

MODULE 7
COMMUNITY OUTREACH DEVELOPMENT
PARTICIPANT



AS THE FATHER HAS SENT ME, SO I AM SENDING YOU
AMBASSADORS
fostering a new generation of spiritual leaders



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AMBASSADORS

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AS THE FATHER HAS SENT ME, SO I AM SENDING YOU AMBASSADORS



Welcome to Ambassadors.

Ambassadors is a new level of youth ministry designed to equip you to be the best that you can be and to be part of a new generation of youth that will take on the challenge to be the hands, feet, and voice of Jesus in your local church and community.

An ambassador generally represents a country or a cause. A Christian ambassador is a representative of another kind; they represent the values, principles, culture, and laws of the kingdom of God. They stand for the character and purpose of the King of this kingdom—Jesus Christ, Himself.

The Ambassadors training is based on seven foundations designed for your development. They include:

1. A Christ-centered discipleship plan
2. Leadership development
3. A personal, public, and small group based mission lifestyle
4. Character and personality development, including outdoor, high adventure programming
5. Lifestyle and vocational training
6. Nurturing godly relationships
7. Community outreach development through service projects and emergency preparedness training

Each of these seven foundations will be taught in the form of seven modules, and you will acquire certification for each module completed.

Each module contains four elements that will be consistently present throughout the course:

- First, the concept of a spiritual companion. At the beginning of each module, you will choose a friend who will be your companion for the duration of the module. You will meet with that friend during each meeting for mutual encouragement and support towards your growth as an Ambassador. Groups of spiritual companions will also join for certain activities. This will foster the concept of community, interdependence, and accountability into the Ambassador's experience.
- Second, an Individual Discipleship Plan (IDP). At the beginning of every module, you will make a simple plan of how you would like to grow spiritually and acquire the practical skills, knowledge, and experience proposed in the module. Your spiritual companion will be there throughout the module to help and encourage you to accomplish your plan. The IDP helps to emphasize

- the continuing nature of discipleship and that learning is a continual part of life. It stresses the need for interdependence on each other as we learn, grow, and work for God. (See guidelines for creating your IDP on the next page.)
- Third, projects. Each module will have a project that will integrate the core concepts from the module into a service learning activity focused on helping others. This will be an opportunity for your group to work together as a whole.
- Fourth, social activities. A social activity will be planned for the group at least once a month. Make sure that you always participate.

Participant's Guide

A participant's guide for each module has been prepared for you. You hold one in your hands.

- The Participant's Guide is essentially your workbook, which contains all the lessons for each module that you will engage with.
- In the back pages of each module you will find the following: a page to create your IDP, and a list of the sessions of the module that your leader will sign and date upon completion.
- You will be required to complete 75 percent attendance and participation to receive your certification or award at the end of each module. Participants can make up for missed lessons to achieve the required 75 percent at the discretion of their leader.

Fostering togetherness is at the heart of a model for discipleship, which the General Conference is focusing on; it is known as "Together Growing Fruitful Disciples." This model emphasizes understanding, connecting, equipping, and ministering—but doing all of this "together." For God did not design us to grow or minister alone, but in community. Paul writes that growing in Christ is achieved as everyone uses the gifts God has given to them, "until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ" (Ephesians 4:13).

Thank you for accepting the call and challenge to become an Ambassador of Jesus Christ and His kingdom. May this experience enrich your life and assist you in discovering God's greater purpose for you.

General Conference Youth Ministries Department



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CREATING YOUR IDP

As a human being with a nature that naturally tends to move away from God, growing to reflect Jesus as an Ambassador will rarely happen by chance or without much thought. That's why for each of the Ambassador's modules, you will be creating your own IDP. The focus of each IDP will relate to the theme of your current module and last for the duration of that module.

Here is an example of what an IDP will look like. Fill in your own IDP on the form provided.

1. IDP Module Name:

CHRIST-CENTERED DISCIPLESHIP

2. Spiritual Companion: Who is the spiritual companion who will encourage and support you in the next stage of your spiritual journey of growing as an Ambassador of Jesus? They will remain your spiritual companion throughout the current module.

JOHN WILCOX

3. Personal vision statement: This includes two parts: (a) What do you see in your life today that you would like to change in order to become more effective as an Ambassador for Jesus? (b) Describe how you would like to see yourself in the future. Before you start writing, take a moment to pray for God to guide your thoughts.

- CURRENTLY, I DO NOT HAVE A REGULAR OR VERY MEANINGFUL DEVOTIONAL LIFE.
- I WOULD LIKE TO DEVELOP A DEVOTIONAL LIFE THAT CAN EQUIP ME SPIRITUALLY TO BE AN EFFECTIVE AMBASSADOR FOR JESUS.

4. Expected evidence of change: After looking at your personal vision statement, list the evidence you might expect to see that reveals you are growing in Christ.

- I THINK AN EFFECTIVE AMBASSADOR IS SOMEONE WHO IS ALWAYS PRAYING FOR OPPORTUNITIES TO REVEAL THE CHARACTER OF JESUS WHEREVER THEY GO. THAT IS WHAT I WANT FOR MY LIFE.

5. Next steps: List the practical steps you will take to accomplish your personal discipleship vision. Think about how these steps will also shape your daily devotions with God.

- SET MY ALARM CLOCK FOR 7AM TO START MY DEVOTIONS
- SPEND 30 MINUTES IN PRAYER AND BIBLE READING
- REPEAT BEFORE I GO TO SLEEP
- FIND A BOOK TO READ THAT TEACHES DIFFERENT WAYS TO STUDY THE BIBLE
- PRAY EACH DAY FOR OPPORTUNITIES FOR GOD TO USE ME AS HIS AMBASSADOR

6. Reflection: How did I do? This is completed at the end of the module. It gives you a chance to reflect on what worked well and what you would like to improve in the future. You can compare your expected evidences of change to what actually happened.

- I REALLY ENJOYED THESE LAST FEW WEEKS. THE MORE I READ AND UNDERSTOOD, THE MORE CONFIDENT I BECAME TO PRAY FOR OPPORTUNITIES FOR GOD TO USE ME. I THINK I WILL EXPAND THE TIME FOR DEVOTIONS I HAVE IN THE EVENING, AND NOW THAT I HAVE READ A BOOK ON BIBLE STUDY, I WOULD LIKE TO READ ANOTHER ON INTERCESSORY PRAYER. I HAVE FOUND THAT I REALLY ENJOY PRAYING FOR OTHERS.

basic template for teaching sessions

This template will be used during most in-house teaching sessions. There will be variations in the format depending on the focus for the day.

welcome & activity

2+ min

1. General welcome and opening prayer.
2. A short getting-to-know you activity. As friendships continually deepen, so the ability to encourage and support each other spiritually deepens.

did you know?

13 minutes

An activity that introduces the theme for the day.

mission briefing

10 minutes

A simple Bible study that gives the biblical foundation for the theme done in groups of two or three. It will be helpful for leaders to circulate around the room to listen in on conversations to see that participants are going in the right direction and to answer questions.

thinking it through

5 minutes

A personal reflection time where each participant writes down what they have personally learned from the Bible study and how this applies to their own life as an Ambassador. To be shared briefly with their spiritual companion who will be a spiritual encourager during the curriculum.

reflecting Jesus & His kingdom

40 minutes

An activity that expands on the main theme for the lesson. This section is called “reflecting Jesus and His kingdom” because an ambassador’s main task is to represent who Jesus is to others, as well as what the kingdom of heaven stands for.

next steps

15 minutes

An ambassador for Jesus will grow spiritually and will witness in everyday life beyond the training sessions. Therefore, each participant will develop an individual discipleship plan that will help them grow as an ambassador for Jesus when they are outside of the learning environment.

At the beginning of each module in the curriculum, participants will develop an individual discipleship plan (IDP) that will guide their personal spiritual journey during that section. Each IDP will focus on the theme of that section. “Next Steps” is a time for participants to reflect on how their IDP is working and to pray for each other in what they aim to do next. This will be done with their spiritual companion. A spiritual companion is a friend who prays for and encourages their own companion over a set period of time.

summary

5 minutes

As a whole group, this is an opportunity to summarize what participants have learned during the session. It is a time for the leader to generally review what has been done and to ask for volunteers to briefly share what they have learned.

SESSION 1

a model for christian community development outreach



SESSION 1

a model for christian community development outreach



did you know...

in the 1960's in America:

- Over half the black families lived in poverty
- There was segregation of blacks and whites in most public places
- Blacks could not eat in white restaurants, enter white stores, drink from public fountains, etc.
- Blacks had to ride at the back of the bus and give up their seat if a white person needed it
- In many states less than 50% of blacks were registered to vote
- Blacks were not permitted to buy homes/property wherever they wanted, but only in certain areas
- Black children were not allowed entrance into white public schools

“The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord’s favor.”

Luke 4:18-19





mission briefing

The Bible speaks much about caring for the poor, for those in need, in particular those who are unable to help themselves because of their status in the community (the orphan, the widow, the alien/foreigner). It seems that people in need are especially close to the heart of God.

1. How did Jesus express the nature of His ministry in His inaugural speech and reading of the portion of Scripture in the synagogue (Luke 4:18-19)? While Jesus came to lay the foundation of His kingdom where ultimately all evil and injustice will be eradicated, do His Words have implications today for those of us who say we are His ambassadors?
2. Read Jeremiah 29:4-7 and Proverbs 29:7. What does seeking the 'peace and prosperity' of the place where you live mean in our times? What are the 'rights of the poor' that righteous ambassadors should be concerned about in your community?

The purpose of this philosophy, known as Christian Community Development (CCD), is to see wholistically restored communities with Christians fully engaged in the process of transformation. This is what our church desires, to see God's Kingdom come on earth as it is in heaven. The key components of the CCD philosophy are not a program or a model. They are a way of life that transforms entire communities to reflect the kingdom of God.

The key components of the ministry philosophy known as Christian Community Development are

- Relocation: living in the community in which one is ministering
- Reconciliation: having been reconciled with God, we now work on reconciliation with one another
- Redistribution: bringing the needed resources (economic, social, educational and relational) together to impact the community in order to create equal access and opportunity for all humanity
- Church-Based: the church is the foundation from which other programs emanate
- Listening to the Community: the needs of the community are to be identified and addressed
- Wholistic: community development is to be comprehensive
- Leadership Development: developing the future leadership from among those indigenous to the community
- Empowerment: developing and strengthening capacity enabling others to do for themselves and use their gifts to serve others.

These components introduce this philosophy's paradigm of being the church, the body of Christ, living out life in order to bring about Kingdom transformation, especially in under-resourced communities.

1. We will be learning more about each of these over the next few weeks. But for now at least, share what you think these concepts mean and how they might relate to the passages of Scripture we just read.





thinking it through

1. From the list of facts about blacks in America in the 1960's, what would have been the hardest thing for you if you had been black in America during that time period?

2. If there are people groups in your country, city, community who are faced with similar types of things now, what would peace and prosperity look like for them?



reflecting Jesus & His kingdom

1. Read the following Scripture from Isaiah out loud to your partner (while they have their eyes closed).
“Pay close attention now: I’m creating new heavens and a new earth. All the earlier troubles, chaos, and pain are things of the past, to be forgotten. Look ahead with joy. Anticipate what I’m creating: I’ll create Jerusalem as sheer joy, create my people as pure delight. I’ll take joy in Jerusalem, take delight in my people: No more sounds of weeping in the city, no cries of anguish; No more babies dying in the cradle, or old people who don’t enjoy a full lifetime; One-hundredth birthdays will be considered normal—anything less will seem like a cheat. They’ll build houses and move in. They’ll plant fields and eat what they grow. No more building a house that some outsider takes over, No more planting fields that some enemy confiscates, For my people will be as long-lived as trees, my chosen ones will have satisfaction in their work. They won’t work and have nothing come of it, they won’t have children snatched out from under them. For they themselves are plantings blessed by God, with their children and grandchildren likewise God-blessed. Before they call out, I’ll answer. Before they’ve finished speaking, I’ll have heard.” Isaiah 65:17-24 (The Message)



2. Write down on the notecard what came to your mind while the passage was being read by your partner. After each one has had a turn, share what you wrote down. (Then return to large group.)

3. Read together: "Teacher, which is the greatest commandment in the Law?" Jesus replied: " Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. And the second is like it: Love your neighbor as yourself. All the Law and the Prophets hang on these two commandments." Matthew 22:36-40

4. How did Jesus show that he loved God and loved his neighbor during His ministry/life here on earth?

5. What is one way that you can show that you love God this week? And also that you love your neighbor?



SESSION 2

what does it mean for Community development outreach to be church-based?

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SESSION 2

what does it mean for Community development outreach to be church-based?



did you know...

The following are used as metaphors for the Church in Scripture:

- Family (1 Tim 5:1-2, Eph. 3:14, 2 Cor. 6:18, Matt. 12:49-50, 1 Jn. 3:14-18)
- Bride (Eph. 5:32, 2 Cor. 11:2)
- Temple of living stones (1 Peter 2:4-8)
- Body (Eph. 1:22-23; 4:15-16, Col. 2:19)
- Field of crops (1 Cor. 3:6-9)
- Vineyard (Jn. 15:5)
- Olive Tree (Rom. 11:17-24)

Look up these passages and note what characteristics you see that the church is likened to.

What do these metaphors have in common?

“You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good enough for anything, except to be thrown out and trampled by men. You are the light of the world. A city on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven.”

Matthew 5:13-15





mission briefing

Jesus sends the church out into the community when he says, “As the Father has sent me, I am sending you” (John 20:21). He compares his people to “salt” and “light,” (Matthew 5:13-15) – both are agents of change, and can be felt wherever they are placed. Wherever the church is, the presence of the Lord should be felt. The question could be asked of your local church: “How is your community more like the Kingdom of God because you are here?”

Read the Matthew 5:13-15 passage again.

1. What are some characteristics of salt?

2. What are some characteristics of light?

3. What are the implications of this verse on the body of Christ in the world?

Read Matthew 13:33 “He told them still another parable: “The kingdom of heaven is like yeast that a woman took and mixed into a large amount of flour until it worked all through the dough.”

1. What does the yeast change?

2. In what sense is the church like the woman?



Read the following scriptures on God's relationship with those in need:

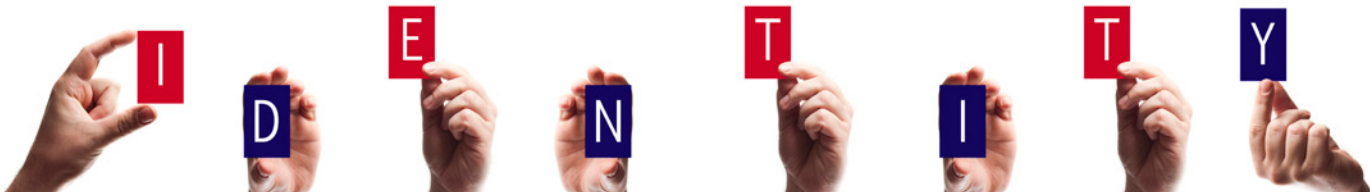
- “For the Lord your God...he executes justice for the orphan and the widow, and shows his love for the alien by giving him food and clothing.” Deuteronomy 10:17, 18
- “All my bones will say, Lord, who is like you, who delivers the afflicted from him who is too strong for him, and the afflicted and the needy from him who robs him?” Psalms 35:10
- “The righteous is concerned for the rights of the poor, the wicked does not understand such concern.” Proverbs 29:7
- “Open your mouth for the mute, for the rights of all the unfortunate. Open your mouth, judge righteously, and defend the rights of the afflicted and needy.” Proverbs 31:8,9
- “Thus says the Lord, Do justice and righteousness, and deliver the one who has been robbed from the power of his oppressor. Also do not mistreat or do violence to the stranger, the orphan, or the widow; and do not shed innocent blood in this place.” Jeremiah 22:3
- “Pure and undefiled religion in the sight of our God and Father is this: to visit orphans and widows in their distress, and to keep oneself unstained by the world.” James 1:27

What are some common themes throughout these verses?

What implications do these themes have on the church universal?

What implications do these themes have on the local church?





thinking it through

1. Which of the metaphors for church do you resonate with the most? Why is that?

2. Think of ways that you have been (or can be) salt, light and yeast in your family and community.

3. What implications do the scriptures on caring for those in need have for YOU?



reflecting Jesus & His kingdom

1. Get in groups of 3-4. Read this passage. Circle the questions in this passage and underline the answers.

“Shout it aloud, do not hold back. Raise your voice like a trumpet. Declare to my people their rebellion and to the descendants of Jacob their sins.

For day after day they seek me out; they seem eager to know my ways, as if they were a nation that does what is right and has not forsaken the commands of its God.

They ask me for just decisions and seem eager for God to come near them.

‘Why have we fasted,’ they say, and you have not seen it? Why have we humbled ourselves, and you have not noticed?’

Yet on the day of your fasting, you do as you please and exploit all your workers. Your fasting ends in quarreling and strife, and in striking each other with wicked fists.



You cannot fast as you do today and expect your voice to be heard on high.

Is this the kind of fast I have chosen, only a day for people to humble themselves? Is it only for bowing one's head like a reed and for lying in sackcloth and ashes? Is that what you call a fast, a day acceptable to the LORD?

Is not this the kind of fasting I have chosen: to loose the chains of injustice and untie the cords of the yoke, to set the oppressed free and break every yoke?

Is it not to share your food with the hungry and to provide the poor wanderer with shelter – when you see the naked, to clothe them, and not to turn away from your own flesh and blood?

Then your light will break forth like the dawn, and your healing will quickly appear; then your righteousness will go before you, and the glory of the LORD will be your rear guard.

Then you will call, and the LORD will answer; you will cry for help, and he will say: Here am I.” Isaiah 58:1-9 (The Message)

2. The church in relationship with the community: There are three main ways in which churches and NPOs approach ministry. Doing ministry **IN** a community, **TO/FOR** a community, or **WITH** a community.

a. Church or ministry “**IN**” the community (Fortress)

- Your building is located in a community.
- However you have little to do with the community life or neighbors.



b. Church or Ministry “**TO/FOR**” the community (Savior)

- You are located in the community and offer services to/for the community.
- You have decided how/what programs/services to offer the community.
- The “ownership” of the programs/services is held by you.



- c. Church or Ministry “WITH” the community (Partner)
- You are an integral part of the community.
 - Existing relationships and programs utilize your gifts and those of the community.
 - Decisions about programs/services to offer are made with the community.
 - The ownership of the programs/services is shared with the community.



Church-Based Christian Community Development is about harnessing and developing the WITH.

Answer the following questions:

Look at your church/organization and relationship to the community. Which of these descriptions fits your situation? Why?

What do you desire that relationship to be?

Example of Church-Based Community Development from Tanuku, Andhra Pradesh, India:

The Tanuku Seventh-day Adventist church was established in 1997 in a small town in Andhra Pradesh, reaching out to those in nearby villages as well. It was established by the family of Veeraiah Chedalavada, an Indian SDA worker in the early 1900's. In 2001 local church members (along with Mr. Chedalavada's family in the U.S.) realized the need for educational opportunities for church members and other village children where they would learn to study using English as the medium of instruction in a Christian school setting. An elementary school was established with 22 children, operating initially out of the church and growing over time into its own school building with more than 420 children in the 2012-13 school year. In addition, church leaders and members have supported a widows ministry, providing funds for clothing and food for widows and widowers in Tanuku and surrounding villages for over 10 years. The church leaders have also conducted training for lay ministers to be able to teach Bible lessons and hold prayer meetings and evangelistic/revival meetings in villages where there is no SDA church established. All this has grown out of the local church reaching out to address the needs of its neighbors and is coordinated through the work of PRIA Ministries, a church-based community development non-profit organization.



SESSION 3

what does relocation mean for me?



SESSION 3

what does relocation mean for me?



did you know...

“The Word became flesh and blood, and moved into the neighborhood. We saw the glory with our own eyes, the one-of-a-kind glory, like Father, like Son, generous inside and out, true from start to finish.”

John 1:14 (The Message)

Relocation is physically living amongst those in need in under-resourced communities.

Relocation can happen in any of three ways.

1. As a relocater, a person who moves into a community from the outside who has never lived in the community before.
2. As a “returner,” someone born and raised in the community but left for a time, and chose to return.
3. As a “remainder,” someone born and raised in the community and intentionally stayed to be a part of the solution to the problems surrounding them.

“You are familiar with the generosity of our Master, Jesus Christ. Rich as he was, he gave it all away for us—in one stroke he became poor and we became rich.”

2 Corinthians 8:9 (The Message)





mission briefing

Relocation is based on the premise that those who feel God's call should consider the simplest, most authentic way of making an impact, to locate one's self with the community. It comes from the Biblical calling of God's people to a life comforting, defending, and caring for the poor (Psalms 35:10, Proverbs 29:7, Ecclesiastes 4:1, Galatians 2:10, 1 John 3:17).

1. Read the passages listed above and list the ways the Bible says we should care for those in need.

2. Read again the passages of Scripture in the "Did You Know" section, as well as the following from The Message translation:

"Now that we know what we have—Jesus, this great High Priest with ready access to God—let's not let it slip through our fingers. We don't have a priest who is out of touch with our reality. He's been through weakness and testing, experienced it all—all but the sin. So let's walk right up to him and get what he is so ready to give. Take the mercy, accept the help." Hebrews 4:14–16 (The Message)

Read Philippians 2:5–11.

Answer the following questions:

- How might Jesus have been received differently if he relocated among the rich instead of the poor?

- Does the fact that Jesus experienced human reality make a difference? Why?

- What are the similarities between incarnational (what Jesus became) and relocation (what we might be called to do)?

- What does it mean for us to have the same mind/attitude as Christ Jesus in taking on the form of a servant?





thinking it through

1. Which type of relocater are you , or could you potentially be?

2. If you were to consider relocating into a community of need/under-resourced community, what would be hard for you? Are there any barriers that you would need to address first?



reflecting Jesus & His kingdom

1. In your group read the following Scripture and answer the questions that follow.

“By faith, Moses, when grown, refused the privileges of the Egyptian royal house. He chose a hard life with God’s people rather than an opportunistic soft life of sin with the oppressors. He valued suffering in the Messiah’s camp far greater than Egyptian wealth because he was looking ahead, anticipating the payoff. By an act of faith, he turned his heel on Egypt, indifferent to the king’s blind rage. He had his eye on the One no eye can see, and kept right on going” Hebrews 11:24–27 (The Message)

- What did Moses lose by leaving Pharaoh’s house?

- How would the Exodus story have been different if Moses tried to lead the people while still living in Pharaoh’s house?



- Reflecting back on Moses' story where was he when he first realized the unjust treatment of the Israelites?

- How was Moses a relocater?

2. There are many areas that are impacted by a decision to relocate, including some of the following:

- Housing
- Family/children
- Making friendships
- Schooling
- Safety/security
- Community issues/frustrations
- Money
- Time
- Attitude
- Racial reconciliation
- Cultural differences
- Ministry/organizational culture/philosophy
- Church and ministry leadership styles

a. Share in your group which of these areas could be difficult for you?

b. Take a few notecards and write one thing that might be hard on each card.

c. Try to make a "house of cards" with your own cards first. See if you can make them stand up to make any type of "house."

d. Have your group of 3-4 put their cards together and try to make a "house of cards" with all your cards together. Is it any easier?

3. Read the following Scripture verses on what might be hard about relocation and also the Scriptures containing the promises of God.

challenges	promises
Mark 15:34	Romans 8:28
Matthew 11:3-5	Philippians 4:4-9, 11-13, 19
1 Peter 5:10	2 Corinthians 1:3-6
Proverbs 24:16	Matthew 28:20
Hebrews 5:8-9	Zechariah 8:1-13

How do the promises speak to the challenges?



SESSION 4

how do I listen to the community?



SESSION 4

how do I listen to the community?



did you know...

A number of years ago there were some terrible hurricanes happening throughout the southern United States. Marian Wright Edelman tells the story of a number of bishops and church groups who came to help with the clean-up. As their time of service was coming to an end a group of bishops went out one last time to look at the damages in the community. One of the bishops saw an elderly woman sitting down besides a demolished house. His heart went out to this woman who had clearly lost everything. He ran up to her saying he was so sorry for her loss and asked if there anything that he could do for her. The woman looked up at him, it was clear he was in a hurry, and she simply said, “come sit with me.”

Part of having a presence in the community is simply sitting alongside people in their struggle.

Mark Charles is a Navajo Christian (Native North American) who has shared the lament on behalf of his people for whom it has felt like those who came to occupy their land just don't seem to care about them. He has described it as being like an old grandmother who had a house, but as she got older and invalid, was resigned to living up in one bedroom, unable to come down. Others came and have occupied her house and are using her things and enjoying themselves in her space, but no one has taken the time to come up to the bedroom to see her, say thank-you, sit with her and listen.

“He who answers before listening — that is his folly and his shame.”

Proverbs 18:13

“It is wrong to throw answers, like stones, at the heads of those who haven't even asked a question.”

Tillich





mission briefing

1. Read the quotes from the “did you know” section (page 67). Then read the following scripture passages:

“My dear brothers and sisters, take note of this: Everyone should be quick to listen, slow to speak and slow to become angry, because human anger does not produce the righteousness that God desires.” James 1:19–20

“For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the faith God has distributed to each of you. For just as each of us has one body with many members, and these members do not all have the same function, so in Christ we, though many, form one body, and each member belongs to all the others. We have different gifts, according to the grace given to each of us. If your gift is prophesying, then prophesy in accordance with your faith; if it is serving, then serve; if it is teaching, then teach; if it is to encourage, then give encouragement; if it is giving, then give generously; if it is to lead, do it diligently; if it is to show mercy, do it cheerfully.” Romans 12:3–8

Answer the following questions:

- What do these quotes and verses tell us about the importance of listening?
-

- What are some instructions on how to listen that you find here?
-
-

2. This philosophy of ministry holds that the people and communities with the problems are in the best position to come up with the solutions and opportunities to solve the problems. When the conversation begins with assets, the community often realizes that it has many of the resources it will need to solve the problem. What resources or assets are not present will be identified and the community can seek outside partnership to address the need. By understanding their own assets and needs, the ownership stays with the community; the community guides the vision.
3. Head, Hands, Heart Treasure Hunt exercise:
 - a. Every one of us has gifts, things we are good at or enjoy doing. A Treasure Hunt helps bring these gifts out into the open. We are going to divide these gifts into three categories:
 - Gifts of the HEAD
 - * knowledge, information
 - * what do you know? could be educationally or knowing how to change a tire or bail someone out of jail...



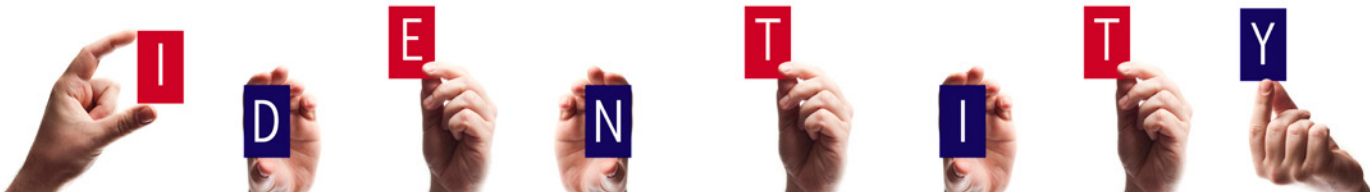
- Gifts of the HAND
 - * practical skills
 - * what do you know how to do? could be brain surgery, cooking, or parallel parking...
- Gifts of the HEART
 - * i.e. passion, listening
 - * what gets your heart pumping? could be justice issues, children, church or reading...
- b. Note that the categories overlap — someone might put their gift of cooking as a gift of the HEAD while someone else might put it as a gift of the HAND or HEART — that is OK! There are NO wrong answers.
- c. Each participant should write 2 gifts of the HEAD, 2 gifts of the HAND, and 2 gifts of the HEART (**ONLY ONE GIFT PER SHEET OF PAPER — so when you are done you should each have 6 sheets of paper.)
- d. While participants are writing, leader should tape the big signs (HEAD, HAND, HEART) to the wall some distance apart.
- e. When they are done writing, everyone should find one other person & share their gifts
- f. After sharing tell them to tape their sheets of paper with gifts written on them under the appropriate sign (HEAD, HAND, HEART) on the wall.
- g. Discuss the following questions in the large group:
 - What is the atmosphere in the room right now?

- Imagine if we had asked everyone to identify 9 of their “needs or deficiencies,” instead of their gifts, how might the atmosphere and energy have been different?

- What new thing did you learn about your neighbor?

- What might be some things that would come from doing this in your community? (cooking groups, garden clubs, bartering...)





thinking it through

1. Think about a time when you feel you listened well to someone. Write down what helped you to listen and how you might put these things into practice more.
2. Think about a time when you feel you didn't listen well. What made it hard to listen and hear the other person? How can you apply some of what we've been learning in this lesson to listening better in the future?



reflecting Jesus & His kingdom

1. A community owning its own vision, assets, needs, and opportunities is foundational to the philosophy of Christian Community Development. Listening to and learning about the community is essential in developing community ownership. Too often, churches and non-profit organizations/non-governmental organizations, located in or outside of the community, approach the community having already decided what the community should look like, what it needs, and what programs should be put in place to meet these needs. When this happens, the community itself has little input into the community visioning process and therefore has little ownership of it. When the community does not have ownership, the vision that has been put into place has little chance of being sustainable or transformational

To re-discover God's vision for people, community and the gifts, assets and possibilities in under-resourced communities and to learn tools for listening and action, we will engage in 2 exercises.

2. Label Exercise
 - Divide Groups into teams of six
 - Six pieces of paper (or self-adhesive labels) to each team — place face down on table



- Each team member takes paper with label written on it & sticks it on the forehead of the person next to him or her (don't let them see what you are placing on their forehead)
- All participants can read what is on the other's labels but not their own.
- Do not tell anyone what is on their label
- Give the teams a task to plan (plan a community celebration event, etc.)
- As they discuss, they must respect the label each participant is wearing. React and respond to according to what it says

Label Exercise Discussion Questions

a. What happened? Did you accomplish your task? Why or why not?

b. How satisfied are you with the outcome? Why? Why not?

c. How did you feel about treating people with those labels?

d. How did you feel about the way you were being treated?

e. What implications does this have in community?

When listening to your community it is important to recognize everyone has something to say everyone has something to contribute.

3. Listening Conversations Exercise

The following are 2 possible conversations.

Listening/Learning Conversation Questions:

- What are the 2-3 best things about this community?
- What are 2-3 things that need to be worked on in this community?
- Which are you willing to work on?
- Who else should we talk to?



Listening/Learning Conversation Questions:

- How long have you lived in this community?
- What are some things you like about your community? (Start with positive/assets — what are the gifts?)
- If you had a magic wand, what is one thing you would change?
- What skills could you contribute to that change? (What interests/abilities education (formal or experience) could you contribute?)
- If others had similar vision would you partner with them?
- Who else should we have this conversation with?

Did you know that prayer walking is a vital part of listening to your community?

This is where you walk around your community in places you usually go during a given day or typical week and pray while you are walking. Pray with your eyes and heart open.

As you walk and pray, pay attention to what you are seeing. See your community through God's eyes:

- Structures: What are the building types, usages, conditions, who's leaving, who's replacing them? etc.
- Pieces of Life: What artifacts do people leave around, what's on the front porches/lawn, are they ethnically or culturally specific? etc.
- Signage: What is being advertised, what language is used, who is the target audience, what is being sold by business owners, what do the signs say about the community's political or religious values, etc.
- Sounds and Smells: What music is being played, what age group does it cater to, what do you smell and that do these smells say about the community?
- Signs of Hope: Keep an eye out for evidence of God's people at work. Look for the presence of "small mustard seeds of the kingdom" and for what God is already doing in the community.
- Interact with community members: Talk with anyone interested about personal, community issues and anything else that might come up; don't be in a hurry; encourage people to share their passions and gifts with others, to come together around common concerns.



SESSION 5

redistribution of resources for everyone's benefit





mission briefing

1. Redistribution is the redistributing of economic, social, educational, and relational resources in order to create equal access and opportunity for all humanity. When redistribution is not put into practice, the gap between the wealthy and the poor grows, creating an unjust system of poverty and oppression. Redistribution is not a program which gives handouts to the poor, but a system that gives the poor just access and opportunity for economic security. Before God issues the command to love our neighbor (Leviticus 19:18), he first sets up an economic system. This system includes the farmer only going over the fields once and leaving the corners of the fields during harvest, leaving the grapes on the vine after the harvest, not oppressing or robbing our neighbor, and not withholding the wages of a hired servant (Leviticus 19:9-15). This economic system creates value, dignity, sustainability, and shows love for one's neighbor.

2. Read the following passages:

Leviticus 19:9-15

Deuteronomy 24:12-22 (esp. 19-22)

Matthew 22:36-40

Leviticus 19:18

Proverbs 14:31

Acts 2:42-47

Deuteronomy 15:4-5

2 Corinthians 8:13-15

I Timothy 6:17-19

Deuteronomy 15:7-11

Luke 3:10-11

James 5:1-6

What do you learn about God's desire for his people to care for those in need?

3. There are two different worldviews that impact how we view ourselves and our possessions:

Viewing yourself as an owner with rights vs. Viewing yourself as a steward with responsibility

What are the visible and felt differences between these two worldviews?

4. Kupenda (Swahili for "to love") for the Children was started by Cynthia Bauer to meet the needs of children with disabilities in the developing world. When she visited Kenya in 2000, Cynthia (who was born in the U.S. without her left hand) was immediately touched by the great need of children with disabilities there, many of whom are often left without food, education, socialization or proper medical care. The work of Kupenda utilizes volunteers and financial gifts to help provide assistance to these children, including school



and boarding fees, special needs facilities, physical and occupational therapy, corrective surgeries, school supplies, medical equipment, teacher training, advocacy and much more. This is all made possible thru the efforts and contributions of people who have something to share (and “redistribute”) with the children in need in Kenya. These children are able to feel loved and accepted as countless communities are being transformed by the work of God in their lives. (www.kupenda.org)



thinking it through

1. What have I learned from my parents, family, community, and church background about money, possessions, those who have and those who don't? How does that fit (or not fit) with what I am learning today from the Scriptures about God's view on these things?

2. What are the gifts that I have that I can bring to the “table” and share with others?





reflecting Jesus & His kingdom

1. Bean Game

Basic instructions:

- Each person gets a cup with a certain number of beans in the cup
- Go to another person and play “rock, paper, scissors”
- Whoever wins gets a bean from the loser
- If the winner has less beans than the loser, he/she has to win 2 times before getting a bean from the loser (who has more beans).
- If the loser has no more beans, he/she becomes a servant of the winner and puts his/her hand on the winner’s shoulder and follows them around.
- If the loser has servants, he/she first gives up a servant to the winner (in place of a bean), until all servants are gone, then continue to give up beans.

Rock, Paper, Scissors instructions:

- There are hand gestures to represent each of these 3 items. Rock is a closed fist. Paper is an open hand palm down. Scissors is taking pointer & middle finger and moving them like scissors.
- The two people playing against each other, stand facing each other. They take their right hand as a fist and beat it against their left open palm (facing up) 3 times, saying, “one, two, three.” Then on the fourth time, they display the symbol of the item they want to play (rock, paper or scissors), so that both game players show their symbol at the same time.
- Winners are determined as follows: Rock wins over scissors, scissors wins over paper, paper wins over rock.

Debrief/discussion questions:

- How did this game make you feel?

- What did you think about people who had less (or more) beans than you?

- How did it feel to be a servant? To have servants? To lose a servant?

- Were there any things that caused frustration? Anger? Hopelessness? Hope? Excitement? Fear?



SESSION 6

empowerment: “teach a man to fish...and own/maintain the pond!”



SESSION 6

empowerment: “teach a man to fish...and own/maintain the pond!”



did you know...



Empowerment is a popular word these days. It may be a misnomer.

People, like butterflies, have an inbred capacity to emerge into creatures of unique beauty. But intervene in the chrysalis process when the caterpillar is undergoing its transformation and the process may be aborted. Assist the emerging butterfly as it struggles to break out of its cocoon and it may never develop the strength to fly. We may protect the cocoon from predators, even shield it from winter's hostile blast, but do more than create the conditions for timely emergence and we will cause damage. Butterflies, like people, cannot be empowered. They will emerge toward their uniquely created potential, given a conducive environment.

Bob Lupton

“Go to the people. Live with them. Learn from them. Love them. Start with what they know. Build with what they have. But with the best leaders, when their work is done, the task accomplished, the people will say, ‘We have done this ourselves’”

Old Chinese Proverb by Lao Tzu





mission briefing

Empowerment develops and strengthens capacity, enabling others to do for themselves and use their gifts to serve others. One of the greatest threats to community development and kingdom transformation is doing for others what they can do for themselves, otherwise known as “do-goodism.” It is these types of service programs that disempower and take away ownership and create dependency. It is through ownership and empowerment that the cycle of poverty can be broken and transformation can take place. When a community is empowered, they become advocates for their desired future. Once the power has been transferred to the community, it is then able to advocate for systemic and environmental changes that will make their community more closely resemble the kingdom of God.

1. Read the following definitions of empowerment and answer the questions that follow. (From Mary Nelson’s book, *Empowerment: A Key Component of Christian Community Development*. Bloomington, IN. iUniverse. 2010. pg. 4-6)
 - Bob Linthicum writes in his book *Building a People of Power* that “no one can empower another person. The only person who can empower someone is him or herself. The only group that can empower a community is the community itself. The task of the church is to join the empowerment of the community—to participate in it, to be an integral part of it, and perhaps even to help make it happen.”
 - The World Bank defines empowerment as: “The process of increasing the capacity of individuals or groups to make choices and to transform those choices into desired actions and outcomes.”
 - Nanette Page and Cheryl Czuba define empowerment as: “A multi-dimensional social process that helps people gain control over their lives. It is a process that fosters power (that is, the capacity to implement) in people, for use in their own lives, their communities and in their society, by acting on issues that they define as important.”
 - Kit Danley, executive director at *Neighborhood Ministries*, uses “power transfer” instead of empowerment, trying to get away from the negative connotations of empowerment.

Questions:

- What key words or phrases stick out to you from these definitions of empowerment?

- Do these definitions differ from what you previously thought empowerment was?



2. In your group read the following Scripture and answer the questions that follow:

- “When you harvest your land, don’t harvest right up to the edges of your field or gather the gleanings from the harvest. Don’t strip your vineyard bare or go back and pick up the fallen grapes. Leave them for the poor and the foreigner. I am GOD, your God.” Leviticus 19:9-10 (The Message)
- “So Jesus left the Judean countryside and went back to Galilee. To get there, he had to pass through Samaria. He came into Sychar, a Samaritan village that bordered the field Jacob had given his son Joseph. Jacob’s well was still there. Jesus, worn out by the trip, sat down at the well. It was noon. A woman, a Samaritan, came to draw water. Jesus said, ‘Would you give me a drink of water?’ (His disciples had gone to the village to buy food for lunch.)” John 4:3-6 (The Message)
- “For just as each of us has one body with many members, and these members do not all have the same function, so in Christ we, though many, form one body, and each member belongs to all the others. We have different gifts, according to the grace given to each of us. If your gift is prophesying, then prophesy in accordance with your faith; if it is serving, then serve; if it is teaching, then teach; if it is to encourage, then give encouragement; if it is giving, then give generously; if it is to lead, do it diligently; if it is to show mercy, do it cheerfully.” Romans 12:4-8 (New International Version)

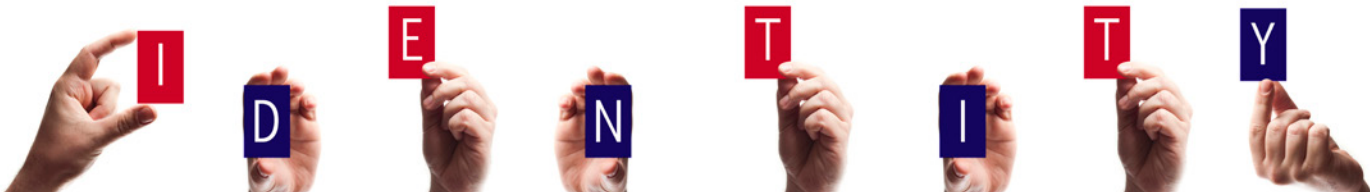
Questions:

- What characteristics of empowerment are demonstrated in these verses?

- How are the poor, the foreigner, and the woman at the well being empowered?

- What do gifts have to do with empowerment?





thinking it through

1. From the Chinese proverb in the “did you know” section on page 97, which phrase(s) do you think would be hardest for you to do?

2. Can you think of a time when you were empowered by someone else? What helped you feel empowered and how has that continued to help you in your life?



reflecting Jesus & His kingdom

1. Relief, Betterment, Empowerment, System Change

Relief (doing for): Provides temporary, short-term assistance by others.

- Relief ministries give temporary assistance to individuals in their current situation.
- Example of relief ministries:
 - * Soup kitchen, giving meals to those in need, feeding programs after natural disaster
 - * Clothes closet, providing blankets
 - * Holiday food/gift baskets/Christmas present give-away

Betterment: Creates positive caring beneficial environment and relationships that offer respite or a positive experience.

- Betterment ministries are those that take steps to help individuals better their current situation.



- Examples of betterment:
 - * Food pantry, giving rice and grains to those in need
 - * Health clinic
 - * Tutoring, help with school homework

Empowerment (development): Focuses on measured changes in knowledge, skills, abilities, or conditions of the participants and where they take responsibility for change.

- Empowerment ministries are those that create opportunities for individuals to get out of their situation.
- Examples of empowerment ministries:
 - * Food co-op, sharing food resources
 - * Thrift/2nd hand store, helping set-up small business
 - * Job placement, job training

System Change: Focuses on the systemic issues that create injustice.

- System Change Ministries are those that seek out unjust laws and policies that lead to a cycle of poverty and brokenness
- Examples of system change ministries:
 - * Lobbying for/against laws and policies, working for legislature
 - * Holding a political office, running for office
 - * Political activist, speaking out and encouraging others to get involved in issues

Relief	Empowerment
Addresses crisis situation	Addresses chronic situation
Focus on needs	Focus on opportunities
Short term intervention	Long term intervention
Need quickly identified	Need unearthed over time
Event oriented	Relationship oriented
Give something to address need	Need addressed with person gains knowledge, skills, etc.
Focuses more on “we do”	Focuses on what person can do
Focus on individuals	Focus on community
Goal is service	Goal is empowerment
Programs are the answer	People are the answer

2. Break up into 3 groups and review the following passages:

Nehemiah 5:1-13, Exodus 1:8-20 and Acts 15:1-29

Discuss what strategies for organizing and empowerment you see in these stories.



3. The Fish or the Pond: give, teach, own, maintain – what’s most important?

You may have heard of that old proverb, “give a man a fish and he will eat for a day, teach a man to fish and he will eat for a lifetime” which is common in the social service and community development fields. This wise proverb teaches that it is better to teach someone how to do something rather than simply doing it for them. By teaching the person they will be able to do it themselves in the future instead of being dependent on others. Both the giving of the fish and teaching to fish are a part of the ministry philosophy of Christian Community Development. However it does not stop there.

The ability to know how to fish is wasted when the only pond an individual has access to is polluted and unfishable. Cleaning the pond, creating a community vision with the community, is essential when working towards community transformation. When a community develops a vision together the focus of transformation is moving from the individual to the collective community. As the pond is cleaned it is essential that the residents continue to have access to the pond, it does not do any good to know how to fish, see a clean pond, and yet have no access to it. Pathways to ownership of the pond are crucial to community transformation.

Ownership plays a key role in community transformation. Owning a piece of the pond, including land, housing, businesses, vision and reputation, create healthy, sustainable communities. Many churches and non-profit organizations/non-governmental organizations stop at ownership of the pond, however the empowerment component of this ministry philosophy goes further and looks at the maintenance of the watershed, which deals with the systems that control what is put into the pond, and what can be done with the pond. Community transformation can only go so far if there are systemic policies in place blocking it. Maintaining the watershed deals with the policies that blocks community transformation.

4. One example of empowerment can be seen in the story of Teresia Zawadi with *Kupenda for the Children* in Kenya. *Kupenda for the Children* is a Christian-based, nonprofit organization that exists to enable children with disabilities to achieve their God-given potential. Children with disabilities in Kenya are often denied access to education based on the belief that their disability may be a curse on their family from God. Kupenda provides these children with opportunities to be able to attend school (many for the first time) and receive a quality education. Teresia Zawadi was one of the first children supported by Kupenda. Her sponsor continued to support her through college where she majored in community development and social work. She did her college internships with Kupenda and after she finished school, she returned to the organization, first as a volunteer and then as a full-time worker, counseling parents of children with disabilities, working with parent support groups and organizing outreach programs for the community to educate them about disabilities. Teresia shows how empowerment of one individual can have a blessing for many.
5. Another example of empowerment is found in the Indigenous Church Leaders project of *Peace and Hope International/Paz y Esperanza* (www.peaceandhopeinternational.org). This project is aimed at consolidating and coordinating a new national network of native church leaders from lowland Bolivian ethnic groups. Staff have traveled extensively to get to know local churches and begin conversations about integral mission and the need for the local church to serve its community. To date, native churches and pastors from 18 communities have taken part in these integral mission workshops. Paz y Esperanza’s work includes violence prevention, psychological and legal services, rehabilitation for violent domestic offenders, and healthy relationship workshops. It is the prayer that indigenous church leaders will lead the way in this work in their own communities.



SESSION 7

wholistic shalom: nothing missing,
nothing broken



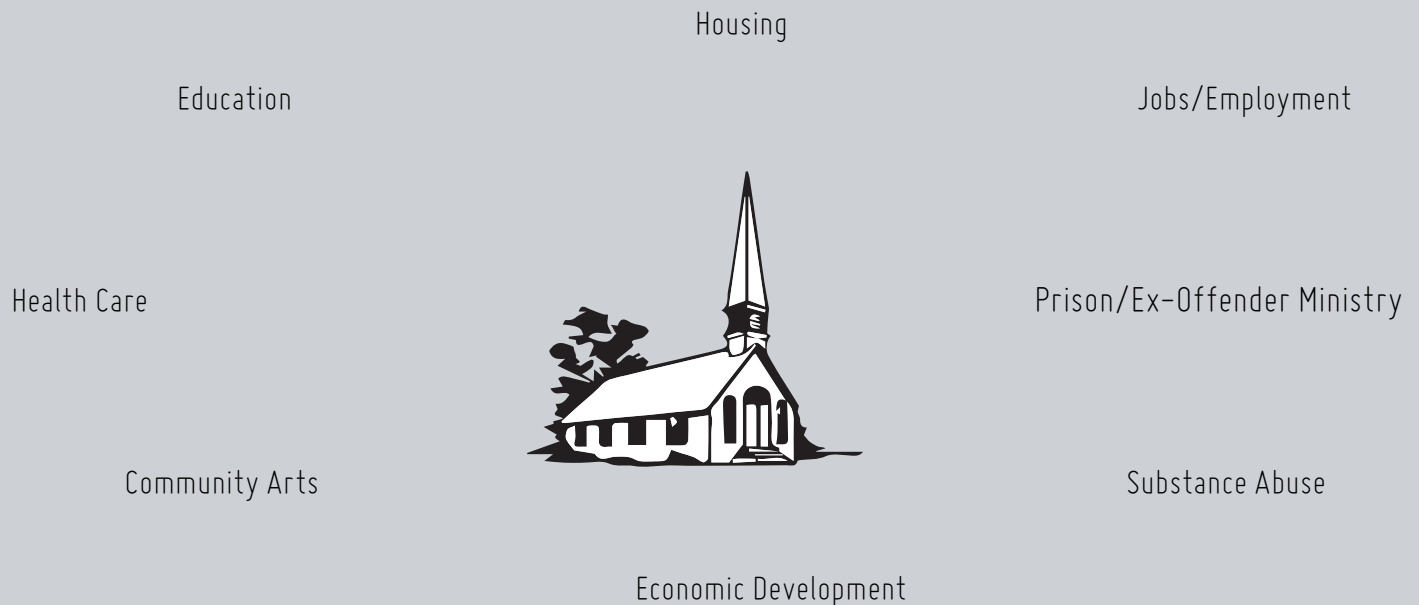
SESSION 7

wholistic shalom: nothing missing, nothing broken



did you know...

In the box for this section, put a diagram with these labels and graphics/
pix representing each thing beside it and arrows connecting all of them
together and each of them to the church in the center.



“It is time for the church, yes, the whole church, to take a whole gospel on a
whole mission to the whole world.”

John M. Perkins, *Beyond Charity*





mission briefing

1. Wholeness occurs when nothing is missing and nothing is broken, when shalom is present.

Read the following Scripture passages in your group:

Mark 1:14-15

Luke 7:20-23

Matthew 25:24-40

Colossians 1:19-20

Jeremiah 22:15-16

James 2:14-18

Luke 4:16-21

Jeremiah 29:7

James 1:27

What do these scriptures tell us about God's view of shalom and wholeness?

Throughout Scripture the Lord is constantly reminding His people that He not only cares about the spiritual well-being of an individual or group but he also cares for their physical and emotional well-being. Addressing the whole person and whole community requires the whole body of Christ. Strategic partnerships are essential in this wholistic approach to ministry. Listening, learning, and asset mapping help a ministry find out what is already going on in the community, what is missing, and who they can partner with.

Discuss how these scriptures relate to the key components of the Christian Community Development ministry philosophy which we have been learning about in this (& other) module(s): Church-based, Relocation, Reconciliation, Listening to the Community, Redistribution, Leadership Development, Empowerment, and now Wholistic



thinking it through

1. How would you describe your own community? Does it have what you and your family would like to be present there? What might be missing or broken?
-



2. Are there ways that you can help in these areas that are missing or broken to bring about greater wholeness and shalom?
-
-



reflecting Jesus & His kingdom

1. A wholistic approach to ministry engages in the spiritual, social, economic, political, cultural, emotional, physical, moral, judicial, educational, and familiar dynamics of an individual and community in order to bring about Kingdom transformation. It is important to note that only focusing on individuals will not transform a community. It is the goal of many who live in under-resourced communities to gain the knowledge, skills and connections to be able to leave the neighborhood because there is little opportunity for them there. The ministry philosophy of Christian Community Development works wholistically to transform both the individual and the community in which they live so that there is no need to move from the neighborhood.
2. In your group write down at least one area where there may be something missing or broken in each of the areas listed (write the area and then the need below the area on the same card):

Spiritual

Emotional

Social

Physical

Economic

Moral

Political

Judicial

Cultural

Educational

3. Describe your own church and how it relates to the community around it. Does your church have any ministries that reach out in the areas we listed above? Share with the group what those might be.
-
-

4. (from Lesson 2) Wholistic church-based community development is about harnessing and developing the “WITH.” Churches that are WITH include the following:
 - You are an integral part of the community.
 - Existing relationships and programs utilize your gifts and those of the community.
 - Decisions about programs/services to offer are made with the community.
 - The ownership of the programs/services is shared with the community.



In your small group, discuss ways that your own home church might become more of a “WITH” church and how it can be involved in wholistic community development towards the goal of greater shalom in your neighborhood. Think about how you can share this with your pastor/ministry/youth leaders.



The Fourfold Franciscan Blessing

1. May God bless you with ***discomfort***. Discomfort at easy answers, half truths, and superficial relationships, so that you may live deep within your heart. Amen
2. May God bless you with ***anger***. Anger at injustice, oppression and exploitation of people, so that you may work for justice, freedom and peace. Amen
3. May God bless you with ***tears***. Tears to shed for those who suffer from pain, rejection, starvation and war, so that you may reach out your hand to comfort them and turn their pain into joy. Amen
4. May God bless you with ***foolishness***. Enough foolishness to believe that you can make a difference in this world, so that you can do what others claim cannot be done. Amen





My Journal: community

Session 1

a model for christian community development outreach

Session 2

what does it mean for Community development outreach to be church-based?

Session 3

what does relocation mean for me?

Session 4

how do I listen to the community?

Session 5

redistribution of resources for everyone's benefit

Session 6

empowerment: "teach a man to fish...and own/maintain the pond!"

Session 7

wholistic shalom: nothing missing, nothing broken

date

leader's signature

_____	_____
_____	_____
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_____	_____







AS THE FATHER HAS SENT ME, SO I AM SENDING YOU
AMBASSADORS