

INTERACTIVE SESSIONS FOR
**FAITH
IN
ACTION**
INTERACTIVE SESSIONS FOR

Understanding
Development Ministries
from a Christian Perspective

GABRIELLE BEASLEY

**Interactive Sessions for
Faith in Action**

**Interactive Sessions for
Faith in Action:
Understanding Development Ministries
from a Christian Perspective**

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*Faith in Action: Understanding Development Ministries
from a Christian Perspective*
Stephen Knisely

I come that they might have life, and have it abundantly (John 10:10). Maybe your congregation wonders, "How can we best allocate our funds and human resources toward meeting the critical needs in the world today?" Former Presbyterian Church (U.S.A.) mission worker Stephen Knisely asks, "How might the church respond to these needs while promoting long-range, sustainable development?" Knisely, who worked for many years in Nepal, proposes three biblically grounded models of development ministries and asks crucial questions, such as, How can dependency be avoided? What is an appropriate role for "outsiders" and guests in others' communities? How might each group and society be transformed in the process?
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*Interactive Sessions for Faith in Action:
Understanding Development Ministries from a Christian Perspective*

A companion to *Faith in Action: Understanding Development Ministries from a Christian Perspective* and stand-alone resource, this book provides session plans for various time frames, from one session to a two-day workshop. Each session is interactive and participatory, using case studies, personal experience, and simulation to explore crucial questions for meeting the world's needs. This resource will be helpful to mission committees, session members, other church decision-makers and those engaged in development ministries: health, hunger, peacemaking, education, or agriculture. PDS 74-400-00-023

INTRODUCTION

What is this resource?

This is a companion to *Faith in Action: Understanding Development Ministries from a Christian Perspective* by Stephen Knisely and a stand-alone resource. The material provides session plans for various time frames, from one session to a two-day workshop with adults. Each session is interactive and participatory, using case studies, personal experiences, and simulation to explore crucial questions for meeting the world's needs.

Who would benefit from participation?

This resource would be of assistance to mission committees, session members, pastors, Presbytery or congregational partnership committees, other church decision makers, and those engaged in development ministries such as health, hunger, peacemaking, education, economic development, disaster assistance, or agriculture. It is hoped that both U.S. churches and partners in other communities will find these sessions helpful.

What are development ministries?

The term as used in this material relates to activities of compassion, justice, and transformation engaged in with a scriptural understanding that we are called to work together with the "least of these brothers and sisters of mine" for wholeness of life.

Development ministries can be as simple as helping an immigrant fill out a government form, donating time and talents at a homeless shelter, or writing a check for disaster assistance in Latin America. Or development ministries can be a more involved expression of faith such as participating in an overseas work trip, building a home, or being an activist for changing local employment policies in order to provide a more liveable minimum wage.

Ultimately, a vocation to development ministries could push us to establish close relationships with marginalized people whether nearby or in another country, people with whom we spend time and whom we get to know in intentional ways. A vocation to development ministries means devoting our lives to changing the community in which we live, or living deliberately with an oppressed community and working with them for long-term transformation of their community. Each of these representations of development ministries grow out of, and is formed by, our reading and understanding of scripture.¹

For I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me. . . . Truly I tell you, just as you did it to one of the least of these who are members of my family, you did to me" (Matt. 25:35–36, 40).

1. Stephen Knisely, *Faith in Action: Understanding Development Ministries from a Christian Perspective* (Louisville, Ky.: Office of Global Awareness and Involvement, Worldwide Ministries Division, Presbyterian Church (U.S.A.), 2001), introduction, p. 1.

FACILITATOR'S GUIDE

Components

Goal of these sessions

The sessions are intended to enable participants to make more informed decisions and to be more intentional in their engagement in development ministries. Toward that end participants will enter into activities that will help them

1. Explore biblical foundations of development ministries
2. Use three models to identify the type of development ministries in which they are already engaged or in which they might become involved
3. Recognize pitfalls of development such as dependency and paternalism
4. Identify questions for assessing involvement or funding of development ministries

Reference Material

The reference for the sessions is a book by Stephen Knisely, *Faith in Action: Understanding Development Ministries from a Christian Perspective* (Louisville, Ky.: Office of Global Awareness and Involvement, Worldwide Ministries Division, Presbyterian Church (U.S.A.) 2001). Included at the end of each session are excerpts from the book to assist the facilitator in presenting the session material. See the full document for details.

Foundational Content

There are eight sessions; each of them takes about eighty minutes. The foundational content includes

- Scriptures
- Framework of development ministries: three models
- Framework for assessing development ministries
- Principles of community development

You may use the sessions in a flexible manner, but include the foundational content listed above. For more details on each session see the Overview of Sessions on page 5.

Adaptations

You can adapt the sessions for use in a variety of time periods, from eighty minutes to a full day or even two days. The sessions presented and time used depend on the knowledge and experience of the facilitator, the time available, the purpose of the sessions (for a specific group), the knowledge and expectations of the participants, and how much they enjoy interacting with each other and the material. Feel free to adapt the material using culturally relevant content and methodology. See the Session Overview of Adaptations starting on page 11 for suggestions.

Presentation of session content and activities

Each session is presented in two columns: Description of Activities and Facilitator Notes as in the example below.

Facilitator Notes

The Facilitator Notes give suggestions for what you could say to the participants, important points in the session, and reference material from *Faith in Action: Understanding Development Ministries from a Christian Perspective*, by Stephen Knisely.

SESSION FORMAT

Session Title of Session

Description of Activities

This column will describe the activity and give instructions for implementation.

Activity: The activity number and title

Time: The suggested time for the session

Materials:

- List of materials needed to conduct the session, including all handouts, which are listed by number and title.

Handouts

All handouts are at the end of each session and ready for you to photocopy. Many of them can be made into two-sided documents to save paper. A complete list of handouts can be found in Appendix 1.

Appendices

The appendices contain several documents that can be given to participants.

- Appendix 1: List of Activities and Handouts
- Appendix 2: Getting Involved in Development Ministries
- Appendix 3: Sustainable Human Development—Excerpts from “Hope for a Global Future”
- Appendix 4: 20 Questions About Mission
- Appendix 5: Selected Print and Video Resources

Role of participants and facilitator

Participants are encouraged to do most of the talking in small and large group activities. The role of the facilitator is to encourage discussion, keep it moving, and see that everyone has a chance to participate, as well as to present content and share relevant experience as needed.

Display Materials

It might be helpful to have available some copies of print materials that you can order through Presbyterian Distribution Services call 1-800-524-2616. See Appendix 5 for a list of resources. Here are three suggested resources to have on display.

Worldwide Ministries Division Information Packet, including basic information on global ministries of the Presbyterian Church (U.S.A.). PDS 74-400-99-086, free.

Here's Help Catalog 2001–2002. PDS 079950, free.

Faith in Action: Understanding Development Ministries from a Christian Perspective by Stephen Knisely. Office of Global Awareness and Involvement, Worldwide Ministries Division, 2001. PDS 74-400-00-022, \$15.00.

Overview of Sessions

Use of Session Material

The sessions may be used in order during eight sessions of about an hour and twenty minutes each. The time frames suggested in each session give a general idea of how long a session and activity might take. You will have to decide what is possible in the specific time you have for a session. Recommendations for adaptation for different time periods are in the section beginning on page 11.

The three foundational sessions are

- Session A: Some Scriptural Foundations for Development Ministries
- Session B: Development Ministries—An Overview of Three Models: Compassion, Justice, and Transformation
- Session C: A Framework for Assessing Development Ministries

The four foundational handouts are

- Handout 1 Some Scriptural Foundations for Development Ministries
- Handout 3 A Framework of Development Ministries: Three Models
- Handout 7 A Framework for Assessing Development Ministries
- Handout 8 Principles of Community Development

No matter how you adapt the sessions, give participants these four handouts.

Session A: Some Scriptural Foundations for Development Ministries

Time: 80 min.	Activity
10 min.	10 min. in large group Opening prayer
35 min.	15 min. in small group and 20 min. in large group Activity 1: Identify some scriptural foundations for development ministries Handout 1: Some Scriptural Foundations for Development Ministries
35 min.	15 min. in small group and 20 min. in large group Activity 2: What might development ministry activities look like? Handout 2: What Might Development Ministries Activities Look Like? Handout 3: What Are Development Ministries? Close with prayer and song

Materials: Newsprint, markers, masking tape, handouts from session plan

Session B: Development Ministry—Overview of Three Models: Compassion, Justice, and Transformation

Time: 80 min.	Activity
5 min.	5 min. in large group Opening prayer. Introduction to session objectives.
5 min.	5 min. of individual work Activity 3: Identify ministries aimed at improving people's lives that you or your congregation have been involved in.
35 min.	10 min. large group, 10 min. small group, and 15 min. in large group Activity 4: Describe three models of development ministry: compassion, justice, and transformation. Handout 4: A Framework of Development Ministries: Three Models
35 min.	10 min. individual work, 10 min. small group, and 15 min. in large group Activity 5: Using the three models, categorize the ministries identified in Activity 3. Handout 5: Categorize Identified Ministries Close with prayer and song.

Materials: Newsprint, markers, newsprint from previous session, and newsprint with session goals for this session, index cards or slips of paper

Session C: A Framework for Assessing Development Ministries

Time: 80 min.	Activity
5 min.	5 min. in large group Opening prayer. Introduction to session objectives.
35 min.	20 min. in small group and 15 min. in large group Activity 6: Using a case study, answer questions regarding issues in development ministry. Handout 6: Case Study—"Difficulties of Development: Bhim's Pig"
40 min.	10 min. large group, 10 min. small group, and 20 min. in large group. Activity 7: Describe a basic framework for development ministry. Handout 7: A Framework for Assessing Development Ministries Handout 8: Principles of Community Development Close with prayer and song.

Materials: Newsprint, markers, handouts from session plan

Session D: Compassion As a Development Ministry: Channeling Aid, Serving Others

Time: 80 min.	Activity
5 min.	5 min. in large group Opening prayer. Introduction to session objectives.
20 min.	10 min. in small group and 10 min. in large group Activity 8: Identify some scriptural foundations for compassion. Handout 9: Some Scriptural Foundations for Compassion Handout 10: Alternate Scriptural Foundations for Compassion
15 min.	5 min. in large group, 5 min. in small group, and 5 min. in large group Activity 9: Describe the model of compassion as a development ministry. Handout 11: A Model of Compassion as a Development Ministry
40 min.	20 min. in small group and 20 min. in large group Activity 10: List at least six questions that might be asked by both "donors" and "receivers" in a compassion model. Handout 12: Case Study—The Donor's Story Handout 13: Case Study—The Receiving Institution's Story Handout 14: Questions That Might Be Asked Close with prayer and song.

Materials: Newsprint, markers, handouts from session plan

Session E: Justice As a Development Ministry: Changing the Causes of Needs and Challenging the Structures

Time: 80 min.	Activity
5 min.	5 min. in large group Opening prayer. Introduction to session objectives.
20 min.	10 min. in small group and 10 min. in large group Activity 11: Identify some scriptural foundations for justice. Handout 15: Some Scriptural Foundations for Justice Handout 16: Alternate Scriptural Foundations for Justice
15 min.	5 min. in large group, 5 min. in small group, and 5 min. in large group Activity 12: Describe the model of justice as a development ministry. Handout 17: A Model of Justice As a Development Ministry
40 min.	20 min. in small group and 20 min. in large group Activity 13: List at least six questions that might be asked by both "outside church" and "local church" in a model of justice development ministry partnership. Handout 18: Case Study—Justice As a Development Ministry Handout 19: Questions That Might Be Asked Close with prayer and song.

Materials: Newsprint, markers, masking tape, handouts from session plan.

Session F: Transformation As a Development Ministry: Solidarity with Others

Time: 80 min.	Activity
5 min.	5 min. in large group Opening prayer. Introduction to session objectives.
20 min.	10 min. in small group and 10 min. in large group Activity 14: Identify some scriptural foundations for transformation. Handout 20: Some Scriptural Foundations for Transformation Handout 21: Alternate Scriptural Foundations for Transformation
15 min.	5 min. in large group, 5 min. in small group, and 5 min. in large group Activity 15: Describe the model of transformation as a development ministry. Handout 22: A Model of Transformation as a Development Ministry
40 min.	20 min. in small group and 20 min. in large group Activity 16: Using a case study, identify four ways to engage a community in a transformation development ministry. Handout 23: Case Study—Thinking through Transformation Handout 24: Portrait of Transformation Close with prayer and song.

Materials: Newsprint, markers, masking tape, handouts from session plan

Session G: The Development Game

Time: 80 min.	Activity
5 min.	5 min. in large group Opening prayer. Overview of game and dividing up into two groups.
10 min.	10 min. in separate groups Activity 17: Instructions for Leaders and Participants Handout 25: Instructions for Leaders and Assistants Handout 26: Instructions for the "Community" Members Handout 27: Instructions for the "Development Agency" Delegates
30 min.	15 min. small group work and 15 min. interaction between the two groups Activity 18: The Development Game
35 min.	35 min. in large group Activity 19: Debriefing and processing of the experience Handout 28: The Development Game Debriefing Guide Close with prayer and song.

Materials: 49 envelopes, copies of pages with problems and resources (at end of session plan), and handouts for leaders and participants

Session H: The Next Steps

This session is to be designed by the facilitator to fit the needs of the participants. Several activities are offered that should take a minimum of forty minutes. Choose the activities that best fit the needs of your group.

Time: varies	Activity
5 min.	5 min. in large group Opening prayer. Introduction to session objectives.
Minimum of 40 min.	Activity 20: Where Are We? Handout 29: Where Are We? Handout 30: "Presbyterians Do Mission in Partnership"
Minimum of 40 min.	Activity 21: Involving the Whole Congregation in Development Ministries Handout 31: Involving the Whole Congregation in Development Ministries Appendix 2: Getting Involved in Development Ministries
Minimum of 40 min.	Activity 22: You Are in Charge Handout 32: You Are in Charge
Minimum of 40 min.	Activity 23: Rich or Poor Handout 33: Exercise—"Rich or Poor"

Possible Adaptations for Workshops

Adaptation 1: 1.5 hr.

This adaptation includes the scriptural foundations, the three models, and assessment of the models. Participants categorize their ministries. Activities 6 and 7 are combined in an abbreviated activity. The times for all these activities have been changed from the original sessions.

Time	Activity
5 min.	5 min. in large group Opening prayer. Introduction of participants and session objectives.
5 min.	Activity 3: Identify ministries aimed at improving people's lives that you and your congregation have been involved in. Worksheet or index cards (Session B)
20 min.	Activity 1: Identify some scriptural foundations for development ministries. (Session A) Handout 1: Some Scriptural Foundations for Development Ministries (Session A)
15 min.	Activity 4: Describe three models of development ministry: compassion, justice, and transformation. (Session B) Handout 4: A Framework of Development Ministries: Three Models (Session B)
10 min.	Break
15 min.	Activity 5: Using the three models, categorize the identified ministries aimed at improving people's lives in which you or your church have been involved. (Session B) Handout 5: Categorize Identified Ministries (Session B)
20 min.	Activity 6: Using a case study, answer questions regarding issues in development ministry. (Session C) Activity 7: Describe a basic framework for development ministry. (Session C) Handout 6: Case Study—"Difficulties of Development: Bhim's Pig" (Session C) Handout 7: A Framework for Assessing Development Ministries (Session C) Handout 8: Principles of Community Development, as a take-home (Session C) Closing prayer and song

Materials: News print, markers, masking tape, handouts from session plan

Adaptation 2: 2 hours

This adaptation includes all of Adaptation 1, the scriptural foundations, the three models, assessment of the models, and adds more time for Activity 6: Using a case study, answer questions regarding issues in development ministry.

Time	Activity
5 min.	5 min. in large group Opening prayer. Introduction of participants and session objectives.
10 min.	Activity 3: Identify ministries aimed at improving people's lives that you and your congregation have been involved in. Worksheet or index cards (Session B)
20 min.	Activity 1: Identify some scriptural foundations for development ministries. (Session A) Handout 1: Some Scriptural Foundations for Development Ministries (Session A)
20 min.	Activity 4: Describe three models of development ministry: compassion, justice, and transformation. (Session B) Handout 4: A Framework of Development Ministries: Three Models (Session B)
10 min.	Break
20 min.	Activity 5: Using the three models, categorize the identified ministries aimed at improving people's lives in which you or your church have been involved. (Session B) Handout 5: Categorize Identified Ministries (Session B)
15 min.	Activity 6: Using a case study, answer questions regarding issues in development ministry. (Session C) Handout 6: Case Study—"Difficulties of Development: Bhim's Pig" (Session C)
20 min.	Activity 7: Describe a basic framework for development ministry. (Session C) Handout 7: A Framework for Assessing Development Ministries (Session C) Handout 8: Principles of Community Development, as a take-home (Session C) Closing prayer and song

Materials: Newsprint, markers, masking tape, handouts from session plan

Adaptation 3: 3 hours

This adaptation includes all of Adaptation 1—the scriptural foundations, the three models, assessment of the models—and adds three case studies. Participants categorize their ministries.

Time	Activity
5 min.	Opening prayer. Introduction of participants and session objectives.
5 min.	Activity 3: Identify ministries aimed at improving people's lives that you and your congregation have been involved in. Worksheet or index cards (Session B)
20 min.	Activity 1: Identify some scriptural foundations for development ministries. (Session A) Handout 1: Some Scriptural Foundations for Development Ministries (Session A)
15 min.	Activity 4: Describe three models of development ministry: compassion, justice, and transformation. (Session B) Handout 4: A Framework of Development Ministries: Three Models (Session B)
20 min.	Activity 5: Using the three models, categorize the identified ministries aimed at improving people's lives in which you or your church have been involved. (Session B) Handout 5: Categorize Identified Ministries (Session B)
10 min.	Break
20 min.	Activity 6: Using a case study, answer questions regarding issues in development ministry. (Session C) Activity 7: Describe a basic framework for development ministry. (Session C) Handout 6: Case Study—"Difficulties of Development: Bhim's Pig" (Session C) Handout 7: A Framework for Assessing Development Ministries (Session C) Handout 8: Principles of Community Development, as a take-home (Session C)
25 min.	Activity 10: Identify at least six questions that might be asked by both "donors" and "receivers" in a compassion model. (Session D) Handout 12: Case Study—The Donor's Story (Session D) Handout 13: Case Study—The Receiving Institution's Story (Session D) Handout 14: Questions That Might Be Asked (Session D)
10 min.	Break
25 min.	Activity 12: List at least six questions that might be asked by both a suburban church and an inner-city church in a model of justice development ministry partnership. (Session E) Handout 18: Case Study—Justice as Development Ministries Handout 19: Questions That Might Be Asked (Session E)
30 min.	15 min. in small group and 15 min. in large group Activity 16: Using a case study, identify four ways to engage a community in transformation development ministry. (Session F) Handout 23: Case Study—Thinking through Transformation (Session F) Handout 24: Portrait of Transformation (Session F) Closing prayer and song.

Materials: Newsprint, markers, masking tape, handouts from session plan

Adaptation 4: 3 hours

This adaptation includes all of Adaptation 1—the scriptural foundations, the three models, assessment of the models—and adds Session G: The Development Game. The only case study is “Bhim’s Pig.” Participants categorize their ministries using the models.

Time	Activity
5 min.	Opening prayer. Introduction to session objectives and participants.
10 min.	Activity 17: Instructions for Leaders and Participants (Session G) Handout 25: Instructions for Facilitator and Assistants (Session G) Handout 26: Instructions for the Community Members (Session G) Handout 27: Instructions for the “Development Agency” Delegates (Session G)
30 min.	Activity 18: The Development Game (Session G)
15 min.	Activity 19: Debriefing and processing of experience Handout 28: The Development Game Debriefing Guide (Session G)
10 min.	Break
5 min.	Activity 3: Identify ministries aimed at improving people’s lives that you and your congregation have been involved in. Worksheet or index cards (Session B)
15 min.	Activity 1: Identify some scriptural foundations for development ministries. (Session A) Handout 1: Some Scriptural Foundations for Development Ministries (Session A)
20 min.	Activity 4: Describe three models of development ministry: compassion, justice, and transformation. (Session B) Handout 4: A Framework of Development Ministries; Three Models (Session B)
15 min.	Break
20 min.	Activity 5: Using the three models, categorize the identified ministries aimed at improving people’s lives in which you or your church have been involved. (Session B) Handout 5: Categorize Identified Ministries (Session B)
15 min.	Activity 6: Using a case study, answer questions regarding issues in development ministry. (Session C) Handout 6: Case Study—“Difficulties of Development: Bhim’s Pig” (Session C)
20 min.	Activity 7: Describe a basic framework for development ministry. (Session C) Handout 7: A Framework for Assessing Development Ministries (Session C) Handout 8: Principles of Community Development, as a take-home (Session C)

Materials: Newsprint, markers, masking tape, handouts from session plan

Adaptation 5: 3 hours

This adaptation includes all of Adaptation 1—the scriptural foundations, the three models, assessment of the models—and adds Session H: The Next Steps. The only case study is “Bhim’s Pig.” Participants categorize their ministries using the models.

Time	Activity
5 min.	5 min. in large group Opening prayer. Introduction to session objectives and participants.
5 min.	Activity 3: Identify ministries aimed at improving people’s lives that you and your congregation have been involved in. Worksheet or index cards (Session B)
15 min.	Activity 1: Identify some scriptural foundations for development ministries. (Session A) Handout 1: Some Scriptural Foundations for Development Ministries (Session A)
20 min.	Activity 4: Describe three models of development ministry: compassion, justice, and transformation. (Session B) Handout 4: A Framework of Development Ministries: Three Models (Session B)
10 min.	Break
20 min.	Activity 5: Using the three models, categorize the identified ministries aimed at improving people’s lives in which you or your church have been involved. (Session B) Handout 5: Categorize Identified Ministries (Session B)
15 min.	Activity 6: Using a case study, answer questions regarding issues in development ministry. (Session C) Handout 6: Case Study—“Difficulties of Development: Bhim’s Pig” (Session C)
10 min.	Break
20 min.	Activity 7: Describe a basic framework for development ministry. (Session C) Handout 7: A Framework for Assessing Development Ministries (Session C) Handout 8: Principles of Community Development, as a take-home (Session C)
60 min.	The Next Steps (Session H) Choose the activities appropriate for your group. Closing prayer and song

Materials: Newsprint, markers, masking tape, handouts from session plan

Adaptation 6: 4.5 hours

This adaptation includes all of Adaptation 1—the scriptural foundations, the three models, assessment of the models—and adds Session G: The Development Game, and Session H: The Next Steps. The only case study is “Bhim’s Pig.” Participants categorize their ministries using the models.

Time	Activity
5 min.	5 min. in large group Opening prayer. Introduction to session objectives and participants.
10 min.	Activity 3: Identify ministries aimed at improving people’s lives that you and your congregation have been involved in. Worksheet or index cards. (Session B)
15 min.	Activity 1: Identify some scriptural foundations for development ministries. (Session A) Handout 1: Some Scriptural Foundations for Development Ministries (Session A)
20 min.	Activity 4: Describe three models of development ministry: compassion, justice, and transformation. (Session B) Handout 4: A Framework of Development Ministries: Three Models (Session B)
10 min.	Break
20 min.	Activity 5: Using the three models, categorize the identified ministries aimed at improving people’s lives in which you or your church have been involved. (Session B) Handout 5: Categorize Identified Ministries (Session B)
20 min.	Activity 6: Using a case study, answer questions regarding issues in development ministry. (Session C) Handout 6: Case Study—“Difficulties of Development: Bhim’s Pig” (Session C)
15 min.	Break
20 min.	Activity 7: Describe a basic framework for development ministry (Session C) Handout 7: A Framework for Assessing Development Ministries (Session C) Handout 8: Principles of Community Development, as a take-home (Session C)
60 min.	The Development Game (Session G)
15 min.	Break
60 min.	The Next Steps (Session H) Choose the activities appropriate for your group. Closing prayer and song

Materials: News print, markers, masking tape, handouts from session plan

Adaptation 7: 4.5 hours

This adaptation includes all of Adaptation 1—the scriptural foundations, the three models, assessment of the models—and adds three case studies and Session H: The Next Steps. Participants categorize their ministries.

Time	Activity
5 min.	5 min. in large group Opening prayer. Introduction to session objectives and participants.
10 min.	Activity 3: Identify ministries aimed at improving people's lives that you and your congregation have been involved in. Worksheet or index cards (Session B)
15 min.	Activity 1: Identify some scriptural foundations for development ministries. (Session A) Handout 1: Some Scriptural Foundations for Development Ministries (Session A)
20 min.	Activity 4: Describe three models of development ministry: compassion, justice, and transformation. (Session B) Handout 4: A Framework of Development Ministries: Three Models (Session B)
10 min.	Break
20 min.	Activity 5: Using the three models, categorize the identified ministries aimed at improving people's lives in which you or your church have been involved. (Session B) Handout 5: Categorize Identified Ministries (Session B)
20 min.	Activity 6: Using a case study, answer questions regarding issues in development ministry. (Session C) Handout 6: Case Study—"Difficulties of Development: Bhim's Pig" (Session C)
10 min.	Break
20 min.	Activity 7: Describe a basic framework for development ministry (Session C) Handout 7: A Framework for Assessing Development Ministries (Session C) Handout 8: Principles of Community Development, as a take-home (Session C)
30 min.	Activity 10: Identify at least six questions that might be asked by both "donors" and "receivers" in a compassion model. (Session D) Handout 12: Case Study—The Donor's Story (Session D) Handout 13: Case Study—The Receiving Institution's Story (Session D) Handout 14: Questions That Might Be Asked (Session D)

Adaptation 7: 4.5 hours (cont.)

This adaptation includes all of Adaptation 1—the scriptural foundations, the three models, assessment of the models—and adds three case studies and Session H: The Next Steps. Participants categorize their ministries.

Time	Activity
15 min.	Break
30 min.	<p>Activity 13: List at least six questions that might be asked by both a suburban church and an inner-city church in a model of justice development ministry partnership. (Session E)</p> <p>Handout 18: A Case Study—Justice as a Development Ministry (Session E)</p> <p>Handout 19: Questions That Might Be Asked (Session E)</p>
30 min.	<p>Activity 16: Using a case study, identify four ways to engage a community in transformation development ministry. (Session F)</p> <p>Handout 23: Case Study—Thinking Through Transformation (Session F)</p> <p>Handout 24: Portrait of Transformation (Session F)</p>
5 min.	Break
30 min.	<p>The Next Steps (Session H)</p> <p>Choose the activity appropriate for your group</p> <p>Closing prayer and song</p>

Materials: News print, markers, masking tape, handouts from session plan

Adaptation 8: 1 day (8 hours)

This adaptation includes all of Sessions A, B, C, and G: The Development Game in the morning, and has the three model case studies and Session H: The Next Steps in the afternoon. This could also be done over time in a series of eight sessions.

Time	Activity
5 min.	Opening prayer. Introduction. Welcome.
55 min.	Session A: Scriptural Foundations for Development Ministries
10 min.	Break
55 min.	Session B: Development Ministries—An Overview of Three Models: Compassion, Justice, and Transformation
10 min.	Break
55 min.	Session C: A Framework for Assessing Development Ministries
10 min.	Break
55 min.	Session G: The Development Game
45 min.	Lunch
40 min.	Activity 10: Identify at least six questions that might be asked by both “donors” and “receivers” in a compassion model. (Session D) Handout 12: Case Study—The Donor’s Story (Session D) Handout 13: Case Study—The Receiving Institution’s Story (Session D) Handout 14: Questions That Might Be Asked (Session D)
10 min.	Break
40 min.	Activity 13: List at least six questions that might be asked by both a suburban church and an inner-city church in a model of justice development ministry partnership. (Session E) Handout 18: Case Study—Justice as a Development Ministry (Session E) Handout 19: Questions That Might Be Asked (Session E)
40 min.	Activity 16: Using a case study, identify four ways to engage a community in transformation development ministry. (Session F) Handout 23: Case Study—Thinking through Transformation (Session F) Handout 24: Portrait of Transformation (Session F)
10 min.	Break
40 min.	The Next Steps (Session H) Choose the activity appropriate for your group. Closing prayer and song

Materials: News print, markers, masking tape, handouts from session plan

Adaptation 9: 2 days (16 hours)

This adaptation covers every session in full over a two-day workshop or over time as a series of eight one-and-a-half-hour sessions.

DAY 1 8 Hours

Time	Activity
30 min.	Opening prayer. Welcome. Participant "Get to Know You" activity. Introduction to workshop goal and process.
90 min.	Session A: Scriptural Foundations for Development Ministries
10 min.	Break
90 min.	Session B: Development Ministries—An Overview of Three Models: Compassion, Justice, and Transformation
60 min.	Lunch
90 min.	Session C: A Framework for Assessing Development Ministries
10 min.	Break
90 min.	Session G: The Development Game
10 min.	List benefits and weaknesses of the day's content, activities, and process. Closing prayer and song

DAY 2 8 Hours

Time	Activity
30 min.	Opening prayer. Summary of previous day's activities. Participant questions and reflections. Introduction to Today's Activities. Welcome
90 min.	Session D: Compassion as a Development Ministry: Channeling Aid, Serving Others
10 min.	Break
90 min.	Session E: Justice as a Development Ministry: Changing the Causes of Needs and Challenging the Structures
60 min.	Lunch
90 min.	Session F: Transformation as a Development Ministry: Solidarity with Others
10 min.	Break
90 min.	Session H: The Next Steps Choose the activity appropriate for your group.
10 min.	Brief written evaluation of the workshop and discussion. Closing prayer and song

Materials: News print, markers, masking tape, handouts from session plan

Session A

Some Scriptural Foundations for Development Ministries

Time: 80 min.	Activity
10 min.	10 min. in large group Opening prayer. Introduction to session objectives and participants.
35 min.	15 min. in small group and 20 min. in large group Activity 1: Identify some scriptural foundations for development ministries Handout 1: Some Scriptural Foundations for Development Ministries
35 min.	15 min. in small group and 20 min. in large group Activity 2: What might development ministry activities look like? Handout 2: What Might Development Ministry Activities Look Like? Handout 3: What Are Development Ministries? See also Appendix 3: Sustainable Human Development Close with prayer and song.

Materials: Newsprint, markers, masking tape, handouts from session plan, pp. 25–30.

Facilitator Notes

Reference: For a complete explanation of the materials in this session see Chapter 1 of Stephen Knisely's *Faith in Action: Understanding Development Ministries from a Christian Perspective* (Louisville, Ky.: Office of Global Awareness and Involvement, Worldwide Ministries Division, Presbyterian Church (U.S.A.) 2001).

If group members do not know each other, do an introduction activity of some kind. If you are presenting to a large group at a conference, ask participants to introduce themselves to the people sitting next to them.

Facilitator Notes

Welcome to the first session on development ministry. The overall goal of these sessions is to enable participants to make more informed decisions and to be more intentional in their engagement in development ministries.

Objectives for Session A

After the session participants will be able to:

- discuss from a biblical standpoint why your congregation would decide to participate in development ministries
- explain, in an elementary way, what development ministries are

In this session we will explore some scriptural foundations for development ministries and identify themes in the Bible that prompt us to put our faith in action.

We are all called to do mission work. We know that mission work is doing something for those in need and sharing the good news of God's kingdom. The church's work is mission and the church has been feeding, healing, clothing, and preaching for centuries. Development ministry is also mission work. Development ministry is more than activities or projects. It is a way of living and relating with a concern that every person is able to take part in the abundant life that God desires for all of God's children.

Make a copy of all the handouts for yourself.

Copy Handout 3 as a two-sided copy to save paper.

Description of Activities

Activity: Introduction

Time: 5–10 min.

Materials:

- Newsprint with session objectives/activities

What to Do: Welcome everyone.

Begin the session with prayer.

Give a brief overview of the session covering the concepts listed in the facilitator notes. Present session objectives (you might write them on newsprint).

Activity 1: Identify some scriptural foundations for development ministries.

Time: 35 min.: 15 min. in small group and 20 min. in large group.

Materials:

- Handout 1: Some Scriptural Foundations for Development Ministries,
- newsprint,
- markers

What to Do: Give out Handout 1. Divide participants into small groups and assign each group one of the three sets of scriptures.

Invite each group to discuss its scripture passages using the questions on the handout. After about 15 minutes ask participants to share thoughts and interpretations with the whole group. Record responses on newsprint. How are thoughts and interpretations similar or different?

Facilitator Notes

The focus of Activity 1 is to explore some themes in the Bible related to development ministry. The Bible is the foundation on which development ministry is built.

With the scripture passages divided among small groups you should get a variety of interpretations. Participants will begin discriminating among the types of ministries. Mark 12:30–31 gives a message of compassion, Zech. 7:9–10 gives a message of justice, and Isaiah 58:6 gives a message of transformation.

Two themes you could mention if participants do not touch on them are

- We are partners with God and the rest of the body of Christ in carrying out God's work. (Partnership derives from *parceuer*, which meant "coheirship." In Greek *koinonia* means participation, fellowship, interaction, benediction, or communion.)
- God directs us to have mercy, justice, compassion, to love our neighbor as ourselves, to feed and clothe those in need.

Facilitator Notes

Suggested hymns for closing. The numbers are from The Presbyterian Hymnal but may be found in other hymnals as well.

- "When a Poor One"407
- "Where Cross the Crowded
Ways of Life"408

Activity 2: What might development ministry activities look like?

Time: 35 min.: 15 min. in small group and 20 min. back in large group

Materials:

- Handout 2: What Might Development Ministries Activities Look Like?
- Handout 3: What Are Development Ministries?
- Newsprint and markers,
- newsprint with participants' comments from the activity

What to Do: Give out Handout 2 and Handout 3.

Ask participants to work in their same small groups to answer the questions in the handout based on their interpretations of the scripture in the previous activity and on what they read in Handout 3. Encourage them to write their answers on newsprint.

Ask participants to post their newsprint. Invite participants to walk around the room for about 5 minutes, reading the various responses. In the large group ask the participants if they were surprised by any of the answers. What kinds of differences were there among the groups? Encourage discussion of the questions in the large group.

Close with prayer and song.

Handout 1

Some Scriptural Foundations for Development Ministries

What to Do:

In your small group read the assigned scripture passages and answer the following questions:

- What does this passage mean to me?

- What is being asked of us in the scripture?

- What are some of the actions and attitudes that the scripture require of us as Christians?

Be prepared to share your interpretations in the large group.

Set I

Discuss the Mark and Matthew passages, and then choose either the verses from Galatians or Corinthians as your third passage.

On being asked which commandment is the first of all, Jesus answered, “You shall love the Lord your God with all your heart and with all your soul, and with all your mind, and with all your strength.” The second is this, “You shall love your neighbor as yourself.” There is no other commandment greater than these” (Mark 12:30–31).

Jesus speaking of what will take place in the last days said, “I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.” (Matt. 25:35–36).

There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus (Gal. 3:28).

OR

We are ambassadors for Christ, since God is making his appeal through us; we entreat you on behalf of Christ, be reconciled to God. (2 Cor. 5:20).

Session A: Scriptural Foundations

Set II

Discuss Zechariah and Mark passages and choose Galatians or Corinthians as third passage.

Thus says the Lord of hosts: "Render true judgments, show kindness and mercy to one another; do not oppress the widow, the orphan, the alien, or the poor; and do not devise evil in your hearts against one other" (Zech. 7:9-10).

On being asked which commandment is the first of all Jesus answered, "You shall love the Lord your God with all your heart and with all your soul, and with all your mind, and with all your strength.' The second is this, 'You shall love your neighbor as yourself.' There is no other commandment greater than these" (Mark 12:30-31).

There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus (Galatians 3:28).

OR

We are ambassadors for Christ, since God is making his appeal through us; we entreat you on behalf of Christ, be reconciled to God (2 Cor. 5:20).

Set III

Discuss Isaiah and Mark passages and choose the verses from Galatians or Corinthians as third passage.

[Thus says the Lord:]

Is not this the fast that I choose:
to loose the bounds of injustice,
to undo the thongs of the yoke,
to let the oppressed go free,
and to break every yoke?

(Isa. 58:6)

On being asked which commandment is the first of all Jesus answered, "You shall love the Lord your God with all your heart and with all your soul, and with all your mind, and with all your strength.' The second is this, 'You shall love your neighbor as yourself.' There is no other commandment greater than these (Mark 12:30-31).

There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus (Gal. 3:28).

OR

We are ambassadors for Christ, since God is making his appeal through us; we entreat you on behalf of Christ, be reconciled to God (2 Cor. 5:20).

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Handout 2

What Might Development Ministry Activities Look Like?

What to Do:

In your small group read Handout 3, What Are Development Ministries? Discuss the following questions based on your interpretations of the scripture in the previous activity and what you read in Handout 3. Record your answers on newsprint.

- What do you think development ministries “look” like?
- What kinds of activities are undertaken?
- What prompts one to become involved?
- What kinds of relationships are established?
- What kinds of constraints might exist?

Your Notes

If there is time discuss and answer the following questions:

- If we really believe that we are all God’s people, then how do we need to relate to other people in the world?
- If we are all one in Christ, does that mean we share the ownership, privileges and responsibilities of all that God has given us?
- How does that affect the partnerships we develop?

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Interactive Sessions for Faith in Action: Understanding Development Ministries from a Christian Perspective

Handout 3

What Are Development Ministries?¹

What are development ministries?

The term as used in this material relates to activities of compassion, justice, and transformation engaged in with a scriptural understanding that we are called to work together with the “least of these brothers and sisters of mine” for wholeness of life.

Development ministries can be as simple as helping an immigrant fill out a government form, donating time and talents at a homeless shelter, or writing a check for disaster assistance in Latin America. Or development ministries can be a more involved expression of faith such as participating in an overseas work trip, building a home, or being an activist for changing local employment policies in order to provide a more liveable minimum wage.

Ultimately, a vocation to development ministries could push us to establish close relationships with marginalized people whether nearby or in another country, people with whom we spend time and whom we get to know in intentional ways. A vocation to development ministries means devoting our lives to changing the community in which we live, or living deliberately with an oppressed community and working with them for long-term transformation of their community. Each of these representations of development ministries grows out of, and is formed by, our reading and understanding of scripture.

Definitions of Development

I have come that they may have life, and have it to the full (John 10:10 NIV).

To understand the expression development ministry, the term “development” requires examination. What does development mean?

Definitions

There is considerable confusion, debate, and literature about the term and concept of “development.” The following will attempt to review some of the definitions and interpretations of the word, particularly as it has been used in materials produced by the Presbyterian Church (U.S.A.).² The word “development” in most cases is prefaced by a modifying term to describe the specific kind of development. A few of the many definitions found in literature that indicate the breadth and depth of this large subject include the following.

Development is . . .

- A way by which we may all hope to be free—free from injustice, free from discrimination, free from poverty, free to be the responsible human beings God intended us to be.³
- About spirituality, how you view the earth, its people, its animals, and our human responsibility as stewards of God’s creation to care for everything from horned owls to garment workers in the Philippines.⁴
- Modernization—more tools, more factories, more fertilizers, more roads . . . more things.
- What “brings people together, keeps them working together, and enables them to share the resources and benefits of their particular environment. In this process, oppression and injustice are restrained, a spirit of hope and trust is encouraged, and life takes on meaning where there has only been emptiness and despair.”⁵
- “Both an ambiguous term and an ambiguous practice. The term is used descriptively or normatively: to depict a present condition or to project a desirable alternative. . . . development refers either to the ends or to the means of social change.”⁶
- A process that leads to improving the quality of life of people. It ensures their cultural, social, political, spiritual, and economic well-being through a participatory and integrated process of empowerment, self-reliance, regeneration, and the removal of obstacles to this process. It is a process of change that leads to a better life for people and society. The development process is a continuous one. It starts where people are—with their perceptions of their situation and their needs. Development awakens people to the social and economic realities of their lives and to a realization of their capacity to change these realities.⁷

1. Stephen Knisely, *Faith in Action: Understanding Development Ministries from a Christian Perspective* (Louisville, Ky.: Presbyterian Church (U.S.A.), 2001), pp. 1–2.
2. For additional and excellent thinking on development and related issues, consult the following Presbyterian Church (U.S.A.) publications:
 - January/February 1997 issue of *Church & Society* 87, no.3, “Hope for a Global Future.”
 - *Hope for a Global Future: Toward Just and Sustainable Human Development with Study Guide*, (Louisville, Ky.: Office of the General Assembly Presbyterian Church (U.S.A.), 1996).
 - *Sustainable Development, Reformed Faith, and U.S. International Economic Policy*, Churchwide Study Document (Louisville, Ky.: Committee on Social Witness Policy, Presbyterian Church (U.S.A.), 1994).
3. *Policy on Development*, (New York: Office of the General Assembly United Presbyterian Church in the USA, 1970).
4. Starr Luteri, *To Walk in Beauty: Sustainable Development, Short-Term Study Courses for Adults series*, Frank T. Hainer, ed., (Louisville, Ky.: Presbyterian Publishing House, 1995), p. 4.
5. Art Beals, *Beyond Hunger: A Biblical Mandate for Social Responsibility* (Portland, Ore.: Multnomah Press, 1985), p. 102.
6. Denis Goulet, “Development: Creator and Destroyer of Values,” *World Development* 20, no. 3 (1992).
7. *Policy Statement Concerning Development* (Chicago: Division for Global Mission, Evangelical Lutheran Church in America, 1991).

Session B

Development Ministries—An Overview of Three Models: Compassion, Justice, and Transformation

Time: 80 min.	Activity
5 min.	5 min. in large group Opening prayer. Introduction to session objectives.
5 min.	5 min. of individual work Activity 3: Identify ministries aimed at improving people's lives in which you or your congregation have been engaged. Worksheet
35 min.	10 min. large group, 10 min. small group, and 15 min. in large group Activity 4: Describe three models of development ministry: compassion, justice, and transformation. Handout 4: A Framework of Development Ministries: Three Models
35 min.	10 min. individual work, 10 min. small group, and 15 min. in large group Activity 5: Categorize the identified ministries aimed at improving people's lives based on the three models. Handout 5: Categorize Identified Ministries Close with prayer and song.

Materials: Newsprint, markers, newsprint from Session A: Some Scriptural Foundations for Development Ministries, newsprint with session goals for this session, index cards or slips of paper, Handouts 4 and 5, pp. 37–38. See also Appendix 3: Sustainable Human Development, p. 152.

Facilitator Notes

Reference: For a complete explanation of the materials in this session see Chapter 1 of Stephen Knisely's *Faith in Action*.

See the reference document A Framework for Development Ministries at the end of this session for background information regarding the table or matrix presented in this session, A Framework for Development Ministries.

Facilitator Notes

Welcome to a session on development ministry. The overall goal of these sessions is to enable participants to make more informed decisions and be more intentional in their engagement in development ministries.

Objectives for Session B:

After the session participants will be able to:

- describe the three models of development ministry: compassion, justice, and transformation and discuss possible ministries in each model
- name ministries aimed at improving people's lives that they or the congregation have been involved in and identify in which model of development ministry they fit

In this session we will consider an overview of three models of development ministry. They are compassion, justice, and transformation. The three models will move us from the familiar, traditional approach to a model based on reflection, solidarity, and personal life-style change. No one model is better than another. There is a place and time for each model.

Description of Activities

Activity: Introduction

Time: 5 min.

Materials:

- Newsprint from Session A: Describing What Development Ministries Might Look Like

What to Do: Welcome the participants.

Begin the session with prayer.

Give a brief overview of the session. Present the session objectives.

If you have done Session A: Scriptural Foundations for Development Ministries you should make some reference to the comments made about development ministry and what those ministries might look like.

Activity 3: Identify ministries aimed at improving people's lives in which you and your congregation have been engaged.

Time: 5 min.

Materials:

- Worksheet (page 36)
- or index cards

What to Do: Hand out the worksheet or index cards. If you use index cards read the questions to the group from the worksheet, or write the questions on newsprint.

Facilitator Notes

Make a copy of all the handouts for yourself and the group.

Be ready with examples of ministries, local or global, in case the group needs examples in order to get started. If you have knowledge and experience in development ministry and mission work, this is an opportunity for you to share some of it briefly as it fits into the discussions and as you need to give examples.

Copy Handout 4 and Handout 5 together.

Facilitator Notes

Important points to bring out in reference to Activity 4:

- There is no hierarchy: all models are important. There is a time and place for each one.
- The relational elements described are from a materially rich, North American perspective.
- Ministries of development are relational; they necessarily involve relationships of serving, partnering, and being in solidarity with people.
- The process of developing the relationship is more important than the activities undertaken.

Examples of each model to share:

Compassion: Sharing food with the homeless or helping with disaster relief.

Justice: Sharing food with people who are homeless, and identifying the reasons for their being homeless and without food; partnering with them in working to overcome those causes.

Transformation: Carrying out compassion and justice ministries and committing to solidarity, mutuality, and companionship in working toward changes in the system, expecting to be changed yourself.

Activity 4: Describe three models of development ministry: compassion, justice, and transformation.

Time: 35 min. total: 10 min. large group, 10 min. small group, and 15 min. in large group

Materials:

- Handout 4: A Framework of Development Ministries: Three Models

What to Do: Give out Handout 4 and ask participants to take several minutes to read over the chart.

In the whole group, review each model's

- objective
- relationship and focus
- decision making and accountability
- efforts prompted by
- theological basis
- constraints

How do they see the models differing from each other? What is their impression of each model?

In small groups ask participants to

- think of two or three examples for each model of ministry (compassion, justice, transformation)
- identify what they think would be the strengths and limitations of each model

Activity 5: Using the three models, categorize the ministries identified in Activity 3.

Time: 35 min. total: 10 min. individual work; 10 min. small group, and 15 min. in large group

Materials:

- Handout 4: A Framework of Development Ministries: Three Models and
- Handout 5: Categorize Identified Ministries;
- three large newsprint sheets, each with the name of one development ministry model; and
- masking tape

What to Do: Pass out the two handouts. Have the newsprint with model names up on the wall. Ask participants to follow the directions on Handout 5.

Close with prayer and song.

Facilitator Notes

In Activity 5 remind participants that there is no hierarchy—all models are important.

As participants think of their congregation's ministry projects, they may begin thinking of the possibility of changing the projects so that they fall into a different category or model of ministry. This can lead to a conversation on how a congregation or group modifies the objectives and models of a ministry project.

If you plan to complete all eight sessions (A through H), Session H: The Next Steps can be designed to fit the needs of the group. That might be the time to begin discussions on what can be done to change the objective and focus of the group's ministry.

If you are not continuing with all the sessions, you can give the participants a "think-about" assignment. The assignment is to answer the question: What would have to happen to change a project or program of your choosing from one model of development ministry to another? Handout 5 will help them think through the process.

Suggested hymns for closing. The numbers are from *The Presbyterian Hymnal* but may be found in other hymnals as well.

- "The Church of Christ in Every Age" 421
- "Christ of the Upward Way" 344

Worksheet For Activity 3

Activity 3: Identify ministries aimed at improving people's lives that you and your congregation have been involved in.

- Write down a brief description of one ministry you or your church is involved in that is aimed at improving the lives of the people it serves.
- Explain (in a few words or sentences) why you are involved in this ministry.
- Identify any scripture that you feel directed you to carry out the ministry described. This does not have to be exact wording—just write down the gist of it.
- Write the first words that come to mind when you hear the word “development.”

Keep your work for use later in the session.

Handout 4

A Framework of Development Ministries: Three Models

Relational Elements	Compassion	Justice	Transformation
Objective	Meet immediate and perceived needs of others by provision of goods, services, training	Develop relationships with partner communities and with them identify and seek to overcome causes of needs and injustice	In solidarity with partner communities and members seek humane community development and just structures and systems
Relationship & Focus	Serving others to meet basic needs	Partnering with others for quality of life change	Solidarity with others for structural and personal justice and change
Decision-making & Accountability	High external control, "we" do for "them"	Shared control and joint action	Mutuality and collaborative actions
Type of Activities	Specific, time-limited	Integrated, moderate-term	Holistic, long-term
Efforts Prompted by	Compassion, sense of duty, desire to serve, reading of scripture	Seeking to do justice, application of scripture	Desire to be present with and enriched by the "poor"; deep reading of scriptures
Theological Basis	Deut. 15:7-11: Open your hand to the poor; Matt. 25:31-46: For I was hungry and you gave me food.	Zech. 7:9-10: Render true judgment, show mercy; Matt 23:1-39: Woe to the unjust Pharisees who don't practice what they preach.	Isa. 58:1-12: God desires a change of heart to produce justice, love, and mercy; Luke 10:25-37: Love your neighbor as yourself.
Constraints	Responds to symptoms; often only short term; can result in dependency and paternalism	Difficulty of unequal relationships and expectations; requires long-term commitment of people and funds	Requires personal and corporate lifestyle and worldview change; long-term commitment of engagement and reflection

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Handout 5

Categorize Identified Ministries

Using the three models of development ministry, categorize the ministries aimed at improving people's lives in which you or your church have been involved.

What to Do:

- Review the list of ministries you created at the beginning of the session.
- Identify which model each might fall under, using Handout 4 as a guide.
- Place your ministry descriptions (on the newsprint posted) under the name of the model that most closely fits your ministry.
- Walk around and read all the examples participants have put up and then answer the questions below.
- In a small group share your answers with each other and discuss your findings.

Answer the following questions:

Compare the numbers and types of ministries that fall under each development ministry model.

- How many ministries are under each model?

Compassion

Justice

Transformation

- Is one model more represented than others?
- What might account for the numbers under a particular model?
- If some models have few ministry descriptions, what benefits are missing for us and those we seek to serve?

Reference

A Framework for Development Ministries¹

He has showed you, O man, what is good. And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God (Mic. 6:8, NIV).

Having surveyed definitions of development and examined several biblical references to God's concern for the poor, we can move into shaping an understanding or framework of development ministries. As indicated earlier, development ministries refer to activities undertaken with a biblical concern that we are called to minister to the "least of these brothers and sisters of mine" in all dimensions of life. What do development ministries "look" like?

Ministries of development are relational; they necessarily involve relationships of serving, partnering, and being in solidarity with people. For example, the focus of all the preceding verses describes some way of acting toward others, with others, and before God. The overall outline of this material arises from two sources: first, the three types of relationships required of us by God in the Micah passage; and second, from adapting frameworks found in the great amount of secular development literature.

In Table 1, three models of development ministries are presented. Each model represents a particular relational focus: compassion (Micah's "to love mercy", or in other translations, kindness); justice ("act justly"); and transformation ("walk humbly with your God"). Being humble before God certainly requires change in our natural human nature.

The table, or matrix, puts into a development ministries' perspective each of these types of relationships, which will be further described and explored in other chapters. In using this matrix and other information found throughout this material note the following assumptions.

- The relational elements described are from a materially rich, North American perspective.
- The matrix seeks to characterize development ministries carried out at both local and international levels.
- No one model is better than the others; they are just different expressions of Christian faith and witness.
- The major difference between each model is the intentionality and depth of commitment to the relationship, and the degree to which political, social, and economic systems are addressed.
- A congregation, group, or individual might be involved in relationships that entail aspects of more than one model.
- The matrix and model descriptions in no way represent the best possible paradigm. This table of models and elements simply attempts to portray general relational aspects of three development ministry types for learning and study.

Session B: Development Ministries

- The matrix is not intended to be used to critique development ministries in which congregations are already involved. However, it is hoped that this tool would encourage people to move deeper and higher into development ministries and the relationship that undergird them.

The models in the matrix move from a familiar, more traditional, and service-oriented approach to development to a third model based on reflection, solidarity and personal lifestyle change, which are methods as well as the results of development efforts. All three represent paradigms with more or less specific theological base and corresponding types of relationships. Each model also encompasses particular assumptions, principles, and constraints. These principles and related theological assumptions are important to understand and adapt when you undertake development ministries as individuals, committees, or congregations.

In summary, all three models of development ministries illustrate appropriate mission endeavors of the church. However the matrix and other information found in this publication is used, it is hoped that reflection and action arising from this study, will yield more effective and spiritually rewarding change in the world and relationships around us.

1. Stephen Knisely, *Faith in Action: Understanding Development Ministries from a Christian Perspective*, (Louisville, Ky.: Office of Global Awareness and Involvement, Worldwide Ministries Division, Presbyterian Church (U.S.A.), 2001), pp. 8-9.

Session C

A Framework for Assessing Development Ministries

Time: 80 min.	Activity
5 min.	5 min. in large group Opening prayer. Introduction to session objectives.
35 min.	20 min. in small group and 15 min. in large group Activity 6: Using a case study, answer questions regarding issues in development ministry. Handout 6: Case Study—"Difficulties of Development: Bhim's Pig"
40 min.	10 min. large group, 10 min. small group, and 20 min. in large group Activity 7: Describe a basic framework for assessing development ministry. Handout 7: A Framework for Assessing Development Ministries Handout 8: Some Principles of Community Development Close with prayer and song.

Materials: Newsprint, markers, Handouts 6–8, pp. 45–50.

Facilitator Notes

Reference: For a complete explanation of the materials in this session see Chapter 1 of Stephen Knisely's *Faith in Action*.

See the reference document Principles of Development Ministries at the end of this session for important background information regarding the table or matrix presented in this session, A Framework for Assessing Development Ministries (Handout 7).

Facilitator Notes

Welcome to a session on development ministry. The overall goal of these sessions is to enable participants to make more informed decisions and be more intentional in their engagement in development ministries.

Objectives for Session C

After the session participants will be able to:

- describe some basic principles of development ministry
- apply what they have learned about development ministry to particular situations

If you have done Session B:

Development Ministries—An Overview of Three Models, you could introduce this session with remarks like this.

In the last session we explored three models of development ministry: compassion, justice, and transformation. There are Christian principles and development principles, and the two need to be applied together in development ministry. In Session A: Scriptural Foundations for Development Ministries, we identified some of the principles of behavior and action that the scriptures require of us as Christians. In this session we will look at a framework for assessing development ministries.

Make a copy of all the handouts for yourself.

Copy the Handouts as two-sided documents, to save paper.

Description of Activities

Activity: Introduction

Time: 5 min.

Materials: None

What to do: Welcome the participants.

Begin the session with prayer.

Introduce the objectives for the session.

See facilitator notes for suggested comments.

Activity 6: Using a case study, answer questions regarding issues in development ministry.

Time: 35 min.: 20 min. in small group and 15 min. in large group

Materials:

- Handout 6: Case Study—“Difficulties of Development: Bhim’s Pig”

What to Do: Give participants Handout 6. Invite the participants to gather in small groups to read the case study and answer the questions at the end of the handout.

In the whole group ask participants to share answers.

Facilitator Notes

Some points that should be made when discussing the case study are:

- Bhim happily received the “foreign aid,” but did not understand or was not equipped for the challenges of maintaining the improved pig.
- Providing an improved pig seemed like a good idea as far as the expatriate understood the local context and Bhim’s need. However, Bhim did not “own” the idea of raising a pig. The expatriate discussed with her what would happen as far as receiving a pig, but he did not discuss the original idea of a pig.
- Helping the poor improve their lives is a natural desire, but not something benefactors should engage in impulsively. Donors and recipients should intentionally and mutually develop ministries in order to avoid creating new or additional problems.

Facilitator Notes

Handout 7 is an abbreviated version of the framework for development ministry presented in *Faith in Action: Understanding Development Ministries from a Christian Perspective*, chapter 1. If you are working with a group over one or two days you might want to use the framework in its original form.

There are four focus questions for participants to discuss in small groups. The focus questions are the top line of the chart in Handout 7. The first three questions center on who is involved in each of these activities, and the fourth considers if true development occurs.

If participants come up with questions that you can't answer, let the group grapple with the question. If the group is baffled, think together about who might be a resource to help answer the question.

Give out Handout 8: Some Principles of Community Development to participants. Encourage them to take it home and use it as a reference as they consider involvement in development ministries.

Suggested hymns for closing. The numbers are from The Presbyterian Hymnal but may be found in other hymnals as well.

"Help Us Accept Each Other" . . .358

"Today We All Are Called to Be Disciples"434

Activity 7: Describe a basic framework for assessing development ministry.

Time: 35 min.: 10 min. large group 10 min. small group, and 15 . in large group

Materials:

- Handout 7: A Framework for Assessing Development Ministries, and
- Handout 8: Principles of Community Development

What to do: Give out Handout 7 and ask participants to take several minutes to read over the table. Point out that the focus questions across the heading of the table represent four primary development activities: planning, implementation, results, and impacts.

Ask participants, in their small groups, to think of the case study of Bhim's Pig and answer the four questions. Encourage them to add to the table other basic principles or assumptions that occur to them.

In the large group invite participants to share their answers, to share new principles they may have come up with, and to share questions they may have. Discuss the reflection questions on the Handout as time allows.

Distribute Handout 8. Suggest that the participants take it home and keep it as reference.

Close with prayer and song.

Handout 6

Case Study—“Difficulties of Development: Bhim’s Pig”¹

In small groups read the case study “Bhim’s Pig” and answer the questions at the end of the handout (20 min.). Then in a large group, share and discuss responses (15 minutes).

An expatriate living in a rural area of Nepal bought an improved variety of female pig for Bhim, the woman who worked in his family’s village home. He and his family were leaving the country soon and he hoped to secure an investment for Bhim’s future. The plan was that the sale of offspring from an improved variety of pig would provide a continuous and long-term source of income, since it would be in greater demand than the local breed of pig. Bhim was a widowed woman with three school-aged children. Her home was more hovel than house, and she had no land. Bhim’s only income was the salary she received from washing the expatriate family’s clothes, keeping their village house clean, and cooking their meals. The plan seemed like a practical and good way of contributing to the welfare of a needy woman after the expatriate family left. Or was it?

- Bhim had no vegetative resources of her own to feed her pig, and precious little leftover food from her family’s meals. The smaller, local varieties of pig roamed free and foraged a significant portion of their daily food. Unfortunately, an improved variety of pig was too big and voracious to roam freely.
- The pig was large and needed to be confined. Bhim had to find money to purchase materials to build a cage for the pig.
- To keep an improved breed animal in good health, and certainly as a pregnant animal, Bhim needed to buy special grain feed from the market. It was another costly item.
- Bhim had to pay a charge for breeding the pig. Bhim seemingly managed to overcome the above obstacles. The pig successfully mated and produced a litter of piglets. But challenges remained.
- The first litter of piglets sold at a good price, but Bhim had to give most of the income to a local money lender to pay off previous debts. She used the small balance that was left for urgent household expenses.
- Without money to pay for more grain and breeding costs, Bhim decided to slaughter the pig and sell the meat, as the income would provide an immediate large amount of cash without any further costs.

And that was the end of the pig. Bhim and her family’s economic situation remained much as it was before the pig. They had a few new clothes and better food for a time, but income from the pig enterprise largely went to pay off outstanding loans.

Reflection Questions

1. Could Bhim have been better prepared and able to overcome the obstacles she was to face?
2. Why is it important that the recipient of aid be involved in identifying and developing a possible solution to a problem they live with?
3. Could there have been a different and better project for providing long-term income for Bhim? How could it have been developed?

1. Stephen Knisely, *Faith in Action: Understanding Development Ministries from a Christian Perspective*, (Louisville, Ky.: Office of Global Awareness and Involvement, Worldwide Ministries Division, Presbyterian Church (U.S.A.), 2001), pp. 29–30.

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Handout 7

A Framework for Assessing Development Ministries¹

Basic Principles:	Focus Questions:			
	Who initiates the work?	Who owns and controls it?	Who benefits from it?	Are root causes being addressed?
People must participate in their own development.				
People know what they need and what is priority.				
Local people must own the process and activities; they are also responsible for their knowledge, decision making, and actions.				
There must be equal sharing or equity of benefits.				
Priority of benefits for the poorest and most vulnerable.				
The poorest must benefit in order for real change to occur.				
Change must be holistic and address systems.				

Assumptions:

- People have capacity to determine and effect change.
- Development will be successful to the degree local people participate.
- Outsiders can't always know what is best for others.
- Small projects enable greater awareness and organization building.
- All people have potential to develop, but not all have had opportunities.
- There is a commitment of local resources.
- People's indigenous knowledge has value.
- All people are informed and aware of the process and work—there is transparency.
- The "process" is more important than the "project."
- People will be able to undertake long-term maintenance.
- Pace of work and cultural practices will be different.
- Women generally are one of the most marginalized groups.
- Women will be equal partners, and are often the key to development as they are most concerned to improve their families and communities.
- Risks are also equally shared.
- Strengths and potentials of people are enhanced.
- The project will result in greater community.
- Root problems are addressed: unequal relationships, power, and resources; dependency; injustice; exploitation.
- Systemic change is needed for true development, rather than only treatment of symptoms.
- People have a vision for a transformed society.
- Change occurs in community.

Stephen Knisely, *Faith in Action: Understanding Development Ministries from a Christian Perspective*, (Louisville, Ky.: Office of Global Awareness and Involvement, Worldwide Ministries Division, Presbyterian Church (U.S.A.), 2001), pp. 8–9.

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Handout 8

Some Principles of Community Development¹

1. Never do for people what they can do for themselves, else a pattern of dependency will be quickly established.
2. Do things with people, not for them. An appropriate role is to help people learn things about themselves as a community, as well as developing technical skills and exploring new options.
3. Let people do things in their own way. The people must have ownership in the project for it to survive; it has to be “their” project. Let them develop their own leaders; this is part of the learning experience.
4. Think long range. Can the project be sustained over the long run by the community itself? Can it adapt to changing political and economic situations? What happens when you leave?
5. Develop community, not programs or institutions. People grow and build trust by working together. Activities should be learning experiences and build a sense of community.
6. Keep it simple. Many projects fail because they expect too much too quickly. Be realistic in your expectations; after all, this is a new experience for the community and the things that they learn from the experience may be more important than the outcome of the project itself.
7. Start small. As the community and staff build expertise they can handle larger responsibilities and more complexity. Many programs fail because they overwhelm staff and demand more than they can give.
8. Keep projects low risk so there is a greater probability of success. Failures should be seen as learning opportunities and not as disasters. Don’t expect perfection in people.
9. Model the behaviors and activities that you seek to transfer. Stay away from high-tech methods if simpler, less expensive solutions are available. Use appropriate levels of technology.
10. The ideal role is to be a consultant, helping the community and staff develop a vision, obtain resources (locally, to the extent possible), and implement the program.
11. Be positive. Reinforce the successes and celebrate the accomplishments. Admit the shortcomings and failures, but don’t focus on them.
12. Be patient. Integration of knowledge and the building of skills take time. Encourage change, but don’t push people too much.

Session C: Framework for Assessing

Note

1. This list was first developed by the International Health Ministries and other development-related staff of the Presbyterian Church (U.S.A.), circa 1994. These principles relate to projects undertaken by Presbyterian Church (U.S.A.) mission staff in partnership with members of a community (somewhat compatible with the justice model), but also have applications for the development ministry models of compassion and transformation.

Reference

Principles of Development Ministries¹

In using the information found in A Framework for Assessing Development Ministries (Handout 7), keep in mind the following aspects.

- The table could be used with any development activity, whether it is related to ministries of compassion, justice, or transformation. The table format is not related to the outline used in the previous two tables.
- The focus questions across the heading of the table represent four primary development activities: planning, implementation, results, and impacts. The first three questions center on who is involved in each of these activities, and the fourth considers if true development occurs. The terms used down the left side of the table represent the elements of each activity focus.
- The bulleted items within the table are primary issues to address, understand, and reflect on when involved in development ministries.

To summarize the principles described in Handout 7, consider the following guidelines. The Presbyterian Hunger Program and the Self-Development of People Program provide assistance to communities of need based on these principles refined through many years of experience.

- Development must be initiated in and specific to the context of the people in need. Local people themselves must determine what they require, how development will be conducted, and how it will affect them.
- Communities of people must be the basic social component of development activities rather than individuals and programs.
- Building relationships with groups and entering into affirming dialogues with them are as important, if not more so, than the actual development ministries undertaken with them. This principle recognizes that the “donors” have something to learn and gain from entering into a relationship with so-called “beneficiaries.”
- There is a difference between giving bread to a hungry person, providing wheat seed and training a person to grow it, and assisting a group of poor farmers to start and manage a seed cooperative. Although relief is necessary for survival in many situations, ultimately underlying causes of the disadvantaged condition must be addressed as part of the help to be given.

1. Stephen Knisely, *Faith in Action: Understanding Development Ministries from a Christian Perspective*, (Louisville, Ky.: Office of Global Awareness and Involvement, Worldwide Ministries Division, Presbyterian Church (U.S.A.), 2001), pp. 12–15.

Session D

Compassion As a Development Ministry: Channeling Aid, Serving Others

Time: 80 min.	Activity
5 min.	5 min. in large group Opening prayer. Introduction to session objectives.
20 min.	10 min. in small group and 10 min. in large group Activity 8: Identify some scriptural foundations for compassion. Handout 9: Some Scriptural Foundations for Compassion Ministries Handout 10: Alternate Scriptural Foundations for Compassion Ministries
15 min.	5 min. in large group, 5 min. in small group, and 5 min. in large group Activity 9: Describe the model of compassion as a development ministry. Handout 11: A Model of Compassion as a Development Ministry
40 min.	20 min. in small group and 20 min. in large group Activity 10: Identify at least six questions that might be asked by both “donors” and “receivers” in a compassion model. Handout 12: Case Study—The Donor’s Story Handout 13: Case Study—The Receiving Institution’s Story Handout 14: Questions That Might Be Asked Close with prayer and song.

Materials: Newsprint, markers, masking tape, Handouts 9–14, pp. 58–66.

Facilitator Notes

Reference: For a complete explanation of the materials in this session see Chapter 2 of Stephen Knisely’s *Faith in Action*.

See the reference documents Overview of Compassion as a Development Ministry and Scriptural Reflections, at the end of this session for background information.

Facilitator Notes

Welcome to a session on compassion as a development ministry. The overall goal of these sessions is to enable participants to make more informed decisions and be more intentional in their engagement in development ministries.

Objectives for Session D

After the session participants will be able to:

- identify and discuss some scriptural foundations for development ministries of compassion
- explain what development ministries of compassion are to someone who doesn't know
- list at least six questions they might ask when considering involvement in a development ministry of compassion

Description of Activities

Activity: Introduction

Time: 5 min.

Materials:

- You could write the session objectives on newsprint in advance of the session.

What to Do: Welcome the participants.

Begin the session with prayer.

Make some reference and connection to the previous session.

Activity 8: Identify some scriptural foundations for compassion.

Time: 20 min.: 10 min. in small group and 10 min. back in large group.

Materials:

- Handout 9: Some Scriptural Foundations for Compassion or
- Handout 10: Alternate Scriptural Foundations for Compassion.

What to Do: Give either Handout 9 or Handout 10 to participants. Ask them to read the scripture passage(s) and think about the questions on the handout. Participants can then form small groups to share their responses.

In the whole group share and discuss responses. Write responses on newsprint.

Facilitator Notes

Make some reference and connection to the previous sessions. Comment that development ministry is more than activities or projects. It is a way of living and relating with a concern that every person is able to take part in the abundant life that God desires for all of God's children.

If you have any of the newsprint created in earlier sessions, you might want to display it.

Make a copy of all the handouts for yourself.

You can use either Handout 9 or Handout 10 with your group. Or you might give half the group Handout 9 and the other half Handout 10. The handouts have the scripture from the New Revised Standard Version printed on them. You may wish to have a variety of other translations available for participants to read and compare.

Facilitator Notes

If you have completed Session B, you might recall some of the types of activities or projects that the group identified as compassion ministries in Activity 5.

Activity 9: Describe the model of compassion as a development ministry.

Time: 15 min.: 5 min. in large group, 5 min. in small group, and 5 min. back in large group

Materials:

- Handout 11: A Model of Compassion as a Development Ministry

What to Do: Give out Handout 11.

Go over the model's

- objective
- relationship and focus
- decision making and accountability
- type of activity
- efforts prompted by
- constraints

In groups of two or three invite participants to

- think of examples of the model
- describe what the roles of benefactor and servant mean to them
- identify the strengths and limitations of this model

Share responses in the total group.

Activity 10: Use a case study to list at least six questions that might be asked by both “donors” and “receivers” in a compassion model.

Time: Total of 40 min.; 20 min. in small groups and 20 min. sharing in large group

Materials:

- Handouts 12, 13, and 14
- for “donors:” Handout 12: Case Study—The Donor’s Story
- for “receiving institution”: Handout 13: Case Study—The Receiving Institution’s Story
- for everyone: Handout 14: Questions that Might be Asked, after the groups have worked on the Case Studies.

What to Do: Divide the participants into two groups. Half the participants will be members of the “donor” church and the other half members of the “receiving” institution. Invite each group to read, discuss, and answer the questions on the case study. Ask someone in the group to record the responses on newsprint.

Put up the newsprint responses for everyone to read. In the large group invite the two groups to role play, dialoging as donors and receivers, asking their questions, voicing their concerns, and discussing how to proceed or why they don’t want to proceed. After 10 minutes or so stop the role play. Ask participants for observations and insights.

Close with prayer and song.

Facilitator Notes

For Activity 10, if you have a group of more than twenty you can divide the participants into several small groups to allow everyone to contribute. For example you could have two small groups of the donor church and two small groups of the receiving institution. If you do it this way, when participants are back in the large group, ask for a couple of volunteers from each small group to form a new donor and new recipient group to role-play the situation.

If participants seem to need help in coming up with questions, give out Handout 14: Questions that Might be Asked.

As participants share their responses and role play you may want to ask questions like

- Do the questions jump ahead of developing the relationship to planning/implementing activities?
- Do the questions encourage examination of one’s thinking and cultural assumptions?
- Are there similarities or differences in the questions of the two groups?

Suggested hymns for closing. The numbers are from *The Presbyterian Hymnal* but may be found in other hymnals as well.

- “Jesu, Jesu, Fill Us with
Your Love” 367
- “Christian Women,
Christian Men” 348

Handout 9

Some Scriptural Foundations for Compassion

Read the scripture passage from John and think about the following questions. Share your responses in a small group. Write responses on newsprint.

Questions

- What does this passage mean to me?
- What is being asked of us in the scripture?
- What are some of the actions and attitudes that the scripture require of us as Christians?

John 9:1–41

As he walked along, he saw a man blind from birth. His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "Neither this man nor his parents sinned; he was born blind so that God's works might be revealed in him. We must work the works of him who sent me while it is day; night is coming when no one can work. As long as I am in the world, I am the light of the world." When he had said this, he spat on the ground and made mud with the saliva and spread the mud on the man's eyes, saying to him, "Go, wash in the pool of Siloam" (which means Sent). Then he went and washed and came back able to see. The neighbors and those who had seen him before as a beggar began to ask, "Is this not the man who used to sit and beg?" Some were saying, "It is he." Others were saying, "No, but it is someone like him." He kept saying, "I am the man." But they kept asking him, "Then how were your eyes opened?" He answered, "The man called Jesus made mud, spread it on my eyes, and said to me, 'Go to Siloam and wash.' Then I went and washed and received my sight." They said to him, "Where is he?" He said, "I do not know."

They brought to the Pharisees the man who had formerly been blind. Now it was a sabbath day when Jesus made the mud and opened his eyes. Then the Pharisees also began to ask him how he had received his sight. He said to them,

"He put mud on my eyes. Then I washed, and now I see." Some of the Pharisees said, "This man is not from God, for he does not observe the sabbath." But others said, "How can a man who is a sinner perform such signs?" And they were divided. So they said again to the blind man, "What do you say about him? It was your eyes he opened." He said, "He is a prophet."

The Jews did not believe that he had been blind and had received his sight until they called the parents of the man who had received his sight and asked them, "Is this your son, who you say was born blind? How then does he now see?" His parents answered, "We know that this is our son, and that he was born blind; but we do not know how it is that now he sees, nor do we know who opened his eyes. Ask him; he is of age. He will speak for himself." His parents said this because they were afraid of the Jews; for the Jews had already agreed that anyone who confessed Jesus to be the Messiah would be put out of the synagogue. Therefore his parents said, "He is of age; ask him."

So for the second time they called the man who had been blind, and they said to him, "Give glory to God! We know that this man is a sinner." He answered, "I do not know whether he is a sinner. One thing I do know, that though I was blind, now I see." They said to him, "What did he do to you? How did he open your eyes?" He answered them, "I have told you already, and you would not listen. Why do you want to hear it again? Do you also want to become his disciples?" Then they reviled him, saying, "You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where he comes from." The man answered, "Here is an astonishing thing! You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners, but he does listen to one who worships him and obeys his will. Never since the world began has it been heard that anyone opened the eyes of a person born blind. If this man were not from God, he could do nothing." They answered him, "You were born entirely in sins, and are you trying to teach us?" And they drove him out.

Jesus heard that they had driven him out, and when he found him, he said, "Do you believe in the Son of Man?" He answered, "And who is he, sir? Tell me, so that I may believe in him." Jesus said to him, "You have seen him, and the one speaking with you is he." He said, "Lord, I believe." And he worshiped him. Jesus said, "I came into this world for judgment so that those who do not see may see, and those who do see may become blind." Some of the Pharisees near him heard this and said to him, "Surely we are not blind, are we?" Jesus said to them, "If you were blind, you would not have sin. But now that you say, 'We see,' your sin remains."

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Handout 10

Alternate Scriptural Foundations for Compassion

Read one or more of the scripture passages and think about the following questions. Share your responses in a small group. Write responses on newsprint.

Questions

- What does this passage mean to me?

- What is being asked of us in the scripture?

- What are some of the actions and attitudes that the scripture requires of us as Christians?

Matthew 25:31–46

“When the Son of Man comes in his glory, and all the angels with him, then he will sit on the throne of his glory. All the nations will be gathered before him, and he will separate people one from another as a shepherd separates the sheep from the goats, and he will put the sheep at his right hand and the goats at the left. Then the king will say to those at his right hand, ‘Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.’ Then the righteous will answer him, ‘Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? And when was it that we saw you sick or in prison and visited you?’ And the king will answer them, ‘Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.’ Then he will say to those at his left hand, ‘You that are accursed, depart from me into the eternal fire prepared for the devil and his angels; for I was hungry and you gave me no food, I was thirsty and you gave me nothing to drink, I was a stranger and you did not welcome me, naked and you

did not give me clothing, sick and in prison and you did not visit me.' Then they also will answer, 'Lord, when was it that we saw you hungry or thirsty or a stranger or naked or sick or in prison, and did not take care of you?' Then he will answer them, 'Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me.' And these will go away into eternal punishment, but the righteous into eternal life."

2 Cor. 9:8

God is able to provide you with every blessing in abundance, so that by always having enough of everything, you may share abundantly in every good work.

Deut. 15:7-12

If there is among you anyone in need, a member of your community in any of your towns within the land that the Lord your God is giving you, do not be hard-hearted or tight-fisted toward your needy neighbor. You should rather open your hand, willing lending enough to meet the need, whatever it may be. Be careful you do not entertain a mean thought, thinking, "The seventh year, the year of remission, is near," and therefore view your needy neighbor with hostility and give nothing; your neighbor might cry to the Lord against you, and you would incur guilt. Give liberally and be ungrudging when you do so, for on this account the Lord your God will bless you in all your work and in all that you undertake. Since there will never cease to be some in need on the earth, I therefore command you, "Open your hand to the poor and needy neighbor in the land."

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Handout 11

A Model of Compassion As a Development Ministry

Objective:	Meet immediate and perceived needs of others by provision of goods, services, training.	Your Notes
Relationship & Focus:	Serve others to meet basic needs.	
Decision making & Accountability:	High external control, "we" do for "them"	
Type of Activities:	Specific, time-limited	
Efforts Prompted by:	Compassion, sense of duty, desire to serve, Bible reading	
Theological Basis:	Deut. 15:7-11 "Open your hand to the poor and needy"; Matt. 25:31-46 "For I was hungry and you gave me something to eat."	
Constraints:	Respond to symptoms; often only short term; can result in dependency and paternalism	

Handout 12

Case Study—The “Donor’s” Story

Background for the donors

You are a congregation with approximately 800 members located in a medium-sized town. You want to contribute on a regular basis to some kind of ministry. You are not sure if you want to contribute to local or international projects.

Louise, a member in the congregation, has a friend, Mary, who has gone to work as a medical missionary nurse in a small hospital in Congo, Central Africa. Louise has asked the church if it will help support Mary and her hospital. She shares one of Mary’s letters with the congregation.

Dear Louise,

As you know, I volunteered as a nurse for two years after reading a story in a religious magazine about the hospital and the work they are trying to do. The hospital is over 100 miles from the capital and is the medical care facility for the area. I had never been to Africa, and upon arrival was quite appalled by the conditions people must live under. I was equally shocked by the standard of care in the hospital, which is due to the lack of supplies and equipment. They need medical supplies and equipment, as well as financial support. Actually they could use just about anything and everything anyone wanted to send.

Do you think if your church heard how critical the situation is it might be interested in giving financial support and/or helping collect medicines and equipment? I can easily identify what the real needs are, since I have worked in a well-supplied hospital in the States. I can send a list to you.

*Your friend,
Mary*

The Task:

You are the church committee that is considering giving assistance. You will have a chance to communicate with the receivers. What kinds of questions should you be asking?

- What questions should your committee members ask of yourselves and of the congregation?
- What questions should you ask of the receivers?
- What do you want to communicate to the receivers?

Handout 13

Case Study—The “Receiving Institution’s” Story

Background for the receiving institution

You are the staff (and one of you is chief of staff) at a small fifty-bed hospital that serves as the central health facility for a province in Congo, a country in Central Africa. You have a hard time getting the equipment, medicines, and supplies needed. You have learned to make do with what you have. Despite this fact, you take good care of the patients who come to the hospital.

You are grateful for the support you receive from the United States. Your problem is that they always want to give you advice on what they think your needs really are and what you really should be doing. It is as though you have no sense or experience. The most recent volunteer nurse from the United States has gotten the idea that she will make up a list of all the supplies and equipment she thinks you need and will ask her U.S. friends to make the donations.

It is hard to explain to donors all the things that must be taken into consideration when working in Congo. It is not that you don't want better equipment and supplies, but you must look at the big picture. For example, take a shipment of donated equipment and medicines. Getting the shipment of goods through customs can be a nightmare and very costly. Then you have the added cost of hiring a large truck to have the goods transported the 100 miles over terrible roads. If it is the rainy season there is no way a large, heavy truck can make it, so you have to pay to have it stored for several months, and hope that it doesn't get stolen. Does the equipment run on the 240 volts that is common in your country or the 120 volts common in the United States? And what problems will you have with maintenance and upkeep for the equipment? Will you be able to get parts easily? Will you have the training necessary for using the equipment? Will the instructions be in French, the common language in Congo?

So, here you are, with the opportunity to receive donations from the United States, but the decision about what you “need” is being made by someone who has never worked in Congo before now. What to do?

Your Task:

You are the hospital administrator and other administrative staff. You will have a chance to communicate with the “donors.” What kinds of questions should you be asking?

- What questions should your committee members ask of yourselves?
- What questions should you ask of the donors?
- What do you want to communicate to the donors?

Handout 14

Questions That Might Be Asked

Following are some questions that both the donors and the receivers can ask when exploring a compassion ministry.

Assessment questions

- Who initiates the work?
- Who owns and controls it?
- Who benefits from it?
- Are root causes of need being addressed?

People involved

- Who is requesting or offering assistance?
- Who are the responsible people in the community or organization?
- What do we know about the community or organization?

Kind of assistance

- What type of assistance is being requested or offered?
- What is the problem for which assistance is being requested or offered?
- Is the assistance being requested or offered treating the symptoms, or is it getting at the root problem?
- How did the problem arise?
- Is the assistance appropriate and sustainable for the people being served?
- Will the assistance develop a pattern of paternalism and dependency?

Other organizations

- Are there other reputable organizations helping?
- Are there existing channels to go through to provide assistance?
- Is there a channel in our denomination we can use?
- Can anyone on the General Assembly Council give us any advice or information about the project and the people involved?

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The relationship

- What is our relationship with the community or organization?
- What is their attitude toward us?
- What is our attitude toward them?
- Who will be our contact and what happens if that person leaves?
- What are our expectations and what do we think their expectations are?
- Are the expectations realistic or possible to fulfill?

Commitment and impact

- What is our intent?
- How long will we stay involved with this community or organization?
- How much will we commit in terms of funds, materials, and manpower?
- What is the long-term impact of our actions?
- What is the long-term effect of this activity?

Funding

- Are there other sources of funds and resources for the project?
- Are there local contributions for the work that promote local ownership?
- How will the goods/materials be used?

Reference

Overview of Compassion As a Development Ministry¹

Wherever a person responds in love to the needs of others—providing food, clothing, shelter, safety, welcome, dignity, self-respect, or the chance to grow—God is present. Through meeting the needs of others in our community or overseas, we demonstrate compassion and kindness, and contribute toward improving life. Compassion prompts us to help an individual or community return to a prior condition of better life (such as after an earthquake), or to achieve a sustainable level of living.

Development ministries of compassion generally furnish material and monetary aid, and send skilled professionals from “rich” communities to poor communities. Compassion is a spiritual impulse. The idea of serving others through the giving of monetary or material support arises out of commands in scripture. . . . When people-who-have give to people who are poor or disadvantaged they intervene into a needy situation and provide something that is lacking. . . .

The primary aim of assistance provided by external agents is to provide relief and to ameliorate the needs of disadvantaged people and communities. External agents are outsiders, such as materially rich organizations, congregations, or individuals, who have come to promote change in a community or situation that is not their own. (Rich is a relative term, but if we think of rich from a global perspective, most people in North America are rich.) External agents provide aid to people in situations of natural disasters and of human-created calamities; and they contribute resources for projects to improve quality of life in poor communities. Typically, such development ministries provide funds, personnel, goods, and services to meet immediate, urgent, and perceived physical needs. Contributions toward assistance include, for example, financial donations, building materials, blankets and food, medical camps, skill and job training, computers and water pumps. Ministries of compassion generally are for specific, time-limited programs, such as relief for hurricane victims, providing water pumps for a well program in Africa, and donating food and time to a food pantry in Detroit.

1. Excerpt from Stephen Knisely's *Faith in Action: Understanding Development Ministries from a Christian Perspective* (Louisville, Ky.: Office of Global Awareness and Involvement, Worldwide Ministries Division, Presbyterian Church (U.S.A.), 2001), pp. 19, 22–23.

Reference

Scriptural Reflections

Innumerable passages of scripture express implicitly or explicitly that the satisfaction of basic needs is essential to life. The apostle Paul assures the Corinthian church, “God is able to provide you with every blessing in abundance, so that by always having enough of everything, you may share abundantly in every good work” (2 Cor. 9:8). Having “enough of everything” frees a person and a community for the “good work” of ministering to the needs of others.

In the Gospels, Christ explicitly demands that we are to minister to the physical needs of the poor, hungry, sick, and imprisoned among us—both strangers and neighbors, without distinction. In the parable of the good Samaritan in Luke 10, Jesus illustrates our responsibility to help anyone we encounter who is in need. In the parable of the sheep and the goats in Matthew 25, Jesus teaches that whenever we neglect a person in poverty, a person who is hungry, or one in anguish, we neglect our duty to Christ.

“For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me” (Matt. 25:35–36 NIV).

Matthew 25:31-46 In the parable of the great judgment Jesus says that the nations will be gathered before the king. In the separation that follows, we may surmise that it is not only the nations who are distinguished as righteous or unrighteous but that individuals as well are measured by their practical concern for those most needy, those who are the “least” in Jesus’ family. His family—those whom he calls family—surely is universal, and not limited to those who know that they belong. We may leave judgement to the king, acknowledging with the “righteous” that we are not worthy of the grace the king extends, but perhaps agreeing also with the “unrighteous” that we did not realize the implications of our neglect. Nevertheless, the message of the parable is clear. We must respond to needs and deprivations around us by doing justice, extending kindness, and walking humbly with our God (Mic. 6:8).

What are the implications of this message for our church’s policies? What are the implications for development assistance? How does the message speak to church members who determine policies and effect interventions?

If the message is only to extend relief to those who hunger and suffer, most people will readily respond. But surely Jesus does not wish us to tolerate the conditions that prolong suffering. Hence the need for “development.” It now gets harder to respond. And harder yet when we see that Jesus wants us to treat recipients as members of his family—our family! (“I was a stranger and you invited me in.”) It gets still harder when we begin to realize that in today’s interdependent world the policies of our nation and our church, and even the way we live our lives, may have some causal bearing on the predicament of the needy.

It is not easy to begin with Jesus' message and come out with the specifics of a response to the hungry, the thirsty, the stranger, the sick, and the imprisoned—especially when they are not only near at hand but are also our distant neighbors in a complex world. We don't know how to begin; yet, somehow, we know that this is where we have to begin.¹

What does it really mean to minister to people through development assistance? How do we minister in a way that actually eases suffering and that helps to change the conditions that prolong it? What does it mean for us if changing the conditions entails changing policies and lifestyles from which we have benefitted? What does the Bible have to teach us? An example of what we might learn is found in the story of a meeting between a man born blind and Jesus.

John 9:1–41 This passage offers insights into Jesus' ministering in compassion to the needs around him. Studying such passages with an eye to the details and elements of the biblical experiences can provide important principles and encouragement for our own and the church's development ministries.

The passage reveals principles of providing healing or assistance to a person (or community) in need.

- Know the specific need and the context of the need. Often our initial assessments of the need, or of what causes the condition, are false. We must ask questions and respect the perspective of the one(s) who need help. To learn the truth of why or how the need exists, ask the one(s) with experience, those who live with the need.
- Ascertain the willingness of the recipient(s) to receive your ministry. There were several levels of "blindness" addressed in the passage—obviously the physically blind man, but also the spiritually blind disciples and Pharisees. The "spiritual eyes" that are able to see the purposes and possibilities of God in a situation may be closed by human tradition and prejudice. We can surmise that the blind man desired to see, the Pharisees were not willing to "see," and the disciples were having difficulty in seeing. Development ministries of compassion can only be successful when people are willing to be ministered unto, or have their eyes opened.
- Take the initiative—act. Jesus took the initiative in the healing. He did not rationalize the man's condition, or debate whether healing him was a good idea. Jesus acted to change the situation because he saw the possibilities for renewal and for expressing the "works of God." In contrast, the local authority and "powers," the Pharisees, were more interested in the past and used it as an excuse for not doing anything.
- Involve the recipient(s). Don't do or give everything yourself. The man who had been blind had to take some action, to play a role in his own healing. Jesus also used local resources of mud and water in carrying out his healing.
- Be prepared for criticism and hostility. Often development means going against traditions. The Pharisees were not happy when Jesus challenged the religious context and doctrines that allowed the man to be blind, but not to receive his sight. Jesus was hardly popular when he pointed out to the Pharisees the truth of their spiritual blindness.

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- Be open to the leading of the Holy Spirit; allow the Spirit to work through you. A sense of self-worth was created for the one healed through the intervention and through the interactions that occurred afterward. He spoke boldly to the Pharisees of his healing and of his insights into God's work. In the follow-up conversation with Jesus he professed belief resulting in spiritual healing and dignity in the eyes of God.²

1. Much of this reflection on Matt. 25 is adapted from *Hope for a Global Future: Toward Just and Sustainable Human Development with Study Guide* (Louisville, Ky.: Office of the General Assembly, Presbyterian Church (U.S.A.), 1996), p. 137-38.

2. Stephen Knisely's *Faith in action: Understanding Development Ministries from a Christian Perspective* (Louisville, Ky.: Office of Global Awareness and Involvement, Worldwide Ministries Division, Presbyterian church (U.S.A.)), 2001, p. 22.

Session E

Justice As a Development Ministry: Changing the Causes of Needs and Challenging the Structures

Time: 80 min.	Activity
5 min.	5 min. in large group Opening prayer Introduction to session objectives
20 min.	10 min. in small group and 10 min. in large group Activity 11: Identify some scriptural foundations for justice Handout 15: Some Scriptural Foundations for Justice Handout 16: Alternate Scriptural Foundations for Justice
15 min.	5 min. in large group, 5 min. in small group, and 5 min. in large group Activity 12: Describe the model of justice as a development ministry. Handout 17: A Model of Justice as a Development Ministry
40 min.	20 min. in small group and 20 min. in large group Activity 13: List at least six questions that might be asked by both an “outside church” and a “local church” in a model of justice development ministry partnership. Handout 18: Case Study—Justice As a Development Ministry Handout 19: Questions That Might Be Asked Close with prayer and song.

Materials: Newsprint, markers, masking tape, handouts 15–19, pp. 76–82.

Facilitator Notes

Reference: For a complete explanation of the materials in this session see Chapter 3 of Stephen Knisely's *Faith in Action*. See the reference documents Overview of Justice As a Development Ministry and Scriptural Reflections, at the end of this session, for important background information for this session.

Facilitator Notes

Welcome to a session on justice as a development ministry. The overall goal of these sessions is to enable participants to make more informed decisions and be more intentional in their engagement in development ministries.

Objectives for Session E

After the session participants will be able to:

- speak from a biblical base about development ministries of justice
- describe justice as a development ministry and explain how it is similar to and different from a development ministry of compassion
- identify some hopes and cautions of development ministries of justice

Make some reference and connection to the previous sessions. Remind the participants that development ministry is more than activities or projects. It is a way of living and relating with a concern that every person is able to take part in the abundant life that God desires for all of God's children. Then go on to introduce this session.

Description of Activities

Activity: Introduction

Time: 5 min.

Materials:

- You could have the session objectives written on newsprint in advance of the session.

What to Do: Welcome the participants.

Begin the session with prayer.

Make some reference and connection to the previous session. In this session we will be focusing on justice as a development ministry.

Activity 11: Identify some scriptural foundations for justice.

Time: 20 min. total: 10 min. in small group and 10 min. in large group

Materials:

- Handout 15: Some Scriptural Foundations For Justice,
- Handout 16: Alternate Scriptural Foundations For Justice

What to Do: Give Handout 15 or Handout 16 to participants. Ask participants to form small groups to share their responses to the questions on the handout.

Invite participants to share responses and continue discussion in the large group. Write responses on newsprint.

Facilitator Notes

If you have any of the newsprint created in earlier sessions, you might want to display it to remind participants of past sessions.

Make a copy of all the handouts for yourself.

For Activity 11 you can use either Handout 15 or Handout 16 with your group. Or you might give half the group Handout 15 and the other half Handout 16. The handouts have the scripture from the New Revised Standard Version printed on them. You may wish to have a variety of other translations available for participants to read and compare.

Facilitator Notes

If you have completed Session B, you might recall some of the activities or projects that were identified as justice ministries.

Activity 12: Describe the model of justice as a development ministry.

Time: 15 min. total: 5 min. in large group, 5 min. in small group, and 5 min. in large group

Materials:

- Handout 17: A Model of Justice as a Development Ministry

What to Do: Give out Handout 17.

Talk through the model's

- objective
- relationship and focus
- decision making and accountability
- efforts prompted by
- theological basis
- constraints

In small groups ask participants to

- think of examples of this model
- describe what the role of partner and advocate means to them
- identify the strengths and limitations of this model

In the large group invite them to share responses and discuss questions they may have.

Activity 13: Use a case study to list at least six questions that might be asked by both a suburban church and an inner-city church in a model of justice development ministry partnership.

Time: 40 min. total: 20 min. in small group and 20 min. in large group.

Materials:

- Handout 18: Case Study—Justice as a Development Ministry,
- Handout 19: Questions That Might be Asked
- newsprint
- markers, and
- masking tape

What to Do: Point out that the process of developing the partnership is as important, if not more so, than the actual activities to be implemented.

- Divide the participants into two groups. Half the participants will be members of the suburban church and the other half members of the inner-city church.
 - Take 20 min. in the small group to read, discuss, and answer the questions.
 - Have someone in the group record the responses on newsprint.
 - Take another 20 min. back in the large group for both sides to report their responses on newsprint for everyone to read and discuss.
- Close with prayer and song.

Facilitator Notes

Make copies of Handouts 17, 18, and 19.

In activity 13, as the group reads over the newsprint you might ask questions such as

- What are the similarities in the questions of the two groups?
- What are differences in the questions of the two groups?
- Which questions have a similar focus?
- What is the focus?
- Which questions focus on developing a relationship and partnership?
- Which questions jump over the development of the relationship to planning/implementing activities?
- Which questions encourage examination of one's thinking and cultural assumptions?

Or

- Are there any questions that encourage examination of one's own thinking and cultural assumptions?

You could give out Handout 19: Questions That Might Be Asked, which gives some areas to explore with questions—such as partnership, commitment, expectations, and identification of problems and solutions.

Suggested hymns for closing. The numbers are from *The Presbyterian Hymnal* but may be found in other hymnals as well.

- “Called as Partners in
Christ’s Service” 343
- “Arise, Your Light
Is Come!” 411

Handout 15

Some Scriptural Foundations for Justice

What to Do: Read the scripture passage and think about the following questions. Form small groups and share your responses (10 min.).

The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favor (Luke 4:18-19).

Questions

- What does this passage mean to me?
- What is being asked of us in the scripture?
- What are some of the actions and attitudes that the scripture requires of us as Christians?

In your small group write responses on newsprint.

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Handout 16

Alternate Scriptural Foundations for Justice

What to Do: Read the scripture passages and think about the following questions. Form small groups and share your responses (10 min.).

Thus says the Lord of hosts: Render true judgments, show kindness and mercy to one another; do not oppress the widow, the orphan, the alien, or the poor; and do not devise evil in your hearts against one another (Zech. 7:9-10).

Woe to you, scribes and Pharisees, hypocrites! For you tithe mint, dill, and cumin, and have neglected the weightier matters of the law: justice and mercy and faith. It is these you ought to have practiced, without neglecting the others (Matt. 23:23).

Questions

- What does this passage mean to me?
- What is being asked of us in the scripture?
- What are some of the actions and attitudes that the scripture requires of us as Christians?

In your small group write your responses on newsprint.

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Handout 17

A Model of Justice As a Development Ministry

Objective:	Develop relationships with partner communities and with them identify and seek to overcome causes of needs and injustice.	Your Notes
Relationship & Focus:	Partner with others for quality of life change.	
Decision making & Accountability:	Shared control and joint actions	
Type of Activities:	Integrated, moderate-term	
Efforts Prompted by:	Seeking to do justice, application of scripture	
Theological Basis:	Zech. 7:9-10 "Render true justice, show mercy"; Matt. 23:1-39 "Woe to the unjust Pharisees who don't practice what they preach."	
Constraints:	Difficulty of unequal relationships and expectations; requires long-term commitment of people and funds	

Handout 18

Case Study—Justice As a Development Ministry

Time: 40 min.: 20 min. in small group and 20 min. in large group

What to Do: Half of you will be members of a suburban church and the other half members of an inner-city church. In your assigned group read, discuss, and answer the questions. Have someone in the group record the responses on newsprint.

Problems in the Inner City

The crime rate is going up, housing is inadequate, and drug dealers abound. Because of these conditions the city has changed some of its bus routes, making it difficult for residents in certain areas to get to work and school. The schools can't attract good teachers. The high school dropout rate is the highest in the state. Many Asian immigrants are moving into the city's housing projects, and there is racial tension between the African Americans and Asians. Jobs are few and the unemployment rate is high. Organized recreation and other activities for the young are nonexistent.

Suburban Church Group

You are a member of a large, wealthy suburban church in this city, made up of almost all white, upper-middle and upper-class professionals. The church has active groups for women, men, and youth. The church has been supportive financially of various mission projects in other countries. They feel it is time to do something locally, and want to do more than give financial support. The congregation is concerned with what is happening in the inner city. The women's group has been studying issues of peace and justice and discussing how the following scripture passage is being addressed by their church in their own community.

Thus says the Lord of hosts: Render true judgments, show kindness and mercy to one another; do not oppress the widow, the orphan, the alien, or the poor; and do not devise evil in your hearts against one another (Zech. 7:9-10).

The women challenge themselves and the rest of the congregation to put their faith in action and explore ways they can become involved in issues of justice as a ministry in the city. The session of the church agrees with the women and votes to get involved locally. A group from your suburban congregation approaches an inner-city congregation and explains their interest. They ask, "Is there a way we can partner with you to address the problems of life in the inner city?" The inner-city church replies, "Yes, we would like to work in partnership with you."

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Inner-City Church

You are a member of a small inner-city church made up mostly of poor African Americans and Asian immigrants. The church facility is over 100 years old. About forty years ago a housing project was built on the lots around the church. The congregation struggles to pay a pastor, and there is almost no money for any upkeep on the building. Your congregation has been approached by a wealthy suburban church whose members say they have challenged themselves to put their faith in action and explore ways they can become involved in issues of justice as a ministry in the city. They ask, "Is there a way we can partner with you to address the problems of life in the inner city?" They say the following scripture has moved them:

Thus says the Lord of hosts: Render true judgments, show kindness and mercy to one another; do not oppress the widow, the orphan, the alien, or the poor; and do not devise evil in your hearts against one another (Zech. 7:9-10).

Your church has a meeting and decides to respond "Yes, we would like to work in partnership with you."

Questions for both groups to answer

You have just made a decision to partner with another church to address the problems of life in the inner city. What questions might you be asking of

- yourselves as individuals

- yourselves as a congregation

- members of the group you will partner with

Handout 19

Questions That Might Be Asked

Following are some possible questions that could be asked as groups work toward partnership and mutuality. Remember that the relationship and the process of developing the relationship to the partner are more important than the activities the groups will do together.

Assessment of the work being planned

- Who initiates the work?
- Who owns and controls it?
- Who benefits from it?
- Are root causes being addressed?

Issues of partnership

- What is important to us in this relationship?
- Are we ready to partner?
- Do we see the other as equals? As equal and full partners? If not, what are the obstacles?
- What are our fears or reservations about entering into this partnership?
- What do we need to do to establish a mutual relationship?
- How long do we/they want this partnership to last?

Expectations

- What are our expectations of ourselves? What can we offer?
- What are our expectations of our partners? What can they offer?
- What do we think our partners' expectations are of us?
- Are the expectations realistic or possible to fulfill?
- Will they understand our life and culture?
- Will we understand their life and culture?
- What are some of our cultural values and assumptions?
- Will they understand our problems?

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Commitment

- Do we really know why we are doing this—what is our intention?
- How long are we willing to commit to this relationship/partnership?
- Are we open to changing our thinking?
- Are we willing to fight issues of justice?
- Are we willing to work for systemic changes?
- Are we willing to examine ways we might have contributed to the identified problems?
- What do we do with the knowledge acquired?
- What is the long-term effect of our actions?

Problems and solutions

- What are the identified problems/solutions?
- Who was involved in identifying the problems/solutions?
- How were the problems/solutions identified?
- Are the solutions attacking the root of the problem?
- Will the solutions affect all the people, especially the poorest?
- What is the long-term effect of the suggested solutions?

Who else is involved?

- What other organizations and governmental agencies are working on the same problems/issues?
- Are there channels in our denomination that could offer resources and guidance?
- What resources are already in place?

Reference

Scriptural Reflections¹

Traditionally there has been a sense that justice (or perhaps more accurately “mercy”) means a redistribution of wealth, or at least sharing our excess with the less fortunate. For example, justice to some might mean organizing and financing the feeding of the hungry, sheltering the homeless, and performing other works of mercy for impoverished individuals. However, we need a deeper understanding of justice in order to genuinely “do justice.” This understanding acknowledges that certain social, political, and economic structures may be unjust and require fundamental change. It is these systems, and persons that perpetuate them, that marginalize other people, making them poor, disadvantaged, and unable to live the abundant life that God desires for humanity.

Jesus came that we might experience abundant life in all its fullness. His life, action, and words as recorded in the New Testament provide numerous examples where he sought to bring healing to people pauperized and marginalized by the unjust religious and social practices of his day. Jesus challenged and spoke against those powers that upheld the exploitive systems. The life and example that he lived is a call to us today to embody justice in our efforts of development ministries.

The dilemma and challenge of development ministries is that there are no widely agreed solutions to the problems of injustice. However, as Christians in the Reformed tradition, we must engage in sustainable development from the basis of our faith in God and our understanding of biblical principles. There is no economic system so exploitive that Christ’s promise of abundant life cannot change it. God’s righteousness can transform corrupt political, economic, and social systems. Inequitable societal structures are not immune from the Holy Spirit’s work of justice.

There are many scripture passages that provide an understanding of justice and the fullness of the life that God intends for us, the life that Jesus through the Holy Spirit sought and continues to seek to bring about. Here is one of those passages. What can we learn from it about our responsibility to do justice as well as to confront and redress unjust systems?

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Luke 4:18-19 (NIV)

“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.”

This good news is a message of hope and healing, a message of deliverance from both physical need and from oppression and injustice in all its forms.

The gospel, rightly understood, is holistic. It addresses all the realms that people live in; it does not single out just spiritual or just physical needs. Christian development ministries begin with people transformed by the love of God, who then respond to God’s call to share the gospel with others through evangelism, social action, economic development, and justice.

1. Stephen Knisely, *Faith in Action: Understanding Development Ministries from a Christian Perspective*, (Louisville, Ky.: Office of Global Awareness and Involvement, Worldwide Ministries Division, Presbyterian Church (U.S.A.), 2001), pp 42–43.

See also Ross and Gloria Kinsler, *The Biblical Jubilee and The Struggle for life: An Invitation to Personal, Ecclesial, and Social Transformation*, p. 105.

Reference

Overview of Justice As a Development Ministry¹

Justice ministries include compassion (meeting needs), but also address what it is that causes the need. Authentic identification of the cause will expose the injustice that underlies it. Ministries of justice require a partnership of “outsiders” and “insiders,” that is, external agents such as congregations who work alongside the members of the needy community. Both partners embrace a vision of mutuality. They share resources; they work together to identify problems and possibilities; and they have joint control over community development programs. The aim of this type of development ministry is fourfold:

1. to improve the quality of life in the needy community in areas determined by both partners
2. to increase the capability of needy communities to initiate, design, and implement their own development efforts
3. to identify, challenge, and change the systems and structures which cause the need
4. to create relationships in which all participants can learn about conditions of need and justice, and work to build up the universal body of Christ

Development in the context of justice ministries is a process of enabling others to understand the conditions of their lives, to identify the injustice that caused their needs, and then to take action to change the situation. The process assumes that people have innate skills and knowledge to take control of their lives, but could benefit from facilitation, additional knowledge, resources, and linkages to help accomplish their goals for improvement. Partners jointly identify causes of impoverishment. Partners then develop and implement activities to alleviate needs and to foster change in systems and structures that perpetuate injustice.

For example, an assistance-type of ministry provides a feeding program for individuals who do not have enough food. A justice-oriented development program feeds people who are hungry, but also includes activities to observe, listen, learn, and participate with them in order to identify and eliminate the reasons for their hunger. Bringing justice to a situation through enabling people to help themselves allows men and women the dignity of analyzing and solving their own problems.

Session E: Justice As a Development Ministry

Authentic development challenges and changes social, political, and economic structures. It demands social justice, self-determination, and the chance to improve materially, morally, politically, and spiritually. The church has a particular interest in this wholeness of development for people. This is the mission and calling of the church in the world: to bring healing and wholeness to all people as children of God.

1. Stephen Knisely, *Faith in Action: Understanding Development Ministries from a Christian Perspective*, (Louisville, Ky.: Office of Global Awareness and Involvement, Worldwide Ministries Division, Presbyterian Church (U.S.A.), 2001), pp. 44–45.

Session F

Transformation as a Development Ministry: Solidarity with Others

Time: 80 min.	Activity
5 min.	5 min. in large group Opening prayer. Introduction to session objectives.
20 min.	10 min. in small group and 10 min. in large group Activity 14: Identify some scriptural foundations for transformation. Handout 20: Some Scriptural Foundations for Transformation Ministries Handout 21: Alternate Scriptural Foundations for Transformation Ministries
15 min.	5 min. in large group, 5 min. in small group, and 5 min. in large group Activity 15: Describe the model of transformation as a development ministry. Handout 22: A Model of Transformation As a Development Ministry
40 min.	20 min. in small group and 20 min. in large group Activity 16: Using a case study, identify four ways to engage a community in transformation development ministry. Handout 23: Case Study—Thinking through Transformation Handout 24: Portrait of Transformation Close with prayer and song.

Materials: Newsprint, markers, masking tape, handouts 20–24, pp. 92–100.

Facilitator Notes

Reference: For a complete explanation of the materials in this session see Chapter 4 of Stephen Knisely's *Faith in Action*.

See the reference documents Reflection on Scripture, Overview of Transformation as a Development Ministry, and Involvement in Ministries of Transformation at the end of this session for background information.

Facilitator Notes

Welcome to a session on transformation as a development ministry. The overall goal of these sessions is to enable participants to make more informed decisions and be more intentional in their engagement in development ministries.

Objectives for Session F

After the session participants will be able to:

- speak from a biblical base about development ministries of transformation
- describe transformation as a development ministry and explain how it is similar to and different from development ministries of compassion and justice
- discuss ideas about how to engage a community in transformation development ministry

Make some reference and connection to the previous sessions. Remind the participants of the definition of development. Development ministry is more than activities or projects. It is a way of living and relating with a concern that every person is able to take part in the abundant life that God desires for all of God's children.

Activity: Introduction

Time: 5 min.

Materials:

- You might want to write the session objectives on newsprint in advance of the session.

What to Do: Welcome the participants.

Begin the session with prayer.

Make some reference and connection to previous sessions. In this session we will be focusing on transformation as development ministry. Introduce the objectives.

Activity 14: Identify some scriptural foundations for transformation.

Time: 20 min. total: 10 min. in small group and 10 min. in large group

Materials:

- Handout 20: Some Scriptural Foundations for Transformation
- Handout 21: Alternate Scriptural Foundations for Transformation

What to Do: Give out Handout 20 or Handout 21 to participants. Ask participants to read the scripture passage(s) and think about the questions on the handout. Participants can form small groups to share their responses.

In a large group ask people to volunteer their thoughts. Write ideas on newsprint.

Facilitator Notes

In this session we will examine transformation as it affects individuals and communities. Transformation is something that happens to us, as opposed to compassion and justice ministries that we do. Transformation is God's work and there are different instruments that God uses to transform people and communities.

Make a copy of all the handouts for yourself.

For Activity 14 you can use either Handout 20 or Handout 21 with your group. Or you might give half the group Handout 20 and the other half Handout 21. The handouts have the scripture from the New Revised Standard Version printed on them. You may wish to have a variety of other translations available for participants to read and compare.

Make Handout 20 a two-sided copy to save paper.

Facilitator Notes

If you did not do Session A: Scriptural Foundations for Development Ministries, then you will need to spend more time on this activity.

Transformation as a focus of development is a relatively new concept as far as the church's role is concerned. In the context of this material, development as transformation embraces Micah 6:8,

"To act justly and to love mercy and to walk humbly with your God" (NIV). It means to provide assistance to the poor; to partner with the poor for justice in all aspects of the society in which we live; and to transform, together with the poor, our lifestyles and lives so that all of us might fully share in the abundant life God envisions for everyone.¹

1. Stephen Knisely, *Faith in Action: Understanding Development Ministries from a Christian Perspective* (Louisville, Ky.: Office of Global Awareness and Involvement, Worldwide Ministries Division, Presbyterian Church (U.S.A.), 2001), p. 59.

Activity 15: Describe the model of transformation as a development ministry.

Time: 15 min. total: 5 min. in large group; 5 min. in small group and 5 min. back in large group

Materials:

- Handout 22: A Model of Transformation as a Development Ministry

What to Do: Give out Handout 22 and talk through the components of the model:

- objective
- relationship and focus
- decision making and accountability
- efforts prompted by
- theological basis
- constraints

In their small groups ask participants to

- think of examples of this model
- describe what the terms "companion" and "solidarity" mean to you
- identify the strengths and limitation of each model

In the large group invite participants to share responses, questions and ideas.

Activity 16: Using a case study, identify four ways to engage a community in transformation development ministry.

Time: 40 min. total: 20 min. in small group and 20 min. in large group

Materials:

- Handout 23: Case Study—Thinking through Transformation
- Handout 24: Portrait of Transformation (as take-home reading)
- Newsprint
- Markers
- Masking tape for the two groups to use

What to Do: Divide the participants into small groups.

Give out Handout 23. Ask participants to spend 20 min. in their small groups reading, discussing, and answering the questions on the handout. Have someone in the group record the responses on newsprint. Take another 20 min. back in the large group for everyone to share their answers.

Close with prayer and song

Facilitator Notes

Activity 16 includes two handouts with stories of transformation. Handout 18: Case Study—Thinking through Transformation presents a story of community transformation; and Handout 19: Portrait of Transformation is a story of personal transformation. There is not enough time to do both stories. You might choose to give Handout 24 to participants to take home and read.

Some other questions for the case study:

- How might the history of church mission work impact our contemporary mission and our approach to development?
- When might it be appropriate to provide financial support for an initiative?

Suggested hymns for closing. The numbers are from The Presbyterian Hymnal but may be found in other hymnals as well.

“What Does the Lord Require”	405
“O for a World”	386

Handout 20

Some Scriptural Foundations for Transformation

What to Do: Read the scripture passage from Isaiah and think about the following questions. Form small groups to share your responses.

Questions

- What does this passage mean to me?
- What is being asked of us in the scripture?
- What are some of the actions and attitudes that the scripture require of us as Christians?

Isaiah 58:1–11 False and True Worship

Shout out, do not hold back! Lift up your voice like a trumpet! Announce to my people their rebellion, to the house of Jacob their sins. Yet day after day they seek me and delight to know my ways, as if they were a nation that practiced righteousness and did not forsake the ordinance of their God; they ask of me righteous judgements, they delight to draw near to God. "Why do we fast, but you do not see? Why humble ourselves, but you do not notice?" Look, you serve your own interest on your fast day, and oppress all your workers. Look, you fast only to quarrel and to fight and to strike with a wicked fist. Such fasting as you do today will not make your voice heard on high. Is such the fast that I choose, a day to humble oneself? Is it to bow down the head like a bulrush, and to lie in sackcloth and ashes? Will you call this a fast, a day acceptable to the LORD?

Is not this the fast that I choose: to loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke? Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover them, and not to hide yourself from your own kin? Then your light shall break forth like the dawn, and your healing shall spring up quickly; your vindicator shall go before you, the glory of the LORD shall be your rear guard. Then you shall call, and the LORD will answer; you shall cry for help, and he will say, Here I am.

If you remove the yoke from among you, the pointing of the finger, speaking of evil, if you offer your food to the hungry and satisfy the needs of the afflicted, then your light shall rise in the darkness and your gloom be like the noonday. The LORD will guide you continually, and satisfy your needs in parched places, and make your bones strong; and you shall be like a watered garden, like spring of water, whose waters never fail.

Other questions to consider:

- Why does God not accept the fasting, according to Isaiah?
- How does this passage speak to you about ministries of development?
- How does Isaiah show that the lives of the materially poor are bound up with the well-being of the materially rich?
- What transformations are needed in society that would result in “true fasting”?
- What transformations are needed in our own lives and disciplines that would result in “true fasting”?

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Handout 21

Alternate Scriptural Foundations for Transformation

What to Do: Read the scripture passage and think about the following questions. Form small groups to share your responses.

Questions

- What does this passage mean to me?
- What is being asked of us in the scripture?
- What are some of the actions and attitudes that the scripture require of us as Christians?

What does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God? (Mic. 6:8).

Now the Lord said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing (Gen. 12:1-2).

Luke 10:25-37 The Parable of the Good Samaritan

"Just then a lawyer stood up to test Jesus. "Teacher," he said, "what must I do to inherit eternal life?" He said to him, "What is written in the law? What do you read there?" He answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." And he said to him, "You have given the right answer; do this, and you will live."

But wanting to justify himself, he asked Jesus, "And who is my neighbor?" Jesus replied, "A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead. Now by chance a priest was going down that road; and when he saw him, he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan while traveling came near him; and when he saw him, he was moved with pity. He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him. The next day he took out two denarii, gave them to the innkeeper, and said, 'Take care of him; and when I come back, I will repay you whatever more you spend.' Which of these three, do you think, was a neighbor to the man who fell into the hands of the robbers?" He said, "The one who showed him mercy." Jesus said to him, "Go and do likewise."

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Handout 22

A Model of Transformation As a Development Ministry

Objective:	In solidarity with partner communities and members, seek humane community development and just structures and systems.	Your Notes
Relationship & Focus:	Solidarity with others for structural and personal justice and change	
Decision making & Accountability:	Mutuality and collaborative actions	
Type of Activities:	Holistic, long-term	
Efforts Prompted by:	Desire to be present with and enriched by the "poor;" deep reading of scriptures	
Theological Basis:	Isah. 58:1-12 God desires a change in heart to produce justice, love, and mercy. Luke 10:25-37 "Love your neighbor as yourself."	
Constraints:	Requires personal and corporate lifestyle and worldview change; long-term commitment of engagement and reflection	

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Handout 23

Case Study—Thinking through Transformation¹

What to Do: Read the following story and respond to the questions below.

Transformation in Telal Zeinoh

In the shadow of Cairo's Great Citadel lies Telal Zeinoh, a squatter community. Built on three levels down the slope from the Citadel, with broken-down houses of wood, concrete or construction scraps, it holds none of the lavish wealth symbolized by the castle that towers above it. But slowly, with the help of the Coptic Evangelical Organization for Social Services (CEOSS), the community of Telal Zeinoh is claiming the heritage of the citadel, a heritage of empowerment and dignity.

Isis Mehany is one of the CEOSS community participation staff members assisting the residents of Telal Zeinoh to improve their community. When she joined CEOSS five years ago with a degree in social services, she equated working with the poor with charitable giving. But through CEOSS, Isis learned that the best way to foster change in a community is to encourage empowerment by introducing decision-making skills and problem-solving techniques.

Empowerment is transforming Telal Zeinoh. Where once there was only one public toilet per street, now almost every family has running water and its own toilet. With the help of CEOSS, community members combated the illegal resale of electricity by facilitating the introduction of electric lines to every house, and they implemented programs in health and nutrition, cultural awareness and literacy.

Empowerment is also transforming individuals. One individual who embodies the change that can happen when people are given a chance is Gad. When CEOSS began its work in the community, Gad was a troublemaker in Telal Zeinoh, socially isolated because of a handicapped foot and because of his irritable personality. Isis says the CEOSS staff recognized potential in him, noting the "these are the people we have come to work with."

They approached Gad about the idea of joining CEOSS's Enterprise Based Training program. He accepted immediately, and under a local craftsman, was soon learning to repair upholstery. He completed the apprenticeship course in half the time expected. Because of the quality of his work, the speed with which he took to the craft, and his enthusiasm, he was offered a permanent position at the workshop for 250 pounds per month. He refused the position to look for a better salary. The workshop owner then offered him 600 pounds per month, which he accepted.

Gad is using his new confidence to improve his circumstances and to share in the development of the community. His outlook has changed, and with the help of CEOSS he has invested in a motorcycle so he can get around better with his handicap. He is also investing his time in the community, participation in youth sports programs, development committee meetings, and home visits. He has earned the respect and admiration of the community.

Isis says that her experience with CEOSS has transformed her too. It has taught her how to think creatively about problems. The successes at Telal Zeinoh have given her an optimism to expect changes, to see problems as opportunities, and to see herself as part of the solution. And

this is how CEOSS measures the success of community participation: through the transformation and empowerment of staff members like Isis, community residents like Gad, and whole communities like Telal Zeinhom.

Questions to consider:

- How did CEOSS proclaim and live out the gospel through their development ministry?
- What transformations took place in the community? What transformations took place in the individuals involved?
- How could compassionate ministries easily lead to dependency instead of transformation for both the local community and the “donors” or “servants”?

1. Stephen Knisely, *Faith in Action: Understanding Development Ministries from a Christian Perspective* (Louisville, Ky.: Office of Global Awareness and Involvement, Worldwide Ministries Division, Presbyterian Church (U.S.A.), 2001) pp. 68–69.

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Handout 24

Portrait of Transformation¹

In these days of neoliberal economics, where invisible, impersonal market forces instantly determine prices and decree feast or famine for millions around the globe, some people would say that a missiology of partnership is far too cumbersome.

Working in partnership takes too much time; rather than “doing mission” immediately, partnership forces us to involve ourselves in the difficult, laborious, and sometimes messy task of being in relationship: first understanding, then valuing, and then trusting the insights of our neighbor. “We appreciated getting to know folks from the local church,” summarized one work team member, “but our group could have gotten the health clinic built in four days if we didn’t have to wait for them to contribute the bricks. . . .”

Partnership makes us dependent on other members of the body of Christ—their schedules, their priorities, their organizational weak points, their values. In the international context of PC(USA) mission relationships, partnership often pushes us into relationship with poor and oppressed members of the body of Christ—and that is a feeling I do not enjoy.

Embracing my insurance policies, second helpings at mealtime, and comfortable home, I prefer not to be reminded that many of my partners (read: “brothers and sisters”) are experiencing, even today, the sharp ache of hunger, another night of homelessness, or the long wait for refugee processing. And yet this intentional binding of ourselves to particular members of the body of Christ is proving to be a vehicle of God’s saving grace to our [denomination]—a church considered one of the wealthiest in the world partnered with some of the materially poorest partners, a church of declining membership partnered with some of the fastest growing churches in the world, a church rent by theological divisions partnered with some churches that have discovered remarkable unity around issues of mission, service, liberation, and evangelization.

To work in partnership is to bind oneself to persons who may know much more than we do about what it means to share sacrificially, to rest fully in God’s provision, and to persevere in faith through suffering. On a personal note, I think it’s fair to say that I’ve very rarely been “out-given” in my relationship with partner Christians in the “Two-Thirds World.” I am almost always given the best seat, the first choice, the biggest say, and the largest portion. On more than one occasion I have eaten a feast prepared with the last chicken or measure of corn flour that the hosting community had left. And while I often calculate exactly how much I should put in my local church’s offering plate (so as not to create unhealthy “dependency” on my contribution), I am daily confronted with extremely poor Christians who, like the widow of Luke 21:1ff, give out of their own poverty with what seems to me to be sheer reckless abandon. This sense of a bandonment into God’s hands is not a natural, but rather, a learned response.

Two weeks ago, I took a trip to Ayacucho, a region in Peru’s Andean highlands characterized by extreme poverty, 42 percent illiteracy, and deep and festering wounds from the fifteen years of political violence that raged between the Peruvian government and the Shining Path Liberation Movement. In the town of Callqui (Quechua for rocky, unproductive soil), I had a long and

intense evening conversation with a group of mothers, many of them single or widowed, who are deeply concerned about helping their children live a more abundant life than they themselves have experienced.

I am learning not to seek these kinds of meetings unless I am prepared for deep and painful personal transformation. Perhaps it was in order not to hear fully the pain that these women had experienced from the years of dehumanizing poverty at the hands of both government soldiers and terrorists that I busied my mind with the details of development planning—what a quality children's education or water well project might look like, how much it would cost, which donor agencies we might contact for support, etc. As the meeting ended late that night, an older woman with long braids who had slipped out at the end of the meeting came up to me with tears in her tired eyes: "Thank you for coming," she said simply, and gave me a carefully wrapped package. A local friend later explained to me that Ana's husband had been murdered twelve years ago when Peruvian government troops, acting on an erroneous tip-off, arrived suddenly during a worship service of the Callqui Presbyterian Church and rounded up and shot seven men. They were accused of terrorism, but no charges were made or proven. No questions were asked. Ana's husband, a farmer and longtime Presbyterian elder, was among those executed. She now makes her living by embroidering and selling three or four white cotton tablecloths each month.

Ana's gift to us was a beautiful white tablecloth with the words "His Love Makes Us Whole" embroidered on it in bright red, blue, and yellow thread. And though her gift represented perhaps a fourth of her monthly income, she arose from a late night meeting and walked all the way home to bring to me a gift from the heart. A token of gratitude for the past and hope for the future. I later learned that Ana has been a pillar of support in that grieving community, organizing the widows, encouraging single mothers, even cajoling the Presbyterian session into action to help the children of the rocky, yet now productive soil.

Ana represents to me a kind of person that I have met often on my own path of discipleship with Jesus Christ. A person who knows what really matters in this incredibly complex, yet remarkably simple world of ours, and can give out of her own poverty because all she is giving is love, which miraculously multiplies when given freely. Ana has learned, as a more faithful follower of Calvin than perhaps I will ever be, to rest fully in her faith in God's providence and provision. She knows what it means to persevere in her faith, even when human wisdom can offer no reason to continue to believe.

Perhaps Ana is one of the reasons that brought me to work in Peru—because by God's grace, I have become aware of the hole in my own soul that is being filled daily by God's love and forgiveness and grace extended to me through the ministry of persons living in extreme poverty of possessions but extreme wealth of the spirit. Persons whose love, together with Christ's, makes me whole. Persons I am privileged to consider as partners on this road toward personal and societal transformation.

Faithfully yours,
Hunter and Ruth Farrell,
PC(USA) Mission Coworkers in Peru;
Missionary Correspondence letter,
February 1999

After reading this story answer the following questions:

- In order to be truly generous in relationships of transformation, what transformation must occur in us as traditional “givers”?
- What barriers exist to our listening and learning from our Christian sisters and brothers from other social and economic cultures?
- Discuss the differences between these two phrases: (a) to work with poor people, and (b) to work for poor people. What personal impacts on your life would involvement in one or the other entail?
- Can there be a relationship of solidarity without an exchange of financial resources or even without a specific project to undertake?
- What does the word solidarity mean to you? What feelings does it evoke? Does your image of solidarity resemble what you think the role of the church should be with the poor of the world?

1. Stephen Knisely, *Faith in Action: Understanding Development Ministries from a Christian Perspective*, (Louisville, Ky.: Office of Global Awareness and Involvement, Worldwide Ministries Division, Presbyterian Church (U.S.A.), 2001), pp. 61–63.

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Reference

Reflection on Scripture¹

Isaiah 58:1–11

“True Fasting”

This passage from the prophet Isaiah speaks of need for a transformation in the social, economic, and religious behavior of the listeners. Isaiah’s hard words describe the hypocrisy of the people who claim to seek after God’s ways, to do what is right, to receive just decisions and to humble themselves before God. They fast, but their actions towards each other belie their true nature, which exploits their workers and creates strife, all of it ending “in striking each other with wicked fists” (v. 4).

Isaiah goes on to describe “true fasting as relationships with the needy and the oppressed of society, relationships grounded in charity, justice and transformation. This description turns on its head the idea of fasting as a religious exercise in which one appears humble before God, an exercise that some thought they could substitute for fulfilling the commands of God. The fasting that God requires is not personal, but communal in nature. True fasting means: loosening the chains of injustice; setting the oppressed free; sharing food with the hungry; providing the wanderer with shelter, and the naked with clothing. Not only is God interested in justice and mercy, but instructs us that the well-being of the rich and powerful is connected to the fulfillment of the needs of the poor and the breaking of the bonds of oppression.

1. Stephen Knisely, *Faith in Action: Understanding Development Ministries from a Christian Perspective*, (Louisville, Ky.: Office of Global Awareness and Involvement, Worldwide Ministries Division, Presbyterian Church (U.S.A.), 2001), p. 64.

Reference

Overview of Transformation as a Development Ministry¹

Transformation as a focus of development is a relatively new concept as far as the church's role is concerned. In the context of this material, development as transformation embraces Micah 6:8, "to act justly and to love mercy and to walk humbly with your God." It means to provide assistance to the poor; to partner with the poor for justice in all aspects of the society in which we live; and to transform, together with the poor, our lifestyles and lives so that all of us might fully share in the abundant life God envisions for everyone.

Cutting Edge Theological Issues for the Twenty-First Century

In the past Presbyterians have been on the cutting edge in experimenting with new ways of being in mission with partner churches around the world, for example: Mission to the U.S.A.; two-way and three-way mission personnel service; international presbytery partnerships; ecumenical partnerships; young adult volunteers; global interns; diaconal workers; and funding of mission personnel from multiple sources.

In this new century, Presbyterians are challenged, prayerfully and scripturally, to consider what our present cutting edge in mission is. Sherron George proposes there will be seven theological themes holding us on the cutting edge in this new century: mutuality; solidarity; servanthood; cultural and ethnic diversity; economic globalization; evangelism; and the gospel.

Increasingly, as we wend our way through the twenty-first century, congregations will be engaged in local-global mission. We engage in local-global mission because we believe that:

- God sends us into the world
- We must cross barriers or frontiers of different kinds as we engage in mission
- God's mission is always done in partnership with God and one another
- The congregation is missional and is the most important missionary agency

Our present cutting edge in missions led the Presbyterian Church to become mutual companions in local-global mission. The challenge for us now is to be open to the transformation in our lives that is both required for, and a result of, our mission enterprise.

Primary Tasks of the Church Involved in Development Ministries of Transformation

When congregations engage in local-global mission they face six mission opportunities. For congregations to make the most of each opportunity, the congregation and its members must be open to the personal and corporate change that will occur in the process of undertaking development ministries.

Opportunities for Mission

1. Seek greater awareness of needs in your community and actively participate in building relationships with those in need.
2. Adapt your lifestyle in order to be in solidarity and more “present” with people in need and work for the change of unjust structures that keep people poor.
3. Initiate interaction with people from all over the world. Build relationships with people; be part of the global community. Invite people from other parts of the world to visit as God’s missionary agents to you. Welcome them; accept their ministry and gifts. Visit and live with them as companions in their communities.
4. Advocate on behalf of globally marginalized communities, speaking out against policies and systems that may be supported by North American culture, politics, and economics but that contribute to marginalization.
5. Intentionally experience the Christian messages, values, lives, and practices of our “poorer” sisters and brothers from the global church. Be nurtured and transformed by them.
6. Assess and understand how we and our economic and political systems contribute directly and indirectly to the marginalization of people in our own culture and those in other societies.

Acting on the opportunities is both possible and imperative. We know that God offers new and changed life in Jesus Christ. In our new life the Holy Spirit leads us to a renewed responsiveness to God’s contemporary word, which points us to the agonies and the opportunities of this extraordinary time. Through scripture God encourages us to seek justice, community, and sustainability as the priorities of our personal and congregational social witness and action. All our concerns about human development should be focused and directed by these priorities that press us to wrestle with complexities and controversies, and push us to change our assumptions, policies, and ways of living and relating to others. The changes will not come easily.

Accompaniment

An essential component of development ministries of transformation is the act of accompaniment or solidarity. Accompaniment turns on the belief that all people in the world are God’s people and that our work in the world is to do the will of God. The will of God has much to do with our living alongside others and helping each other become all that God intends for us to be. If this is the case, then not only do we help others be transformed, but we too must be open to the transformational process and our own changing. This relational process is not always natural or simple. It leads us into situations in which we share the anguish of poor, disadvantaged, and oppressed people. Most of us go out of our way to avoid such people; we don’t want to be caught up in their turmoil and hurt. But the prophets of the Bible show us how our lives and our well-being are inextricably tied to the lives and well-being of those who are poor.

1. Stephen Knisely, *Faith in Action: Understanding Development Ministries from a Christian Perspective*, (Louisville, Ky.: Office of Global Awareness and Involvement, Worldwide Ministries Division, Presbyterian Church (U.S.A.), 2001), pp. 59–61.

Reference

Involvement in Ministries of Transformation¹

To be involved in cross-cultural relationships and ministries of transformation with partner churches, organizations, or communities, congregations need to be aware of the following:

- Transformation requires long-term relations built over time between whole communities.
- Relationships should build up the body of Christ in both places.
- Activities and relationships must be wholistic, addressing the entire life fabric of both communities and all members and resulting in overall community transformation.
- Likewise, true solidarity requires that members of one congregation or community must join the companion community in missionary and development efforts.
- Commitments that all members of both communities can carry out on behalf of the other include prayer, study, advocacy, correspondence, and visits.
- In instances where a relationship is based on one or only a few persons rather than whole communities of people, there will be limitations. The involvement becomes a person-focused relationship; the work is limited to how much only those persons can do; and the commitment of the congregation is more to the person(s) rather than the larger work and companionship envisaged.
- There are opportunities to work together with other congregations or organizations in collaboration where one congregation is too small to carry the whole weight of a relationship.

1. Stephen Knisely, *Faith in Action: Understanding Development Ministries from a Christian Perspective*, (Louisville, Ky.: Office of Global Awareness and Involvement, Worldwide Ministries Division, Presbyterian Church (U.S.A.), 2001), pp. 74–75.

Session G

The Development Game¹

Time: 80 min.	Activity
5 min.	5 min. in large group Opening prayer. Overview of game and dividing up into two groups.
10 min.	10 min. in separate groups Activity 17: Instructions for Leaders and Participants Handout 25: Instructions for Facilitator and Assistants Handout 26: Instructions for the “Community” members Handout 27: Instructions for the “Development Agency” Delegates
30 min.	15 min. small group work and 15 min. interaction between the two groups Activity 18: The Development Game
35 min.	35 min. in large group Activity 19: Debriefing and processing of experience Handout 28: The Development Game Debriefing Guide Close with prayer and song.

Materials: 49 envelopes, copies of pages with problems and resources pp. 119–128, and handouts 25–28, pp. 112–118.

Facilitator Notes

Purpose: In this simulation game participants will experience some of the dynamics between outside help agencies and communities of poor people. Participants are invited to play the roles of community members and of development agency staff. The community is presented with a series of problems and resources. The task of the community is to decide how to solve their problems using their resources and the resources offered by the development agency members. The purpose of the game is to engage in an interaction between the two groups, then to reflect on the process and its results.

Participants: 2 facilitator’s assistants (1 for each group), 70% of participants as community members, 30% of participants as development agency members.

Space: You will need two rooms, one for the community members and one for the development agency delegates to meet in at the beginning of the game.

¹ This game was developed by Lionel Derenoncourt of the Presbyterian Hunger Program.

Facilitator Notes

See the Instructions for Facilitator to Prepare for the Game before starting this activity (p. 110).

Before the session begins you must prepare all the envelopes and handouts. Pick two participants to be your assistants in this activity and explain to them how the game works before beginning the activity.

Ensure that the assistants fully understand their job and the instructions for their group before beginning the game.

Activity: Introduction

Time: 5 min.

What to do: Welcome the participants.

Begin the session with prayer.

Explain to the group that they will engage in a simulation game. The purpose of the game is the interaction between the two groups (an outside agency and a community of poor people) and the reflection on the process and its results. Invite participants to play the roles of community members and of development agency staff.

Divide the participants into two groups of 70% community members and 30% development agency members. Assign one of your assistants to each group. Have the groups go to separate rooms to get their instructions for the game.

Activity 17: Instructions for Facilitators and Participants

Time: 10 min. in separate groups

Materials for Facilitator:

- Handout 25: Instructions for Facilitator and Assistants

Materials for the community:

- Handout 26: Instructions for the Community Members,
- set of 25 community problem envelopes and
- 6 community resource envelopes.

Materials for the development agency:

- Handout 27: Instructions for the Development Agency members, 18 agency resource envelopes

What to Do: With the community members in one room and the development agency in another room, ask the facilitator assistants to

- distribute the instruction sheets and envelopes to their groups (5 minutes)
- go over the instructions with their groups and clarify any questions (5 minutes)

Facilitator Notes

The activity begins in two different rooms with the groups sorting out their envelopes and deciding on a strategy.

The development agency delegates will be sent in to see the community members unannounced, taking the community by surprise. The community is unaware of the instructions that the development agency must distribute as many resource envelopes as possible.

Facilitator Notes

Hold groups to the allotted times to keep the pressure on both groups to achieve their goals.

Activity 18: The Development Game

Time: 30 min.: 15 min. small group work and 12 min. interaction between the 2 groups. (A few minutes will be needed to reassemble the groups)

What to Do: Stand back and let the game progress, but keep an eye on the clock and hold groups to the schedule.

Activity 19: Debriefing and processing of the experience

Time: 35 min. in large group

Materials:

- Handout 28: The Development Game Debriefing Guide

What to Do: Introduce the debriefing.

- Give participants Handout 28.
- Ask participants to work first on answering the questions themselves. Then have a time to share answers and observations.

Close with prayer and song.

Facilitator Notes

Encourage participants to talk about their experience in the game, their feelings, observations, and insights.

Suggested hymns for closing. The numbers are from The Presbyterian Hymnal but may be found in other hymnals as well.

"Guide My Feet"354

"We All Are One in Mission" . . .435

Instructions for Facilitator to Prepare for the Game

- Prepare 49 envelopes.

There will be 25 envelopes for community problems.

There will be 6 envelopes for community resources.

There will be 18 envelopes for development agency resources.

The following pages list the problems and resources. All you need to do is copy the pages, cut them up, and put the pieces in the appropriate envelopes.

- Make copies of

Handout 25: Instructions for Leaders and Assistants

Handout 26: Instructions for the Community Members

Handout 27: Instructions for the Development Agency Delegates

Handout 28: The Development Game Debriefing Guide (for everybody)

Materials for the community

Copies of Handout 26: Instructions for the Community Members (one per member)

Set of 25 community problem envelopes and 6 community resource envelopes.

Problems	No. of envelopes	Local resources	No. in the envelopes
<i>Each envelope gets only 1 problem.</i>		<i>Each envelope gets all of one resource.</i>	
• Poor Hygiene	2	• Strong cultural identity	5
• Lack of good agricultural land	3	• Strong religious beliefs	5
• Oppression by local police or military structure	2	• Labor	5
• No participation in local decision-making processes	2	• Will and ability to learn	5
• Low productivity of soil	2	• Will to survive, ingenuity, and sense of initiative	5
• Lack of financial resources	3	• Dynamic local church leader	5
• Poor crops	2	Total	30
• Poor judicial system	1		
• Chronic malnutrition	2		
• Illiteracy	2		
• Civil strife	2		
• Poor health	2		
Total	25		
25 envelopes with one problem per envelope		6 envelopes with five of the same resource in each	

Materials for the development agency delegates

- Copies of Handout 27: Instructions for the Development Agency Members (one copy per agency staff person)
- 18 resource envelopes as follows:

Resources	No. in the envelopes
<i>Each envelope gets all of one resource</i>	
• Fertilizer	3
• Tractor	2
• Agriculturist	2
• Doctor	2
• Hospital	1
• Nurse	2
• PL480 Food Aid	5
• U.S. technical expert	2
• Hybrid seeds	3
• Churches and Bibles	7
• Concerned Christian in the U.S.	5
• Soap, disposable diapers	5
• Donated food supplements	3
• Vitamins, tranquilizers	3
• Policy advocate in the U.S.	3
• Missionary	6
• Financial grants	3
• English teacher	3
Total	60

18 envelopes with all of one resource in each.

Handout 25

Instructions for Facilitator and Assistants

1. Appoint two facilitator assistants and give them the instructions and materials for the groups they are going to lead. Brief the assistants in advance so that they know the procedures and the purpose of the game. Time each phase of the game with the help of the facilitator assistants.
2. In the whole group, present the game and explain its purpose (5 minutes). The purpose of the game is to engage in an interaction between the two groups, then to reflect on the process and its results. The two groups are (1) members of a poor community and (2) the staff of a development agency. The community will be presented with a list of problems they have as well as a list of local resources. The development agency staff will also have a list of resources they can offer to the community. The task of the community is to decide how to solve their problems using their resources and the resources offered by the development agency staff. Each group will be given their specific instructions when they go to their separate rooms.
3. Divide the participants into the two groups. The community will be 70 percent of the participants. The agency will be 30 percent of the participants. Give the community group and the agency group separate rooms to work in. The community should be in the room where the play will actually evolve.
4. In their separate rooms the assistants should:
 - (a) Distribute the instruction sheets and envelopes to their groups (5 minutes). Each member must receive at least one "problem" envelope. All the envelopes have to be distributed even if some community members have more than one. Distribute the "local resource" envelopes randomly to the members of the community.
 - (b) Go over the instructions with the group and clarify any questions (5 minutes).
 - (c) Participants regroup by affinity/similarity of problems or resources to mingle, discuss, organize, and strategize (15 minutes).
5. Begin the get-acquainted tasks in the separate rooms as quickly as possible. When they are ready, the agency staff should go into the room where the community members are gathered in order to engage in the task of helping them, even if this interrupts the community meeting.
6. Allow no more than 15 minutes for the interaction between the agency and the community in order to keep them both under pressure.
7. After the interaction time, stop the play and begin debriefing (35 minutes).
8. During the play itself facilitators should be as unobtrusive as possible to let the play take its course according to participants' own personalities and dynamics.

Timing: 80 minutes total

Time each phase of the game with the help of the assistants.

- (a) Give an overview of the game and divide up into two groups (5 minutes)
- (b) Distribute the instruction sheets and envelopes to the two groups (5 minutes).
- (c) Go over the instructions with them and clarify any questions (5 minutes).
- (d) Groups mingle, discuss, organize, and strategize by themselves (15 minutes).
- (e) The community and agency groups interact with each other (15 minutes).
- (f) Debrief and process the experience (35 minutes).

Handout 26

Instructions for the Community Members

Distribution of envelopes

The facilitator assistant will distribute the problem and the resource envelopes to you.

Who are you?

You are a member of the Pogo-Bolo community. Your community has strongly held values, serious problems, and some local resources.

Values

The chief values of your community are its strong cultural identity, strong religious beliefs, and the sharing of joys and pains. You have a tradition of holding community meetings under the palaver tree to discuss problems and to attempt to formulate common approaches or solutions.

Problems

Each of you has at least one envelope. Most of these envelopes represent a problem. You need to acknowledge the problem(s) you have that may also be shared by other members of your community.

Resources

Some of the envelopes contain some scant but crucial community resources that might be used to address some of the problems of the community.

The Tasks

1. Get acquainted with other community members, learn their names and other basic information about where they are from and where they are going (5 minutes).
 - Find out what your envelope contains.
 - Go to the palaver tree to meet.
2. Under the palaver tree (15 minutes)
 - Quickly announce your problems.
 - Form groups with others sharing similar problems, but keep your individual envelopes.
 - Invite those from within your community who have resources that might be relevant to help resolve the problems within your small group.
 - Organize and strategize about how to address these problems with the resources of the community.
 - If you have a community resource envelope you have to distribute its content as solicited.
 - Identify what additional resources might be needed in order to solve your problems.
 - Identify what kind of additional outside help might be needed for you to resolve your problems.
3. When the development agency delegates arrive they will be peddling their resources. Your aim is to obtain only what you need and refuse resources that you don't feel are needed. Once you accept a resource you cannot return it, dispose of it, or even exchange it. You are accountable for it.
 - You do not have to accept any agency resource card you do not want.
 - You will have to decide as a community how to organize and survive with problems for which you do not have a solution at this time.
 - You need a combination of at least two but no more than three relevant community and agency resource cards in an envelope to solve that problem.

Handout 27

Instructions for the Development Agency Members

Distribution of envelopes

The leader assistant will distribute the resource envelopes at random among the agency members.

Who are you?

You are delegates of Help Unlimited Outreach Ministries, a denominational mission agency established to facilitate the overseas outreach of the church. The purpose of your agency is to spread the gospel and also to help poor communities with their many problems.

Resources

Each delegate has at least one envelope with resource cards representing resources of your agency to distribute to the needy community. Pogo-Bolo is the focus of an outreach priority for your agency.

The Tasks:

- Get to know the other members of your agency. Find out their names and what they have in their resource envelopes (3 minutes).
- Exchange resource envelopes or individual cards so as to organize help packages by affinity or similarity that may be most effective in addressing a given perceived problem or set of problems in the chosen community (15 minutes).
- Go assist the community.
- You will have 15 minutes to give away as many resources as you can.
- Both the board and constituency of your agency are very anxious that you use the resources that they have provided.
- If you do not use the resources your budget will be reduced accordingly.
- Your aim is to distribute your resources wisely but quickly so that your agency fulfills its purpose effectively.

Handout 28

The Development Game Debriefing Guide

Introduction

Typically, mission outreach and/or relief and development programs are initiated by well-meaning individuals and organizations who want to share their resources with people in need. What often happens is that outsiders appear in a community, bringing their resources with them, and encourage the community to accept what they have to offer, such as wells, modern farming techniques, clinics, and expert professional services. Talk about your experience in this game.

Questions for both groups (5 min.):

- Write the first names of as many people participating in the game as you can.
- What effect did the game have on your being friendly and getting acquainted?
- How many names did you learn outside of your original group?

Questions for the community of Pogo-Bolo (10 min):

- How did you feel while the agency members were with you?
- Were they as "friendly" as you were?
- Which of your problems were you able to resolve?
 - Which were resolved with your own community resources?
 - Which were resolved only with outside resources?
 - What do the results tell you about the sustainability of the solutions to the problems?
- Your aim was to obtain only what you needed and to refuse resources that you didn't feel were needed.
 - How successful were you in achieving your aim?
 - What were the difficulties?

Questions for the agency members (10 min):

Your aim was to distribute your resources wisely, but quickly, so that your agency fulfilled its purpose effectively.

- How effective were you in distributing your resources? Any resources left?
- How did you feel about your task?
- What were the difficulties?
- How would you describe your interaction with the community of Pogo-Bolo?
- Which community problems did your resources help to resolve?
- What additional problems may your agency have created for the community?

Session 6: The Development Game

Questions for both groups (5 min):

- (a) How did the length of time spent together influence the interaction?
- (b) How did the length of time together influence the results?
- (c) What have you learned about development ministries from this game?

What is your evaluation of this simulation game (5 min)?

- (a) Was it too close to home or irrelevant?
- (b) Was it fun?
- (c) Was it too long? Too short?
- (d) Did you learn something from it?
- (e) How could it be improved?

The Development Game

Problems for the Community

Materials: Twenty five envelopes and copies of the two pages with problems for the community.
What to do: Copy this page and the next page. Then cut each problem out as a single strip and put in an envelope. Write Community Problem on the outside of the envelope. Put only one problem in an envelope. You should end up with twenty five envelopes with community problems.

Poor judicial system	Lack of good agricultural land
No participation in local decision-making process	Oppression by local police or military structures
No participation in local decision-making process	Oppression by local police or military structures
Lack of good agricultural land	Low productivity of soil
Lack of good agricultural land	Low productivity of soil

The Development Game Problems for the Community (cont.)

Lack of financial resources	Poor hygiene
Lack of financial resources	Illiteracy
Lack of financial resources	Illiteracy
Poor crops	Poor health
Poor crops	Poor health
Chronic malnutrition	Civil strife
Chronic malnutrition	Civil strife
Poor hygiene	

The Development Game

Resources for the Community

Materials: Six envelopes and copies of the three pages with resources for the community

What to do: Copy this page and the following two pages. Then cut each resource out as a single card and put in an envelope. Put all of each type of resource in one envelope. For example all five cards of the resource "strong cultural identity" would go in one envelope. You should end up with six envelopes with community resources. Write "Community Resource" on the outside of each envelope.

Strong cultural identity	Strong religious beliefs
Strong cultural identity	Strong religious beliefs
Strong cultural identity	Strong religious beliefs
Strong cultural identity	Strong religious beliefs
Strong cultural identity	Strong religious beliefs

The Development Game Resources for the Community (cont.)

Labor	Will and ability to learn
Labor	Will and ability to learn
Labor	Will to survive, ingenuity, and sense of initiative
Labor	Will to survive, ingenuity, and sense of initiative
Labor	Will to survive, ingenuity, and sense of initiative
Will and ability to learn	Will to survive, ingenuity, and sense of initiative
Will and ability to learn	Will to survive, ingenuity, and sense of initiative
Will and ability to learn	Dynamic local church leader

The Development Game Resources for the Community (cont.)

Dynamic local church leader	Dynamic local church leader
Dynamic local church leader	Dynamic local church leader

The Development Game

Resources for the Development Agency

Materials: Eighteen envelopes and copies of the three pages with resources for the development agency

What to do: Copy this page and the following pages. Then cut each resource out as a single strip and put in an envelope. Put all of each type of resource in one envelope. For example all three strips of the resource "fertilizer" would go in one envelope. You should end up with eighteen envelopes with development agency resources. Write "Development Agency Resource" on the outside of each envelope.

Fertilizer	Agriculturist
Fertilizer	Doctor
Fertilizer	Doctor
Tractor	Hospital
Tractor	Nurse
Agriculturist	Nurse

The Development Game Resources for the Development Agency (cont.)

PL 480 (USAID—Food for Peace) Food allocations	U.S. technical expert
PL 480 (USAID—Food for Peace) Food allocations	U.S. technical expert
PL 480 (USAID—Food for Peace) Food allocations	Hybrid seeds
PL 480 (USAID—Food for Peace) Food allocations	Hybrid seeds
PL 480 (USAID—Food for Peace) Food allocations	Hybrid seeds

The Development Game Resources for the Development Agency (cont.)

Church & Bibles	Church & Bibles
Church & Bibles	Concerned Christian in the U.S.
Church & Bibles	Concerned Christian in the U.S.
Church & Bibles	Concerned Christian in the U.S.
Church & Bibles	Concerned Christian in the U.S.
Church & Bibles	Concerned Christian in the U.S.

The Development Game Resources for the Development Agency (cont.)

Soap, disposable diapers	Donated food supplements
Soap, disposable diapers	Vitamins, tranquilizers
Soap, disposable diapers	Vitamins, tranquilizers
Soap, disposable diapers	Vitamins, tranquilizers
Soap, disposable diapers	Policy advocate in the U.S.
Donated food supplements	Policy advocate in the U.S.
Donated food supplements	Policy advocate in the U.S.

The Development Game Resources for the Development Agency (cont.)

Missionary	Financial grants
Missionary	Financial grants
Missionary	Financial grants
Missionary	English teacher
Missionary	English teacher
Missionary	English teacher

Session H

The Next Steps

Time: Varies	Activity
5 min.	5 min. in large group Opening prayer. Introduction to session objectives. Handout Appendix 2 as a reference to take home.
Minimum of 40 min.	Activity 20: Where Are We? Handout 29: Where Are We? Handout 30: "Presbyterians Do Mission in Partnership"
Minimum of 40 min.	Activity 21: Involving the Whole Congregation in Development Ministries. Handout 31: Involving the Whole Congregation in Development Ministries Appendix 2: Getting Involved in Development Ministries
Minimum of 40 min.	Activity 22: You Are in Charge Handout 32: You Are in Charge
Minimum of 40 min.	Activity 23: Rich or Poor Handout 33: Exercise—"Rich or Poor" Close with prayer and song.

Materials: newsprint, markers, masking tape, Handouts 29–33, pp. 135–145.

Facilitator Notes

Please adapt this session to fit the needs of the group. Each of the activities suggested above will take a minimum of 40 minutes. You probably will want to choose one or two of the suggested activities. The objective is for participants to leave the session with concrete ideas and next steps. Where Are We? and Involving the Whole Congregation in Development Ministries are activities to get participants to think about their own congregation. The other activities are aimed at helping participants to integrate their learning about development ministries.

Facilitator Notes

Where Are We? is an activity that can be used with a group just beginning to think about undertaking a development ministry or with a group that wants to look at an ongoing ministry. Design this activity to fit the needs of the group. The group may need more time to discuss the implications of participation in development ministries. Or they may want to take a ministry they are already involved in and discuss how to change the relationship and their roles.

Make a copy of all the handouts for yourself.

Give participants Handout 8: Principles of Community Development and Handout 7: A Framework for Assessing Development Ministries if you did not give it to them in Session C, or if you think having the handouts for this activity would be helpful.

Description of Activities

Activity 20: Where Are We?

Time: 40 min. minimum

Materials:

- Handout 29: Where Are We?
- Handout 30: "Presbyterians Do Mission in Partnership"
- newsprint
- markers, and
- masking tape for each group

What to Do: Welcome the participants.

Begin the session with prayer.

Divide the participants into small groups. If you have participants from different congregations, try to have people from the same congregation together in a group.

Give out Handout 29: Where Are We? Ask participants to think of specific development ministries their congregation is involved in and discuss the questions as they relate to a particular ministry.

Give out Handout 30: "Presbyterians Do Mission in Partnership" and discuss the questions on their relationship to a given community, church or organization.

Activity 21: Involving the Whole Congregation in Development Ministries

Time: 40 min. minimum. This could be the one activity for the entire session. There should be work done in small groups and then sharing of ideas in large groups.

Materials:

- Handout 31: Involving the Whole Congregation in Development Ministries,
- Appendix 4: 20 Questions About Mission
- Appendix 5: Print and Video Resources,
- masking tape, newsprint, and markers for each group

What to Do: Divide the participants into small groups. If you have participants from different congregations, try to have people from the same congregation together in a group. Give participants Handout 31: Involving the Whole Congregation in Development Ministries. It has two columns. On the left is a list of critical elements for involving the whole congregation in development ministry. On the right are a series of questions participants can ask themselves to check if they are using the critical elements in their work. You might also share Appendix 2: Getting Involved in Development Ministries.

Facilitator Notes

With Handout 31 the group answers questions that help identify how the whole congregation is involved in development ministry.

Through Activity 21, participants will gain new ideas for involving their whole congregation in development ministry and will have identified resources available to them from the Presbyterian Church (U.S.A.) through the General Assembly Council and its divisions.

If participants have already formed small groups, ask them to stay in the same group. As the small groups answer the questions, they can begin to make a plan for implementing the activities in their congregation.

If there are participants from a variety of congregations, this activity can provide an opportunity to share ideas after the small groups have worked.

If there is access to a computer linked to the Internet, you can connect to www.pcusa.org and invite the group to explore the wealth of material and resources available.

Facilitator Notes

You Are in Charge is an activity that could be used with a group just beginning to think about involvement in development ministries.

Here are a couple of other questions you might ask the groups to consider.

- What is your intention in suggesting this project?
- What role and type of relationship will you have?

Activity 22: You Are in Charge

Time: 40 min. minimum

Materials:

- Handout 26: You Are in Charge
- masking tape
- newsprint
- markers for each small group

What to Do: Divide the participants into small groups of four to six participants. Give them Handout 32: You Are in Charge. After the small groups have done their work ask them to put their newsprint up on the walls. Invite the participants to walk around the room and read the various responses. Ask them to identify similarities or differences in the type of projects posted, and to note any new or different ideas.

Activity 23: Rich or Poor

Time: 40 min. minimum

Materials:

- Handout 33: Exercise—"Rich or Poor"
- masking tape
- newsprint
- markers for each small group

What to Do: With the whole group ask participants to describe characteristics of the rich. Then ask each one individually to make a list. Say something like: if you are rich, write down the things that are essential for you. If you are not rich, make a list of things you wish you had. Do not ask people to share their lists.

Ask participants to describe their group as a whole. Would they consider the group to be rich, poor, or average?

Give participants Handout 33 and ask them to read about Mr. and Mrs. Average.

Ask the group to make a second list describing the rich.

Divide into four small groups, and assign one of the following texts to each.

Deut. 24:17–22

Deut. 15:1–22

Jer. 22:13–16

Luke 16:19–31

Ask them to answer the question "What does God require of us?" and report back to the whole group in eight to ten minutes.

Ask the group, as a whole, to consider the questions at the end of Handout 33.

Facilitator Notes

The Exercise—"Rich or Poor" is used to build the awareness that nearly all of us in North America are rich if we look at ourselves from a global perspective.

If your group is too small to divide, have one or two individuals read each Bible passage aloud, then discuss the questions as a group.

Suggested hymns for closing. The numbers are from The Presbyterian Hymnal but may be found in other hymnals as well.

"I'm Gonna Live So God Can Use Me"	369
"Here I Am, Lord"	525

Handout 29

Where Are We?

Objective: To enable a congregation to assess a proposed or ongoing activity in light of development ministries from a Christian perspective..

On newsprint record some of the details of a ministry your congregation is involved in or considering.

- Name of ministry
- Where is it located?
- What is its goal or purpose?
- Whom does it seek to serve?
- When did it begin?
- How did it begin?

Answer these questions.

Questions:

Your answers:

- What model of development ministry does this ministry fit: compassion, justice, or transformation?
- Who initiated the work?
- Who owns and controls it?
- Who benefits from it?
- Are root causes being addressed?
What root causes have been identified?
By whom?

Session H: The Next Steps

Together, read Handout 30: "Presbyterians Do Mission in Partnership" Policy Statement. Then discuss the following questions

Questions:

Your answers:

- Is the ministry focus on the development of the relationship or on the activities?

- Describe the relationship you have developed with the community, church or organization.

- Assess your relationship with the other community, church or organization by the bulleted descriptors in the partnership policy statement. What are your strengths and weaknesses?

- What evidence do you see of movement toward deeper partnership and mutuality in your relationship?

- What needs to be done next?

- Do you need assistance from your Presbytery or General Assembly Council Staff? If so, what type of assistance?

Handout 30

“Presbyterians Do Mission in Partnership” Policy Statement

Adopted by the 212th General Assembly of the
Presbyterian Church (U.S.A.), June 2000

The PC(USA) seeks to engage the church in faithful and vital global mission.

As Christians, we understand “mission” to be God’s work—centered in the gospel of Jesus Christ, and made real through the active and leading power of the Holy Spirit—for the world God loves. The “where” and “how” and “with whom” of mission is of God’s initiative, sovereign action, and redeeming grace.

As Presbyterians we do mission in partnership. With the maturing of the church and nations around the world, we have in recent decades sought to be more intentional in our mission through “partnership.” We understand Partnership in Mission to be that disciplined approach that assumes the goals can best be accomplished by joining hands with those who share a common vision. Partnership in mission involves two or more organizations who agree to submit themselves to a common task or goal—mutually receiving and giving and surrounded by prayer so that God’s work can be more faithfully accomplished.

Theologically and biblically, partnership is based upon the fundamental belief that God’s desire for the world is greater than any one church can possibly comprehend or envision. God’s purpose for us in mission is fulfilled as different and differing communities—Christian, secular, and other faith communities—find common ground and are brought together in mutual submission and commitment to serve the people and world God created. (Phil. 2:5–11)

In mission there must be an awareness that partnership demands all partners seek:

- to answer God’s call in mission, not serve our own needs by “doing good”;
- opportunities for initiatives in mission by any partner, not one-sided efforts;

- mutual respect, not paternalism;
- to be independent (self-propagating, self-supporting, self-governing) church partners with a mission vision, not dependent churches focused on survival;
- interdependent partnerships that are of benefit to all partners, not one-sided dependent relationships;
- mutuality, not one-way mission;
- opportunities and recognition for “the least of these,” not exploitation to the benefit of the more powerful;
- a growing web of partnerships, not exclusive sets or private domain;
- to move to action together in ecumenical partnership, not simply to establish an “ecumenical relationship”;
- to meet the holistic needs of churches and people(s), not serve narrow agendas;
- open dialogue, prophetic challenge and mediation of differences, not coercive or manipulative imposition of solutions;
- to honor the integrity of the church context, structures, and social dynamics, not to subsidize another’s central church life nor exert undue pressure to change or conform; and

We seek the day when Christ’s Church in all its diversity may show its unity for the sake of the gospel, not promoting or being content with division.

Handout 31

Involving the Whole Congregation in Development Ministries

Objective: Using a list of critical elements for involving the whole congregation in partnerships for justice ministry, identify the critical elements presently not in your work; develop ideas for implementing changes; and identify resources available from General Assembly Council divisions.

Instruction: Read the list on the left side of the page—critical elements for involving the whole congregation. Answer the corresponding questions in the right column and see if you can make a plan for your church to expand the work it is presently doing. You might refer to Appendices 4 and 5, a list of resources available from the Presbyterian Church (U.S.A.).

Critical elements for effectively including all congregational members.¹

Answer the questions below as they relate to your congregation.

1. Development ministries of a congregation and the national church should be a theme of and integrated into all of the congregation's life: remembered in worship and preaching, studied in Sunday school, highlighted at camps and conferences, supported through offerings, and related to the special seasons of the liturgical year.

1. Does your church integrate themes of development ministry in
 - worship and preaching
 - Sunday school
 - camps and conferences
 - support through offerings
 - the special seasons of the liturgical year?

If not, what can be done to begin integrating themes of development ministry into the congregation's life?

2. All members, rather than only mission-minded members, of a congregation should be involved in development ministries. Opportunities to bring on board more congregational members into development ministries must be a continuous effort.

2. What opportunities does your church offer members to get involved in development ministries? If none, then what needs to be done to invite and include church members in the work being done?

Critical elements for effectively including all congregational members¹

Answer the questions below as they relate to your congregation.

3. Avoid person-specific focuses, such as “our” missionary working with “our” partner church in a community in a country of Africa. It is too easy to want a particular and easy focus through one person for a relationship when the whole of two communities, your church community and the partner community, needs the relationship.

3. What kind of relationship does your church have with the communities and organizations it works with? Do the relationships need to be changed so they reach a level of mutuality and partnership?

4. Mission involvement abroad should be related to local commitments. There are many possible areas and linkages of common concerns between overseas and local development activities.

4. What are the linkages and common concerns between your church’s overseas and local development activities?

5. Mission ventures overseas should not be used to avoid local responsibilities closer to home where more people can have active involvement.

5. Is your church involved in development ministries in your community? What are they? Are there opportunities for members of all ages in your church to be actively involved?

6. Ensure that everyone has opportunities to learn about the issues behind the development ministries and how they relate to the mission support.

6. What types of activities do you have that enable members of all ages of the congregation to learn about development ministries? Are they successful? How many people are involved in development ministries? If you presently have no activities, what could you begin doing? What resources are available to you at Presbytery or the national office?

Critical elements for effectively including all congregational members¹

Answer the questions below as they relate to your congregation.

7. Determine specific goals for each year and for a long-term commitment. Goals could include particular amounts of financial support for one or more projects, studying a development issue to understand it more fully, or supporting missionaries.

7. Does your church have specific goals for each year and for long-term commitment? Do you review the goals and your commitment regularly so as to make changes as necessary? How are partners involved in setting and reviewing goals?

8. Explore resources available from your Presbytery and the General Assembly Council and its divisions to facilitate your development ministries and the involvement of congregational members.

8. Do you know how to get information about resources available from the General Assembly Council? Use Appendix 5: How to Connect with the PC(USA) General Assembly in Development Ministries, and Appendix 6: Print and Video Resources.

9. Support the efforts of the denominational mission programs. There are many varied opportunities to join in the work of these development ministries.

9. Does your congregation directly support any of the General Assembly's mission programs? Call the Presbyterian Distribution Service at 800-524-2612 and request information on the latest version of

- The Direct Mission Support Book
- Extra Commitment Opportunities Catalog
- General Assembly Mission Program
- Here's Help Catalog

1. Loosely adapted from G. Thompson Brown, *Presbyterians in World Mission: A Handbook for Congregations* (Decatur, Ga.: CTS Press 1995), pp. 110-114.

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Handout 32

You Are in Charge¹

Who you are:

You are members of a church who have received a check for \$1 million from the estate of an elderly member of the congregation who recently passed away. The check has come with the instructions to “do as much as possible to promote long-term, just, and sustainable development.”

Your task:

Make a list of five possible ways or projects to use the funds either locally, overseas, or both based on the knowledge, experience, and interest of your small group. (Examples: send food relief to a crisis area; sponsor teachers to an impoverished nation; send a lobbyist to Washington, D.C.; buy corporate stock and influence corporate policies; open a local soup kitchen.) Put your list on newsprint to share with the large group.

After looking over the list, discuss and answer the following questions. You could note on the newsprint the project that answers each question.

- Which options would have more immediate effects?
- Which would have more long-term effects?
- Which address the roots of a problem?
- Which are most feasible?
- Which address issues of compassion?
- Which address issues of justice?
- Which address issues of transformation?

1. Adapted from Starr Luteri, *To Walk in Beauty: Sustainable Development*, Short-Term Study Courses for Adults series, Frank T. Hainer, ed. (Louisville, Ky.: Presbyterian Publishing House, 1995), p. 32.

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Handout 33

Exercise—"Rich or Poor"

Read the following paragraph.

Mr. and Mrs. Average and their family represent 80 percent of the earth's population. They have five living children; two others died before their first birthday from illnesses related to malnutrition. The Average family lives in a small home with two rooms, without electricity or plumbing. Each family member has one change of clothing, except for Pappa's suit and Mamma's embroidered wedding dress. The family vehicle is a bicycle, and information comes through the battery-operated radio. Pappa and Mamma have shoes; the three children who attend school have sandals. When a letter arrives, Mamma must ask Pappa to read it to her, but she is proud their daughter attends school as well as their sons. When the baby had a terrible fever, Pappa lost a day of work to take him to the nurse at the clinic three miles away. There is a hospital on the other side of the city, but they can hardly afford the bus fare, let alone doctors and medicine. In the Average neighborhood there is no pharmacy, no dentist, no playground or park, no garbage collection or street lights. Nobody there has medical or life insurance. Although Pappa and Mamma Average both work long hours, together they earn less than \$800 each year. They have no investments, but they are saving so their eldest son can go to the good secondary school in the city.

- Divide into four small groups. Each group will be assigned one of the following texts. Read your text and discuss this question. What does God require of us?

Deut. 24:17-22

Deut. 15:1-22

Jer. 22:13-16

Luke 16:19-31

Deut. 24:17-22

You shall not deprive a resident alien or an orphan of justice; you shall not take a widow's garment in pledge. Remember that you were a slave in Egypt and the Lord your God redeemed you from there; therefore I command you to do this. When you reap your harvest in your field and forget a sheaf in the field, you shall not go back to get it; it shall be left for the alien, the orphan, and the widow, so that the Lord your God may bless you in all your undertakings. When you beat your olive trees, do not strip what is left; it shall be for the alien, the orphan, and the widow. When you gather the grapes of your vineyard, do not glean what is left; it shall be for the alien, the orphan, and the widow. Remember that you were a slave in the land of Egypt; therefore I am commanding you to do this.

Session H: The Next Steps

Deut. 15:1–12

Every seventh year you shall grant a remission of debts. And this is the manner of the remission: every creditor shall remit the claim that is held against a neighbor, not exacting it of a neighbor who is a member of the community, because the Lord's remission has been proclaimed. Of a foreigner you may exact it, but you must remit your claim on whatever any member of your community owes you. There will, however, be no one in need among you, because the Lord is sure to bless you in the land that the Lord your God is giving you as a possession to occupy, if only you will obey the Lord your God by diligently observing this entire commandment that I command you today. When the Lord your God has blessed you, as he promised you, you will lend to many nations, but you will not borrow; you will rule over many nations, but they will not rule over you.

If there is among you anyone in need, a member of your community in any of your towns within the land that the Lord your God is giving you, do not be hard-hearted or tight-fisted toward your needy neighbor. You should rather open your hand, willingly lending enough to meet the need, whatever it may be. Be careful that you do not entertain a mean thought, thinking, "The seventh year, the year of remission, is near," and therefore view your needy neighbor with hostility and give nothing; your neighbor might cry to the Lord against you, and you would incur guilt. Give liberally and be ungrudging when you do so, for on this account the Lord your God will bless you in all your work and in all that you undertake. Since there will never cease to be some in need on the earth, I therefore command you, "Open your hand to the poor and needy neighbor in your land."

Jer. 22:13–16

Woe to him who builds his house by unrighteousness, and his upper rooms by injustice; who makes his neighbors work for nothing, and does not give them their wages; who says, "I will build myself a spacious house with large upper rooms," and who cuts out windows for it, paneling it with cedar, and painting it with vermilion. Are you a king because you compete in cedar? Did not your father eat and drink and do justice and righteousness? Then it was well with him. He judged the cause of the poor and needy; then it was well. Is not this to know me? says the Lord.

Luke 16:19–31

[Jesus said,] "There was a rich man who was dressed in purple and fine linen and who feasted sumptuously every day. And at his gate lay a poor man named Lazarus, covered with sores, who longed to satisfy his hunger with what fell from the rich man's table; even the dogs would come and licked his sores. The poor man died and was carried away by the angels to be with Abraham. The rich man also died and was buried. In Hades, where he was being tormented, he looked up and saw Abraham far away with Lazarus by his side. He called out, 'Father Abraham, have mercy on me, and send Lazarus to dip the tip of his finger in water and cool my tongue; for I am in agony in these flames.' But Abraham said, 'Child, remember that during your lifetime you received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in agony. Besides all this, between you and us a great chasm has been fixed, so that

those who might want to pass from here to you cannot do so, and no one can cross from there to us.' He said, 'Then, father, I beg you to send him to my father's house—for I have five brothers—that he may warn them, so that they will not also come into this place of torment.' Abraham replied, 'They have Moses and the prophets; they should listen to them.' He said, 'No, father Abraham; but if someone goes to them from the dead, they will repent.' He said to him, 'If they do not listen to Moses and the prophets, neither will they be convinced even if someone rises from the dead.'"

- If you were Mr. or Mrs. Average, what would the scripture passage mean to you?
- How are the lives and wellbeing of "rich" and "poor" shown to be interdependent in this passage?
- How is your thinking about prosperity (or adversity) influenced by your own culture, your social class, your neighbors and coworkers?
- How would it change your actions and the ministry of your congregation if you thought of prosperity and adversity in terms of the whole planet?

1. Excerpted from Starr Luteri, *To Walk in Beauty: Sustainable Development, Short-Term Study Courses for Adults Series*, Frank T. Hainer, ed. (Louisville, Ky.: Presbyterian Publishing House, 1995), p. 29.

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Appendix 2

Getting Involved in Development Ministries¹

If Christian individuals, groups, and congregations are to deal effectively with the many issues, possibilities, and needs facing people all over the world, they must ask tough questions and give serious consideration to their own role and responsibility in the context of development ministries. Taking a first step or becoming more engaged in development ministries is not impossible, but it does require reflection and effort. The following are initial and concrete steps you can take toward putting into practice what is presented in this material.

Six Things You and Your Congregation or Group Can Do to Get Involved

1. Pray for yourself and each other to be
 - open to a particular concern or issue in your own and the global community,
 - creative in your approach, and
 - sensitive to the need.
2. Read about
 - the issue,
 - what other organizations and people are doing about it,
 - what the causes are,
 - where resources are available, and
 - how it affects your community.
3. Study and discuss
 - the topic with others in your group, congregation, or presbytery;
 - how you and others might respond to the particular issue, locally and globally;
 - what it means to be a part of a church as it relates to a society that is dealing or not dealing with the issue.
4. Initiate
 - activities, personally;
 - action within your congregation to confront and heal the particular issue;
 - the gathering of resources needed for the activities.
5. Act
 - with your group or congregation,
 - on one need in your community.
6. Participate with other organizations concerned with the same issues to share
 - ideas,
 - problems, and
 - successes.

Six Dimensions in Which Development Ministries Should Be Undertaken²

1. Locally—addressing needs in your own community
2. Globally—learning about, and financially and prayerfully supporting, development programs internationally
3. Personally—through individual contributions of time, money, and skills to development ministries
4. Corporately—supporting and participating in ministries through your congregation or other organizations
5. Denominationally—through learning about and supporting specialized programs and projects undertaken by the national church
6. Ecumenically—joining efforts among other denominations in local and global contexts

[Jesus] called his twelve disciples to him and gave them authority to drive out evil spirits and to heal every disease and sickness. . . . These twelve Jesus sent out with the following instructions: ". . . As you go, preach this message: 'The kingdom of heaven is near.' Heal the sick, raise the dead, cleanse those who have leprosy, drive out demons. Freely you have received, freely give. Do not take along any gold or silver or copper in your belts; take no bag for the journey, or extra tunic, or sandals or a staff, for the worker is worth his keep" (Matt. 10:1, 5a, 7–10).

1. Knisely, Stephen, *Faith in Action: Understanding Development Ministries from a Christian Perspective* (Louisville, Ky.: Office of Global Awareness and Involvement, Worldwide Ministries Division, Presbyterian Church (U.S.A.), 2001), pp. 15–16.

2. Adapted from *1999 Mission Yearbook for Prayer & Study* (Louisville, Ky.: Mission Interpretation and Promotion, Congregational Ministries Publishing, Presbyterian Church (U.S.A.) 1999), p. 199.

Appendix 3

Sustainable Human Development

Excerpts from *Hope for a Global Future: Toward Just and Sustainable Human Development*¹

Just and sustainable human development is the comprehensive enhancement of the quality of life for all, present and future; it necessarily involves the integration of economic, social, political, cultural, ecological, and spiritual dimensions of being.

With this definition of “just and sustainable human development,” this policy statement addresses international issues in the economic structure. It is based on a biblical theology and Christian assumption of the mutual responsibility and equality of human beings in God’s sight, stating that equitable distribution of goods and ecological constraints put moral limits on economic activity for the sake of human well-being, future generations, and nonhuman life. It calls for a renewed emphasis on the Reformed norm of frugality and lifts up the norm of sufficiency so that all may participate in the “good life,” calling for abundant living in caring communities in a way that is less materialistic and more frugal.

SUFFICIENT PRODUCTION AND CONSUMPTION The satisfaction of basic needs is indispensable for human development. Sufficiency for all requires that poverty be eradicated and that the affluent live more frugally.

FULL RESPECT FOR ALL HUMAN RIGHTS Human rights are essential to the expression of human dignity and are fundamental to the quest for human development. These rights include satisfaction of basic biophysical needs, physical security, moral and spiritual autonomy, mental and cultural development, social participation in defining and shaping the common good, due process, environmental protections, and the common good itself.

Women’s rights—to a secure livelihood, to freedom from oppressive domination, to education, and to safe contraception within broadly available health care—are an essential component of just and sustainable development.

Public participation of all persons in the decisions that affect their lives and well-being is a fundamental human right.

JUST AND EFFECTIVE GOVERNANCE Commitment to human development requires a commitment to effective governance capable of ensuring order, assuring justice, and promoting the common good.

UNIVERSAL AND ADEQUATE EDUCATION Education is a basic human right and is essential to human development because it enhances human capacities, improves opportunities, and widens the range of choices. Education liberates and empowers people, economically, socially, culturally, and spiritually.

POPULATION STABILITY Overpopulation is neither just nor sustainable. Procreation is a deeply felt human right that must be balanced with the responsibility to preserve environmental quality and long-term sustainability and to make sufficient sustenance available to all.

ENVIRONMENTAL SUSTAINABILITY AND FOOD SUFFICIENCY Human life and well-being depend upon the flourishing of other life and the integrity of the life-supporting processes that God has ordained.

Environmental sustainability requires agricultural sustainability, which is necessary for human survival and well-being, now and in the long-term future.

ETHICAL UNIVERSALITY WITH CULTURAL AND RELIGIOUS DIVERSITY Authentic human development does not come in a single, fixed pattern. There are differences in cultural and worship practices that express the same universal values of justice, integrity of the person, solidarity, and sustainability.

DISMANTLING WARFARE AND BUILDING PEACE Peacemaking is essential for human development and for the church's faithfulness to Christ. It requires actions to reduce militarization and to address the unmet needs that aggravate tensions.

EQUITABLE DEBT RELIEF The repayment of debts and interest at the expense of the basics of life raises serious questions of justice. The burden of debts must be shared equitably in ways that reduce poverty, protect the environment, and avoid perverse incentives in the future.

JUST AND SUSTAINABLE INTERNATIONAL TRADE In an interdependent world, no nation can be fully independent of other nations, and no nation should be overly dependent on other nations. This means that the international trading system must incorporate the basic norms of social justice and environmental sustainability rather than depend solely on the norms and outcomes of free trade.

Appendix 3

MORE AND BETTER DEVELOPMENT ASSISTANCE The purpose of development assistance is to equip people and communities through financial and technical means to implement their own plans for just and sustainable development.

Priorities of development assistance include

- partnership relationships with local communities entailing mutuality and cooperation, and aimed at increasing self-reliance with respect to essential needs
- broad-based local ownership and control of productive resources
- support of nongovernmental organizations in community-based sustainable development

1. Approved by the 208th General Assembly (1996), Presbyterian Church (U.S.A.), developed by the Advisory Committee on Social Witness Policy, and published by the Office of the General Assembly.

Appendix 4

20 Questions about Mission

1 Seeking ways to get your church excited about, and involved in, mission?

WMD Web site: www.pcusa.org/pcusa/wmd
Highlights, a free newsletter, will be sent to you if you mail your name and address to WMD Highlights, at the WMD address (see question 20).

Order *Embracing God's World: Involving the Congregation in Mission*. PDS 74-400-96-022. \$7.50. Call 1-800-524-2612.

2 Looking for mission interpretation resources?

Ask for the current edition of the *Here's Help Catalog: Resources for Congregations with Mission in Mind*. PDS 74-350-00-945. Free. Call 1-800-524-2612.
 Web site: www.pcusa.org/pcusa/cmd/mip

3 Looking for mission speakers?

Mission Speakers Service: 1-888-728-7228.
 Ask for extension 5612.
 Web site: <http://horeb.pcusa.org/mc/speakers>

4 Interested in being in touch with a missionary?

Newsletters from mission personnel are available through the Mission Connections Program: 1-888-728-7228. Ask for extension 5612.
 E-mail: mcp@ctr.pcusa.org
 Web site: <http://horeb.pcusa.org/mc/home.htm>

5 Need help strengthening your church's hunger ministries?

Contact the Presbyterian Hunger Program: 1-888-728-7228. Ask for extension 5832.
 Web site: www.pcusa.org/hunger/

6 Want to support particular mission personnel or mission projects?

Sessions, presbyteries, and individuals can financially support the PC(USA) mission through: (1) basic mission support that contributes to ongoing, long-term mission commitments, including mission personnel; and (2) directed and Extra Commitment giving that contributes to specific mission needs. For more information, call Mission Funding and Development at 1-888-728-7228 ext. 5659.

7 Interested in mission service?

Mission Service Recruitment: Call 1-888-728-7228 and ask for extension 2530 for long- and short-term mission service opportunities and applications. Web site: www.pcusa.org/msr

8 Planning a mission trip?

See *When God's People Travel Together: A Trip Leader's Planning Manual*. Planning timelines, lists, sample forms, and guidance for mission trip planning. PDS 70-270-99-009. \$9.95.
 Call 1-800-524-2612.

For information about mission trips, call 1-888-728-7228, ext. 5256.
 E-mail: csiebert@ctr.pcusa.org; disaster response trips, ext. 5297, e-mail rfarris@ctr.pcusa.org; U.S. trips, e-mail rachelo@ctr.pcusa.org.

9 Want a reference and prayer guide for Presbyterian mission in the U.S.A. and around the world?

Order *Mission Yearbook for Prayer and Study*. PDS 70-350-01-450. \$7.50 each (or \$6.50 for 10 or more, plus 10% shipping).
 Call 1-800-524-2612.

The *Mission Yearbook* on-line, day by day.
 Web site: <http://www.pcusa.org/pcusa/cmd/mip>

Appendix 4

10 Interested in inviting a Christian colleague from abroad to serve short term in your congregation?

For more information about Mission to the U.S.A., call 1-888-728-7228. Ask for extension 5236.

11 Interested in ecumenical and/or interfaith issues?

EcuDialogue, a free newsletter, will be sent to you if you mail your name and address to EcuDialogue, at the WMD address given below.
Web site: www.pcusa.org/pcusa/wmd/eir

12 How can you help respond to large-scale human suffering caused by violence and natural disasters?

For current Presbyterian Disaster Assistance information, call 1-800-872-3283.
Web site: <http://www.pcusa.org/pda>

13 Interested in global evangelism, especially outreach to unreached people groups?

Call the International Evangelism Office at 1-888-728-7228. Ask for extension 5262.
Web site: www.pcusa.org/ie

14 Want to become involved in a particular country?

Call 1-888-728-7228 and ask for extension 5351 to get connected to one of the WMD geographical area offices.

15 Are Presbyterians involved in development ministries?

Order *Stories That Make a Difference*. Free booklet. PDS 74-350-98-002. Call 1-800-524-2612. Self-Development of People Web site: www.pcusa.org/sdop

16 Interested in health ministries?

Order International Health Ministries brochure. PDS 74-330-97-001. Call 1-800-524-2612.

For more information, call 1-888-728-7228 and ask for extension 5279 or e-mail: gbingham@ctr.pcusa.org.
Web site: www.pcusa.org/pcusa/wmd/health.htm

Interactive Sessions for Faith in Action: Understanding Development Ministries from a Christian Perspective

17 Leadership development is a high priority for partner churches around the world. Want to know more?

Call the Global Education/Leadership Development office at 1-888-728-7228 and ask for extension 5641.
Web site: www.pcusa.org/globaled

18 How do you get involved in presbytery partnerships?

Call your presbytery office to inquire if your presbytery is involved in an international partnership. More than 100 presbyteries are! Presbytery Partnership office:
1-888-728-7228, extension 5261
e-mail: HomerR@ctr.pcusa.org

19 Are you aware of the unique Presbyterian ministry among Armenians?

For more information about the Jinishian Memorial Program, call 1-888-728-7228 and ask for extension 5291. Web site: <http://www.pcusa.org/pcusa/wmd/jinish.htm>

20 Have a question that hasn't been answered?

Call PresbyTel 1-800-872-3283

Write Worldwide Ministries Division
100 Witherspoon Street
Louisville, KY 40202-1396

Write Mission Interpretation & Promotion
100 Witherspoon Street
Louisville, KY 40202-1396

Order Presbyterian Resources
Presbyterian Distribution Service (PDS)
Call 1-800-524-2612

To order additional free copies of **20 Questions About Mission**, call 1-800-524-2612 and ask for PDS 70-350-00-955

Produced by Mission Interpretation & Promotion and Global Awareness & Involvement Ministries of the General Assembly Council

Appendix 5

Select Print and Video Resources

Any document with a PDS number is available through the Presbyterian Distribution Service, either online at <http://pds.pcusa.org> or by phone 1-800-524-2612.

And God Gave the Increase: Stories of How the Presbyterian Church (U.S.A.) Has Helped in the Education of Christian Leaders Around the World, June Ramage Rogers, ed. Office of Global Education and International Leadership Development, Presbyterian Church (U.S.A.), 1998. PDS 74-320-98-001, \$8.95.

Break the Chains of Debt! What Presbyterians Can Do. One-page flyer. Lists actions that Presbyterians can take on behalf of debt relief. PDS 74-360-99-322, free.

Break Forth Into Joy! Beyond a Consumer, Lifestyle Alternatives. Video. Encourages living more responsibly and joyfully. (15 minutes with study guide.) Borrow free from Presbyterian Church (U.S.A.) Resource Centers or Hunger Action Enablers or purchase for \$25 from Alternatives, P.O. Box 2857, Sioux City, Iowa 51106-0857; 1994.

Campaign to End Childhood Hunger. Presbyterian Church (U.S.A.). Video. Childhood hunger and poverty are escalating in the United States, where one out of five children is poor and one out of eight is hungry. (16 minutes with study guide.) May be borrowed free from Presbyterian Church (U.S.A.) Resource Centers or Hunger Action Enablers; 1992.

Causes of Hunger Packet (with study guide for congregations). Bread for the World shows how hunger is interrelated with other social ills. PDS 74-360-95-306, free, limit 1; 1995.

Children at Risk. A global education curriculum series of three sessions for high school through adults on the issues facing children today. The three sessions are Child Exploitation, Street Children, and Children in Armed Conflict. The Church World Service has videos available at no charge to accompany the curriculum. The Office of Global Education, Church World Service, 2115 N. Charles Street, Baltimore, MD 21218-5755; phone 410-727-6106.

Coming Home to the Table. An Intergenerational Peacemaking Resource. Can be used in five sessions with a meal. A complementary resource to the study guide for adults, *Eating and Drinking with Jesus: Table Manners for Peacemakers*. For use with an intergenerational group interested in exploring together what it means to follow Jesus' example of relating to others and his commitment to inclusive community. PDS 70-270-002.

Countries in Crisis: Hunger 1996. Packet includes study guide. Explores the causes of civil strife and responses by the international community. PDS 74-360-96-306, free.

Appendix 5

A Day in the Life, leader's guide and posters. Through exploration of a typical day, young people are exposed to the lives of others around the world: a young woman from a hill tribe in Thailand, an eleven-year-old boy from El Salvador, a high school student in Uganda, and a Muslim in Bosnia. *A Day in the Life* may be used as a series of learning units or adapted to a weekend retreat setting. Resource includes leader's guide, posters, and reproducible materials for your group. (See companion video: *Get Connected*.) PDS 4360-00-316, \$5.00.

Dream, Woman, Dream. . . . Dream Africa's Dream. An invitation to partnership with African women through Women's Ministries of the Presbyterian Church (U.S.A.) and the Ghana Project. PDS 72-700-00-003, free. Shipping and handling charged.

Embracing God's World: Involving the Congregation in Mission. Congregations will discover how to become involved in mission education, participation, and support. PDS 70-400-96-022, \$7.50.

Facing Racism: In Search of the Beloved Community, A Study for Youth, by Lonna Chang-Ren Lee. Presbyterian Peacemaking Program, 1998. PDS 70-270-98-002, \$1.25.

Faith in Action: Understanding Development Ministries from a Christian Perspective by Stephen Knisely. Knisely presents three models of development ministry: compassion, justice, and transformation. Learn what these are, the principles of each, and how you and your congregation can get involved. Office of Global Awareness and Involvement, Worldwide Ministries Division, 2001. PDS 74-400-00-022.

Get Connected. Video. (Companion to *A Day in the Life*) Filmed on-site at the Heifer Project Global Village, this 17-minute, action-packed video charts the trials, tribulations, and learning experiences of twenty youth from across the United States. Their mission: to experience a day in the life of their global brothers and sisters and to spend the night in one of three villages—Guatemalan, African, or urban barrio. With limited supplies of food and water, the youth discover an array of surprising solutions to end hunger and poverty worldwide. Includes a study guide for teachers and youth group leaders. PDS 74-360-00-317, \$10.00.

Global Mission Study Resources: An Annotated Bibliography. An excellent bibliography that covers a wide variety of topics as related to Global Mission, including; Children, Ecumenical & Interfaith Relations, Ecology, Foundational Resources, Geographical Resources, Global Economics, Global Mission Involvement/Leadership Development, Peacemaking, Refugees, and Youth. Worldwide Ministries Division, PC(USA), 1999. PDS 74-400-99-084, free. Also available on the Web site <http://www.pcusa.org/pcusa/wmd/annbib.html>

God for the World—Church for the World by Shirley Guthrie. A six-session adult study on mission. Discover the whys and hows of mission on a personal, congregational, and national level. Guthrie brings a fresh look to mission in a contemporary world. An excellent companion to a study of development ministries. Congregational Ministries Publishing, 2001. PDS 097708, \$10.95.

Interactive Sessions for Faith in Action: Understanding Development Ministries from a Christian Perspective

Here's Help Catalog. Resources to help you interpret and promote mission. Published by Mission Interpretation and Promotion, Congregational Ministries Publishing, PC(USA). Call 1-800-524-2612 and ask for PDS 70-350-00-945.

Homelessness Packet. Facts on homelessness with suggestions on ways to respond. PDS 74-360-95-307, free, limit 1; updated 1999.

Hunger Ministry Series.

"Stopping to Think" is a self-evaluation inventory, discussion guide, and Bible study for hunger ministries and the congregations that sponsor them. PDS 74-360-96-304, free.

"Giving Them Something to Eat" is a manual for Presbyterians providing emergency food in time of crisis. PDS 74-360-96-319, free.

"Filling the Bag" is a guide to finding additional food and funding for your hunger ministry. PDS 74-360-97-307, free.

Jubilee 2000/USA Packet. Information on the debt burden of poor nations and the international movement for debt relief. Provides stories, moral and theological reflections, action suggestions, and resources. PDS 74-360-98-322, single copy free.

Mission Yearbook for Prayer & Study. Mission Interpretation and Promotion, PC(USA). PDS 70-350-01-450, \$7.50; new every year.

People, Places and Partnerships: A Workbook for Your Mission Trip Abroad. A guide for those traveling on short-term mission assignments or church-sponsored study seminars. PDS 74-400-96-049, \$2.00.

A Place for You. Discover ways to become involved in mission service through the Presbyterian Church (U.S.A.). PDS 244-93-021.

Planting Seeds of Hope: Responding to Children in Crisis. Packet. A study-action packet of materials on the needs of children gathered from Church World Service, Children's Defense Fund, etc. PDS 253-93-305, free, limit 1; updated 1996.

Reaching Out to You: An Orientation Guide for Visitors to the United States. Ecumenical Working Group for Mission to the U.S.A., 1999. PDS 74-400-98-066, \$3.00.

Stories That Make a Difference. The Presbyterian Committee on the Self-Development of People, 1998. PDS 74-350-98-002, free.

Appendix 5

The Biblical Jubilee and the Struggle for Life: An Invitation to Personal, Ecclesial, and Social Transformation by Ross Kinsler and Gloria Kinsler. New York: Orbis Books, 1999.

Together We Triumph: Youth Respond to Disaster. This resource can help your group plan and prepare for dealing with disasters in your own community. Includes a Youth Leader's Guide and a Student Fellowship Activity Guide. PDS 74-340-95-019, free, limit 1.

Videos from Thuma Mina Theatre Company

Founded in 1996, the Thuma Mina Mission Theatre Company is one of the most exciting mission interpretation and education programs in our denomination today. Every year a new cast of returning mission personnel from the United States and around the world is invited to tell the inspiring, life-changing stories of their own participation in mission service. Their performances incorporate drama, music, and movement as they display the humor, frustration, passion, and transformation of serving in missions. The group travels every summer around the United States. They also have two videotapes of performances.

Send Me Lord is a play about mission. PDS 74-400-97-058, \$10.00.

We Are Called is a video of the 1998 summer tour. PDS 70-350-98-705, \$10.00.

Welfare Reform Packet. A study guide and advocacy kit for congregations seeking a biblical perspective on the welfare debate. PDS: 74-360-95-303, \$10.00; 1995.

What Governments Can Do: Hunger 1997, with Biblical Study Guide. Packet. A report from Bread for the World Institute stresses that governments—in both industrial and developing countries—are essential to ending hunger and poverty. PDS 74-360-96-306, free (limited copies available free; order additional copies at \$17.95 from Bread for the World Institute, 1-301-608-2400. Additional copies of the study guide, \$2.95, are available from the Reformed Church Press, 1-800-968-7221); 1997.

When God's People Travel Together: A Trip Leader's Planning Manual, by Debby D. Vial. Presbyterian Peacemaking Program and Worldwide Ministries Division, 1999. PDS 70-270-99-009, \$9.95.

When the Saints Go Marching Out, by Arthur L. Beals. Geneva Press. This book challenges all congregations to see their members as missionaries, 2001. 501664, \$15.95.

Worldwide Ministries Division Information Packet, including basic information on global ministries of the Presbyterian Church (U.S.A.) and the *Here's Help Catalog.* PDS 74-400-99-086, free.

INTERACTIVE SESSIONS FOR FAITH IN ACTION

UNDERSTANDING DEVELOPMENT MINISTRIES FROM A CHRISTIAN PERSPECTIVE

A companion to *Faith in Action: Understanding Development Ministries from a Christian Perspective* and a stand-alone resource, this book provides session plans for various time frames, from one session to a two-day workshop. Each session is interactive and participatory, using case studies, personal experience, and simulation to explore crucial questions for meeting the world's needs. This resource is helpful to mission committees, session members, other church decision-makers and those engaged in development ministries: health, hunger, peacemaking, education, or agriculture.

PDS 70-400-00-023

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Born to Episcopalian missionary parents, she spent her formative years in Liberia, India and the Appalachian mountains of Kentucky and much of her adult life working in countries of the two-thirds world. She is presently working freelance in producing video and computer-assisted instruction from her home in Hyden, Kentucky.

FAITH IN ACTION

UNDERSTANDING DEVELOPMENT MINISTRIES FROM A CHRISTIAN PERSPECTIVE

STEPHEN KNISELY

I come that they might have life, and have it abundantly (John 10:10).

Maybe your congregation wonders, "How can we best allocate our funds and human resources toward meeting the critical needs in the world today?" Former Presbyterian Church (U.S.A.) mission worker Stephen Knisely asks, "How might the church respond to these needs while promoting long-range, sustainable development?" Knisely, who worked for many years in Nepal, proposes three biblically grounded models of development ministries and asks crucial questions, such as, How can dependency be avoided? What is an appropriate role for "outsiders" and guests in others' communities? How might each group and society be transformed in the process?

PDS 74-400-00-022



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