned from this text for our conflicts today in the Church?
 - Subsidiary question: should this text continue to be called: the story of the adulterous woman? If yes, why? If not, why not?

Activities

The 3 instructions are carried out, the leader watches the time.

Review

After an hour and a half of work in groups, each group presents a report to the whole group, and there is discussion. The leader brings out the important points in the reports and discussion, writing them on the blackboard or paper-board.

Remarks

It is important that the leader only gives the instructions as they are needed, and also insists on the lessons to take from this story for today.

26. Acts 6: 1-6

Choice of the deacons



Conflict management

OBJECTIVES

- Apply a biblical text, and listen to other possible meanings.
- Change our viewpoint concerning conflict.

MATERIAL

- Chairs for sitting in a circle.
- A blackboard or paper-board.
- A paper and pen for each person.
- A Bible for each person.

NUMBER OF PERSONS

Number that is theoretically unlimited, since we are working in groups.

LENGTH

2h30 to 3 hours.

METHOD

- Instructions 1.
- Activity 1 (groups of five).
- Instructions 2.
- Activity 2 (groups of fifteen).
- Review.

Instructions

The leader reads the text, then asks the participants to form small groups of 5 and to give written answers to the following questions:

- Where and when does this take place?
- Who are the protagonists?
- What is the cause of the conflict?
- What risks happening if the conflict is not handled?
- What is the apostles' attitude?
- What is the result?
- Is the conflict a negative one?
- What does the conflict signify and what did it permit?

After an hour and a half of work in groups of 5, the groups gather by 3's, thus bringing 15 persons together, and the answers to the questions are compared for half an hour. A leader in each large group makes sure everyone gets to talk.

Activities

The instructions are carried out successively, the general leader watching the time. He encourages the leaders of the large groups.

Review

Each large group reports to everyone, the leader notes the responses on the blackboard or paper-board, then starts a discussion, underlining the constructive aspect of a conflict that is handled in good time and carefully. He then channels the discussion on the eventual positive aspects of our conflicts today, and ways to find value in them.

Remark

It is important that the leader only gives the instructions as they are carried out, and that he insists on the ambivalence of conflicts, in the Bible as well as today.

27. Acts 15: 1-35

Consensus through compromise



Conflict management

OBJECTIVES

- Apply a biblical text, and listen to other possible meanings.
- Conceive, in listening to the Bible, construction of a consensus through compromise.

MATERIAL

- Chairs for sitting in a circle.
- A blackboard or paper-board.
- Paper and pen for each person.
- A Bible for each person.

NUMBER OF PERSONS

Number that is theoretically unlimited, since we are working in groups.

LENGTH

2 hours to 3h30, depending on the number of participants

METHOD

- Instructions 1.
- Activity 1 (groups of seven: 30 minutes).
- First review.
- Instructions 2.
- Activity 2 (groups of seven: one hour).
- Second review.

Instructions

1. The leader invites the participants, sitting in a circle, to read the biblical text out loud, one verse per person. He then forms groups of 7 persons.

Each group should answer the questions:

- What is the subject of the conflict?
- What is the process of the compromise?
- What is the result of the way this conflict is managed?

Reporters then present the answers to the whole group.

2. Then the leader gives new instructions: each group is formed again, and tries to modernize this text by choosing a real conflict situation in the Church and imagining the construction of a consensus through compromise. Finally, each group will play out the scenario for everyone.

Activities

The 2 instructions are carried out successively, the leader watching the time.

Reviews

The leader notes on the blackboard or paper-board the groups' responses during the first review period. He can end the second review period, after the scenes are acted out, by pointing out the main aspects of conflict management through compromise.

Remark

It is important that the leader only gives instructions as they are carried out, and that he insists on the beauty of compromise, as well as the richness and current application of the biblical texts for managing our present conflicts in the Church.

28. 1 Corinthians 12: 12-31

The members of the body



Theme: Others are also part of us (of the body)

OBJECTIVES

- Reflect on the value of the members of the body.
- Become conscious of the respect due to each one, no matter what his/her condition.
- Care for all of the members.

OBSERVATION

- What is this text talking about?
- How are the different elements that constitute the body identified?

UNDERSTANDING

- What types of relations exist among the different members?
- How does the text help us understand that each member is unique and original?
- What happens when a member of the body is incapable of assuming its function?

Work in group of 5

ACTUALIZATION - ACTION

- Does this text help us talk about the issue of HIV-AIDS in our context? If so, explain.
- What impact does the problematic of HIV have on your community?
- What consequences does this text lead to in relation to anyone suffering exclusion in your family, your Church and your society because of HIV/Aids or other reasons?
- How can we get involved in the Church and in society, in a concrete way, to combat the exclusion of persons marginalized due to HIV or other reasons?

Chapter 5



Worksheets for Activities on themes

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Conflict management

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1. Defining development

sheet 1



Development

OBJECTIVES

- Discussion on the question of development.
- Defining development.

MATERIAL

Bible, display board, markers, chairs for sitting in a circle.

NUMBER OF PERSONS

This number is theoretically unlimited, since the participants are going to form groups of three. However, the larger the group is, the more time must be planned for times of sharing.

LENGTH

3 to 4 hours, depending on the size of the group.

METHOD

1. Association of ideas (see worksheet “Reflection through word association”, p.91)

First the leader writes the word “development” on the board. Then he asks the participants to associate other words with it. Each one freely proposes what comes to mind when he hears the word “development”. Just as in brainstorming, the leader notes each association on the board without any comment and without censoring, until the flow of ideas ends. Then they discuss the proposals that were made:

- Are there any words that shouldn't be there?
- Are there any associations that are not understood?
- What can be deduced about the meaning of the word “development”?

2. Variation: meaning of the term “development” in various languages

If the participants speak different languages (maternal), it could be interesting to compare the words usually used for talking about “development”.

- What ideas or what images do they evoke?
- What is the history of these words?

3. Work in groups

Each group receives the following list of expressions and discusses the following questions:

- What relationship does the concept of development maintain with each of the expressions?
- Does it signify the same thing or something else?
- Is it the contrary, complementary, opposed?
 - economic growth
 - technical progress
 - modernization
 - integration in globalization
 - enrichment
 - justice
 - fight against poverty
 - increase of liberties

The results are discussed in plenary.

4. Speech and discussion: various approaches to development

Using the document for reflection “Various approaches to development”, the leader gives a brief talk and opens it for discussion

5. Biblical reflection: Healing the paralytic of Bethesda

Reading John 5:1 -9

in plenary or in groups

Discussion:

- Why does Jesus ask him “do you want to be healed?”
- What explanation does the paralytic give for the fact that he is still sick?
- What difference is there between the paralytic’s expectation and Jesus’ answer?
- Who is the active person according to each variation?
- What comparison can be made with the discussion on the concept of “development”?
- What meaning to give “development” from this story?

1. Defining development

sheet 2



Document for reflection

Various approaches to development

In a somewhat simplified way, one can differentiate five principal approaches to the concept of development. These approaches still exist today and are sometimes mixed in certain political positions.

One really started to talk about development in January 1949. The American President, Harry S. Truman, in his speech at the start of the year, spoke among other things about the poor countries of the South that America should help develop.

This was in the middle of the cold war. He was afraid that, if America did not develop the poor countries that they would become Communist. For him, “development” meant catching up economically.

Beginning in 1960 there was another understanding of development that appeared, coming from the countries of South America. For some thinkers from these countries, catching up wouldn't work because countries in the South are dependent on those in the North. Development should be “self-centred”; this means getting away from dependence.

In the 1970's, it is recognized that economic catching up doesn't work. In independent countries, there is a class of rich people, but there are also people who are very poor, who live in social misery. There must be local social progress, by starting schools, in sending doctors...

In the 1980's, the World Bank (WB) and the International Monetary Fund (IMF) became the principal thinkers concerning development. Lots of money was lent to poor countries, who could not reimburse it. There was a debt crisis. To help the poor countries reimburse the debt, these institutions would develop policies of structural adjustments based on liberalization and integration into the worldwide market. This was called the “Washington consensus” because the WB, the IMF and the American government are all three in Washington.

Beginning in 1990, the WB and the IMF do studies and realize that their structural adjustment policies are not working. The new master term is then poverty reduction. So, for some this means increasing income and satisfying fundamental needs, while others have a larger vision of poverty: the lack of «capacities» for the individual, the absence of genuine liberties that allow him to exploit his capacities and orient his existence.

No matter what the definition, one sees that there are two ideas in “development”: that of an evolution, of a transformation in time; and then one of justice, of the fair sharing of resources, an equality of rights and liberties.

According to Reto Gmünder : Evangile et Development. Pour rebâtir l'Afrique, Bafoussam, CLE-CIPCRE-CEROS, (coll. «Foi et Action»), 2002

notes :



2. Holistic development

sheet 1



Development

OBJECTIVES

- Define holistic development.
- Interest Churches in questions of development.

MATERIAL

Bible, display board or large sheet of paper, markers, pencils, scotch tape.

NUMBER OF PERSONS

Number theoretically unlimited

LENGTH

3 to 4 hours depending on the size of the group.

METHOD

1. Brainstorming (see 'Brainstorming' p.95.)

To open the session, the leader reminds the participants of the affirmation in John 3:17: "God sent his Son into the world, not to judge the world, but so that the world might be saved through him." In Jesus, God lets the world know about his project as it really is. Ask the participants to name some biblical texts that illustrate or describe God's plan for the world. The references are written on the board and grouped by themes or similarities.

2. Biblical reflection: transformation of ties

In plenary or in groups, the participants read several texts on the theme of reconciliation:

- | | |
|--------------------|--------------------------|
| - Genesis 9, 8-19 | - 2 Corinthians 5, 17-21 |
| - Luke 15, 17-32 | - 1 John 1, 9 |
| - Matthew 5, 23-24 | - 1 John 3, 18-20 |
| | - Colossians 1, 15-23 |

Questions

- What do these texts have in common and how are they different?
- What types of ties are transformed by God and how?
- What relationships are there among these ties? (Eventually make a chart)

3. Discussion: holistic development

The leader proposes a definition of holistic development. Discussion on the questions:

- How is this definition different from the general definition of development?
- How would that make the work of development different?

“Holistic development” aims at transformation of the world and of people’s lives, so that relations with God, with oneself, with others and with the environment re-find the spirit in which God planned them.

In plenary, the leader places four titles on the board:

- ties with myself,
- ties with my neighbour,
- ties with the environment,
- ties with God.

Ask through which gestures, which actions these ties can be strengthened or weakened. Note the responses for each title.

4. The wheel of development

The exercise “Wheel of development” asks for assigning a score in 20 domains of life in a community or in society. This is done by designing a circle like a wheel with 20 spokes, noted from 1 to 5. The notes given for each domain are reported on the design, thus forming a wheel that will be more round as the scores are higher. Discussion should not be stopped. Be careful to leave enough time for discussions in groups and in plenary.

This tool comes from TECARE of the Eglise Protestante Kanaky in New Caledonia (EPKNC). It has been used regularly in Africa by the SECAAR network. The version presented here was modified and adapted by the SECAAR.

It is good to work in small groups to encourage discussion. Preferably, groups of women and men will be formed separately. Each one completes its wheel before discussing it in the group and to make the group’s wheel. Then, the same thing can be done in plenary. The 20 domains proposed can be adapted to particular situations. (Each of the rubrics will be noted from 1 to 5). One can also propose introducing points about the relationship with God.

Remark

It is not necessary for the wheel to have 20 domains as proposed. It can have fewer depending on the objective to be attained.

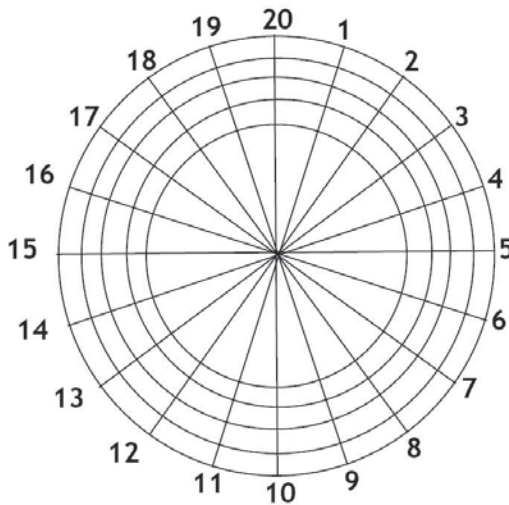
2. Holistic development

sheet 2



Personal level (relation to oneself)

1. General personal satisfaction: Do you feel good about yourself? Are you proud? Are you happy (with yourself)?
2. Auto-sufficiency and independence: Do you have your own ideas? Do you know how to carry out those ideas, without necessarily having help from others? Do you always depend on others to feed you, to house you?
3. Usefulness: Do you feel useful? Do you have the possibility of being useful? Are your services and counsel asked for and/or taken seriously?
4. Sovereignty: Do you have the impression of being the master of your own destiny? Are the principal choices that influence your future made elsewhere? Can you decide on your own future?
5. Identity: Do you know who you are? Do you speak your language? Do you know the past of your village/people, its rites and traditions? Do you know your place in society, in the world?
6. Security: Do you feel threatened? Are you a victim of violence or do you fear becoming one? Is your life tranquil and peaceful?



“Material” level (in relation to the environment)

7. Food: Do you have enough to eat? Is what you eat varied and balanced? Do you always eat the same thing?
8. Home: Is your house or your hut solid? Is it large enough for you and your family? Is it comfortable and clean enough?
9. Health: Are you and your family generally in good health? Are there serious diseases (tuberculosis, diarrhoea) in your environment that are a danger for you? Do you have access to health care?
10. Money: Is it easy for you to earn money? Can you find salaried work? Is it easy for you to sell things in your immediate area or rather do you need to go elsewhere?
11. Means of production: Do you have access to means of production? Do you have enough land for your crops, your plantations, etc. Do you have enough trees and/or construction material for your houses, huts, etc.?
12. Natural environment: Is your environment clean or is it rather polluted? Do you have enough space? Does the environment present dangers of any kind?
13. Transportation: Is it easy to find means of transport in case of necessity? Do you suffer from transportation problems?
14. Knowledge - Know-how: Can you easily access the information that you need? Is there a school near where you live? Can adults learn new things?
15. Water: Is water easily accessible or do you have to travel a long distance? Is water accessible all year long? Is it clean? Is it drinkable?
16. Times for rest: Do you have enough time to rest, to be with friends, for amusements or to have fun? Do your body and your spirit have time to be refreshed?

Social level (relations with others)

17. Participation: Within the community or the village, are there possibilities for collaboration? Does everyone participate in major decisions?
18. Solidarity: Is there help and solidarity in difficult times? Are painful times shared times? Are there divisions in the community or the village?
19. Autonomy: Is the village capable of making its own decisions or does it depend on the exterior? Is it capable of solving its problems on its own?
20. Equity: Does everyone profit from the fruit of their work in the same way, women as well as men, leaders in the same way as the others?

3. Development principles:

Faith, Hope and Love



Development

OBJECTIVES

- Discover that the Word of God is not incompatible with the concept of development.
- Understand that genuine development is based on the Word of God.

MATERIAL

Bible, display boards or large pieces of paper, scotch tape.

NUMBER OF PERSONS

Number unlimited.

LENGTH

2 to 3 hours.

METHOD

1. Biblical reminder

The leader reads two passages:

- 1 Corinthians 13:13
- 1 Thessalonians 1:3.

He/she brings out that it is Paul who linked these three words that we are in the habit of using together:

faith, hope and love.

For Paul, these are the three pillars that make it possible for the Church to be built solidly on Christ, to grow in unity and peace, and to stand up to both internal and external dangers.

2. Biblical reflection

The participants read three texts, each of them on one of the three notions “faith, hope and love”:

- Hebrews 11:1-11;
- Hebrews 6:7-20;
- Philippians 2:1-11.

Discussion on the questions:

- What do these texts say respectively about faith, about hope and about love?
- What behaviours and what attitudes are tied to them?
- What helps and what hurts, according to these texts, faith, hope and love?

2.1. God is invisible. He is beyond all that we can imagine and his Kingdom is not of this world. However, in Jesus Christ, God comes near. His Kingdom is present in the world. By faith, we know that we are attached to a Kingdom that is to come and that we seek to embody in this world.

2.2. The Word of God is promise; it is liberation, healing and salvation. It gets us to the impossible. But the Word of God is also a constraint, it requires that we make choices, it sets limits. Through hope, we continue toward an open future, while taking into account the limits and the constraints.

2.3. In God's eye, we are all in solidarity with one another. We are all God's creatures, Children of the same Father. But within Creation, we are also all different. Each one has his gifts, his role, his own value. Through love, we give value to each one's particularity within a solidarity that includes the whole creation.

3. Discussion on holistic development

The leader proposes the three preceding affirmations that will be discussed in groups or in plenary.

- Find first of all the tensions that exist in each affirmation. What are the poles of tension?
- Then find all the possible implications of these affirmations for our way of acting in the world, particularly on our way of handling the work of development. What to be careful of? What are the traps or dangers to be avoided? What happens if one maintains only one of these poles of tension?

4. Pastoral approach to development



Development

OBJECTIVES

- Use Jesus' examples on how to initiate changes in the community.
- Help the community develop using the Gospel.

MATERIAL

Bible, display panels, blackboard.

NUMBER OF PERSONS

10 to 40 persons.

LENGTH

1h30 to 2h30 depending on the number of persons.

METHOD

1. Biblical reflection: mission of Jesus, mission of the Church

- Reading Luke 4:14-21 *in groups or in plenary*
- Discussion
 - What type of transformation does Jesus promise to bring? Is this a spiritual, emotional, physical or relational change?
 - What comparison can you make with what your Church or community does?

2. Role-play: Church and development

The participants are divided into two groups that will undertake a contradictory debate. One team will defend the thesis which says the Church should not be involved in development, the other the thesis which says that the Church should be involved in development. This is a role-play. The participants thus defend a position which is not necessarily their own. For several minutes, each team prepares its arguments.

Each one tries to present its own arguments, but also to contest the arguments of the other team. One should try to develop as much as possible a debate that is animated and lively.

At the end, the leader asks the participants to summarize the foremost arguments used by each side. He/she notes them in two lists on the board. Then the participants can share their personal impressions concerning this list.

3. Discussion

In small groups the participants think about the following questions:

- How does my Church concretely show its commitment to holistic development?
- What could my Church do more or better to concretely show its commitment to holistic development?
- What blockages are keeping my Church from doing more or better?
- How can we get beyond these blockages?

4. SWOT Analysis

The SWOT or Bûcheur analysis is a method of analysis used in order to identify and examine Strength and Weaknesses of an organization, as well as the Opportunities and the Threats linked to the external environment. It is used when developing a strategic plan or when projecting a solution to a problem, in order to take into consideration internal as well as external factors, and to thus maximize the potential of the strengths and opportunities while reducing to a minimum the impact of the weaknesses and the threats.

	POSITIVE	NEGATIVE
INTERNAL	Strengths	Weaknesses
EXTERNAL	Opportunities	Threats

in small groups

- Consider the possibilities for a local community to get involved in actions of social transformation:
 - on the internal level, what are the strengths and weaknesses of the community in this commitment?
 - in considering the environment of the Churches, identify the points that present opportunities and those that present threats or obstacles to such a commitment.
- Write the information gathered in a table as illustrated above.

5. Change



Development

OBJECTIVE

- Help the group understand that development depends on the attitude of those who compose the community.

MATERIAL

Bible, display board, large sheets of paper, markers, pencils and paper.

NUMBER OF PERSONS

Number unlimited.

LENGTH

1h30 to 2h30 depending on the number of persons.

METHOD

1. Biblical reflection

Reading Mark 4:1-23

- What are the different ways of receiving the Word of God?
- Why these differences?
- What facilitates or makes listening to the Word of God difficult?

2. Discussion on change

in plenary or in groups

- What type of change have you already experienced in your community? How did people react? What similarities can you find with the different elements of the text in Mark 4:1-23?
- Is change always positive? Make a list of changes that you see around you that illustrate that
 - change can be negative,
 - change can be positive,
 - change comes, whether we want it or not.
- Think about a change adopted by the members of your community. What were the factors that helped change? What were the steps that led to change? Were there different groups (innovators, the first courageous persons, the prudent, the slow to accept)? What differentiated these groups?

3. Plan of action for change

In groups or in plenary, the participants choose a change that they would like to apply in a community. For each step, they develop possible actions.

Step	Characteristic	Actions, measures
A. Step of recognition	People must recognize the possibility. They cannot adopt a change that they are not aware of.	
B. Step of persuasion	Once people recognize the goal of change, they need to be persuaded in order to adopt them.	
C. Step of decision	People need to decide for themselves. A change that is adopted just to please someone will not last.	
D. Step of execution	People who adopt a change should be able to solve problems that can come up.	
E. Step of confirmation	A change upsets the status quo. People could feel insecure because life is not as predictable as before.	

6. Transformation of society



Development

OBJECTIVE

- Think about and become aware of the fact that the different systems of society (political, economic, social or cultural) are inter-dependant and influence each other reciprocally.

MATERIAL

Bible, display panels, markers, pencils and paper.

NUMBER OF PERSONS

In principle unlimited.

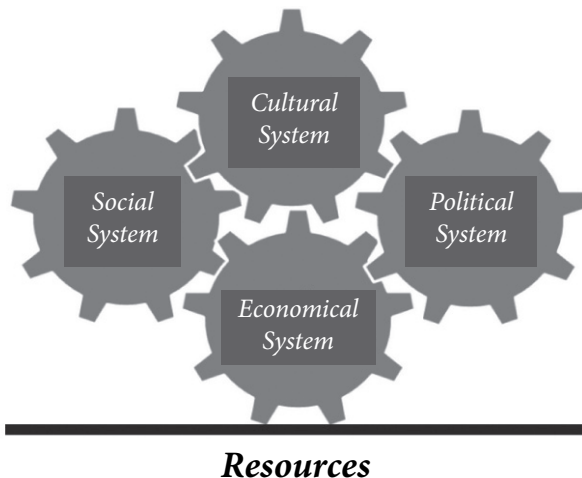
LENGTH

2h to 3h30 depending on the number of persons.

METHOD

1. Reflection on the functioning of society

The leader presents the following schema on the board. He/she explains that the functioning of society can be presented as a system with four parts



1.1. The economic sub-system (adaptor) allows a society to interact with its environment. That includes among others the collection of resources and the production of goods destined for redistribution.

1.2. The political sub-system (conductor) makes it possible to define objectives for the future and to make concordant decisions after debate.

1.3. The social sub-system (integrator) regulates exchanges and harmonizes society through norms (police, justice, ...) and services (health, education, ...).

1.4. The cultural sub-system (perpetuator) allows for the continuity and evolution of society through common values. Institutions such as the family, school, the medias, the Church maintain the system of beliefs and values between two generations.

It can be noted that each sub-system can be considered as a system that has each one of the four dimensions: adaptor, conductor, integrator and perpetuator. Thus an enterprise for example (even though it is part of the economic system) has its own direction and its own enterprise culture, its rules and its systems of production.

Discussion

Think about how the different parts interact in an ideal society: how, for example, the political system leads the economic system, how the cultural system influences the political and social systems, etc.

Identify and complete the schema by noting the possible dysfunctions and the links there can be between them: for example the economic poverty that weakens justice, the corruption of values that leads to political dysfunction, etc.

2. Biblical reflection

Reading of Acts 2:42-47 and Acts 4:32-35.

In groups or in plenary, try to analyze the “society of the first community” following the schema proposed above. See why this “society” functions particularly well.

Make a list of all the attitudes and acts of the members of this “society”. Discuss the signification of each element. In particular take the time to discuss the meaning of the following terms:

- teaching of the apostles (Acts 2:42);
- fellowship (Acts 2:42);
- breaking of bread (Acts 2:42);
- everything in common (Acts 2:44);
- one in heart and mind (Acts 4:32).

Is this what our local Church looks like? If not, which are the characters that are missing and why?

In our local context, what are the characteristics of the very first Church that we should follow more closely in order to be the Church that God wants us to be?

What can we deduce from this for the Church’s involvement in society?

7. Toward a culture of liberation



Development

OBJECTIVES

- Make the participants understand that their liberation depends in part on them.
- Find in the community the elements that can prevent or encourage development.

MATERIAL

Bible, display board, markers, pencils, scotch tape.

NUMBER OF PERSONS

Unlimited.

LENGTH

1h30 to 3h00 depending on the number of persons.

METHOD

1. Biblical review

Reading John 5:1-19

Reminder of certain important points: Jesus asks the paralytic: “Do you want to be healed?” By this question, Jesus wants to know if this person is truly motivated to do something, to get out of his situation. Jesus tells him: “Get up, take up your mat and walk.” Jesus gives the disable man responsibility. It is up to him to make the effort to get up, to roll up his mat and walk. Jesus says this to the crippled man on the Sabbath. The law forbids doing anything that day, but Jesus tells the crippled man: “Pick up your mat and walk”. For the Jews, the Pharisees, the keepers of the law, the crippled man should not carry his mat on that day. Jesus shows that certain laws, certain customs or habits can become obstacles that enslave instead of liberating people.

Questions to ask:

- What are the paralyzes that attach us to our mats? Are there thoughts, prejudices that keep us from moving, from being committed?
- Are we ready to assume responsibilities? What is keeping us from doing so?
- Are there customs or habits that hold us back?

2. Discussion : What are the cultural and mental conditions that hold back development?

The leader introduces the reflection by mentioning that development is always situated within a culture. Culture and development have an ambiguous relationship. Sometimes culture includes and encourages development and development can transform the culture, but sometimes culture stops and holds back development. Development needs a favourable mindset (individual and collective).

in groups or in plenary

First of all, analyze in the above-mentioned list, the aspects concerning a mindset that is opposed to holistic development. Complete the list as necessary. Then consider one’s own culture, the local traditions, the usual mindset. Identify the factors that encourage or that hold back this mindset

Aspects opposed to development	Facteurs contribuant à cela dans ma culture	Facteurs s’opposant à cela dans ma culture
Fear of anything new, negative attitude about change.		
Lack of valorisation of effort.		
Apathy, absence of a sense of responsibility.		
Hypocrisy, contradictions between speech, thought and action.		
Depreciation, lack of self esteem.		
Indifference, everyone-for-himself, lack of a sense of the common good.		
Culture of silence, awareness of being dominated, complex of inferiority...		
Despair, lack of utopia.		

What can we deduce from this for commitment by the Church?

8. From words to action:

See, judge and act

sheet 1



Development

OBJECTIVE

- Move from words to action, from a project to its realization.

MATERIAL

Display panels, blackboard, large sheets of paper, markers, pencils, scotch tape.

NUMBER OF PERSONS

Unlimited.

LENGTH

2h00 to 3h30 depending on the number of persons.

METHOD

This is the general framework for a method taken from “life adjustment” practiced by the Catholic action movements in the 1920’s (Catholic Youth Movement, Young Catholic Students, Catholic Rural Youth, Catholic Workers Action, etc.). (See worksheet “See, Judge, Act” p. 119)

1. Introduction to the method

The leader presents the method “See-judge-act”.

In order to have a genuine work of holistic development, one follows three steps:

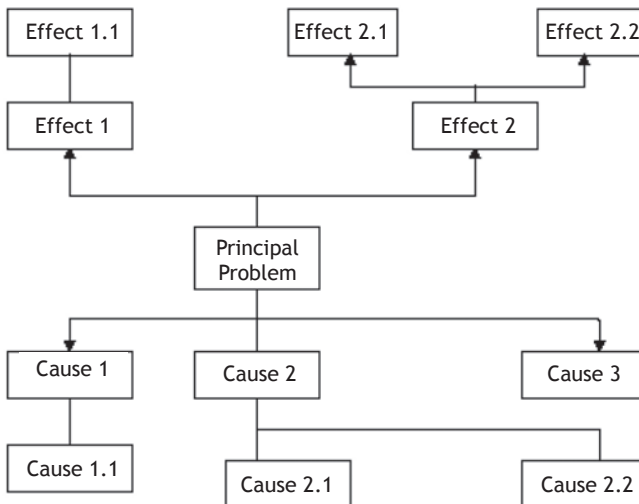
- “See” is the perception and study of problems and their causes.
- “Judge” is the interpretation of this same reality in light of the Word of God and of biblical values.
- “Act” then aims for personal and social transformation.

2. See

In small groups, the participants begin by choosing a problem that they will then analyze in depth. For that, working with the “development wheel” tool (see p. 188) will make it possible to come up with a domain that is particularly problematic. Then it is important to be attentive to the following points:

- Start with facts experienced personally and not abstract and/or general ideas. Speak using “I”, starting with personal hardships and not those of other people.
- Analyze as rigorously as possible, in order to bring out the important points that make it possible to understand the situation well. Go beyond the simple exterior aspect.
- Encourage moving from a naive conscience to a critical-thinking conscience, by forcing oneself to understand the chain of events and their mechanisms, both local and distant.
- Through comparisons with other similar situations, move progressively toward a global viewpoint: what was observed “in detail” is part of structures that are much wider.
- Instead of practicing immediate moralization and looking for the guilty ones, unmask all the causes that intervene in the situation, including the structural and distant causes.
- Examine three aspects that are present in any situation: the resources (material, technical and human), the modes of decision and the convictions (values and models that underlie and justify behaviours).

Problem tree



8. From words to action:

See, judge and act

sheet 2



A very “illustrative” way to analyze a problem is “the problem tree”.

Draw a tree on the board or on a sheet of paper. The trunk represents the problem, the roots represent the causes of the problem and the branches, the consequences. The members of the group first of all write the causes on cards which are then glued on at the level of the roots. The same thing is done for the consequences.

The reflection can also be continued by asking to note, on the level of the trunk, all those who « take advantage» from the situation or, in any case, have no interest in seeing things change.

3. Judge

It is only after having looked for the causes of what is happening that one can look at these situations in light of the Word of God and biblical values. For the persons involved in these events (and they can be numerous and distant), one asks whether it is positive or negative that things happen like they happen.

One thus looks at the reality on the ground in light of stakes (challenges) or of criteria: justice, equality, human dignity, liberty, respect for persons, equality in relations, happiness, etc.

4. Act

After having analyzed and evaluated a specific situation, the group can undertake reflection concerning actions to undertake. For that, it is important to be attentive to the following points:

- Include one's involvement within a global action, with the desire to move from the present situation toward a better world.
- Base one's action on a vision (a utopia) in order not to proceed blindly, to be able to define priorities, to use appropriate means and to determine the steps toward better global well-being.
- Have objectives that are as clear and specific as possible: specific, measurable, applicable, realistic and that follow an agenda.
- Plan concrete actions and visualize them over time. Experience shows that activities that were concretely visualized (I imagine myself doing this or that) have a better chance of being effectively carried out.

A simple way of developing a hierarchy of objectives is to go back to the problem tree at the "see" step to re-do it as an objectives tree. The problems or causes are reversed and become the objectives (for ex. the cause "poor communication" becomes the objective "improve communication").

After having defined the objectives, it is then important to identify the strategies that are the most appropriate in order to attain them (list all the possible strategies and choose the best ones). The strategies chosen will be refined by setting up, along with the concerned actors, a detailed project with activities and a plan of execution (agenda, persons who are responsible and needed resources).

9. The common and the particular



Conflict management

OBJECTIVES

- Get acquainted.
- Become aware of all that links us.
- Construct the group (at the beginning of the session).
- Prevent conflicts.

MATERIAL

None, except chairs for sitting in a circle.

NUMBER OF PERSONS

This number is theoretically unlimited, even if the difficulty of the exercise and its length increase with the number of participants. In order to reduce these obstacles, one can form sub-groups of 8 to 15 persons. But even if the large group has a potential for conflict, it can still be helpful to maintain it all together for the exercise, even if there are 80 to 100 persons.

LENGTH

The length of the exercise as such depends on the number of participants: 20 minutes minimum for 10 people, 40 mn for 20, 2h for 60. Add 15 to 30 mn for Instructions and for summarizing at the end.

METHOD

- Instructions . 5'
- Exercise. 20' to 2h or more...
- Review. 10 to 30'

Instructions

The leader delivers the Instructions in these terms: seated in a circle, each one speaks in turn indicating two things as an introduction: one thing he thinks he has in common with all the members of the group, and one thing he thinks he is the only one to have. If another member of the group feels that he does not share the common element that was announced, or that he also possesses what was presented as being unique, he speaks up immediately to say so, and the person who just spoke must look for something else, until there is consensus about the two elements in the introduction. Go completely around the group, and it is forbidden to repeat something that was already said.

Exercise

The Instructions are carried out under the responsibility of an oversight person who verifies in each case whether the whole group is agreed about the characteristic shared or the particular nature of each element of the introduction.

Review

Once everyone has had a turn, the leader speaks again to say that this exercise was not a game (even though it can be quite amusing), but is of a nature that is both fun and serious. It made it possible to get acquainted, or to get better acquainted for those who already knew each other. The Instructions were, purposely, both precise and a bit unclear: it mentioned “things”, which each one could interpret in his own way. The exercise thus also led everyone to become specific in their formulations, each time that one of them was contested, which is one of the fundamental rules of good communication. It especially led the group to be built, in talking about all the common points shared by all the participants (eighty common points if there are eighty participants) as well as the absolute singularity of each participant. The leader can then move on to a presentation, of variable length (depending on how closely linked it is with the theme of the session) on what a group is, what a community is: a dialectic between a common foundation that unswervingly unites all its members, and the absolutely singular nature of each person, irreducible to the group. Gaining this awareness constitutes a precious means for the prevention of conflicts: in the case of relational tensions, this involves remembering all that we have in common, and respect for the inalienable particularity of each person.

Remarks

This exercise is particularly indicated for intercultural meetings, where the internal diversity of the group is great. It can be used to start a session, in order to begin building a sense of the group. No one doubts that some of the elements mentioned during the course of the exercise will come out during the working sessions and/or during informal discussions. If many conflicts are born and fed by a poor acquaintance with others, this type of exercise can be a good way to prevent them.

10. Communicate, listen, reformulate



Conflict management

OBJECTIVES

- Establish trusting relationships.
- Learn to listen actively.
- Prevent conflicts through good communication.

MATERIAL

None, except chairs for sitting in a circle.

NUMBER OF PERSONS

This number is theoretically unlimited, since the participants will form groups of 3. If the total number is not a multiple of 3, one can have a group of 4 or 2 groups of 2.

LENGTH

30 mn for the exercises as such, 1 hour total.

METHOD

- | | |
|------------------------------|-----|
| • Instructions 1 | 5' |
| • Exercise 1. | 15' |
| • Review and Instructions 2. | 15' |
| • Exercise 2. | 15' |
| • Review. | 10' |

Instructions

The Instructions are given at two different times.

The first instruction is valid for the whole exercise, or even for the whole session if you carry out several exercises, this is for absolute confidentiality concerning everything that will be said. Nothing must go outside of the group, so that each one feels reassured.

Instructions for work: first of all the participants divide up into groups of 3, without choosing their partners, but by simply turning toward their neighbours to the right or the left. One of the three persons will start by telling the two others about a situation (more or less recent) that he found helpful, an agreeable experience. He should speak slowly, stopping after each sentence. Each of the two others remains silent, but repeats identically all that they hear, the totality of each sentence, in their heads. Then they change roles, each one taking a turn speaking, the two others repeating his words inertly, in silence.

Exercise 1

The first Instructions are carried out, the leader remains outside of the exercise, just being available in case there is a problem.

Review et Instructions 2

Once the large group is formed again, the leader asks if some persons want to speak up to tell everyone what they thought of the exercise. Using what is said, they indicate both the difficulty of the exercise (which can be stressful for some) and its interest (because the person who is repeating silently and identically has to concentrate on what he is hearing).

He then gives the instructions for the second exercise. The participants will again divide up into small groups of 3, but change the composition they had in exercise 1. One person will then tell the two others about a situation (more or less recent) that made him suffer, a painful experience. After several sentences, one of the two other persons will reformulate what he heard, that is, he will re-tell it with other words, with his own words. The third person will remain silent, but will be a witness to this reformulation. Then the roles are changed so that each one can speak, and each one can reformulate.

Exercise 2

The instructions are carried out, the leader remains outside of the exercise, just being available in case there is a problem.

Review

Once the large group is formed again, the leader asks if some persons want to speak up to tell everyone what they thought of the exercise, and what differences they see between the two exercises. Using what is said, he points out the difficulty of the two exercises (with which we are not at all used to), the advantages and the inconveniences of each exercise, putting a special accent on the triple interest of the reformulation: the person who reformulates must put himself into the situation of the person speaking; the person who is speaking feels deeply understood if the reformulation is correct; he could also feel the need to speak out again if he sees that the reformulation is not exactly adequate. Thus the leader can show that reformulation is an extremely precious tool for improving communication, both as a method for the prevention of conflicts, and sometimes as a curative method, for example within the framework of a mediation.

Remarks

- These two exercises can be repeated a certain number of times, particularly when the large group is quite numerous, for example until each person has been able to speak and was listened to by each of the others.
- This technique can create a climate of confidence which is very favourable in the life of a group.

11. Making a decision



Conflict management

OBJECTIVES

- Practice making a decision about a sensitive subject.
- Listening to each other.
- Building (or rebuilding) the unity of the group.

MATERIAL

None, except chairs for sitting in a circle

NUMBER OF PERSONS

The ideal number is 12. There can be slightly fewer or slightly more. But with fewer than 8, there is hardly any dynamic, and with more than 18 it is better to have 2 groups in 2 different places.

LENGTH

1h30 to 2h30, depending on the number of participants and the situation.

METHOD

- Instructions.
- Exercise.
- Review.



Instructions

The participants sit in a circle. The leader tells about a difficult situation (but fictive!) concerning which a decision must be made: to sell or not to sell a church building, the reintegration or exclusion of a person who has embezzled money, the Church's position on a political issue, writing an article in the Church discipline concerning homosexuals... (the situation will be chosen in relation to the cultural and ecclesial context). Each one speaks out in turn. But the person speaking begins by reformulating what was said by his predecessor; and once he has spoken, he remains silent for a moment then proposes a refrain that everyone knows. No one else can speak until the person who has just spoken has proposed a refrain. Once everyone has had a turn, another turn is started by asking each one to speak out again by taking into account all that he has heard.

Exercise

The leader does not speak during these two turns, but oversees respect for the instructions.

Review

At the end of the exercise, the leader expresses his gratitude for the quality of the listening and the climate of contemplation and prayer that were present in this difficult context. He underlines the convergences that were affirmed during the second turn of speaking. Depending on the situation, he could even suggest a decision likely (open) to lead to a consensus. He indicates the triple interest of reformulation: the person who reformulates must put himself into the situation of the person speaking; the person who is speaking feels deeply understood if the reformulation is correct; he could also feel the need to speak out again if he sees that the reformulation is not exactly adequate. The leader shows how much the silence and singing between the times of speaking were calming for the climate of the group, giving each one a means for mastering his time of speaking, reassuring those who would have been afraid of being cut off, and gives a prayerful atmosphere to a session destined for making a sensitive decision. He then invites the participants to use this technique, here applied objectively, for making decisions in the heat of a subjective situation.

Remarks

- This exercise can obviously stop being a game in a session, and become a technique for the prevention or management of conflicts in a group in the Church that already exists (Church Session, Consistory, Synodal Council ...).
- See page 51 also.

12. Make a fist



Conflict management

OBJECTIVES

- Reflect on how we manage conflicts in the Church.
- Become aware of our counter-productive attitudes.
- Improve our relational life in order to prevent conflicts.

MATERIAL

None.

NUMBER OF PERSONS

This number is theoretically unlimited, since couples are formed. So it is only necessary to have an even number of persons.

LENGTH

15 min. (eventually prolonged if there is discussion).

METHOD

- Instructions.
- Exercise.
- Review.



Instructions

The leader invites the participants to form couples, as much as possible putting together two persons who don't know each other or don't know each other well. One of the two members of the couple will make a fist and put it up in front of him, imagining that he holds something very precious inside. His partner must find a way to have him open the fist. After five minutes, no matter what the result, the roles are reversed.

Exercise

The instructions are carried out. The leader does not participate in the exercise, he simply makes sure that everything is done, and announces the reversal of roles.

Review

When the exercise is finished, the leader invites those who so desire to tell about the strategy used, the result obtained, and what they felt about this experience.

He then notes the diversity of strategies (force, trick, negotiation, seduction, reciprocity, recognition...). He makes a parallel with our ways of behaving in the Church when we want to obtain something from someone, proposes a discussion on improving our relational life: how to talk to each other? What kind of reciprocity? What kind of mutual recognition to give each other?

Remarks

- It is important that the instructions be both clear and somewhat uncertain: each one can interpret the "something very precious" however he wants, and the dialogue between the two partners can eventually talk about that.
- In the same way, it is neither advised nor forbidden to talk to each other: all the instructions and nothing but the instructions; what is not mentioned is not forbidden...

13. Express oneself and listen to others

(in oneself and outside of oneself)



Conflict management

OBJECTIVES

- Express one's convictions, listen to others' different convictions, and let oneself be changed.
- Prevent conflicts through communication and fellowship in Jesus-Christ.

MATERIAL

- Chairs for sitting in a circle.
- Sheets of paper of two different colours, pens.

NUMBER OF PERSONS

The ideal number is 12. There can be slightly fewer or slightly more. But with fewer than 8, there is hardly any dynamic, and with more than 18 it is better to have 2 groups in 2 different places.

LENGTH

1h30 to 2h30, depending on the number of participants and the situation.

METHOD

- Instructions 1.
- Exercise 1.
- Instructions 2.
- Exercise 2.
- Instructions 3.
- Exercise 3.
- Review.

Instructions 1

Each participant has in front of him a sheet of a certain colour (for example, pink) and a sheet of another colour (for example, blue). The leader mentions a situation that is difficult (but fictive !) about which a decision must be made: to sell or not to sell a church building, the reintegration or exclusion of a person who has embezzled money, the Church's position on a political issue, writing an article in the Church discipline concerning homosexuals... (the situation will be chosen in relation to the cultural and ecclesial context). He then invites each participant, each person alone and silently, to write his position on the pink paper, defending it as much as possible, eventually with biblical verses.

Exercise 1

The instructions are carried out. The leader makes sure that each person takes the time to argue in favour of his own position.

Instructions 2

Now the leader invites each participant, each one alone and silently, to take the blue paper and to write a defence of the opposing position, in explaining it as much as possible, eventually with biblical verses.

Exercise 2

The instructions are carried out. The leader gives at least as much time for this second exercise as for the first one: it does actually demand more work of the participants, and it is important that the second one be as complete as the first one.

Instructions 3

The leader now invites each participant to defend, going around the circle the first time, the position written on the blue paper, then on the second turn the position written on the pink paper.

Exercise 3

The instructions are carried out. The leader facilitates talking and defending.

Review

The leader asks those who so desire to express how their perception of the sensitive question evolved in the course of the exercise. The evolution can either take place because of defending arguments contrary to one's position, or by listening to the arguments defended by the other participants, whether they are arguments to support their real convictions or arguments that support the opposite position. The leader points out the complexity of the question, the tensions and contradictions within each person, and the relativity of the positions in relation to fellowship in Jesus-Christ which remains unbroken, and is perhaps even strengthened.

Remark

It is important to follow the steps one after another, and to only give the instructions as they are carried out, in order to create a surprise effect for the participants.

14. And if we talked about sexuality?



Diverse

OBJECTIVES

- Talk about one's situation as a man and as a woman.
- Talk about the richness and the problems that we have due to this theme.
- Talk about sexuality.

MATERIAL

Eventually a blackboard, a paperboard or something else (sand, etc...).

One can also use display panels (made by sub-groups for the sharing time) and markers.

NUMBER OF PERSONS

12 to 30 persons or more if working in sub-groups.

LENGTH

2h05.

METHOD

- Instructions and motivations. 5'
- Small groups. 1h
- Large group. 1h

Instructions

You will meet in small groups of 4 persons to talk about your experiences concerning the expression of human sexuality:

- What pleasures, what needs are you looking for?
- What problems, what questions come up for you?
- What do you think about sexual relations before marriage?
- Sharing.

Remark

This method can be an excellent introduction for a series of meetings. The reports and discussion in the large group could yield a list of themes to handle in later sessions.

Variations

- This method can make it possible to handle other themes linked to sexuality such as “HIV/AIDS and sexuality”, “widowhood and sexuality”, “homosexuality”...
- This method, with adapted instructions, can be used to handle about any other general theme: being a worker, a boss, rich, poor, sick...

notes :

15. The universal in the local Church



Diverse

OBJECTIVES

- Help the participants understand that God's Church is universal.
- Become aware that the local Church is fully the Church of God and, at the same time, it is not the only expression of it.
- Concretely experience the reality of the universal Church within the local Church in fellowship with sister Churches throughout the world.

MATERIAL

Bibles, display board, large sheets of paper.

NUMBER OF PERSONS

10 to 40 persons.

LENGTH

Between 30 mn and 2h15

METHOD

1. Introduce the theme

in the large group -30'

1.1. From your personal situation, can you say that your Church already tries (or should try) to move from the cultural reality of the local Church toward an intercultural dynamic where each one has his place?

1.2. How is the universality of the Church manifested in a concrete way in your community?

1.3. How can ties with sister Churches throughout the world be experienced as a concrete sign of the universality of the Church?

2. Understand the theme

in sub-groups - 45'

The leader reads or has someone read the text of Matthew 5:13-16. After the reading, the leader sends the participants into sub-groups of 4 to 8 persons.

- **Questions**

2.1. How can each one be helped in order to be “salt of the earth and light of the world” for his neighbour, beginning with who he is, with his cultural, social, generational baggage, etc.?

2.2. “You are... “, these words from Jesus engage each believer in a community process: being with each other and not just beside each other. How do we benefit from others’ differences in order to enrich the Church’s witness?

2.3. “Of the earth...of the world”, what links of reciprocity and solidarity do we maintain with sister Churches throughout the world?

3. Deepening the theme

in the large group - 1h

- **First part: silent debate** (see the worksheet “Silent Dialogue” p.87)

On one or several large sheets of paper, without talking, using the questions proposed below: each person writes out his ideas, responds to those of others, debates with the participants.

Note the themes and questions in order to make concrete proposals for the community-wide project.

- **Second part: discussion**

in sub-groupes

3.1. In our individual and community-wide witnessing, how do we take into account the culture of the person with whom we are in dialogue?

3.2. Reading the Bible as a community, also means being attentive to the readers, allowing them to speak and to explain. What place do we give to the readers (that is, to each participant) in our biblical discussions?

3.3. What opinion do we have of sister Churches near us as well as those on other continents?

3.4. What means do we give ourselves for getting to know them and concretely experiencing the universality of the Church, at least with one of them?

3.5. What riches are we ready to give and to receive in order to establish relations of reciprocity and not of dependence?

3.6. How can meeting and solidarity be joined without falling into an assistantship, dependence or any form of modern post-colonialism?

Remark

Depending on the time available, one can use part 1, or parts 1 and 2 or the entire method.

16. Talking about those who are not like us.



Diverse

OBJECTIVES

- Bring life situations into contact with one or more biblical texts
- Admit diversity
- Be aware of the suffering of those who are generally excluded from the Church or from society.

MATERIAL

1st phase : 4 situations prepared by the leader and a list of 10 texts from the Bible, several translations of the Bible.

2nd phase : A photo-language, that is, around thirty photos representing personages in various social situations, different from each other; several translations of the Bible.

NUMBER OF PERSONS

12 to 40 (divided into sub-groups of 3 to 10 persons).

LENGTH

4h30. Around 1h30 for each of the two phases. In addition, plan about 1h00 for a time of evaluation.

METHOD

1st phase : Before the beginning of the session the leader prepares 4 situations that the participants could face. He will also choose 10 biblical texts which, in his opinion, could correspond to one or the other of the 4 situations. The group divides into 4 sub-groups. Each one of them receives a story and the list of the 10 texts. The instruction is to associate with the story a maximum of one or two biblical texts. After an hour of sharing in sub-groups, everyone returns to the large group and explains the reasons for the choices that were made by answering questions asked by the others.

2nd phase : The group listens to the reading of the text of John 4 (Jesus and the Samaritan woman). During the break the leader set out the collection of photos showing the various social situations. The instructions: each one chooses the photo from which he wants to apply the text of John 4 today. For this, one follows the method of photo-language (see «Photo-language» p. 101).

Evaluation

The leader has the work evaluated by asking the question: “Did your opinion evolve in relation to the objectives set at the beginning? If yes, how, and if not, why?”

Proposal of situations

Here are 4 stories composed as examples

1. You find yourself with people who are very different (adepts of other religions or persons who believe in nothing.) These persons have vaguely heard about Christianity, but they have never really had a relationship with a Christian. They ask you to talk about your faith. You do not have a Bible with you but you have memorized the 10 texts noted below. Which of them would you choose to talk about your faith?
2. You would like to encourage your community to commit to working with those excluded from society (homosexuals, unwed mothers, migrants, alcoholics, drug addicts etc.). You face some strong reticence, because the members of your community are perplexed. Which text(s) would you choose to convince your community to get involved?
3. You become aware of a situation of incest and abuse of children in the community. No one wants to talk about it openly, but rumours in the community indicate a problem. Which biblical text(s) would you choose to talk about the situation in your community?
4. Your younger sister, a Christian like you, married a man who follows another religion. The family is concerned because they fear that their daughter will lose her Christian faith. She is also legitimately wondering which will be her children’s religion. What can you do to help this family?

List of the biblical texts that can be used as a reference in one or another of these situations:

Matthew 15:21-28; Isaiah 25:6-8; Matthew 25:31-46; John 4:19-24; Acts of the Apostles 10:44-45; Mark 1:40-45; Luke 10:25-37; Exodus 2:15-22; Luke 7:36-50; Matthew 18:1-11.

Variation

The leader can choose other situations and propose other biblical texts.

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List of abbreviations

AEBA	Animation en Etudes Bibliques Appliquées
GA	General Assembly
OT	Old Testament
CBS	Contextual Bible Studies
CIPCRE	Circle International pour la Promotion de la Création
Defap	Service Protestant de Mission
CBS	Contextual Bible Studies
EEAM	Eglise Evangélique Au Maroc
EECa	Eglise Evangélique du Cameroun
EECo	Eglise Evangélique du Congo (Brazzaville)
EELC	Eglise Evangélique Luthérienne au Cameroun
EEPT	Eglise Evangélique Presbytérienne du Togo
EEVI	Eglise Evangélique Vaudoise d'Italie
EPKNC	Eglise Protestante Kanaky en Nouvelle Calédonie
EPMB	Eglise Protestante Méthodiste du Bénin
EPRw	Eglise Presbytérienne du Rwanda
EPS	Eglise Protestante du Sénégal
EPUdF	Eglise Protestante Unie de France
mn or '	minutes
NBS	Nouvelle Bible Second
NT	New Testament
SECAAR	Service Chrétien d'Appui à l'Animation Rurale
TOB	Traduction Œcuménique de la Bible
UEBC	Union des Eglises Baptistes du Cameroun
UNEPREF	Union Nationale des Eglises Protestantes Réformées Evangéliques de France
UPAC	Université Protestante d'Afrique Centrale

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- Théovie : <http://www.theovie.org/>
- Fédération protestante de France, service biblique : www.animationbiblique.org/

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