



# COMMUNITY DEVELOPMENT

*Empowering Churches. Transforming Communities*

## DAY ONE: FOUNDATIONS

**Introduction, Share Agenda for Week: 1pm-1:15**

**Devotion, Love God and Others: 1:15-1:45**

**What are your expectations? 1:45-2pm**

**Why Theology Matters: 2pm-2:10pm**

- Brainstorm why theology matters in serving the poor
- Have groups draw pictures representing why theology matters

**Creation: 2:10pm-2:30pm**

**Fall: 2:30pm-2:50pm**

- Create a model representing ways the Fall impacts our four relationships
- Materials needed: Paper, playdoh, markers, scissors

**BREAK: 2:50pm-3:00pm**

**Redemption: 3:00pm-3:30pm**

- What does reconciliation mean to you, and how does it change the fall?

**Role of the Church in Development: 3:30pm-4pm**

- Create a visual model that represents church's practical role in development
- Make sure to keep in mind the idea of reconciliation

**What is Poverty?: 4pm-4:45pm**

- In teams develop a definition of poverty
- How do the poor's definitions differ from your own?

**Development, A Biblical Perspective 4:45-**

**Choosing the Right Intervention: 4:45-5:30pm**

- Organize into teams, have them draw pictures on post it notes of a: well, food, money, construction, medical clinic, clothing, orphanages

- Have the teams categorize on a flip chart where each activity belongs
- Discuss together: What makes the difference? Context is everything

## DAY TWO: THEORY

### Emergence of Community Organizing:

- \$5000 challenge

### Asset Based Development:

- INTRO: Apollo 13 Movie Clip
- Think about a poor community you have visited, create a map describing characteristics
- Teach on asset based development
- At conclusion, ask the groups whether they represented assets in their map
- Floating soccer pitch: <http://www.youtube.com/watch?v=jU4oA3kkAWU>

### Participatory Learning and Action:

- Redesign the Sergeants house without them “Hope Sergeant House”

## DAY THREE: TOOLS

- Reflect Circle: [http://youtu.be/obYX\\_lqnHuk](http://youtu.be/obYX_lqnHuk)
- Dream: Dream Session, Ten Seeds Technique, Problem Tree
- Plan: Project Plan Template, Asset Map
- Organize: Body map
- Opposition: Stakeholders Analysis, Venn Diagram
- Compassion: Help the Hurting
- Gospel: Build a Bridge
- Rejoice: Celebrate the Work
- Evaluate: Move in the Right Direction

## DAY FOUR: GROUPS

- Savings and Loans Video: <https://vimeo.com/50273105>
- Group activity: Role play three kinds of savings groups
- Brainstorm how groups and CPM’s can compliment one another

## DAY FIVE: DESIGN

Appropriate Technology: Solar Bottle: [http://youtu.be/SNkNosPBy\\_c](http://youtu.be/SNkNosPBy_c)

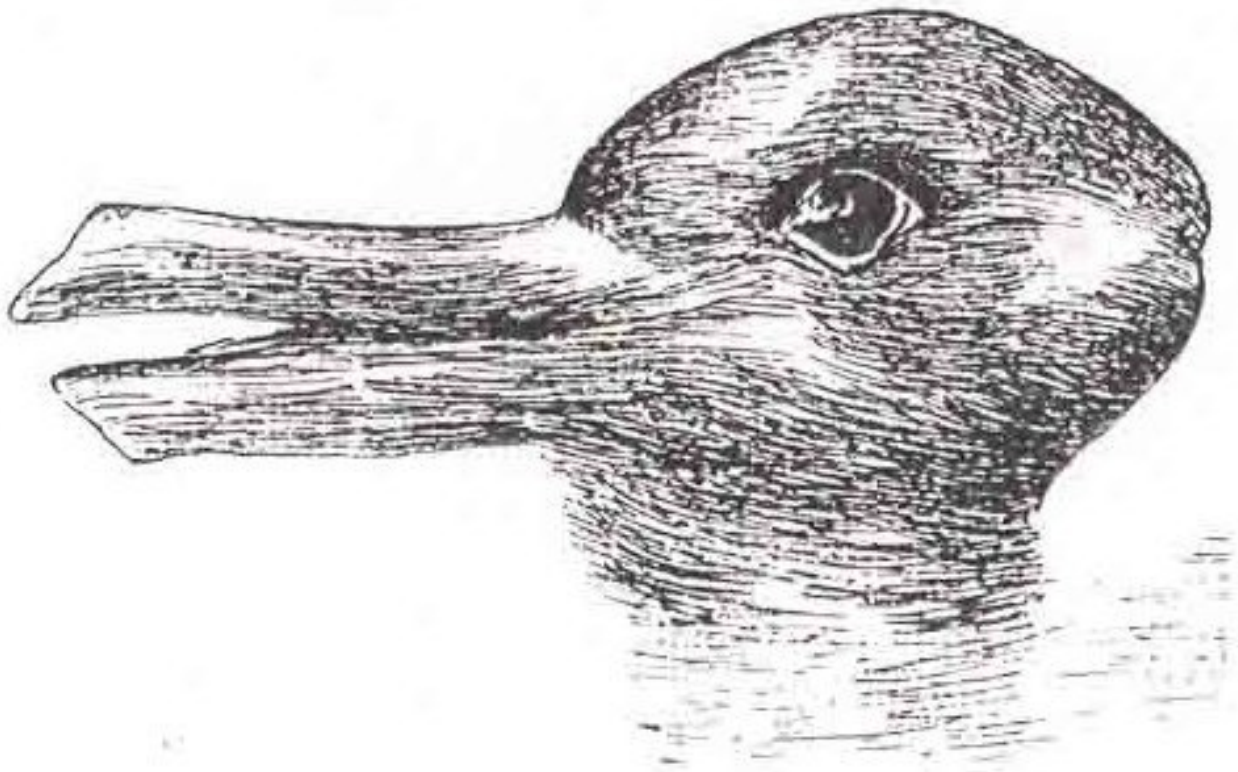
Introduction to Design: Paul Polak <https://vimeo.com/18278228>

IDEO’s Design Process: <http://www.youtube.com/watch?v=M66ZU2PCiCM>

Teach design model, then discuss strengths and weaknesses of these two designs...

- <http://www.ideo.com/work/aqueduct/> What are the weaknesses with this? Great design, based on researched needs, but is it affordable? No business model.

- <https://www.ideo.org/projects/clean-team/completed> Clean Team/IDEO. Great design model, listen to people's comments, they really listened to their needs. They created a good business model as well.





# COMMUNITY DEVELOPMENT

*Empowering Churches. Transforming Communities*

## DAY ONE: FOUNDATIONS

- Why Theology Matters
- Creation, Fall, Redemption
- Role of the Church in Development
- What is Poverty?
- Development, a Biblical Perspective

## DAY TWO: PRINCIPLES

- Relief Verses Development
- An Asset Based Approach
- Community Organizing
- A Participatory Approach

## DAY THREE: FACILITATION

- What is Facilitation?
- What Facilitators Learn from Jesus
- Facilitation Techniques
- Facilitation Tools

## DAY THREE: REBUILD

- Dream
- Plan
- Organize
- Opposition
- Compassion
- Gospel
- Rejoice
- Evaluate

## DAY FOUR: GROUPS

What are Savings Groups?  
Savings Group Characteristics  
Types of Savings Groups

# LOVE GOD AND OTHERS, THE GREATEST COMMANDMENTS

## *The Key to a Meaningful and Significant Life*

*“But when the Pharisees heard that He had put the Sadducees to silence, they gathered themselves together. And one of them, a lawyer, asked Him a question, testing Him, “Teacher, which is the greatest commandment in the Law?” And He said to him, “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and foremost commandment. The second is like it, ‘You shall love your neighbor as yourself.’ On these two commandments depend the whole Law and the Prophets.” Matthew 22:34–40*

### **THIS COMMAND IS ROOTED IN THE NATURE OF GOD...**

- You can tell what a person loves by what he devotes himself to most passionately.
- What a person values most is reflected in his actions and motivations.
- In the Old Testament God’s highest value, his greatest love, is his own name.

From the beginning of Israel’s history to the end of the Old Testament era God was moved by this great love. He says through Isaiah that he created Israel “for his glory” (Isaiah 43:7): “You are my servant Israel in whom I will be glorified” (Isaiah 49:3).

- When God delivered Israel from Egypt, it was to create a name for Himself
- When He drove out the people from Canaan, it was for His name’s sake

This is not evil of God. On the contrary, his very righteousness depends on his maintaining a full allegiance to the infinite value of his glory. This is seen in the parallel phrases of Psalm 143:11, “For *thy name’s sake*, O Lord, preserve my life! *In thy righteousness*, bring me out of trouble.” God would cease to be righteous if he ceased to love his own glory on which his people bank all their hope.

Since God delights so fully in his glory—the beauty of his moral perfection—it is to be expected that he delights in the reflections of this glory in the world.

## **I. THE FIRST AND FOREMOST COMMANDMENT**

*“And He said to him, “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and foremost commandment.”*

Jesus answers by quoting Deuteronomy 6:5, “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.”

- **HEART:** Find in God a satisfaction so profound that it fills up all your heart.
- **SOUL:** Find in God a meaning and significance so rich and so deep that it fills up all the aching corners of your soul.

- **MIND:** Find in God the riches of knowledge and insight and wisdom that guide and satisfy all that the human mind was meant to be.

## II. THE SECOND IS LIKE THE FIRST, LOVE YOUR NEIGHBOR AS YOURSELF

*"The second is like it, 'You shall love your neighbor as yourself.'"*

### THIS COMMAND IS BOTH OVERWHELMING AND RADICAL...

#### OVERWHELMING:

Because it seems to demand that I tear the skin off my body and wrap it around another person so that I feel that I am that other person; and all the longings that I have for my own safety and health and success and happiness I now feel for that other person as though he were me.

#### RADICAL...

- It cuts to the *root* of our sinfulness and exposes it and, by God's grace severs it.
- The root of our sinfulness is the desire for our own happiness *apart from God* and *apart from the happiness of others in God*.
- Another name for this root of sinfulness is pride

#### DEFINITION OF PRIDE...

*Pride is the presumption that we can be happy without depending on God as the source of our happiness and without caring that if others find their happiness in God.*

1) the unwillingness to see God as the only fountain of true and lasting joy

2) the unwillingness to make others the recipients of your happiness

### SELF LOVE IS NOT EVIL, NOR IS IT A CASE FOR SELF LOVE, JESUS ASSUMES WE LOVE OURSELVES...

- That we love ourselves is the reality, there is not a person that does not love themselves
- We will do 1000 things this week to care for ourselves, and we do this passionately
- This is not a sin, this was part of who we were before the Fall
- Self love is corrupted when we do so at the expense of loving God and others (Pride)

### "AS", A VERY RADICAL WORD THAT HELPS US UNDERSTAND THIS COMMAND FULLY...

Jesus is not just saying: seek for your neighbor the *same things* you seek for yourself, but also seek them in the *same way*—the same zeal and energy and creativity and perseverance.

- **Energetic** in pursuing your own happiness, be energetic in pursuing the happiness of your neighbor.
- **Creative** in pursuing your own happiness, be creative in pursuing the happiness of your neighbor.
- **Persevering** in pursuing your happiness, be persevering in pursuing your neighbor's happiness.

## **IN OTHER WORDS, MAKE YOUR OWN SELF-SEEKING THE MEASURE OF YOUR SELF-GIVING**

- Measure your pursuit of the happiness of others, and what it should be, by the pursuit of your own.
- How do you pursue your own well-being? Pursue your neighbor's well-being that way too.
- In the same way you desire clothes, a nice home, safety, security, friendship, food, a good job, etc.
- This is a very proactive love Jesus is describing, not only a reactive love

## **THIS CREATES PROBLEMS FOR US, HOW CAN WE POSSIBLY DO THIS?**

- How could I possibly have the **time** to love others as I love myself?
- How could I possibly have the **resources** to love others as I love myself?
- How could I possibly have the **emotional bandwidth** to love others as I love myself?
- I think the key is found in the first command, which we will discuss in a moment

## **III. ON THESE DEPEND THE WHOLE LAW AND PROPHETS**

Vs 40: *"On these two commandments depend the whole Law and the Prophets."*

- literally: "hang," like a stone around the neck
- The Law and the Prophets are hanging on—depending on—something before them

This must mean that if a person understood and obeyed these two commandments, he would understand and fulfill what the whole Old Testament was trying to teach. Everything in the Old Testament, when properly understood, aims basically to transform men and women into people who fervently love God and their neighbor.

- All of creation, all of redemption, all of history hang on these two great purposes
- These commands are the beginning and end of why God inspired the Bible
- This command provides the grand purpose behind the law and prophets

## **NOT ONLY THE ORIGIN, ITS THE GOAL OF THE LAW AND PROPHETS**

(See also Romans 8)

*7 "Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. 8 For everyone who asks receives; the one who seeks finds; and to the one who knocks, the door will be opened. 9 "Which of you, if your son asks for bread, will give him a stone? 10 Or if he asks for a fish, will give him a snake? 11 If you, then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give good gifts to those who ask him! 12 So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets."*  
Matthew 7:7-12 (NIV)

- As God loves us and cares for us, so treat others as you would have them treat you
- He said that treating others as we would have them treat us sums up the Law and Prophets
- Why does Jesus here only say that loving others fulfills the law, not loving God?

### ***Why does he say it in this way?***

I think what he means is that when you see people love like that (fulfill the Golden Rule), what you are seeing is the visible expression of the Law and the Prophets. This behavior among people manifests openly and publicly and practically what the Old Testament is about. It fulfills the Law and the Prophets. Loving God is invisible. It is an internal passion of the soul. But it comes to expression when you love others.

- So loving others is the outward manifestation, the visible expression, the practical demonstration
- Therefore, the fulfillment of what the Old Testament is about.
- The second commandment (to love your neighbor) is the visible goal of the whole Word of God.

It's not as though loving God is not here, or that loving God is less important; rather loving God is made visible and manifest and full in our visibly, practically, sacrificially loving others. I think that is why the second commandment stands by itself when the New Testament says that love fulfills the law.

## **IV. THE NECESSITY OF THE FIRST COMMAND TO FULFILL THE SECOND**

- Jesus wants us to feel threatened by this command to love our neighbor
- We should feel that self love is made impossible by our love for our neighbor
- He wants us to feel so overwhelmed that we find the necessity of the first command
- It's the first commandment that makes the second commandment doable
- Remember, the second command is the visible expression of the first command

### **BEFORE YOU MAKE YOUR OWN SELF-SEEKING THE MEASURE OF YOUR SELF-GIVING, MAKE GOD THE FOCUS OF YOUR SELF SEEKING...**

JOHN PIPER

*...take all your self-love—all your longing for joy and hope and love and security and fulfillment and significance—take all that, and focus it on God, until he satisfies your heart and soul and mind. What you will find is that this is not a canceling out of self-love. This is a fulfillment and transformation of self-love. Self-love is the desire for life and satisfaction rather than frustration and death. God says, Come to me, and I will give you fullness of joy. I will satisfy your heart and soul and mind with my glory. This is the first and great commandment.*

*And with that great discovery—that God is the never-ending fountain of our joy—the way we love others is forever changed. Now when Jesus says, "Love your neighbor as yourself," we don't respond by saying, "Oh, this is threatening. This means my love for myself is made impossible by all the claims of my neighbor. I could never do this." Instead we say, "Oh, yes, I love myself. I have longings for joy and*



*satisfaction and fulfillment and significance and security. But God has called me—indeed he has commanded me—to come to him first for all these things. He commands that my love for him be the form of my love for me. That all my longings for me I find in him. That is what my self-love is now. It is my love for God. They have become one. My quest for happiness is now nothing other than a quest for God. And he has been found in Jesus Christ."*

- If you are longing to see more of God's bounty and liberality through the supply of food and rent and clothing, then seek to show others the greatness of this divine bounty by the generosity you have found in him. Let the fulfillment of your own self-love in God-love overflow into neighbor love. Or better: seek that God, who is the fulfillment of your self-love overflow through your neighbor-love and become the fulfillment of your neighbor's self-love.
- If you want to enjoy more of God's compassion through the consolations he gives you in sorrow, then seek to show others more of God's compassion through the consolations you extend to them in sorrow.
- If you long to savor more of God's wisdom through the counsel he gives in stressful relationships, then seek to extend more of God's wisdom to others in their stressful relationships.
- If you delight in seeing God's goodness in relaxed times of leisure, then extend that goodness to others by helping them have relaxed, healthy times of leisure.
- If you want to see more of God's saving grace powerfully manifested in your life, then stretch out that grace into the lives of others who need that saving grace.
- If you want to enjoy more of the riches of God's personal friendship through thick and thin, then extend that friendship to the lonely through thick and thin.

In all these ways neighbor-love does not threaten self-love because self-love has become God-love, and God-love is not threatened, diminished, or exhausted by being poured into the lives of others, it is expanded! And, God's love cannot be diminished, he is a never ending flow...

- The more love you share, the more of God's love you experience
- The more of God's grace you share, the more of God's grace you experience
- The more of God's goodness you share, the more of God's goodness you experience
- I am not pretending to have answered all the complexities of this
- We are all limited on time and resources
- And, life presents us with situations where we aren't sure the best way to love
- But, I am saying that as we seek God first, His grace is sufficient in all these things
- God will never let you down!
- Loving God and others are not in contradiction to your own happiness
- Loving God and others is the fulfillment of your true happiness

# WHY THEOLOGY MATTERS

## MANY BELIEVE DEVELOPMENT IS SOLELY AN ACTIVITY OF THE **MATERIAL WORLD**

- Some assume theology is only about otherworldly and spiritual things
- God is working now in our world and biblical development is a form of doing theology

## GOD CREATED THIS WORLD AND IN CHRIST ALL THINGS **HOLD TOGETHER**

- This suggests God is actively at work in the world, working for God's purposes
- God is very interested in development as it either supports or works against His purposes

## BIBLICAL DEVELOPMENT IS ABOUT ADVANCING TOWARDS A **KINGDOM VISION**

- A vision of a better human future must have roots in the biblical narrative
- Our story converges with the people's story in the context of God's story

## THEOLOGY HELPS US HAVE A BIBLICAL UNDERSTANDING OF **POVERTY**

- There are many theories about poverty, its root causes, and how we alleviate it
- A proper theology of poverty will ensure our approaches effectively address poverty's root causes

# CREATION, FALL, REDEMPTION

“Our practice of transformational development must be informed by these three lenses for making sense of the human story. Understanding creation helps us understand what was meant to be. Understanding the fall helps us recognize what is working against life in poor communities and why. Understanding the redemption story helps us know what can be and who and what can help us get there.” Bryant Meyers

## CREATION

### 1. UNDERSTANDING CREATION BEGINS BY UNDERSTANDING WHO **GOD IS**

“Then God said, “Let us make man in our image, in our likeness.” Genesis 1:26 (NIV)

- God is triune: Father, Son, and Holy Spirit
- God exists in perfect fellowship and community with Himself
- God by nature is a harmonious and life-giving relationship

## 2. THE CREATION STORY REVEALS WHO **HUMAN BEINGS** ARE

*“So God created mankind in his own image, in the image of God he created them; male and female he created them. God blessed them and said to them, “Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground.”*  
Genesis 1:27-28

## 3. GOD INTENTIONALLY PLACED US IN A SYSTEM OF LIFE GIVING **RELATIONSHIPS**

*Explanation below has been adapted from Brian Fikkert’s book, When Helping Hurts*

**WITH GOD:** *“So God created mankind in his own image*

*This is our primary relationship and all others flow from this one. Our primary purpose is to “glorify God and to enjoy Him forever.” This is our calling and the ultimate reason we were created, to live in an intimate relationship with God as His children.*

**WITH SELF:** *“in the image of God he created them”*

*Human beings have been created in God’s image and have inherent worth and dignity. We have the high calling of reflecting God’s being, making us superior to the rest of creation.*

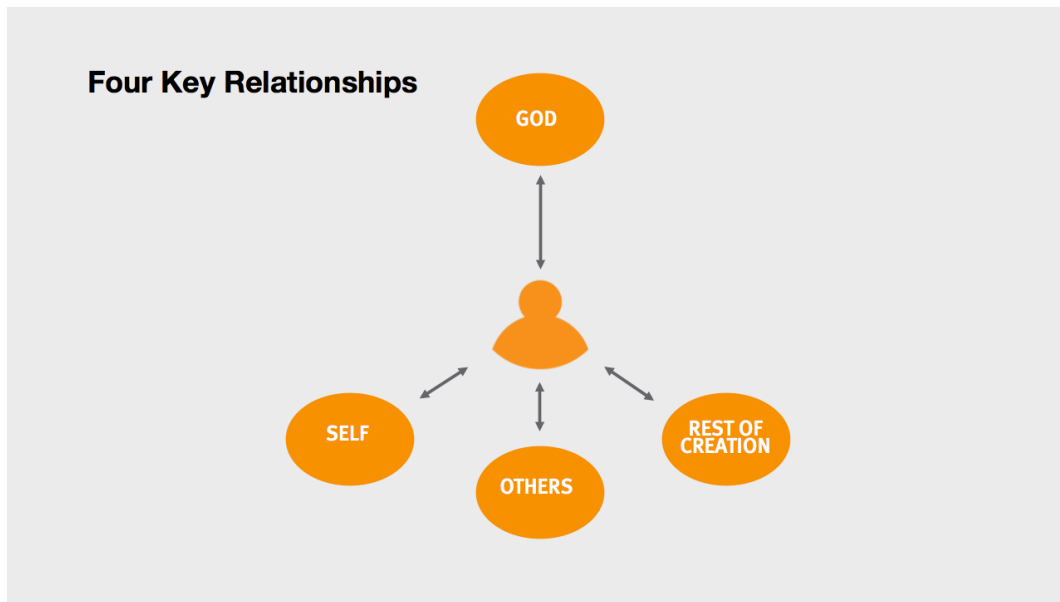
**WITH OTHERS:** *“male and female he created them”*

*God created us to live in loving relationship with one another. We are made to know one another, to love one another, and to encourage one another to use the gifts God has given to each of us to fulfill our callings.*

**WITH CREATION:** *“fill the earth and subdue it.”*

*The “Cultural Mandate” of Genesis 1:28-30 teaches that God created us to be stewards, people who understand, subdue, and manage the world that God has created in order to produce bounty.*

## 4. THESE FOUR RELATIONSHIPS ARE THE **BUILDING BLOCKS** FOR ALL LIFE



## 5. IS FULLNESS OF LIFE WHEN THESE RELATIONSHIPS FUNCTION **PROPERLY**

HOW HUMAN BEINGS **CREATE** CULTURE – INCLUDING POLITICAL, ECONOMIC, SOCIAL, AND RELIGIOUS SYSTEMS – REFLECT OUR BASIC COMMITMENTS TO GOD, SELF, OTHERS, AND THE REST OF CREATION

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### FALL

#### 1. SIN HAS CAUSED ALIENATION FROM **GOD**

*“Then the man and his wife heard the sound of the LORD God as he was walking in the garden in the cool of the day, and they hid from the LORD God among the trees of the garden.” Genesis 3:8*

#### 2. SIN HAS CAUSED HUMAN BEINGS TO FORGET WHO THEY ARE (SELF)

“But the Lord God called to the man, “Where are you?” He answered, “I heard you in the garden, and I was afraid because I was naked; so I hid.” Genesis 3:9

#### 3. SIN HAS CAUSED ALIENATION FROM OUR **NEIGHBOR** (OTHERS)

*“The man said, “The woman you put here with me—she gave me some fruit from the tree, and I ate it.” Genesis 3:12 (NIV)*

*“Shalom is absent when a society is a collection of individuals all out to make their own way in the world.”  
Nicholas Wolterstorff*

#### 4. SIN HAS CAUSED ALIENATION IN OUR RELATIONSHIP WITH **CREATION**

*“To Adam he said, “Because you listened to your wife and ate from the tree about which I commanded you, ‘You must not eat of it,’ “Cursed is the ground because of you; through painful toil you will eat of it all the days of your life.” Genesis 3:17 (NIV)*

#### 5. CREATION STILL MAINTAINS SOME OF ITS INHERENT **GOODNESS**

*“In these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom he made the universe. The Son is the radiance of God’s glory and the exact representation of his being, sustaining all things by his powerful word.” Hebrews 1:2-3 (NIV)*

Although the effects of the Fall are all encompassing, “it is important to remember that neither humans nor the systems they create are as bad as they possibly could be. Christ continues to ‘hold all things together’ and to ‘sustain all things by His powerful word.’ Hence, while the good Creation—including both individuals and the systems they create—is deeply distorted, it retains some of its inherent goodness.” Brian Fikkert

# REDEMPTION

## 1. JESUS MESSAGE WAS THE “GOOD NEWS” OF THE KINGDOM

*“He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written: “The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, to proclaim the year of the Lord’s favor.” Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him. He began by saying to them, “Today this scripture is fulfilled in your hearing.” Luke 4:16-21*

*“I must preach the good news of the kingdom of God to the other towns also, because that is why I was sent.” Luke 4:43 (NIV)*

## 2. JESUS DIED TO PUT INTO RIGHT RELATIONSHIP ALL THAT HE CREATED

*“He is the image of the invisible God, the firstborn over all creation. For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him. He is before all things, and in him all things hold together. And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy. For God was pleased to have all his fullness dwell in him, and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross.” Colossians 1:15-20 (NIV)*

“The goal of the biblical story, then, is the reconciliation of all things, on earth and in heaven (Col 1:19) with Christ as the head (Eph 1:10). Relationships are restored in all the dimensions distorted by sin.” Bryant Meyers

“From the day our first parents walked out of the garden, estranged from God, each other, and the earth itself, God has been at work redeeming the fallen creation, its people, and its social systems. God’s goal is to restore us to our original identity, as children reflecting God’s image, and to our original vocation as productive stewards, living together in just and peaceful relationships.” Bryant Meyers

## 6. SIN’S EFFECTS ARE PERVASIVE, AS ARE THE EFFECTS OF GOD’S REDEMPTION

- Includes both people and institutions (Rom 5:8; Eph 1:20-23)
- Encompasses all fundamental relationships: God, self, community, creation
- Involves our personal piety and social concerns (James 1:27)

## 7. THE WORLD AS CREATED, FALLEN, AND BEING REDEEMED, ALL AT ONCE

*“God at one and the same time upholds a given political or economic system, since some such system is required to support human life; condemns that system insofar as it is destructive to full human actualization; and presses for its transformation into a more human order. Conservatives stress the first, revolutionaries the second, reformers the third. The Christian is expected to hold together all three.” Walter Wink*

# THE CHURCH'S ROLE IN DEVELOPMENT

## 1. THE CHURCH IS GOD'S **AGENT** THROUGH WHICH HE REDEEMS THE WORLD

*"All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting men's sins against them. And he has committed to us the message of reconciliation. We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God." 2 Corinthians 5:18-20 (NIV)*

*"The church is to be an agent of the Kingdom. It is not only to model the healing of God's rule, but it is to spread it." Tim Keller*

## 2. THE CHURCH IS TO FULFILL THE GREAT **COMMANDMENT** AND **COMMISSION**

- WE ARE TO LOVE **GOD** WITH ALL OF OUR HEART

*"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." Matthew 22:37-38 (NIV)*

- WE ARE TO LOVE OUR **NEIGHBOR** AS OURSELVES

*"And the second is like it: 'Love your neighbor as yourself.' All the Law and the Prophets hang on these two commandments." Matthew 22:39-40 (NIV)*

- WE ARE TO **TEACH** OTHERS TO DO THE SAME

*"Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age." Matthew 28:19-20 (NIV)*

## 3. JESUS IS THE CHURCH'S MODEL FOR LIVING OUT THESE MANDATES

### JESUS' MINISTRY INCLUDED BOTH **PROCLAMATION** AND **DEMONSTRATION**

*"And he went throughout all Galilee, **teaching** in their synagogues and **proclaiming** the gospel of the kingdom and **healing** every disease and every affliction among the people." Matthew 4:23 (NIV)*

*"And Jesus went throughout all the cities and villages, **teaching** in their synagogues and **proclaiming** the gospel of the kingdom and **healing** every disease and every affliction." Matthew 9:35 (NIV)*

### JESUS TAUGHT THE DISCIPLES TO FOLLOW HIS EXAMPLE

- **THE TWELVE:** *"When Jesus had called the Twelve together, he gave them power and authority to **drive out all demons** and to **cure diseases**, and he sent them out to **preach the kingdom of God** and to **heal the sick**." Luke 9:1-2 (NIV)*
- **THE SEVENTY-TWO:** *"When you enter a town and are welcomed, eat what is set before you. **Heal the sick** that are there and **tell them, 'The kingdom of God is near you.'**" Luke 10:8-9 (NIV)*

#### 4. THE EARLY CHURCH CONTINUED LIVING OUT CHRIST'S EXAMPLE

*“And they devoted themselves to the apostles’ teaching and the fellowship, to the breaking of bread and the prayers. And awe came upon every soul, and many wonders and signs were being done through the apostles. And all who believed were together and had all things in common. And they were selling their possessions and belongings and distributing the proceeds to all, as any had need.” Acts 2:42-45*

*“Now the full number of those who believed were of one heart and soul, and no one said that any of the things that belonged to him was his own, but they had everything in common. And with great power the apostles were giving their testimony to the resurrection of the Lord Jesus, and great grace was upon them all. There was not a needy person among them, for as many as were owners of lands or houses sold them and brought the proceeds of what was sold and laid it at the apostles’ feet, and it was distributed to each as any had need.” Acts 4:32-35*

Theologian Dennis Johnson explains that Luke is intentionally repeating the language of Deut 15:4 in which God told Israel: Let there be no poor among you. Luke is indicating that while Israel failed to care for the poor and was sent into captivity, God’s people have been restored and are now embodying King Jesus and His Kingdom, a Kingdom in which there is no poverty (Rev 21:1-4)

### WHY CHURCHES ARE GREAT AGENTS FOR COMMUNITY DEVELOPMENT

#### 1. THE CHURCH HAS CREDIBILITY AND DIRECT CONTACT WITH THE COMMUNITY

- The local church is strategically placed in the community and has lasting presence there
- The local church has great insight regarding the needs and assets of the community
- The local church has credibility in the community and have the residents trust in many cases

#### 2. LOCAL CHURCHES CAN LEAD A MORE SUSTAINABLE CHANGE PROCESS

- Churches are full of material, financial, and human assets needed for development initiatives
- Local churches have people with gifts, talents, and abilities with great leadership potential
- Empowering churches is much more cost effective in regards to leadership and resources
- Churches have “staying” power, they will never leave, are on site 24 hrs a day

#### 3. LOCAL CHURCHES CAN BE EMPOWERED TO **ORGANIZE** THEIR COMMUNITIES

- Local churches are in a unique position to organize their communities
- This is the process of helping people identify and solve their own problems through collective action
- This values the worth, dignity and capability of people as human beings created in God’s image.
- This provides local churches an opportunity to build meaningful relationships with their community

#### 4. LOCAL CHURCHES CAN BUILD **SOCIAL CAPITAL** AND TRANSFORMS VALUES

*Local churches instill the necessary values culture needs to create social capital, which supports sustainable development initiatives and addresses root causes...*

Love for One’s Neighbor  
Accountability

Honesty and Sincerity  
Democracy

Community Spirit  
Work Ethic

## WHAT IS POVERTY?

These descriptions come from people suffering from extreme poverty, found in a three-volume study called *Voices of the Poor*...

“For a poor person everything is terrible—illness, humiliation, shame. We are cripples; we are afraid of everything; we depend on everyone. No one needs us. We are like garbage that everyone wants to get rid of.” MOLDOVA

“When I don’t have any food to bring my family, I borrow, mainly from neighbors and friends. I feel ashamed standing before my children when I have nothing to help feed the family. I’m not well when I’m unemployed. Its terrible.” GUINEA-BISSAU

“During the past two years we have not celebrated any holidays with others. We cannot afford to invite anyone to our house and we feel uncomfortable visiting others without bringing a present. The lack of contact leaves one depressed, creates a constant feeling of unhappiness, and sense of low self-esteem.” LATVIA

“When one is poor, she has no say in public, she feels inferior. She has no food, so there is famine in her house; no clothing, and no progress in her family.” UGANDA

“The poor have a feeling of powerlessness and an inability to make themselves heard.” CAMEROON

“Your hunger is never satisfied, your thirst is never quenched; you can never sleep until you are no longer tired.” SENEGAL

“If you are hungry, you will always be hungry; if you are poor you will always be poor.” VIETNAM

“What determines poverty or well-being? The indigenous people’s destiny is to be poor.” ECUADOR

“What one shouldn’t lack is the sheep, what one cannot live without is food.” CHINA

### Discussion Questions:

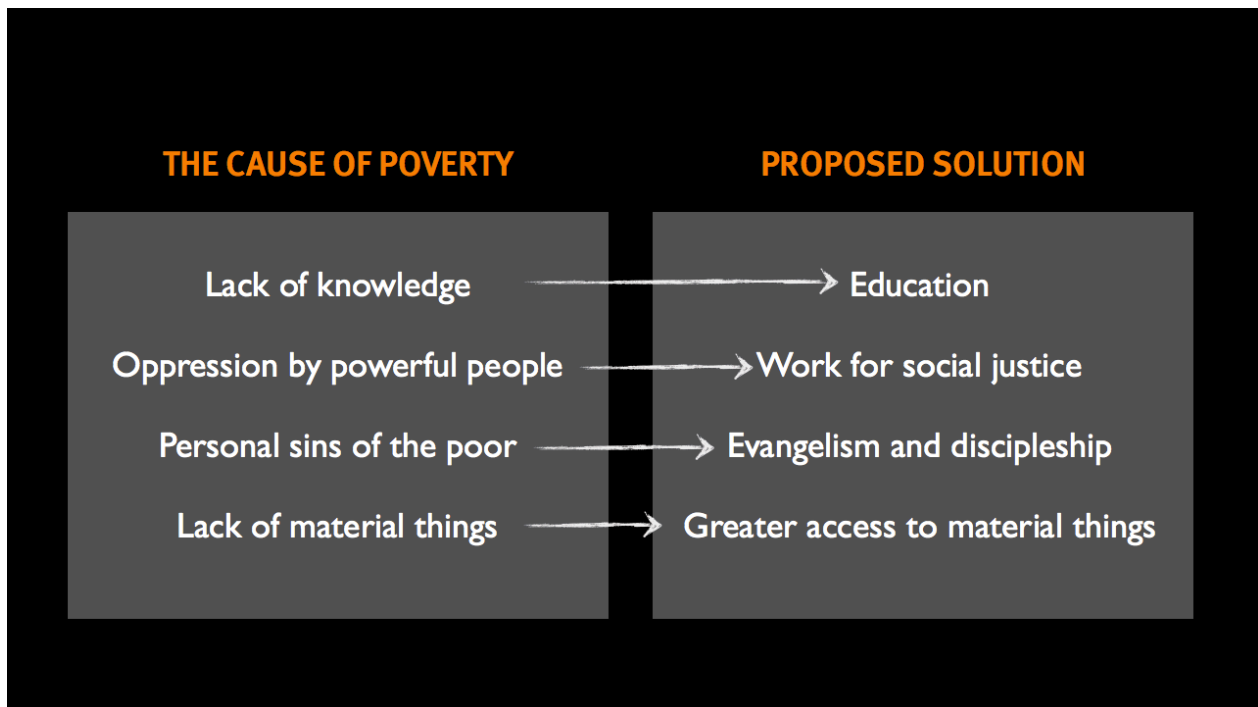
1. How do their definitions differ from your definitions of poverty?
2. What are some of the common feelings and experiences you hear in all these comments?
3. Do they define poverty with material, psychological, or social terms?
4. How do our differences in defining poverty have an impact in our development efforts?
5. As a group, create a definition of poverty based on your thoughts and these comments



## 1. HOW WE DEFINE POVERTY WILL DETERMINE OUR **APPROACH**

Think of a doctor diagnosing a disease. If the doctor misdiagnoses the problem then the solutions he presents will be wrong also. Solutions based on bad diagnoses could cause more harm than good. Misdiagnosis could also cause a doctor to treat only symptoms that are underlying an illness. This would lead to putting temporary band-aids on serious issues. Proper diagnosis is key to addressing the root of the symptoms and choosing the best course of action.

### CONSIDER THESE FOUR COMMON UNDERSTANDINGS OF POVERTY AND ASSOCIATED RESPONSE



## 2. A BIBILICAL PERSPECTIVE OF POVERTY INFORMS US THAT...

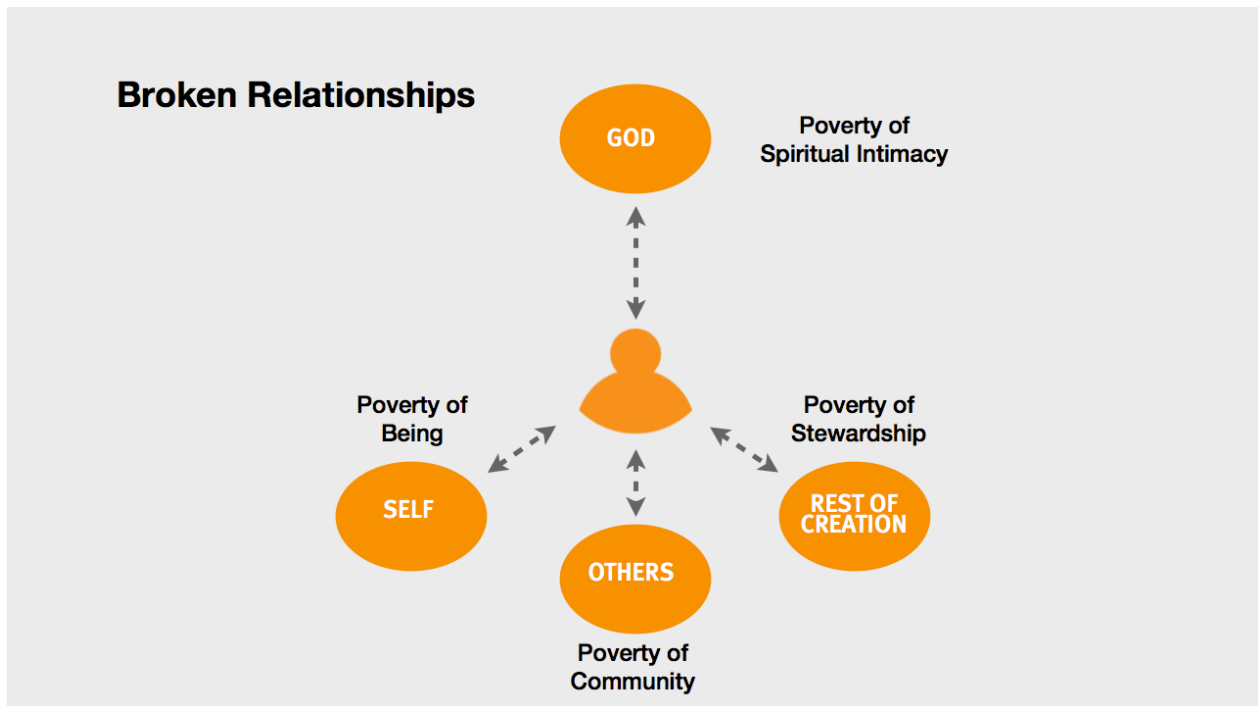
“Poverty is the result of relationships that do not work, that are not just, that are not for life, that are not harmonious or enjoyable. Poverty is the absence of shalom in all its meanings.”

Bryant Myers

## 3. THE NATURE OF POVERTY IS FUNDAMENTALLY **RELATIONAL**

- Poverty is the result of relationships that “do not work”
- According to this definition we are all poor, though poverty can be differently expressed
- For many, the brokenness of our fundamental relationships results in material poverty
- Western materialism creates harmful solutions while reinforcing god-complexes of non-poor

# A RELATIONAL VIEW OF POVERTY



## 4. THE CAUSE OF POVERTY IS FUNDAMENTALLY **SPIRITUAL**

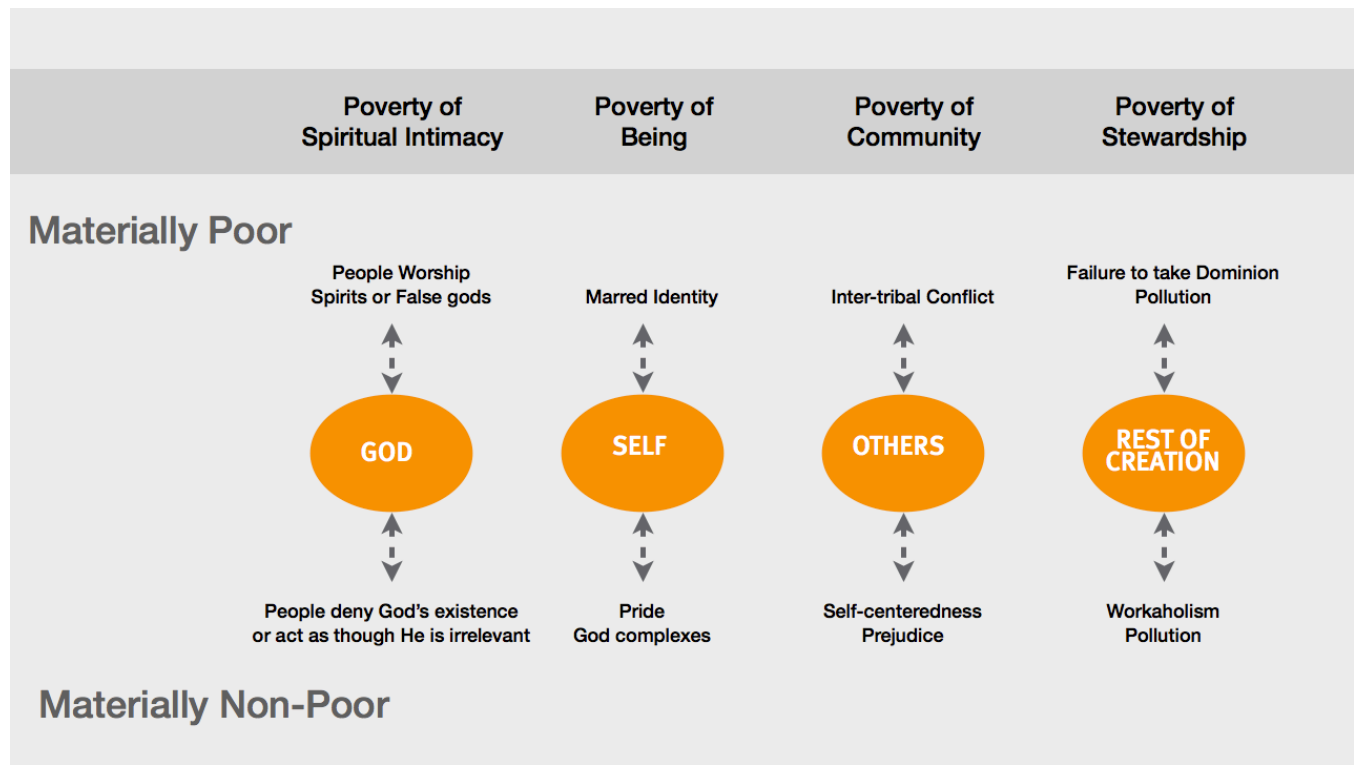
- Sin is what distorts our relationships, causing deception, domination, and distortion
- A comprehensive explanation of poverty is difficult without a theology of sin
- There is no biblical development without Gospel proclamation

**SIN AFFECTS THE FOUR FOUNDATIONAL RELATIONSHIPS IN WHICH WE LIVE, RESULTING IN...**

- **POVERTY OF SPIRITUAL INTIMACY**
- **POVERTY OF BEING**
- **POVERTY OF COMMUNITY**
- **POVERTY OF STEWARDSHIP**

“With marred identities and distorted vocations the poor cannot play their proper relational role in the world, either within themselves or with others.” Bryant Meyers

5. THIS MEANS WE ARE ALL **BROKEN** IN SOME WAYS



6. POVERTY IS THE RESULT OF PERSONAL FAILURES AND BROKEN **SYSTEMS**

- The story of the Fall teaches us this much, that through sin everything is broken
- Man's fundamental relationships are broken including the systems that emanate from them
- Understanding how personal sin and broken systems impact poverty is key to alleviating it

*"For God was pleased to have all his fullness dwell in him, and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross."*  
Colossians 1:19-20 (NIV)

# DEVELOPMENT, A BIBLICAL PERSPECTIVE

Because poverty is rooted in broken relationships caused by sin, the solution to poverty is rooted in the power of Jesus' death and resurrection to put all things into right relationship again.

**THEREFORE, WE CAN DEFINE BIBLICAL DEVELOPMENT AS THE**

**“MINISTRY OF RECONCILIATION”**

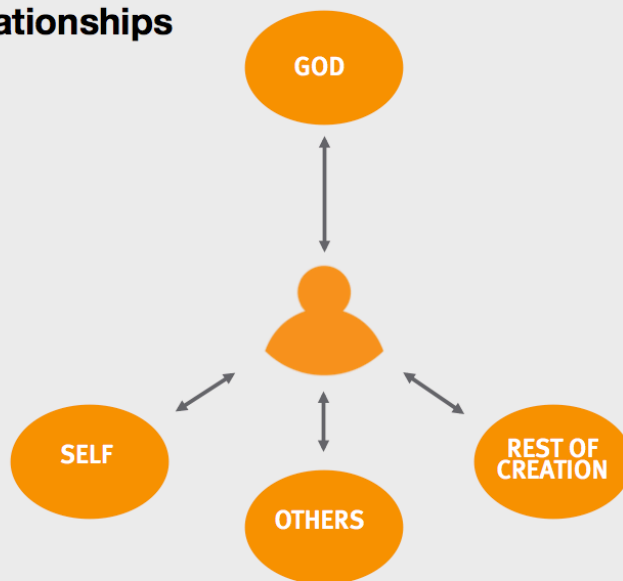
*“The ministry of reconciliation: Moving people closer to glorifying God by living in right relationship with God, with self, with others, and with the rest of Creation.”* Brian Fikkert

## 1. RECONCILIATION IS GOD RESTORING OUR FOUNDATIONAL RELATIONSHIPS

- Addresses poverty of spiritual intimacy, restoring relationships between God and man
- Addresses poverty of being, guiding people as they discover their true identity in Christ
- Addresses poverty of community, making disciples that love God and their neighbor
- Addresses poverty of stewardship, empowering people to live out their vocation as stewards

Although the full reconciliation of all things will not happen until the final coming of the Kingdom, the Church as Jesus body, bride, and fullness is to continue doing what He did. The Church is to bear witness of the coming Kingdom through proclaiming the Gospel of the Kingdom and demonstrating deeds that point towards Christ's future reign.

### Four Key Relationships



## 2. JESUS IS THE RECONCILER AND WE ARE **AMBASSADORS** OF HIS KINGDOM

*“All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting men’s sins against them. And he has committed to us the message of reconciliation. We are therefore Christ’s ambassadors, as though God were making his appeal through us. We implore you on Christ’s behalf: Be reconciled to God.” 2 Corinthians 5:18-20 (NIV)*

## 3. REDEMPTION BRINGS RECONCILIATION TO INDIVIDUALS AND **SYSTEMS**

- Jesus is reconciling our foundational relationships and the systems that emanate from them
- We must do our best to redirect culture and systems towards vision of reconciliation
- People shape systems and systems shape people, both must be redeemed

“Social systems are made up of persons, but they are also made up of more than the sum of the persons involved in them. Corporations, government ministries, and even church structures, have a character or ethos that is greater than the sum of the individuals that work in them.” Thus, people create systems and are at the same time shaped by those systems. Bryant Myers

## 4. A **RELATIONAL** DEFINITION OF POVERTY SHAPES OUR GOALS AND METHODS

- Reconciling relationships is the compass that shapes our vision and guides our efforts
- The goal is to restore people to a full expression of humanness, as God created us all
- From this context solely introducing resources into a community is insufficient

### **THEREFORE, MATERIAL POVERTY ALLEVIATION CAN BE DEFINED AS...**

“Working to reconcile the four foundational relationships so that people can fulfill their callings of glorifying God by working and supporting themselves and their families with the fruit of that work.” Brian Fikkert

## 5. POVERTY ALLEVIATION IS MORE THAN ENSURING PEOPLE HAVE **“THINGS”**

- Its about empowering people to earn sufficient income through their own labor
- Disciples people seeking to glorify God in their work and living out their callings
- Teaching people that their efforts and its products are offerings to God

## 6. POVERTY ALLEVIATION IS WALKING TOGETHER IN MUTUAL **BROKENNESS**

- Each one of us have been impacted by the fall and need reconciliation
- Our goal is not to “fix” the poor, but to ask God to fix us all
- Scripture makes it clear that the non-poor have much to learn from the poor

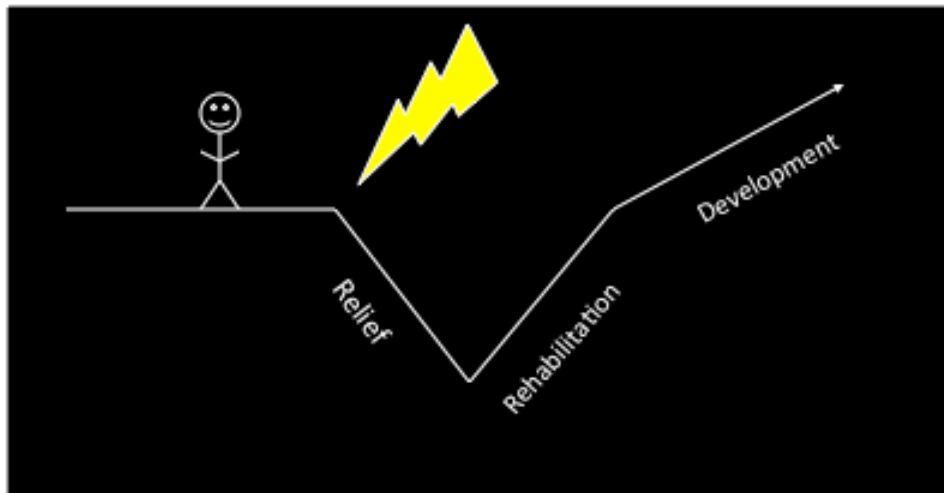
# FOUR KEY PRINCIPLES OF DEVELOPMENT

In this section we will learn about three key principles of community development. These three principles are based on important discoveries made by practitioners in the field of development over the last several decades. These discoveries

## PRINCIPLE ONE: RELIEF VERSES DEVELOPMENT

“A helpful first step in thinking about working with the poor in any context is to discern whether the situation calls for *relief*, *rehabilitation*, or *development*. In fact, the failure to distinguish among these situations is one of the most common reasons that poverty-alleviation efforts often do harm.”

Brian Fikkert



*Diagram borrowed from “When Helping Hurts”*

### 1. HOW TO DETERMINE IF **RELIEF** IS THE PROPER INTERVENTION

Relief is the urgent and temporary provision of emergency aid to reduce immediate suffering from a natural or man-made crisis.

**KEY FEATURE:** A provider-receiver dynamic in which the provider gives assistance—often material—to the receiver, who is largely incapable of helping themselves at the time.

#### **HELPFUL QUESTIONS TO ASK TO DETERMINE IF RELIEF IS THE PROPER INTERVENTION:**

- Is there really a crisis at hand?
- To what degree is the individual responsible?
- Can this person help himself or herself?
- To what extent has the person already been receiving relief?

## 2. HOW TO DETERMINE IF **REHABILITATION** IS THE PROPER INTERVENTION

The Rehabilitation process begins as soon as the “bleeding” stops; it seeks to restore people and their communities to the positive elements of their pre-crisis conditions.

**KEY FEATURE:** A dynamic of working with people as they participate in their own recovery, moving towards development

- It is important to move from relief to rehabilitation as quickly as possible
- The process of rehabilitation involves working *with* people, not *for* people
- Rehabilitation must be done in a way consistent with long-run goal of poverty alleviation

## 3. HOW TO DETERMINE IF **DEVELOPMENT** IS THE PROPER INTERVENTION

Development is the process of ongoing change that moves all the people involved—both the “helpers” and the “helped”—closer to being in right relationship with God, self, others, and the rest of creation.

**KEY FEATURE:** Promoting an empowering process in which all the people involved—both the “helpers” and the “helped”—become more of what God created them to be, moving into levels of reconciliation they have not experienced before.

- Whereas relief and rehabilitation are relatively short term, development is long term
- Goal of relief and rehabilitation is stabilization, whereas development’s goal is reconciliation
- Most individuals and communities are in need of development, not relief or rehabilitation
- Always take into consideration a person’s willingness to work and assess larger life issues

## 4. IT IS IMPORTANT TO DEFINE YOUR **PLACE** IN POVERTY ALLEVIATION

- It is very difficult for any one organization to provide relief, rehabilitation, and development
- Assess the capacities and vulnerabilities of your community
- Although most are not in crisis, you will likely find most organizations are providing relief
- Develop assessments and guidelines to ensure your intervention serves the right population

## **PRINCIPLE TWO: AN ASSET BASED APPROACH**

Traditionally, development agencies and churches would begin engaging a community by first conducting a “needs assessment.” Needs assessments usually take the form of surveys and interviews to determine what is wrong with a community to determine how best to help them. However, starting a relationship with “needs” amounts to starting a relationship with low-income people by asking them, “What is wrong with you, and how can I fix you?” Starting with such questions initiates a dynamic that we need to avoid. We must begin community engagement in a way that promotes ownership and stewardship of local resources. This is best achieved through an asset-based approach.

### **NEEDS BASED APPROACH**

- Is valid in the sense that people and communities are in fact suffering and have many needs
- Begins by asking, “What is wrong with you, why doesn’t this community work?”
- Teaches people their weaknesses then presents outside services to solve their problems
- Can hinder innovation preventing the community from discovering local solutions
- Does much harm to those already suffering from a great sense of shame and inferiority

### **ASSET BASED APPROACH**

- First asks, “What skills and assets do you have?”
- Transformation happens from within a community, not top down, or from outside in
- Creates a more lasting approach, as outside resources often aren’t sustainable or reproducible
- Affirms people’s dignity, that they are created in God’s image, with gifts and resources
- Seeks outside assistance for communities that are actively developing their own assets
- Builds capacity of community to think positively, creatively, and critically about their situation

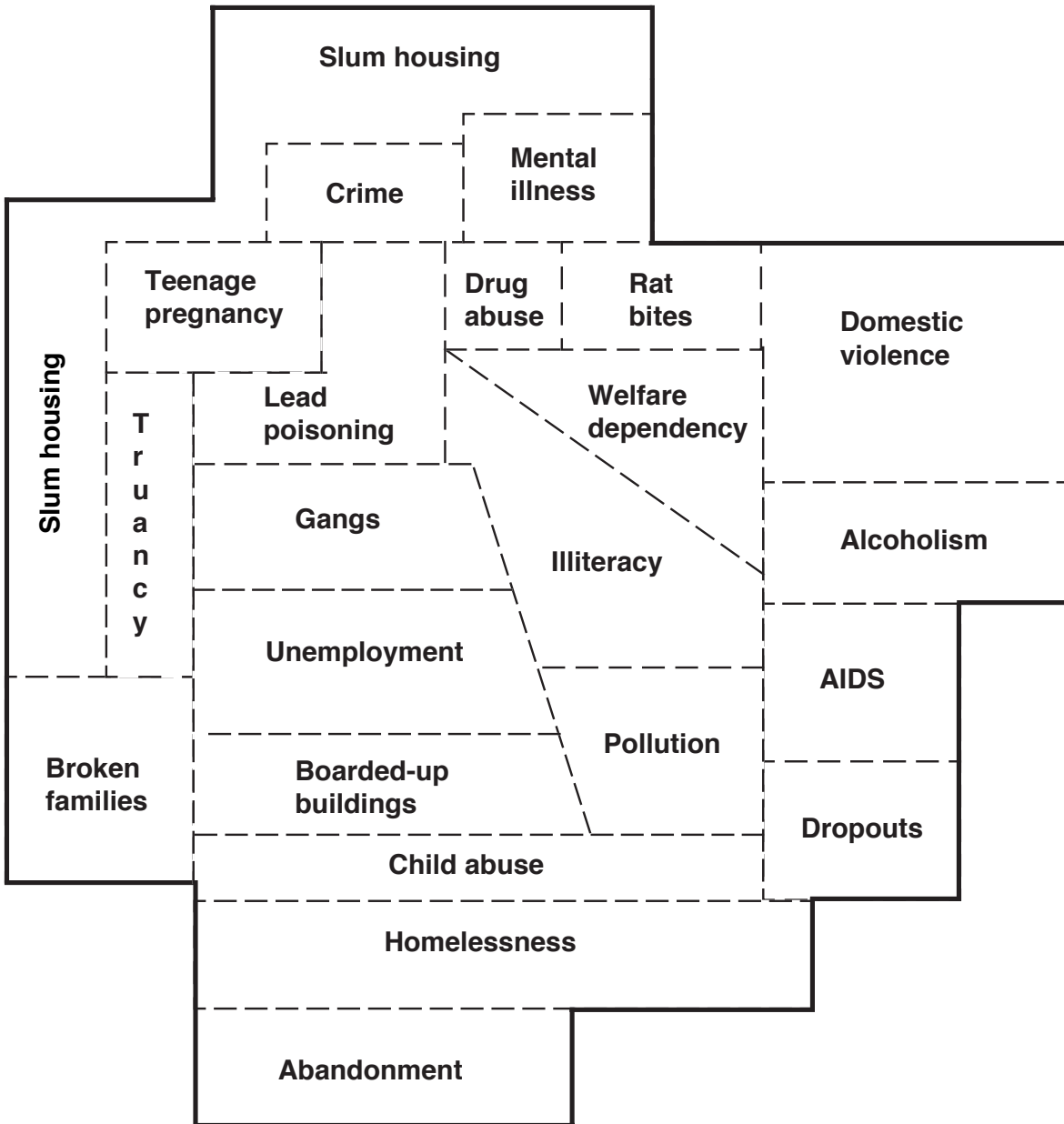
*“Historic evidence indicates that significant community development only takes place when local community people are committed to investing themselves and their resources in the effort.” John McKnight*

### **EVERY ASSET IS A GIFT OF GOD, AND THE BUILDING BLOCKS FOR CHANGE**

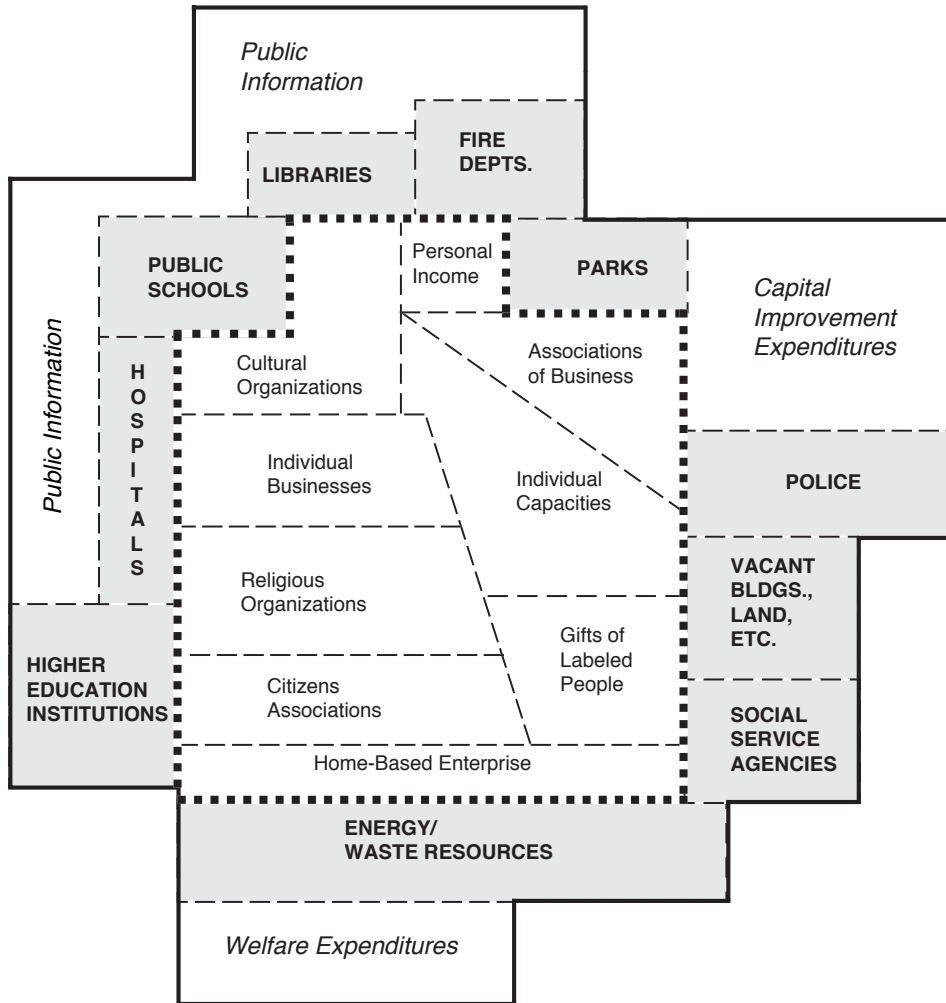
*“Every desirable and beneficial gift comes out of heaven. The gifts are rivers of light cascading down from the Father of Light.” James 1:17 (MSG)*






# Neighborhood Needs Map



## Neighborhood Assets Map



Legend	
	<b>Primary Building Blocks:</b> Assets and capacities located inside the neighborhood, largely under neighborhood control.
	<b>Secondary Building Blocks:</b> ASSETS LOCATED WITHIN THE COMMUNITY, BUT LARGELY CONTROLLED BY OUTSIDERS.
	<b>Potential Building Blocks:</b> Resources originating outside the neighborhood, controlled by outsiders.

## SIX “PRIMARY” ASSETS

The template below could be a useful tool for Project Teams as they conduct their research. This chart could be printed out or drawn on a piece of paper. Each Project Team could also use this template to provide a report of the resources they have found when giving a report to the Coalition.

Community Asset	Capacity
<b>HUMAN</b>	Construction skills Women make handcrafts Teachers and nurses reside in our community
<b>SPIRITUAL</b>	Servant leadership  There is unity among church members
<b>NATURAL</b>	We have a river nearby There are electricity and sanitation services We have access to land zoned for agriculture
<b>PHYSICAL</b>	There is a park for children to play Good access to a local market with affordable and nutritious food Homes that are abandoned and not utilized
<b>ASSOCIATIONS AND INSTITUTIONS</b>	There is a sports league A strong neighborhood association We have access to a library with meeting space and free internet
<b>ECONOMIC</b>	A bank that serves our community well Access to micro loans for small business ventures Lawn maintenance equipment

*This sample chart has been borrowed by Tearfund's PCM Manual*

## **PRINCIPLE THREE: COMMUNITY ORGANIZING**

“Participatory change...is all about forming and building sustainable grassroots groups – groups that can struggle over the long haul to build a healthier society from the ground up...The long-term health of our global society depends upon people in low-wealth and marginalized communities coming together to build democratic grassroots structures that give them the collective power to participate in their own development, to participate in the decisions that affect their lives...this is the goal of participatory change.” Paul Castelloe

### **INDIVIDUAL EMPOWERMENT CHANGES LIVES**

- Involves services and programs focused on building an individual’s capacity
- Job skills training, mentoring youth, micro finance, etc.
- Individual empowerment is an essential part of transforming communities
- When individuals are empowered, but communities do not transform, it often results in empowered people moving out of the community for a better life

### **COLLECTIVE EMPOWERMENT TRANSFORMS COMMUNITIES**

- Organizes communities to build their capacity to change itself
- Organizing residents helps communities grow into healthy interdependence
- Organized, motivated, and trained residents have the potential to influence systems
- Community empowerment will result in individual empowerment, but individual empowerment may not lend itself to community transformation

#### **1. ORGANIZED PEOPLE CAN SHAPE POLICY AND REDIRECT LOCAL ASSETS**

- Neighborhood residents can lead a community’s interests towards capacity-oriented planning
- Organized communities can better represent themselves and shape public opinion
- Grassroots organizations can ensure community residents are educated on important community issues

#### **2. ORGANIZED PEOPLE CAN ADDRESS SYSTEMIC ISSUES WITHIN COMMUNITIES**

“Existing conventional systems generally benefit certain groups at the expense of others. The goal of participatory change, therefore, is to work with people to create alternative structures through which groups of marginalized people can come together to articulate and meet their own needs, on their own terms, over the long haul.” Paul Castelloe

#### **4. ORGANIZED PEOPLE CAN MORE EFFECTIVELY ADDRESS LOCAL CORRUPTION**

- Corruption thrives on broken relationships and disorganized communities
- Organized people are more difficult to take advantage of
- Organized people can confront corruption and build the power to change it

#### **5. ORGANIZED PEOPLE CAN GROW **INTERDEPENDANT** COMMUNITIES**

- The goal of community development should not be independent communities, there is no such thing
- The goal of community development is to become a equal, healthy, and productive partner
- Interdependence means a community is both a productive giver and receiver

#### **6. ORGANIZED PEOPLE CAN SECURE LONG TERM CHANGE**

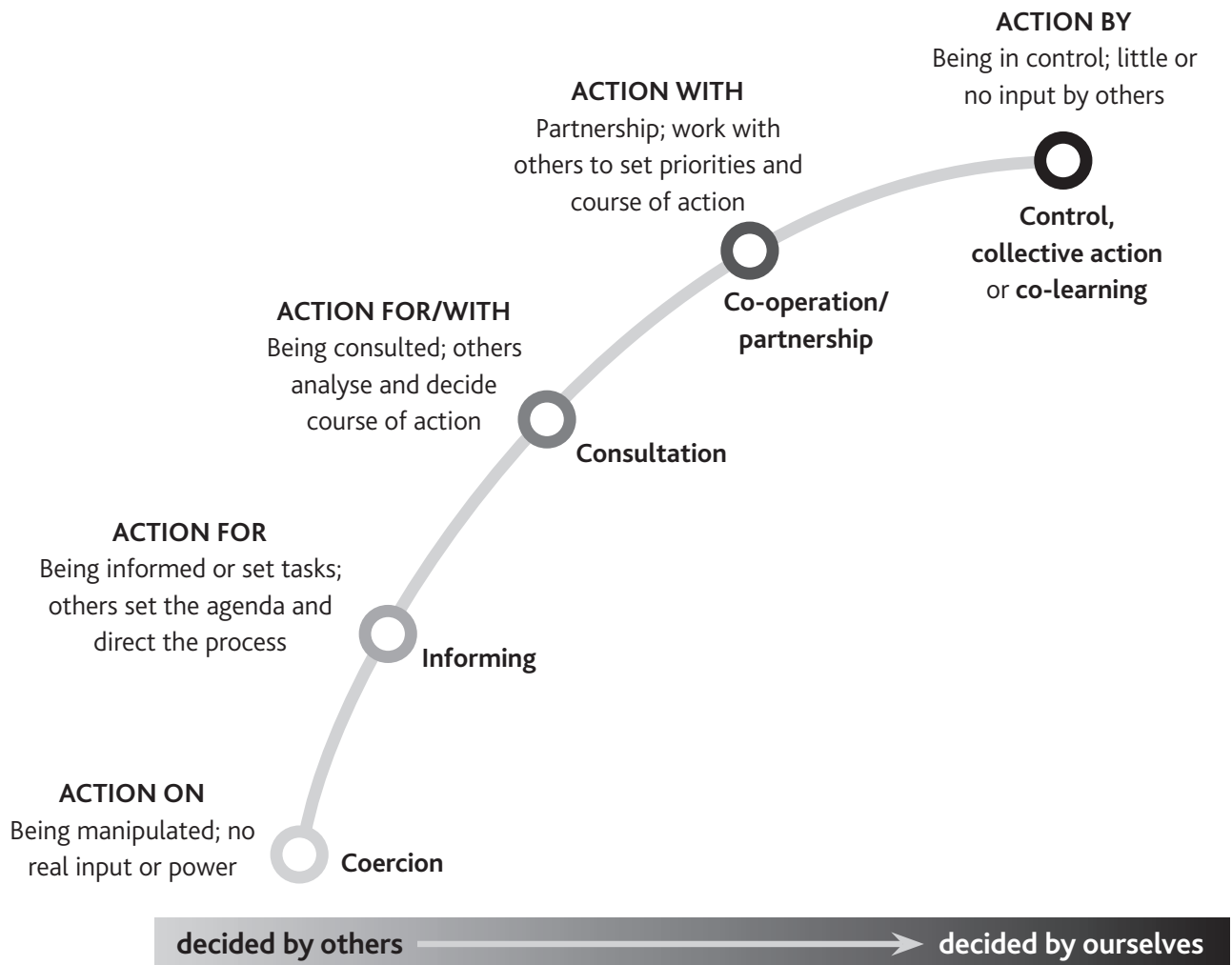
- Community residents must take ownership if long term change in a community is going to happen
- However, a group of disorganized residents will have a hard time on the long hard road of change

- The relationships, enjoyment, and energy that comes through organized people builds sustainability

## PRINCIPLE FOUR: COMMUNITY PARTICIPATION

A participatory approach to community development places community residents in the “driver’s seat” of the transformation process. Empowering community residents to participate in the transformation process will lend towards a more sustainable change process by allowing them to play a significant role in analyzing community challenges, designing solutions, stewarding local resources, and providing leadership in the implementation of development plans and projects.

The diagram below is commonly referred to as a “participation ladder”. A participation ladder illustrates the different levels of participation a community can engage in, and the role of the outsider in each level of participation.



# FACILITATION

Facilitation is the act of making participation easier by creating an environment in which mutual analysis and learning can take place. Participatory facilitation assumes that all people everywhere, regardless of class, ethnicity, or gender, are created in the image of God. This means that people have the capacity to be creative, to think critically, solve problems, work hard, and provide leadership for their own development. The job of a participatory facilitator is to awaken people to those capacities and help them rise to the surface.

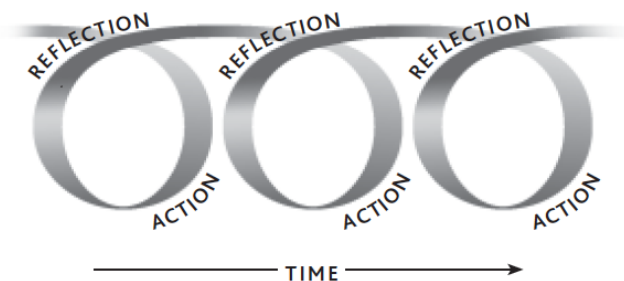
## 1. FACILITATION IS ABOUT **PROMOTING** THE PEOPLE'S INTERESTS

- Participatory development should not be used to help a “facilitator” promote their own agenda
- Facilitators can assume they already know what should happen and how it should happen
- This is not true participation, and assumes people have no capacity to make decisions

## 2. FACILITATION **GUIDING** PEOPLE THROUGH A GROWTH PROCESS

- Facilitators have a deep appreciation for people, and believe in their God-given ability
- Facilitators are more concerned with people's development above any other agenda, even donors
- Facilitation is about creating an environment where people awaken to their own potential

### THE ADULT **LEARNING CYCLE**



#### **STEP ONE: REFLECTION**

*People must reflect on their personal experiences to understand why things are as they are.*

#### **STEP TWO: ACTION**

*As a result of reflection, people discover ways to think and act differently*

#### **STEP THREE: REFLECTION**

*Acting differently creates a new experience and opportunity for reflection, and the cycle continues*

## 3. FACILITATION HELPS GROUPS **MAKE DECISIONS** AND WORK TOGETHER

- Facilitators help groups come to a common understanding or idea they all feel supportive of
- Community members build new relationships as they hear one another's common experiences
- Community members are more likely to unite around common causes they decide are a priority

#### 4. FACILITATION IS ABOUT **SELF-DISCOVERY**

- Facilitation is not a “top-down” process, but a “mutual learning” process
- When people discover things for themselves they are more likely to take ownership
- Self discovery promotes people’s sense of self worth and their abilities to lead change

#### THE DIFFERENCE BETWEEN **PREACHING**, **TEACHING**, AND **FACILITATION**

Adults learn best when they are facilitated and allowed to express their own ideas and experiences. Facilitation is based on working with the energy and the motivation of the group. The job of the facilitator is to keep the group motivated and excited about the issues they want to explore.

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#### **Preaching and teaching**

Sharing of information in one direction.  
Presenting ideas from the front.  
Has formal relationship with listeners.

#### **Facilitation**

Sharing of information in several directions.  
Facilitation depends upon open discussion.  
Facilitators have no formal leadership role.

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#### 5. FACILITATION IS ABOUT PLACING THE COMMUNITY IN THE **DRIVER’S SEAT**

- Facilitation places the community in the “driver’s seat” as they create plans for their own future
- When a community develops their own ideas they belong to the community, not the facilitator
- Facilitation highlights the abilities of the community, building their confidence to take leadership

# WHAT FACILITATORS CAN LEARN FROM JESUS

## 1. JESUS LISTENED TO PEOPLE THAT OTHERS IGNORED

*“Then they came to Jericho. As Jesus and his disciples, together with a large crowd, were leaving the city, a blind man, Bartimaeus (which means “son of Timaeus”), was sitting by the roadside begging.<sup>47</sup> When he heard that it was Jesus of Nazareth, he began to shout, “Jesus, Son of David, have mercy on me!” Many rebuked him and told him to be quiet, but he shouted all the more, “Son of David, have mercy on me!” Jesus stopped and said, “Call him.” So they called to the blind man, “Cheer up! On your feet! He’s calling you.” Throwing his cloak aside, he jumped to his feet and came to Jesus. “What do you want me to do for you?” Jesus asked him. The blind man said, “Rabbi, I want to see.” “Go,” said Jesus, “your faith has healed you.” Immediately he received his sight and followed Jesus along the road.” Mark 10:46-52 (NIV)*

- Jesus cared about people and listened to them because he placed a high value on people
- Jesus would often pay attention and listen to people that others overlooked or discarded
- Jesus never allowed busyness or others’ opinions to keep him from noticing people and listening to them

### STRONG FACILITATORS ENSURE EVERYONE HAS A VOICE

- Caring enough to really listen to people is an empowering activity in itself
- Facilitators should ensure everyone’s participation because everyone’s perspective is valuable
- Facilitators should be intentional about involving marginalized groups as much as possible
- By listening with intentionality, and involving marginalized groups, reconciliation is possible

## 2. JESUS SAW THE VALUE OF MAKING REAL CONNECTIONS WITH PEOPLE

*“The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.” John 1:14*

- Jesus was never afraid of entering into people’s lives and messy situations
- Jesus was willing to be discomforted for the sake of connecting to people where they were
- Jesus always conveyed messages on the people’s turf and on their terms

### FACILITATORS KNOW THAT TRUE COMMUNICATION IS ABOUT CONNECTION

- Good facilitators are willing to lovingly embrace people where they are
- They don’t just pass on information, they seek to make authentic heart-to-heart connections
- They will value relationships, getting to know people’s families, and sharing their lives with others

*“Modern communication operates under the assumption that our words will be most potent when delivered from a position of power. Even when we recognize that connection is necessary, we seek it without releasing our grip on status, reputation, and comfort. No need to get too close, we believe. No need to lower ourselves. We seek impact without involvement, like a busy executive sending an assistant to pick up their sick child from school. Real connection is never so safe or cost free.” Jedd Medford*



### 3. JESUS UNDERSTOOD THE POWER OF **STORIES**

Jesus did not tell stories merely to make a message more agreeable, inject a touch of amusement, or transition into more weighty matters. Stories stood as the very centerpiece of Jesus' communication. Jesus told stories about...

- Lost coins and lost treasure
- Seeds and sheep
- Pearls and merchants
- Kings and camels
- Loving fathers and compassionless clergy
- Day laborers and homebuilders
- Wretched beggars and crafty businessmen

#### **FACILITATORS COMMUNICATE THROUGH STORIES TO PROMOTE DISCOVERY**

- Stories can bring abstract ideas and hard-to-grasp truths into the gritty reality of ordinary life
- Stories spark the imagination, invite exploration, stimulate discussion, and keep people's attention
- Stories are an invitation to self-discovery allowing listeners to reach conclusions on their own
- Stories offer compelling frameworks for how information can be integrated into people's lives

*"The universe is made of stories, not of atoms."* Muriel Rukeyser, American Poet

### 4. JESUS UNDERSTOOD THE POWER OF **QUESTIONS**

Jesus had no problem making controversial and bold assertions. But, Jesus also understood the power of the question, which played a significant role in his ability to introduce truth to people. There are 150 questions asked by Jesus that are recorded in the Gospels. Jesus often used these questions to turn the message back to the listeners and invite them to discover truth for themselves. Lets consider just a few of the questions Jesus asked...

- Who do you say that I am?
- What do you want me to do for you?
- Why do you call me good?
- What were you arguing about on the road?
- How many loaves do you have?
- Which of these three was the true neighbor?

#### **WHEN FACILITATORS ASK QUESTIONS THEY COMMUNICATE THE LOUDEST**

- When an idea is imposed, however reasonable it might be, it is rarely held for long
- Questions give room for people's own thought process, not orchestrating that process for them
- Questions place people in the drivers seat, allows them to discover truth for themselves

### 5. JESUS GAVE HIS DISCIPLES OPPORTUNITIES TO **PRACTICE**

*JESUS SENDS OUT THE TWELVE:*

*"When Jesus had called the Twelve together, he gave them power and authority to drive out all demons and to cure diseases, and he sent them out to proclaim the kingdom of God and to heal the sick. He told them: "Take nothing for the journey—no staff, no bag, no bread, no money, no extra shirt. Whatever house*

*you enter, stay there until you leave that town. If people do not welcome you, leave their town and shake the dust off your feet as a testimony against them.” So they set out and went from village to village, proclaiming the good news and healing people everywhere.” Luke 9:1-6 (NIV)*

#### **JESUS FEEDS THE 5000:**

*“By this time it was late in the day, so his disciples came to him. “This is a remote place,” they said, “and it’s already very late. Send the people away so that they can go to the surrounding countryside and villages and buy themselves something to eat.” But he answered, “You give them something to eat.” They said to him, “That would take more than half a year’s wages! Are we to go and spend that much on bread and give it to them to eat?” “How many loaves do you have?” he asked. “Go and see.” Mark 6:35-38 (NIV)*

- Jesus understood the power of action and offered opportunities for His disciples to practice His teachings
- Jesus disciplined his followers through experience and participation as well as teaching
- Jesus understood that there are some lessons that are better “caught” than “taught”

### **FACILITATORS COMMUNICATE THROUGH ACTIVE PARTICIPATION**

- Providing opportunities to experience the application of truth and principles is essential to facilitation
- Giving people experiences locks discovery in the mind and heart, and builds people’s confidence
- Self discovery and practical lessons are best retained and understood when people practice
- Facilitators are masterful at designing experiences that drive truth deep into the heart and mind

## **6. JESUS WAS NOT AFRAID OF CONFLICT**

There are accounts in the Gospels when it almost seemed that Jesus was asking for trouble. Jesus was not a person to shy away from conflict. He could speak the truth in a way that cut to the root of people’s pride and unrighteousness provoking anger from his listeners. Consider just a few of Jesus’ comments...

- You brood of vipers
- You whitewashed tombs
- Hypocrites!
- Sons of the devil

At other times, he would remove himself from the angry crowd. Conflict became disruptive to his plan and he removed himself from the situation. Jesus understood the importance of productive conflict, he also understood that conflict can become counterproductive, and he was wise enough to understand the difference.

### **FACILITATORS UNDERSTAND CONFLICT OFTEN PRODUCES GROWTH**

- Strong facilitators must examine their own hearts and unhealthy perspectives of conflict
- Conflict is not always a hindrance to communication, it’s often the only way communication can take place
- Conflict usually becomes counterproductive when it becomes personal, keep people focused on the goal!

# FACILITATION TECHNIQUES

There are some simple techniques that facilitators use to promote discovery, build community, motivate people, and encourage ownership. Here are a few...

## 1. OPEN QUESTIONS

Asking open questions will enable you to get more information than closed questions which just require a yes or no answer. This is especially true when you want to know what someone thinks about something. Also, asking open questions creates an environment where a group can learn about one another's thoughts and opinions, creating an opportunity for further discussion.

- Who?
- What?
- When?
- Where?
- Why?
- How?

**Group Activity:** How was your weekend?

## 2. ROLE PLAY

Creating opportunities for groups to role-play can help people explore ideas in new ways. It helps people remember and better understand complicated ideas, and helps them to identify with different characters in a story. This can also build people's confidence as they practice a principle or activity.

**Group Activity:** Stone Soup

## 3. VISUAL SHARING

Creative and visual stimuli like pictures, diagrams, colors and physical activities increase the effectiveness of dialogue in any group.

- They engage the more powerful right side of the brain, allowing the full potential of the brain to be used
- Visual methods allow non-literate people to participate
- Visual methods tend to be more inclusive and democratic, everybody is able to express their opinion
- They help to express ideas that may not be easily described in words
- Visual group activities help to establish common understanding
- Maps, symbols, diagrams, and other forms of visual aids promote consensual decision-making

**Group activity:** Dream Session

#### 4. HANDS ON

Whenever possible find opportunities for people to participate actively in the learning process. This could be as simple as allowing everyone an opportunity to draw pictures and symbols when creating a community map, or even building a physical map on the floor. It is also good to create activities for people to build things using miscellaneous materials they have access to. This is especially helpful when creating activities that foster learning or training groups to be innovative through rapid prototyping.

**Group Activity:** Build Something

#### 5. GROUP LEARNING

**Participation:** When working in large groups a facilitator can organize people into small groups, this allows every person to participate in a discussion. And, there are people that are intimidated to speak up in large groups but will share their opinions in a small group. Also, group learning creates conditions that most lend towards ownership.

**Group Activity:** Redesign our meeting space

**Mutual Perspective:** Issues that impact people's lives and communities are usually complex. Creating an environment where people explore these issues in groups allows for many perspectives. Only a combination of many different perspectives reveals a picture that comes close to reality. Like a mosaic, life issues reveal themselves only once a number of different little stones are put together.

**Interest Groups:** Some times it is good to organize large groups into smaller groups composed of men, women, young people, older people, insiders, or outsiders. Each group can represent their own unique perspective on an issue to a larger group.

**Interdisciplinary Groups:** At other times its best to organize small groups according to expertise or discipline: multidisciplinary, gender, different backgrounds and skills, etc. Groups can allow for not only mutual perspectives but to explore issues through the eyes of people who see it from different angles.

**Group Activity:** What do you see?

#### 6. USE THE BIBLE!

There is no more powerful a tool for shaping people's attitudes and values than the word of God. It is often easier and faster to answer people's questions or instruct them how they should handle a situation. However, it is well worth the time to introduce a bible passage and allow a group to discuss how God's word applies to the situation they are facing.

**Group Activity:** What does the Word say?

#### 7. MIX IT UP, STAY FLUID, HAVE FUN

Methods and tools should not be used mechanically but should be context specific and appropriate to address

the question or topic under discussion. The selection of a particular tool or procedure should be also determined by the specific characteristics of the group the team is working with.

**Group Activity:** How many ways to use a knife

## **TIPS FOR FACILITATING GROUPS**

### *HOW TO GET GROUPS TALKING*

- Get people into twos or threes to share ideas and then give feedback to the main group. This helps shy members to participate.
- Divide the group according to gender, age or ethnic background and get them to share their different perspectives on the same issue.
- Get each small group to give feedback using either a drama, a song or a mime. Use different kinds of group work for community discussions such as small groups, interest groups, brainstorming and drama.

### *HOW TO ENERGIZE GROUPS*

- Use activities that are appropriate to the culture, which may include singing, dancing and children's games, to help people relax and get involved.
- Mix up the groups so they are not with the same people all the time.
- Change the location of where the groups meet from inside to outside or change the layout of the room.
- Think of different ways of people feeding back or sharing information, for example, using drawings, diagrams or visual aids.

### *IDEAS FOR MANAGING CONFLICT*

- Remind people of the common goals and purpose of the meeting and see if the conflict could be resolved at another time.
- Take time out to allow each side to share their issue and to understand the cause of the conflict.
- Create time when each side states their case and the other side listens but does not comment. Each side then summarizes the other's position, without criticizing it, and makes suggestions for the way forward.

### *IDEAS FOR MANAGING DOMINANT PEOPLE*

- Set some ground rules and remind the group to keep to them.
- Give them a task to do such as writing on the flip-chart or being in charge of getting people back from breaks on time.
- Give everybody the same number of counters or beans and explain they can only make as many comments or contributions as there are counters or beans.
- An alternative to this would be to have an object to pass round and say that a person can only speak when holding the object.

### *IDEAS FOR MANAGING DIFFICULT QUESTIONS*

- Admit that you do not know the answer but you will try to find out from someone who does.

- Ask if anyone else in the room has an answer.
- Make a list of the difficult questions and explain that you will set aside a specific time in the future to look at them in more detail and give a considered response. This will give you time to research the answers.

## SAVINGS AND LOANS GROUPS

A Savings and Loans Group is a local group of people that agree to come together for the purpose of saving and borrowing money. This approach to economic development has made an incredible impact on those suffering from extreme poverty.

### CREDIT LED APPROACH VS A SAVINGS LED APPROACH TO MICROFINANCE

#### CREDIT LED APPROACH:

A credit led approach to microfinance is usually facilitated through micro-finance institutions. These institutions provide loans to their customers, usually for a business, and the customer pay back those loans with interest. A credit led approach depends on outside funding.

#### SAVINGS LED APPROACH:

A savings led approach is not dependant on outside resources. A savings led approach is conducted through local groups in a community that come together to save and borrow. The groups are self-selected by the people and are self-funded by the group members.

### THREE KINDS OF SAVINGS GROUPS...

- Rotating Savings Groups
- Straight Savings Groups
- Accumulating Savings Groups

### KEY CHARACTERISTICS OF SAVINGS GROUPS

- Training the materially poor
- Use no outside money
- Build on existing relationships and trust
- Can serve youth, women, and men
- Can stay below the “radar screen”
- Churches already understand them
- No waiting for outside money
- Reaches vulnerable people
- You can start small and succeed
- Evangelism and worldview training
- Trust developed among community members
- Savings groups can be added to many other strategies

### THE IMPACT OF SAVINGS AND LOANS GROUPS

- Meet the unmet demand for financial services, increasing financial savings and the use of credit
- Access to loans and lump sums help people cope with emergencies and improve food security

- Loans and share-outs spur investment in livestock, agriculture, businesses, and education
- Increases women's influence and involvement in the household and community
- In the long run, Savings Groups increase consumption levels and reduce poverty
- Savings Groups provide a safe place to save
- Develops strong saving habits
- Provides a social network and builds social capital of its participants

## **SAVINGS GROUPS AND THE LOCAL CHURCH**

Traditional credit-led approaches to micro-finance do not work as well through local churches as the savings-led approach. Local churches are challenged with credit-led approaches because of three primary tensions...

- Grace (and forgiveness) with responsibility (and obligation) to ensure loan repayment
- Balancing tensions between the developmental impact on clients, spiritual transformation of clients, and financial sustainability.
- Churches do not make good loan officers!

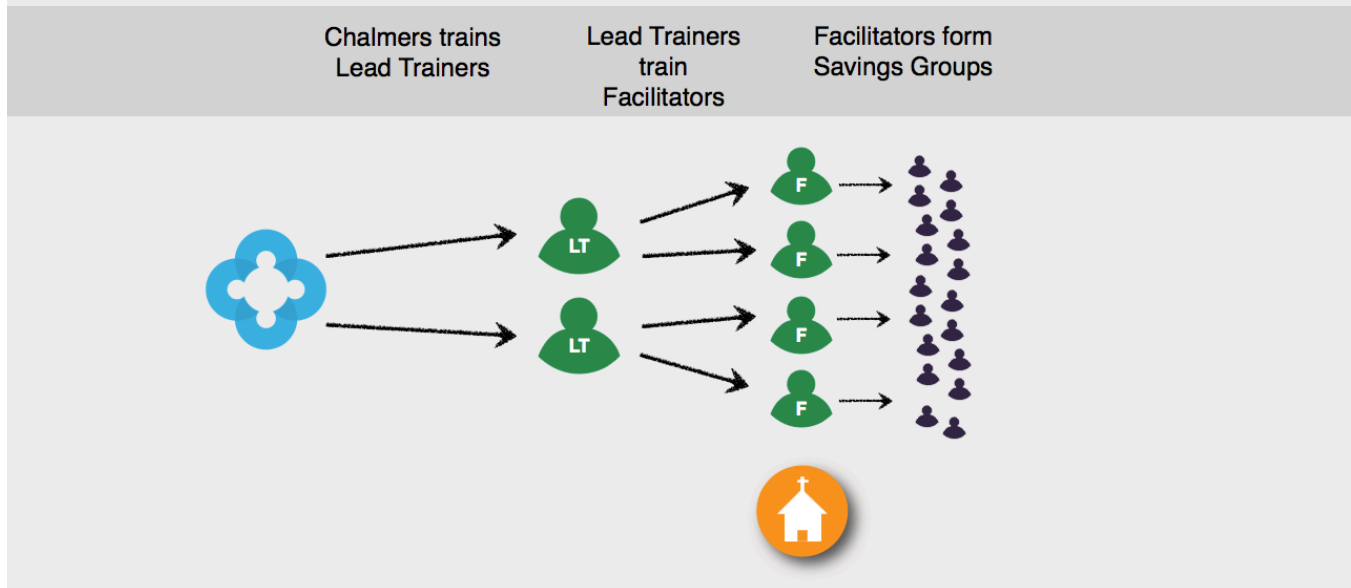
Savings and Loans Groups are simpler than credit led approaches and are owned and operated by the savings group. This transfers the work of sustainability onto the group members as well as accountability for paying back of loans. The church can train their members to start Savings Groups, can educate those groups on stewardship, and integrate discipleship with no conflict of interest.

## **CREATIVE USES FOR SAVINGS GROUPS**

- Can Savings Groups grow into new churches?
- Can a Savings Group strategy fund CPM's?
- Can a Savings Group provide a grassroots self-replicating network for development?

## **CHALMER'S TRAINING PROCESS FOR SAVINGS GROUP PROGRAMS**

# Chalmers Training Process



## STONE SOUP

Once upon a time, somewhere in a war torn land, there was a great famine in which people jealously hoarded whatever food they could find, hiding it even from their friends and neighbors. One day a wanderer came into a village and began asking questions as if he planned to stay for the night.

"There's not a bite to eat in the whole province," he was told. "Better keep moving on."

"Oh, I have everything I need," he said. "In fact, I was thinking of making some stone soup to share with all of you." He pulled an iron cauldron from his wagon, filled it with water, and built a fire under it. Then, with great ceremony, he drew an ordinary-looking stone from a velvet bag and dropped it into the water.

By now, hearing the rumor of food, most of the villagers had come to the square or watched from their windows. As the wanderer sniffed the "broth" and licked his lips in anticipation, hunger began to overcome their skepticism.

"Ahh," the wanderer said to himself rather loudly, "I do like a tasty stone soup. Of course, stone soup with *cabbage* -- that's hard to beat." Soon a villager approached hesitantly, holding a cabbage he'd retrieved from its hiding place, and added it to the pot. "Great!" cried the wanderer.

"You know, I once had stone soup with cabbage and a bit of beef as well, and it was fit for a king." The village butcher managed to find some beef . . . and so it went, through potatoes, onions, carrots, mushrooms, and so on, until there was indeed a delicious meal for all.

### DISCUSSION QUESTIONS

What did you like about this story?

What didn't you like about this story?

What does this story tell us about working together?

Have you seen positive results from people working together in your village?



**LIVE AND TELL**

How can we work together to be like the righteous in Matthew 25:31-46?

How can we bring together our resources to meet practical needs in our community?

When will we put this plan into action?

**DEVELOPING A PLAN OF ACTION**

Step One: Write Down Needs in the Community

Step Two: Write Down Resources that Can Help Meet that Need

Step Three: Identify an Immediate Action Step

Step Four: Take the First Step Together!