



VISION SEMINAR

*Community
Health
Evangelism*



VISION SEMINAR

Introduction to Community Health Evangelism

OVERVIEW

A *Community Health Evangelism (CHE) Vision Seminar* introduces community health evangelism, or CHE, to leaders and pastors in a new working area. They learn the principles behind community health evangelism, and then decide whether community health evangelism would enhance their ministry or work in the area. After the CHE Vision Seminar, the leaders and pastors recommend people to take part in Training of Training seminars to become CHE trainers.

A Vision Seminar is aimed at understanding the Biblical basis for CHE and basic principles of wholistic community-based development. Participants are also introduced to steps for implementing CHE and basic elements of a CHE ministry.

Learning is facilitated in a participatory style through a process of guided self-discovery using large and small group discussions, various hands-on activities, and methods that can be replicated to the village setting. CHE Network coordinators help coach and mentor trainers as they implement what they are learning. CHE trainers are also invited to participate in network working group meetings with other trainers from the area.

This manual includes improved, updated lessons written in a format that can be more easily distributed and read on computers and electronic devices.

The lesson plans in this manual can be used to train participants to implement a Community Health Evangelism ministry in a target area.

Compiled 12/19



Global CHE Network
727 E. Bethany Home Road
Suite D122
Phoenix, AZ 85087
<http://www.chenetwork.org>

VISION SEMINAR

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HOW TO USE THIS MANUAL

This lesson plan manual is part of an extensive series for use in Community Health Evangelism (CHE) or Neighborhood Transformation (NT).

CHE and Neighborhood Transformation

Community Health Evangelism (CHE) seamlessly integrates evangelism and discipleship with disease prevention and community-based development. The work is wholistic, seeking to meet the whole need of individuals and communities through complete obedience to everything that Jesus commanded.

CHE lessons have been written to provide CHE trainers with tools that can be used to assist communities out of poverty while bringing people to faith in Christ. CHE trainers, skilled in participatory learning methods, use these materials to enable communities around the world to escape cycles of poverty and live as followers of Jesus. For information about CHE and how you can be trained as a facilitator, go to www.chenetwork.org.

Neighborhood Transformation is a strategy which helps churches minister in a wholistic manner to people in urban poor neighborhoods. It empowers people to take responsibility for their own lives. It helps neighbors to help their neighbors and moves them from welfare and relief to empowerment. It focuses on assets found in the neighborhood, rather than on fixing needs. Neighbors learn to work together and build local ownership, instead of waiting for outsiders to fix their problems. For more information about Neighborhood Transformation, or NT, go to www.neighborhoodtransformation.net.

Neighborhood Transformation (NT) and Community Health Evangelism (CHE) work side by side and are based on the same principles. CHE began in rural areas of Africa and has now spread to more than 105 countries. However, the world is becoming more urbanized. Through Neighborhood Transformation, CHE was adapted to work in urban poor areas in North America. Urban CHE applies the strategies of Neighborhood Transformation to cities around the world.

How does CHE/NT training work?

CHE/NT training is intended to empower individuals and communities as architects of their own development. The CHE/NT trainer does *not* deliver pre-packaged solutions in a lecture, but facilitates discussions that involve the people themselves in creating their own solutions. The purpose of this lesson plan material is to enable the trainer to facilitate those discussions. This basic principle must be understood and guide the user of these materials in the training process. The chart below compares the two approaches:

Lecture (Traditional Approaches)	Discussion (The CHE/NT Way)
Content Focused	Learner Centered
Advice giving	Awareness raising
People listen	People create solutions
Outsider owns solutions	Insiders own solutions
People wait for outsider to resource the project	People take action

CHE/NT lessons are formatted to make it easy for the trainer to facilitate *discussions* and involve the people themselves in analyzing problems, identifying resources, and creating solutions. There are a few simple keys to using this material for its intended purpose:

1. Keep the group small and sit in a circle. Rather than standing in front of participants who are seated in rows, sit with them in a circle. The optimal size for participatory learning is between 15 and 30 people. Never stand up when you speak. Break frequently into smaller groups of 3-6 for more in-depth discussion.
2. Focus on facilitating activities and encouraging discussion. The left column of each lesson plan contains the methods, questions, and activities the CHE/NT trainer will use to facilitate learning. The CHE/NT trainer's primary responsibility is to create a learning environment. The methods, activities, and questions in the left column of the lesson plan are designed for that purpose.

3. Value and record the contributions of each participant. When solutions are being brainstormed, always have one member of the group serve as a scribe to record the group's ideas on a large sheet of paper. Post these sheets of paper on the walls of the room for the remainder of the seminar. When facilitating discussion, ask the questions in the left column of the lesson plan and repeat the answers of each participant aloud while their contribution is being recorded by the scribe.
4. Contribute knowledge as a participant in the discussion rather than as the expert. The knowledge in the right column of each lesson plan is a list of ideas that the group will likely come up with as they brainstorm together. The CHE/NT trainer compares these ideas with the knowledge in the right column of the lesson plan and contributes important thoughts from that column that have been overlooked only after the group's ideas have been presented and recorded.
5. Be learner centered. Use name tags and call participants by name. Begin where the people are and involve them in the process of topic selection. Use language they can understand. Remember that building relationship is essential to a creative process, and to cooperative efforts that bring about change.
6. Focus on assets. Ask God to help you see what the people have, not what they lack. Help them to see themselves as stewards of resources rather than victims of circumstance. Identify local resources. Help them appreciate and build on their successes.
7. Be action oriented. The purpose of the session is not to transfer knowledge from the trainer to the participants. The purpose of a CHE/NT session is to involve participants in creating solutions that they will own and implement. The process should be one of self-discovery. People are more likely to act on their own ideas, than on ideas presented to them by another.
8. Learn to use starters and the SHOWD questions. Starters are used at the beginning of a lesson to visualize real life situations, and pose a single problem concisely. The purpose of a starter is to focus an issue and stimulate the thinking process. Each starter, whether it is a picture, a role play, a case study, a story, or an object lesson, is followed in the lesson plan by one or more of the SHOWD questions. These questions serve as a framework for CHE/NT lessons, but often only the first two or three questions are asked after a starter because the other questions will be answered in the body of the lesson:
 - What do you **S**ee? (Retell the story, describe the picture)
 - What is **H**appening? (Focus the problem or the issue to be discussed)
 - Does this happen in **O**ur place? (Relate the starter to real life)
 - **W**hy is this happening? (Identify causes)
 - What can we **D**o about it? (Create solutions)

What outcomes are we looking for?

The success of our training activities can be measured by the following transformational indicators. These are the outcomes that we consistently see in mature CHE/NT programs around the world, and what we are looking for in the lives of those we train:

1. Shared vision: The community sees a better future and has hope that it can be achieved.
2. Leadership: Godly Christian leaders are positioned and equipped to lead the community toward the accomplishment of its vision.
3. Ownership: People are taking responsibility for their own health and well-being.
4. Cooperation: People are united and working together for the common good.
5. Volunteers: People are taking initiative and acting sacrificially to meet the legitimate needs of others.
6. Dignity: People have recovered their identity as made in the image of God and their vocation as stewards of creation. Instead of being controlled or victimized by their environment, they are stewards of it.

7. **Learning, Skill, and Resources:** People are equipped to identify needs and resources, put together a plan, and mobilize volunteers to accomplish their vision. People are continually reflecting on what is happening in order to learn how to be more effective.
8. **Christian Community and Witness:** People are becoming followers of Jesus. Believers are meeting together for fellowship, prayer, Bible study and worship, and are sharing Christ with their neighbors in word and deed.
9. **Multiplication:** Knowledge and skills learned are being transmitted to others.

Once the above outcomes are achieved in the lives of people, their communities change. Health improves, infant mortality decreases, agriculture becomes more productive, jobs are created, water systems, roads, schools and clinics are built, and churches are established or strengthened. Peace, justice, compassion, and righteousness are witnessed in the community and God is glorified. All of this will be the result of solutions created and owned by the people, not programs blueprinted and delivered from the outside.

Adapting the lesson to the context

It is impossible to create lesson plans that can be used universally without adaptation to the context and culture of the participants. The stories and illustrations used in these lessons are intended to provide a framework for discussion of key issues, but will need to be adapted by the user to the context. The participatory process, however, that involves the participants analyzing problems, identifying resources, and creating solutions, must never be compromised.

VISION SEMINAR

Core Lessons

Introductions and Expectations

- Objectives** After working through this lesson:
1. Participants will begin to know each other and talk about themselves with one another.
 2. Participants will be able to list their expectations for this TOT.

Overview for facilitators The intent is to help participants relax and begin talking with one another to begin establishing relationships.

As people enter, ask them to write their first name on a name tag large enough for all to read when sitting in the circle.

- Materials**
- Poster-size sheets of paper, masking tape, marking pens
 - Name tags
 - *Introductions and Expectations* Icebreaker handout
 - Strips for ice breaker exercise (previously cut apart)
 - Basket

Legend:

 Role Play	 Facilitator	 Group Discussion	 Question for Group	 Handouts/Instructions
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LESSON

1 HOUR 



I. Ice Breaker (25 min)



Pass a bucket around that has slips of paper containing the pairs listed below: Every person takes one, including the facilitators.



- Shop owner – Customer
 - Pastor – Church member
 - Mechanic – Broken car owner
 - Football coach – Football player
 - Bus – Bus passenger
 - Hotel – Guest
 - Veterinary – Very sick cow owner
 - Tractor owner – Farmer with unplowed field
 - Tailor – Child needing school uniform
 - Airplane pilot – Airplane passenger
 - Doctor – Patient
 - Teacher – Pupil
 - Employer – Employee
 - Mother – Child
- A. Each person is to find the slip that is complementary to their own slip
For example, cook and hungry customer match each other.
1. After they find the person who has the matching occupation, they should find out the following information from each other:

2. Where the other person is from
 3. Something about their family
 4. Something about what they do
 5. Something that is unusual about the other person
- B. Each person is to introduce the other person to the group.
-



II. Expectations Shared & Posted (20 min)

Expectations: Ask the group what they expect to learn during the week and write their answers on sheets of poster-size paper.



After sharing expectations, the leader should indicate the ones that will probably not be dealt with in this seminar. Keep the list posted during the week.



III. Distribute Topic List with Schedule (5 min)

Hand out the topic list which will be covered this week. Briefly discuss the major emphasis of the week.



IV. Conclusion (5 min)

Close with prayer

ATTITUDE: All people are welcome and need to feel at ease in the group.

SKILL: Participants will learn and use each other's names.

EVALUATION: Participants are interacting well with one another, especially within the first day or so.

Introductions and Expectations

Icebreaker

Ice Breaker (25 min)

Pass a bucket around that has slips of paper containing the pairs listed below: Every person takes one, including the facilitators.

- Shop owner – Customer
- Pastor – Church member
- Mechanic – Broken car owner
- Football coach – Football player
- Bus – Bus passenger
- Hotel – Guest
- Veterinary – Very sick cow owner
- Tractor owner – Farmer with unplowed field
- Tailor – Child needing school uniform
- Airplane pilot – Airplane passenger
- Doctor – Patient
- Teacher – Pupil
- Employer – Employee
- Mother – Child

- A. Each person is to find the slip that is complementary to their own slip. For example, cook and hungry customer match each other.
1. After they find the person who has the matching occupation, they should find out the following information from each other:
 2. Where the other person is from
 3. Something about their family
 4. Something about what they do
 5. Something that is unusual about the other person
- B. Each person is to introduce the other person to the group.

LANDLORD

AIRPLANE PILOT

ANIMAL DOCTOR

DOCTOR

TEACHER

EMPLOYER

HOTEL OWNER

SHOP OWNER

RENTER

AIRPLANE PASSENGER

OWNER OF SICK COW

SICK PATIENT

STUDENT

EMPLOYEE

HOTEL GUEST

CUSTOMER

TAXI DRIVER	PERSON NEEDING RIDE
BAKER	NEEDS BREAD
OWNER OF COW	NEEDS MILK
FOOTBALL COACH	FOOTBALL PLAYER
SHOE REPAIRMAN	SHOE NEEDS REPAIRS
PLUMBER	TOILET NEEDS FIXING
PHARMACIST	NEEDS TO BUY MEDICINE
PETROL STATION OWNER	CAR NEEDS GAS

The Great Commandment & The Great Commission

- Objectives** After working through this lesson participants will:
1. See that Jesus came to meet the needs of the whole person, not just one aspect of his being.
 2. Understand that Jesus commands his followers to meet the needs of the whole person.
 3. Determine to be obedient to the commands of Christ by aiming their lives and ministries to meet the needs of the whole person.
- Overview for facilitators** This is the basis for an integrated approach to development. If the participants do not review this, they may have a difficult time with other sessions later. This lesson is an alternative to the lesson on *The Gospel of the Kingdom*.
- Materials**
- Poster Size sheets of paper, marking pens, masking tape
 - *Great Commandment and Great Commission Role Play*
 - Bible

Class members should look up the scripture references below:

Luke 4:16-21
Luke 10:27
Matthew 28:18-20
Matthew 25:35-46
Luke 9:1,2 & 10:1,8,9

Legend:

 Role Play	 Facilitator	 Group Discussion	 Question for Group	 Handouts/Instructions
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LESSON

1 HOUR 

 Use the attached *Great Commandment and Great Commission* role play.

SHOWD QUESTIONS

What did you **See**? What was **H**appening? Does this happen in **O**ur place? **W**hy does this happen?
What will we **D**o about it?

I. **Group Activity (10 min)**

Give the following instructions to the group:



A. Usually pastors and evangelists deal with spiritual work and other people with another type of work. Most people do not equally combine spiritual work with other types of work We are going to make a “human continuum” and arrange ourselves in a line across the room according to the nature of our work.



1. If your primary work is to care for the physical, emotional, or intellectual needs of people, then stand on the right side of the room.

2. If your primary work is to care for the spiritual needs of people, then take your place on the left side of the room.
 3. If your primary work is equally applied between the physical (including intellectual and emotional) and spiritual, then take your place somewhere in the middle of the room.
- B. While participants are all standing in their chosen locations, ask for volunteers to share why they chose to stand where they are standing.



II. Jesus' Ministry - Luke 4:16-21 (10 min)

Jesus came to minister to the whole person. Read Luke 4:16-21 with the group, and discuss the following questions:



A. At what point in Jesus' ministry did this interaction take place?



1. At the beginning of his public ministry, after being tempted in the wilderness for forty days.
- B. Where did this take place?
 1. In his hometown of Nazareth at the synagogue.
- C. Why do you think Jesus said these things at the start of his public ministry?
 1. Jesus was stating His purpose, or mission, and defining the nature of His work.
- D. What do the Scriptures say about why Jesus came?
 1. To preach the gospel to the poor. (economically disadvantaged).
 2. To proclaim release to captives (socially and politically disadvantaged).
 3. To give sight to the blind (physically disadvantaged).
- E. Read the following quote: "Jesus came with concern for every area of our lives. His mission was to restore wholeness to a lost and broken world. He would address not only spiritual concerns, but physical, social, intellectual, and emotional concerns as well."



III. Jesus' Commands (15 min)

With the large group, read the following passages and discuss the questions below.



A. Luke 10:27. What parts of our lives are included in the word "all"?



- We are to love God with our whole being: Luke 10:27
1. Heart – Emotion
 2. Soul – Spiritual
 3. Mind – Intellect
 4. Strength – Physical
- B. Matthew 28:18-20. What items are described by words that mean "all"?
- "All" in Matthew 28:18-20 describes:
- A. All authority belongs to Jesus.
 - B. All (every) nations (peoples) are to be disciplined.
 - C. All (everything) Jesus commanded is to be obeyed. (We are to help others do what we are doing in following Christ. AKA – make disciples)
 - D. Promise – Jesus is always with us, even when we fail.
- C. Which of the three commands (the two great commandments and the great commission) are optional?
1. None of them. All three commands are from God and are given with equal authority.
 2. In obeying the command of Christ to make disciples, we must teach love for God and neighbor.



IV. Read Matthew 25:35-46 & Discuss (5 min)

Read Matthew 25:35-46 with the group and discuss the following.

- A. What is the basis of Jesus' judgment in these verses?
 1. Jesus based his judgment on how people responded to the needs of others.
- B. What kinds of needs were met by those who are judged to be righteous?
 1. Hunger – Fed
 2. Thirst – Given drink
 3. Homelessness – Hospitality
 4. Nakedness – Clothed
 5. Sickness – Cared for
 6. Imprisonment – Visited
- C. Read the quote here: *“Jesus did not say, ‘I was hungry and you preached to me,’ or ‘I was thirsty and you preached to me’. He expects his followers to respond to people according to their need. Being responsive to the needs of others, and obedient to both the great commandment and the great commission, will take very great commitment.”*



V. Jesus Sends Out His Disciples (5 min)

- A. Read Luke 9:1,2 & 10:1,8,9. Who did Jesus send out, and what did he send them to do?
 1. He sent out 12 to heal, preach, and cast out demons, and he sent out 72 to heal and preach.
- B. What should we do as disciples of Jesus in today's world?
 1. Do the same thing, aiding the whole person.



VI. Conclusion: Ask the group the following questions (5 min)

- A. If Jesus joined us at the start of this lesson, in our “human continuum” line across the room, where would he stand?
 1. He would have stood in the middle of the room.
- B. What does this teach us about the kind of ministry we should have?
 1. We need to take our place with Jesus in the middle of the room and minister to people according to their need. Our ministry should be wholistic. We need to care about every aspect of a person's life.



VII. Reflection (10 min)

Ask the group to consider the following questions and evaluate whether there is balance in their lives and ministries.

- A. When was the last time you led another person to faith in Christ?
- B. When was the last time you helped a new believer on the road to spiritual maturity?
- C. When was the last time you helped another person to become a disciple of Christ?
- D. When was the last time you helped to meet a neighbor's physical need or problem?
- E. When was the last time you helped someone to grow in such a way that they can do for someone else what you have done for them?
- F. Read the quote here: *“Community Health Evangelism is a wholistic ministry strategy that will enable you to bring balance to your ministry by being responsive to the needs of people in the communities you serve. This seminar is aimed at equipping people to minister to the whole need of the individual, and to be obedient to both the great commandment and the great commission.”*

Let's pray about how we can best obey all the commands of Jesus.

ATTITUDE: Facilitators are committed to meeting the needs of the whole person: physical, spiritual, emotional, and intellectual.

SKILL: Participants can identify ministries that are truly holistic, addressing the physical, social, mental, and spiritual needs of people.

EVALUATION: Facilitators will know that participants have learned the content of this lesson when they are involved doing holistic ministry.

This lesson is used in: Social – Adoption; Spiritual – Discipleship; Program Trainings TOT I, HIV TOT, Urban TOT; Family-Based CHE TOT I, Vision Seminar.

Extra: Business and NGO Development – Kingdom Business

The Great Commandment & The Great Commission

Role Play

Role Play (5 min): Two people are arguing.

- 1st The only thing that we should be concerned with as Christians is winning people to Christ. Matthew 28:18-20 clearly tells us that.
- 2nd You are wrong. The Bible tells us we should be concerned about the physical needs of people as well as their spiritual needs. Matthew 25:35-40 says that when we help a person physically, we are ministering to Jesus. What about the teaching of the Good Samaritan?
- 1st What good is it to save a man's life physically if he is going to spend eternity in hell?
- 2nd How can a man hear the Gospel when the cries of his physical needs are so loud?

----SHOWD questions----

S = What do you **S**ee?

H = What is **H**appening?

O = Does this happen in **O**ur place?

W = **W**hy does this happen?

D = What will we **D**o about it?

The Great Commandment & The Great Commission

Role Play

Role Play (5 min): Two people are arguing.

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- 2nd You are wrong. The Bible tells us we should be concerned about the physical needs of people as well as their spiritual needs. Matthew 25:35-40 says that when we help a person physically, we are ministering to Jesus. What about the teaching of the Good Samaritan?
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----SHOWD questions----

S = What do you **S**ee?

H = What is **H**appening?

O = Does this happen in **O**ur place?

W = **W**hy does this happen?

D = What will we **D**o about it?

Worldview and Development

- Objectives** After working through this lesson:
1. Participants will understand the relationship between worldview and development.
 2. Participants will be able to incorporate worldview principles in their CHE programs.

Overview for facilitators This topic will lay a theological foundation for the CHE strategy. These worldview lessons are adapted from *The Vision Conference*, developed by Darrow L. Miller and Bob Moffitt. For more on the Vision Conference, please visit the **Disciple Nations Alliance** website www.disciplenations.org. Used by permission.

- Materials**
- Sheets of poster-size paper, masking tape, marking pens
 - *Ideas Have Consequences* picture
 - *Growing Healthy Cultures* picture
 - *Counterfeit Building Blocks* handout

Legend:



LESSON

1 HOUR 



Introduction (10 min)



Show the *Ideas have Consequences* picture with the words covered. Ask:



- A. What do you see?
- B. What is the role of each part of the tree?



1. Roots?
2. Trunk?
3. Branches?
4. Fruit?

Have a volunteer attach each of the four labels (beliefs, values, behavior, consequences) to the part of the tree they think best corresponds (roots, trunk, limbs, leaves). Invite the group to make corrections.

At the end of the exercise, show Darrow Miller's arrangement and explain that beliefs are the foundation of a people's values, actions, and ultimately the quality of their lives.

Ideas Have Consequences



FRUIT	Consequences
BRANCHES	Behavior
TRUNK	Values
ROOTS	Beliefs

Source: D. Miller, *The ABCs of Culture*



I. Growing Health Cultures (5 min)

Show the *Growing Healthy Cultures* picture.

----SH questions----

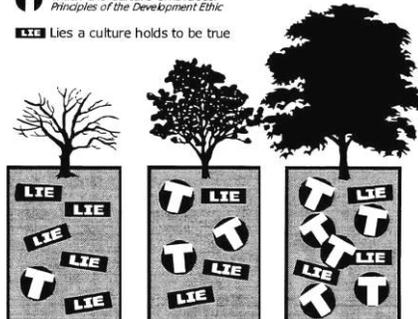
S = What do you See?

H = What is Happening?

Growing Healthy Cultures

 Truth the culture embraces.
Principles of the Development Ethic

 Lies a culture holds to be true



Source: D. Miller, *The ABCs of Culture*



- A. What can we learn from the pictures of the trees and the soils they are in?
 1. Trees fertilized with lies are barren and/or dead.
 2. Trees fertilized with some truth show some life and vigor.
 3. The more truth fertilizes the trees, the stronger the tree.
- B. What can we learn from both pictures?
 1. Truth is the foundation of community development.
 2. Lies are the foundations for community destruction.
 3. Truth and lies are held by individuals as well as corporately by cultures.

**II. Satan's Strategy for the Destruction of People and Nations (5 min)**

Read each of the following verses out loud and ask the following question: "According to these verses, what is Satan's strategy for destroying people and nations?"



1. Deceiving nations - Revelation 20:3, 7-8
2. Blinding minds - II Corinthians 4:4
3. False teaching - I Timothy 4:1

**III. What Satan Uses to Take us Captive (5 min)**

In the epistles, Paul speaks about what Satan uses to take us captive. In the large group, read Colossians 2:8. Ask: What does Paul say that Satan uses to take people captive?



1. Hollow and deceptive philosophy
2. Human traditions
3. Basic principles of the world

Read the quote: "Satan lies to nations through the philosophies and traditions of its culture. The spiritual powers impact the physical world through culture."

**IV. Examples of Counterfeit Building Blocks (20 min)**

- A. Share the examples of counterfeit building blocks or lies planted in the soil of culture.
 - Hinduism: Life is in endless cycles
 - Machismo: Men are better than women
 - Hedonism: My pleasure is the ultimate good
 - Secularism: the physical world is all there is.
- B. Break into groups of four to six by national or ethnic group if possible. Ask each group to identify a lie that has been planted in their culture, discuss the following as a small group, and then report back to the large group.
 1. Where did the lie come from? What is its history?
 2. How is the lie passed on from generation to generation?
 3. What are the consequences for society?

**V. Counterfeit Building Blocks handout (5 min)**

Conclude by distributing the hand out titled "Counterfeit building Blocks." Explain that this handout could be used with church groups, but requires more time than we could give to it in this session.

References:

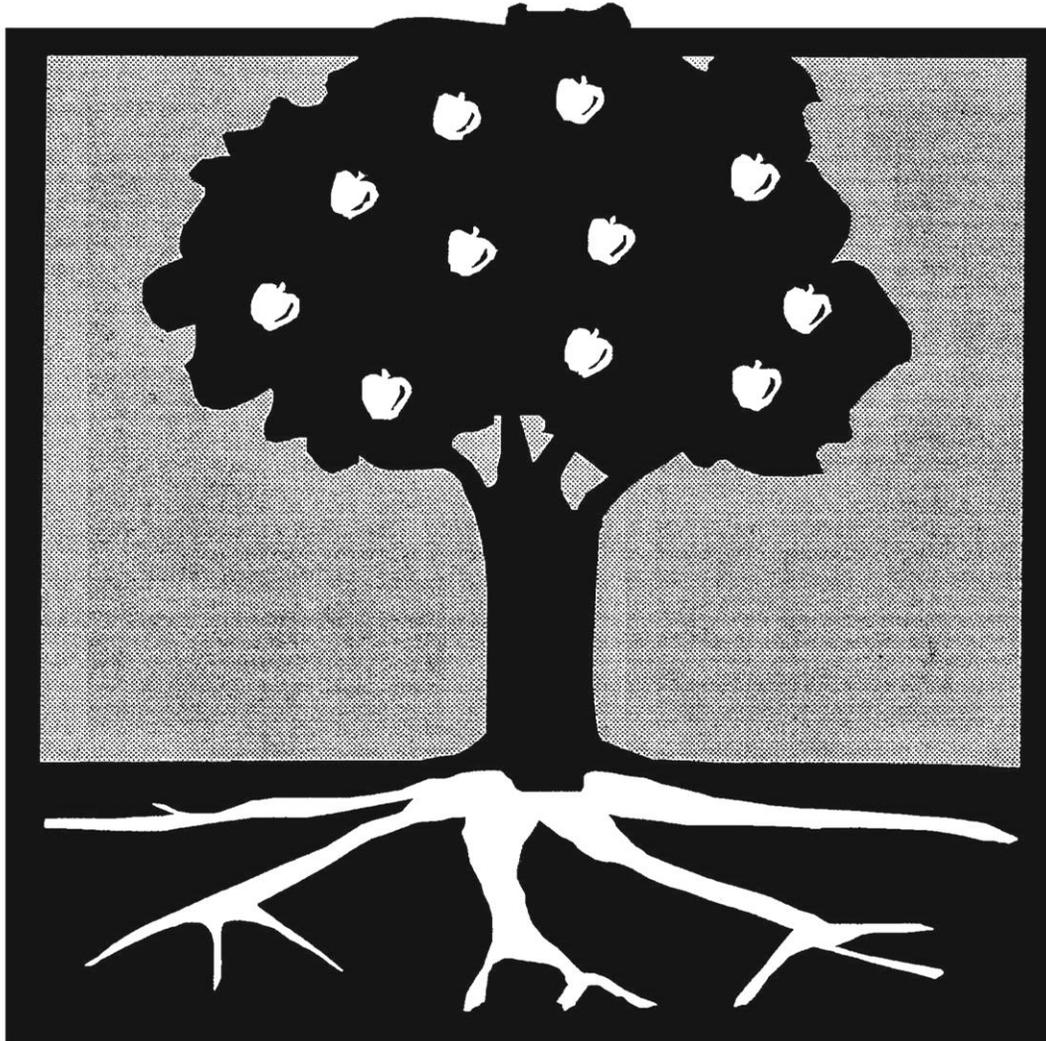
This lesson was adapted from The ABCs of Culture by Darrow L. Miller. Copyright, Disciple Nations Alliance www.disciplenations.org. Adapted with permission of the author.

ATTITUDE: Facilitator understands how worldviews affect how we view others and the world around us.

SKILL: Participants will understand the relationship between worldview and development and they will be able to incorporate worldview principles in their CHE programs.

EVALUATION: Facilitators will know participants have learned the content of this lesson when their worldviews are opened to others around them and they understand the relationship between worldview and development enough to implement it into their CHE project.

Ideas Have Consequences



FRUIT
BRANCHES
TRUNK
ROOTS

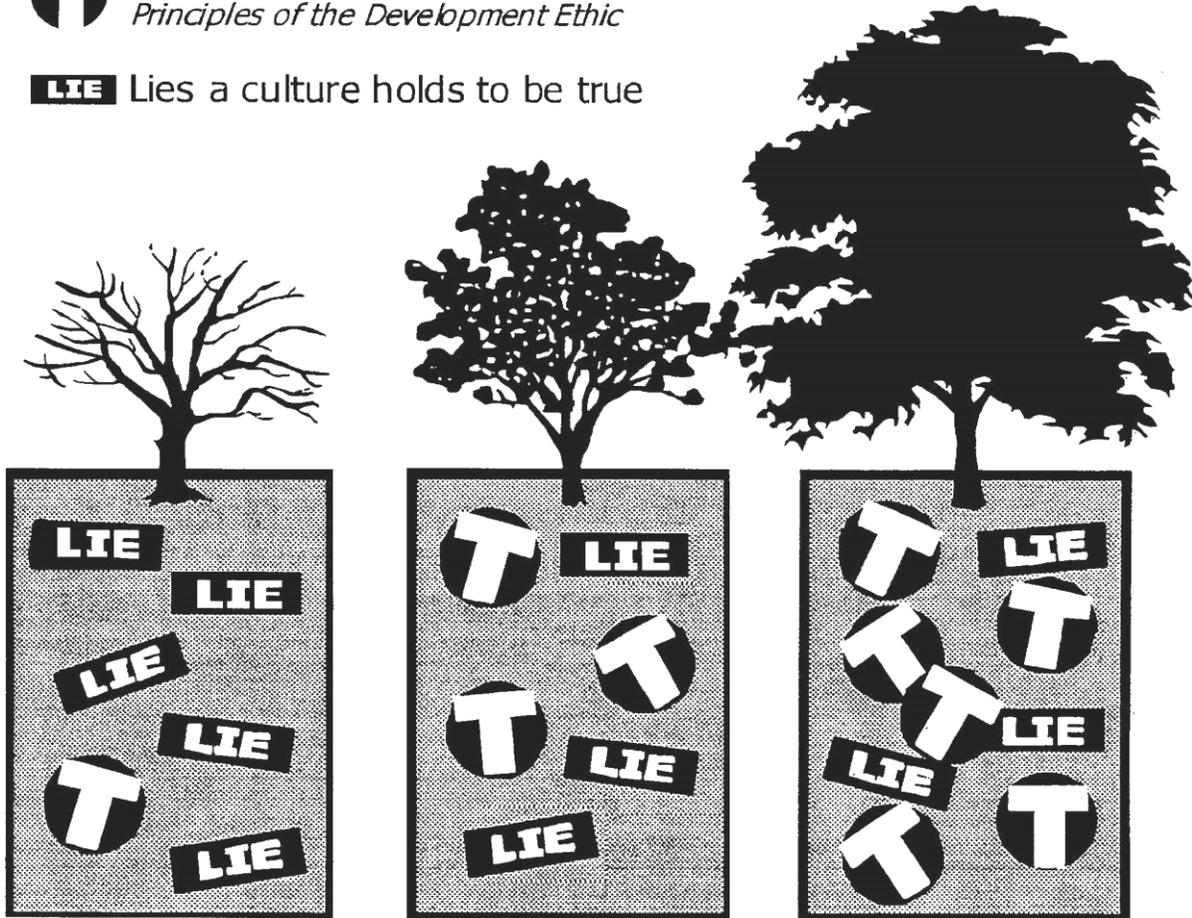
Consequences
Behavior
Values
Beliefs

Source: D. Miller, *The ABCs of Culture*

Growing Healthy Cultures

T Truth the culture embraces.
Principles of the Development Ethic

LIE Lies a culture holds to be true



Source: D. Miller, *The ABCs of Culture*

Counterfeit Building Blocks

An Exercise following "ABC's of Culture"

1. Break up into groups of 4-6 people, by national or ethnic group if possible. Have each group pick ONE of the counterfeit building blocks that is prevalent in their culture.
2. Discuss the following questions for 30-45 minutes in small groups. Please pace yourself. Have one person assigned to report to the larger group.
 - a. What is the ONE counterfeit building block that we want to examine from our culture? (5 minutes)
 - b. What are the historical ROOTS of this idea in our culture? Where did this idea come from? (10-20 minutes)
 - c. How is this idea expressed in words and phrases, stories, songs, jokes, laws, behavior, etc.? (5-10 minutes)
 - d. What are the FRUIT of this idea in our culture: physically, socially, spiritually, intellectually, etc.? (5-10 minutes)
 - The individual
 - The family
 - The church
 - The nation
3. Debrief with the larger group.
4. Make a list of actions that our churches could take to begin healing this brokenness in our society. What is the one you will begin with?
5. Time permitting report back to the larger group.
6. Pray in small groups for the healing of our nation.

Defining Good Health

Objectives

After working through this lesson:

1. Participants understand that God made everything healthy, but sin adversely affected our health.
2. Participants understand that good health requires living in harmony with God, self, others, and the environment.

Overview for facilitators

This lesson will help participants understand good health in terms of harmony with God, self, others, and the environment. This is one of three lessons visualizing the desired impact of CHE ministry:

1. Restoring harmony with God, others, self, and the environment (Defining Good Health).
2. People living out God's vision of community (God's Vision of Community).
3. Cultures rooted in the truth of God (Worldview and Development).

Materials

- Bibles, marking pens, masking tape
- Poster-size sheets of paper
- *Mr. Mafu* Story
- *Wholistic Health CHE Chart* Handout

Have volunteers look up the verses that are listed below before beginning the lesson. Explain that the verses will be read later in the lesson.

- Genesis 1:1, 10, 12, 18, 21 & 25
- Genesis 1:26-31
- Genesis 3:16-19

Legend:

 Role Play	 Facilitator	 Group Discussion	 Question for Group	 Handouts/Instructions
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LESSON

1 HOUR 

 Use the attached *Mr. Mafu* story.

Questions: Was Mr. Mafu healthy once his leg was healed?
What does this teach us about good health?

Mr. Mafu was not healthy, even after his leg was healed. He not only had a physical problem, but social, emotional, and spiritual problems as well. He will not be truly healthy until all these problems are dealt with.

-  I. **A Healthy Life (10 min):**
What is necessary for a person to live a healthy, meaningful, and full life?
-  A. Food
-  B. Clean water
- C. Medication

- D. Education
- E. Friends
- F. Purpose and meaning in life
- G. Employment
- H. Peace with God
- I. Emotional stability
- J. Rest
- K. Strong families
- L. Safety



II. Requirements for Health (10 min)

Read the statement: "Medical treatment is not all there is to good health."



For a person to be truly healthy, many things are involved. To this end CHE attempts to deal with the elements presented below.

Spiritual Care

Health Education- \ I /-Clean Water
 Agriculture--- \ I /--Maternal Care
 Literacy--- \ Good /--Employment (microenterprise)
 Sanitation --- / Health\---Medical Treatment
 Nutrition---/ I \---Well Baby
 Immunization---/ I \Prevention of Common Disease

Emotional Self-Worth



III. Harmony in the Beginning (10 min)

Discuss in small groups:



A. Read Genesis 1:1,10,12,18,21, and 25. Ask the following question: "What do these verses say about God's creation?"



1. God created all things
2. Everything God created was good

B. Read Genesis 1:26-31. What do these verses teach us about the creation of human beings and the environment in which they originally lived?

1. God made the first people in His image and likeness.
2. The first people lived in harmony or peace with God in the beginning.
3. The first people lived in harmony with themselves, with others, and with nature.



IV. When Harmony Was Lost (10 min)

Read Genesis 3:16-19 and answer the following question.



A. What happened to the harmony and wholeness in the garden of Eden after Adam and Eve sinned?



1. Relationships became strained.
2. The ground was cursed.
3. Disease and death entered the world.



V. Good Health Defined (10 min)

Read the statement: "Good health is living in harmony with God, self, others, and the environment."



God's Word uses "shalom" to describe peace, wholeness, soundness, well-being, and good health. In the Old Testament, "shalom" is used when there is harmony between

people and between people and things. To be in harmony means to live in peace with someone or something.

A. If we are to experience wholeness and well-being, with whom must we live in harmony?

1. God
2. Others
3. Oneself
4. Nature



VI. Small Group Discussion (15 min)

Divide into four small groups and have each group discuss one of the following questions. Report.



A. What does it mean to live in harmony with God?

- Establishing a relationship with God through faith in Jesus Christ.
- Praying - speaking to God regularly.
- Living righteously.
- Seeking His will and obeying it.
- Praising God and giving Him glory.
- Looking to Him for our needs.
- Submitting to God.
- Desiring to please God.
- Thirsting for God's Word.
- Trusting God with childlike faith.
- Accepting what God provides.

B. What does it mean to live in harmony with oneself?

- Happiness and emotional stability.
- Seeing ourselves as God sees us.
- Understanding ourselves.
- Accepting the reality of sin in our lives and realizing our need to ask forgiveness.
- Understanding that the basis of harmony with self is a relationship to God.
- Maintaining good health emotionally, physically, socially, and spiritually.
- Coping with adversity and disease.
- Maintaining healthy attitudes.

C. How can we live in harmony with others?

- Obeying God's commandments for how to treat others.
- Being helpful, being with others, and showing love.
- Being at peace with ourselves.
- Forgiving others when they do us wrong.
- Obeying the authorities God has placed in our lives.
- Giving sacrificially to meet the legitimate needs of others.

D. How can we live in harmony with nature and the environment?

- Protect the environment.
- Conserve and develop God-given resources.
- Understand disease processes.
- Obey the laws of nature and take safety measures.



VII. Conclusion (5 min)



A. If health is harmony with God, self, others, and the environment, then what is illness?

- Illness is disharmony in any one of the four areas in a person's life.

B. What is healing?

- Healing is restoring harmony in any area where there is disharmony.
-

ATTITUDE: Facilitator has the conviction that good health involves harmony with God, our own self, others, and nature.

SKILL: Participants will be able to understand that God made everything healthy, but sin has adversely affected our health. They will also be able to understand that good health requires living in harmony with God, self, others, and the environment.

EVALUATION: Facilitators will know participants have learned the content of this lesson when they seem to be in good health in the four different areas.

This lesson is used in: TOT I, Family-Based CHE TOT I, SALT, Vision Seminar

Defining Good Health Starter

MR. MAFU STORY

Tell the Story: Mr. Mafu had a very nice horse. As he rode to work one day, the horse stepped into a hole. Mr. Mafu fell off and broke his leg. His neighbor, a good friend, took him home and the family called the traditional doctor. The doctor said the neighbor brought this evil on him. He also advised him to go to the hospital. At the hospital his leg was put into a cast. In the hospital Mr. Mafu kept saying, "It shows you cannot even trust your best friend!" When the plaster came off, he was so glad the leg was healed, but he wanted to pay back the evil his friend had done, so he started to do wrong things against his neighbor.

Defining Good Health Starter

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God's Vision For Community

- Objectives** After working through this lesson:
1. Participants will be able to understand the different elements in a definition of community.
 2. Participants will be able to understand the biblical basis of community.

Overview for facilitators This lesson is to give the participants the understanding that a community is not just people living together in the same geographic area. They must hold many things in common to be a true community. In addition, as CHE practitioners, we need to concentrate on small communities.

- Materials**
- Poster-size paper, markers, and masking tape
 - Bibles

Legend:

 Role Play	 Facilitator	 Group Discussion	 Question for Group	 Handouts/Instructions
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LESSON

1 HOUR 

Exercise (10 min):

Break into small groups of approximately 6 people each. Make one person from each group an “outsider.” Tell each group they are a village community and the outsider wants to enter their community. They are to react as they think people in a rural village might react.

After 5 minutes come back together. Ask each group if they let the outsider into their community. Why or why not? Ask the outsider how they felt.

OR

Role Play:

Start with a problem-posing role play built around an outsider trying to enter a community but being rejected by the people of the community. The people might be saying that the outsider is from a different tribe, does not speak the local language, wants to talk about the city, and wants the community to do something that they do not think is important.

**SHOWD
QUESTIONS**

What did you See? What was Happening? Does this happen in Our place? Why does this happen?
What will we Do about it?



I. Small Group Activity (10 min):



Divide the group into small groups and have them list the factors which make up a community. Give or ask for one or two examples of factors before sending them into their small groups. Report back.



A. Aspects of a community:

A recommended list is below. Review the entire list the group comes up with, and emphasize “sense of belonging” as one of the most important factors.

1. Live in the same geographical area.
 2. Depend on each other.
 3. Do things together.
 4. Share similar background and experiences.
 5. Share common problems and needs as well as common fears and concerns.
 6. Influence each other.
 7. There is a sense of belonging, identity, and bond. They have the “we” feeling. This point ties everything else together.
 8. Recognize the same leadership.
 9. Share common customs, culture, habits, ceremonies, beliefs, taboos, and discipline.
 10. Communicate with each other.
 11. Identify themselves and each other as part of the same community.
 12. Speak the same language.
 13. Within the community, there may be sub-groups such as: clan, family, age, sex, religion, occupation, education, etc.
 14. They have common economic resources.
 15. They know each other.
- B. Summary: What makes individuals a community?
1. The more things they have in common, the stronger the sense of community.
- C. Show two words in the word community.
1. Community = Common + Unity
- D. Discuss thinking small:
Our target for CHE should be small areas or units of people who know and influence each other. The ideal population for a CHE community is between 500-1000. (1 CHE for 10-20 homes.)
- E. Is a city a community? Why or why not? Urban comparison:
1. Usually not. They may live close together, but often do not know their neighbors.
 2. No one sees themselves as a permanent resident of that area.
 3. They hold very few things in common and are from many places in the country.
 4. They don't know each other.
 5. They have no sense of community.
 6. There may be sub-communities within the city.
- F. Can you think of examples of communities—people with many things in common—who may not live in the same geographical area?
1. Children of alcoholics
 2. Farmers
 3. Traders
 4. Soccer players
 5. Pregnant women
 6. Adults with disabilities
 7. Other



II. Working Definition of Community (5 min)



As a way of summary, create a working definition from the factors listed by the group. This will be referenced during the rest of the week.



- Example: A group of people who know each other, share things in common, and have a sense of belonging. They often live in geographic proximity.



III. God's Vision for Community (15-20 min)

- A. Break into 5 groups giving each group two Bible verses. They will use those verses to answer the question: "What is God's Vision for Community?" Give each group a large sheet of paper to record their answers and present to the large group. Discuss in small groups:
1. Ephesians 4:29-5:6 – People living together with kindness, compassion and forgiveness. Their conversation is uplifting, their lifestyles holy and righteous, and their hearts thankful.
Deuteronomy 7:12-15: People living in obedience to God and recipients of His blessing – children, crops, and freedom from disease.
 2. Colossians 3:5-17: People living holy lives characterized by purity, integrity, honesty, compassion, gentleness, humility, patience and forgiveness. No discrimination. Perfect unity. Hearts filled with songs and gratitude.
Isaiah 65:17-25: Joy and delight, no infant mortality or premature death, houses and vineyards, children with a future and a hope, communion with God, peace.
 3. Hebrews 13:1-5 – People loving each other as brothers. Strangers entertained. Marriage bed kept pure. Lives free from the love of money. Contentment.
Isaiah 32:15-20: Abundance, justice, righteousness, peace, security, rest.
 4. Acts 2:42 – Christ's followers ate, studied, prayed, and fellowshiped together.
Psalm 82:2-4 – Provide for the weak and maintain the rights of the afflicted.
Psalm 133:1-3 – People living together in unity
 5. Acts 4:32-35 – They provided for the needs of each other.
Romans 13:1-9 – Everyone submits to the governing authorities and the authorities uphold what is right. People obey the commandments and love their neighbor.
- B. What makes a community Christian? Discuss as a large group.
When members of a community are seeking to live under God's control and to live biblically, it is called a Christian community.
- C. In conclusion, emphasize that as more and more people in the community accept Christ, it will become more like a Christian community. Relationships will be healed and people will begin to reach out in love.

ATTITUDE: Participants will understand that a community is much more than just people living together.

SKILL: Participants are able to explain community to one another and live as part of it.

EVALUATION: When they start a project, participants include the majority of the community, including those who are different from the average community member. They view the ideal CHE community as small in size (500-1000).

Comparing Relief and Development

Understanding CHE as a Program for Wholistic Development

- Objectives** After working through this lesson:
1. Participants will understand the difference between relief and development.
 2. Participants will know when to do relief and when to do development.
 3. Participants will understand principles of development that lead to self-reliance and sustainability.

Overview for facilitators The River Crossing story highlights the concept of self-reliance and introduces the concept of multiplication for all development that is taking place.

- Materials**
- Poster-size paper, marking pens, masking tape
 - Bible
 - *River Crossing Story* Role Play Handout

Legend:

 Role Play	 Facilitator	 Group Discussion	 Question for Group	 Handouts/Instructions
---	---	--	--	---

LESSON

1 HOUR 

 Use the attached *River Crossing Story* role play.

SHOWD QUESTIONS What did you **See**? What was **H**appening? Does this happen in **O**ur place? **W**hy does this happen?
What will we **D**o about it?

 **I. Emergency Relief and Development Comparison (25 min):**
Divide people into small groups to compare relief and development on the following points:

- 
- Required Situation
 - Duration of the project
 - Source of resources
 - Ownership of the project
 - Outcomes and end results
 - Type of action

	Relief	Development
Required Situation	Disaster, life and death situation, Emergency	Chronic poverty. "Normal" life that people want to improve.
Duration	Short-term	Long-term
Resources	Bring outside resources	Maximize the use of local resources
Ownership	Outsider	Local people
End result	Return to normalcy	Improvement, progress
Type of action	Doing things for the people. Reactive, curative.	Enabling, teaching people to do it by themselves. Pro-active, prevention

**II. Conclusion (5 min)**

A. What happens if we do relief when it is development that is needed?

- We make people passive recipients rather than active participants and create dependencies.



B. What happens if we do development when it is relief that is needed?

- People are not rescued from their crisis and may die.
-

ATTITUDE: Facilitator understands that development must be approached from the grass roots level, involving the people and helping them to become self-reliant under God's direction. It is not the developer's role to develop the community. People must develop themselves. Work is to be from the bottom-up (community-based) and not top down (institution-based).

SKILL: Participants will be able to understand the difference between relief and development for their areas of responsibility.

EVALUATION: Facilitators will know that participants have learned the content of this lesson when they are able to work as part of the community from the bottom up and not top down. Also, the project will be fostering self-reliance under God's direction, and it will be wholistic, taking into account the whole man.

Comparing Relief and Development

River Crossing Role Play

Draw two lines on the floor using chalk, to represent banks of a river. Draw two circles representing steppingstones and a larger circle in the middle to represent an island. Role play the two scenes below and ask the corresponding questions.

Scene 1: Two men come to the river and want to cross but do not know how to swim. The current is strong, and they are afraid to cross. An outsider comes along and sees their difficulty. He offers to help them cross using the steppingstones, but they are afraid. He agrees to carry one on his back but only manages to reach the island in the middle. He leaves the first man there and returns to shore where the other man is waiting.

Facilitator asks:

- What happened to the outsider in this role play?
 - What happened to this first village member?
- A. Observations about community work from scene one of the role play:
1. When you carry a person, you don't teach him to do it for himself.
 2. We hurt more than help by doing things for people that they can do for themselves.
 3. When we do things for people that they can do for themselves, we can leave them stranded in the middle.
 4. Doing things for people doesn't get the job done.
 5. If people are carried, the project will die when the developer leaves.
 6. Sometimes we only do half the job.
- B. What can we observe about community work from this role play?
The people, not the outsider, should identify the need.

Scene 2: The outsider returns to the riverbank to the waiting village member but is now too tired to carry him. He refuses to carry the second man, but agrees to help show him how to walk across on the stones. Halfway across, the village member feels confident enough to manage on his own. The 2nd village member and outsider cross the river, but the first villager is still left on the island. He shouts for help. The outsider walks away and instructs the second village member to go back and show the village member on the island how to walk on the stones and reach shore.

Facilitator asks:

- How were the results of the second scene different from the first?
- How was the process different in the second scene from in the first?
- What were the keys to success in the second scene?
- What does the second scene teach us about community work?

Describe the differences between the second scene and the first.

What were the keys to success in the second scene?

1. The village members learned how to cross the stream.
2. They weren't just carried across.
3. The second village member showed the first village member how to cross the stream.
4. Now they can cross the stream and also teach others how to cross.

What scene two teaches about community work:

1. Real development is helping people to do things themselves and not just doing things for them.
2. If you teach someone to do something, teach so he can teach another person so there can be multiplication.
3. You learn better by doing and not just seeing or hearing.
4. Just because someone can do something doesn't mean they can teach others.
5. Use local resources.
6. A teacher is needed.
7. We learn by example and encouragement.
8. Step-by-step instruction is given as a person needs to know.
9. Repetition is important.
10. The trainer himself needs to know how to do the task.
11. You don't need vast experience to teach someone else.
12. The goal is multiplication.

Understanding the Need for CHE

- Objectives** After working through this lesson:
1. Participants understand prevention is as important as cure in health care.
 2. Participants can explain the Pyramid of Health, what happens at each level, and who staffs each level.
 3. Participants see how evangelism, follow-up, and discipleship fit into a CHE Program.
- Overview for facilitators** This lesson provides the underlying foundation for understanding a Community Health Evangelism program. This lesson can be used in a TOT, to introduce the CHE program to a community in a Vision Seminar, as part of committee training, or to help the CHEs understand the importance of their job.
- Materials**
- Sheets of poster-size paper, marking pens, masking tape
 - *Dr. Anna Story* and cut-outs to tell story.
 - *Pyramid of Health* diagram

Preparation: Dr. Anna Story

Before beginning this lesson, write one disease on the back of each paper cut-out patient attached to the end of this lesson plan. Some examples of suggested diseases are given with the figures. You may want to add some diseases that are specific to your area. If there are more diseases than cut-outs, simply use cut-outs more than once. The attached cut-outs are from the story *Dr. Anna from Mongolia*.

Legend:

 Role Play	 Facilitator	 Group Discussion	 Question for Group	 Handouts/Instructions
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LESSON

1 HOUR 

-  Tell the Dr. Anna story (attached), using the cut-outs to visualize the story (30 min).

After telling the story: Tell the participants that we are going to see if we can help solve Dr. Anna's problem. Give each participant one of the paper cut-out patients from the story. On the back of the paper cut-out patient is written one disease found in the area. Then, one-at-a-time, each participant reads aloud the name of the disease found on their paper cut-out patient and places their patient in one of three places:

1. Hospital – building with cross (Cure)
2. Clinic – syringe (Immunization)
3. House (Prevention)

In placing their patients, each participant should consider these instructions for each disease:
Hospital - represents a disease which cannot be prevented and can only be treated in a hospital, as well as injuries that can only be treated in a hospital.

Clinic - a syringe represents diseases that can be prevented by immunizations or minor injuries.

Home - represents the home-treatable and preventable diseases and injuries.

This exercise shows the importance of prevention and immunizations over cure. Many of the diseases seen in a clinic need not happen in the first place.

Cure requires medical professionals with a building, equipment and medications, all of which entail great expense and time.

Prevention can be done with a minimum of training, no buildings, equipment or medications.

SHOWD QUESTIONS

What did you **S**ee? What was **H**appening? Does this happen in **O**ur place? **W**hy does this happen?
What will we **D**o about it?



I. Learnings from this Story (1 min)

Ask the group: "What can be learned from this story?"



A. Most of the diseases being treated could have been prevented through health education.



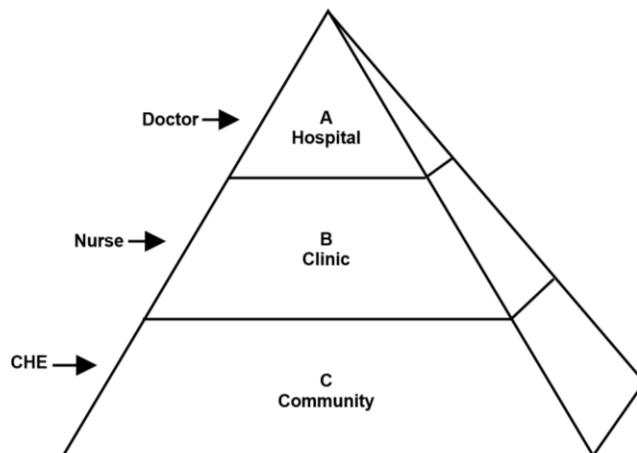
B. Prevention is better than cure.



II. Health Care as a Pyramid (10 min)



Announce that we have created a pyramid of health with our cut-outs. Display a drawing on a large sheet of paper of the Pyramid of Health. Explore the different aspects of the pyramid by asking the following questions of the group and recording their answers in a table. (An example of a table is shown at the end of this lesson.)



Say to the group, "Let's compare the three levels in the pyramid of health. We will use the following scale to help us: H = high or much / M=medium / L =low

Please note: Answers can be used more than once for each question. Also, an answer does not need to be used in each question. See the answers for question "D" (below) as an example.

- A. How would you describe the complexity and cost of the equipment used?
- Hospital = H
 - Clinic = M
 - Community = L
- B. How would you describe the cost for training the people who work there?
- Hospital = H
 - Clinic = M
 - Community = L

-
- C. How would you describe the funding required per person for services?
- Hospital = H
 - Clinic = M
 - Community = L
- D. How would you compare the opportunity for evangelism (sharing the Gospel)?
- Hospital = M or H
 - Clinic = M or H
 - Community = H
- E. How would you compare the opportunity for discipleship? (Continual, frequent meeting for training and encouragement)
- Hospital = L
 - Clinic = L or M
 - Community = H
- F. How would you rate each place for the ability and focus of preventing common illness?
- Hospital = L
 - Clinic = M or L
 - Community = H
-



III. Community-based Health Program Benefits (10 min)

Ask the group: "What are the benefits of a community health program?"



- A. Community health takes health services to the community instead of asking the people to come to a central institution.
- B. Community health prevents common illnesses, which make up a large percentage of the disease burden.
- C. Community health reaches a larger number of people at less cost.
- D. Community health completes the health care system. Both curative and preventive health initiatives are needed.
- E. Community health allows the integration of the physical and spiritual.
- F. Community health empowers the community to take responsibility for their own health.
-



IV. Community Health Evangelism (10 min)

Ask the group: "Based on what you have learned thus far, what is Community Health Evangelism?"



- A. A community coming together to identify their health and spiritual needs and then organizing to meet these needs.
- B. Individuals, families, and communities taking responsibility for their own health care.
- C. Making disciples who can teach others what they have learned.
- D. Obedience to both the Great Commandments and the Great Commission.
- E. Local volunteers sharing the transferable truths they have learned about subjects such as garden agriculture, nutrition, water purification, sanitation, maternal childcare, and spiritual care.
-



V. Summary (1 min)

In Community Health Evangelism, our focus is on disease prevention and health promotion rather than on cure. Most illnesses can be prevented.



In Community Health Evangelism, our focus is on the community, rather than on the hospital or clinic. Most illness can be prevented or cared for at home.

Curative care in hospitals or clinics is still needed. But now specialists like Dr. Anna can focus on a smaller number of people who have serious or complicated illnesses.

ATTITUDE: Participants will value community-based health promotion and disease prevention knowing that prevention is better than cure.

SKILL: Participants will be able to understand and learn the important underlying foundations of Community Health Evangelism.

EVALUATION: Facilitators will know that participants have learned the content of this lesson when they can draw and describe a health pyramid with its three levels and tell who staffs each level.

This lesson is used in: Vision Seminar, Urban TOT

EXAMPLE OF TABLE FOR SECTION II

QUESTION	Rating for:		
	Hospital	Clinic	Community
equipment complexity and cost			
cost for training			
cost for treatment			
evangelism opportunity			
discipleship opportunity			
opportunity and focus to prevent disease			

Use the paper cut-outs attached to the end of this lesson plan to tell the story. Sit in the middle of the circle of participants and visualize the story by placing the cut-outs on the floor.

Dr. Anna story

(Place the cut-out of Dr. Anna sitting at his desk on the floor for everyone to see)

Dr. Anna had just finished medical school and wanted to help the poor in her country. She set up a temporary clinic in a nearby village and went to work. She was excited and happy about being able to put her good training and skill to use. She wanted to share Christ with her patients and see them grow spiritually.

(Place about half of the cut-out patients on the floor as if they were lining up to see Dr. Anna)

A large queue of people had begun to form as they had heard a new doctor had come to work at the hospital. Dr. Anna spent a lot of time with the patients who had come to see her getting their proper histories and prescribing right treatments. She shared Christ and prayed with each one. She wanted to do the best possible examination for each patient.

(Place the other half of the patients on the floor in the line to see Dr. Anna)

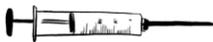
However, as the morning went on, the queue continued to grow and Dr. Anna decided to miss tea and then her lunch in order to see patients. She became irritable and discouraged when she saw how many more patients were waiting and started to take less time with each patient. She stopped sharing Christ and eventually even praying with them. By the middle of the afternoon, Dr. Anna was seeing patients very quickly and was saying "next, next, next..." She was no longer taking the time to use her expert skills but was trying to finish seeing patients so everyone could go home.

Ask the group, "What can we do to help Dr. Anna?"



(Put the cutout of the hospital, syringe, and home on the floor, in front of the group, as shown at the left: hospital on top, syringe in middle, and home at the bottom.)

Now return to the first page of the lesson at:  After telling the story:

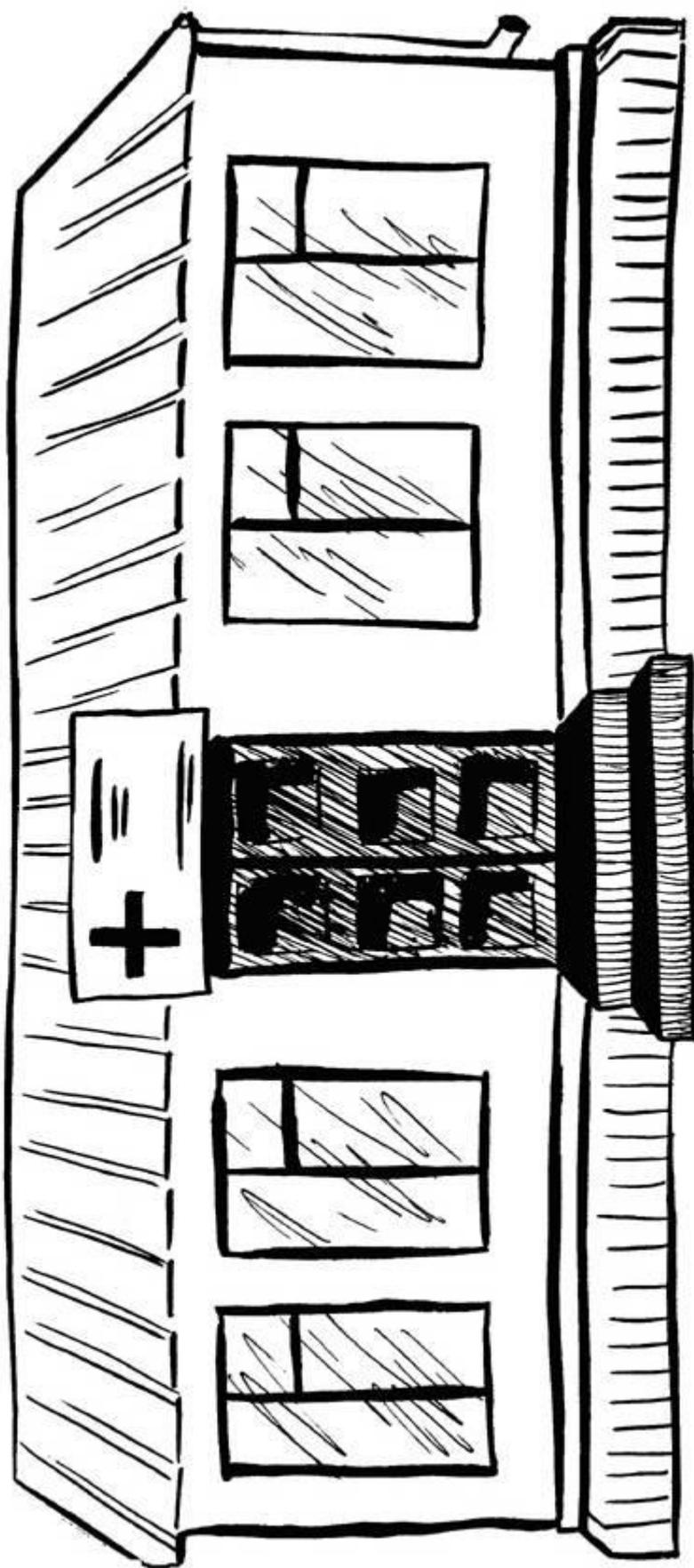


Hospital - represents a disease or condition which cannot be prevented and can only be treated in a hospital.

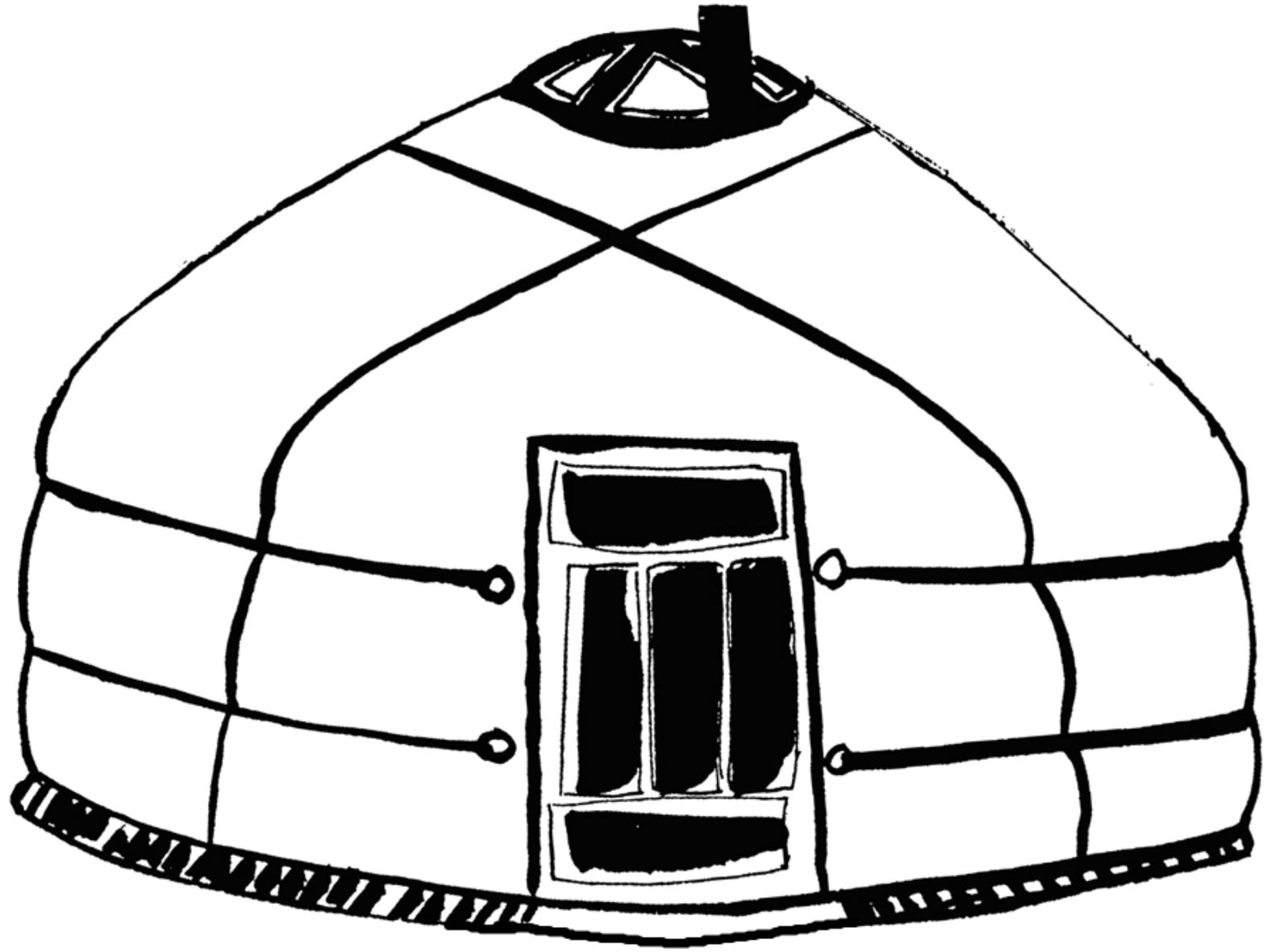
Clinic - a syringe represents diseases that can be prevented by immunizations.

Home - represents the home treatable or preventable diseases









Here is a suggested list of diseases for this exercise. Write one disease on the back of each cut-out below: Worms, Syphilis, Broken arm and cut on forehead, Chest pain, Scabies, Goiter, Malnutrition, Anemia, Gonorrhea, First pregnancy, Conjunctivitis (Pink Eye), Flu, Arthritis, Infant with Diarrhea, Toothache, Measles, Malaria, HIV, Lung cancer due to smoking, Tuberculosis, High blood pressure, Alcoholism, Pneumonia, Loss of hearing, Ulcer, Asthma, depression, Weak due to old age, Typhoid fever, Cancer.











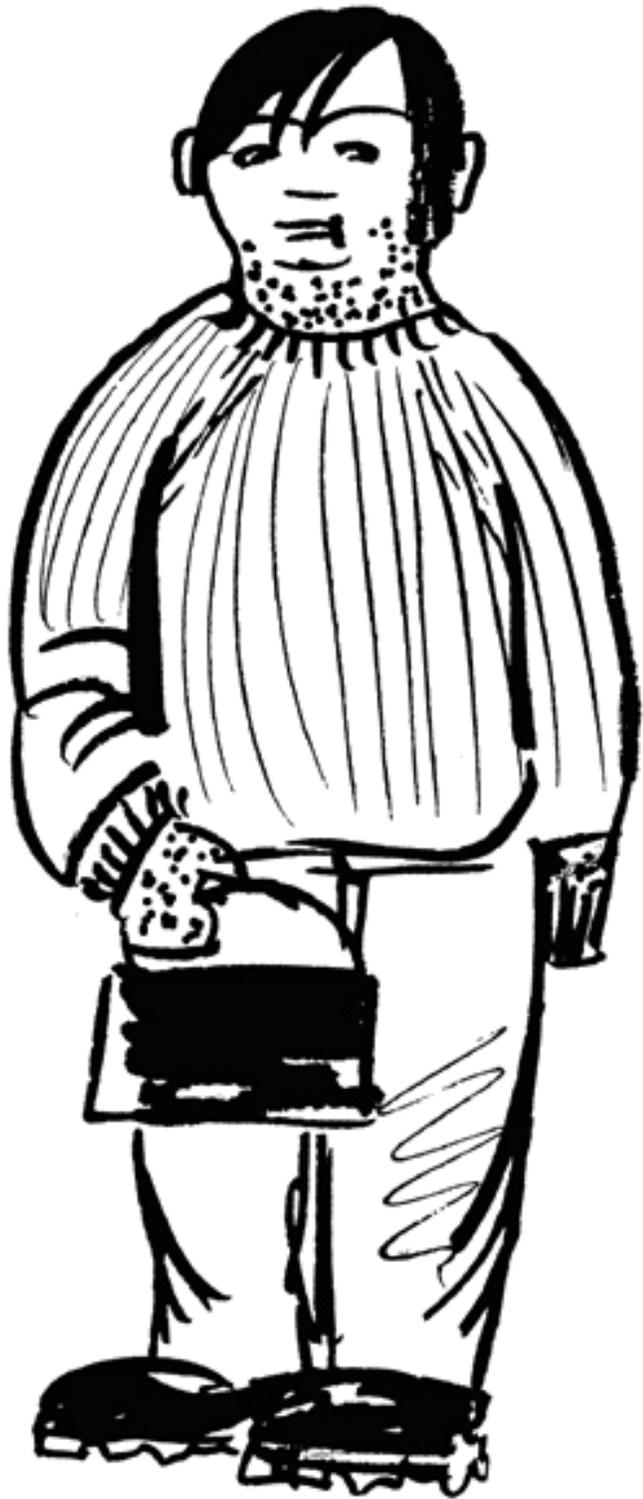












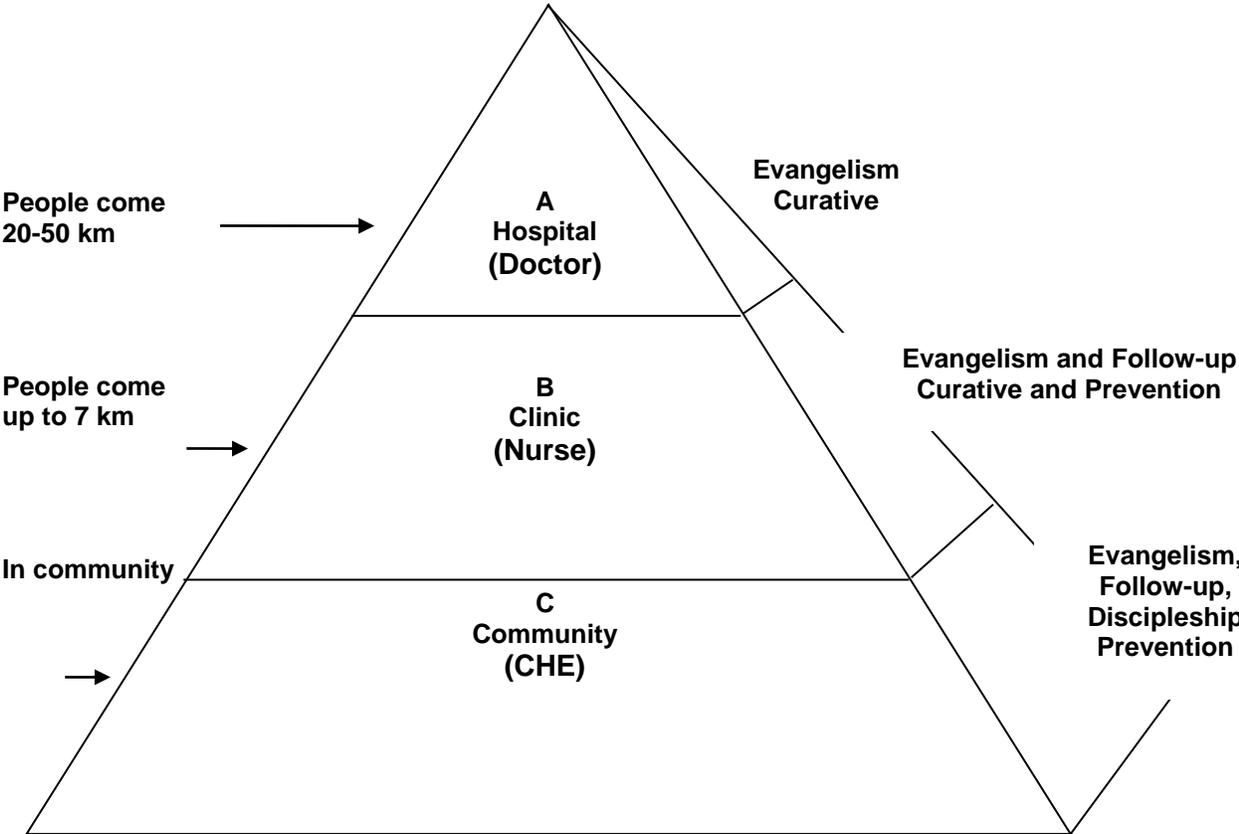








Pyramid of Health



The Basic Elements of A CHE Program

- Objectives** After working through this lesson:
1. Participants will understand the elements which make up a CHE project.
 2. Participants will be able to see some results if they understand what is involved in a program.

Overview for facilitators This is the second hour spent explaining a CHE Program. This begins to get into the details of a program. We will spend one hour each reviewing the role of the CHE, Committee and Training Team.

- Materials**
- Poster-size paper, marking pens, masking tape
 - Empty Tin can
 - *Basic Elements of a CHE Program* Role play
 - *CHE Case Study* handout
 - *CHE Description* Diagram

Legend:



LESSON

1 HOUR 

 Use the attached “Basic Elements of a CHE Program” role play.

SHOWD QUESTIONS What did you See? What was Happening? Does this happen in Our place? Why does this happen?
What will we Do about it?

-  I. **Basic Elements of a CHE Program (30 min)**
-  Instructions: Hand out the attached CHE Case Study. Divide into small groups and have each group read the case study and identify the following:
-  A. What are the three main groups of people in a CHE program, and what are their jobs?
-  1. Training team: believers who initiate the CHE process and train the committee and the CHEs.
2. Committee: volunteers elected by the community to manage the program choose and supervise the CHEs.
3. CHEs: volunteers who visit homes, teach physical and spiritual topics, and facilitate behavior change.
- B. What are three goals of CHE ministry?
1. Health promotion
2. Poverty alleviation
3. Making followers of Jesus
- C. How is training done?
1. Training team made up of 3-5 trained people with different vocational backgrounds.
2. Committees are trained first for 18 hours.

-
3. Train 3 days per week until 30-50 training days completed. One physical and moral value each day.
 4. Use participatory methods which foster small group discussion and create solutions.
- D. How are the physical and spiritual integrated?
1. Integration begins with people who have a burden to minister physically and spiritually.
 2. People are trained as generalists rather than specialists. Nurses do evangelism and pastors teach agriculture.
 3. There was emphasis and success on the physical and spiritual.
 4. Evangelism, follow-up of new believers, and leading of Bible studies.
- E. What were other accomplishments of the project?
1. Many people committed their lives to Christ and were disciplined.
 2. Each CHE led one Bible Study or Intercessory Prayer Group.
 3. Home visits were made by the CHEs every week.
 4. Forty springs were protected.
 5. One bore hole was drilled.
 6. Malnutrition was radically decreased.
 7. Fish ponds, kitchen gardens, poultry, and bee keeping accomplished.
 8. Incidents of death due to measles were reduced by 80% through immunization program.
 9. Contouring and/or terracing hilly areas was done to prevent erosion.
 10. Fuel saving stoves and fireless cookers implemented.
 11. Water jars and water filters.
 12. Healthy Home Certificates were given to many in the community.
- F. Who is the target of the project?
1. Target is individuals, not community as a whole.
 2. Interested in lives transformed by Christ.
 3. Results measured in terms of multiplication, not addition.
 4. Target population 2000-5000.
-



II. Tin Can Demonstration (10 min)

This demonstrates the importance of keeping all three elements in balance. Take a tin can and write on it: "Training Team", "Committee", and "CHEs". Bend in one side and show that the can will not roll. In the same way the CHE process will not roll if it is not in balance.



III. Summarize the CHE Process (5 min)

Use the "CHE Description" sheet found at the end of this lesson to show and explain the CHE process.

ATTITUDE: Facilitator has come to understand the elements that go into making up a CHE program and is prepared to help the students implement one.

SKILL: Participants will be able to explain how the CHE process would work in their home area.

EVALUATION: Facilitators will know that participants have learned the content of this lesson when they can explain the major elements in a CHE program.

The Basic Elements Of Che Ministry

Role Play

Two people talking:

1st I believe God wants us to minister in meaningful ways to the poor. I want a ministry that brings people to faith in Christ, and lifts communities out of poverty. I have no idea how to structure such a thing.

2nd I'm not sure either. The task seems so big and complex.

1st I know how to witness to people and how to feed people for a day. But I have no idea how to structure a ministry that helps people out of poverty.

----SHO questions----

S = What do you See?

H = What is Happening?

O = Does this happen in Our place?

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----SHO questions----

S = What do you See?

H = What is Happening?

O = Does this happen in Our place?

CHE Description--CHE Case Study

Community Health Evangelism is a program to help people in the church minister to the physical and spiritual needs of each other as well as to all people in their communities. The goals of a CHE program are health promotion, poverty alleviation, and making followers of Jesus.

Community Health Educators/ Evangelists - CHEs, do this ministry. They train others in the transferable truths that they have learned: agriculture, nutrition, maternal/child care, protection of water sources, proper sanitation, prevention of common diseases, etc.

Evangelism and discipleship are at the center of the ministry. We are concerned with the spiritual side of people as well as their physical problems including common diseases, social problems, emotional needs, education, etc.

Physical and spiritual problems are often interrelated in people's lives. Jesus Christ changes us from the inside out. He gives us healthy beliefs and attitudes which result in healthy behaviors.

Health care is viewed in two ways: 1) cure or treatment, and 2) prevention through promotion of healthy habits. Curative care seeks to cure diseases after one is sick. It is expensive and is not available to many people. Prevention of disease through promotion of healthy living helps people avoid getting sick in the first place. Concepts of disease prevention are easily transferable from one person to the next, and can be done in an inexpensive manner. Prevention is very inexpensive because one community member can teach other community members the healthy habits they have learned.

Both types of health care are needed. We need to have people in the curative area caring for the sick. We also need teams of people who minister in the preventive/promotion area.

The CHE Program involves three different groups of people:

1. Trainers initiate the CHE process by mobilizing the community to work together to solve their own problems. They cast vision, inspire hope, and catalyze action. They are called trainers because one of their main tasks is training the committee and the CHEs.
2. Committees are made up of volunteers elected by the community to manage the development process in the community. The committees are trained by the trainers. They plan, budget, implement projects, and supervise the work of the CHEs.
3. CHEs are men and women who are chosen by the committee with counsel from the trainers. The CHEs are trained by the trainers. The CHEs visit homes and work with families, teach physical and spiritual topics, and facilitate behavior change. CHEs need not have a formal education.

The committee generally receives 18 hours of initial training on how the CHE program functions, and their role in it. They learn to initiate and manage projects. The goal of the training is to empower them to lead the development process in their community. In addition to the initial training, they will receive ongoing training in how to carry out community projects and how to expand CHE into new communities.

The CHEs receive a minimum of 30 to 40 days of ongoing training. Each time they meet, they receive training in one physical and one spiritual topic. After receiving training in a specific topic, they implement what they have learned in their homes, and then share it with their neighbors through home visits. They receive one physical and one spiritual topic during each day of training. Teaching methods are participatory using role plays, stories, and small group discussions.

The job of the volunteer CHE is to visit the homes of their neighbors sharing the physical and spiritual truths they have learned. They visit any community member who wishes to participate - not just those from their own church. CHEs are primarily concerned with the prevention of disease and promotion of good health and living the abundant Christian life. The CHEs DO NOT dispense drugs. This is the responsibility of the curative clinic. The CHEs effectiveness is measured in terms of multiplication.

Trainers train committees and CHEs. CHEs train their neighbors.

CHE in Practice

In one CHE ministry, 24 volunteer trainers from a large area were trained. The area was divided into 8 zones, and each zone was served by three trainers. A CHE committee was selected for the area and trained. The committee mobilized the area to select people to be trained as CHEs.

In one of the eight zones in this area, the following took place:

There were 22 CHEs trained. At the beginning of the training, only 8 had a personal relationship with Jesus Christ, but by the end of the training all but one had given their lives to Christ.

The results were as follows:

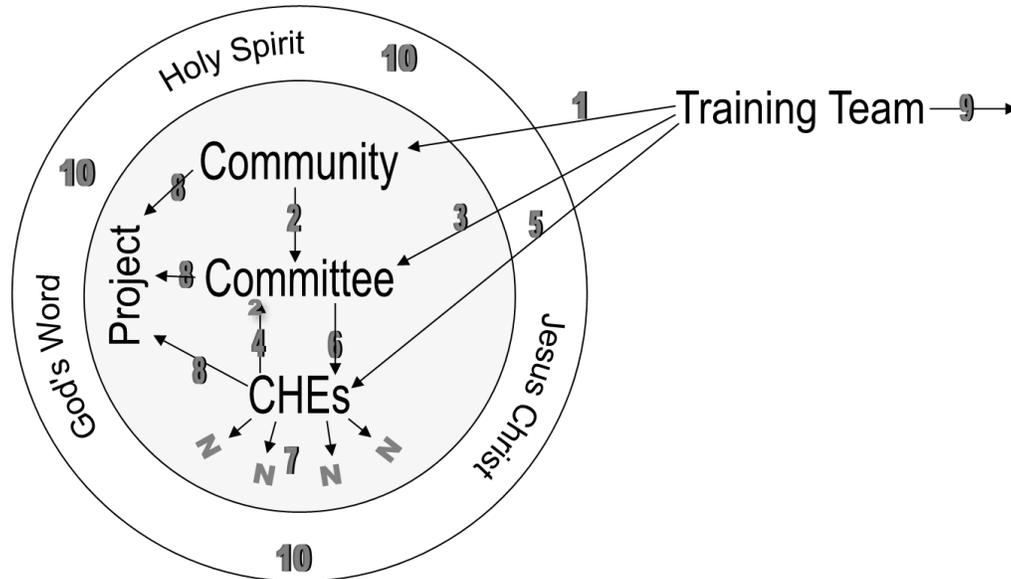
- Many people committed their lives to Christ and were disciplined.
- Each CHE led one Bible study or intercessory prayer group.
- Home visits were made by the CHEs every week.
- 40 springs were protected and one bore hole was drilled with the help of an NGO.
- Malnutrition was radically decreased; a kitchen garden, fish ponds, poultry rearing and bee keeping were some projects that helped improve nutrition.
- The CHEs mobilized the community for government immunization days. The incidence of death due to measles was reduced by 80%.
- Mothers were taught to make Oral Rehydration Solution (ORS). Deaths due to diarrhea were reduced to 50%.
- Reforestation was encouraged. Seedling nurseries were developed.
- Contouring and/or terracing hilly areas was done to prevent erosion.
- Fuel saving stoves and fireless cookers were introduced as well as water jars and water filters.
- Healthy Home Certificates were given to many in the community.

CHE volunteers desire to see people taking initiative and spreading CHE. One CHE volunteer trainer moved to another area, where she began home visits and CHE was initiated in the new area.

The CHE program is helping to change individual lives physically, spiritually and socially. As individuals change, communities are transformed.

CHE Description

- People take responsibility for their own physical and spiritual health.
- The goal is individual changed lives who affect others, who in turn affect others thereby the community becomes changed from the inside out.



1. A training team of two to four people come from the outside with different vocational skills. They come to a community (give definition of community) to do the following:
 - Raise up a vision in the community for a wholistic ministry
 - Help the community identify their needs
 - Help the community to do something
2. The community then chooses a committee to represent them in overseeing the work.
3. The training team then trains the committee in their role and helps them decide how they will supervise the program.
4. The committee then chooses the CHES.
5. The training team trains the CHES in health and spiritual topics, two half days a week and does prevention and care, as well as evangelism and follow-up.
6. The committee oversees the day to day work of the CHES.
7. CHES visit 10 - 15 neighboring households (N) sharing what they have learned on health and spiritual topics.
8. Community projects are started with the committee mobilizing the people and the CHES giving technical supervision.
9. The training team leaves the area after working with the community three to five years, but the CHE program continues because the community owns it.
10. The process is encompassed by the Holy Spirit, Jesus Christ, and God's Word.

Approaches to CHE and Steps to Implement CHE *An Overview*

- Objectives** After working through this lesson:
1. Participants will be familiar with community-based and church-based models of CHE.
 2. Participants will know the steps to implement a CHE ministry.

Overview for facilitators This is a lesson in the Vision Seminar, giving an overview of models of CHE, steps to implement CHE, and next steps to consider before starting CHE. This lesson provides a lot of information, and the time of the lesson will depend on the depth of discussions. Participants can read the handouts more thoroughly to gain additional understanding.

- Materials**
- Poster-size paper, markers, and masking tape
 - *Steps to Implement CHE* role play
 - Handouts:
 - *Community-Based Program*
 - *Church-initiated and Church-based CHE Approaches*
 - *Steps to Implement a CHE Program*

Legend:

 Role Play	 Facilitator	 Group Discussion	 Question for Group	 Handouts/Instructions
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LESSON

1 HOUR 

 Use the *Steps to Implement CHE* role play. (5 minutes)

SHOWD QUESTIONS What did you See? What was Happening? Does this happen in Our place? Why does this happen?
What will we Do about it?

 **I. Approaches to CHE (15 minutes)**

Discuss in large group



A. What do all CHE ministries have in common?



1. All CHE ministries or CHE programs have basic CHE values in common.
2. All focus on development, rather than relief.
3. All focus on community ownership.
4. One goal is multiplication.
5. Training is wholistic or integral, combining evangelism and discipleship with the topics.
6. Training is participatory.
7. But CHE ministries may have different forms.



Instructions: Give out the *Community-Based Program* and *Church-Initiated and Church-Based CHE Approaches* handouts. Focus on the illustrations for now.

- B. With a community-based program who chooses the committee?
1. The committee is chosen by the community.

2. Often the committee is made up of community leaders.
- C. And how are CHEs chosen in a community-based model of CHE?
 1. The CHEs are chosen by the committee. They live in the community.
- D. Where do the CHEs and the Committee come from in a church-based approach?
 1. Both the Committee and the CHEs are church members.
- E. What do you observe about a church-initiated approach?
 1. The church takes the initiative in community awareness and mobilization.
 2. But the Committee and the CHEs may come from the community.
- F. Read the full description of these approaches for more information.
- G. Other discussion:



II. Steps to Implement CHE (20 minutes)



Give out the handout, *Steps to Implement a CHE Program*.



Work in small groups. Ask each group to read the handout and discuss:



- What are the three phases of CHE?
- What happens during the initiation phase?
- What happens during the training phase?
- What happens during the evaluation and expansion phase?

Report back.

- A. What are the three phases of CHE?
 1. Initiation
 2. Training
 3. Evaluation and Expansion
- B. What happens during the initiation phase? Look for the main steps.
 1. Choose a region to work in.
 2. Form and train a training team.
 3. Evaluate villages and choose the best one to work in.
 4. Enter the community.
 5. Hold Awareness meetings.
 6. The community chooses a committee.
- C. What happens during the training phase?
 1. The trainers train the committee.
 2. The committee plans CHE training.
 3. The committee chooses CHEs.
 4. The trainers train the CHEs.
 5. The CHEs begin home visits.
- D. What happens during the evaluation and expansion phase?
 1. Evaluate—what changes has CHE produced in the community?
 2. Choose new areas to begin CHE.
 3. Give follow-up training in the initial area.
 4. Continue expanding CHE in the area.

ATTITUDE: Participants want to know how to carry out CHE.

SKILL: Participants know basic information about models of CHE and steps to implement CHE.

EVALUATION: Are the participants beginning to understand how CHE is carried out?

Steps To Implement Che

Role Play

Role Play: Two Vision Seminar participants are talking.

1st I think that I understand the principles of CHE now.

2nd Yes, but how do we do it?

1st What do you mean?

2nd Let's get practical. What are the steps to carry out CHE? And what do we need to do?

1st Oh—so the question is, what are we committing ourselves to do?

2nd Let's find out more.

Steps To Implement Che

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Role Play: Two Vision Seminar participants are talking.

1st I think that I understand the principles of CHE now.

2nd Yes, but how do we do it?

1st What do you mean?

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1st Oh—so the question is, what are we committing ourselves to do?

2nd Let's find out more.

Community-Based Program

When opening a new country, an Area Coordinator contacts a key person in the targeted country who organizes a one-two-day **Vision Seminar**. Physicians, pastors, agriculturalists, teachers, and other professionals from many different locations throughout the country are invited to the conference to be introduced to CHE. During the training, we look for key people who have caught the vision for CHE. We challenge them to become involved in starting a CHE program in their geographic area.

This key person often becomes the team leader who recruits two to four other people with varied vocational skills to be part of the CHE Training Team. They are equipped as Trainers through a five-day **Trainer of Trainers I** (TOT I) facilitated by a CHE Coordinator. The role of the Training Team is to motivate, train, mentor, and consult with the committees and CHEs. Once the Trainers are trained, they begin to visit different communities to find the best one in which to start CHE. They use tools like the "Look and Listen Survey" to gather information about the different communities. They then use the Site Selection Factors to help select the right community.

Once the CHE **Training Team** has chosen a community or group of communities to work in, they begin to raise awareness of needs and resources in the community and seek to mobilize the community to work together in a CHE program to solve their problems. They do this by spending time in the community. Initially they do Participatory Learning Activities (PLA) to help the community and themselves understand more about the community. They may hold a School Health Screening to ascertain the health status of all children in the village school, in order to create awareness with parents of the problems of their children. They then hold a weeklong, two hours per day Awareness Meeting, to give the people an understanding of a CHE program.

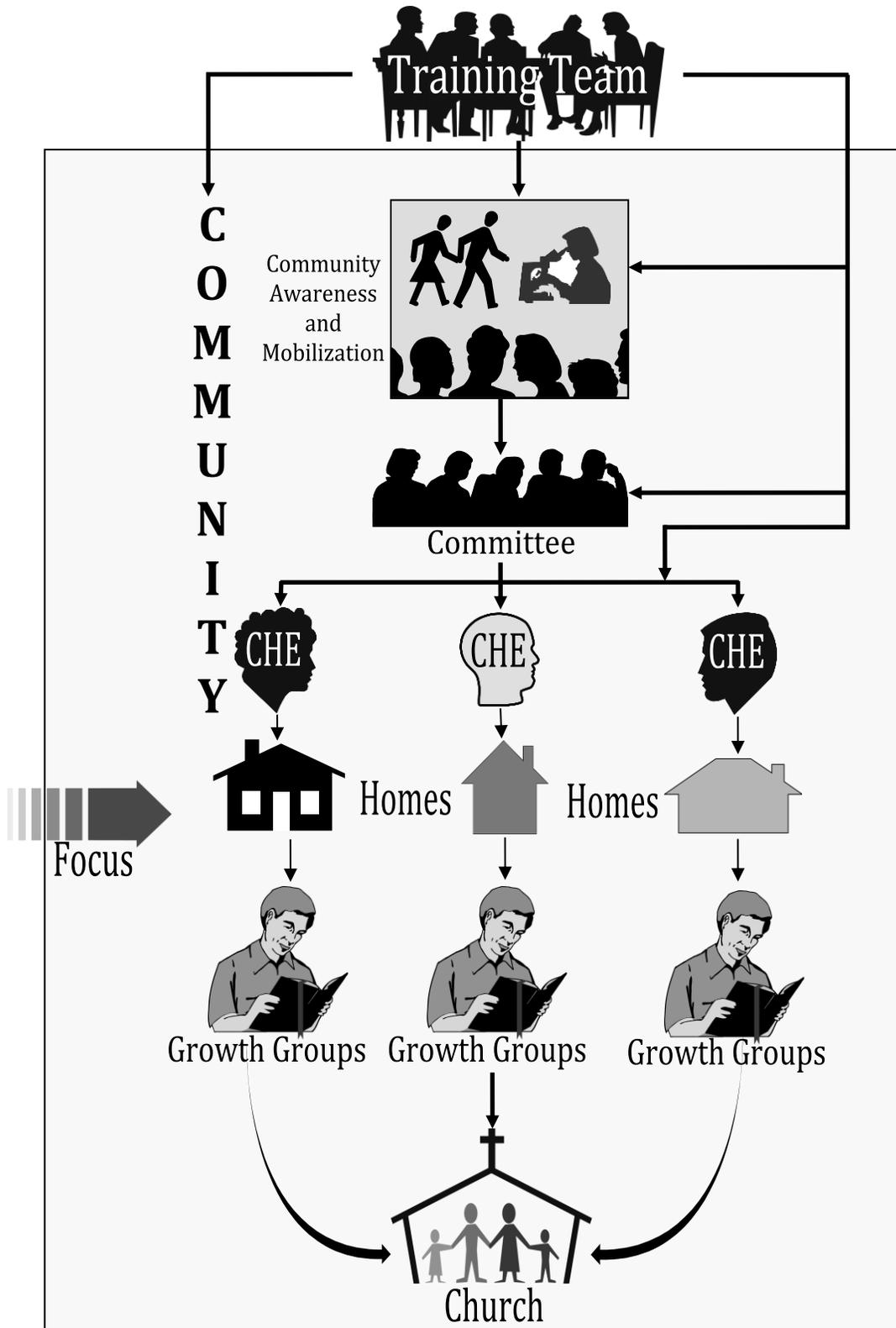
Once a **Committee** is trained, the committee chooses **Community Health Evangelists** (CHEs) who are trained by the Training Team. This CHE training meets once or twice a week. The CHEs receive one physical and one spiritual topic at each training. The CHEs report to the Committee who supervise and encourage their CHEs.

As the CHEs learn a topic they begin to regularly visit 10 to 15 assigned neighboring homes, sharing what they have learned physically and spiritually. Those neighbors who come to Christ are incorporated into a CHE **Growth Group**. The people who are ill are sent to existing curative services for care.

High visibility community projects are started with the committee mobilizing the people and the CHEs giving technical supervision. If there is no church in the area, a denomination is invited to send a pastor to start a church for Growth Groups which the CHEs are leading.

The Training Team leaves the area after working with the community three-to-five years. The program continues, spreading through local trainers to nearby communities. The communities own the program.

Community-Based Program



Church-Initiated & Church-Based CHE Approaches

One major difference in a church approach is that there is the opportunity for the trainers to be volunteers if they are from the church and they see their service as a ministry of the church. If that is the case, then there needs to be more trainers (8-12) equipped, since they will not have as much time to work as a “full-time” trainer.

The Vision Seminar is held for church denominational leaders or congregational leaders if one church is doing the program by itself. The committee members and the CHEs will probably be made up of only church members, but if this is so, the church will probably be seen as the initiator and doing something for the community. Therefore, there may be little or no community ownership. This is a **church-based approach**. But if the church is open, it is best to have non-church members on the committee and as CHEs, which will build community ownership. This is called a **church-initiated, community-based approach**.

If there is more than one evangelical church in the community, equal representation from all these churches should be on the committee and chosen CHEs. One small (50 member) evangelical church may not have the resources to establish and maintain a CHE program unless this is their main outreach to the community.

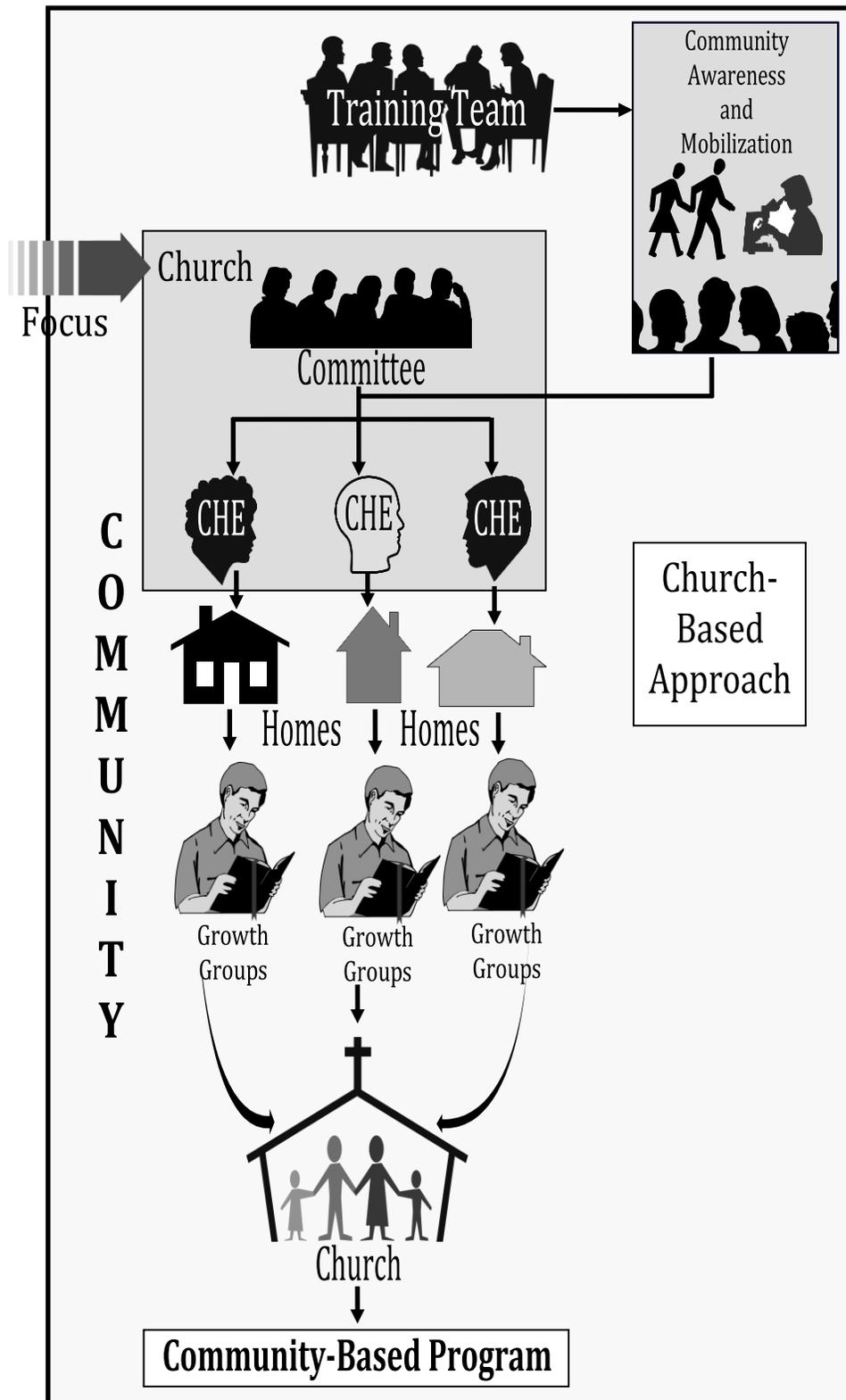
The churches must view this strategy as a means to reach out to their non-Christian neighbors in a wholistic way, rather than exclusively using it for their own church members. The more churches that are involved the better, since an individual church may not have enough members or resources to enable the development of a broad-based community program.

GUIDELINES FOR A CHURCH PROGRAM

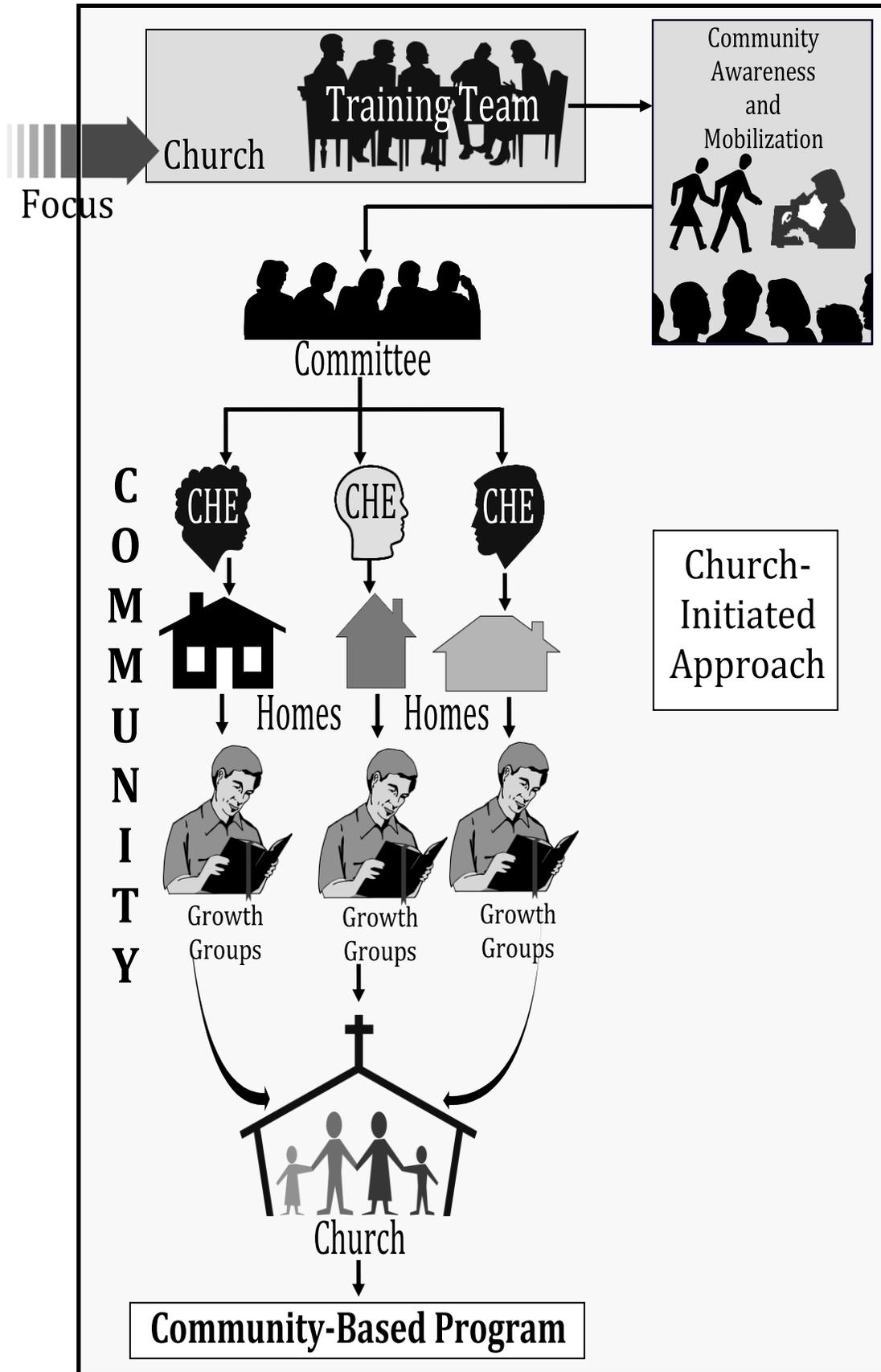
- The church has a vision for evangelism and to minister physically in the community.
- The church is concerned with man as a whole and not just his spirit.
- CHE is a way to win people in the community to Christ and to help them grow as whole persons.
- It is critical that the church views development as being important for the community, and as a means to change their community for Christ.
- The church is willing to relinquish complete control in order to obtain community involvement and commitment.
- The church is willing to work initially with unsaved committee members and CHEs as a way to reach them for Christ.
- Development is not just for the church or church members, but for the community.
- Denominations should be sought that will work with the program and take it as their own. We train them how to do it.
- The Training Team should have members from the denomination who will expand it into other areas.

In a few areas, the community might be splintered and have so little sense of unity that the churches may need to be used to initiate a CHE program. Such a case might occur in an urban slum area, or an area where Christians are in a small minority.

Church-Based Approach



Church-Initiated Approach



Steps To Implement A CHE Program

Note: Dates and numbers are approximate and may vary.

Phase I – Initiation (Time: 9-12 Months) TOT I

Step 1 - Team and Region Choice

- A. Choose Region in which to work
- B. Form Training Team
- C. Train Training Team
- D. Share vision with church and non-governmental organizations to ascertain their potential interest and/or work in community health.
- E. If they are interested, obtain data of the health care needs and of resources in the country, broken down by region.
- F. Discuss the program with key people in potential areas that have the following characteristics:
 1. Underserved
 2. Potential interest in such a program
 3. Stable progressive local leadership
 4. People open to new ideas and willing to work
 5. Best potential for success

Step 2 - Evaluating Villages and choosing the best one

- A. Initially visit and explore 3 to 5 possible villages, which entails at least 1 to 2 visits to each looking for best potential villages in which to start.
- B. Visit all resources in the chosen district including the church leaders, district officers in medical, agriculture, sanitation, community development, etc., as well as hospitals and referral centers to determine the best potential local areas to work in. Ask questions and observe. Seek people's needs. Care should be taken not to respond in a negative or positive way.
- C. Use Site Selection Criteria to compare areas.
- D. Choose the best village in which to begin a CHE program.

Step 3 - Entering the Community

- A. Spend 3 to 4 days per week visiting in the target community developing relationships and learning about the community.
- B. Work with the chief and church officials to hold a community meeting to discuss their dreams and needs. Do they think their lives are good or bad? How or why? How can they improve their life? What are their problems and the importance/priority of them? Has the community met to talk about ways to solve these problems?
- C. If people on the team do not know the language, this is a good time to begin to do language learning.
- D. Do community appraisal exercises to help the community understand more about their community.
- E. Hold School Screening exercise and hold a Parents Meeting to create visibility.
- F. Start to solve one problem, with the parents taking the lead.
- G. Hold Awareness Meetings to prepare the community for CHE.
- H. Community chooses a community health committee.

Phase II – Training (About 6-10 months) TOT II

Step 1 - Committee

- A. Train chosen committee members and other interested parties in home modeling, planning, follow-up, evaluation, problem solving, basic CHE concepts, basic spiritual messages and their role and responsibility.
- B. After training, the committee should finalize itself, allowing those who do not wish to serve to resign graciously.
- C. CHEs are chosen by the committee who will be trained by the training team.
- D. An executive committee to coordinate the local committees may be formed if needed. This could be made up of two representatives from each local committee.
- E. Hold a community meeting to recognize and dedicate CHE trainees and committees.
- F. Assist the committees in identifying available local resources.
- G. Assist the committee in designing job descriptions for the CHEs based on their felt needs. Be sure to include how effectiveness will be measured.

- H. Assist in planning for the CHE training, goals, sites, dates, curriculum and responsibilities with committees and CHEs.
- I. The committee finalizes the curriculum based on the CHE job description and community felt needs. In addition, a simple survey is developed focusing on the one or two greatest needs on which the CHEs will be taught. This will be given before and after training to evaluate impact.
- J. Assist the committee in final selection of local resources and people to be used in the training.

Step 2 - CHEs

- A. Begin training CHEs spiritually and physically after a community survey determining the top one or two priority needs, as well as mapping the area. Train on the problem topics identified. Daily training includes one physical and one spiritual topic each time.
- B. Begin home visits immediately with CHEs as they learn a topic.
- C. As soon as possible, although this step may vary by location, do some training within local churches in evangelism and discipleship, so they will be ready to assimilate newly born again Christians.
- D. Start regular prayer meetings in the area.
- E. Continue training on a priority topic basis as chosen by committees always including spiritual training.
- F. Investigate new areas to enter.
- G. Commission CHEs upon completion of basic training series, which may be anywhere from 30 to 50 sessions.

Phase III -Evaluation/Expansion (Ongoing) TOT III

Step 1- Evaluation

- A. Evaluate existing training results for changes for training in a new area.
- B. Choose new area to begin training. Do not do consecutive CHE trainings in the same area – there needs to be some time between the trainings for the CHEs to work on their own. Hold Awareness Meeting.
- C. Do follow-up training of CHEs after basic series completed, once a month for two to three days for the next year, and quarterly thereafter.
- D. Monitor the program's progress and modify as needed with the community health committee.

Step 2 - Expansion

- A. Continue training CHEs in each area until one CHE for every 25 to 40 families is reached.
- B. Select CHEs to be trained as trainers and begin their training.
- C. Once local trainers are trained and can initiate programs on their own, the initial team moves to a new area, while local teams continue their expansion into adjacent areas.

Next Steps

Preparing to Start CHE

- Objectives** After working through this lesson:
1. Participants will be able to describe key concepts of CHE.
 2. Participants will be able to discuss next steps to consider before beginning CHE.
 3. Participants will discuss whether they are ready to start CHE.

Overview for facilitators This is a lesson at the end of the Vision Seminar, considering the next steps to take before beginning a CHE project.

- Materials**
- Poster-size paper, markers, and masking tape
 - *Next Steps* Starter
 - *Next Steps: Things to consider before you start CHE* Handout

Legend:

 Role Play	 Facilitator	 Group Discussion	 Question for Group	 Handouts/Instructions
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LESSON

1 HOUR 

 Use the attached *Next Steps* role play. (5 minutes)

SHOWD QUESTIONS What did you **S**ee? What was **H**appening? Does this happen in **O**ur place? **W**hy does this happen?
What will we **D**o about it?

-  **I. CHE Concepts (10 minutes)**
-  What are some key ideas that you have learned about community health evangelism?
Discuss in large group.
- 
- CHE deals with each person as a whole person, with physical, spiritual, emotional, and social aspects.
 - The emphasis in CHE is on prevention not cure.
 - There is an emphasis on community ownership.
 - Change comes from an inward transformation which can only come through Jesus Christ.
 - The target is changed individuals who share with other individuals; this leads to multiplication.
 - We want to help people help themselves under God's direction.
 - Good health is living in harmony with God, others, self, and environment.
 - Ill health is disharmony with one of the above.
 - CHE has three main groups: trainers, committee members, and CHEs, with their unique functions.
 - CHE training focuses on the learner, using a problem-solving approach so that the student discovers all he can for himself.
 - We want all learning turned into action under the guidance of the Holy Spirit.

- CHE is a training, equipping ministry, not a doing for others.
- CHE focuses on development, not relief.



II. Next Steps to Consider Before You Start CHE (20 minutes)



- Divide into small groups of people from the same region or from the same church or organization.
- Distribute *Next Steps: Things to Consider Before Starting CHE* handout.
- As a small group, discuss how long CHE takes, challenges of CHE, as well as some of the questions to reflect on.
- Report back.



III. Are you ready to start CHE? (20 minutes)

Continue discussing in your small groups and report back:

- A. Based on your discussion, are you ready to start CHE? Why or why not?
 1. We are ready to start CHE because...
 2. We are not ready to start CHE because...
- B. What are some practical steps that you can take in the next month to get ready to start CHE?
 1. We need to...
 2. We need to...
- C. How can your church or organization learn more about CHE?
 1. We can...
 2. We can...
 3. We need to...



IV. Prayer (5 minutes)

Close with prayer, asking God to guide you as you begin CHE in your communities.

ATTITUDE: Participants are getting ready to start CHE.

SKILL: Participants are working through the next steps before beginning CHE.

EVALUATION: Have the participants worked through the things to consider before starting CHE?

Next Steps

Roleplay

Role Play: Runners are lined up for a race.

Official: On your mark, get set...

1st Wait a minute. Samuel is not here yet.

Official: On your mark, get set...

2nd Wait! My shoe is untied.

Official: Are you finally ready? On your mark, get set...

1st Just a minute! I need a drink of water before the race.

Official: I give up! The race is cancelled!

Next Steps

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Next Steps: Things to Consider Before Starting CHE

How long does CHE take?

CHE is not a quick process. It takes 21 days for a baby chick to hatch, and 22 months of pregnancy before a baby elephant is born (the longest of any land animal). CHE is more like giving birth to elephants! The time it takes varies, but it is not unusual for a local church and community to take about 18 months to get to the “taking action” stage. As we all know, meaningful change takes time, as it involves changing attitudes and dependency mindsets, as well as starting and completing practical projects. During the early stages, however, and long before the “taking action” stage, changes will become visible and initiatives will start, that will give encouragement to keep the process going.

Challenges of CHE

CHE can have a transforming impact on the church and the community. However, there are also costs and challenges to such an approach. These include:

Time

We have mentioned that elephants take a long time to be born. Often churches are impatient for change, and want to see more immediate results or go at a faster speed. CHE takes time because it is about changing values and mindsets, which ultimately leads to long-term and sustainable change.

Challenge to authority

CHE empowers churches and communities. It helps them to think for themselves, to ask questions, and to think of new ways of doing things. This can be unsettling for people in leadership.

Demands on Trainers

The process asks a lot of trainers, both in terms of time and energy. It requires a lot of skill and good listening to help keep the process on track and to ensure that all people are participating in the process. **The people you select as trainers must have time to implement CHE.**

Overcoming dependency and loss of confidence

Some communities have become used to outside development agencies doing things for them. This can make processes such as CHE more difficult, as initially communities are reluctant to work for things that they have received for free in the past. Also, many communities have lost confidence that they themselves can change their situation.

Questions to reflect on

Here are a few questions that may help you to decide the right timing for your church denomination or organization to start CHE.

Questions to ask of senior leaders:

- Is there a desire amongst senior leaders to see the church acting as a catalyst for sustainable change in their communities?
- Are they prepared to put some of their own time and some of the organization’s resources into supporting and monitoring a CHE process?

- Are they willing to accept that such a process may lead to challenging some top-down leadership and development approaches?
- Are they willing to have the patience to measure the success of the program over a longer period of time (for example, over three years rather than over one year)?

Questions to ask of your denomination or organization:

- Are there people in your denomination or organization who have the potential and availability to be trainers?
- Is there someone in your denomination or organization who can provide training for these trainers in the process?
- Is there someone in your denomination or organization who will be able to coordinate the program?
- Will they have sufficient resources to be able to make the process happen?

Questions to ask of the local church and community:

- Are there local church pastors who would be keen to work in new ways with their communities?
- Are there some communities who would be willing to explore working in collaboration with the local church?
- Are there communities who have not yet had much engagement with development agencies, and so would be more open to resourcing their own initiatives?
- If you can answer 'Yes' to most of these questions, you are ready to start CHE. Think and plan carefully how you will address those issues you answered 'No' to.
- If you answered 'No' to most of these questions, think and plan carefully what preparation work you will need to do before you would be ready to start CHE.

Summary and Evaluation

- Objectives** After working through this lesson:
1. Participants have a summary of what they have learned this week.
 2. Participants have the opportunity to evaluate this week in light of meeting their needs, facility and food.
 3. Participants will be able to ask any questions that they were not able to have answered earlier this week.
- Overview for facilitators** This is a wrap-up session of the Vision Seminar. It is important that the participants have closure and feel they have answers for what they need to know before leaving the seminar.
- Materials**
- Poster-size paper, markers, and masking tape
 - Evaluation handouts

Legend:

 Role Play	 Facilitator	 Group Discussion	 Question for Group	 Handouts/Instructions
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LESSON

1 HOUR 

-  **I. Review of CHE Key Concepts (10 min)**
-  Instructions: Ask the large group what characteristics are found in the CHE ministry.
- 
- Deals with the whole person: physically, spiritually, emotionally, and socially.
 - Emphasis is on prevention and not cure.
 - Emphasis on community ownership.
 - Change comes from an inward transformation, which can only come through Jesus Christ.
 - The goal is changed individuals who change other individuals—multiplication.
 - We want to help people help themselves under God’s direction.
 - Good health is living in harmony with God, others, self and the environment.
 - Ill-health is disharmony with one of the characteristics described above.
 - There are three main groups with unique functions: trainers, committee members, and CHEs.
 - The teacher focuses on the learner, using problem-solving approaches so that the student discovers all he can for himself.
 - We want all learning turned into action under the guidance of the Holy Spirit.
 - CHE is a teaching, equipping ministry, not “doing” for others.
-
-  **II. Question and Answer Time (15 min)**
-  Ask if trainees have any questions which have not been answered. Attempt to answer those questions.
-
-  **III. Announcements (5 min)**
- Announce the next TOT date and arrangements for it.

**IV. Course Evaluation (15 min)**

Hand out the *Vision Training Evaluation* to be filled out individually. No names.

**V. Prayer and Worship (5 min)**

- Close with prayer having different individuals thank God for what has happened this week.
 - Join together in a time of praise and worship.
 - After prayer and completing the evaluation, participants are free to leave.
-

ATTITUDE: The summary session is just as important as the opening. We want the participants to return to the field putting into practice what they have learned.

SKILL: Participants have a summary of what they have learned this week. Participants have the opportunity to evaluate this week in light of meeting their needs, facility and food. Participants will be able to ask any questions that they were not able to get answered earlier this week.

EVALUATION: Participants are doing well in the field. They are putting into practice what they have learned. This is confirmed by field visits or through reports.

Vision Training Evaluation

What did you like most about the training?

What lessons were most valuable to you?

What did you like least about the training or how did it not meet your expectations?

What lessons were least valuable to you?

How can you be helped in follow-up to this training?

Any other comments or recommendations are appreciated.

Vision Seminar

Supplemental Lessons

Approaches to CHE and Next Steps

An Overview

- Objectives** After working through this lesson:
1. Participants will be familiar with community-based and church-based CHE.
 2. Participants will know the steps to implement a CHE ministry.
 3. Participants will discuss the next steps to consider before starting CHE.
- Overview for facilitators** This is a lesson in the Vision Seminar, giving an overview of models of CHE, steps to implement CHE, and next steps to consider before starting CHE. This lesson gives a lot of information, and the time of the lesson will depend on the depth of discussions. Participants can read the handouts more thoroughly to gain additional understanding.
- Materials**
- Poster-size paper, markers, and masking tape
 - *Approaches to CHE and Next Steps* role play
 - Handouts
 - *Community-Based Program*
 - *Church-Initiated and Church-Based CHE Approaches*
 - *Steps to Implement a CHE Program*
 - *Next Steps—Things to Consider before You Start CHE*

Legend:

 Role Play	 Facilitator	 Group Discussion	 Question for Group	 Handouts/Instructions
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LESSON

1 – 2 HOURS 

 Use the *Approaches to CHE and Next Steps* role play. (5 minutes)

SHOWD QUESTIONS What did you **S**ee? What was **H**appening? Does this happen in **O**ur place? **W**hy does this happen?
What will we **D**o about it?

-  I. **Approaches to CHE (15 minutes)**
-  A. What do all CHE ministries have in common?
- 
 1. All CHE ministries or CHE programs have basic CHE values in common.
 2. All focus on development, rather than relief.
 3. All focus on community ownership.
 4. One goal is multiplication.
 5. Training is wholistic or integral, combining evangelism and discipleship with on the topics.
 6. Training is participatory.
 7. But CHE ministries may have different forms.
- Instructions: Give out the *Community-Based Program* and *Church-Initiated and Church-Based CHE Approaches* handouts. Focus on the illustrations for now.
- B. With a community-based program who chooses the committee?
1. The committee is chosen by the community.
 2. Often the committee is made up of community leaders.

-
- C. And how are CHEs chosen in a community-based model of CHE?
 - 1. The CHEs are chosen by the committee. They live in the community.
 - D. Where do the CHEs and the Committee come from in a church-based approach?
 - 1. Both the Committee and the CHEs are church members.
 - E. What do you observe about a church-initiated approach?
 - 1. The church takes the initiative in community awareness and mobilization.
 - 2. But the Committee and the CHEs may come from the community.
 - F. Read the full description of these approaches for more information.
 - G. Other discussion:
-



II. Steps to Implement CHE (15 minutes)



Give out the handout, *Steps to Implement a CHE Program*.



- A. What are the three phases of CHE?
 - 1. Initiation
 - 2. Training
 - 3. Evaluation and Expansion
 - B. What happens during the initiation phase? Look for the main steps.
 - 1. Choose a region to work in.
 - 2. Form and train a training team.
 - 3. Evaluate villages and choose the best one to work in.
 - 4. Enter the community.
 - 5. Hold Awareness meetings.
 - 6. The community will choose a committee.
 - C. What happens during the training phase?
 - 1. The trainers train the committee.
 - 2. The committee plans CHE training.
 - 3. The committee chooses CHEs.
 - 4. The trainers train the CHEs.
 - 5. The CHEs begin home visits.
 - D. What happens during the evaluation and expansion phase?
 - 1. Evaluate—what changes has CHE produced in the community?
 - 2. Choose new areas to begin CHE.
 - 3. Give follow-up training in the initial area.
 - 4. Continue expanding CHE in the area.
-



III. Next Steps to Consider Before You Start CHE (25 minutes)



- Divide into small groups of people from the same region or from the same church or organization.
 - Distribute *Next Steps: Things to consider before you start CHE* handout.
 - As a small group, discuss how long CHE takes, challenges of CHE, as well as some of the questions to reflect on.
 - Report back.
-



IV. Are you ready to start CHE? (5 minutes)



- A. Based on your discussion, are you ready to start CHE? Why or why not?
 - 1. We are ready to start CHE because...
 - 2. We are not ready to start CHE because...
- B. If you are not ready to start CHE, what preparation work do you need to do before you start CHE?
 - 1. We need to...
 - 2. We need to...

ATTITUDE: Participants will know more about CHE and will be assessing whether they are ready to start CHE.

SKILL: Participants know basic information about models of CHE and steps to implement CHE.

EVALUATION: Are the participants assessing whether they are ready to begin CHE and what work they need to do to prepare for CHE?

Approaches To CHE and Next Steps

Role play

Role Play: Two Vision Seminar participants are talking.

1st I think that I understand the principles of CHE now.

2nd Yes, but how do we do it?

1st What do you mean?

2nd Let's get practical. What are the steps to carry out CHE? And what do we need to do?

1st Oh—so the question is, what are we committing ourselves to do?

2nd Let's find out more.

Approaches To CHE and Next Steps

Role play

Role Play: Two Vision Seminar participants are talking.

1st I think that I understand the principles of CHE now.

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1st Oh—so the question is, what are we committing ourselves to do?

2nd Let's find out more.

Community-Based Program

When opening a new country, an Area Coordinator makes contact with a key person in the targeted country who organizes a one-two-day **Vision Seminar**. Physicians, pastors, agriculturalists, teachers, and other professionals from many different locations throughout the country are invited to the conference to be introduced to CHE. During the training, we look for key people who have caught the vision for CHE. We challenge them to become involved in starting a CHE program in their geographic area.

This key person often becomes the team leader who recruits two-to-four other people with varied vocational skills to be part of the CHE Training Team. They are equipped as Trainers through a five-day **Trainer of Trainers I (TOT I)** facilitated by a CHE Coordinator. The role of the Training Team is to motivate, train, mentor, and consult with the committees and CHEs. Once the Trainers are trained, they begin to visit different communities to find the best one in which to start CHE. They use tools like the Look and Listen Survey to gather information about the different communities. They then use the Site Selection Factors to help in selection of the right community.

Once the CHE **Training Team** has chosen a community or group of communities to work in, they begin to raise awareness of needs and resources in the community and seek to mobilize the community to work together in a CHE program to solve their problems. They do this by spending time in the community. Initially they do Participatory Learning Activities (PLA) to help the community and themselves know more about the community. They may hold a School Health Screening to ascertain the health status of all children in the village school in order to create awareness with parents of the problems of their children. They then hold a seven-day, two hours per each Awareness Meeting to give the people an understanding of a CHE program.

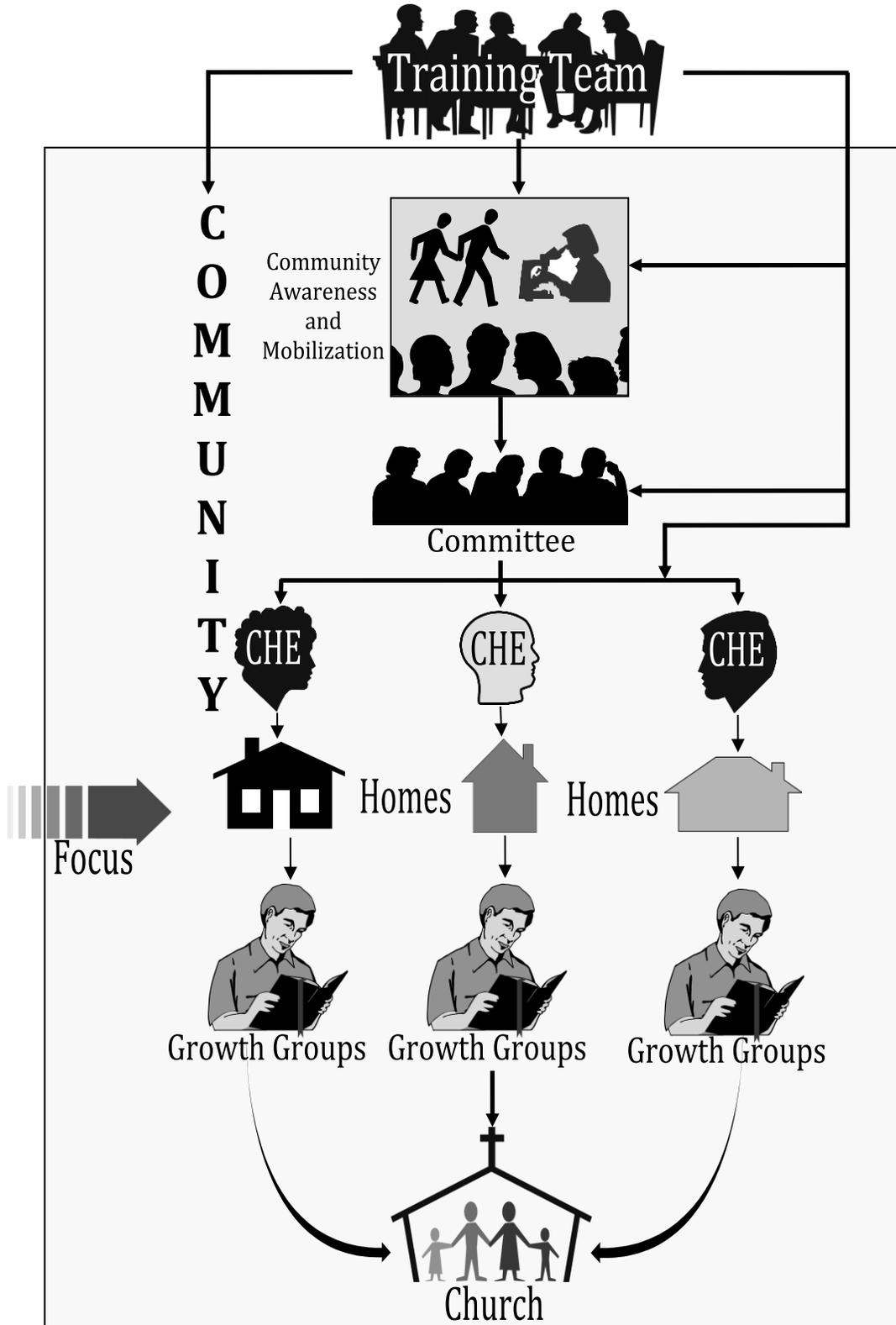
Once a **Committee** is trained, the committee chooses **Community Health Evangelists (CHEs)** who are trained by the Training Team. This CHE training meets once or twice a week. The CHEs receive one physical and one spiritual topic at each training. The CHEs report to the Committee who supervise and encourage their CHEs.

As the CHEs learn a topic they begin to regularly visit 10 – 15 assigned neighboring homes sharing what they have learned physically and spiritually. Those neighbors that come to Christ are incorporated into a CHE **Growth Group**. The people that are ill are sent to existing curative services for care.

High visibility community projects are started with the committee mobilizing the people and the CHEs giving technical supervision. If there is no church in the area, a denomination is invited to send a pastor to start a church for Growth Groups which the CHEs are leading.

The Training Team leaves the area after working with the community three-to-five years. The program continues spread through local trainers to nearby communities. The community owns the program.

Community-Based Program



Church-Initiated & Church-Based CHE Approaches

One major difference in a church approach is that there is the opportunity for the trainers to be volunteers if they are from the church and they see their service as a ministry of the church. If that is the case, then there needs to be more (8-12) trainers equipped since they will not have the time to work as does a full-time trainer.

The Vision Seminar is held for church denominational leaders or congregational leaders if one church is doing the program by itself. The committee members and the CHEs will probably be made up of only church members, but if this is so, the church will probably be seen as the initiator and doing something for the community. Therefore, there may be little or no community ownership. This is a **church-based approach**. But if the church is open, it is best to have non-church members on the committee and as CHEs which will build community ownership. This is called a **church-initiated, community-based approach**.

If there is more than one evangelical church in the community, equal representation from all of these churches should be on the committee and chosen CHEs. One small (50 member) evangelical church may not have the resources to establish and maintain a CHE program unless this is their main outreach to the community.

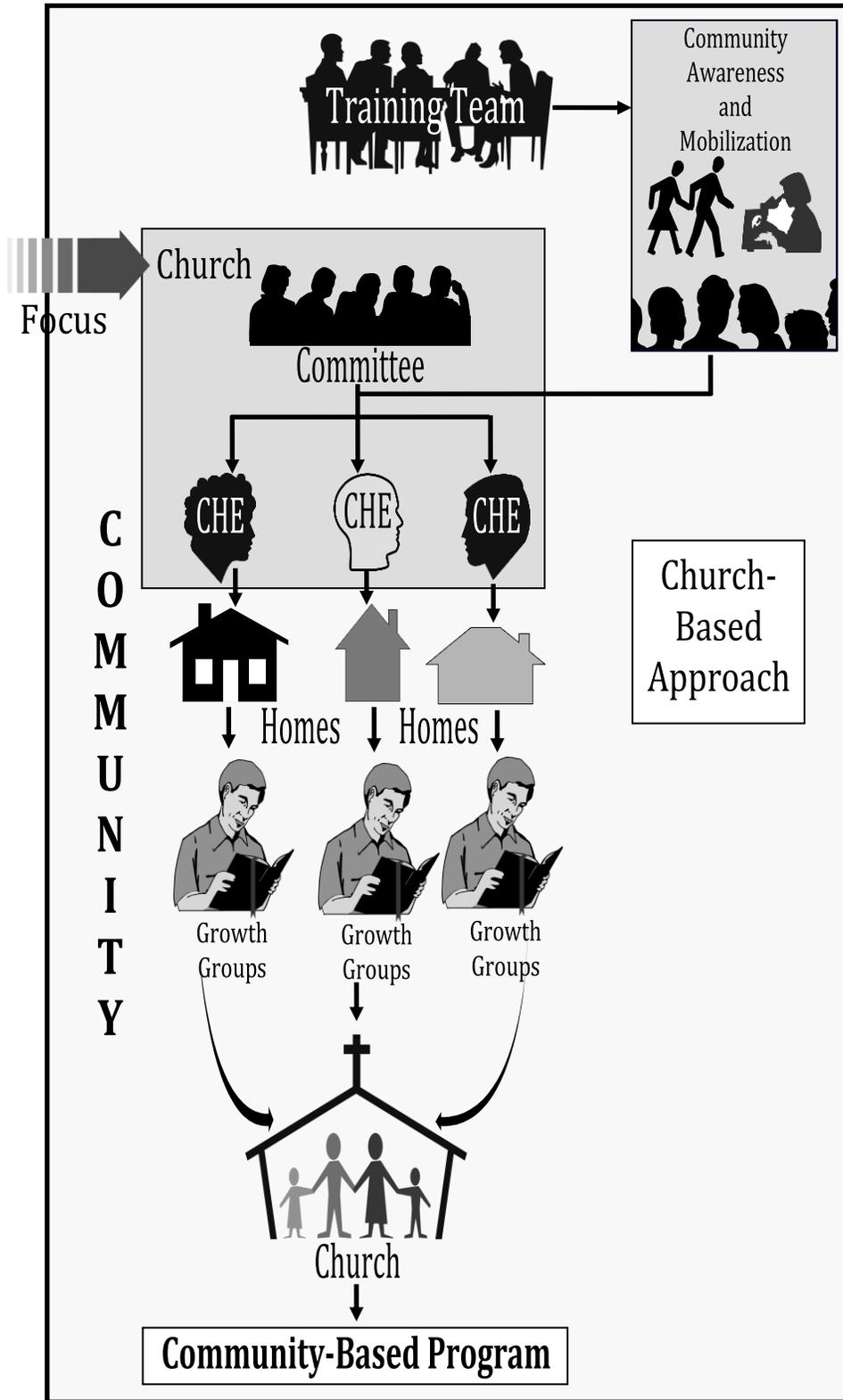
The churches must view this strategy as a means to reach out to their non-Christian neighbors in a wholistic way, rather than exclusively using it for their own church members. The more churches that are involved the better, since an individual church may not have enough members or resources that enable the development of a broad-based community program.

GUIDELINES FOR A CHURCH PROGRAM

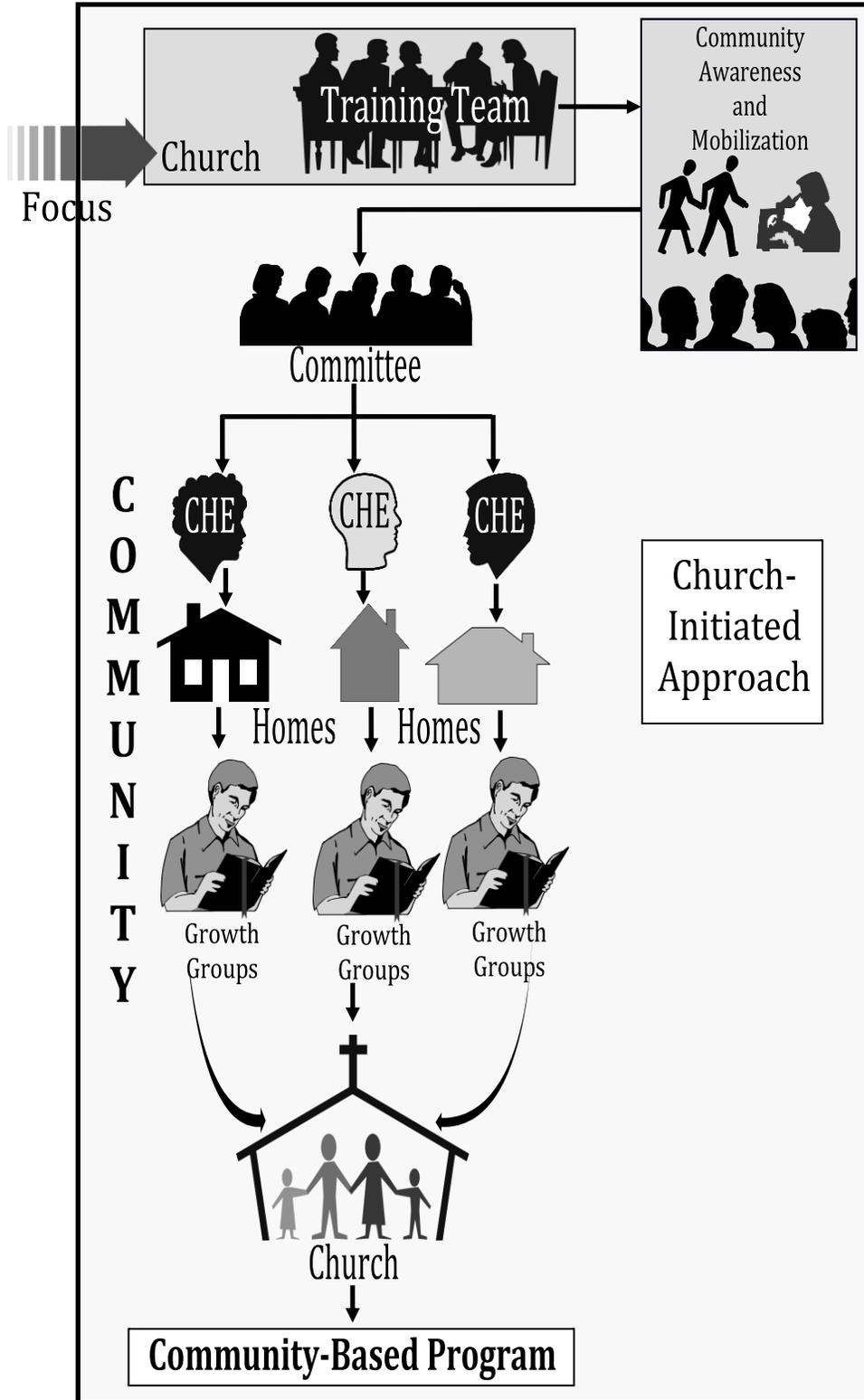
- The church has a vision for evangelism and to minister physically in the community.
- The church is concerned with man as a whole and not just his spirit.
- CHE is a way to win people in the community to Christ and to help them grow as whole persons.
- It is critical that the church views development as being important for the community, and as a means to change their community for Christ.
- The church is willing to relinquish complete control in order to obtain community involvement and commitment.
- The church is willing to work initially with unsaved committee members and CHEs and a way to reach them for Christ.
- Development is not just for the church or church members, but for the community.
- Denominations should be sought that will work with the program and take it as their own. We train them how to do it.
- The Training Team should have members from the denomination who will expand it into other areas.

In a few areas, the community might be splintered and have so little sense of unity that the churches may need to be used to initiate a CHE program. Such a case might be in an urban slum area. In like manner, Christians may be in a small minority in a community dominated by anti-Christian groups.

Church-Based Approach



Church-Initiated Approach



Steps To Implement A Che Program

Note: Dates and numbers are approximate and may vary.

Phase I - Initiation (Time: 9-12 Months)TOT I

Step 1 (Team and Region Choice)

- A. Chose Region in which to work
- B. Form Training Team
- C. Train Training Team
- D. Share vision with church and non-governmental organizations to ascertain their potential interest and/or work in community health.
- E. If they are interested, obtain data of the health care needs and of resources in the country, broken down by region.
- F. Discuss the program with key people in potential areas that have the following characteristics:
 1. Under served
 2. Potential interest in such a program
 3. Stable progressive local leadership
 4. People open to new ideas and willing to work
 5. Best potential for success

Step 2 (Evaluating Villages and choosing best one)

- A. Initially visit and explore 3 to 5 possible villages, which entails at least 1 to 2 visits to each looking for best potential villages in which to start.
- B. Visit all resources in the chosen district including the church leaders, district officers in medical, agriculture, sanitation, community development, etc., as well as hospitals and referral centers to determine the best potential local areas to work in. Ask questions and observe. Seek people's needs. Care should be taken not to respond in a negative or positive way.
- C. Use Site Selection Criteria to compare areas.
- D. Chose best village in which to begin a CHE program.

Step 3 (Entering the Community)

- A. Spend 3 to 4 days per week visiting in the target community developing relationships and learning about the community.
- B. Work with the chief and church officials to hold a community meeting to discuss their dreams and needs. Do they think their life is good or bad, how or why? How can they improve their life? What are their problems and the importance/priority of them? Has the community met to talk about ways to solve these problems?
- C. If people on the team do not know the language, this is a good time to begin to do language learning.
- I. Do Community Appraisal Exercises to help community realize more about their community.
- J. Hold School Screening exercise and hold Parents meeting to create visibility.
- K. Start to solve one problem with the parents taking the lead.
- L. Hold Awareness Meetings to prepare community.
- M. Community Choose a community health committee

Phase II - Training (About 6-10 months)TOT II

Step 1 (Committee)

- A. Train chosen committee members and other interested parties in home modeling, planning, follow-up, evaluation, problem solving, basic CHE concepts, basic spiritual messages and their role and responsibility. This training is best done one day per week over a six week period for three hours a day OR two days per week for three weeks for three hours a day.
- B. After training, the committee should finalize itself allowing those who do not wish to serve to quit graciously.
- C. CHEs are chosen by the committee who will be trained by the training team.

- D. An executive committee to coordinate the local committees may be formed if needed. This could be made up of two representatives from each local committee.
- E. Hold a community meeting to recognize and dedicate CHE trainees and committees.
- F. Assist the committees in identifying available local resources.
- G. Assist the committee in designing job descriptions for the CHEs based on their felt needs. Be sure to include how effectiveness will be measured.
- H. Assist in planning for the CHE training, goals, sites, dates, curriculum and responsibilities with committees and CHEs.
- I. The committee finalizes the curriculum based on the CHE job description and community felt needs. In addition, a simple survey is developed focusing on the one or two greatest needs on which the CHEs will be taught. This will be given before and after training to evaluate impact.
- J. Assist the committee in final selection of local resources and people to be used in the training.

Step 2 (CHEs)

- A. Begin training CHEs spiritually and physically after a community survey determining the top one or two priority needs, as well as mapping the area. Train on the problem topics identified. This may be in daily two to four week segments or two days per week for three to four months. Daily training includes one physical and one spiritual topic each time.
- B. Begin home visits immediately with CHEs as they learn a topic.
- C. As soon as possible, although this step may vary by location, do some training within local churches in evangelism and discipleship, so they will be ready to assimilate new born again Christians.
- D. Start regular prayer meetings in the area.
- E. Continue training on a priority topic basis as chosen by committees always including spiritual training.
- F. Investigate new areas to enter.
- G. Commission CHEs upon completion of basic training series, which may be anywhere from 30 to 50 sessions.

Phase III -Evaluation/Expansion (Ongoing) TOT III

Step 1 (Evaluation)

- A. Evaluate existing training results for changes for training in a new area.
- B. Chose new area to begin training. Do not do consecutive CHE trainings in the same area – there needs to be some time in-between the trainings for the CHEs to work on their own. Hold Awareness Meeting.
- C. Do Follow-up training of CHEs after basic series completed, once a month for two to three days for the next year and quarterly thereafter.
- D. Monitor the program's progress and modify as needed with the community health committee.

Step 2 (Expansion)

- A. Continue training CHEs in each area until one CHE for every 25 to 40 families is reached.
- B. Select CHEs to be trained as trainers and begin their training.
- C. Once six local trainers are trained and can initiate programs on their own, the initial team moves to a new area, while local teams continue their expansion into adjacent areas.

Next Steps

Things to consider before beginning CHE

How long does CHE take?

CHE is not a quick process. It takes 21 days for a baby chick to hatch, and 22 months of pregnancy before a baby elephant is born (the longest of any land animal). Establishing CHE is like giving birth to elephants! The time it takes varies, but it is not unusual for a local church and community to take about 18 months to get to the “Taking Action” stage. As we all know, meaningful change takes time, as it involves changing attitudes and dependency mindsets, as well as starting and completing practical projects. During the early stages, however, and long before the “Taking Action” stage, changes will become visible and initiatives will start, that will give encouragement to keep the process going.

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We have mentioned that elephants take a long time to be born. Often churches are impatient for change, and want to see more immediate results or go at a faster speed. CHE takes time because it is about changing values and mindsets, which ultimately leads to long-term and sustainable change.

Challenge to authority

CHE empowers churches and communities. It helps them to think for themselves, to ask questions, and to think of new ways of doing things. This can be unsettling for people in leadership.

Trainers demands

The process asks a lot of trainers, both in terms of time and energy. It requires a lot of skill and good listening to help keep the process on track and to ensure that all people are participating in the process. **The people you select as trainers must have time to implement CHE**

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Some communities have become used to outside development agencies doing things for them. This can make processes such as CHE more difficult, as initially communities are reluctant to work for things that they have received for free in the past. Also, many communities have lost confidence in believing that they themselves can change their situation.

Questions for Reflection

Here are a few questions that may help you to decide when would be the right time for your church denomination or organization to start CHE:

Questions to ask of senior leaders

- Is there a desire amongst senior leaders to see the church acting as a catalyst for sustainable change in their communities?
- Are they prepared to put some of their own time and some of the organization's resources into supporting and monitoring a CHE process?

- Are they willing to accept that such a process may lead to challenging some top-down leadership and development approaches?
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Questions to ask of your denomination or organization

- Are there people in your denomination or organization who have the potential and availability to be trainers?
- Is there someone in your denomination or organization who can provide training for these trainers in the process?
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- Will they have sufficient resources to be able to make the process happen?

Questions to ask of the local church and community

- Are there local church pastors who would be keen to work in new ways with their communities?
- Are there some communities who would be willing to explore working in collaboration with the local church?
- Are there communities who have not yet had much engagement with development agencies, and so would be more open to resourcing their own initiatives?
- If you can answer 'Yes' to most of these questions, you are ready to start CHE. Think and plan carefully how you will address those issues you answered 'No' to.
- If you answered 'No' to most of these questions, think and plan carefully what preparation work you will need to do before you would be ready to start CHE.

BUILDING COMMUNITY OWNERSHIP

- Objectives** After working through this lesson:
1. Participants will understand how to leave ownership of a project with insiders, and not to take control as outsiders.
 2. Participants will understand the benefits of projects owned by insiders, and the hazards of projects funded and controlled by outsiders.
 3. Participants will know what outsiders can do to help a community take control of its own development and create their own solutions.

Overview for facilitators This is a lesson that can be added to the Vision Seminar, to help people understand the importance of members of a community determining and implement solutions to challenges themselves, rather than relying only on outsiders.

- Materials**
- Poster-size paper, markers, and masking tape
 - *Mountain Story-Building Community Ownership Handout*
 - *Mountain Story Illustrations*

Mountain Story (5 min)

- Break into small groups and remain in small groups for the remainder of this session.
- Be sure every member of the small group fully participates in the group's discussion.
- After allowing time for discussion of the first question, have each small group report back and scribe their answers. Move to the next question and repeat the process for each question.

Legend:

 Role Play	 Facilitator	 Group Discussion	 Question for Group	 Handouts/Instructions
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LESSON

1 HOUR 

-  **I. Potential Hazards of Outsider Solutions (10 min)**
-  What are the potential hazards of solutions designed and funded entirely by outsiders? (Small groups)
-  A. Addressing symptoms but not the cause.
B. Creating dependencies.
C. Introducing solutions that are unsustainable or impractical.
D. Denying community opportunity to think together and create their own solutions.

-  **II. What Outsiders Can Teach the Community (20 min):**
-  What can outsiders do to teach the community to take control of their own development?
-  A. Help people see what they can do for themselves instead of doing things for them.
B. Be a facilitator, not a controller.
C. Build relationships.
D. Spend time with the people – building trust, friendships, and a mutual commitment.
E. Encourage people to make changes themselves rather than doing things for them.
F. Give input as needed and requested.

- G. Resist giving things away. People value what they pay or work for.
 - H. Map assets and identify local resources.
 - I. Raise awareness of causes and hazards. Help people understand why they have a problem and make it a priority to find a solution.
 - J. Facilitate discussion and planning.
 - K. Start with small, viable projects.
 - L. Walk in the Spirit and pray.
 - M. “Get dirty” and work together with the people on their initiatives even if it isn’t what you would have done.
 - N. Facilitate community meetings.
 - O. Involve people in analyzing their problems and creating solutions.
 - P. Help the community to see the actual root problem, not just the obvious challenges.
 - Q. Wait for them to take initiative. Be patient.
 - R. Build confidence in people by considering their ideas as worthwhile.
 - S. Help them develop plans to accomplish their objectives.
-



III. **Community Ownership Definition (5 min)**

Community ownership is the people of a community choosing their own priorities, finding their own resources, and managing their own development programs.

ATTITUDE: Facilitator has a teachable heart, willing to be an encourager and motivator, but not a doer in community development.

SKILL: Participants will be able to get the community involved and owning the project.

EVALUATION: Facilitators will know that participants have learned the content of this lesson when they see that the community is in control of the project and taking ownership of it. The project will be sustainable after the outside training team leaves the area and they will not continue to look to outsiders to initiate everything or provide all the inputs for them.

Mountain Story – Building Community Ownership

There once was a village located on top of a steep mountain. On a regular basis, as people were walking down the mountain they would slip off the trail and fall to the valley below. A number of people were injured, and some even killed.

A short-term team came to their village, saw this problem and wanted to do something about it. They considered what they could do and then decided that the best thing would be to station an ambulance at the base of the mountain. Then when a person fell, a driver could rush in the ambulance to pick him up and bring him to the closest hospital 10 kilometers away. The people in the village were excited about this idea. The short-term team went home and raised the funds for the ambulance. The people at home were excited that they could get involved and help.

One day the ambulance broke down, but the people ignored the problem until another person fell off the trail and needed the ambulance to be taken to the hospital, but there was no transport available. Then they became very concerned and looked for the short-term team that had put the ambulance there. They complained that the team's ambulance was broken down and wanted to know why they didn't keep the vehicle in good repair. The team raised more money and fixed it for them. However, the same problem happened several more times with the villagers going to the team again wanting them to solve the problem.

The short-term team finally decided that there were too many repairs required on the vehicle and they couldn't keep raising more money to fix it. They told the people it was their problem. The team had tried but could no longer help. The people felt sad about this but did nothing. They were now back where they had started.

Representatives from the church diocese came, saw the problem and said they wanted to help. The diocese decided that what was really needed was a clinic at the foot of the mountain, so if someone fell they could get immediate medical care. The diocese then built a clinic, provided equipment, staff and drugs. The people were very happy that those who fell could now get immediate attention and not have to make the 10-kilometer drive to the other clinic.

This worked well for a while, but eventually those working at the clinic wanted some time off, so the clinic was left unattended. The people went to the diocese and complained about the poor service that the clinic was providing and said the diocese had to give them better care. The diocese provided extra staff to cover during the holidays.

Several times the clinic ran out of drugs and the people complained about the poor care the diocese was providing for them. The diocese ran low on money and had to stop some of their operations to conserve their money. They decided to stop staffing this clinic and providing drugs for it, and then shut it down. The people were very angry with the diocese.

The people didn't know what to do. The two solutions the outsiders had provided for them - the ambulance and clinic - were no longer available and working. A respected man in the community said, "Let's meet to talk about the real problem." They looked back at their original need, which was to somehow take care of those who fell off the path as they were traveling up and down the mountain from the village. The two solutions helped somewhat, but there were problems with each solution.

As they talked, the respected man said, "I had an idea when we first talked about the problem, but no one would listen to me. The outsider was going to do everything for us for free. My idea would have taken some work and money on our part, so no one was interested in what I had to say."

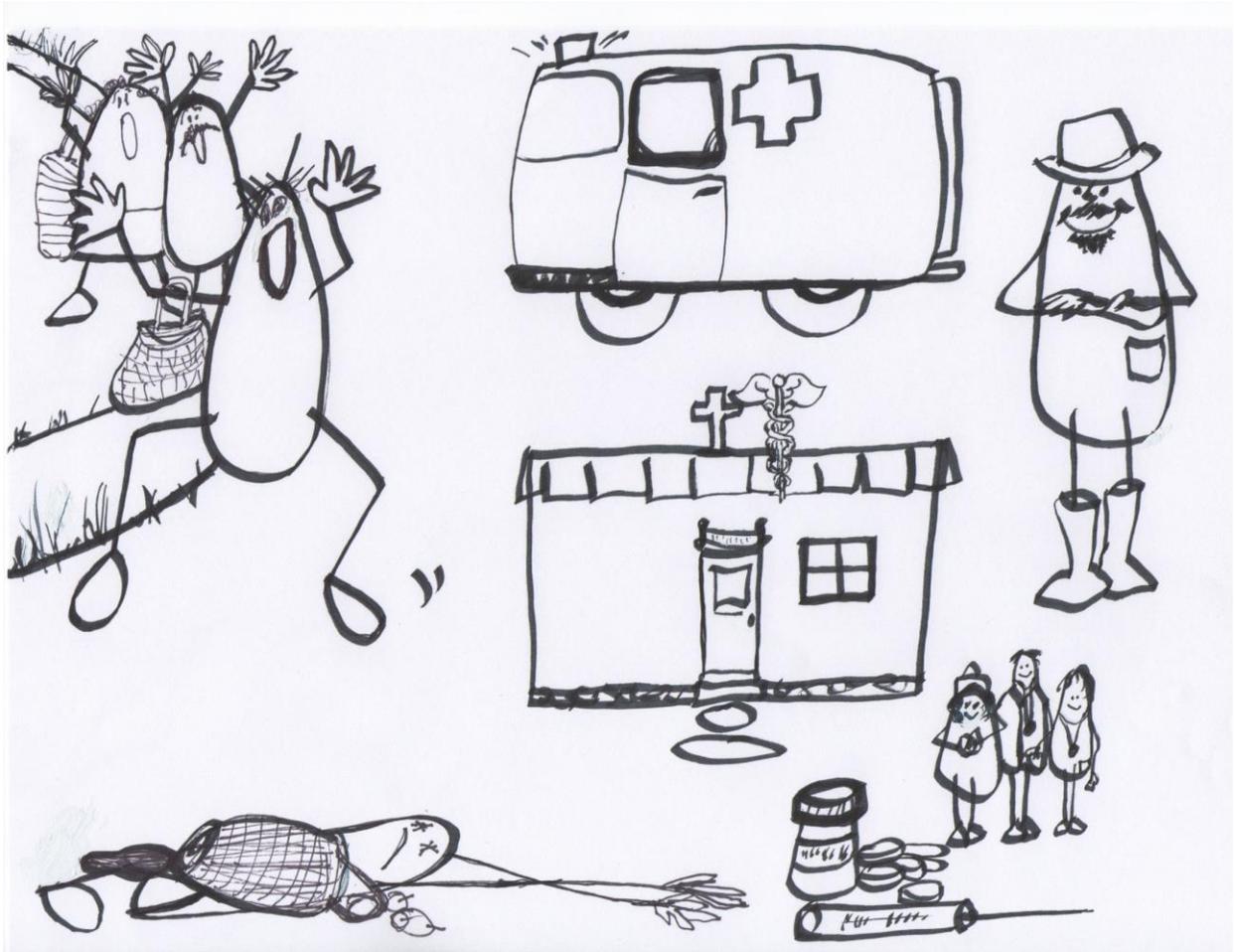
He then told them his idea, which was to build a fence along the trail to keep people from falling over the edge. It would take work on the part of the people to cut the wood for the fence and to put it up. It would take a little money to put the fence posts in cement, so they would last longer.

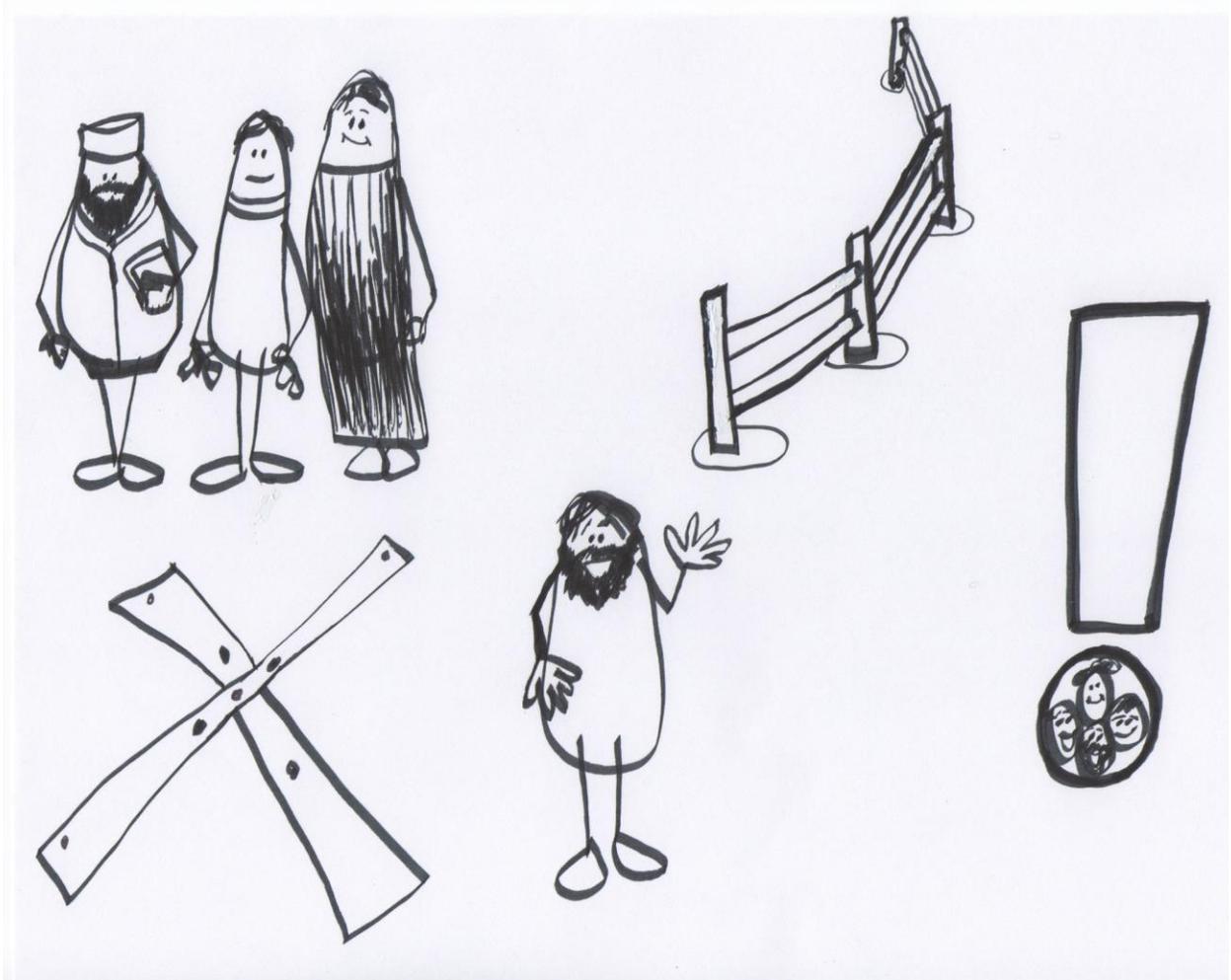
The people responded with, "That's a great idea. Let's do it." They raised the little money they needed and began to work. After several weeks the work was done. Now, when someone slipped, the fence stopped them from falling over the edge to the valley below. After a few years the wood began to rot, but instead of going to an outsider, they fixed the fence themselves.

Now, instead of looking to the outside for help, they began to look to their own community to solve problems. This one project gave them confidence that they could do things for themselves. Now when someone from the outside came to give them something, they said "Thank you, but if we think it is important we will do it ourselves."

Mountain Story Illustrations

Provided by Jeannie Seck





CHE and Church Planting

- Objectives** After working through this lesson:
1. Participants will understand that CHE can be a church planting strategy.
 2. Participants will understand how CHE is used to plant churches.

Overview for facilitators “CHE and Church Planting” is used after different CHE models are presented.

- Materials**
- Poster-size sheets of paper, masking tape, marking pens
 - *Church Planting* role play
 - *CHE and Church Planting* handout

Legend:

 Role Play	 Facilitator	 Group Discussion	 Question for Group	 Handouts/Instructions
---	---	--	--	---

LESSON

1 HOUR 

 Use the attached *Church Planting* role play.

SHOWD QUESTIONS What did you See? What was Happening? Does this happen in Our place? Why does this happen?
What will we Do about it?



I. CHE and Church Planting (20 min)

How does CHE become a church planting strategy?



A. Can CHE be a church planting strategy? Why or why not?



1. Yes

2. CHE process leads to church planting.

B. What leads to CHE planting churches or church growth? Consider what CHEs do.

1. People are won to Christ by CHEs.

2. As people come to Christ, they are followed up by those who win them to Christ.

3. As people come to Christ, they are brought into small (cell) groups.

4. In these groups, they are nurtured in their new faith.

5. Ministry skills shared in small groups.

6. CHEs help to reach a target area for Christ.

7. They then bring those they won and disciplined together to form a new group, which they lead.

8. From these groups, a traditional church may form where there is no church.

9. Where there are existing churches, the new believers are incorporated into the existing church, and the small groups are under the church.

C. What is the ultimate goal of a good church plant?

1. Self-led

2. Self-funded

3. Self-propagating

D. How does this compare to a good CHE program?

1. CHE fosters the same end result.



II. Different Approaches to Churches Planted by CHE (20 min)



A. How does the community-based model plant churches?

1. As already described - See "How does CHE become a church planting strategy?" in Section I.
2. Share example of **Katanda, Zaire** from "CHE and Church Planting" Handout.
 - Katanda was in a Presbyterian area where only two churches in 35 km radius with 150 villages.
 - In four years had CHEs in 50 villages.

On an average each year:

- An average of 1500 people came to Christ. 2988 involved in one-on-one follow-up by the CHEs.
- 42 Bible studies with 2936 people involved.
- 30 children's Sunday school classes with 9709 children involved.
- 450 people baptized.

The above activities led to 40 churches being started in four years.

Only use 'B' if you have not taught on a Family-Based Approach to CHE.

B. How is CHE used to plant churches in a family-based approach? Share example of Darjeeling/Eastern Nepal from "CHE and Church Planting" Handout.

1. Christian family planted in non-Christian villages being a model of good health.
2. When they see a problem in their neighbor's home, they help them through training.
3. Share Christ where applicable.
4. Follow up new believers.
5. Start small groups which become the nucleus for house churches.

In **Darjeeling/Eastern Nepal** in the foothills of the Himalayan Mountains, in a predominately Buddhist and Hindu area, they:

1. Trained 45 families as CHEs who are working in 80 villages.
2. Started 4 English medium schools with all Hindu and Buddhist children where they teach Bible verses, stories, and songs.
3. Ran 2 permanent and 2 mobile clinics seeing over 12,000 patients a year.
4. Saw over 1500 decisions for Christ.
5. Started 107 churches. 20 of these churches are over 100 members with some as large as 250 members.
6. Started new indigenous denomination.

C. How does CHE help churches to grow?

Outside of Guatemala City, a small struggling church of 40 members, initiated CHE in Gavia:

1. They introduced CHE to the church and trained 8 people as CHEs.
2. Prior to the training, evangelicals were second class citizens and seen as only interested in saving souls.
3. A weekly medical clinic was started, seeing 100 patients per visit.
4. The CHEs began home visitation.
5. A referral system was established for very sick patients to be cared for by a hospital in the city at reduced rates.
6. After one year, the church had grown to 160 adult members.
7. The medical clinic was now only seeing 35 patients a visit.
8. Christians were now seen as respected and needed citizens.
9. Four of the eight CHEs were trained as trainers and began training CHEs in the church in the next village.
10. In the first three months of home-visiting, 35 decisions for Christ were made and the church grew from 70 to 100 members.

-
- D. Training church planters. Share about church planting training happening in **Almaty, Kazakhstan**.
1. A school trains people on saturation in church planting.
 2. People come together for 4 sessions each, of 3 weeks duration.
 3. They spend 6 months at home putting into practice what they have learned in the previous session.
 4. Completion of specific tasks is required to return to the following sessions.
 5. Each session has 2 weeks on church planting and 1 week for family-based CHEs on health topics, etc.
 6. The CHE training gives the church planters a reason for being in the community and creates openness in the villagers.
-



III. CHE and Cell Group Churches (20 min)



- A. How is cell group church planting different from traditional church planting?
1. It is based on people, not on a program or facility.
 2. The city is split into zones with a cell (small) group in each zone led by a Christian that has been trained to be a cell group leader.
 3. The main growth and training of individuals is in cell groups.
 4. They join together as a church for celebrations.
 5. As the group size grows to 15 to 20 people, as a result of new believers, each cell group will divide every 6 to 12 months.
- B. Does CHE lend itself to a cell group church? Why or why not? Give example of Grace Church in Karaganda, Kazakhstan.
1. We are finding a keen interest in churches using the cell strategy in Central Asia, using our family-based CHE approach.
 2. CHE gives their cell group leaders a means to help people at their point of need and not just preach to them.
 3. Cell group churches have primarily been in urban centers, but CHE gives them a means to successfully implement cell group strategy in rural areas.
 4. CHE builds credibility for Christians in the sight of non-Christians and shows God's love in action.
 5. The family-based CHE approach also equips urban church members to help their neighbors as well.

Grace Church in Karaganda, Kazakhstan:

1. Grace Church was started by a Korean using the cell group approach.
 2. By 1996 it had broken the Karaganda population of 600,000 into 24 sections with a cell church in each section.
 3. In addition, it had 20 additional cell churches in different villages and towns spread across the state.
 4. The cell group leaders were trained as family-based CHEs and began to minister in a wholistic way.
 5. The cell church leaders then trained their cell church members.
- C. Does CHE follow a traditional cell group approach?
1. Not necessarily, but it is very compatible and CHE can be modified to do so.
- D. How can CHE work with church planting missions?
1. Many teams in pioneering mission organizations serving in restricted access countries are church planters that need a way to be in a country.
 2. Here too we are finding keen interest on their part to use CHE as it gives them a legitimate reason with the government for being in a country because they are truly helping people of the country and not just preaching.
 3. It allows them to do evangelism and discipleship as they help people physically and socially because they have maximum contact with people.
-

- E. Is CHE always successful in church planning?
1. It is only as successful as the people who implement CHE.
 2. If they have a vision for church planting, then churches are planted.
 3. If they do not have a vision for church planting, then churches do not appear.
-



IV. Summary (5 min)

Your purpose may be to plant indigenous, multiplying, self-sustaining churches, but be challenged to broaden your vision to Jesus' vision to deal with man and churches as whole or complete physically, spiritually, socially, and emotionally, so that people and churches are truly healthy.

ATTITUDE: Facilitator has an understanding that CHE can be a church planting strategy.

SKILL: Participants will be able to understand how CHE is used to plant churches.

EVALUATION: Facilitators will know that participants have learned the content of this lesson when they are able to share with others how CHE can be used to plant churches and then begin using these principles in their areas.

This lesson is used in: Vision Seminar

Church Planting

Role Play

Two people talking:

1st CHE is great, but I don't see how CHE can be used to plant churches.

2nd Me neither. I see them doing some spiritual things, but I'm not sure how churches will result from that.

1st I wish CHE would help us plant churches, but I don't see it happening.

2nd Maybe someone can show us how.

----SHO questions----

S = What do you See?

H = What is Happening?

O = Does this happen in Our place?

Church Planting

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CHE and Church Planting

Community-based CHE

In **Katanda, Zaire (now known as DRC-The Congo)** - Katanda was in a Presbyterian area where only two churches in 35 km radius with 150 villages. In four years, they had CHEs in 50 villages.

On an average each year:

- They saw an average of 1500 people come to Christ. 2988 people were involved in one-on-one follow-up by the CHEs.
- 42 Bible studies on an average with 2936 people involved.
- 30 children's Sunday school classes with 9709 children involved.
- 450 were people baptized.
- The above led to 40 churches being started in four years.

Family-based CHE

In **Darjeeling/Eastern Nepal** which is in the foothills of the Himalayan Mountains.

This happened in a predominately Buddhist and Hindu area. They:

- Trained 45 families as CHEs who are working in 80 villages.
- Started 4 English medium schools with all Hindu and Buddhist children where they are taught Bible verses, stories, and songs.
- Ran 2 permanent and 2 mobile clinics seeing over 12,000 patients a year.
- Saw over 1500 decisions for Christ.
- Started 107 churches: 20 of these churches have over 100 members with some as large as 250 members.
- Started a new indigenous denomination.

CHE and church growth

In **Guatemala City:**

- They introduced CHE to the church and trained 8 people as CHEs.
- Prior to the training, evangelicals were second class citizens and were seen as only interested in saving souls.
- A weekly medical clinic was started and saw 100 patients.
- The CHEs began home-visiting.
- A referral system was established for really sick patients to be cared for by a hospital in the city at reduced rates.
- After one year, the church had grown to 160 adult members.
- The medical clinic was now only seeing 35 patients.
- Christians were now seen as respected and needed citizens.
- Four of the eight CHEs were trained as trainers and began training CHEs in the church in the next village.
- In the first three months of home-visiting, 35 decisions for Christ were made and the church grew from 70 to 100 members.

Training church planters

Training church planters in **Almaty, Kazakhstan:**

- A school trains people in saturation church planting.

- People come together for 4 sessions each of 3 weeks duration.
- They spend 6 months at home putting into practice what they have learned in the previous session.
- To return to the next session requires completion of certain tasks.
- Each session has 2 weeks on church planting and 1 week of family-based CHEs with health topics, etc.
- The CHE training gives the church planters a reason for being in the community and creates openness in the villagers.

CHE and Cell Group Churches

At Grace Church in Karaganda, Kazakhstan

- Grace Church was started by a Korean using the cell group approach.
- By 1996 it had broken Karaganda (600,000 population) into 24 sections with a cell church in each section.
- In addition, it had 20 more cell churches in different villages and towns spread across the state.
- The cell group leaders were trained as family-based CHEs and began to minister in a wholistic way.
- The cell church leaders then trained their cell church members.

Description of CHE Roles

- Objectives** After working through this lesson participants will be able to:
1. Describe the role of the trainers, committee, and CHEs
 2. Briefly discuss the characteristics of the trainers, committee, and CHEs.
 3. Describe how the training team, committee, and CHEs take part in community-based CHE.
- Overview for facilitators** This is a combined lesson to review the roles of Trainers, Committee members and CHEs.
- Materials**
- Poster-size paper, marking pens, masking tape
 - *Vision for CHE* Story Handout
 - *Three Groups Involved in CHE* Handout
 - *Community-Based CHE* Handout

Legend:

 Role Play	 Facilitator	 Group Discussion	 Question for Group	 Handouts/Instructions
---	---	--	--	---

LESSON

1 HOUR 

 Ask someone to read the attached *Vision for CHE* story.

SHOWD QUESTIONS

What did you **S**ee? What was **H**appening? Does this happen in **O**ur place? **W**hy does this happen?
What will we **D**o about it?

-  **I. Training team, Committee Members and CHEs Roles (40 min):**
-  What is the role of the Training team, Committee members and CHEs?
-  A. Break into six groups with two groups studying the Training Team, Committee, and CHEs
- B. For each group ask:
1. What do they do?
 2. Who are they?
 3. How many are needed?
-  C. Use the handouts *Three Groups Involved in CHE* and *Community-Based CHE* or a brochure about CHE as a reference for your work.
-
-  **II. Training Team (15 min)**
-  A. Roles of the Trainers.
- Have the 2 groups who discussed the training team roles report their findings, alternating back and forth between the two groups. They do not need to give all the answers below. *Denotes most important aspects.
1. Be a model.
 2. Train committees.
 3. Choose the community to work in.
 4. Enter the community using a variety of activities.

-
5. Assist in getting the committee started.
 6. Attend training (through TOTs).
 7. Encourage committees and CHEs.
 8. Help committee identify needs and find resources.
 9. Evangelism and follow-up.
 10. Discipleship of committee and CHEs.
 11. Impart vision of how God can change their area.
 12. Mentor the committees and CHEs.
 13. Evaluate and report.
 14. Contact resource people for advice and help. Be a catalyst.
 15. Training, modeling, and evaluating in home visiting.
 16. Be a motivator.
 17. Train CHEs.
 18. Act as a resource of knowledge.
 19. Get community to see program as their own.
 20. Initiate self-help – “We did it ourselves.”
 21. Prepare training materials.
 22. Help them learn how to solve problems.
 23. Spend time in the village.
 24. Need to have some type of skill or training to offer.
- B. Who are Training Team Members?
Discuss as large group.
1. Can be all national teams, but can include a few expatriates.
 2. Members should have some good life experience and be mature people.
 3. They must be committed Christians.
- C. How many people should there be and what kinds of educational backgrounds should they have?
1. There should be at least 2 - 4 members on a team. One person is not enough.
 2. Educational and job backgrounds should be varied and can include nurses, water and sanitation, agriculture, nutrition, etc.
 3. A university degree is not necessary.
 4. Variety is important so development will be balanced.
-



III. Committee (10 min)



- A. Roles of a local committee:
Have the 2 groups who discussed the Committee's roles report, alternating back and forth between the two groups. Once again, they do not need to cover all these points.
1. Select and oversee CHE volunteers and help evaluate their work.
 2. Represent the community.
 3. Visit homes with CHEs.
 4. Plan and find resources for the projects – both local and outside.
 5. Be an encouragement.
 6. Own and control the project.
 7. Coordinate between training teams.
 8. There needs to be a champion. An influential person on this committee who takes responsibility for the program. He is an initiator, a motivator.
 9. Participate in committee training.
 10. Be open to spiritual content.
 11. Act as resource people.
 12. Be promoters of CHE in other places.
 13. Be models themselves, both physically and spiritually.
-

14. Promote and publicize projects within the community.
 15. Visit CHEs on a regular basis to communicate interest and to express appreciation to them. This is biggest motivation factor for CHEs.
 16. Be organized.
 17. Help identify needs of community and then prioritize those needs.
 18. Meet regularly.
- B. Who can serve in the committee? Where do they come from?
1. The committee members are usually leaders from the community.
 2. They represent the community.
- C. What are guidelines for setting up a committee?
1. One committee per 2000 villagers within 1-2 kms.
 2. Each committee having 7-11 members. This is a good number for voting.
 3. Both men and women if possible.



IV. CHEs (10 min)



A. CHE role:

Have the 2 groups who discussed the CHE's roles report, alternating back and forth between the two groups. *Denotes most important roles.

1. Do survey work.
 2. * Be a model.
 3. * Do home visitation.
 4. * Initiate self-help projects.
 5. Do evangelism and discipleship.
 6. Follow-up of new Christians.
 7. Be committed to be trained and attend the training.
 8. Report to committee what he finds.
 9. * Promote health, prevent disease, and participate in the abundant Christian life.
 10. Teach in community, one-on-one.
 11. Multiply teachings into adjacent areas.
 12. Be an encourager to help people in the community see the project as their own.
 13. Be a multiplier of what he has learned within his own area.
 14. Be a part-time volunteer.
 15. Do group trainings at village and community meetings, primary schools, etc.
 16. Meet expected standards set by trainers and committee.
 17. Work with resource people.
 18. Refer patients to clinics.
 19. Conduct Bible studies and home growth groups.
- B. Who are the CHEs? Where are they from?
1. The CHEs are from the community.
 2. They are well-respected responsible people.
 3. They do not need a high level of education.
- C. How many CHEs are needed?
1. Ratio of families per CHE:
 2. One CHE per 10-15 families



V. Overview (10 min)



Community-Based CHE:

Using the diagram of *Community-Based CHE*, ask questions to review the roles of the trainers, committee and CHES.



A. Who chooses the Committee?



1. The Committee is chosen by the community or church, depending on which model of CHE you are using.

2. The trainers do not choose the committee.
- B. Who chooses CHEs?
1. The Committee chooses the CHEs.
-

ATTITUDE: Facilitator is aware of the importance of the trainer position and is prepared to help the participants learn this role without taking responsibility from the committee.

SKILL: Participants will be able to learn how to fulfill the trainer position without taking responsibility from the committee and will also understand the roles of the CHEs and Committee members.

EVALUATION: Facilitators will know that participants have learned the content of this lesson when they can begin to assume the role of a trainer without taking responsibility from committee members.

This lesson is used in: Program Trainings – Vision, HIV, TOT

Roles Of The Training Team, Committee, And CHEs

Starter – Vision for CHE Story

Once several outsiders came to a village. They saw children who were poorly nourished and clothed. They heard that many were dying due to measles. Many also had diarrhea. There was much witchcraft in the village. These people wanted to help so they went to the church to talk about what they could do.

They gave the village a vision that they could see their community change physically and spiritually, but shared the people had to do it.

The outsiders helped the community form a village health committee to lead the project. The committee was then trained by the outsiders.

The committee chose the CHEs who were also trained by the outsiders on physical and spiritual topics. The CHEs then began to visit their neighbors, sharing with them what they learned, and the village began to change physically and spiritually.

Three Groups Involved In CHE

The CHE Training Team

The training team initiates the program and usually comes from outside the area. Each training team consists of two to four people with a combination of vocational skills (medical, agricultural, pastoral, social work, etc.).

The trainers investigate and choose the community to work in, working to build relationships and enter the community. They train the committee and the CHEs, and mentor them as the committee and CHEs organize the community to carry out community projects.

The Committee

A successful Community Health Evangelism program that will be multipliable, transferable, and ongoing must be community-based rather than outside agency-based. The committee carries out this goal.

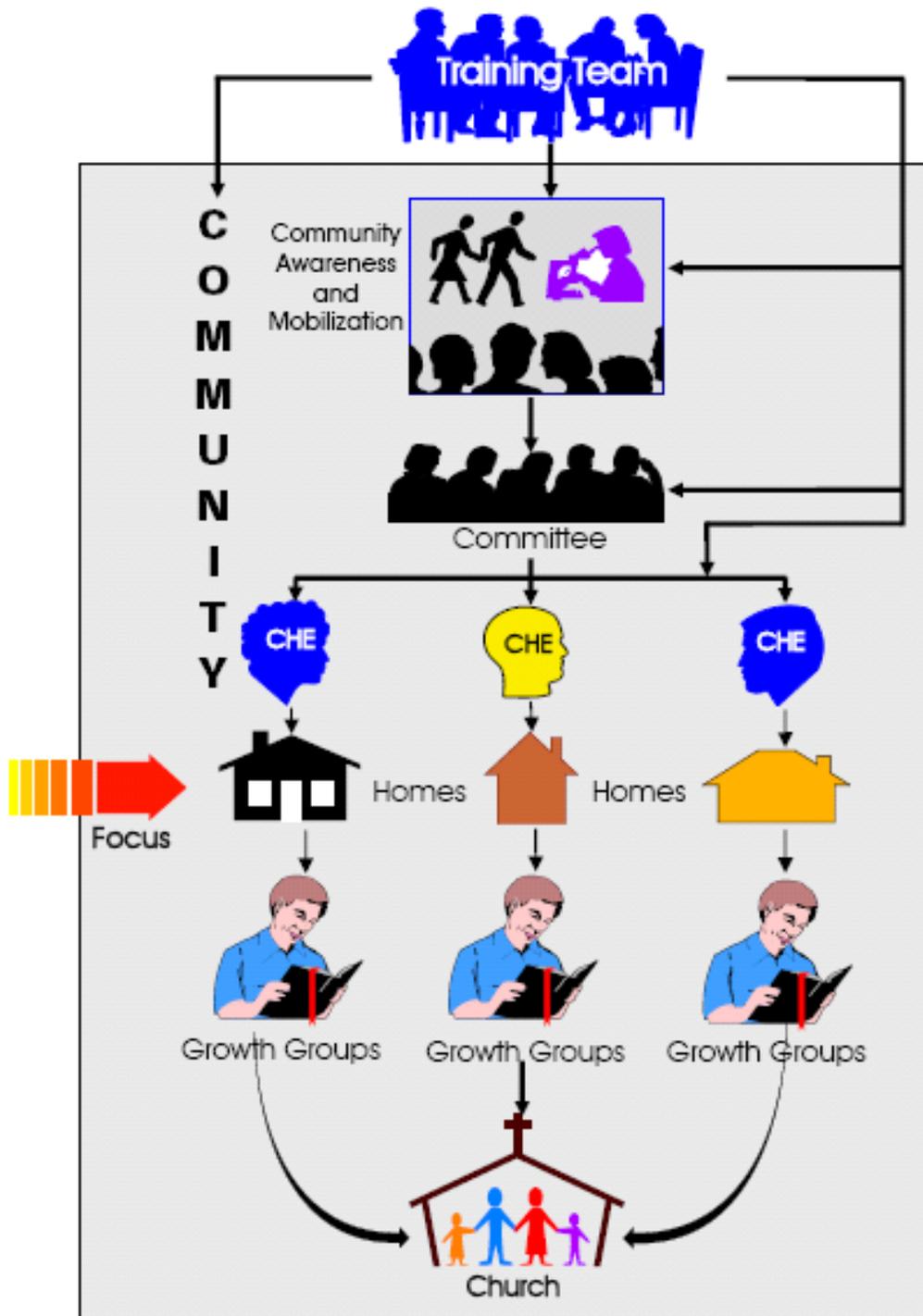
The members of the committee are mature, well-respected individuals who represent different segments of their community. The committee oversees the CHEs. They investigate community needs, gather resources, and plan, carry out, and evaluate community projects.

Volunteer Community Health Evangelists

The Community Health Evangelism volunteer is the major worker in the program and is chosen by the committee. Adequate attention to their ministry will require about six to eight hours a week. As they are being trained, they will:

- Put into practice what they have learned around their home and with their family; modeling what they have learned.
- Promote good health, prevent disease, and model abundant Christian life with their neighbors.
- Practice evangelism and discipleship with individuals and groups.
- Do home-visiting on a regular basis, sharing the spiritual and physical truths they have learned.
- Train their neighbors in a way so that they can train others.
- Work with the committee on community projects.

Community-Based CHE



The Gospel Of The Kingdom

- Objectives** After working through this lesson:
1. Participants will understand the wholistic nature of the Kingdom of God.
 2. Participants will allow Jesus to rule in every area of life.
 3. Participants will act justly, love mercy, and walk humbly with God.

Overview for facilitators The material in this lesson is summarized from a presentation by Steve Simpson to the CHE Regional Consultation held in Cambodia in March 2007. This is the first in a series of lessons on the Gospel of the Kingdom.

- Materials**
- Poster-size paper, markers, and masking tape
 - *Kingdom Triangle Flash Cards*

Legend:



Role Play



Facilitator



Group Discussion



Question for Group

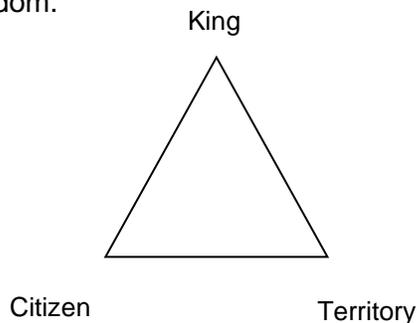


Handouts/Instructions

LESSON

1 ½ Hour

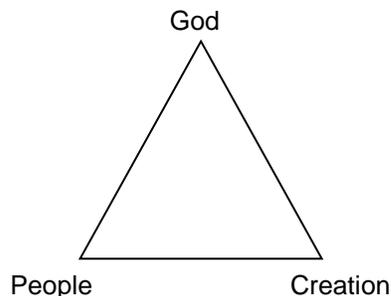
Introduction (10 min): Draw a triangle and ask the group to identify the three major elements of a kingdom.



Draw a second triangle and ask the group the following questions:

1. What are the three elements of God's kingdom?
2. When did God's kingdom begin?

God's kingdom began at creation.





I. **Small Group Discussion (15 min)**

Display the God/People/Creation triangle on poster-size paper for everyone to see. Divide into small groups, look up the following verses, and have each group choose one word to describe each of the following:

The relationship between God and People: Deuteronomy 10:12; II Kings 17:36

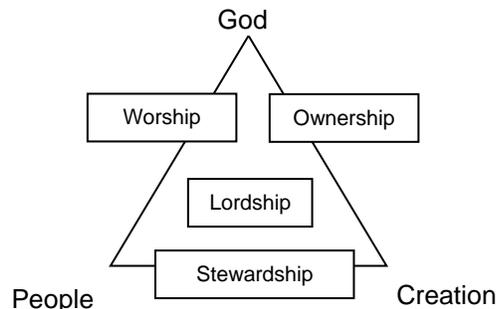
The relationship between People and Creation (which includes other people): Genesis 1:28; 2:15; John 15:12

The relationship between God and Creation: Deuteronomy 10:14; Psalm 24:1; Job 41:11.



II. **Relationships in the Kingdom (15 min)**

Have each group write the words they have chosen on the triangle.



Underscore or write the words worship, ownership, and stewardship on the participant's triangle. Put the word Lordship in the middle of the triangle.

Discuss the concepts with the large group explaining that worship has to do with our personal relationship to God, stewardship with how we relate personally to each other and to the world in which we live (care and compassion), and ownership with authority and justice (God's intentions for the use of what He has made).



III. **Kingdom Triangle (15 min)**

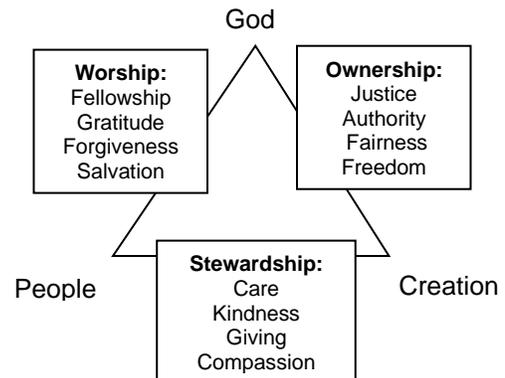
Break into small groups and give each group a set of Kingdom Triangle flashcards. Have participants assign each of the words or phrases on the flashcards to just one side of the Kingdom Triangle. There should be four flashcards on each side of the triangle.

Worship

Fellowship with God
Gratitude towards God
Forgiveness received from God
Salvation for Eternity

Ownership

Justice for all
Authority to uphold what is right
Fair access to resources
Freedom from oppression



Stewardship

Care for the environment
 Kindness and generosity
 Giving to the poor
 Compassion for others

Discuss: Did anyone find it difficult to put things into categories? Why?

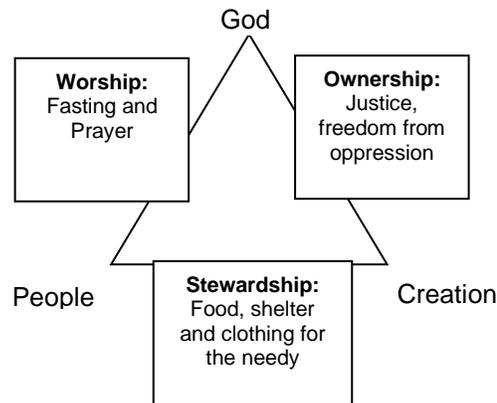
The triangle is a whole and the sides are integrated. It is impossible to separate:

- God's intentions (ownership) from our responsibility (stewardship) or
- our love for God (worship) from our love for neighbor (stewardship) or
- God's majesty (ownership) from our reverence to him (worship).



IV. What God Desires (15 min)

Have someone read Isaiah 58:1-10. Put each thing God says He desires on one side of the triangle.



- A. What happened when Israel fasted and prayed, but neglected compassion and justice?
1. God rejected their worship.
 2. God did not hear their prayer.
 3. The people suffered.
- B. What happens when one side of the triangle is removed or broken?
1. When we neglect justice and compassion, God is unimpressed by our religious performances.
 2. When we act justly and show compassion, God hears and answers our prayer.
 3. Justice and compassion are genuine expressions of true worship. The three cannot be separated.



V. The Purpose for Which Christ Came (10 min)

Ask the question: "What was the purpose for which Christ came?"

Read Luke 4:17-19 and 43.



- A. Do these verses change our thinking at all about the purpose of Christ's coming? Which sides of the triangle did Jesus' ministry address?
1. Jesus came to die for our sins. Matthew 20:28
 2. Jesus came to preach good news to the poor. Luke 4:18
 3. Jesus came to proclaim freedom for prisoners.
 4. Jesus came to restore sight to the blind.

5. Jesus came to release the oppressed.
6. Jesus came to proclaim the year of the Lord's favor.
7. Jesus came to preach the good news of the Kingdom.
8. Jesus' ministry was concerned with all three sides of the triangle.



VI. **Personal Expression of the Gospel (10 min)**



Read Micah 6:8 and discuss:



- A. How does the Gospel of the Kingdom find expression in my own life?
1. I act justly.
 2. I show compassion (love mercy).
 3. I walk humbly with God.
 4. I am concerned with all three sides of the triangle.



VII. **Expression of the Gospel in My Church (10 min)**

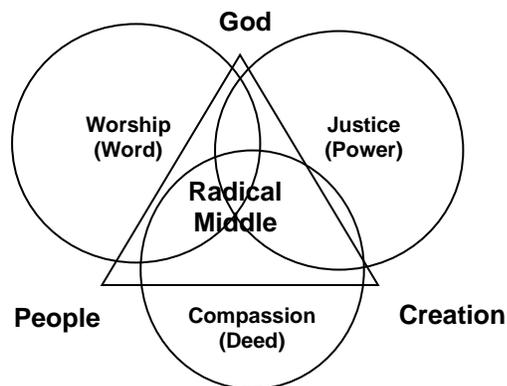


Ask:

- A. How does the Gospel of the Kingdom find expression in the church?
1. The church teaches love for God and neighbor.
 2. The church's ministries address both the physical and spiritual needs of people.
 3. The church stands for justice and righteousness.

Explain the diagram:

While churches often tend to emphasize one side of the triangle over the others, our goal is the radical middle. There are churches that emphasize worship over compassion or word over deed. There are other churches that emphasize social action and neglect the preaching of forgiveness and eternal salvation. There are churches that emphasize God's power and neglect stewardship. Our goal is the radical middle.



ATTITUDE: Participants understand the wholistic nature of the Kingdom of God.

SKILL: Participants are concerned with all of creation and allow Jesus to rule in e area of life.

EVALUATION: Participants recognize and are meeting both physical and spiritual needs.

Fellowship with God	Justice for all
Care for the environment	Gratitude towards God
Authority to uphold what is right	Fair access to resources
Forgiveness received from God	Giving to the poor
Compassion for others	Salvation for eternity
Freedom from oppression	Kindness and generosity

Integrating Physical & Spiritual Ministries

- Objectives** After working through this lesson:
1. Participants will be able to see that Jesus was the model of an integrated wholistic ministry.
 2. Participants will begin to think of ways to solve problems in an integrated manner.

Overview for facilitators This is a lesson to help the participants determine practical ways to integrate their ministry of community development and evangelism, which can be used as part of a Vision Seminar or CHE TOT I.

- Materials**
- Poster-size paper, markers, and masking tape
 - *Integrating Physical and Spiritual Role Play*
 - *Problem Case Studies: Integrating Physical and Spiritual Help Handout*
 - *Ways to Integrate Physical and Spiritual Handout*
 - Bible

Legend:



LESSON

1 HOUR 

 Use the attached *Integrating Physical and Spiritual* role play.

SHOWD QUESTIONS What did you See? What was Happening? Does this happen in Our place? Why does this happen?
What will we Do about it?

-  I. **Integrating the Physical and The Spiritual (20 Min)**
We want to talk about the need to integrate physical help and spiritual help, as we reach out to people in our CHE projects.
-  Divide into 4 small groups and study the following passages of Scripture. Answer these 3 questions:
- 1) What physical needs do you see addressed in this passage?
 - 2) What spiritual needs do you see addressed in this passage?
 - 3) Why was it essential that they both be addressed together, rather than just one or the other?
-  A. Jesus heals the blind man. John 9:1-7
1. Jesus healed his physical blindness.
 2. There was spiritual blindness--people with a misunderstanding of God.
 3. To exemplify the spiritual teaching.
- B. Jesus heals the disabled man at the pool of Bethesda. John 5: 1-8 & 14
1. Jesus healed the man's lameness.
 2. Jesus told him to stop sinning.
 3. This gave the spiritual teaching authority

- C. Jesus and the woman caught in adultery. John 8:1-11
1. He saved the woman from being killed.
 2. He told her to stop sinning.
 3. The physical help that he gave her gave Jesus the position and authority to tell her to stop sinning.
- D. Jesus and the large catch of fish. Luke 5:4-11
1. Jesus provided for their physical need with a large catch of fish.
 2. Jesus called them to become fishers of men.
 3. His physical action gave him authority and demonstrated who he was.
- Have the groups share their findings, but remain in their groups.



II. **Problem Case Studies (20 min)**

Stay in the 4 groups and distribute the handout *“Problem Cases Studies: Integrating Physical and Spiritual Aspects of Help.”*



A. Integrated approach

Ask the question: How would you deal with this problem in a way that includes BOTH physical and spiritual help? Write the answers on handout and have them report their ideas.

Case 1: Drought and starvation

Case 2: Brewing alcohol, alcoholism

Case 3: Cursed by uncle, now sick

Case 4: Prostitution, providing for family

(Optional)

B. Sustainability, ownership, empowerment

- In the same groups have them consider their ideas for sustainability, ownership, empowerment, etc.



III. **Conclusion (10 min)**



Distribute the handout *Integrating Physical and Spiritual*. Discuss briefly.

ATTITUDE: Simply meeting the physical needs is not enough for an effective program. Just winning people to Christ, while great, is not enough for an effective program either. We want an integration of physical and spiritual, thereby ministering to the whole person.

SKILL: Participants are living lives that show they believe it is their responsibility to minister to the whole person, not just his physical or spiritual needs.

EVALUATION: Participants are seeing changed lives, both physically (in terms of improved health and living conditions) and spiritual (in terms of people coming to Christ and growing in their relationship with Him).

Integrating Spiritual & Physical Ministry

Roleplay

Role Play:

1st Hello, my friend! Have you been drinking again?

2nd Yes. That's the only pleasure I have in life.

1st You just need to come to church! You need to get saved!

2nd No, what I need is food for my family, and school fees for my children. And my wife is angry with me all the time. I don't need church; I need help!

2nd God can help you. You need to get saved and all your problems will go away.

No, God hates me. I'm just so sick, so addicted.... Nobody can help me...

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Integrating Physical and Spiritual Aspects

Problem Case Studies

How should your CHE training team deal with this problem in a way that helps, both physically and spiritually?

Case 1: There is a terrible drought. In your community, many cattle and sheep are dying. The people are in danger of starvation. The local witch doctors are doing their rituals, seeking to make it rain. What should you do?

Case 2: You have met some young men who are brewing the local alcohol for their living. Most of them are alcoholics. They would like to change their way of life, but see no other choice for themselves. What should you do?

Case 3: A man in your village believes that he has been cursed by his jealous uncle. He is sick now, and is fearful that he will die. This man is not a believer in Jesus, but he is open to talking with you. What should you do?

Case 4: A girl who is responsible for her orphaned brothers and sisters, finds that she has no way to feed them. She feels she has no other choice than to go into prostitution, in order to provide their food. What should you do?

Ways To Integrate Physical And Spiritual

- A. Realize we have Christ's example, command, promise and authority to deal with individuals as a whole being.
- B. Realize that each person wants to be dealt with as a whole being and not separated into parts.
- C. All training team members have a personal relationship with Christ.
- D. From the initial entry into the community and throughout the program, talk about a wholistic approach-physical, spiritual, and emotional.
- E. The training team must have the common objective of integrating a spiritual ministry into a community health program-the desire to deal with the whole person.
- F. The training team must know how to personally share their faith in Christ and do follow-up of new believers.
- G. It is desirable that all the trainers are receive the same training so there is consistency when they train.
- H. Introduce Gospel presentation with the fact that God is interested in a person's whole being - physical, spiritual, mental, and social.
- I. The training team should always be ready to share spiritual truths.
- J. Do evangelism, follow-up and discipleship training in equal portions to physical teaching.
- K. The trainers need to be models of what they are teaching - a balanced life. As they home visit with the CHEs, they model what is expected of the CHE. In addition, they teach in the style they expect the CHEs to teach.
- L. Share with others our life experiences.
- M. All trainers should do both physical and spiritual teaching.
- N. When teaching a physical topic, we need to look for ways to apply Biblical teaching relating to the subject and vice versa. (Example: If a wound has a foreign body in it, it will fester and become infected. It needs to be removed. It is the same with unconfessed sin in our lives).
- O. Have love for the whole person and not just a part of his being.
- P. Pray continuously that the work will be wholistic.
- Q. We must look for "changed lives" physically and spiritually.
- R. Sometimes limit our physical activities in order to do spiritual activities.
- S. Use momentum builders of evangelism outreaches such as the *I Found It* campaign and the *Jesus Film* to create enthusiasm.
- T. Use high visibility development projects to create this excitement.
- U. Use materials which are transferable. "The Four Laws" picture book and health teaching picture books are examples.
- V. Talking about spiritual integration is the first step but it is not enough.
- W. It is not enough to provide high quality health teaching or just to live an exemplary Christian life as a substitute for active evangelism and discipleship.
- X. Expect and inspect for spiritual integration.

LePSAS Learning Techniques

- Objectives** After working through this lesson:
1. Participants will be able to understand the LePSAS approach to teaching.
 2. Participants will be able to explain what LePSAS stands for and can ask the five SHOWD questions.
 3. Participants will be able to present a problem-posing role play as a starter.
- Overview for facilitators** This is a two-hour introduction to the teaching approach used in CHE. Participants have seen you modeling this for the past several days, so they should be able to share many things they have observed which have been different from ways they've been taught in the past.
- Materials**
- Poster-size paper, markers, and masking tape
 - *LePSAS Teaching Approach Handout*
 - *Problem-Posing Teaching Picture* on poster-size sheet of paper

Legend:

 Role Play	 Facilitator	 Group Discussion	 Question for Group	 Handouts/Instructions
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LESSON

1 HOUR 

-  I. **LePSAS Questions (20 min)**
- Ask participants to think about one practical thing they have learned to do outside of school. While they consider this, hang a poster-size sheet of paper with the 7 questions below listed. Emphasize that they should select a concrete skill, not an abstract concept.
- 

- What did you learn?
 - Why did you learn it?
 - Who helped you learn it?
 - What was the relationship between you and the person who helped you?
 - What was the situation when you learned it? (where)
 - In what way did you learn it? (how)
 - Can you remember anything that made learning easier?

After they have time to think about each question, ask two or three people to share their answers. Write their answers under each question.

-  II. **Observations from Our Teaching (5 min)**
- 

- Ask the large group what they have observed about our teaching this week that has been different from the way they have been taught in the past.
 - List the answers on a large sheet of poster size paper. Their responses should be the basis for teaching LePSAS because we have been modeling the approach for the whole week.



III. Principles for teaching CHEs (10 min)

- A. Based on the way you have learned in the past, and what you have observed this week, what can we learn about teaching CHEs?
1. Take teaching to the people.
 2. Teach where the people feel comfortable.
 3. Teach by demonstration, not just talking.
 4. Use discussion.
 5. Build friendships between the teacher and participants.
 6. Teach what the people want to learn.
 7. Encourage and motivate from visible results.
 8. Let people practice on their own.
 9. Help people evaluate their work.
 10. Follow up participants to help them individually.
 11. Build confidence between facilitator and participants.
 12. Do not become discouraged by failure.
 13. Facilitator must be willing to spend time with participants.
 14. The best teaching involves variety – using as many senses as possible.



IV. LePSAS Meaning (30 min):

Explain that LePSAS is a way to help you remember how to make your teaching as effective as possible. Each letter stands for a certain idea.

Learner-centered

Problem-posing

Self-discovery

Action-oriented

Spirit-guided

This is a way to gain participation by the trainees in their learning process.

The content can be drawn from the large group OR do the small group option:

Break into five small groups and assign each group a different letter in LePSAS.

Have each group make a list of what we can do to make the learning process consistent with their letter or heading. Report back.



A. **Learner-Centered:** How can we make the learning process Learner-Centered?

1. Start where the learners are
2. Take time for greetings.
3. Provide participants with a safe and comfortable learning environment.
4. Wear name tags and use participant's names ("Anna says...").
5. Affirm and repeat participants statements and contributions. ("Anna says...").
6. Sit in a circle with the participants.
7. Make eye contact
8. Have a scribe from the group write participants observations on the poster size paper.
9. Give everyone opportunity to contribute to every discussion.
10. Work in small groups so everyone contributes to solutions.
11. Make sure topics are relevant and practical.

B. **Problem-Posing:** How can we pose problems?

1. Start each lesson with one single, specific, solvable problem.
2. Pose or present that single problem in a simple, clean, stimulating way to start our thinking process and lead into discussion.
3. Pose problems using role plays, case studies, pictures, and stories.
4. Make sure problems posed are relevant to the participants.

-
- C. **Self-Discovery:** How do we facilitate self-discovery?
1. Encourage and affirm participant's observations.
 2. Pose problems and invite participants to create solutions.
 3. Get people thinking together and pooling their knowledge by asking open ended questions.
 4. Involve participants assessing hazards, identifying root causes, identifying resources, making plans, and evaluating.
 5. Go from concrete to abstract.
 6. Go from general to specific.
 7. Wait for the "Ah Ha"
- D. **Action-Oriented:** How can we facilitate Action? (Help our students apply what they have learned)
1. Help people to learn to do, not just to know.
 2. Pose specific problems that are relevant and practical.
 3. Have participants make specific plans (Who? Where? When? How?).
- E. **Spirit Guided:** How can we remain Spirit Guided?
1. Seek truth in God's Word
 2. Pray and ask the Holy Spirit to guide into truth.
 3. Absolutes need to be transmitted; therefore, loving correction is needed.
 4. Honor and respect all participants as made in the image of God.
 5. Trust God to transform from the inside out. Inward transformation, which comes only from Christ, is necessary before permanent behavior change occurs.
 6. Remain humble and flexible.
 7. Exhibit the fruit of the spirit in our relationships with participants.
-



V. **Demonstrating How to Ask SHOWD Questions (5 min)**



- Do a starter picture or skit as a demonstration for asking the SHOWD questions.
 - Have the group pretend that they are CHEs in training.
 - Draw out answers to the SHOWD questions like it would be done in an actual training.
-



VI. **What Makes A Good Starter (10 min)**



Ask: What makes up a good starter?

1. It is short, clear and simple.
 2. It should pose one problem at a time.
 3. It shows a real-life situation in a given community.
 4. It stimulates discussion built on the group's experience and knowledge.
 5. It should be simple and self-explanatory.
 6. It should be true to the culture.
 7. It should call for action.
 8. It should not give the solution.
 9. It should get people involved.
 10. It should be a solvable problem.
-



VII. **Review of SHOWD Questions (10 min)**



Ask the group if they remember the five questions presented during the demonstration starter.

- A. **S** - What do you **See** and hear?
 - B. **H** - What is **H**appening? (problem)
 - C. **O** - Does it happen in **O**ur place?
 - D. **W** - **W**hy does it happen?
-

E. **D** - What will we **Do** about it?

What are you going to do about it? (This question is optional, but it is excellent for getting specific personal application.) With the help of the five questions, the starter has SHOWD the way to solving the problem.

In summary, explain that SHOWD leads to LePSAS teaching. It takes some time for people to get used to this style of teaching, but then they really begin to like it and find it hard to listen to the lecture method.



VIII. **Presentations (30 min)**



Divide the people into small groups with each preparing a problem-posing presentation that they will give to a second group. After they have made their presentation, the group will discuss their presentation in the LePSAS method. They will need to do this at least twice and maybe three times to begin to understand how to use this technique. It will be best to assign each group a different topic to help save time during preparation.

Suggested Topics for Problem Posing Role Plays:

- Child burned in cooking fire
 - Alcoholic father
 - Scabies
 - Diarrhea
 - Pink eye (conjunctivitis)
 - Malnutrition
-

ATTITUDE: Facilitators and learners have much to learn from each other. We must start from where the people are for learning to take place. The more the learner participates, the greater the learning will be.

SKILL: Participants use the LePSAS approach in their teaching and actively involve the learner.

EVALUATION: Are the participants using the problem-posing starter effectively?

LePSAS Teaching Approach

LePSAS is an acronym leading us to a participatory teaching approach which focuses on the LEARNER, not the teacher. The intent is to involve the student in the learning process through skits, sketches, or "starters" which pose a problem without giving any answer. The "starter" fosters discussion. Many times the larger group is broken into smaller groups to discuss many questions. Then each group reports back what they have found (observed).

The facilitator (leader) is there to draw out information as well as to give input (knowledge) that does not come out from the students. He is a helper to facilitate learning. He plays a very active role. The techniques we use to foster this type of learning are as follows:

I. **Le = Learner-Centered** means that we:

- Start where learners are.
- Take time for greetings.
- Take time to find out if they are comfortable in mind and body.
- The teacher uses learner's name ("Anna says.....").
- The chairs are set up in a circle so all participants can see one another (eye contact).
- All participants, including the teacher, are seated and at eye level with each other. (The teacher is not elevated.)
- The teacher repeats the learner's statements to make sure he understands what is being said and to make sure the whole class hears it. ("Anna says . . .").
- Answers are written on large sheets of poster size paper so they can be copied later
- The facilitator has an assistant who writes the answers on large sheets of poster size paper. This is done so he can fully participate in the teaching. Also, this keeps the facilitator from standing, which would draw attention to the facilitator rather than the problem solving process.
- Everyone contributes something to every discussion, if possible.
- If questions or problems are brought up by the class, they are often referred back to the learners for "buzzing" (discussion in search of an answer) in small groups, even as small as two or three people.
- This encourages the group to think and to share their personal ideas.

II. **P = Problem-Posing** involves in presenting a problem to open the teaching time and get people thinking and talking.

- This is done by using a story, sketch or skit which clearly presents one single, specific, solvable problem for each lesson.
- It poses or presents a single problem in a simple, clear, stimulating way.
- That presentation is a "starter" for the thinking process and leads into discussion.

A good Starter does the following:

- It poses a problem.
- It reveals or sharpens one's understanding of a problem.
- It stimulates the thinking process.

Why use a Starter?

- We use it as a guideline to discussion.
- It gets one's attention.
- It stimulates thinking in a group.
- It helps to make an image real.
- It helps to focus on one problem.
- It helps analyze the cause of the problem.

What makes a good Starter?:

- It is short, clear and simple.
- It poses one problem at a time.
- It shows a real life situation in a given community.
- It stimulates discussion built on the experience and knowledge of the group members.
- It should be true to the culture.
- It calls for action by revealing a real need.
- It should not give the solution.
- It gets people involved.
- It should be a solvable problem.
- After presenting a Starter, the discussion is encouraged by using Six special questions:
 1. What things or people did you See? (In the "starter")
 2. What was Happening? (What was the specific problem posed?)
 3. Does this happen in Our place?
 4. Why does it happen?
 5. What can we Do about it?
 6. What are you going to do about it? (This question is optional but it is excellent for getting specific personal application.)
- With the help of these five questions, the starter has SHOWD us the way to solving the problem. Not all the questions are asked every time.

III. **S = Self-Discovery** is essential to good learning:

- The learner discovers self-worth when she/he is taken seriously by the teacher and the other learners.
- Through dialogue the learner discovers within her/his own thinking a good part of the answer to the problem.
- A good lesson will lead to the learner exclaiming "Ah ha!" "I see!"
- All people have some knowledge. Therefore, we want to build on what they already know.
- Most of the desired knowledge will come from the group and usually from many different individuals. No one person has all the answers.
- Incorrect answers are made more "acceptable" by the facilitator's re-phrasing the question, or by asking what the group thinks. The right answer will normally come from the group itself so the facilitator does not have to always correct negative or wrong answers.

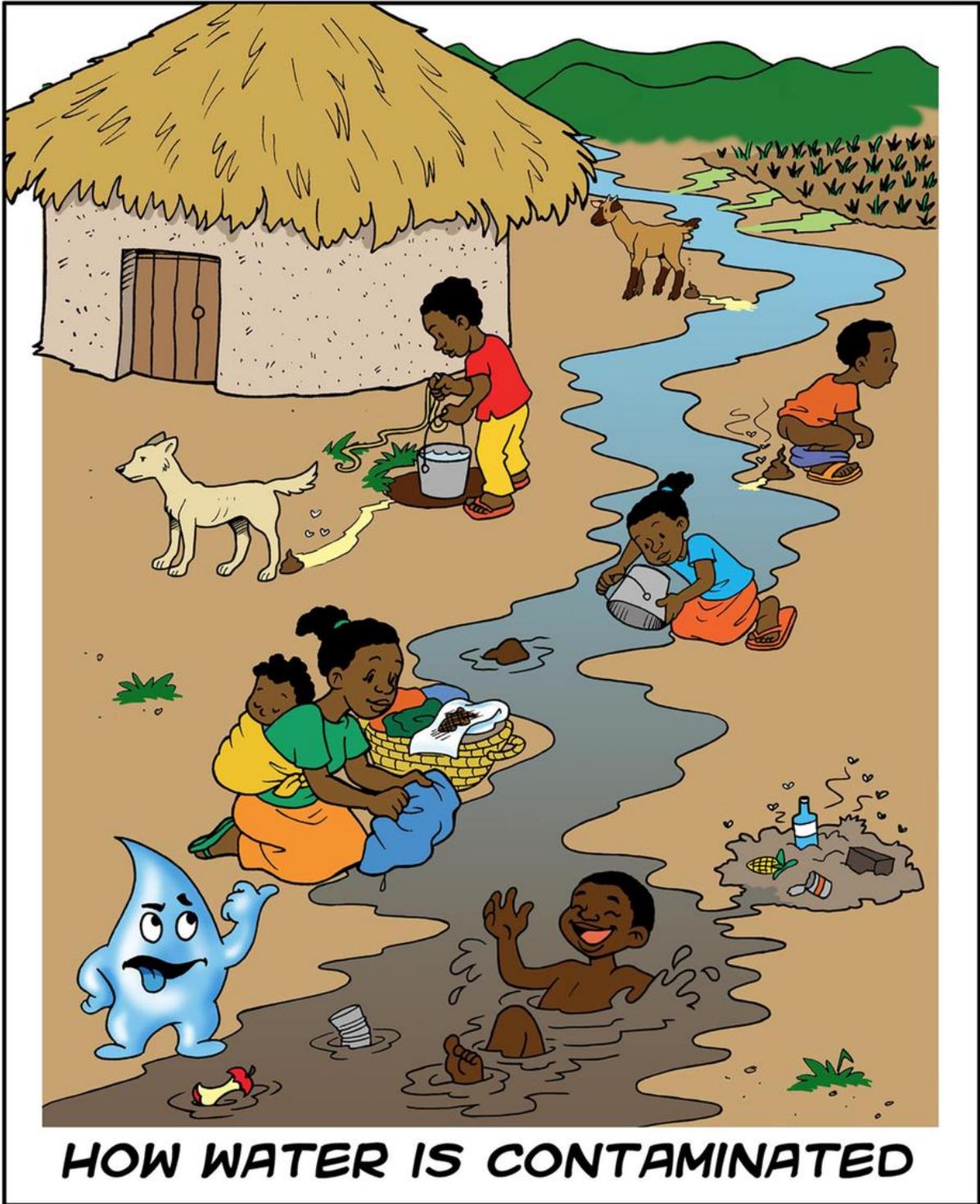
IV. **A = Action-Oriented**: Without action, learning is only "head" knowledge.

- "Good teaching is helping people learn to do something."
- That "something" is to solve the specific problem which was posed in the lesson.
- The lesson is not completed until learners have made plans for acting on that solution (Who? Where? When? How?)

V. **S = Spirit-Guided**: Without the guidance of the Holy Spirit we can fall into humanistic teaching.

- All teaching of spiritual truth is effective only through the enabling of the Holy Spirit.
- We are seeking to teach God's eternal truth. The Holy Spirit is both author and interpreter of God's Word. As we depend on Him, He enables us to communicate God's truth with authority and clarity.
- The Holy Spirit changes lives. He alone can produce the change of heart (inward) which results in a permanent change of behavior (outward).
- The role of the facilitator is to be a sensitive and Spirit-controlled guide in the learning process. Since not all answers are correct, he must be able to lovingly and patiently correct, without destroying the person's self-worth.

HOW WATER IS CONTAMINATED



HOW WATER IS CONTAMINATED

What do you see in this picture? What is happening?

----SHOWD questions----

S = What do you **S**ee?
H = What is **H**appening?
O = Does this happen in **O**ur place?
W = **W**hy does this happen?
D = What will we **D**o about it?

What does this picture show?

- Ways that water is contaminated
- Ways that water gets dirty

What is the matter with contaminated or dirty water?

- The water is dirty.
- The water has dirt or germs inside.
- The water is contaminated with germs.
- The water is not safe to drink.
- Dirty or contaminated water can make you sick.

What are some ways that water gets contaminated or dirty?

- Animals poop in the water.
- Water from the fields drains into the stream.
- People poop near the stream.
- People wash clothes in the stream.
- People throw cans, bottles and trash in the water.
- Flies carry germs to the water.
- People wash in the stream.
- Children swim and play in the stream.
- Other:
- Other.

In the picture, a girl is collecting water from the stream.

Can that water be used for drinking?

- No! The water is contaminated.
- No! The water is dirty.
- No! The water has many germs!
- No! Drinking that water may make you sick.
- No! You should only drink safe water that has been purified.

Walk around your community. Look at your sources of water.

- Does any of this happen in your area?
- Do you see any ways that water is being contaminated in your area?
- What can your community do to help keep the water clean?

Reference:

Centre for Affordable Water and Sanitation Technology. *WASH Education and Training Resources*. Available from:
<https://resources.cawst.org/>

Multiplication

- Objectives** After working through this lesson:
1. Participants will know that multiplication should be the end result of any program, and addition is insufficient.
 2. Participants will be able to understand that multiplication is crucial in the spiritual as well as physical ministry.

Overview for facilitators Multiplication is a core value for Community Health Evangelism. We want to see participants not only learn new ideas and skills, but also pass them along to others, who will also pass them along to others, as in 2 Timothy 2:2. In that way, the impact is multiplied.

- Materials**
- Poster-size paper, markers, and masking tape
 - Bibles
 - Graph of multiplication on poster-size sheet of paper
 - *Multiplication Starter Options* Handout

Legend:

 Role Play	 Facilitator	 Group Discussion	 Question for Group	 Handouts/Instructions
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LESSON

1 HOUR 

 Use the attached Starter Discussion or Role Play Handout.

SHOWD QUESTIONS What did you **S**ee? What was **H**appening? Does this happen in **O**ur place? **W**hy does this happen?
What will we **D**o about it?

-  I. **Multiplication (5 min)**
-  A. What is a definition of multiplication from 2 Tim 2:2?
- Multiplication is winning men to a common vision and building the faithful men in such a way as to send them to win and build other faithful men who will be sent to win, build, and send others, generation after generation.
-  B. The Goal of Multiplication:
- A Movement: We desire the multiplication for physical truths, as well as spiritual. The goal is a movement that takes on a life of its own.
- C. What is necessary for Multiplication to take place:
1. Transferability
 2. Common compelling vision
 3. Volunteerism
 4. Appropriate Technology that is locally available.
 5. Goal is sustainable through local people, resources, infrastructure and funding.
 6. Train to be a generalist, not a specialist.
 7. Keep it simple.
 8. Expect multiplication to take place.

- D. Definition of a Movement (share with group):
- “A group of committed people embracing a common purpose, moving towards well-defined goals and who are committed to the spread and multiplication of these objectives. It is based on Winning, Building, and Sending People.”
- E. How to Recognize a Movement:
Discuss in Small Group Report Back
1. Constant growth.
 2. Focus on Great Commission and God’s Kingdom.
 3. Willing to take risks.
 4. Unity and consistency in group.
 5. Looking to God to meet their needs.
 6. Emphasis on simple methods.
 7. Personal sacrifice of individuals is high.
 8. Common goal and purpose.
 9. Long term commitment.
 10. Produces revolutionary models.
 11. Others can duplicate.



II. Transferability (15 min)

Transferability is needed to develop a ministry of multiplication.



A. What is transferability? Definition of transferability:

Transferability is the process by which an idea or truth can be transferred or communicated from one person to another and then to another, generation to generation, without distorting or diluting its original meaning.

B. What are characteristics of transferability?

1. Simplicity
2. Easily understood.
3. Easily learned.
4. Easily shared.
5. Easily taught.

Only when we use methods and materials that are transferable, will we develop multipliers. People are looking for models to follow, and they will follow men who can teach them the “how to’s” of CD.



III. Why Volunteerism is Important (10 min)



A. Means it is financially sustainable.

B. Shows initiative.

C. Shows who owns the program.

D. Reflects Christian values of love for their neighbor.

E. Creates trust.

F. Builds social capital.



IV. Physical and Spiritual Ministry (20 min)



Does multiplication address only spiritual ministry or also our development ministry?

Why or why not? Discuss in small groups.



A. The Great Commission says teach all we know. “All” includes physical and spiritual.

1. If we teach only people who put it into practice, we will never have major impact since we will only teach a few.

2. II Tim 2:2 says we are to teach faithful people who will teach others. It does not limit itself to only spiritual.

B. How does this affect our development projects?

- We should always think in terms of multiplication.
-

ATTITUDE: Facilitator is aware that addition is nice in a project, but real success is measured in terms of multiplication, both spiritual and physical. Individual multiplication builds a movement.

SKILL: Participants will know that multiplication should be the end result of any program. Addition is not sufficient. Participants will be able to understand that multiplication is crucial in the spiritual as well as physical ministry.

EVALUATION: Facilitators will know participants have learned the content of this lesson when they have a multiplication ministry physically and spiritually.

Multiplication - Starter Options

Multiplication Discussion (10 min):

Ask large group if they would rather receive 100,000/k each day for 30 days OR 1/k the first day, 2/k 2nd, 4/k doubling until 30 days have been reached. Take 1/k doubling over 30 days.

If I win the following each year:

1 per day takes 11,000,000 years to reach the world.

10 per day takes 1,100,000 years to reach the world.

100 per day takes 110,000 years to reach the world.

10,000 per day takes 1100 years to reach the world.

Day 1 = 1

Day 10 = 512

Day 15 = 16,384

Day 21 = 1,048,576

Day 28 – over 1 billion with multiplication

Addition Total is 3 million in 30 days.

OPTIONAL

Role Play:

- Give exact instructions on how to make a paper airplane.
- Demonstrate.
- As you explain it have the person do it along with you using a second piece of paper.
- Fly the airplanes.
- Next, tell the person to teach someone else to make one.
- Make sure the person you taught has the paper with the folds on it to guide them in instructing the next. (You could do the demonstration making ORS.)

---- Ask SHO questions----

S = What do you See?

H = What is Happening?

O = Does this happen in Our place?

What does each act represent - Addition or multiplication?

Act I is addition: $1+1+1+1+1$

Act II is multiplication: $1 \times 2 = 2 \times 2 = 4 \times 2 = 8 \times 2 = 16 \times 2 = 32$

Needs And Resources Of The Community

Objectives

After working through this lesson:

1. Participants will learn how to help people in the community identify their problems.
2. Participants will know how to help the people prioritize their needs.
3. Participants will be able to help the people realize that most of the resources needed to complete their project can be found locally.

IMPORTANT FOR TRAINERS: The Learning Activity in this lesson requires advance preparation. Participants must be told beforehand to bring something that represents a need in their community.

Before this session begins

ask each participant to bring an object which represents or reminds them of a problem or concern in a poor rural village. They should also bring three leaves to be used in voting.

Learning Activity (5 min): The purpose of this exercise is to help participants identify problems in their community and choose priorities for action. Participants will also identify resources available locally that can be used to accomplish their priorities and resolve the problems they have chosen to address.



Materials

- Poster-size paper, markers, and masking tape
- *Problem Survey Game – Road to Health* handout
- Participants bring something to represent one of their needs.
- Three leaves for each participant to use for voting.

Legend:



Role Play



Facilitator



Group Discussion



Question for Group



Handouts/Instructions



I. Instructions Regarding Objects (5 min)

Begin the exercise by reading aloud the instructions below. Then ask each person, one at a time, to put their objects on the “Road to Development” and explain what their object represents.

Imagine a road in front of you that we will call the “Road to Development.” On that road are problems that must be overcome if the community is to make progress. The objects you have brought with you each represent one of those problems. One by one, each of you will put your object on the road and explain to the group what your object represents.

Note to trainer: Be sure the objects represent specific problems and not broad. For example, “malaria” would be specific, but “health” would be too broad.



II. Voting Instructions (5 min)

After each participant has placed an object on the “Road to Development,” group those objects that represent identical problems together. Then give the instructions and have them vote:

You should each have three leaves with you. We will now vote to see which of these problems you think are the most significant. You do not have to vote for your own object. You must choose three different objects and put one leaf beside each of your choices. You may all bring your votes now.



III. Two Sides To Every Problem (15 min)

After the vote is complete, have someone in the group count the leaves and identify the four problems that had the highest votes. These four problems will be used in the next section. Read the quote:

“Just as there are two sides to a coin, there are two ways of looking at our problems. On the one side, we see the needs that produce our problems. On the other side, we see resources that can be used to solve the problems. In our Road to Development exercise, we have identified some needs in our community. Now we will divide into small groups and look at the other side of the coin. We will look for whose resources are available to us to solve our problems.”

A. Locally available resources.

Break into 4 small groups. Assign each group one of the four problems identified in the exercise above and ask them to discuss the following questions. Instruct the group to focus on local resources. Report findings.



1. What people, organizations, and institutions are available locally that can help solve the problem your group has been assigned?
 - Local leaders and influential people.
 - Government workers. People from the district and county with knowledge about health, agriculture, sanitation, etc.
 - Christian organizations.
 - Teachers and other professionals.
 - People in the community with knowledge, skills, or resources.
 - Committee Members and CHEs.
2. What materials are available locally?
 - Plants
 - Animals

- Soil (sand, rock)
 - Water and sun
 - Trees, timber, and charcoal
 - Internet cafe
 - Library and teaching materials (schools)
 - Hand tools
 - Materials purchased from nearby market or cities
3. Where and how can money be found locally for the transformation of our community?
 - Local fundraising events.
 - Proceeds from sale of crops, livestock, etc.
 - Government or church.
 - Local aid and development agencies.
 - Outside aid and development agencies.
 4. What facilities are available that will help the project?
 - Local buildings
 - Schools
 - Shops
 - Government offices
 - Churches
 - Clinics



IV. Lessons about Local Resources (10 min)



What have we learned from this exercise about local resources?



- A. There are many local assets
- B. Local assets can be easily overlooked by outsiders
- C. Much of what is needed can be found inside the community
- D. Some assets have been ignored for years
- E. Some things we considered problems are also assets (for example: unemployment means more people to volunteer for community work)
- F. Using local assets, we can make progress now rather than wait for help later
- G. Many of our problems can be solved using local resources
- H. We need to put what we have to good use
- I. People have skills and abilities that are often overlooked
- J. Many people working together can identify assets and create solutions



V. Conclusion (5 min)

Prayer

ATTITUDE: Facilitators understand that there are many resources available locally to address the problems of a community, and that there is little need for outside inputs. They also understand that most needs are common.

SKILL: Participants are able to help a community identify needs and prioritize them. Participants are also able to help a community identify locally available resources to meet those needs.

EVALUATION: Facilitators will know participants have learned the content of this lesson when they have helped a community to identify common needs and resources.

Problem Survey Game - "Road to Health"

Handout

Special Instructions...
for use with a very large group such as an entire village.

1. The village will do the Problem Survey Game as three separate groups: men, women and youth. The game will be led by someone from that group. Ask each group to select one representative for their group leader. If any of those groups have more than 15 members, there should additional leaders selected so that each leader has no more than 15 members.
2. Before the groups meet, teach the Problem Survey Game to the representatives by playing it with them. After playing, answer any questions the representatives may have. Then have the representatives explain how to play the game in a step-by-step fashion.
3. In each group, the representatives will follow the procedure used in the lesson titled "Needs and Resources of the Community."
4. If any of the three groups (men, women, youth) were divided into smaller groups, all the smaller groups should reunite after everyone is finished. Each smaller group will report their results. Those reports will be used to create an overall report.
5. Each group (men, women, youth) will then give a report to the village. The youth will report first, the women will report second, and the men have the honor of giving the final report.
6. A representative committee or task force can then be formed to establish priorities, make plans, mobilize resources, and lead the community in acting together to solve the identified problems.

Discussion Questions

1. What people and institutions are available in your area that can help solve the problem your group has been assigned? (Knowledge, influence, experience, etc.)
2. What materials are available locally? (Natural resources, tools, raw or refined, information, etc.)
3. Where and how can money be found locally for the transformation of our community? (Given, earned, loaned, etc.)
4. What facilities are available that will help the project? (Physical structures)

Planning A Seed Project

- Objectives** After working through this lesson:
1. Participants will be able to understand what a seed project is and does.
 2. Participants will be able to apply the steps in planning a seed project.
- Overview for facilitators** This is a practical lesson plan that gets the participants involved in planning and then doing a Seed Project. The goal is to give participants ideas about how to enter a community.
- Materials**
- Poster-size paper, markers, and masking tape
 - *Characteristics of Local Seed Projects* handout
 - *Which are Seed Projects* handout
 - *Seed Project Planning Guide* handout
 - *Seed Project Plan Worksheet* handout
 - *Sample Seed Project Plan Worksheet* handout

Legend:

 Role Play	 Facilitator	 Group Discussion	 Question for Group	 Handouts/Instructions
---	---	--	--	---

LESSON

1 HOUR 

 Use the attached *Planning a Seed Project* role play.

SHOWD QUESTIONS What did you **See**? What was **H**appening? Does this happen in **O**ur place? **W**hy does this happen?
What will we **D**o about it?

-  **I. Introduction (5 min)**
- A. Write the definition of a seed project on a poster-size sheet of paper and share with the group. Ask for observations.
“Seed projects are small-scale ministry projects, carried out by a local church, demonstrating God’s love to its community.”
-  B. Explain how seed projects are used in a CHE program:
1. Seed Projects help the local church engage with their community.
 2. Seed Projects help the local church develop a vision for wholistic ministry.
 3. Seed projects are especially useful in the beginning of a church based or church-initiated program.
-
-  **II. Seed Projects (15 min)**
-  A. Distribute the *Characteristics of Local Seed Projects* handout. What are characteristics of a Seed Project?
-  
1. Projects are covered in prayer.
 2. They’re motivated by God’s intentions, over and above human compassion.
 3. They should be thoughtfully and easily planned.
 4. They’re simple.

5. They're small scale.
 6. They're low cost.
 7. They can be completed in one to two days.
 8. They involve community members.
 9. They can be accomplished with local resources.
 10. They should be done without discrimination so that they benefit any community member.
 11. Those who benefit from the seed project should also participate in its accomplishment.
 12. They facilitate relationships between team members and community.
 13. They're defined by the community.
 14. They're motivational.
 15. The result is that God is praised.
- B. Seed Project Exercise: Review the list of potential seed projects and have participants note if each one meets the characteristics of a seed project. Discuss in large group. When the list is completed ask the group to come up with their own seed project ideas.
1. A garbage cleanup (yes)
 2. Development of a child-care center (no)
 3. Latrine repair at the home of a church member (no)
 4. Formation of a football team (no)
 5. A football game (yes)
 6. A meeting to discuss the formation of a housewives' club (yes)
 7. Painting room in the church building (no)
 8. Government-sponsored literacy program (no)
 9. Community seminar on nutrition (yes)
 10. A child feeding program
 11. Seven-week Bible study on the Gospel of John (no)



III. Notes About Seed Projects (5 min)



Share the following additional notes about Seed Projects:

- A. Christians should not be simply doing good works out of human motivation and strength. It should be a conscious response to the commands of Jesus Christ.
- B. They must be done in the power of Christ's Holy Spirit. That power only comes through prayer.
- C. Small projects allow failure without major consequences.
 1. We need to start small because we will fall or fail many times.
 2. If we start with big projects any failure could be fatal on future projects.
- D. In evaluation we need to ask:
 1. Has God multiplied the resources?
 2. Have those other than those serving been blessed?
 3. Is God honored?
 4. There needs to be a clear Yes to these questions and if not, it is probably not of the Lord.



IV. Planning a Seed Project (15 min)



- A. Break into small groups if possible, all working in same area.
 1. Distribute to the groups:
 - *Seed Project Planning Guide*
 - *Seed Project Plan Worksheet*
 2. Have groups read the handouts and discuss among themselves.

3. Now distribute to each group a completed *Seed Project Plan Worksheet* which they should review quickly.
 - B. Have each group design a plan which they will try to accomplish within one week.
 1. Post on poster-size paper and hang on walls so people can see each one.
 - C. Do the Seed Project and report the results at the next meeting.
-

ATTITUDE: Facilitator has gained an understanding of the importance of implementing Seed Projects and that participants learn how to be involved in both the planning and implementing a Seed Project.

SKILL: Participants will be able to understand what a Seed Project is, what it does, and then be able to be involved in the planning and implementation of a Seed Project.

EVALUATION: Facilitators will know that participants have learned the content of this lesson when they can share what a seed project is, what it does, and then begin to take the necessary steps to implement a seed project in their area.

References: This lesson was adapted from Seeds and Seed Projects by Bob Moffitt. Copyright, Harvest Foundation www.harvestfoundation.org. Adapted with permission of the author.

Planning A Seed Project

Roleplay

Role Play (5 min): Two church members have just completed CHE TOT 1

1st I am so excited about this new thing we have learned – CHE

2nd How are we going to get our community to learn about it?

1st First, we need to show them how much we care about them.

2nd How are we going to do that?

1st We could buy all of them a goat!

2nd No that won't work. What can we do?

----SHOWD questions----

S = What do you **S**ee?

H = What is **H**appening?

O = Does this happen in **O**ur place?

W = **W**hy does this happen?

D = What will we **D**o about it?

Planning A Seed Project

Roleplay

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----SHOWD questions----

S = What do you **S**ee?

H = What is **H**appening?

O = Does this happen in **O**ur place?

W = **W**hy does this happen?

D = What will we **D**o about it?

Local Church Seed Projects

Characteristics:

- Projects are covered in prayer.
- They're motivated by God's intentions, over and above human compassion.
- They should be thoughtfully and easily planned.
- They're simple.
- They're small scale.
- They're low cost.
- They can be completed in one to two days.
- They involve community members.
- They can be accomplished with local resources.
- They should be done without discrimination so that they benefit any community member.
- Those who benefit from the seed project should also participate in its accomplishment.
- They facilitate relationships between team members and community.
- They're defined by the community.
- They're motivational.
- The result is that God is praised.

Seed Projects Examples

Seed Projects are small-scale ministry projects, carried out by a local church, demonstrating God's love to its community. Here are some examples:

- A garbage cleanup
- Latrine repair at the home of a disabled community member
- A football game
- A community seminar on nutrition
- Building a roof shelter for a bus stop
- Painting a community building
- Building a small foot bridge connecting populated areas

Which Are Seed Projects?

Exercise

Seed Projects: Small-scale ministry projects, carried out by a local church, demonstrating God's love to its community.

- A garbage cleanup
- Development of a child-care center
- Latrine repair at the home of a church member
- Formation of a baseball team
- A baseball game
- Formation of a housewives' club
- Painting a room in the church building
- A government-sponsored literacy program
- A community seminar on nutrition
- A child feeding program
- A seven-week Bible study on the Gospel of John

Seed Project Planning Guide

Preparation

- Pray:** Ask the Holy Spirit to show you God's concern and intentions concerning a physical, spiritual, wisdom, or social need in your community.
- Scripture:** Select a Scripture passage that reflects God's intentions about the need. Discuss how this Scripture demonstrates that meeting the need honors God. (The principle objective is to honor God, not to meet a need.)
- Meditate:** Meditate silently and then discuss thoughts about the need.
- Choose:** If several needs are discussed, write them on a blackboard or large paper. Discuss and narrow the list to one you believe God is calling you to meet.
- Vision:** Ask the Lord to show you what changes would exist if God's full intentions were met in this area. Write down the changes.
- Select:** Select one specific project or ministry activity that will move people closer to God's intentions for them in their area of need (our definition of development). Discuss how this project can do that. Keep in mind that, although the preparation may take longer, the project itself should be able to be completed within a few days.

Writing the Plan

Using the blank "*Seed Project Plan Worksheet*," write your own plan for a seed project that will meet the need selected. Make sure to indicate the secondary impact areas.

- Steps:** List project steps in the order that they should be implemented.
- People Consulted:** List the people who should be consulted for each step.
- Resources:** List the resources needed for each step.
- Person Responsible:** List the person(s) responsible for carrying out each step.
- Dates:** List the date that each step will be carried out.
- Criteria:** Compare your plan with the seed project characteristics. If some are not met, adjust the plan accordingly.

Prayer

Continue to pray that the Lord will guide you and bless this seed project, so that the people served and those who observe what is happening will be blessed and give thanks to God for what they experience and see.

Evaluation

When your seed project is completed, use the Seed Project Report to evaluate your experience.

Seed Project Plan Worksheet

GOD'S INTENTIONS: _____ SCRIPTURE: _____

PROBLEM/NEED: _____

SEED PROJECT: _____

PRIMARY IMPACT AREA: _____ SECONDARY IMPACT AREA: _____

PROJECT STEPS	PERSONS/ INSTITUTIONS THAT NEED TO BE CONSULTED	RESOURCES NEEDED	PERSON(S) RESPONSIBLE	COMPLETION DATE
1.				
2.				
3.				
4.				
5.				
6.				
7.				
8.				
9.				
10.				
11.				
12.				
13.				
14.				

Comments:

Sample Seed Project Plan

GOD'S INTENTIONS: Husbands treat their wives with love and respect. **SCRIPTURE:** Ephesians 5:25

PROBLEM-NEED: The husbands in our community do not treat their wives with respect.

SEED PROJECT: Seminar on husbands' relationships with their wives.

PRIMARY IMPACT AREA: Wisdom **SECONDARY IMPACT AREA:** Social

<u>PROJECT STEPS</u>	<u>PERSONS- INSTITUTIONS WHICH NEED TO BE CONSULTED</u>	<u>RESOURCES NEEDED</u>	<u>PERSON(S) RESPONSIBLE</u>	<u>COMPLETION DATE</u>
1. Prayer, meditation, study	God	Time, reflection	Project Leader	Day 1
2. Decision	Project leaders		Project leaders	Day 1
3. Survey of interest	Men in church & community	Questionnaire	Volunteers from the church	Days 4-7
4. Get seminar teacher	Pastor or other teacher	Recommendations-references	Pastor	Days 8-10
5. Get lesson material	Church, bookstore, etc.	Researcher, funds	(Name)	Days 8-15
6. Get place to meet	Person in charge	Seats, blackboard, etc.	(Name)	Days 8-15
7. Arrange refreshments	Church ladies	Funds, brochure	(Name)	Days 15-20
8. Produce announcements	Printer	Funds, brochure	(Name)	Days 15-20
9. Prayer meeting	Entire church		Pastor	Day 25
10. Distribute announcements	Shop owners, mayor, etc.	Church youth	(Name)	Days 20-24
11. Hold seminar	Project leaders		Project leaders	Day 30
12. Prayer meeting	Entire church	Pastor	(Name)	Day 31
13. Evaluation	Project leaders	Participant responses	Project leaders	Day 32-35
14. Project Report		Writer	(Name)	Day 35-40

Comments:

Spiritual Information Gathering

- Objectives** After working through this lesson:
1. Participants will be aware of the social and spiritual influences in the community.
 2. Participants will understand how to research and intercede specifically for a community.

Overview for facilitators This is a lesson about how to obtain spiritual information about a community and why it is important.

- Materials**
- Poster-size paper, markers, and masking tape
 - *Spiritual Information Gathering* Role Play
 - *Spiritual Information Gathering in a Community* handout

Legend:

 Role Play	 Facilitator	 Group Discussion	 Question for Group	 Handouts/Instructions
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LESSON

1 HOUR 

 Use the attached *Spiritual Information Gathering* role play. (10 min)

SHOWD QUESTIONS What did you **S**ee? What was **H**appening? Does this happen in **O**ur place? **W**hy does this happen?
What will we **D**o about it?

-  I. **Gathering Information (10 min)**
During the initial stages of CHE, we gather information on the physical aspects of a community.
-  A. Why is it important to gather spiritual and social information about a community?
-  Discuss in large group.
1. Physical, economic and social needs may have spiritual roots and be interrelated.
 2. We need to discern why there is a resistance to the gospel.
 3. To motivate specific prayer and intercession.
 4. To see our communities as God sees them.
 5. To understand the spiritual battles we may face.
 6. To understand their worldview.
 7. Jesus modeled understanding the spiritual forces operating in an area.
 8. To Bind the 'strong man.'
 9. We are in a spiritual battle.
 10. To know how to structure the CHE training.

**II. Biblical Examples to Illustrate Spiritual Understanding of a Community (20 min)**

- A. Divide these two questions amongst small groups of 4-5 people. Read Acts 17:16-34.
1. What observations did Paul make about the spiritual and social life of Athens?
 - Residents were both locals and foreigners.
 - The city was full of idols.
 - There were altars “To an unknown God.”
 - Places of worship (synagogue) were comprised of Jews and God-fearing Gentiles.
 - There were various philosophies.
 - Who are the ruling authorities
 - Different people groups lived there.
 - Literature and poetry were important.
 - The people were very religious.
 - They shared ideas with each other.
 2. How did Paul go about learning about Athens?
 - Paul spent time in the city.
 - He listened.
 - He observed.
 - He reflected.
 - He examined their objects of worship.
 - He talked to people.
 - He read their literature/poetry.
 - He spoke to government authorities.
- B. What is a spiritual map? Write definition on poster-size paper or white board, and discuss briefly in the large group:
 “Spiritual mapping is superimposing our understanding of events in the spiritual world onto circumstances in the material world.”

**III. Developing a Spiritual Map of our Community (20 min)**

- A. Questions we need to ask to understand the spiritual forces and obstacles at work, and develop a spiritual map of our community:
1. What is wrong in my community spiritually and socially?
 2. Where did the problem originate (or come from)?
 3. What are the spiritual and social sites, which may be indicators of bondage?
 4. What can be done to change things?
- B. Gathering specific information about the spiritual influences and effects.
1. **Observe:** What types of spiritual influences or obstacles should we be looking for? Discuss in large group and write answers on poster-size sheets of paper.
 - Local history
 - Spiritual strongholds
 - Temples
 - Shrines
 - Burial grounds, cemeteries
 - New Age bookstores
 - Mosques
 - Pilgrimage sites
 - Cults or False Teachings
 - Past spiritual alliances or pacts
 - Gates and walls of the city

-
- Secret societies
 - Who is worshipped (idols)
 - Social bondages and issues
 - Substance addiction
 - Prostitution and brothels
 - Pornography shops
 - Homosexual bars/centers
 - Drug dealers and crack houses
 - Gambling and casinos
 - Church problems
 - Disunity amongst pastors and members
 - Protestant-Orthodox divisions
 - Moral value breakdown
 - Laziness
 - Fear
 - Pride
 - Sexual sin
 - Anger, bitterness, wrath, enmities, or hatred
2. **Interviews:** Who do we gather information from? Discuss in large group and write answers on poster-size sheets of paper.
 - Press
 - Social workers
 - Religious leaders and practitioners
 - Government officials
 - Artists and performers
 - Educators and researchers
 - Law enforcement officers
 - Students
 - Retirees
 - Practitioners of false religions
 3. **Research:** What are other sources of information? Discuss in large group and write answers on poster-size sheets of paper.
 - Maps
 - Newspapers
 - Public records
 - Community Websites
 - Facebook
 - Media broadcasts
 - Personal records – letters, pictures, genealogies
 4. **Pray:** How do we respond in prayer to the information we are gathering? Discuss in large group and write answers on poster-size sheets of paper.
 - Pray for the research and interview activities.
 - Wait on the Lord for guidance.
 - Be disciplined and unified in prayer.
 - Maintain journals of prayer activities.
 - Prayer-walk through the community.
 - Enlist the local church to pray with the training team.
 - Pray for protection from spiritual forces. (Eph 6:10-18)
 - Keep relationship with God strong and current.
 - Meditate and pray through God's Word for leading in prayer.

- Pray specifically for people who are under influence of spiritual forces.
 - Fuel intercessory prayer through gathering of spiritual information.
-

**IV. Summary (5 min)**

- Spiritual information gathering is not accomplished in a short time. It takes time to discern the spiritual domains through observation, research, interviews and intercessory prayer.
 - Communities do not change merely because we have become aware of origins of spirit strongholds. They change because revived believers and leaders enter into fervent and united prayer and intercession.
-

ATTITUDE: Participants will know that we need to be aware of spiritual strongholds in a community.

SKILL: Participants are gathering spiritual information, mapping, and interceding for their community.

EVALUATION: Are the participants gathering spiritual information and interceding for their community?

Spiritual Information Gathering

Roleplay

Role Play: Two trainers from different villages are talking.

1st Hi, how are things going?

2nd Actually, we are finding it really hard going in our village.

1st Really? Why is that?

2nd Well, our children are still having nightmares at night. And there is so much fear in the people.

1st Why do you think that is?

2nd I don't know, but I am just wondering if it has anything to do with that shrine that everyone prays to. I sure wish we could see a breakthrough.

Spiritual Information Gathering

Roleplay

Role Play: Two trainers from different villages are talking.

1st Hi, how are things going?

2nd Actually, we are finding it really hard going in our village.

1st Really? Why is that?

2nd Well, our children are still having nightmares at night. And there is so much fear in the people.

1st Why do you think that is?

2nd I don't know, but I am just wondering if it has anything to do with that shrine that everyone prays to. I sure wish we could see a breakthrough.

Spiritual Information Gathering In A Community

Questions about Spiritual Aspects of our Community

1. What is wrong in my community spiritually and socially?
2. Where did the problem come from?
3. What are the spiritual and social sites, which may be indicators of bondage?
4. What can be done to change things?

Observe	
<p><u>Spiritual issues</u> Local history Spiritual strongholds Temples Shrines Burial grounds, cemeteries New Age bookstores Mosque Pilgrimage sites Cults or False Teachings Past spiritual alliances or pacts Gates and Walls of the City Secret Societies Who they worship</p>	<p><u>Social bondages and issues</u> Substance addiction Prostitution and Brothels Pornography shops Homosexual bars or centers Drug dealers and Crack Houses Gambling and Casinos <u>Church problems</u> Disunity amongst pastors and members Protestant-Orthodox divisions <u>Moral Value Breakdown</u> Laziness Fear Pride Sexual sin Anger, Bitterness, Wrath, Enmities or Hatred</p>
<p><u>Interview</u> - Press - Social workers - Religious leaders and practitioners - Government officials - Artists and performers - Educators and researchers - Police officers - Students - Retirees - Practitioners of false religions</p>	<p><u>Research</u> - Maps - Newspapers - Public records - Websites - Media Broadcasts - Personal records – letters, pictures, genealogies</p>
<p><u>Pray</u> - Pray for the research and interview activities - Wait on the Lord for guidance - Be disciplined and unified in prayer - Maintain journals of prayer activities - Prayer walk through the community - Enlist the local church to pray with the training team - Pray for protection from spiritual forces (Eph 6:10-18) - Keep relationship with God strong and up-to-date - Meditate and pray through God’s Word for leading in prayer - Pray specifically for people who are under influence of spiritual forces - Fuel intercessory prayer through gathering of spiritual information</p>	

Read Informed Intercession, George Otis, Jr. 1999

Watch "Transformations" - Videos 1 and 2, Sentinel Group, Seattle, WA – www.sentinelgroup.org

Understanding Worldview

Defining Worldview and its Significance to Cross-Cultural Communication

- Objectives** After working through this lesson:
1. Participants will be able to understand the relationship between worldview and development.
 2. Participants will learn the importance of telling the whole story.

Overview for facilitators This is the second in a series of lessons to be used in a Vision Seminar to lay a theological foundation for the CHE strategy. These worldview lessons are adapted from The Vision Conference, developed by Darrow L. Miller and Bob Moffitt. For more on the Vision Conference, please visit the Disciple Nations Alliance website www.disciplenations.org. Used by permission.

- Materials**
- Poster-size paper, markers, and masking tape
 - *Understanding Worldview* Role Play
 - *Picture of Glasses* handout
 - *Picture of Woman* handout
 - *Biblical and Unbiblical Assumptions and Beliefs* flashcards

Legend:



LESSON

1 HOUR 

 Use the attached *Understanding Worldview* role play. (10 min)

SHOWD QUESTIONS What did you **See**? What was **H**appening? Does this happen in **O**ur place? **W**hy does this happen?
What will we **D**o about it?

 I. **Definition of Worldview (1 min)**
Display the definition of worldview on poster-size paper: "A worldview is a set of assumptions held consciously or unconsciously in faith about the basic makeup of the world and how the world works."

 II. **Biblical and Unbiblical Assumptions and Beliefs (20 min)**
Explain that you are about to hand out flashcards with some basic assumptions people make about the makeup of the world and how it works. Hand each group a set of *Biblical and Unbiblical Assumptions and Beliefs* flashcards and instruct them to separate those values or beliefs that are biblical from those that are not.

 A. Listed below are the biblical vs. unbiblical assumptions and beliefs.

1. Belief that people have the capacity (spirit and will) to choose and act.
2. Belief that people are stewards of the earth and its resources.
3. Belief that resources are not limited to what's in the ground.
4. Belief that people have the capacity to reason and create.
5. Belief that people are ultimately accountable to God for their actions.

6. Belief that in the concepts of mercy, kindness, and forgiveness.
 7. Belief that men and women are equals.
 8. Belief that history is moving toward the restoration of all things.
 9. Belief in the dignity and worth of every individual without discrimination.
 10. Belief that man is body and spirit.
 11. Belief in absolute moral laws.
- B. Listed below are unbiblical assumptions and beliefs:
1. Belief that people are controlled by their genetic makeup.
 2. Belief that people are controlled by spirits and unseen powers.
 3. Belief that people are animals who happened here by random chance.
 4. Belief that there is no purpose or meaning in life beyond survival and pleasure seeking.
 5. Belief in a caste system.
 6. Belief that men are superior to women.
 7. Belief that a person's status in this life is connected to performance in a previous life.
 8. Belief that history is moving in endless cycles.
 9. Belief that we are overrun by history and are incapable of changing the future.
 10. Belief in the saying "Eat, drunk, and be merry for tomorrow you die."
 11. Belief that resources are limited.
 12. Belief that man is body.
 13. Belief that man is a spirit imprisoned in a body.
 14. Belief that every person is a law to himself.
 15. Belief that all choices and opinions should be tolerated.
 16. Belief that disease and sickness is always the result of the activity of spirits.
 17. Belief that disease and sickness never has a spiritual cause.
 18. Belief that there is no absolute right and wrong, but each person is a law to themselves.



III. Worldview and Glasses (5 min)

A worldview is a set of assumptions held *consciously* or *unconsciously*.



A. Ask the large group how our worldview is like a pair of glasses.



1. Our worldview determines what we see, not what is to be seen.



2. We look through our worldview, not at it.

3. We are not always conscious that our worldview is there.

4. A worldview is a set of assumptions that helps us to interpret what we see.

B. Show the picture of the woman. Ask the group what they see. Do they see an old woman or a young lady?

Some will see an old woman and others will see a young lady.



IV. Unbiblical Assumptions (20 min)

Return to the original groups and identify unbiblical assumptions you find in your society back home. Report back.



Examples in our society:

1. Men are better than women.

2. We must keep our ancestors happy.

3. The caste system which holds people down.

4. Someone put a curse on me to harm me.



V. Conclusion (5 min)

Ask the group how understanding the concept of worldview will assist us in the process of communicating cross-culturally.



- A. It is a tool for understanding the mindset of people in another culture.
 - B. It helps in developing strategies to overcome barriers to understanding.
-

ATTITUDE: Facilitator understands how worldviews affect how we view others and the world around us.

SKILL: Participants will understand the relationship between worldview and development and they will learn the importance of telling the whole story.

EVALUATION: Facilitators will know participants have learned the content of this lesson when their worldviews are opened to others around them and they understand the relationship between worldview and development.

References:

This lesson was adapted from The Power of Story by Darrow L. Miller. Copyright, Disciple Nations Alliance www.disciplenations.org. Adapted with permission of the author.

Miller, Darrow L. *Discipling Nations: The Power of Truth to Transform Cultures*. Seattle: YWAM Publishing, 2001. Adapted with permission of the author.

Understanding Worldview Role Play

Background –

There are three people with differing worldviews:

- One is completely secular atheist/agnostic
- One is a Muslim
- One is a Christian

A person who has recently become ill comes in and talks to these three people. Each one of the three will see and hear the same things that the sick person says, yet each will respond differently.

Patient: “I don’t feel so good today. I think I’m sick. I wonder why?”

Secular: “Maybe you ate something rotten. Or maybe you’ve come down with some disease, perhaps from a virus, or heredity, or something like that.”

Muslim: “I think God has permitted you to get sick. But of course, I don’t know why He did this.”

Christian: “There could be several things causing your sickness. It might be physical, like germs or something. Or is there some sin you know about but haven’t repented of?”

Patient: “I don’t know why I’m sick, I just know that I feel back. What should I do?”

Secular: “Go to the doctor. [If an American audience, you might add: “Do not pass go. Do not collect \$200. Go see a doctor...and give him the \$200!”] That’s the only rational thing to do in your situation.”

Muslim: “There’s not really much you can do. Go ahead and see the doctor, and if God wills, maybe he can help you, or maybe not.”

Christian: “There’s nothing wrong with seeing a doctor. But first I think you should call the elders of the church and have them pray for you, like it says in the Bible.”

Patient: “Am I going to be all right?”

Secular: “Ask your doctor, and soon!”

Muslim: “If God wills, you will recover. If not, I guess you’ll die.”

Christian: “God is sovereign and He can heal you. Pray! And go to the doctor also.”

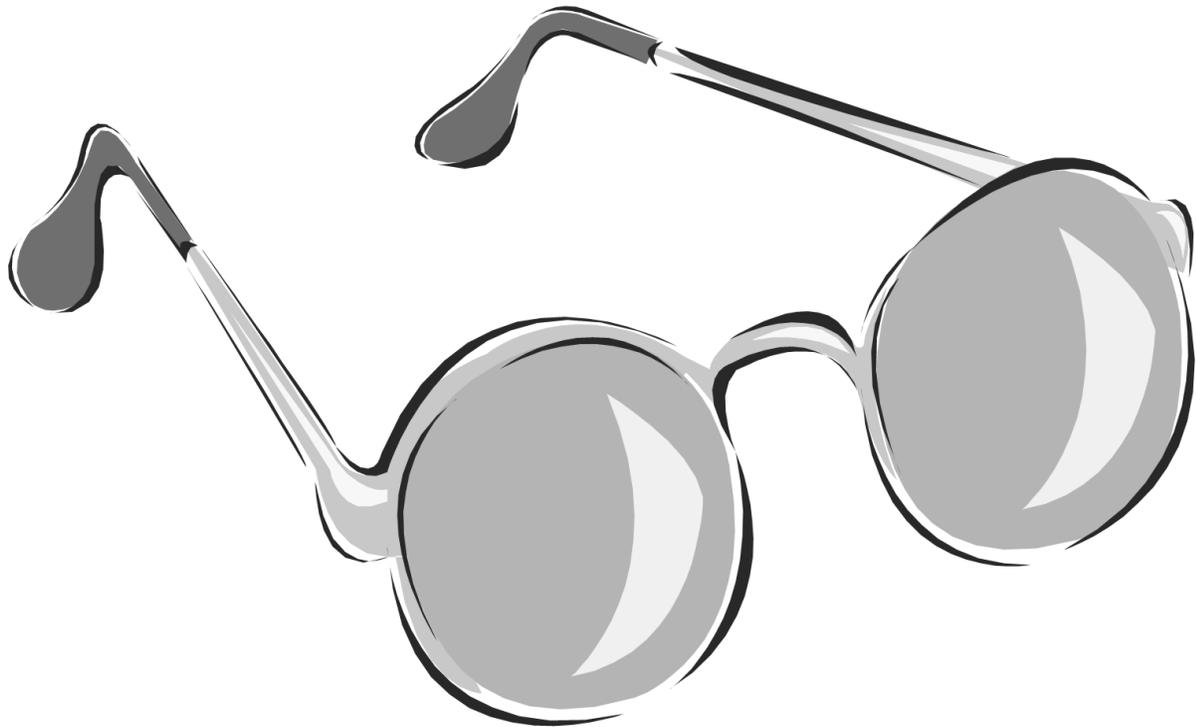
(The patient turns to go, clutches his chest, and then falls down dead!)

Secular: “Poor fellow. Well that’s the end of him. Ashes to ashes, dust to dust.”

Muslim: “God willed that he die now, obviously. Now he will be judged according to his deeds, and they will be weighed in the balance. He might go to heaven; he might go to hell. There is no way he could know in advance though.”

Christian: “I hope he was saved and had a personal relationship with Jesus Christ. If so, he’s in heaven now.”

How is our Worldview Like a Pair of Glasses?



Can you see the woman?

Do you see an old lady or a young lady?



Belief that people have the capacity (spirit and will) to choose and act.

Belief that people are stewards of the earth and its resources.

Belief that resources are not limited to what is in the ground.

Belief that people have the capacity to reason and create.

Belief that all are ultimately accountable to God for their actions.

Belief in the concepts of mercy, kindness, and forgiveness.

Belief that men and women are equals.

Belief that history is moving toward the restoration of all things.

Belief in the dignity and worth of every individual without discrimination.

Belief that man is body and spirit.

Belief in absolute moral laws.

Belief that people are controlled by their genetic makeup.

Belief that man is body.

Belief that resources are limited.

Belief that we are overrun by history and incapable of changing the future.

Belief that people are animals who happened here by random chance.

Belief that there is no purpose or meaning in life beyond survival and pleasure seeking.

Belief in a caste system.

Belief that people are controlled by spirits and unseen powers.

Belief that a persons status in this life is connected to performance in a previous life.

Belief that history is moving in endless cycles.

Belief that men are superior to women.

**Belief that man is a spirit imprisoned
in a body.**

**Belief that every person is a law to
himself.**

**Belief that all choices and opinions
should be tolerated.**

**Belief in the saying “ Eat, drink, and
be merry for tomorrow you die.”**

Worldview and Discipleship

God's Word as the Basis of a Christian Worldview

- Objectives** After working through this lesson:
1. Participants will be able to understand the basis of a Christian worldview.
 2. Participants will understand the need to tell the whole biblical story.

Overview for facilitators This is a lesson that lays a theological foundation for wholistic ministry. This worldview lesson is adapted from The Vision Conference, developed by Darrow L. Miller and Bob Moffitt. For more on the Vision Conference, please visit the Disciple Nations Alliance website www.disciplenations.org. Used by permission.

- Materials**
- Poster-size paper, markers, and masking tape
 - *What is Man* picture
 - *Where History is Going* picture
 - *Nature of the Universe* picture

Legend:

 Role Play	 Facilitator	 Group Discussion	 Question for Group	 Handouts/Instructions
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LESSON

1 HOUR 

 Use the attached *Worldview and Discipleship* role play. (10 min)

SHOWD QUESTIONS What did you **S**ee? What was **H**appening? Does this happen in **O**ur place? **W**hy does this happen?
What will we **D**o about it?

 **I. The Biblical Story (20 min)**

Discovering how the biblical story shapes a person's worldview.

Instructions:

 Break into three small groups and have each group discuss what the Biblical story teaches about one of the following questions:

1. What is man?
2. Where is history going?
3. What is the nature of the universe?

Read the Scriptures and discuss, then report back to the large group.

A. What is man?

1. Genesis 1:26a -- Man is made in the image of God.
2. Genesis 1:26b -- Man has been given stewardship over the earth. He is co-creator with God, he is to develop the earth. God made the animals, but Adam named them, and God called them by the names that Adam gave.
3. Genesis 1:27-30 -- Men and women stand equal before God in dignity and worth. The differences between men and women are to be celebrated as part of the full expression of who God is.

B. Where is history going?

1. Genesis 3:14-19 -- We live in a fallen world that that needs restoration.

2. Acts 3:21; Romans 8:20; 21 -- The goal of Christ's mission is the restoration of all things.
 3. Genesis 12:1-3; Matthew 28:19, 20 -- God's intention is that all nations will be disciplined and all nations will be blessed.
 4. Revelation 21:1-6 -- The end of the story is the City of God where God dwells with man, and all pain, sorrow, and suffering have passed away.
- C. What is the nature of the universe?
1. Genesis 1:3,6,9,14,20,24; Hebrews 1:3 -- The universe was created by God. Resources are created, not limited to what is in the ground.
 2. I Thessalonians 5:23; Matthew 10:28 -- The universe is both physical and spiritual, material and non-material.
 3. The universe is an open system – open to God, to angels, and to the creative abilities of man.



II. Comparison (20 min)

Compare the story of the Bible with the stories of animism and secularism:



- Return to the same three small groups.
- Give each group the set of pictures corresponding to the question they discussed earlier. Ask them to compare the answers the Bible gives to the answers given by animism and secularism, and to put them on a chart.
- Report back to the large group.



A. What is man?



1. Animism: Man is a spirit.
2. Secularism: Man is an animal, with a mouth and a stomach, and a consumer of resources.
3. Theism: Man is created in God's image. He is a living soul, material and non-material. He has a body, mind, and heart. He is the steward of the earth, responsible for its development. Men and women are different, but equal before God in dignity and worth.

B. Where is history going?

1. Animism: History is on a wheel, going around in endless cycles.
2. Secularism: Time is running out.
3. Theism: History is going somewhere because God has a purpose.

C. What is the nature of the universe?

1. Animism: The system of nature is unimportant; it's passing away, we just need to wait to get out of it.
2. Secularism: Nature is a closed system with limited resources. Matter is all there is.
3. Theism: The universe is an open system created and inhabited by God. It is both material and non-material. The immaterial produces the material.



III. Implications for Discipleship (10 min)

Discuss the following: What are the implications of what we have just studied in the process of making disciples?



- A. It is important to study the whole Bible and not just the message of the forgiveness of sins.
- B. The process of discipleship is a process of changing a person's worldview.
- C. Changes in a person's life and in the life of a community are the direct result of a change in worldview.

ATTITUDE: Facilitator understands how worldviews affect how we view others and the world around us.

SKILL: Participants will be able to understand the basis of a Christian worldview and will understand the need to tell the whole biblical story.

EVALUATION: Facilitators will know participants have learned the content of this lesson when they display a Christian worldview and are able to tell the whole biblical story.

References: This lesson was adapted from [The Power Story](#) by Darrow L. Miller. Copyright, Disciple Nations Alliance www.disciplenations.org. Adapted with permission of the author.

Worldview and Discipleship

Roleplay

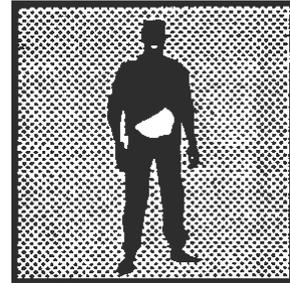
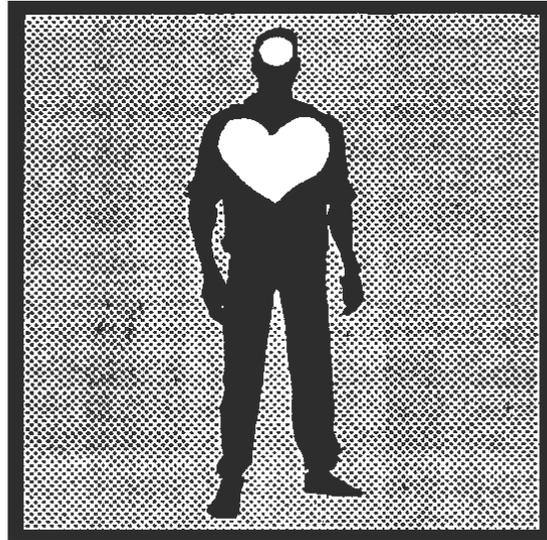
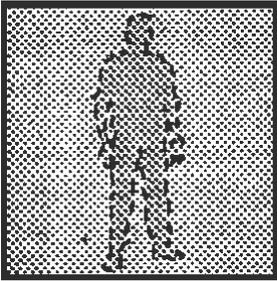
- 1st** Why do you take so much time studying the Old Testament with people before you tell them how they can have their sins forgiven? People are dying every day. All they need to know is that if they will believe on the Lord Jesus, they will be saved.
- 2nd** If that is all people need to know, then why did God give us the Old Testament?
- 1st** There is a lot of good stuff in the Old Testament, but the one thing that people really need to know is how to receive forgiveness of sins and eternal life.
- 2nd** They certainly need to know that, but they also need to know the nature of man and his world, as well as the purpose and direction of history.
- 1st** Now you are starting to talk like a philosopher. The Lord did not command us to do philosophy. He commanded us to do evangelism.
- 2nd** He commanded us to make disciples of all nations.

Worldview and Discipleship

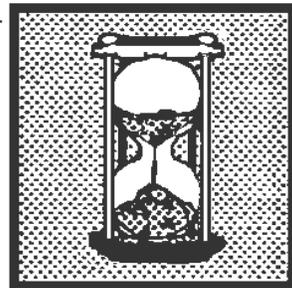
Roleplay

- 1st** Why do you take so much time studying the Old Testament with people before you tell them how they can have their sins forgiven? People are dying every day. All they need to know is that if they will believe on the Lord Jesus, they will be saved.
- 2nd** If that is all people need to know, then why did God give us the Old Testament?
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- 1st** Now you are starting to talk like a philosopher. The Lord did not command us to do philosophy. He commanded us to do evangelism.
- 2nd** He commanded us to make disciples of all nations.

What is Man?



Where History is Going



Nature of the Universe



Vision Seminar

*Stories of Transformation
from the Travel Diaries of Terry Dalrymple*

CENTRAL ASIA – AN AGRICULTURAL VILLAGE

October 2004

Unless You Have Been Sent By God, You Cannot Solve This Problem!



The residents of a small village in Central Asia struggled for survival. Two hundred hectares of fruit trees had been completely barren for six years due to Gypsy moths. Men were going to Russia to find work. Women were being left behind to raise the children alone. Sometimes the men left and never came back. One woman expressed her remorse: “If just six trees would bare fruit, my husband would not have to go to Russia.”

Our team approached the village with a vision to share the good news of the kingdom in word and deed. An elder in the village admonished the team leader: “Unless you have been sent by God, you cannot solve this problem”. The people believed that the plague of the gypsy moth was sent by God to punish them for their sin.

The team gathered the farmers and facilitated a dialogue about the problem. The farmers described



what they knew about the behavior of the moth, and together came up with a plan to fight them. They collected all the egg sacks they could find and destroyed their eggs. They tied cotton cloth around the trunk of the tree to trap the caterpillars as they climbed the trunk to eat the leaves. In the mornings they went to the traps and smashed the caterpillars in the cotton cloth. They also got help from the agronomist on the team who helped them secure the proper pesticide.

This year, the village harvested \$60,000 in apricots. The trees are still recovering, and a better harvest is expected in the years to come. On last report more than 300 men have returned from Russia. The villagers want to build a monument to the team at the entrance to their village, but the team refuses and instead points them to give glory to God.

I sat with the principal of the school in this community and prayed in Jesus name that God would continue to bless them and to reveal himself to them. The principle said these parting words:

“There are many stones in our country, but our hearts are not stone...

There are many rivers in our country, and our hearts are rivers”



Pray with me that God will indeed remove their hearts of stone and give them hearts of flesh, and that from their hearts will flow rivers of living water.

PAPUA NEW GUINEA

EASTERN HIGHLANDS PROVINCE

October 2003

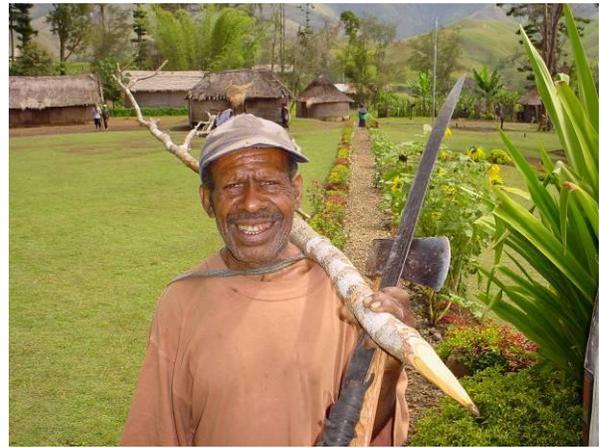
One cannot escape the impression that there are significant changes taking place in villages all over the Eastern Highlands in Papua New Guinea.



Training teams

have been mobilized into 55 different villages in the Eastern Highlands, but there are many more “copy cat” villages. One can walk for hours and witness one immaculate village after another.

Changes are visible and widespread – flowers, walkways, vegetable gardens, ventilated homes, latrines, cook houses, rubbish pits, dish racks.



Some of the more significant changes may go unnoticed by the casual observer but should not be overlooked: people serving each other and cooperating together for the good of the community, pastors joining hands with government workers to meet needs in the community, churches from different denominations uniting in worship and service,



people overcoming the fear of evil spirits and finding the courage to change.



Traditional belief in this part of the world is that evil spirits often inhabit human waste and can enter a home with the wind. When people

in these communities decide to ventilate their home or to build and use a latrine, they are making a spiritual decision. For that reason alone, what we are witnessing may be more than just a movement - it may a revival.





Henganofi District

We visited a couple of villages in the Henganofi District where tribes have been warring for 15 years. Schools were shut down and road blocks put up to keep government officials and others out of the area. The team leader in this district is a tough, rugged, government worker named Michael. Tears filled the eyes of many around the table as Michael told how the people had stopped warring, removed the road blocks, and were cooperating together to beautify their community.

Together these villagers have dug out miles of trail into the sides of the mountains, built retaining walls with rocks carried up from the river below, and decorated the pathways with flowers and plants. The fighting has stopped and energies put to much more constructive use. They have dug latrines, built dish racks, ventilated homes, and confined their animals.



Our team was greeted with fanfare. We were each adorned with leis and bilums, surrounded by dancers and escorted through the village. At the end of the day we were given seats of honor at the village assembly and presented a gift from a respected elder.



The old man, dressed in traditional G-string, presented me with a bow and arrows. He announced with great pride, "Our fathers gave us these weapons. These two arrows are used to kill people; this one with a flat tip that is used to kill pigs. You have come from the outside and taught us a different way of life. You have taught us to live in peace and harmony."

Kainintu District

Linda, a government health worker, dedicated Christian, and member of our training team, is committed to building the capacity of her people to take responsibility for their own needs. She is determined not to allow them to think of themselves and dependent, weak, and helpless. One day a woman came to Linda with a baby she was adopting verbalizing her expectation that when the time came Linda and the Women's Association in the community would provide for the child's school fees. Linda put two peanuts in the woman's hand and said "That is your child's school fees. Plant those peanuts in the ground, harvest them, plant them again, and continue this process until you have enough peanuts to pay your daughter's school fees."



Workers believe they are seeing the beginnings of a movement.

Bill and Sharon testified that they walked for eleven hours in two days through 14 different villages and found every one of them "immaculate." Government workers are encouraged by the results they are seeing and working with new vigor and enthusiasm to multiply the successes. We puzzled over the reasons for this explosion of very positive activity:

Is it the teaching that they are made in the image of God to be stewards of the earth? That God has placed them in this "garden" and they are responsible to God for its care and tending?

Is it wholism, the integration of faith and life that has motivated them?

Is it an expectation that somehow if they do the things the government officials are suggesting they will prove themselves worthy of assistance from the government in other areas?

Is it that people in the villages have realized that it is time to stop waiting for the government and to take responsibility themselves?

Is it that government workers who have been working with one hand tied behind their backs, have had their "spiritual" hands untied, and are now free to serve as ministers of God and are serving with greater enthusiasm and fervor?

Is it that pastors have come to see their work as more than maintaining church programs to serving the needs of their communities?

Is it that pastors and government workers have joined hands together and are uniting their communities with a vision for community transformation?

Is it a combination of all of these things?

Whatever the motive, a movement has begun that needs to be nurtured and fed. CHEs need to be trained and mobilized immediately. Spiritual and physical teachings need to ride these waves of enthusiasm to give depth and sustainability to the movement.

From the travel diaries of Terry Dalrymple

THE PHILIPPINES

PROVINCES OF ILOILO AND ANTIQUE ON THE ISLAND OF PANAY

October 1997

The training team on Panay Island includes the following: Pastor

Fred (LD) and Mila (Nurse) Gabriel, Beth Torrefiel, and Pastor Ed Blanco. These four impressed me as very godly people with a real heart for an integrated ministry. They have done an excellent job on both the physical and spiritual levels in several different communities.



This is my second day on the island. Today I went to the town of Bingawan, Iloilo. Bingawan, established in 1969, is the youngest town in the province. It is right in the center of the island on the border of Iloilo and Capiz.

I would not have believed that such a place existed if I had not seen it. I have traveled all over the Philippines, and have never seen a barangay as clean and green as this one. They have been chosen as the cleanest and greenest town in the province for three consecutive years. In 1996, they were cited as the cleanest and greenest town in the whole country. They have also won national recognition for cooperation, health, and development. Their mayor, Safiro Palabrica, has been chosen by his peers as the most outstanding mayor in the country for three consecutive terms.

Most of the committee and several of the CHEs gathered to welcome me. The mayor's wife is the chairman of the committee. The mayor himself spoke briefly to the group and welcomed me on behalf of the town. He graciously attributed much of the town's success to CHE and thanked MAI and the team for their efforts there. The mayor is a committed Christian. I read several signs along the road to the town. They said things like, "This way to Bingawan, but Jesus is the only way to heaven," and "the only leader worth following is the one who is following Jesus."



I had heard that there was a jail in this town of 11,000 people, and police to guard it, but the jail itself was empty. I had to see it for myself. Indeed it was. Not only was it empty and clean, but there was a small table inside with flowers and two Bibles on it. Mila pointed out that there was even a television available, and made a

joke of it by saying, "Even though there is a television here, nobody comes here to use it." It is reported that occasionally someone will get drunk and cause a little trouble. The mayor simply escorts him to the jail, gives him the keys, and tells him to let himself out when he sobers up.

I met a lawyer in the municipal hall who told me that he had to leave Bingawan and move his family elsewhere to find work - there wasn't anything to litigate in Bingawan! Gambling rings had been shut down and crime rates had dropped dramatically. What I saw in Bingawan is shining example of the truth that Jesus taught concerning those who follow him: "You are the salt of the earth," and "You are the light of the world."



Every home in Bingawan has a trash can out in front. I looked for litter on the ground as we drove around town. I found one blue drinking straw. Trees and bushes line the roads which are still unpaved because the Mayor refuses to pay bribes.

Everyone in the room gave testimony of what the CHE program had done for them. One testified that she was in the bottom 30% on the socio-economic scaled, but is no longer ashamed to associate with the big shots because they have accepted her. Another one told about her herbal garden, and how many from her purok come to her for treatment of their ailments. A midwife in the community, employed by the government, testified that she had learned much from CHE, and has been able to minister both to the physical and spiritual needs of her patients. She also shared how because of CHE she has committed her life to the Lord and become active in her church. One person testified that CHE has become “medicine for the barangay”. It has brought healing, and allowed for growth.

Another public health worker testified that she grew up in a Christian “house,” not a home. But that through CHE she had been strengthened in her faith and become active as a witness for the Lord Jesus. She has been used to bring 70 people to Christ since CHE began. The mayor’s wife testified that she, too, had learned through CHE how to share her faith. A attendant of the Mayor stood and testified that much had been accomplished in Bingawan before CHE, but that the town did not win a first place award until after CHE. CHE, he said, is what put us over the top.



the town did not win a first place award until after CHE.



Igdalaquit, Sibalom, Antique

After meeting with the team, I was taken to see the project in Igdalaquit, Sibalom, Antique. They recently won a bronze medal in a province wide contest called Hamtic. The training team was not sure what Hamtic stands for, but the award is a recognition that this small isolated barangay is one of the top three model communities in Antique.

Since the team entered the barangay seven years ago, the community has built a health center, a small pharmacy, waiting sheds, and even paved the road in the center of the barangay. Every home now has a toilet, many homes are now built with cement or hollow block instead of bamboo and straw, and they have installed proper drainage systems. The community has

been beautified with fences, plants, trees, and flowers. They have also initiated the following livelihood projects which provide extra income for the families in the community: goat raising, poultry farming, hog raising, handicrafts, and trade.

Before CHE, government agencies had rejected Igdalaquit as unfit for development because there was no cooperation among the people. The barrio was full of vice. Today it is a peaceful and quiet barrio where people have learned to involve themselves in constructive activities and are working together for the common good.



There is a building in the center of the community that to me is symbolic of the kind of presence God



wants His people to have in community. As people came to Christ and began to reflect on the needs of the community, they decided they needed three things: a church, a school, and a community center. They built one building and called it the “Life Community Learning Center.” They used the building as a “kinder-school” during the week, a community center in the evenings, and a church on Sundays. The church has truly found its place at the heart, functioning as salt and light to bring about the transformation of lives and families.

Our team transitioned out of this community three years ago. The progress changes described above can now be characterized as lasting and permanent. The committee there is still active, and there are still 7 active CHEs in a community of 80 families.

INDIA

IN THE FOOTHILLS OF THE HIMALAYAS NEAR DARJEELING

JUNE 2003

Poverty, filth, infectious disease, heat, hunger, isolation and despair; people lying on the streets like stray animals.

They sleep, bathe, cook, eat, brush their teeth, shave and read the newspaper on the street.



Low caste laborers and immigrant workers: homeless fathers, mothers, boys, girls, and families.

Welcome to Calcutta, our portal to the land of India— more than a billion people, 78% Hindu and 12% Muslim.



SILGUIRI



Traveling north by train we arrive in the city of Siliguri—not far from the foothills of the Himalayas where our teams serve villages sprinkled all over the mountain slopes and valleys. Here we meet with one of our CHE workers, Pastor David Rye:

“I spent 10 years in fruitless preaching, and then I learned about CHE. I learned how Jesus approached people—I learned to meet them at the point of their need. Since that time the Lord has added to our number day by day.”

What has God added? The results of CHE:

- Only one Christian family when David came to the village
- More than 1200 baptized
- Five churches, two preaching points
- A whole village converted, and the name of the village changed to Bethany.



The story of the village where David lives must be told. When Pastor David arrived, the people lived truly pitiable lives in temporary structures. Twice their village had been ravaged by communist insurgents and their homes burned to the ground. All the men slept together in one place trying to keep warm because they lacked clothes and blankets. They passed time gambling and drinking.

Pastor David introduced a simple technology for growing squash vines as a cash crop on trellises made from bamboo.



Today, bamboo trellises appear like spider webs all over the slopes of Bethany. People live in houses made of permanent materials, and the bamboo that was formerly their homes is now used for growing squash.



At the time of my visit to this community in the spring of 2003, all but one family in the village had been baptized and come into the church. In December of 2003, I received word that the last family had been won for Christ.



The villagers renamed their community "Bethany" after the home of Mary and Martha where Jesus raised Lazarus from the dead.

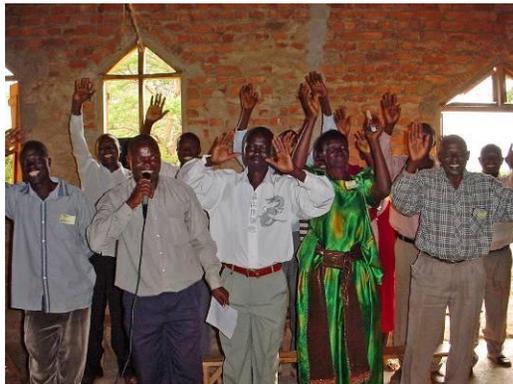


UGANDA

KAWALA PARISH, MBALE DIOCESE, EASTERN UGANDA

FEBRUARY 2004

We arrived in a small village in Kawala parish, in the Mbale Diocese of Eastern Uganda. People of all ages lined the streets, singing and dancing their welcome. We got out of the Nissan four-wheel-drive pickup truck and moved in procession into the church building where we were escorted to our seats in front of the gathering crowd.



The CHE Committee members took their assigned place facing us at our left. 30 CHEs from different churches in the community took their seats left of center. The religious and political leaders sat to our right.

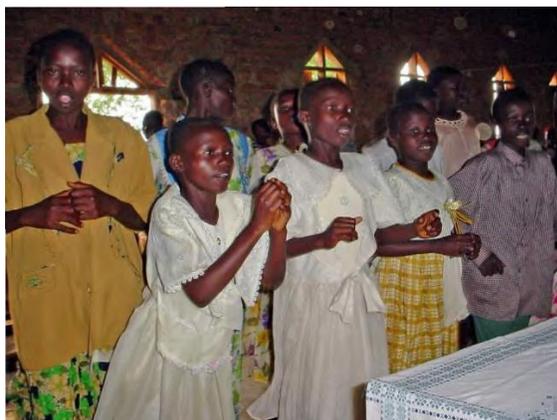
Directly in front of us was a group of 53 children - seated in their designated place of honor surrounded by the community.

Each one of these 53

children – all of them orphaned by AIDS - would have their own story to tell. Some had to drop out of school to take care of their dying parents. Many struggled to find ways to support the family, assuming the role of both care giver and bread winner. All were traumatized by grief and loss, compounded for many by the experience of watching their parents die a slow and horrific death. Many felt the stigma and shame associated with AIDS.



The situation in the village is desperate – funerals every week. And it is likely to get worse. For now



these orphans are being absorbed into extended families, but the extent of the HIV problem is pushing the extended family system to the breaking point. With half of all households living in extreme poverty and wage earners being lost to the HIV pandemic, the strain of caring for extra children can be a burden almost too heavy to bear. Some of the children sitting in front of us were being cared for by aging grandparents, others by older siblings or aunts and uncles. In Rakai district in Uganda, 4% of households are headed by children between the ages of 12 and 16.

As CHEs in this village began visiting in homes, they saw the plight of these orphaned children whose parents had died of AIDS-related illness. In response to what they saw, they decided to take action. One Tuesday night the CHEs called all the children orphaned by AIDS in the village to come to a meeting. At this meeting they presented each child with “scholastic materials” (pens and books) needed in order for them to go to school. The CHEs gave generously out of their own poverty to provide for the needs of these children. They gave willingly, entirely on their own without any prompting from anyone.

They did more. They planned to continue meeting these children every Tuesday evening to feed them a meal, teach them God’s Word, sing, and pray. The CHEs report that the children are overcoming feelings of hopelessness and despair. Some of these children come from Muslim homes, and a good number of them have come to Christ.

I marveled at the scene in front of me. Most orphans drop out of school, suffer malnutrition, receive little if any medical care, and have emotional problems due to unresolved grief. Orphans are more likely to be forced to work long hours, to suffer from beatings, and to experience sexual abuse. These 53 children in some other village would likely have been neglected, abused, or abandoned. Here they were loved, embraced by the community, and given a place of honor.

USAID reports that the number of children orphaned by AIDS worldwide is expected to rise to almost 35 million by the end of this decade. We can’t build enough orphanages to care for all these children. Communities like this one are leading the way, modeling what must be done to care for the growing numbers.

The CHEs who served these children with such compassion came from different backgrounds – Catholic, Seventh Day Adventist, Pentecostal, and Church of Uganda. There were even two Muslims among them. I watched as together with one voice they lifted up the name of Jesus and sang praise to His name. Many who were not believers before being recruited as CHEs have come to Christ, and are now sharing their faith with others from their respective churches. The CHE trainer in this village reports:

“Denominations are coming together, God is being glorified, and people are being saved!”

As we prepared to get back into our four wheel drive Nissan pickup truck and head back to the city, I found myself surrounded by a sea of children singing, “If you’re happy and you know it, say amen.” I stood in the eye of their celebration spinning as they held me and danced in circles around me. The smiles on their faces brought tears to my eyes. They well up again now as I think about it.

God has brought life, light, and hope into this community. I am eyewitness to this work of His grace. This is the story that is being repeated again and again in lives and communities throughout Uganda.

GUATEMALA

VILLAGE OF LA VERDE IN THE DISTRICT OF RETALHULEU

APRIL 2006

Felipe was a peasant farmer from the mountains of Guatemala. He came to Christ as a CHE and now pastors Fuente de Vida Church in Los Marroquines with 45 members. Felipe also serves as a trainer with MAI. In 2002, Felipe with his partner, Cirilo, initiated work in the village of La Verde in the District of Retalhuleu. There was no evangelical church in the community, and only a handful of believers.



At the beginning, Felipe and Cirilo's greatest opposition was a village leader named Raul. At a general meeting of the community where a vote was taken to form a committee and begin the development process in the community, Raul stood and washed his hands publicly of the whole plan. Raul was a devout Catholic who resented the coming of Evangelicals to his community.



The community was struggling with water born disease, but didn't know it. Felipe and Cirilo began to teach on the importance of clean water; CHEs taught on water in the homes. Upon learning about the cause of these diseases, water became the first priority for the people of La Verde. The community found a water source and saved to buy the land where the water was. Having purchased the land, they went to city hall to request help, but got nothing but promises. Felipe and Cirilo brought the problem to Dr. Hugo Gomez, Area Coordinator for MAI.

Through the ministry of Face to Face International, Hugo made contact with a short-term mission team. A team from Lexington Baptist Church, under the leadership of Face to Face, was looking for a village to partner with in a long-term relationship. They scouted out villages in Mexico and Guatemala City. When they came to La Verde and learned about CHE, they decided to join the village in their work.

The team from Lexington asked the villagers what they needed. The villagers pointed to their water project. Hugo connected Lexington with the water team from Mission Hills Church in Denver, Colorado. A technical advisor from Mission Hills visited the village and advised them concerning the type of system to use and provided training for the CHEs and the Committee.

The water source was downhill from the village. The CHEs and the committee, because of their training believed that the system could work, but the rest of the village doubted it would be possible to bring the water uphill. They had only seen gravity fed systems.

Lexington Church asked the committee to submit a budget proposal for their project. The committee drafted a proposal, and the church agreed to supply the pumps, pressure tanks, and control panels. The locals would do the trenching and pipeline to the homes. They would also be responsible for the water pipes and electrical wiring. The villagers pooled their funds, and went to city hall again. This time the mayor, seeing their initiative, sent a backhoe to help with the trenching which was already half way dug by hand.

When the team from Lexington arrived, they were impressed by the initiative of the people and joined them in digging the trenches. The men in the village worked 24 hours a day around the clock digging the cistern that was to be four meters long, five meters wide, and four meters deep. Raul helped dig. The women prepared food and brought it to the men in the middle of the night to provide energy to keep them going.

Together with the church from Lexington, the residents of La Verde succeeded in piping clean potable water into every one of the 150 homes in the village. They dedicated the whole system to the Lord, and at the dedication service four people gave their hearts to Christ.

As part of the plan, each home would contribute an equal share each month to pay for electricity and repairs of the pump. Every eighth day of the month, the community gathers for a general meeting and each family pays their share – about 13 Quetzales (\$1.75) plus the cost of any repairs.

As CHEs began sharing the Gospel during home visits, people came to Christ and a small growth group was formed. Soon a small group of believers met each Sunday for worship in one of the homes. One of the CHEs, Angel Mendez, was chosen to be the pastor. The group approached the leaders of the village and asked for land on which they could build a church building. Raul was part of the land committee and influenced a decision to give the young group of believers the worst lot in the village.



Another problem for the community was their children's education. When Felipe and Cirilo came to the village, the children were meeting in an old unventilated warehouse that had been used in previous years by wealthy landowners to store DDT and other chemicals they used in their cotton fields. Felipe and Cirilo knew that residue from these chemicals was still present, so as a initial step they encouraged the community to break holes in the walls to serve as windows for ventilation and to clean and paint the building.

They were still concerned, however, that the children were being exposed to harmful chemicals. The committee approached city hall and began the process of petitioning the government for a new school. From the travel diaries of Terry Dalrymple

building. They succeeded in their efforts, and with help from a short-term mission team added a basketball court and a playground. “Now our children are being properly schooled,” says Santos the chairman of the committee.



By now Raul had seen the good things the CHEs and Committee were doing and started to attend CHE training. Hard rains came, and the lot the land committee had set aside for the church flooded. The group of believers returned to the land committee and asked for a different lot. This time Raul influenced the committee to give the church a prime corner lot – the

best lot available. The new believers built a temporary shelter on the land – four poles and a tin roof – and began to meet there for worship.

Hugo Gomez, MAI’s Area Coordinator in Guatemala, was visiting in the village one day. He asked Raul bluntly why he did not attend the church. Raul replied that he was born a Catholic and he would die a Catholic. “I will never attend this church,” he said, “but one day my grandchildren will.”

A real sense of unity and camaraderie had developed among the villagers in La Verde as they worked together to relieve each other’s suffering and provide each other’s needs and wants. They offered themselves to each other without discrimination. Religious, cultural, ethnic, and political barriers came down. An annual festival was established to celebrate their unity. Communities around the village were amazed by what they saw and heard.

The small group of believers began to plan for their church building. Each family contributed at least 6,000 Quetzales, which was the equivalent of about four months pay. For subsistence farmers and low income workers, this was a huge commitment. They also committed their time and labor. That, however, may not be the most significant part of the story. When the time came to build the church building, everyone pitched in - even those who were not members of the church gave time and money. It is reported that at the dedication of the church building, all 148 families were present. Raul was also present at the dedication. He later told Hugo, “Someday I will be the pastor of this church.



