

And You Shall Be My Witnesses

Acts 1:8

**ACTS II:
CONVERSION, PROCLAMATION,
COMMUNITY**

**LEADER'S
EVANGELIZATION TRAINING GUIDE**

SMALL GROUP LEADER'S WEEKEND



Coordinator's Handbook

**Community of the New Covenant
Private Association of the Christian Faithful**

And You Shall Be My Witnesses

Acts 1:8

**ACTS II:
CONVERSION, PROCLAMATION,
COMMUNITY**

**LEADER'S
EVANGELIZATION TRAINING GUIDE**

SMALL GROUP LEADER'S WEEKEND

By

Sr. Brigid Meierotto, S.N.C.

Sr. Angeline Bukowiecki, S.N.C

Session 6

Sr. Angeline Bukowiecki, S.N.C

To all those who have contributed to our growth in the faith,
Our families, friends, theology professors, students, and from
All whom we have learned in so many different ways, this
"work of love" is most gratefully dedicated.

Imprimatur: Rt. Rev. Anthony O. Gbuji, Bishop of Enugu
Nigeria, Africa, September 30, 1998

Nihil obstat: Rev. Fidelis Igwenwanne, Coordinator
Emmaus School of Evangelization
Diocese of Issele-Uku, Nigeria, Africa
September 30, 1998

Copyright © 1987
Revised Edition © 2004

by
Sisters of the New Covenant, Inc.

All rights reserved. No part of this book may be reproduced
or transmitted in any form or by any means, electronic or
mechanical, including photocopying, recording, or by any
information storage and retrieval system without permission
in writing from the publisher.

ISBN 0-924333-05-7

Published by
Sisters of the New Covenant, Inc.
16440 Grays Way,
Broomfield, Colorado 80023

Ph. 303-469-3227

Web Address: www.sncweb.org

Scripture quotes taken from the Revised Standard Version,
Catholic Edition of the Bible

Foreword

This particular Evangelizer's Handbook is one of an Evangelistic Series for ACTS II: Conversion, Proclamation, Community, a parish-based evangelization process of conversion and training in evangelization.

The ACTS II Process is a comprehensive training that has as its purpose the long-term goal of facilitating the formation of an evangelizing community of the parish. The means to accomplishing this is the Parish Small Group System: the networking of small groups whose primary purpose is evangelistic outreach. The Parish Small Group System is a way of life, a process of conversion, proclamation, community.

ACTS II: Conversion, Proclamation, Community is a total package of parish training in evangelization. It is divided into two parts:

- Part 1: Leadership Training, given by a CETC team, for the laity, those who will take leadership roles within their parish for this evangelization effort.

- Part 2: Evangelization Training of the Parishioners given by those trained in Part 1.

ACTS II is a process. It unfolds according to a specific dynamic which accomplishes far more than the materials alone can do. Throughout the unfolding of this process of life-giving events, the Holy Spirit is able to do what He alone can do: bring about the ever-deepening conversion of the parishioner.

Within the ACTS II Process, the parishioner, the trainee in evangelization, is equipped with the tools and skills to reach out and proclaim the Good News of Jesus Christ to the unchurched and the alienated/inactive Catholic, and bring them into the Church through the Parish Small Group System.

If you wish more information about this process, please visit our website: www.sncweb.org

TABLE OF CONTENTS

Pastoral Leader's Weekend Schedule

Session One: Skills, One Through Four, For Sharing Groups	1
Session Two: Skills, Five Through Eight, For Sharing Groups	10
Session Three: Skills, Nine Through Twelve, For Sharing Groups	18
Session Four: Skill, Number Thirteen, For Sharing Groups	27
Session Five: Skills, Fourteen Through Sixteen, For Sharing Groups	35
Session Six: Being a Pastoral Leader: Burden or Blessing?	43

APPENDIX

Principles for Sharing	63
------------------------	----

Evaluation

Bibliography

LEADER'S EVANGELIZATION TRAINING GUIDE

SMALL GROUP LEADER'S WEEKEND SCHEDULE

SATURDAY

9:00 A.M.	Session One	105 Minutes
10:45 A.M.	Session Two	135 Minutes
1:00 P.M.	Session Three	80 Minutes
2:20 P.M.	Session Four	55 Minutes
3:15 P.M.	Session Five	125 Minutes
5:20 P.M.	Dismissal	

SUNDAY

12:30 P.M.	Session Six	310 Minutes
5:40 P.M.	Dismissal	

LEADER'S EVANGELIZATION TRAINING GUIDE

SESSION ONE

SKILLS, ONE THROUGH FOUR, FOR SHARING GROUPS

OBJECTIVE

To learn how to apply the following four leadership skills in a sharing group:

- Providing a safe setting for sharing;
 - Keeping members to the purpose of the sharing;
 - Being servant to the group members;
 - Overseeing the interactivity between group members.
-

REQUIRED PREPARATIONS--TRAINING INSTRUCTOR

1. Plan for and implement personal prayer time.
2. Study instructional content on page 2.
3. At the end of presentation, ASK if there are any questions about presented material and ANSWER questions by quoting from the presented material.
4. Review "Small Group Sharing Practice". Choose group of 4-8 people from the list of trainees, and designate one as the leader.
5. Pray with training team 30 minutes before session.

TRAINING INSTRUCTOR PATH

TOTAL TIME: 105 Minutes

OPENING PRAYER

15 MINS.

1. ASK group to turn to PLH page 37 and stand.
2. SIGNAL for music and prayer leaders to begin.
3. REQUEST Blessing Prayer.

4. THANK group and ask them to be seated.
-

BEGIN SESSION ONE

1. ASK group to turn to PLH page 1.
2. STATE session objective:

In this session, four skills will be learned for effective leading of sharing groups and time for putting these skills into practice will be provided.

INSTRUCTIONAL CONTENT

10 MINS.

1. LOOK OVER key points to be taught:
 - I. The skill of providing a safe setting for sharing.
 - II. The skill of keeping members to the purpose of the sharing.
 - III. The skill of being servant to the group members.
 - IV. The skill of overseeing the interactivity between group members.
2. TEACH expanded outline of above key points:
 - I. The skill of providing a safe setting for sharing.**
 - A. The leader's role is to provide a safe setting in which people can share their experience. Facilitation, not domination, is the goal. Maximum sharing within the total group can only be done in an environment that is safe.
 1. Small group splintering into three's and two's must be avoided.
 2. One person in the group shares while everyone else listens attentively.
 - B. The leader models how to share by sharing first. This wards off the fear of the unknown that is natural to people in new situations.

C. Group size and composition are important factors in providing a safe setting for sharing.

1. The optimum number of people in a sharing group is four to eight. This size is large enough to give a diversity in experience that will be enriching for all the members, and small enough to give that security that allows for in-depth personal sharing.
2. The most important factor in the composition of the groups is to have men and women in separate groups. The basic reason for this is the principle of like being best able to minister to like.

II. The skill of keeping members to the purpose of the sharing.

A. The purpose of sharing groups in the evangelization training process is the personal sharing of Scripture and of life and faith experiences, as they relate to the content of the training sessions.

B. The pastoral leader needs to be consciously aware that his or her chief task is to keep the group to its purpose. A group will very often wish to get away from its purpose by talking about unrelated matters, or sharing on something more superficial.

1. This is an attempt to avoid the hardship of facing one's personal reality that is in need of deeper conversion to the Lord.
2. The leader must always be aware that the group sharing will succeed only if he or she makes the effort to keep the group to its purpose.
3. This is an essential skill for the pastoral leader to develop.

III. The skill of being servant to the group members.

A. A sharing group leader needs to know what authority is his or hers as leader of the group. Group leadership is not dependent on the intuitive brilliance of the leader.

1. Leadership authority is one of service to the group members. It is never self-oriented, never directed to self so as to have

oneself shine in front of others either mentally, psychologically, or spiritually.

2. A good pastoral leader is a servant of the shared faith experience of the members. This is a position requiring humble respect for the members.

-A person who needs a group to show-off or to prove self-worth, cannot adequately guide the dynamics of the sharing group.

3. The person who is new as a pastoral leader must be aware that it is not a position of prestige but of service.

- B. Very often the insights and thoughts of the leader will need to be set aside in order that he or she can be attentive to what is happening in the group itself.

1. A leader who uses a group to star for himself or herself will not be present enough to the group to be in touch with the dynamics that are going on within the group.
2. The concerned leader provides a safe tone in which to share. This means that he or she must be alert to sense the areas which personally threaten others and knows when to intervene.

IV. The skill of overseeing the interactivity between group members.

- A. The first thing to observe in a newly formed group is the interactivity between the group members. Often the experiences of group members are in conflict.

1. In itself this is not a problem because the life experience of each person is valid and cannot be argued with.
2. However, this difference in experience can cause uncertainty and fear among the members for whom this type of faith sharing is a new experience.

- B. In all groups, three distinct dynamics are operative. These are dynamics which a group leader ought to be aware of, but not threatened by, because if the group functions well, these dynamics will work themselves out.

The three basic dynamics are:

1. Fight-flight. When people disagree, anger begins and a momentary confrontation occurs or simmers inside people. Instead of carrying the difference to a more reasoned conclusion, one or both members flee, as flight is a way to safety.
 - a) One way of fleeing is to leave the training.
 - b) Another way is to lapse into silence, saying to oneself: "I will just keep still, everyone else has more to say than I do." Or, "I am shy; I have less experience than others." Or, "What will they think of me if I share this?"
 - c) A good leader makes it clear to the members in the beginning that the sharing time is sacred, and that each person's sharing is accepted. It is not judged, criticized or merely tolerated.
2. Dependency. One of the struggles in life is learning how to be interdependent rather than independent or dependent.
 - a) People can tend quickly to be dependent upon the leader, who becomes for them a parental figure by the fact of being the leader.
 - b) Some people have a fear of rejection and will act in order to please the leader. Others may try to convince the leader that he or she is the most gifted and wonderful person in the group.
 - c) The leader needs to be on guard. Leading a group is not an ego trip; it is not the sought after opportunity to have praises sung about oneself.

d) Rather, the leader must have a true estimate of himself or herself before God that will enable him/her to intervene when necessary, to point out the mercy of God from whom every good gift comes.

3. Pairing. Here the assumption is that others in the group will disagree with the two who are pairing.

a) Pairing can be due to natural likes, similar interests and experiences, but it can also be a defense against change. It would not be uncommon for persons to pair up against the leader.

b) It is important that the leader recognize this when it happens and take the right pastoral action:

-Let it be for a time; it may work itself out as the training process goes on.

-Give encouragement and exhortation when pastoring the persons outside the sharing group.

-Address the situation in the group when it is evident that the other members are being affected (infected?).

C. It is very important that the leader understand that he or she is not a therapist and therefore not entitled to dig into the members' personal lives nor to do sensitivity training.

-While it is helpful for the pastoral leader to recognize the group dynamics, it is neither necessary nor advisable to point them out to the group.

COMMUNITY BREAK	10 MINS.
-----------------	----------

SMALL GROUP SHARING PRACTICE	55 MINS.
------------------------------	----------

A. Preparatory Steps (to be done during the community break):

1. Quietly call aside two of the people chosen to be in the Small Group Sharing Practice which follows immediately upon the break.

2. STATE the following:

Your role is to provide the means for the group leader to test how well he or she can apply the four skills just learned.

3. INSTRUCT one person:

After someone has shared say something like: "Oh, I'm glad I've never felt that way; that must be terrible!" Then continue talking along that line to the person next to you.

4. INSTRUCT the other person:

In your sharing, get off the topic by going into something irrelevant; be superficial in your sharing.

5. Be sure that the two people understand their role and their instructions. It is important they do what they have been asked to do, otherwise the Small Group Sharing Practice will not accomplish its purpose. Thank them for their help.

B. For the Small Group Sharing Practice:

1. ASK group to turn again to PLH page 5.
2. ASK all to read and reflect on the Scripture passage and to answer the questions which will be shared in the small group. And TELL them they have 15 minutes for this.
3. STATE the following:

We will now have a Small Group Sharing to give you the opportunity to apply the skills you have just learned. I have chosen the following (number) people to be in the group: (Give names). (Name), would you please take the role of leader? Thank you.

4. CALL the “Small Practice Group” forward and ask them to sit in a circle with their chairs close together for the sharing.
5. ASK the others to sit around the outside so as to be able to hear and quietly observe.
6. INSTRUCT the Small Practice Group as follows:
 - a. The leader will begin with a prayer and will model how to share by sharing first.
 - b. In order to build on the faith sharing of each person, everyone will first share on question one, then move to question two, etc.
 - c. A good way to relieve anxiety about when to share is to simply go around the circle. Then each person knows when his or her turn is coming.
 - d. Each person is free to share as much or as deeply as he or she wishes.
 - e. Time will be called at the end of 20 minutes.
7. CALL time and STATE the following:

We have 20 minutes now to review what happened during this sharing in relation to how well the leader applied the leadership skills we looked at earlier.

I invite the leader to comment first, then the group members, two observers, and lastly, I will comment. Please be brief with your comments. What is important is that you state what you have learned about these leadership skills from this Small Practice Group.

8. SUMMARIZE all the comments.

COMMUNITY BREAK

15 MINS.

MEETING THE LORD JESUS IN MATTHEW 14:22-33

Then he made the disciples get into the boat and go before him to the other side, while he dismissed the crowds. And after he had dismissed the crowds, he went up on the mountain by himself to pray. When evening came, he was there alone, but the boat by this time was many furlongs distant from the land, beaten by the waves; for the wind was against them. And in the fourth watch of the night he came to them, walking on the sea. But when the disciples saw him walking on the sea, they were terrified, saying, "It is a ghost!" And they cried out for fear. But immediately he spoke to them, saying, "Take heart, it is I; have no fear." And Peter answered him, "Lord, if it is you, bid me come to you on the water." He said, "Come." So Peter got out of the boat and walked on the water and came to Jesus; but when he saw the wind, he was afraid, and beginning to sink he cried out, "Lord, save me." Jesus immediately reached out his hand and caught him, saying to him, "O man of little faith, why did you doubt?" And when they got into the boat, the wind ceased. And those in the boat worshipped him, saying, "Truly you are the Son of God."

FIRST: Read the passage thoughtfully and reflectively. Put yourself in the scene. Find where it is that you can identify Jesus as speaking to you now in your circumstances; where you can say, "That's me." In your sharing, state the "why" of your choices.

1. The particular moment in this experience with the Lord that touches me where I am is:
 - a. "They were terrified...and they cried out for fear."
 - b. "So Peter got out of the boat and walked on the water to Jesus..."
 - c. "When he saw the wind he was afraid."

2. Jesus is saying to me:

- a. "Take heart; it is I; have no fear."
- b. "Come."
- c. "Man of little faith, why did you doubt?"
- d. Other _____

3. My response to him is:

- a. "Lord, if it is you, bid me come to you on the water."
- b. "Lord, save me."
- c. Other _____

4. In order to embrace the challenge of Jesus to me in my life, I need:

- a. to put my trust in Jesus.
 - b. to seek the will of the Father more earnestly in prayer.
 - c. to take myself less seriously.
 - d. to recommit my whole self to the Lord Jesus.
 - e. other _____
-

LEADER'S EVANGELIZATION TRAINING GUIDE

SESSION TWO

SKILLS, FIVE THROUGH EIGHT, FOR SHARING GROUPS

OBJECTIVE

To learn how to apply the following four leadership skills in a sharing group:

- Remaining unthreatened when the group resists change;
 - Modeling acceptance of diversity;
 - Calling members to sharing rather than proving one's own point;
 - Hearing the latent content in member's sharing.
-

REQUIRED PREPARATIONS--TRAINING INSTRUCTOR

1. Plan for and implement personal prayer time.
2. Study instructional content on page 11.
3. At the end of presentation, ASK if there are any questions about presented material and ANSWER questions by quoting from the presented material.
4. Review Small Group Sharing Practice. CHOOSE group of 4-8 people from the list of trainees, and DESIGNATE one as the leader.

TRAINING INSTRUCTOR PATH

TOTAL TIME: 135 Minutes

BEGIN SESSION TWO

1. ASK group to turn to PLH page 6.
2. STATE session objective:

In this session, we will learn four skills which are needed for effective leading of the sharing groups. The opportunity to put these skills into practice will also be provided.

1. LOOK OVER key points to be taught:

- I. The skill of remaining unthreatened when the group resists change.
- II. The skill of modeling acceptance of diversity.
- III. The skill of calling members to sharing rather than proving one's own point.
- IV. The skill of hearing the latent content in members' sharing.

2. TEACH expanded outline of above key points:

I. The skill of remaining unthreatened when the group resists change.

A. A discerning resistance to the new and untried is a necessary power and energy in all groups. As the small group leader comes to understand the meaning of resistance, he or she will not see it as a personal threat.

B. Some psychologists and theologians speak of the many types of conversion that are necessary in becoming a disciple of the Lord. One of these is intellectual conversion.

- 1. Intellectual conversion requires an openness to letting go of one's assuredness that he or she is right about a particular subject, etc.
- 2. A good group leader creates a safe environment for persons to change. By his or her tone and attitude, the members of the group are invited to have concern and support for each other.

-What is happening in the training process is the work of evangelization, and so it is the work of the Holy Spirit who is calling each member to deeper conversion to Jesus.

II. The skill of modeling acceptance of diversity.

A. Uniformity and sameness of thought is not the final goal of the sharing

group but the richness of each member's uniqueness in Jesus.

1. The leader's role is to model the acceptance of each member's expression of thought and experience. It takes a great deal of mental energy to begin thinking along lines that do not create opposites out of things often deeply related.
 2. Any response of shock, disgust, anger, or even extreme joy is to be avoided. It is important that each person's sharing be accepted as given.
 3. Any pastoring of the individual that is needed is to be done at the weekly contact outside of the sharing group.
- B. As the evangelization training continues, the unique action of the Holy Spirit in each person's life will become more evident.

-The role of the small group leader is to respect the work of the Holy Spirit and to be alert to tendencies which would interfere with His work, for example --

-weakening of commitment to the training, jealousy on the part of group members, etc.

III. The skill of calling members to sharing rather than proving one's own point.

- A. The primary interest of a group gathered to share is not in making one's point on a certain issue. Rather, each member simply shares his or her insight and experiences.
1. The act of sharing confirms the insight and experience in the one who shares and at the same time builds up the faith of the other members.
 2. In the realm of faith experience, it is not a matter of right and wrong or either-or.
- B. The dynamic of proving one's point in opposition or superiority to

the view of others, motivates much of the human affairs of this world.

-It is important that the small group leader recognize this aggressive instinct to be always right when it surfaces in the group.

-He or she must intervene reminding the member again that the goal is to share one's own experience and to learn from one another's experiences.

1. It is common for one person to emerge in a group who wishes to have the final authority on all matters. Also, smart people have difficulty letting opinions be which contradict their own.

-The tendency is to rush in angrily to "prove we are correct."

2. A good leader recognizes this as a human dynamic in need of conversion, and calls the members to grow in the practice of listening to others in order to learn from them.

IV. The skill of hearing the latent content in members' sharing.

A. In all sharing, latent and manifest content occurs. Latent content is what is hidden or underneath what is manifestly or clearly stated.

1. To be avoided is the tendency to put "deep" meaning on everything others say. Some in the group will tend toward doing this.
2. The role of the small group leader is to protect the members from being subjected to such interpretations of their sharing. What is shared by each person does not need to be analyzed out of existence nor proven right or wrong.

B. What is important is that the small group leader learn to hear latent feelings of fear, insecurity and anxiety. Such awareness will help the leader in pastoring the members.

-What is important in the sharing groups is for the leader to provide a setting for sharing that safely permits each person to share without fear of being analyzed or misinterpreted.

COMMUNITY BREAK

10 MINS.

SMALL GROUP SHARING PRACTICE

55 MINS.

A. Preparatory Steps (to be done during the community break):

1. Quietly call aside two of the people chosen to be in the Small Group Sharing Practice which follows immediately upon the break.

2. STATE the following:

Your role is to provide the means for the group leader to test how well he or she can apply the four skills just learned.

3. INSTRUCT one person:

In the beginning when the leader gives the directions, say that you don't want to do that--for whatever reason. Give an argument.

4. INSTRUCT the other person:

After someone shares, say to him/her: "Now, what I think you're really saying is"

When another person has shared, say something like: "I've never experienced anything like that; do you think there's something wrong with me?"

5. Be sure that the two people understand their role and their instructions, otherwise the Small Group Sharing Practice will not accomplish its purpose.

B. For the Small Group Sharing Practice:

1. ASK group to turn again to PLH page 8.

2. ASK all to read and reflect on the Scripture passage, and to answer the questions which will be shared in the small group. TELL them they have 15 minutes for this.

3. STATE the following:

We will now have a Small Group Sharing to give you the opportunity to apply the skills you have just learned. I have chosen the following (number) people to be in the group: (Give names). (Name), would you please take the role of leader?

4. CALL the Small Practice Group forward and ask them to sit in a circle with their chairs close together for sharing.

5. ASK the others to sit around the outside so as to be able to hear and quietly observe.

6. INSTRUCT the Sharing Practice Group as follows:
 - a. The leader will begin with a prayer and will model how to share by sharing first.

 - b. In order to build on the faith sharing of each person, everyone will first share on question one, then move to question two, etc.

 - c. A good way to relieve anxiety about when to share is to just go around the circle, then each person knows when his or her turn is coming.

 - d. Each person is free to share as much or as deeply as he or she wishes.

 - e. Time will be called at the end of 20 minutes.

7. CALL time and STATE the following:

We have 20 minutes now to review what happened during this sharing in relation to how well the leader applied the leadership skills we looked at earlier.

I invite the leader to comment first, then the group members, two observers, and lastly, I will comment. Please be brief with your comments. What is important is that you state what you have learned about these leadership skills from this Small Practice Group.

8. SUMMARIZE all the comments.

COMMUNITY LUNCH BREAK

60 MINS.

1. ASK one of the group to pray a blessing over the lunch.
2. GIVE time for all to get their lunch and to be seated.
3. STATE the following:

During this lunchtime, we want to give each of you the opportunity to share something about yourself with all of us, so that we can get to know one another better, and be a source of encouragement and faith building for each other. The question we will share on is:

-What did you expect to get out of this small group leader's training, and are your expectations being met?

Please keep your sharing on the question and be brief so that everyone has a chance to share. We will each take our turn as we go around the circle. (Name), would you like to begin?

4. STATE a positive reinforcement after all have shared: "Thank you very much for your sharing."
5. ASK all to help clean up after lunch so that everyone will be ready for Session Three.

.....

MEETING THE LORD JESUS IN LUKE 7:36-50

One of the Pharisees asked him to eat with him, and he went into the Pharisee's house, and sat at table. And behold, a woman of the city, who was a sinner, when she learned that he was sitting at table in the Pharisee's house, brought an alabaster flask of ointment, and standing behind him at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee who had invited him saw it, he said to himself, "If this man were a prophet, he would have known who and what sort of woman this is who is touching him, for she is a sinner." And Jesus answering said to him, "Simon, I have something to say to you." And he answered, "What is it, Teacher?" "A certain creditor had two debtors: one owed 500 denarii, and the other fifty. When they could not pay, he forgave them both. Now which of them will love him more?" Simon answered, "The one, I suppose, to whom he forgave more." And he said to him, "You have judged rightly." Then turning toward the woman he said to Simon, "Do you see this woman? I entered your house, you gave me no water for my feet, but she has wet my feet with her tears and wiped them with her hair. You gave me no kiss, but from the time I came in she has not ceased to kiss my feet. You did not anoint my head with oil, but she has anointed my feet with ointment. Therefore I tell you, her sins, which are many, are forgiven, for she loved much; but he who is forgiven little, loves little." And he said to her, "Your sins are forgiven." Then those who were at table with him began to say among themselves, "Who is this, who even forgives sins?" And he said to the woman, "Your faith has saved you; go in peace."

FIRST: Read the passage slowly and thoughtfully. Put yourself in the scene; put your whole community there. It is an occasion of Jesus meeting with each one of us, the sinner.

SECOND: After reflecting and letting the Spirit speak to you, fill out the following questions in terms of where you are now. In your sharing state the "why" of your choices.

1. My first thought about the woman is:
 - a. how dare she!
 - b. I wish I could have done that....
 - c. her inner anguish, I feel it....
 - d. I wonder what kind of woman she was....
2. My first thought about Jesus is:
 - a. he must have been embarrassed.
 - b. how kind and gentle he is to the woman
 - c. how well he instructs Simon about loving forgiveness!
 - d. Jesus, do for me as you did for the woman, please!
3. My relationship to Jesus is like:
 - a. Simon's.
 - b. the woman's.
 - c. the other guests'.
4. Jesus calls me to:
 - a. Accept my weakness and his forgiveness.
 - b. Give his loving forgiveness to those who sin against me.
 - c. Love him as much as this woman.
 - d. Have the faith of this woman.

LEADER'S EVANGELIZATION TRAINING GUIDE

SESSION THREE

SKILLS, NINE THROUGH TWELVE, FOR SHARING GROUPS

OBJECTIVE

To learn how to apply the following four leadership skills in a sharing group:

- Calling the trainees to commitment and growth;
 - Intervening to maintain good sharing;
 - Keeping trainees from being scapegoated;
 - Allowing the dynamic of transference to work itself out.
-

REQUIRED PREPARATIONS--TRAINING INSTRUCTOR

1. Plan for and implement personal prayer time.
2. Study instructional content on page 19.
3. At the end of presentation, ASK if there are any questions about presented material and ANSWER questions by quoting from the presented material.
4. Review Small Group Sharing Practice. CHOOSE group of 4-8 people from the list of trainees, and DESIGNATE one as the leader.

TRAINING INSTRUCTOR PATH

TOTAL TIME: 80 Minutes

BEGIN SESSION THREE

1. ASK group to turn to PLH page 9.
2. STATE session objective:

The purpose of this session is to learn another four skills which are needed for effective leading of sharing groups. The opportunity to put these skills into practice will also be provided.

INSTRUCTIONAL CONTENT**15 MINS.**

1. LOOK OVER key points to be taught:

- I. The skill of calling the trainees to commitment and growth.
- II. The skill of intervening to maintain good sharing.
- III. The skill of keeping trainees from being scapegoated.
- IV. The skill of allowing the dynamic of transference to work itself out.

2. TEACH expanded outline of above four skills:

I. The skill of calling the trainees to commitment and growth.

A. The pastoral leader is responsible for calling the trainees to be faithful to their commitment to the training. This commitment is both to attendance and to preparing the weekly study guide.

1. It is necessary for the pastoral leader to remind the trainees to call him or her if they have an emergency and cannot make the training session.

-This serves to bring the trainees to greater accountability. The trainees ought to be able to rely on the presence of one another.

2. If a trainee has not prepared the study guide he or she is kindly asked **not to share**. This is because of the nature of the sharing asked for in the training.

-The sharing that is asked for is the fruit of reflection on:

- a) the material presented; and

b) the Scriptures given as they relate to the material presented.

3. The corollary to this is that **if the pastoral leader comes unprepared** to the sharing session, he or she may **not share either**.

a) No pastoral leader ought to allow that to happen as it will undermine the validity of the evangelization training process.

-Trainees who are already weak will say, "If this is not important to the pastoral leader, why should it be important to me?"

b) Pastoral leaders need to watch what they model to the trainees.

B. For the pastoral leader to call the member to growth requires that he or she be striving to grow in learning to be an evangelizer and a disciple of the Lord.

1. The pastoral leader may need to get used to being more firm than is his or her custom in other situations, but firm in a gentle and loving manner.

2. If the requirements for the sharing group are not adhered to by the pastoral leader calling the group to their obligations, the trainees will lose respect for the group, the pastoral leader, and the training.

3. The call of Pope Paul VI for a **serious** preparation for evangelizers places a **great responsibility** upon the pastoral leaders.

II. The skill of intervening to maintain good sharing.

A. A pastoral leader maintains good sharing by intervening for the sake of supporting the process.

1. An example of this is the need to call the group back to sharing when someone asks a question or comments on another person's sharing.

-Both of these lead to discussion, not sharing.

2. Another example of this is the need for the pastoral leader to be conscious of **the time frame**. He or she needs to call the group to **adhere to it**.

-It may necessitate asking long-winded trainees to limit their sharing so that each person will have the time to share.

- B. A good pastoral leader maintains good sharing by never intervening in anger or in an attempt to justify himself or herself.

- C. A pastoral leader maintains good sharing by intervening in order to return the group to the subject matter that is being shared about.

-If the pastoral leader models the sharing well, it will not be difficult to remind the group to return to the subject matter being shared.

III. The skill of keeping trainees from being scapegoated.

- A. The dynamic of scapegoating has the potential to occur in all groups. The pastoral leader must be aware of these tendencies and be alert to intervene if necessary.

1. A scapegoat is one who is made an object of blame, made to bear the blame for others, made to be the object of irrational hostility.

-This becomes evident in the following comment:

-"The manager was a convenient scapegoat for the team's poor performance."

2. Some people in a group will choose (unconsciously perhaps) to be the scapegoat. They have an attitude of, "It's okay to look down on me. I'm worthless anyway."

-A self-appointed scapegoat is in the very gratifying position of lots of attention. If this person learns the power of self-pity, he or she can control the group.

- B. It is very difficult to deal with scapegoating because it is often not consciously done.

-Most of us deny that we can easily scapegoat.

- C. In groups that share religious insights, which is what we are about, scapegoating occurs rather easily.

1. For example:

-The person who is orthodox can easily be looked upon as "the intolerant one". If I believe in no sex outside of marriage, I can be labelled as out of touch with the real world -- a "holier than thou" person.

2. If you want to be politically correct, you cannot be perfectly Catholic. And if you are perfectly Catholic, you could become a scapegoat.

IV. The skill of allowing the dynamic of transference to work itself out.

- A. Closely allied to scapegoating is the whole process of transference.

-This dynamic is one in which a person, because of past experiences which have occurred in his or her life, places on others certain sets of feelings which come out of these past experiences.

-A simple example: John Doe dislikes short people.

-Somewhere in his past, he may have experienced ridicule for

being short. Or maybe, he just had a fear of being ridiculed.

- B. It is common to transfer to others the responses one has made to one's parents. This is very unconsciously done.

-A pastoral leader needs to be aware of this because most of what he or she will pick up from trainees within his or her small group has little to do with him or her.

1. A pastoral leader will pick up transference patterns of trainees toward authority. Because of transfer responses resulting from parental authority that was rebelled against ---

-some people will fight authority to dethrone it;

-some will fight it simply to be heard;

-others will become passive and dependent.

2. These transferences will work themselves out in a well led group.

3. The pastoral leader's role is simply to be aware of this.

COMMUNITY BREAK	10 MINS.
-----------------	----------

SMALL GROUP SHARING PRACTICE	55 MINS.
------------------------------	----------

- A. Preparatory Steps (to be done during the community break):

1. Quietly call aside two of the people chosen to be in the Small Group Sharing Practice which follows immediately upon the break.

2. STATE the following:

Your role is to provide the means for the group leader to test how well he or she can apply the four skills just learned.

3. INSTRUCT one person:

After you share, add something like, "I've decided to go to the mountains with a friend next week and so I won't be here."

4. INSTRUCT the other person:

In your sharing make statements like, "I guess I'm really just kind of worthless. I don't really think I have any gifts. Not everybody's special like (name)."

5. Be sure that the two people understand their role and their instructions, otherwise the Small Group Sharing Practice will not accomplish its purpose.

B. For the Small Group Sharing Practice:

1. ASK group to turn again to PLH page 12.

2. ASK all to read and reflect on the Scripture passage and to answer the questions which will be shared in the small group. TELL them they have 15 minutes for this.

3. STATE the following:

We will now have a Small Group Sharing to give you the opportunity to apply the skills you have just learned. I have chosen the following (number) people to be in the group: (Give names). (Name), would you please take the role of leader? Thank you.

4. CALL the Small Practice Group forward and ask them to sit in a circle with their chairs close together for the sharing.

5. ASK the others to sit around the outside so as to be able to hear and quietly observe.

6. INSTRUCT the Sharing Practice Group as follows:

a. The leader will begin with a prayer and will model how to share by sharing

first.

- b. In order to build on the faith sharing of each person, everyone will first share on question one, then move to question two, etc.
 - c. A good way to relieve anxiety about when to share is to just go around the circle, then each person knows when his or her turn is coming.
 - d. Each person is free to share as much or as deeply as he or she wishes.
 - e. Time will be called at the end of 20 minutes.
7. CALL time and STATE the following:

We have 20 minutes now to review what happened during this sharing in relation to how well the leader applied the leadership skills we looked at earlier.

I invite the leader to comment first, then the group trainees, two observers, and lastly, I will comment. Please be brief with your comments. What is important is that you state what you have learned about these leadership skills from this Small Practice Group.

8. SUMMARIZE all the comments.

MEETING THE LORD JESUS IN MARK 8:22-26

And they came to Bethsaida. And some people brought to him a blind man, and begged him to touch him. And he took the blind man by the hand, and led him out of the village; and when he had spit on his eyes and laid his hands upon him, he asked him, "Do you see anything?" And he looked up and said, "I see men; but they look like trees, walking." Then again he laid his hands upon his eyes; and he looked intently and was restored, and saw everything clearly. And he sent him away to his home, saying, "Do not even enter the village." *

- | | |
|---|---|
| <p>1. I can identify with the blind man in his feeling of:</p> <ul style="list-style-type: none">a. hope--"the people brought a blind man to Jesus."b. confidence--"Jesus took the blind man by the hand."c. emerging awareness--"the man's sight began to come back."d. total freedom--"he was cured so that he saw everything clearly."e. other _____ | <p>2. If I had been the blind man who was healed and Jesus had said to me, "Do not tell anyone in the village," I would have:</p> <ul style="list-style-type: none">a. nearly burst trying to keep the secret to myself.b. broken down and told the village anyway.c. found some way to let the people know.d. forgotten all about what had happened to me.e. other _____ |
| <p>3. Considering the experience of the blind man as a picture of my present spiritual state, I am:</p> <ul style="list-style-type: none">a. in total darkness.b. at the point of reaching out for help.c. just beginning to see.d. seeing quite clearly.e. other _____ | <p>4. I need the healing touch of Jesus Christ in:</p> <ul style="list-style-type: none">a. myself.b. my relation with Him.c. my relation with my family.d. my relation with my world.e. other _____ |

***In your sharing, state the "why" of your choices.**

LEADER'S EVANGELIZATION TRAINING GUIDE

SESSION FOUR

SKILL, NUMBER THIRTEEN, FOR SHARING GROUPS

OBJECTIVE

To come to a clear knowledge and understanding of skill number thirteen: the art of listening well.

REQUIRED PREPARATIONS--TRAINING INSTRUCTOR

1. Plan for and implement personal prayer time.
2. Study instructional content on page 27.
3. At the end of presentation, ASK if there are any questions about presented material and ANSWER questions by quoting from the presented material.

TRAINING INSTRUCTOR PATH

TOTAL TIME: 55 Minutes

BEGIN SESSION FOUR

1. ASK group to turn to PLH page 13.
2. STATE session objective:

The purpose of this session is to acquire a clear knowledge and understanding of the art of listening which is an essential skill for pastoral leaders to possess.

INSTRUCTIONAL CONTENT

15 MINS.

1. LOOK OVER key points to be taught:
 - I. Few skills are as necessary or as vital for good group interaction as listening.
 - II. The importance of listening and its potential for creating understanding and growth.

III. Seven ways in which people listen to others.

IV. The pastoral leader must constantly work at improving his/her listening skill.

2. TEACH expanded outline of above key points:

I. Few skills are as necessary or as vital for good group interaction as listening.

A. Listening is something almost all people feel they do reasonably well. It would seem to be a relatively easy thing to do. However, it is very difficult for most people.

1. How often do husbands, wives, and friends say to one another. "You never listen! Why don't you ever listen to me?"

-Why is it that the people we have a hard time with, or an impossible time communicating with, are the people we love?

2. What happens is that relationships become clouded with the inability to hear, because the content that is expressed is blocked out by assumed responses and preconditioned deafness.

-People have given up on the other person's habits and patterns and have stopped listening. They have given up trying to grasp the intricate shades of meaning in the words that are spoken.

3. The continual breakdowns in communication between those who seem to be talking and those who seem to be listening, give ample evidence of how difficult an art listening is.

-How difficult is listening that is sensitive, accurate, and responsive.

B. A good pastoral leader spends months learning to listen well. He or she needs to work constantly at improving listening skills.

1. As the pastoral leader models good listening, the members of

the small group will be helped to develop the skill. Good listening skills are generally contagious.

2. The quality of sharing in a group depends to a large extent on the quality of listening that is experienced by the members.

II. The importance of listening and its potential for creating understanding and growth.

A. Perhaps the best place to begin with in trying to understand the importance of listening and its potential for creating understanding and growth, is with one's own experience.

1. When is the last time someone really listened to you, not just with superficial attention, but with their heart as well as their ears?
2. Think back on a real experience. What did you feel inside when you sensed that the one listening to you was really listening?

-What effect did this have upon you, to know that you were being seriously listened to?

-What was there in the other person that led you to know that this person was really listening to you?

B. Eric Hoffer* draws upon his own experience to describe the creative impact on his life that one person's listening had.

1. "And this woman, this Martha took care of me. She was a big woman, with a small head. And this woman, this Martha, must have really loved me, because those eight years of blindness are in my mind as a happy time. I remember a lot of talk and laughter. I must have talked a great deal, because Martha used to say again and again, 'you remember you said this, you remember you said that....' She remembered everything I said, and all my life I've had the feeling that what I think and what I say

*Our Sunday Visitor, "Know Your Faith Study Guide, Volume 1, Number 20, January 29, 1979.

are worth remembering. She gave me that..."

2. The quality of Martha's listening was profoundly creative in Eric Hoffer's life.

-All genuine listening is creative, creative of self-esteem and self-assurance, creative of ideas one never guessed would come out of oneself –

-creative of abilities at self-expression that were previously locked within.

- C. Listening like Martha's is the kind of listening to be modeled by the pastoral leader and caught by all the trainees.

1. To some extent it is a matter of learning skills of listening. But more profoundly, listening grows out of attitudes the pastoral leader and the members have toward one another.

-The quality of listening reflects the quality of mutual respect and caring. Listening is a communication skill that grows only as love grows.

2. It is difficult to really hear another person speak just as he or she is. Why? Because it is hard to put our own thoughts aside to let the full impact of what someone is saying come into our own consciousness.

3. Listening is a very, very difficult thing to do. Most often, we may be inclined to hear others with reserve and to respond to them from our need.

-An example of this:

-John says he really wants to help out in the parish. He would like to do something for others. Even though Ed is listening, he in no way wants to help in the parish because he has enough to do. So, to himself he says, "I think John has a need to give; he's just being selfish."

- D. When the members of the small group truly concentrate on listening and hearing in their group, they will begin to be made whole, to be healed.
1. In meditating on the gospels, reflect on how Jesus listened to others and how they were healed.
 2. A pastoral leader who listens will be a model for all the group members. The far-reaching effect of these evangelizing sharing groups will be an evangelizing parish.

III. Seven ways in which people listen to others.

- A. **Some listen to refute**, to find holes in the logic of the speaker. They are not with the person speaking but are suspended from real hearing by concentration on their own thoughts.

-Listening carefully to others is possible only if a judgmental attitude is rejected.

- B. **Some listen to create opposites**, although they may think they are making distinctions.

-If, for example, I'm sharing and I say that the poverty of Jesus really speaks to me, that as an evangelizer I feel called to put on, in a concrete way, the poverty of Jesus, a --

-person who listens to create opposites may say to himself or herself, "I bet she's against the rich."

- C. **Some listen with no intention of responding**. Often they seem attentive and interested but they offer no presence or support to the person sharing.

-Such an attitude can be very controlling in the group. It can create an atmosphere of uncertainty and fear, raising the question, "I wonder what he or she thinks?"

- D. **Some listen in a state of nervousness**, taking everything that is shared so subjectively that the true content of the speaker

is not heard.

-Such a person compares himself or herself with the person who is sharing, usually in a negative way. For example, "Something must be wrong with me. I'll never get as far as Betsy is."

- E. **The empathetic listener** is able to listen to both the content and the feeling tone of the person sharing. Empathetic listeners are among the most attractive human beings that we can know.
1. A pastoral leader who is growing in empathetic listening needs to understand that he or she does not function as a sort of infinite swamp into which the members' pain can be absorbed.
 2. A good pastoral leader, when pastoring outside of the sharing group, asks questions, gives encouragement, and also exhorts.
- F. **Some are only content listeners.** This means that they can tolerate all sorts of facts but if someone gets into any feeling expression, this listener squirms and his or her body language is an uncomfortable scream.
1. Body language is an important manifestation of support for the person sharing. Persons who face a speaker, look at him or her and give their full attention, offer a support which those who turn away from a speaker do not.
 2. A person who will not look directly at the one sharing, either has some degree of timidity, fear, lack of concern, or revulsion.
 3. It is important to know that good body position towards the others in the group can be learned but, in the end, a caring posture comes from subconscious motives and attitudes.
- We can teach our bodies to look interested but we give ourselves away when we are not conscious of our posture. The key is to focus our mental attention on others.
4. The pastoral leader must model this attentive stance of compassionate listening for his or her group members.

G. Some listen to the latent levels of language. These persons hear more than the facts when others share. They hear what lies underneath the words spoken.

1. Most speakers give latent hints about their real problems, their deeper convictions.
2. It is important that the leader grow in letting go of his or her own desires in order to hear, in a responsive way, the joys, struggles, and the pains of the group members.

IV. The pastoral leader must constantly work at improving his or her listening skills.

A. The pastoral leader must discover how well he or she listens, because it will reveal his or her attitude toward the members, and will very much influence how well they listen to each other.

B. A helpful way of discovering one's degree of listening skill is to answer the following questions:

1. Do I really believe the people in my group have something worthwhile to share?
2. Do I genuinely expect to learn something valuable from every person in my group?
3. Do I respect each one as a person with unique gifts and unique experiences?
4. Am I growing in my care, concern, and compassion for each person in my group?

C. Good listening is perhaps the hardest human action to truly achieve, but any effort at growing in it is worthy of prime energy.

1. It demands that one live out the gospel way of life, allowing the Holy Spirit to turn one's suffering into compassion and listening, and one's joy into sharing.

2. The temptation is to allow one's suffering to become bitterness and deafness and to see the joy of others as a threat to oneself.
3. The pastoral leader must work at faithfully hearing the members in his/her group, in order to be able to pastor them outside of the sharing group and, in order to create that safe place for them to share in the group.

-It is necessary that the pastoral leader be open to hear the pain, doubt, fright and anxiety of the members, as well as the human joy and good cheer.

4. A good pastoral leader is compassionate and strong -- a compassion that is more than a "pat-on-the-shoulder" routine. It is a compassion that sees the reality of the cost of discipleship in the members' lives, and calls them to it.

SMALL GROUP ACTIVITY

25 MINS.

1. INSTRUCT the group to take 5 minutes to write down what impressed them most in the presentation and what resolve and concrete action they are going to take right now to improve their listening skills.
2. ASK the men and women to each form into separate small groups of four by counting off 1, 2, 3, etc., depending on the number of men and women members.
3. ASK that one in each group volunteer to take the role of pastoral leader.
4. TELL them they have 15 minutes to share:
 - a) what impressed them the most in the presentation; and
 - b) their resolve and the concrete action they will be taking to improve their own listening skill.

COMMUNITY BREAK

15 MINS.

LEADER'S EVANGELIZATION TRAINING GUIDE

SESSION FIVE

SKILLS, FOURTEEN THROUGH SIXTEEN, FOR SHARING GROUPS

OBJECTIVE

To learn how to apply the following three leadership skills in a sharing group:

- Being comfortable with silence;
 - Maintaining confidentiality;
 - Facilitating learning.
-

REQUIRED PREPARATIONS--TRAINING INSTRUCTOR

1. Plan for and implement personal prayer time.
2. Study instructional content on page 36.
3. At the end of presentation, ASK if there are any questions about presented material and ANSWER questions by quoting from the presented material.
4. Review Small Group Sharing Practice. CHOOSE group of 4-8 people from the list of trainees, and DESIGNATE one as the leader.
5. Pray with training team 30 minutes before session.

TRAINING INSTRUCTOR PATH

TOTAL TIME: 125 Minutes

BEGIN SESSION FIVE

1. ASK group to turn to PLH page 16.
2. STATE session objective:

The purpose of this session is to acquire three skills which are needed for effective

leading of sharing groups. The opportunity to put these skills into practice will also be provided.

INSTRUCTIONAL CONTENT**10 MINS.**

1. LOOK OVER key points to be taught:

- I. The skill of being comfortable with silence.
- II. The skill of maintaining confidentiality.
- III. The skill of facilitating learning.

2. TEACH expanded outline of above key points:

I. The skill of being comfortable with silence.

A. Silence can seem to be the absence of activity. Actually, it is a very full human reality and not simply a reality to be uncomfortably endured.

1. Silence, in a sharing group, may often be a way for members to get in touch with areas of their lives that they have not been able to get in touch with before.
2. But, silence may also be a way to avoid getting involved, a way of escape from having to express the impact that the content of the training is having upon one's personal life.

B. The role of the pastoral leader is to be aware of what kind of silence is taking place in the group as a whole, as well as in the group members.

1. It is important that the pastoral leader not push an individual to share but leave him or her free to share as much and as deeply as he or she wishes.
2. At the same time, the pastoral leader must carefully consider how to pastor a person who is hesitant to share. It is necessary to ask why the person is not sharing so that whatever blocks

there are can be removed.

- C. Acceptance of silence needs to be modeled for the members by the pastoral leader. To respond to silence with anger, resentment, anxiety or to be threatened by it, would be to undermine trust in the group as well as in the leader.

II. The skill of maintaining confidentiality.

- A. **Confidentiality is the greatest of all supports to group sharing.** Whatever is shared in the group must stay within the group.
 - 1. Nothing that is said within the group should ever be repeated or even alluded to, in any way, outside of that group.
 - 2. Matters shared within the group do not continue to be shared by members of the group after the group sharing has ended.
 - 3. No one will trust sharing anything if trust is broken.
- B. Keeping confidential everything that is shared in the group is not only **the concern of the pastoral leader**, but a matter for all the members.

-The pastoral leader must convey to the group members the seriousness of the responsibility of confidentiality.

- C. When the pastoral leader needs to seek advice and counsel for himself or herself regarding the leading of the group and/or the pastoring of the members –

-help is sought from the training team without mentioning any name or names of the person or persons involved. This sharing is absolutely confidential.

III. The skill of facilitating learning.

- A. The pastoral leader must resist the temptation to need to know more about every subject than the members know. Having the best

answers or the deepest insights of all the members should not be the concern of the pastoral leader.

1. The sharing groups will be effective in the training when the weight of responsibility to learn, to grow, to share and to care, rests squarely on the shoulders of each member.
 2. To facilitate the learning, growing, sharing and caring of the members is the primary role of the pastoral leader. The pastoral leader's role is that of facilitator or catalyst.
- B. What contributes the most to a pastoral leader being an effective facilitator is trust. Trust is a deep personal attitude. It says to the members as a group and personally –

-"You are uniquely gifted by God. The Holy Spirit is at work in you. You have intelligence and will power. You are capable and trustworthy."

- C. Trust not only facilitates learning the content of the training but fosters self-acceptance, self-appreciation, and a greater ability and desire to learn.

1. Such trust by the pastoral leader tends instinctively to be picked up by the members. Being trusted themselves, they normally grow in trust of one another.

-They tend to listen to each other with genuine respect and expectation.

2. The pastoral leader's task is to facilitate the group's learning and growth. Trust and respect are key to its accomplishment.

COMMUNITY BREAK	10 MINS.
-----------------	----------

SMALL GROUP SHARING PRACTICE	55 MINS.
------------------------------	----------

A. Preparatory Steps (to be done during the community break):

1. Quietly call aside two of the people chosen to be in the Small Group Sharing Practice which follows immediately upon the break.

2. STATE the following:

Your role is to provide the means for the group leader to test how well he or she can apply the three skills just learned.

3. INSTRUCT one person:

Each time it is your turn to share, say something like, "I really don't have anything to share here."

4. INSTRUCT the other person:

After someone shares say, "Don't worry about how you feel about that. I have a good friend who helps me in similar situations. I'll talk to her about you."

5. Be sure that the two people understand their role and their instructions, otherwise the Small Practice Group will not accomplish its purpose.

B. For the Small Group Sharing Practice:

1. ASK group to turn again to PLH page 18.
2. ASK all to read and reflect on the Scripture passage, and to answer the questions which will be shared in the small group. TELL them they have 15 minutes for this.
3. STATE the following:

We will now have a Small Group Sharing to give you the opportunity to apply the skills you have just learned. I have chosen the following (number) people to be in the group: (Give names). (Name), would you please take the role of leader? Thank you.

4. CALL the Small Practice Group forward and ask them to sit in a circle with their chairs close together for the sharing.
5. ASK the others to sit around the outside so as to be able to hear and quietly observe.
6. INSTRUCT the Sharing Practice Group as follows:
 - a. The leader will begin with a prayer and will model how to share by sharing first.
 - b. In order to build on the faith sharing of each person, everyone will first share on question one, then move to question two, etc.
 - c. A good way to relieve anxiety about when to share is to just go around the circle, then each person knows when his or her turn is coming.
 - d. Each person is free to share as much or as deeply as he or she wishes.
 - e. Time will be called at the end of 20 minutes.
7. CALL time and STATE the following:

We have 20 minutes now to review what happened during this sharing in relation to how well the leader applied the leadership skills we looked at earlier.

I invite the leader to comment first, then the group members, two observers, and lastly, I will comment. Please be brief with your comments. What is important is that you state what you have learned about these leadership skills from this Small Practice Group.

8. SUMMARIZE all the comments.

INDIVIDUAL ACTIVITY

35 MINS.

1. ASK group to turn to PLH page 19.
2. STATE they have 35 minutes to begin to write out the Scripture passages for

session six.

3. CALL time at the end of 35 minutes.

CLOSING PRAYER

15 MINS.

1. CALL prayer leaders forward.
2. ASK group to turn to PLH page 38 and stand.
3. SIGNAL music and prayer leaders to begin.
4. DISMISS group once prayer time is finished.

MEETING THE LORD JESUS IN MARK 8:27-38

And Jesus went on with his disciples, to the villages of Caesarea Philippi; and on the way he asked his disciples, "Who do men say that I am?" And they told him, "John the Baptist; and others say, Elijah; and others one of the prophets." And he asked them, "But who do you say that I am?" Peter answered him, "You are the Christ." And he charged them to tell no one about him.

And he began to teach them that the Son of man must suffer many things, and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise again. And he said this plainly. And Peter took him, and began to rebuke him. But turning and seeing his disciples, he rebuked Peter, and said, "Get behind me, Satan! For you are not on the side of God, but of men."

And he called to him the multitude with his disciples, and said to them, "If any man would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it. For what does it profit a man, to gain the whole world and forfeit his life? For what can a man give in return for his life? For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of man also be ashamed, when he comes in the glory of his Father with the holy angels." *

-
- | | |
|--|---|
| <p>1. <u>My first reaction when I read the passage is:</u></p> <ul style="list-style-type: none">a. I've heard that beforeb. I don't think I really understand this passage.c. this Christian life isn't a bed of roses.d. yes, I want to follow Jesus this way.e. other _____ | <p>2. <u>The events lead me to believe that Peter:</u></p> <ul style="list-style-type: none">a. didn't understand who Jesus was.b. understood who Jesus was, but not his mission.c. understood the mission, but didn't like the implications for Jesus.d. understood the mission, but didn't like the implications for himself.e. other _____ |
|--|---|

-
- | | |
|---|--|
| <p>3. <u>If Jesus were to ask me, "Who do other men say I am?", I would answer:</u></p> | <p>4. <u>If Jesus were to ask me, "Who do you say I am?" In all honesty, I would have to answer:</u></p> |
|---|--|

-
- | | |
|---|---|
| <p>5. <u>The phrase "deny himself" means:</u></p> <ul style="list-style-type: none">a. to deny that I have any worth of my my own.b. to sometimes give up things I enjoy like foods and movies.c. to crucify the old nature.d. to affirm my true worth in Jesus Christ.e. to live the realization that I am totally dependent on Jesus Christ.f. other _____ | <p>6. <u>By the standards set forth in the passage, I am desiring to follow Jesus:</u></p> <ul style="list-style-type: none">a. all of the way.b. most of the way.c. some of the way.d. none of the way.e. other _____ <p>*In your sharing, give the "why" of your choice.</p> |
|---|---|

LEADER'S EVANGELIZATION TRAINING GUIDE

SESSION SIX

BEING A PASTORAL LEADER: BURDEN OR BLESSING?

OBJECTIVE

To come to a knowledge and understanding of God's call to His people to pastorally care for one another.

REQUIRED PREPARATIONS--TRAINING INSTRUCTOR

1. Plan for and implement personal prayer time.
2. Study instructional content on page 44.
3. At the end of presentation, ASK if there are any questions about presented material and ANSWER questions by quoting from the presented material.
4. Go over the Principles for Sharing in the appendix.
5. Make copies of the "Evaluation Form" for the participants.

TRAINING INSTRUCTOR PATH

TOTAL TIME: 310 Minutes

OPENING PRAYER

15 MINS.

1. ASK group to turn to PLH page 39.
 2. SIGNAL for music and prayer leaders to begin.
 3. REQUEST blessing prayer.
 4. THANK group and ask them to be seated.
-

INDIVIDUAL ACTIVITY

50 MINS.

STATE the following:

You have 50 minutes to continue writing out the Scripture passages for this session.

STAND UP BREAK

BEGIN SESSION SIX

1. ASK group to turn to PLH 19.
2. STATE session objective:

The purpose of this session is to come to a knowledge and understanding of God's call to His people to pastorally care for one another.

INSTRUCTIONAL CONTENT

40 MINS.

1. LOOK OVER key points to be taught:
 - I. God has a plan for His people.
 - II. Two biblical models of pastoring.
 - III. The character of the pastoral leader.
 - IV. Priority scheduling is extremely vital and practical.
2. TEACH expanded outline of above key points:

I. God has a plan for His people.

- A. His plan is that everyone of His children be cared for by someone. The theology of caring or lay pastoring is concerned with this plan of God.

1. **Isaiah 40:1** says, "Comfort, comfort my people, says your God."

-God is calling for people to carry out His will, to fulfill His plan of having His people cared for. You are here to answer that.

2. The kind of caring that God is calling us to is genuine concern. what is a genuine concern?

-A pastoral leader shows genuine concern when he or she is eager to spend time, energy and personal resources for the good of those he or she is responsible for.

- B. The Lord's plan is for each of us to be a **CBS person**, that is, a **car-ing, bearing, sharing person**.

1. **John 13:34-35.**

The command here is that we love others the way Jesus loves them.

- a) This love is more than warm feelings. They tend to disappear when inconvenient demands are put on us.
- b) Rather, this love is the deliberate decision to serve our brother and sister parishioners.

2. **Mark 6:34-37.**

This passage shows what the Lord expects of us when it comes to pastoring others. The disciples thought they were not responsible to care for the people.

-But Jesus said, "You give them something to eat."

- a) How is it possible to feed these people? The disciples stepped out in faith, gave what little resource they had and Jesus fed the people.
- b) How is it possible to care for those in our sharing groups?

-Step out in faith, give the little resources you have and Jesus will work a wonder for the parishioners in this parish.

3. **Ezekiel 22:29-31.**

Here we see the longing, the passion of God for the needs of His people. God Himself is seeking pastors to care for His people.

II. Two biblical models of pastoring.

A. Exodus 18:13-23.

This passage clearly shows the need for pastoral leadership to be shared. Both Moses and the people were being worn out because the burden of caring for all the people was too heavy for Moses.

1. Today, we have a similar situation in our parishes where the pastor carries the burden of all the parish families.

-We have a crying need for capable people to take pastoral responsibility for their brother and sister parishioners.

2. Many Catholics have become inactive because they do not experience a caring community.
 - a) Very few people reach out to parishioners they do not know. The result: many lonely people.
 - b) If a simple introduction after Mass is so difficult to do, how is it going to be possible for real caring to take place?
 - c) The parish evangelization training is going to help make that possible to some extent. As more and more parishioners are evangelized and become evangelizers --

-the parish will become an evangelizing community of people who know:

- i) how to care for one another, and

ii) how to reach out to those who do not know Jesus and bring them into this community, the Church.

d) The responsibility of caring belongs not just to one person or to a few but to everyone. In this, the whole parish can "endure and be at peace" (Exodus 18:23).

B. Numbers 11:16-17.

Here we see again that one person cannot bear the burden of pastoring. A team of people gifted with the Spirit is needed.

-Because it is a team effort, parishes need some organizational structure to assure that everyone is cared for by good pastoral leaders.

1. I recommend that you spend some time reflecting on the Book of the Acts of the Apostles, chapters 1-4, to see what happened to the disciples when the Holy Spirit came on Pentecost.

a) They were no longer afraid or concerned for themselves. Filled with the boldness of the Holy Spirit, they reached out to people telling them about Jesus and caring for their needs.

-And the numbers of those who believed in Jesus increased. And there was no needy person among them because everyone shared what they had (Acts 2:44f; 4:32-35).

b) That is what it means to be a pastoral leader, stepping forward to care for the members of his or her sharing group.

-That will require that we share who we are and what we have. Our caring and sharing will lead us to bear the burden of those we are pastoring.

2. 1 Corinthians 12:4-7.

Paul tells us that there are a variety of gifts given by the same Spirit for the common good. It is the Spirit, then, who equips us

for serving, for caring, for pastoring.

- a) Perhaps some of us here do not feel very equipped. And there may be various reasons for feeling that way.

-But one question we might ask ourselves right now is this:
am I on speaking terms with the Equipper -- the Holy Spirit?

-Am I in daily communion with the Holy Spirit? Do I have
daily fellowship with the Holy Spirit?

- b) Our parishes will be renewed when we call on the Holy Spirit to do it in us and through us because He is the One who will inspire us to --

-care, enable us to share, and empower us to bear one
another's burdens.

- c) Our parishes will be renewed when each parishioner is in daily
communion, daily fellowship with the Holy Spirit.

III. The character of the pastoral leader.

A. Matthew 20:25-28.

Jesus identifies Himself as a servant, not as one who occasionally feels generous and serves, but as one whose self-identity is that of servant.

1. The behavior of Jesus is quite different from the usual notion we have about the behavior of important people.
 - a) He washed the dirty feet of his disciples.
 - b) He rubbed shoulders with prostitutes.
 - c) He ate in the homes of people of ill repute.

2. The challenge to serve in the same way is put to us in John 13: 12-17 and in Matthew 25:34-40 (Read).

a) There is room for each of us to grow as a servant.

-In accepting the service of being a pastoral leader, you may now have a great deal of fervor and –

-then later may be tempted to fall away when the going gets tough.

b) Unless this initial enthusiasm is directed and disciplined, it will bring about little fruit.

c) Discipline and fidelity is what is needed (Read: Matthew 13: 20-21).

3. The greatest benefit to being a servant is the privilege of serving Jesus Himself which He so clearly brings out when He says –

-"Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me" (Matthew 25:40).

4. Opposition from society will come and it may also come from some of your very own parishioners as you try to bring Jesus to others.

-The mission of evangelization is filled with opposition. People do not want to be disturbed. They prefer their comfort and their inertia.

a) A pastoral leader must be prepared, then, for spiritual warfare.

b) Peter states this so well when he says --

-"Be sober, be watchful. Your adversary the devil prowls around like a roaring lion, seeking some one

to devour. Resist him, firm in your faith, knowing that the same experience of suffering is required of your brotherhood throughout the world" (1 Peter 5:8-9).

5. The service pastoral leaders are called to give provides a training in which the character of each will be most reliably developed.

a) The danger in looking for a ministry within a parish is to view Christian service and pastoral ministry as the same.

-To do this is to overlook the very vital contribution more ordinary forms of service give and to run the risk of taking on pastoral authority before one has arrived at sufficient spiritual maturity (Read: 1 Timothy 3:6).

b) While you, as pastoral leaders, are trying to care for others, you must be wary of thinking you have all the answers to the needs of those to whom you are ministering.

c) Your primary role as pastoral leader is that of listener and facilitator and in that you enter a school of service where your own spiritual maturity will grow.

6. In trying to imitate Jesus' example of service, what happens is that you may discover that there is in your own life a rival system of values.

a) For example, consider the following questions:

i) Is the company president shown more respect than the custodian?

ii) Who is listened to more attentively: the high school dropout or the professor?

iii) Is resentment something you experience when you are asked to do something you consider beneath your intelligence?

iv) Is your service dependent upon remuneration or do you offer service without being asked?

v) Is extra work something you seek or do you look for additional leisure time?

vi) Do you look with envy upon the symbols and privileges of the person who has, so to speak, arrived: the thick carpet, big desk, financial security, status, power over others?

vii) And do you believe that because this person has arrived, he or she is of more value and can, therefore, expect respect from subordinates?

b) For the person who has status, it is difficult for him or her to look upon himself or herself as a servant.

-Such a person looks upon menial work as something he or she left behind as the ladder of success began to be achieved.

7. Today, the "service professions" still give their services but at a very high price. And rarely do we find the professional servant going beyond the minimum required.

-Where do we find the doctor or the repairman willing to make a house call, gives a free diagnosis, or fix something that was not part of the job.

8. The pursuit of status is a life-threatening occupation. It is based on pride, on the false notion that personal value is earned rather than given by the Creator.

a) It becomes all absorbing and controlling, demanding a singleness of purpose, a devotion that is idolatrous.

b) Jesus gives the warning in the following passages:

i) **Luke 12:15-21.** Here He talks about the landowner

building bigger barns.

-This is only one example of what he thinks about pursuing security and personal glory.

ii) In **Matthew 18:1-4**, Jesus reproaches his disciples for wanting to be the greatest.

iii) The beatitudes promise reward to those without any social status whatsoever (See: Matthew 5:1-12).

iv) And in **Luke 6:24-26**, He points a warning finger at those who are rich, satisfied and respected.

9. Giving one's life in service to God and others should not be the exception but the rule. Daily decisions to care, bear, and share must become second nature, must become spontaneous.

a) If there are hand towels on the bathroom floor in the parish center, we should not have to deliberate as to who put them there. Or, ask, "Why can't they put the towels where they belong? Do I have to do it?"

b) As a servant of Jesus, we simply respond to the obvious need and put them where they belong.

10. To be a useful servant who is pleasing to Jesus is not easy. It will not happen unless you:

a) Hear the call.

b) Desire to grow as a servant of the Lord.

c) Commit yourself to accept the action of the Holy Spirit in your life.

d) Pray, study and work hard at being a caring, bearing, sharing servant of the Lord.

-If this is your desire and resolve, you will learn responsibility, humility, and obedience. And furthermore, you will look more like Jesus.

11. Because our society views status so highly and looks upon service as an inconvenience, a bother, the Christian servant is open to being misunderstood.

a) Questions like this will be asked:

i) Why doesn't he or she take advantage of his or her rights?

ii) Why doesn't he or she act with appropriate dignity?

iii) Why doesn't he or she leave the menial work to others?

iv) Why is he or she coming to the aid of everyone? Can't he or she let people fare for themselves?

v) Why doesn't he or she insist on his or her own way when he or she can do a better job?

vi) Why does he or she try so hard to do a job the way someone else wants it done? Can't he or she think for himself or herself?

vii) Doesn't he or she realize they are being stepped on and overlooked?

b) What is Jesus' answer to this kind of criticism?

- "Blessed are you when they insult you and persecute you and utter every kind of slander against you because of me. Be glad and rejoice, for your reward is great in heaven; they persecuted the prophets before you in the very same way" (Matthew 5:11-12).

B. **Romans 12:3-5.** In the Letters of St. Paul, the image given is the same -- the need for humility.

The humble person has a true estimate of himself or herself knowing his or her strengths and weaknesses and realizes all gifts are from God and to Him belongs the glory.

1. As servants of the Lord Jesus, you are to know your place, your role. You are called by Him to be co-creators with Him in building up His people.

2. This is not a partnership of equals. You must let God be God and not try to be your own master, trying to master your own life. Rather, you are to surrender your life to His Lordship.
 - a) You take your lead from the Lord and make his concerns your own. You are not victimized by those who assert themselves more than you.

 - b) Rather, you have freely decided to put yourself at the service of others, even those who lack status and cannot reward your efforts.

 - c) You have made, as a higher priority in your life, the welfare of others and not your own comfort or preference (Read: Philipians 2:3-4).

3. The greatest temptation the Christian servant faces is the temptation to pride. Pride is rebellion against God's authority that is tied up with untruth, delusion, fantasy, unrealistic goals and pretense.

-When you give in to pride, you take the necessary function of self-preservation a step too far, acting as if everything depended on your own efforts and not on the mercy of God (James 4:13-17).

- a) The slogans of society that are typical of pride flatter you, such as:
 - i) I'm number one.

 - ii) If you don't take care of yourself, who will?

iii) Make your own decisions.

iv) You're worth it.

v) You've earned it.

vi) If it feels good, do it.

vii) I want a piece of the action.

4. Pride is based on a lie (Revelation 3:15-17). A person cannot live it out indefinitely because it denies reality: our dependence on God and our interdependence on one another.

5. As you serve God, you will find these spontaneous responses rising within you:

a) I've got better things to do.

b) Anybody can do this job.

c) I know that's what (s)he said to do; I know a better way.

d) I don't know why they asked him to do that when they know I can do it better.

e) Who does she think she is?

f) I know how to do it; you don't have to tell me.

g) I know you said not to bother but I have a real concern about this.

h) I'll be glad to do it as long as you let me alone and I can do it my way.

- i) You'll look a long time to find someone as committed as I am.
- j) I know you said to call you but I thought I could handle the situation.

C. 1 Samuel 15:22-24.

Obedience is simply doing what we are asked, in the way that it is asked to be done. It is putting on the mind of the one asking.

1. Most often we do not disagree with what we are asked to do but with the method of doing it. Carrying out the method as asked is the way to develop humility.
2. A humble person will quietly suggest; the proud person will challenge.
3. To develop true humility, your heart must grow into the attitude of submission. You must be eager not only to serve but to obey.

D. Mark 12:28-34. Here we have the gospel standard for service.

1. What we are called to do is to strive for purity of heart in all that we do, that is, to serve God in all that we do.
 - a) Do not omit offering your entire self to the Lord every morning. Attend the Eucharist daily, if at all possible.
 - b) Be attentive to the warning signals. For example, are you hurt when your work is not noticed?
 - c) Put your entire energy into the present moment for the love of the Lord.
2. As you direct your energies toward serving the Lord and your neighbor, certain character weaknesses within you will begin to interfere with your service.

- a) Such weaknesses are seen not so much by an introspective examination but by observing how you act and react in circumstances which call you to give selfless service.
- b) For example, a critical spirit is seen not by asking, "Am I judgmental?" Rather, it is seen in the harsh words that come from your mouth.

- 3. The Christian servant must be alert to the enemies of his or her pastoring service: laziness, self-indulgence, self-pity, irritability, and inconsistency. Such enemies render your service imperfect.

E. The servant of the Lord is given to daily and constant prayer.

-Let me leave you with this direction: pray the Our Father making every word the intention of your heart before God.

- 1. Picture the Lord Jesus reigning in the center of your heart, ruling your body, mind, and spirit.
- 2. Make known to Him the concerns of this day: self, family, work, your parish (your sharing group members), and your country.
- 3. Set yourself in agreement with the will of God for your life.
- 4. Ask the Holy Spirit to empower you with the ability, efficiency, and might to be able to meet your concerns for this day.
- 5. Pray in the Spirit because this builds you up (Read: Jude 20).
- 6. Abide before the Lord until the course of your day is set, and you have the assurance that the Spirit of God is functioning within you.

COMMUNITY BREAK	20 MINS.
-----------------	----------

INDIVIDUAL ACTIVITY	45 MINS.
---------------------	----------

1. ASK everyone to reflect on the Scripture passages in the light of the content of this session.
2. JOURNAL your reflections and be prepared to share your reflections in your small group.

SMALL GROUP SHARING

45 MINS.

1. GO OVER the Principles for Sharing with the group.
2. ASK everyone to move into their small groups to share their written reflections on the Scripture passages for this session.
3. STATE that each person in the group shares on the first passage. Then everyone shares on the second, etc. Equal time is given to each person. The pastoral leader is to begin the small group with prayer and end with prayer. The pastoral leader shares first.
4. CALL the group back at the end of 45 minutes.

COMMUNITY BREAK

10 MINS.

INSTRUCTIONAL CONTENT

IV. Priority scheduling is extremely vital and practical.

- A. It is not only for pastoral leaders but for all of us. The reasoning behind priority scheduling is this:
 1. We are frequently tempted to set aside what is of first importance in our lives: time for prayer and time for fulfilling our obligations with family, spouse, and children.
 2. Our commitment to the ACTS II Process cannot be just added on to our already busy schedules.
 - a) Do not be fooled into thinking that somehow it will all work out if we just squeeze our time here and there a little. Experience shows that does not work.

b) Planning is necessary or our commitment will end in discouragement and failure.

B. As you do your own priority scheduling which you are going to do shortly, pray for the wisdom of the Holy Spirit. For such a schedule to work, you must be honest.

INDIVIDUAL ACTIVITY

55 MINS.

1. ASK group to turn to PLH page 34.

2. STATE the following:

A. Pastoring others is going to involve giving until it hurts.

1. A very practical aspect of pastoring others is the time that you are going to have to give out of your already full daily schedule.

2. You will have 50 minutes to do the following:

a) Look at your goals and objectives for each area of your life: personal goals, goals for your family, your parish involvement, and your work.

b) Draw a horizontal line on a paper and list the primary goals and commitments that cannot change except in emergencies above the line and –

-the secondary or optional obligations that can change if necessary below the line.

c) Now ask yourself if the way you actually use time reflects your written priorities.

d) One way to find out is to keep a record of how your time is spent by actually keeping a detailed record for one week. For now look at (write on the board): How much time is spent at:

- work;
- commuting to and from work;
- communicating with your husband/wife and your children;
- time with the Lord in personal prayer;
- worship with others (the Eucharist, etc);
- service given to church;
- family, friends, neighbors;
- recreation and leisure;
- eating;
- personal hygiene;
- education;
- hobbies;
- meetings that are regular commitments; and
- how much unscheduled time you actually have.

B. The question now is: how to schedule your time so that greater priority can be given to those things you see as more important?

1. Begin by putting down those commitments that cannot be changed: work, meetings, certain events.

-Then put down regular time slots for the things you consider important: prayer, family, service.

2. Such a schedule gives one a way of evaluating whether one can truly give a particular service, instead of leaving it to personal appeal or to emergency matters.

C. You can begin now.

D. CALL time at the end of 50 minutes.

E. Scheduling of this type should be done at the beginning of each week. Goals need to be set and time provided for unusual needs that arise.

3. GO OVER Study Guide:

A. Study each of the skills a pastoral leader uses in leading a small group within the ACTS II Process.

B. Please make these skills your own and be able to explain them.

EVALUATION OF WEEKEND	10 MINS.
<hr/>	
LARGE GROUP SHARING	10 MINS.
<hr/>	

STATE the following:

I invite you now to share with everyone the effect this weekend has had on you, and what fruit it is going to produce in your life.

CLOSING PRAYER	10 MINS.
<hr/>	

1. CALL prayer leaders forward.

2. ASK group to turn to PLH page 40 and stand.
3. SIGNAL music and prayer leaders to begin.
4. DISMISS group once prayer time is finished.

APPENDIX

PRINCIPLES FOR SHARING

The sharing groups are a vital part of your training. In order for your group to accomplish its purpose, please observe the following principles. These principles are outlined in such a way as to show how "sharing" differs from "discussion".

<u>In sharing groups, people:</u>	<u>In discussion groups, people:</u>
-lean in toward each other.	-lean back and observe.
-have chairs close together.	-spread out so there is room.
-speak in a low voice.	-talk loud so their point can be made.
-do not give an answer to the person who just shared.	-make sure they have something to say to each person's comments.
-listen to each person's experience	-make comments to the person next to them.
-do not advise or give suggestions	-try to correct another person's opinion or give them help.
-listen with reverence	-listen if they are interested or reject what the other says.
-always share personally, using the personal pronoun "I".	-speak in generalities: he, she, or they.
-share their experience as they have lived it.	-speak in terms of principles, ideas or stories.
-share in terms of relationships.	-speak in terms of concepts.
-see the topic being shared is a challenge to face themselves.	-see the topic as nice, not too deep.

<u>In sharing groups, people</u>	<u>In discussion groups, people:</u>
-see that there is no right or wrong answer.	-evaluate the topic.
-see that it is not necessary to agree or disagree.	-analyze the topic.
-discover more about themselves	-try to persuade others to their way of thinking.
-see that there is no need to sides or position.	-clearly state their intellectual position.
-share deeply and personally.	-joke and superficially chit-chat.
-share in a spirit of prayer, realizing that this is a moment of sacred encounter.	-speak from an intellectual point of view.
-experience a "feeling with" one another.	-give no "feeling response".
-experience the personal "life struggle" of each other.	-keep the discussion "out there" on a theoretical level.
-stick to the topic so that each person has the opportunity to share.	-do not worry about getting the topic as long as they get their ideas in.

"As your Small Group Leader, I have the responsibility of seeing that these "Principles for Sharing" are carried out for the good of each member of our small group and for the glory of the Father.

"As members of our small group, your responsibility is to make my task a joyful one by sincerely and seriously adhering to these principles."

BIBLIOGRAPHY

"Know Your Faith Study Guide," Volume 1, Number 1-37, 1312 Massachusetts Ave., N. W., Washington, D.C. 20005, September 4, 1978 – May 28, 1979.

ABOUT THE AUTHORS

Sister Angeline Bukowiecki, S.N.C. and Sister Brigid Meierotto, S.N.C., Co-Foundresses of the Sisters of the New Covenant, Private Association of the Christian Faithful, graduates of St. Louis University School of Divinity, have an M.A. in Dogmatic Systematic Theology. They have worked extensively in the development and formation of community among the People of God since 1971.