

Don Bosco Utume Salesian Theological College
Nairobi, Kenya

Final Annotated Syllabus of Two Credit Course, Two hours per week for 14 weeks, Lecture Format, Pastorally Oriented (January to April, 2016).
Fridays 10:35 a.m. to 12:20 p.m. in Biennial A

Small Christian Communities as a New Model of Church in Africa Today (PET190)

NOTE: This course is only offered in the Second Semester of the Academic Year (January to April) as part of the Biennial Year A. It is a Core Course in the Pastoral Theology Department There are a total of 28 class periods of 50 minutes each spread over two periods per week on Friday mornings for 14 weeks.

Ebooks/Printed Paperback Books: SCC Resources, Tools and Reference Books for Recommended Reading:

- a. Healey, Joseph G., *Building the Church as Family of God: Evaluation of Small Christian Communities in Eastern Africa*. The Online Digital (Ebook or Electronic Book) Version of this book is regularly updated as a free Ebook. As of 5 May, 2016 it is 758 pages and is available on the left hand side of the “Home Page” of the Small Christian Communities Global Collaborative Website as an Ebook at:
http://www.smallchristiancommunities.org/images/stories/pdf/Build_new.pdf.

It can also be found in the Don Bosco Utume Salesian Theological College Library. On the Library’s Internal Server (like an Intranet) go to: Computer>Network>SERVER1>Ebooks>Ebook on SCCs. When needed enter name: administrator; password: 1234.

This Ebook is 6 MB in the PDF Format. It can be downloaded (saved) on any electronic reading device with a free capacity of 5 MB and above: desktop computer, Ereader like Kindle or Nook, external hard drive, flash drive, Ipad, laptop computer, notebook, smartphone and tablet. Follow the download instructions on each browser. Each browser has its own method of saving an online document and storing it on the hard drive for immediate use. Google Chrome is recommended. NOTE: For Ereaders Caliber software can be used for easy conversion.

Offline you can convert it to a Microsoft Word Document and use “Home” then “Find” (or Control F) to go to the “Navigation Box” to search the Ebook. Online use Control F to open the “Find” or “Search” Box to search the Ebook. Electronic handouts for the course are found in the [APPENDIX: Resource Materials on the On-going Formation and Training of SCC Members](#) (pages 540-649) in the Ebook.

- b. Healey, Joseph G., *Building the Church as Family of God: Evaluation of Small Christian Communities in Eastern Africa*. Eldoret: AMECEA Gaba Publications – CUEA Press, Double Spearhead Nos. 199-200, 2012. 163 pages with Index.
- c. Healey, Joseph and Jeanne Hinton (eds.), *Small Christian Communities Today: Capturing the New Moment*. Orbis Books, 2005 and Paulines Publications Africa, 2006. 224 pages with Index. Referred to as *SCCT*.

15 January, 2016: Week 1: Classes 1-2: "Introduction to SCCs Course." Silence. Opening Solidarity Prayer: "Peace in South Sudan."

"Introduction to, and Overview of, SCCs Course." Plan of the Course. Small Christian Communities (SCCs) are a "New Way of Being (Becoming) Church" and a "New Model of Church in Africa Today." **Question on the Exam.**

The many changes in organizing our course mirror the life of our 160,000 SCCs in Eastern Africa. Expectations for the course. A new way of teaching about SCCs and a new way of learning about SCCs. The course is practical and pastoral and largely based on the students' personal experience. A User Friendly Course. Developing a Training of Trainers (TOT) style. **Question on the Exam.**

Profile of the class. Developing a "SCC identity" as a class. Using name *Mwanajumuiya* (member of a SCC) rather than "student" in class. The 32 *Wanajumuiya* come from two religious congregations. They come from 12 countries: 10 countries in Africa and Myanmar and Vietnam. They have done pastoral work in these countries plus nine more African countries and Canada and Spain.

The basic teaching method is online learning using the Small Christian Communities Global Collaborative Website (<http://www.smallchristiancommunities.org>) that is available on desktop computers, Ereader like Kindle or Nook, external hard drives, flash drives, I pads, laptop computers, notebooks, smartphones and tablets and use different browsers: Google Chrome, Internet Explorer, Mozilla Firefox, Safari and Torch. I highly recommend Google Search for 95% of our research needs. The SCCs Website includes the free online Ebook, Video Section (DVDs on YouTube), Facebook Page and Skype.

Connecting to the other theology courses. Connecting to our personal, practical, pastoral, experiences in parishes and apostolic activities. There is no blueprint for building and developing SCCs. Spanish proverb: *We create the path by walking*. Reading and responding to the signs of the times. Suggestion: Prepare two folders with all your SCCs materials that also can be used in your ongoing pastoral ministry: a paper folder and an electronic folder. Explanation of the **SCCs Course Paper** (the one CAT -- Continuous Assessment Task -- 40 points of course grade) and the **Final Written (Short Essays) Exam** (60 points of course grade). Highest marks in the written exam for answers that include specific examples from your personal, practical pastoral experience, class discussion, the assigned reading and the DVDs.

Importance of the *Bible* (our *jembe*). Comparing the *Bible* to our smartphone. Bring the *Bible*, *Missal*, Smartphone (such as the iPhone) or tablet (such as the iPad) with the Gospel text to class. *Lectio Divina*.

Modeling a SCC Model of Church by experiencing being a member of a SCC during the course. Dividing class into three SCCs and choosing Patron/Patroness Saints of the three SCCs with their feast days: Blessed Irene Stefani (born in Italy and died in Kenya) – 23 May; St. Charles Lwanga (born and died in Uganda) – 3 June; and St. Josephine Bakhita (born in Sudan, died in Italy) – 8 February.

During the course we will have practical experience of six different methods of *Bible* Sharing/*Bible* Reflection.

METHOD NO. 1. Lectionary-based faith sharing. 20 minutes in modeling the *Bible Sharing/Bible Reflection/Bible*—Life Connections in our four SCCs based on the Gospel of the following Sunday (Second Sunday in Ordinary Time – Year C). *John 2:1-11*. Process: Follow Steps 4-8 of E-Resource No. 4: “13 Steps in the Weekly Bible Sharing/Bible Reflection/Bible—Daily Life Connections Service of Small Christian Communities (SCCs) in Africa.”

NOTE: Each week the first period begins with the students being asked to share “what struck them”/“what they learned” from the assigned reading.

Handout: Bookmark: *Celebrating 160,000 Small Christian Communities in Eastern Africa*.

Homework: Spend one hour visiting the SCCs Website and Facebook Page.

22 January, 2016: Week 2: Classes 3-4: Silence. Opening Solidarity Prayer: “Peace on the border of Somalia and Kenya.”

“Small Christian Communities Resources and Training Tools” – Part I

SCCs Website contains:

- Ebook
- DVDs
- YouTube
- Online SCCs
- Facebook Page

“A New Way of Preparing a Homily.” Story: Traveling around the world I’m sure that I surprise many priests (and parishioners alike) when I say that in Eastern Africa we find it “easy” to preach on Sunday if we use the “SCC process.” During the week the priest participates in various SCC meetings of lay people in his parish that listen to, and reflect on, the Gospel of the following Sunday. Then the Sunday Parish Eucharist becomes the “communion of the SCCs.” During his homily the priest or deacon reflects back the experiences, insights and applications that he has learned from the *Bible* reflections that have taken place in the individual SCC meetings. Much of the content of his homily come from the life experiences and *Bible*--life connections of SCC members that members of the Sunday congregation can easily relate to and feel are relevant to their lives.

DVD on *The Church in the Neighborhood: Small Christian Communities* (with Swahili and Arabic versions). Nairobi: Ukweli Video Productions, 1995. 43 minutes. Segment I: “Life and Activities of SCCs.” Segment II: “Services (Ministries) in the SCCs.”

SCCs Facebook Page (presently 1,665 Fans). Discussion of the assigned reading. Survey of *wanajumuiya* involvement in the 15 activities of SCCs (pages 583-585 of Ebook *Building the Church as Family of God*). Small Christian Communities as a New Model of Church in Africa Today. Small Christian Communities as a New Way of Being Church in Africa Today. Difference between a SCC Model of Church and a Small Group Model of Church. Neighborhood (geographical), parish-based SCCs are a pastoral model of church and an instrument/vehicle/tool of evangelization. Comprise 90% of the SCCs in the AMECEA (the acronym for "Association of Member Episcopal Conferences in Eastern

Africa" that is a service organization for the National Episcopal Conferences of the nine English-speaking countries of Eastern Africa, namely Eritrea, Ethiopia, Kenya, Malawi, South Sudan, Sudan, Tanzania, Uganda and Zambia) Region.

Other types of SCCs are called specialized SCCs that comprise 10% of the SCCs in the AMECEA Region. Examples: Extraterritorial or floating SCCs in parishes; SCCs in schools (including universities, seminaries and houses of religious formation), training centers and hospitals; specialized groups (doctors, lawyers, nurses, teachers, youth); and small groups connected to international movements and organizations such as like Christian Life Communities (CLCs), Focolare, Neo-Catechumenate and the charism of various religious congregations. "Four Models of Mission."

Explanation of the Three Steps of the Pastoral Spiral Methodology or Process of the Course ("See," "Judge" and "Act") with concrete SCC examples on the local level.

Handout: "Table of Contents" of Ebook and "APPENDIX: Resource Materials on the On-going Formation and Training of SCC Members" (25 E-Resources).

Homework: Spend one hour visiting the first four E-Resources in the Online Resource Materials.

29 January, 2016: Week 3: Classes 5-6: Silence. Opening Solidarity Prayer: Newly elected SCC Leaders.

"Small Christian Communities Resources and Training Tools" – Part II
"Election of New SCCs Leaders."

Here are the first three of the 21 future challenges, priorities and actions for SCCs in Eastern Africa based on our in-depth critical evaluation/assessment, ongoing research and a reading of the contemporary signs of the times in Africa. They are part of the "Action/Pastoral Planning Step" of the Pastoral Spiral.

1. Choose good leaders in SCCs in Eastern Africa. This is within the context of committed, ongoing leadership of both priests and laypeople within a pastoral plan.
2. Form SCC leaders/animators/facilitators/coordinators in a deeper evangelization that integrates African values and Christian values ("Truly African, Truly Christian") as part of an overall pastoral strategy of forming and training pastoral agents.
3. Train SCC leaders/animators/facilitators/coordinators in animation, facilitation and coordination skills. Set up SCC Training Teams on the Eastern Africa, national, diocesan, deanery, parish and outstation levels. Use the mass media and social media like the internet, radio, and TV for SCCs training programs.

Homework: One of the chapters on Africa in the book *Small Christian Communities Today: Capturing the New Moment*.

5 February, 2016: Week 4: Classes 7-8: One minute of silence. Opening Solidarity Prayer: Missionary Song “*Nimtume Nani?*”

“The Importance of Lay Involvement in the Missionary Outreach of SCCs in Eastern Africa.” Triangle of Laity/SCCs/Mission.

Housekeeping.

Touchdown Period. Add new data to the free, online Ebook.

Homework.

We are reminded that “the pilgrim church is missionary by her very nature (or in another translation “the Church on earth is by its very nature missionary”) for it is from the mission of the Son and the mission of the Holy Spirit that she takes her origin, in accordance with the decree [plan] of God the Father” (No. 2 in *Ad Gentes*, the *Decree on the Missionary Activity of the Church* promulgated by the Second Vatican Council in 1965). There is a well-known saying that “the church does not have a mission. The mission of God has a church.” Fundamentally Christianity is not church-centered but Trinity centered.

Through Baptism all Christians are called to be missionaries and evangelizers. This is described very well by Pope Francis in the section “We are All Missionary Disciples,” No. 120 in Pope Francis’ *The Joy of the Gospel*:

In virtue of their Baptism all members of the People of God have become missionary disciples. All the baptized, whatever their position in the Church or their level of instruction in the faith, are agents of evangelization, and it would be insufficient to envisage a plan of evangelization to be carried out by professionals while the rest of the faithful would simply be passive recipients. The new evangelization calls for personal involvement on the part of each of the baptized. Every Christian is challenged, here and now, to be actively engaged in evangelization; indeed, anyone who has truly experienced God’s saving love does not need much time or lengthy training to go out and proclaim that love. Every Christian is a missionary to the extent that he or she has encountered the love of God in Christ Jesus: we no longer say that we are “disciples” and “missionaries”, but rather that we are always “missionary disciples.”

Mwanajumuiya Alphonse Omolo, a member of the Eastern Africa SCCs Training Team:

“Two Case Studies of Kisumu Archdiocese:”

1. “Small Communities Light up Neighborhoods in Kisumu.” (Chapter 16 of *SCCT*) Retrieved from the Google Books Website on 7 February, 2016, https://books.google.co.ke/books?id=YsJ3CAAAQBAJ&pg=PT117&lpg=PT117&dq=Alphonse+Omolo+Small+Christian+Communities&source=bl&ots=mxPyDErg3F&sig=Yoi50QjFESycFehgNuK2Z2tXJto&hl=en&sa=X&redir_esc=y#v=onepage&q=Alphonse%20Omolo%20Small%20Christian%20Communities&f=false

2. “The Missionary Spirit and Outreach of the Fish Group.”

Two other SCC resources or tools:

1. Skype: Example of the St. Isidore of Seville International Online Skype SCC.
2. WhatsApp: Example of SCC in Embakazi Parish.

One of the Pastoral Theological Reflection (PTR) questions in the *Study Guide* is: "*Ad Gentes* emphasizes that through Baptism all Christians are called to be missionaries and evangelizers. 99% of the members of Small Christian Communities (SCCs) are lay people. How are they **promoting missionary awareness** and **sharing their faith with others**?" Here are some answers of lay people in SCCs in Eastern Africa from the SCCs Facebook Page:

- By holding prayers together and visiting members in their homes (Home Visitations) and encouraging them to read the *Bible* and pray regularly.
- Encouraging people in the neighborhood who are not Catholics to join the RCIA (the Rite for the Christian Initiation of Adults or the adult catechumenate) and go through the steps until being baptized.
- Encouraging those who have lost hope and helping the needy/the wounded so they feel loved also. NOTE: See Pope Francis' ideas on the field hospital and reaching out to "the margined and those on the periphery of society."
- Our free online Ebook has several sections on the importance of lay people in Small Christian Communities (SCCs) and how they can be missionaries and evangelists. One choice in our poll on "The best part of my Small Christian Community is:..." "community of missionary disciples."
- The April, 2015 issue of *The Seed* Magazine says that this *Study Guide* helps us to reflect on missionary activity and it is enriched with questions for sharing in small groups or in Small Christian Communities.

How are we African Priests/Deacons/Seminarians/Brothers/Sisters/Catechists "trainers of trainers" (TOT), that is, animators and facilitators of laymen and laywomen's involvement in mission through their SCCs? **Question on the Exam.**

Handout: "First Half of Syllabus."

2016 Kenya Lenten Campaign Booklets and Posters (English and Swahili).

Homework: Chapter 10 – "Promoting the Missionary Outreach of SCCs in the AMECEA Region" and "SCCs' Involvement in the New Evangelization in Eastern Africa" -- in the online Ebook and also in chapters in the paperback books.

12 February, 2015: Week 5: Classes 9-10: One minute of silence. Opening Solidarity Prayer:

"SCCs History in Eastern Africa." The AMECEA Key Pastoral Priority of Building Small Christian Communities in Eastern Africa." Part I.

Housekeeping.

Touchdown Period. Supervising elections if new leaders in SCCs.

Homework.

DVD (via YouTube) on *Celebrating 120,000 Small Christian Communities in Eastern Africa*.

METHOD NO. 2. 20 minutes in modeling the *Bible Sharing/Bible Reflection/Bible*—Life Connections in the three SCCs of our class based on the Gospel of the following Sunday (First Sunday of Lent – Year C): *Luke 4:1-13* in buzz groups of two or three people each. Buzz groups are a participatory method or process of group dynamics that are very helpful in SCCs.

Homework: Read Week Three (“Family Values”) of the Booklet of the *2016 Kenya Lenten Campaign*.

19 February, 2016. Week 6: Classes 11-12. One minute of silence. Opening Solidarity Prayer: Countries in Africa that are having presidential elections in 2016-2017 especially Uganda.

"SCCs Involvement in the 2016 Kenya Lenten Campaign on the theme *Peaceful and Prosperous Kenya...My Responsibility*:

<http://www.cjpckkenya.org/index.php?page=other&gid=85>

<http://www.cjpckkenya.org/index.php?page=other&gid=86>

Housekeeping.

Touchdown Period. Student experiences. SCCs in Lagos, Nigeria (see SCCs Facebook Page).

A new way of teaching. A new way of learning. Praxis is prior to theology: From grassroots SCCs experience to theory/principles/theology.

Two starting points for *Bible Sharing/Bible Reflection/Bible*—Life Connections/Faith Sharing:

1. “Deductive” (from the *Bible* or a Church Document to Life): the *Bible* (for example, the Gospel of the following Sunday). Reflecting on *Africa’s Commitment* or *The Joy of the Gospel* one chapter per week for five consecutive weeks. Reflecting on a particular teaching of the Catholic Church such as Faith or Love or the Meaning of a Sacrament.
2. “Inductive” (from Life to the Bible): our daily life experience as the starting point of weekly *Bible Sharing/Bible Reflection/Bible*—Life Connections (especially through our critical concrete experiences, incidents, events, examples and stories). Two types:
 - a. Local human events/experiences in a SCC such as death, sickness, baptism, graduation, marriage, welcoming a new person, visiting the home of a person who is not coming to the SCC meetings.
 - b. “What are the different human problems in Kenya and the rest of Africa that we should reflect on in our SCC meetings in the light of the Gospel?” (based on

No. 89 of St. John Paul II's Apostolic Exhortation *Ecclesia in Africa/The Church in Africa*).

Methods of reflection in our three SCCs is both deductive and inductive.

“Background of the Annual Kenya Lenten Campaigns.” “Introduction to the Overall Theme of the 2016 Kenya Lenten Campaign and “Week 3 (Third Sunday of Lent – 28 February, 2016) on “Family Values:” “Use of the Important Resources: Catholic Justice and Peace Commission, *The Leadership Handbook* (Swahili is *Maelekezo ya Uongozi*), Nairobi: KEC Catholic Justice and Peace Commission, 2013. Catholic Justice and Peace Commission, *Lent: Let Light Shine Out of Darkness... Kenya Lenten Campaign Training Manual for Small Christian Communities*. Nairobi: KEC Catholic Justice and Peace Commission, 2012.”

Questions and discussion. Summary: A key factor in the history of the Kenya Lenten Campaign that started in 1988 was the emphasis on reflecting on social issues in Kenya (in addition the three normal priorities of Lent – prayer, fasting and almsgiving). In 2014-2015 Pope Francis called two sessions of special synods on the “Family and Marriage.” He wanted the synods to examine the pastoral challenges experienced by families. Pope Francis’ call to be “be bold and creative” in finding new pastoral solutions (“think outside the box”). Now we are in the 2016 Jubilee Year of Mercy when we are emphasizing the seven corporal acts of mercy and the seven spiritual acts of mercy. How is the Catholic Church in Kenya (and other African countries) responding?

Facilitating “Train the Trainers” (TOT) workshops in our parishes and SCCs. Training SCC Leaders to use the inductive “See,” “Judge” and “Act” methodology/process of the Kenya Lenten Campaign.

Second Period: Use the three steps of “See,” “Judge” and “Act” methodology/process in Week 3 (Third Sunday of Lent – 28 February, 2016) on “Family Values.”

METHOD NO. 3. From life to the *Bible*.

In our three SCCs:

1. Analyze and discuss the drawing (cartoon) on page 18.
2. Read the story in Step One (“See”): “The Town of Madili” on pages 17-18.
3. Read part of the Situational Analysis in Step Two (“Judge”) on pages 18-19.
4. Read the Gospel (*Luke* 13: 1-9) and written scripture commentary.
5. Answer the special question in Step Three (“Act”): “As a communion of families in the neighborhood what basic family values can Small Christian Communities emphasize and promote? How?”

Last ten minutes: Short reports from each SCC. How we can be animators of SCCs during the five weeks of Lent? **Question on the Exam.** How can these Lenten materials be helpful to our seminarians animating and facilitating lay leaders (including youth leaders) in their pastoral ministry? Evaluation of the methodology/process. General Discussion and the Way Forward.

Homework: Work on **SCCs Course Paper.**

26 February, 2016. Week 7: Classes 13-14. One minute of silence. Opening Solidarity Prayer: That SCC members learn the different methods of *Bible* Reflection.

"SCCs History in Eastern Africa." The AMECEA Key Pastoral Priority of Building Small Christian Communities in Eastern Africa." Part II. "Types of SCCs."
Housekeeping. Hand in Form for the **SCCs Course Paper.**

Touchdown Period. Examples of activities during the 2016 Kenya Lenten Campaign.

Two Stories/Case Studies/Portraits of SCCs in rural and urban Tanzania:

- a. Rural: Bukiro, Rulenge, Tanzania. "Theresa's Old, Plastic, Armless Crucifix." Story taken from page 118 of *Once Upon a Time in Africa: Stories of Wisdom and Joy.*
- b. Urban: Dar es Salaam, Tanzania. "Visiting St. Charles Lwanga SCC." Story taken from pages 100-101 of *Small Christian Communities Today: Capturing the New Moment.*

The 50-year Anniversary of the Second Vatican Council (1962-65) recalls the historical foundations of SCCs in the People of God Model of Church and in the Communion Ecclesiology of Vatican II. 1973-2016 SCCs Eastern Africa History. African Ecclesiology of SCCs. The AMECEA Study Conference on "Building Small Christian Communities" in Nairobi, Kenya in 1976 stated: "Systematic formation of Small Christian Communities should be the key pastoral priority in the years to come [in the nine countries] in Eastern Africa." The AMECEA Study Conference on "Deeper Evangelization in the Third Millennium" in Dar es Salaam, Tanzania in 2002" included Section 7 of the Pastoral Resolutions on "Building the Church as a Family of God by Continuing to Foster and/or Revitalize the Small Christian Communities," No. 43 stated: "We recommend that a program on the theological and pastoral value of Small Christian Communities be included in the normal curriculum of the Major Seminaries and houses of formation of both men and women."

Homework: Search on the internet for examples of Youth Websites, Facebook Pages, WhatsApp, Blogs, etc. **Question on the Exam.**

11 March, 2016. Week 8: Classes 15-16. One minute of silence. Opening Solidarity Prayer:

"SCCs History in Eastern Africa." The AMECEA Key Pastoral Priority of Building Small Christian Communities in Eastern Africa." Part III. "Trends in SCCs."

METHOD NO. 4. Final 20 minutes of second period is modeling the *Bible* Sharing/*Bible* Reflection/*Bible*—Life Connections in our three SCCs based on the Gospel of the following Sunday (Fourth Sunday of Lent – Year C): *Luke* 15:1-3, 11-32. Steps 1, 3, 4, 9, 11 and 13 of E-Resource No. 4: "13 Steps in the Weekly *Bible* Sharing/*Bible* Reflection/*Bible*—Daily Life Connections Service of Small Christian Communities (SCCs) in Africa." Theme of the Gospel: "The Merciful Father." Special focus on the "Practical Action."

18 March, 2016. Week 9: Classes 17-18. One minute of silence. Opening Solidarity Prayer: Peaceful and Fair Elections in Africa.

“How Small Christian Communities (SCCs) use the internet/social media/social networking in Africa today?”

METHOD NO. 5. *Lectio Divina.*

While not suitable for a normal weekly meeting of a SCC *Lectio Divina* can be very helpful on:

1. Recollection Days.
2. Retreat Days.
3. Workshops/Seminars.

Read and discuss E-Resource No. 10: “The Process of *Lectio Divina.*”

Second Period: Using *Lectio Divina* in our three Class SCCs with the Gospel of the following Fifth Sunday of Lent: *John* 8:8:1-11.

1 April, 2016. Week 10: Classes 19-20. One minute of silence. Opening Solidarity Prayer: Father Tom Uzhunnalil, SDB.

Song popular with youth in Kenya: *Mungu Wetu Ni wa Ajabu.*

“Participation of Youth in Small Christian Communities in Africa.” “Forming Specific Youth Small Christian Communities (YSCCs) in Africa.” Focus on the dual importance of the “medium” (ways of reaching and interacting with young people in Africa) and the “message” (importance of African youth).

Housekeeping. **Handout:** “Second Half of Syllabus.”

Touchdown. Reports on the 2016 Kenya Lenten Campaign. Youth involvement in Holy Week and Easter especially the Way of the Cross.

Special guests: Alloys Nyakundi, Amos Orina and Nancy Njehia, the team of the YSCCs of Christ the Teacher Parish, Kenyatta University.

Two types of YSCCs:

- School-based/campus-based and institution/center-based. Online demonstration of the multi-media Kenyatta University website: overall website and the plan of the SCCs of university students: some in dormitories/residence halls/hostels and two that are non-geographical: <http://www.kucatholic.or.ke>. Alloys Nyakundi described his larger St. Dominic SCC that meets on Wednesday and his St. Patrick Family SCC that meets on Monday. Most of the SCCs have their own WhatsApp Network that posts the Daily Scripture Readings. Includes Video Clips on YouTube. Case Study of Active Youth SCCs in Kenyatta University, Nairobi. KUCC (Kenya University Catholic Community) Youth Small Christian Community Facebook Page. Public (Open) Group. 456 members. <https://www.facebook.com/groups/1549609615274202/>

- Parish-based. See [Case Study of Six Active Youth SCCs in Dandora Parish, Nairobi](#)” in the free, online Ebook. [St. Gonzaga Gonza Youth SCC Facebook Page](#). “Public (Open) Group.” 124 members. Why youth want their own SCCs? Topics/themes youth like to talk about. See discussion in free, online Ebook.

2013. One-day Eastern Africa Youth Small Christian Communities (YSCCs) Workshop in Nairobi, Kenya on Saturday, 30 August, 2014. There were 31 participants (22 men and 9 women) from six countries: Ethiopia, Kenya, Tanzania, Uganda, Vietnam and Zambia. See free online Ebook.

Question on the Exam.

8 April, 2016. Week 11: Classes 21-22. One minute of silence. Opening Solidarity Prayer: Pope Francis' Apostolic Exhortation on the Family and Marriage: *Amoris Laetitia* or *The Joy of Love: On Love in the Family.*”

“Reports and demonstrations of Youth Facebook Pages, What’sApp Groups, YouTube and other social media.” Focus on the YSCC Model of Church, not just youth groups in general.

Touchdown Period. 3 April 2016 updated version of free online Ebook posted. Three What’sApp Groups at St. Austin Parish.

The favorite discussion topics of youth in their YSCCs meetings are... (write on board):

Research on the topics/themes young people like to talk about. A survey among young people in Dar es Salaam, Tanzania, Lilongwe, Malawi, Lusaka, Zambia and Nairobi, Kenya revealed that their favorite discussion topics in SCCs meetings are:

- Topics clustered around boy-girl relationships, sex, dating, fashion, popular music, video games, social networks, information technology, sports and the use of leisure time. Kenyan young layman Steven Juma says:

I spent a lot of time going to church, *jumuiya*, fellowship and all kinds of Small Christian Communities where we talked about everything from feeding the poor to Jesus forgiving the prostitutes. We talked about everything but sex. Yet most of my Christian formation happened in a Small Christian Community... We have to talk about sex in an honest, candid way, and that talk has to start in our Small Christian Communities because we are not going to hear it at the 10.30 mass on Sunday.¹

- Employment/unemployment, job hunting and career planning.

¹ Steven Juma, St. Gonzaga Gonza SCC Youth Group Website, retrieved on 20 July, 2013, https://www.Facebook.com/groups/gonzagagonzasc/494064024005727/?notif_t=group_comment_reply

- Involvement in justice and peace issues.
- How to answer challenges from their Protestant friends especially Pentecostals on the *Bible*, Catholic Church teachings, etc. Recent research shows this is the main reason that African Catholic youth want to learn more about the *Bible*.
- Fund raising projects.
- Generation gap – communications problems between themselves and their parents.

Our class voting (2 x 24 = 48) for two topics/choices:

- 12 – Relationships
- 10 – Sexuality
- 4 – Music/Dancing
- 4 – Drugs and Drug Abuse
- 3- God
- 2 – Miracles
- 2 – Traveling
- 2 - Sports

15 April, 2016. Week 12: Classes 23-24. One minute of silence. Opening Solidarity Prayer: That SCCs implement *Amoris Laetitia* or *The Joy of Love: On Love in the Family*.”

“Starting and Promoting Youth Small Christian Communities (YSCCs) in Africa Today.”

Touchdown Period. A New Way of Preaching/Giving a Homily. Title: “Whose Voice Do You Hear on Sunday Morning?”

22 April, 2016. Week 13: Classes 25-26. One minute of silence. Opening Solidarity Prayer: Numbers 202 and 223 of *The Joy of Love*. Implementation of Salesians Provincial Chapter 7.

“Review of key SCC Resources and Tools in developing YSCCs.”

Touchdown Period.

1. On spelling of “youth”: **common usage rules.** From dictionary: “A *youth* is also a teenage boy or young man. Only this last definition has a plural form of *youths*. All other uses of the word are already plural or a mass noun. Sometimes it can be hard to determine if the term is used correctly and is describing only males, or if the author is using the term erroneously to describe both males and females. In this day and age, the distinction is probably lost on most readers. **One should stick with the group *youth* or use a synonym such as teenagers or young adults.**
2. Youth representation on PPC.

Parish-based YSCCs. See [Case Study of Six Active Youth SCCs in Dandora Parish, Nairobi](#) in the free, online Ebook. [St. Gonzaga Gonza Youth SCC Facebook Page](#). “Public (Open) Group.” 126 members.

Both SCCs and YSCCs can help in the pastoral accompaniment of young people especially in their transitioning/transitions in life/rites of passage.

Salesian parishes and youth centers:

1. SCCs, Shrine of Mary Help of Christians, Don Bosco Catholic Church, Upper Hill, Nairobi, Kenya.
2. SCCs, Kakuma Refugee Camp, Kenya.
3. Don Bosco Youth Center in Upanga, Dar es Salaam, Tanzania.
4. Salesian Pastoral Centre, Lusaka, Zambia.
5. St. Vincent de Paul Parish, Gumbo, Juba, South Sudan (four SCCs).

METHOD NO. 6. From life (specifically the challenges/problems in youth ministry as related to YSCCs) to the *Bible*. Salesian version of the "See," "Judge" and "Act" method/process: "Community Discernment" that is carried out in three steps: "Listening," "Interpreting" and "Way Forward." "Interpreting" (or "discerning" or "analysing" or "evaluating") is preferred by some because the English word "judge" is associated with the word "judgment" and "judgmental."

"The SCC are the units that have the Word of God as the center. Around them the Christian families 'learn to live ecclesial life and reflect on different human problems in the light of the Gospel' (*The Church in Africa*, 89).

A key challenge is the question "What are the different human problems [of youth] in Africa that we should reflect on in our SCC meetings in the light of the Gospel?" based on No. 89 of St. John Paul II's Apostolic Exhortation *The Church in Africa*. Based on the example of a Youth Workshop using the SCCs process/method) in the Salesian Youth Center in Dar es Salaam.

In our three SCCs:

1. From your experience in youth ministry (what did the youth tell you/what did you learn from the youth) choose three challenges/problems. Example: sex education.
2. Finding corresponding/parallel Scripture passages.
3. Pastoral solutions.

Our three SCCs chose the following challenges/problems: boy-girl relationships; poverty and upward mobility among youth; and relationships in family life.

29 April, 2016: Week 14 (Last Day): (Classes 27-28). Silence. Opening Solidarity Prayer. All seminarians being ordained deacons and priests. All religious taking Final Vows. Anniversaries of priesthood.

"Final Summary and Integration of SCCs Course."

Guest: Father Febian Pikiti, AMECEA Pastoral Coordinator.

First Period: Short reports (three minutes each) on the 31 **SCC Course Papers** in our three SCCs. The best papers will be posted on the SCCs Website. The major topics/themes of the papers (by frequency) were:

- 19: SCC as a *Bible* Sharing/*Bible* Reflection/*Bible*-Daily Life Connections Group.
- 4: Practical action, service and social, pastoral and mission outreach.

- 3: Pastoral Meeting of a SCC.

- 2: SCCs Mass.

- 1: SCC as a Special Group for Faith Sharing, Formation and Study.
 Recollection Day.
 Elections in the SCC.

Second Period: Evaluation of the course:

1. How to improve the course?
2. How to make future courses better?
3. What other (new) topics and themes should be emphasized in future courses?
4. How do you see this course on SCCs linked to Ecclesiology?

Discussion of the “**Course Assessment Form.**”

Two learnings/successes/”consolations”’: Students took hold of the importance of starting and promoting specific YSCCs and the pastoral value of SCCs using the social media. One concrete recommendation: Post the “Provisional Syllabus” of our SCCs Course online under “Kenya” on the Small Christian Communities (SCCs) Global Collaborative Website at the beginning of the course and the “Final Annotated Syllabus” at the end of the course.

The Way Forward. Suggestion for follow-up after the end of the course. We graduates (*Alumni, Alumnae*) of our SCCs Class can continue sharing, interacting, networking and exchanging SCCs information and experiences through the public [SCCs Facebook Page](#), our own special, ongoing Online or V SCC on our SCCs Website, another Facebook Page, What’s App, Skype, etc. Sharing ideas in our “SCCs Course Papers” through the SCCs Facebook Page and other social networking. Posting weekly Homily Notes. Working through the AMECEA Pastoral Department SCCs Network and the [Pastoral Department Sub-domain](#) on the AMECEA Website.

The Ebook states:

“These entries on our SCCs Facebook Page show that it is much more than just casual and superficial social networking. We hope that this SCCs Facebook Page can be a forum for analysis, discussion, exchange, information, questions and answers, quotations and updates including:

- Brainstorming on spiritual, pastoral and missionary issues.

- Daily and Sundays Lectionary Readings and Commentary.
- Concrete, practical experiences, stories and case studies of grassroots SCCs.
- Important "space" ("place") for spiritual, pastoral and theological conversation and sharing. For example, the themes and topics of articles and theses on SCCs can be discussed as African Christian Palaver Theology or African Christian Conversation Theology process or methodology.
- Meaningful "Prayer Corner."
- Photographs and Video Clips.
- Providing new SCCs resources, tools and links.
- Requests for financial help from our *Mfuko wa Jumuiya*.
- Spiritual and Pastoral Reading.

This SCCs Facebook Page is pastoral ministry. It is evangelization. It provides important research, formation, training, learning and teaching resources, tools and references."

Explanation of the **Final Written (Short Essays) Exam**. Answer three questions out of six questions on the exam. Key: **"Give at least five specific concrete examples."** Bonus Questions. Sample exam questions based on possible themes. Explanation of the Marking System. A key to the course was the first question on the exam:

"Based on your personal, practical, pastoral experience of YSCCs, design a two-day Small Christian Communities Trainers of Trainers (TOT) Workshop for YSCCs Leaders at the parish level in Africa that would include at least five problems/challenges and their pastoral solutions."

While a challenging question requiring a lot of thinking and planning, it is very much at the heart of how future priests, sisters and other pastoral workers will participate in this new way of being church. The question also focuses on the Salesian charism of Youth Ministry.

Class photo in front of Utume (to be posted on our SCCs Facebook Page).

Hand in the SCCs Course Paper.

Closing Solidarity Song: "Bind Us Together, Lord." SCCs, oyee! cheers! felicitation!

5 May, 2016: Final Written (Short Essays) Exam. 60 points of course grade. Opening Solidarity Prayer: Calling on the help of the First Small Community (Trinity) and the First Small Christian Community (Holy Family).

Written Assignment. SCCs Course Paper (the one CAT -- Continual Assessment Task) that is at least three pages single spaced or six pages double spaced. One paper with two parts. To be handed in and reported on in our three SCCs during our last class on 29 April March, 2016. 40 points of course grade.

“Part I -- SCC Practicum Write-up” (one or two pages) on your personal, practical pastoral experience of a SCC Practicum (a SCC Activity). Use the three steps of the "see," "judge" and "act" methodology or process. Arrange the **SCC Practicum** on your own that is, participate in/attend/visit a specific gathering/meeting/activity of a SCC in a parish or special interest group/apostolic group in Nairobi Archdiocese or another diocese in Kenya. Or participate in the St. Isidore of Seville International Online Skype SCC on any Tuesday afternoon at 5 p.m. Choose one of the activities of a SCC in the "Checklist of 15 Activities in Small Christian Communities (SCCs) in Africa Today." 15 points of course grade. NOTE: “Guidelines for SCC Practicum Write-up” are found in Appendix No. 16 (E-Resource No. 16).

“Part II -- Reflection Paper (two or four pages) on a topic of your choice that comes from your experience and observations during the SCC Practicum or from your other SCC experiences. Examples: “Lack of Youth and Men in SCCs.” “Tribalism and Negative Ethnicity in SCCs.” “How to Divide a Large SCC into Two Smaller SCCs.” “SCCs and Inculturation.” “SCCs Involvement in the Kenya Lenten Campaign 2016.” “SCCs in the 2016 Jubilee Year of Mercy.” “SCCs Promote Family and Marriage Ministry in Africa.” “Comparing Two SCCs.” “Specific Challenges in SCCs in Africa Today.” “Danger of SCCs Becoming a Vehicle for Fund-raising.” “A Pastoral, Theological or Research Question Related to SCCs.” “The Growth of Youth Small Christian Communities (YSCCs) in Africa.” “Reaching Young People through the Small Christian Communities Global Collaborative Website and Facebook Page.” 25 points of course grade.

SCCs Resources and Tools

See the end of Joseph Healey, *Building the Church as Family of God: Evaluation of Small Christian Communities in Eastern Africa* in the free, online version updated as of 5 May, 2016 and available on the SCCs Website at:

http://www.smallchristiancommunities.org/images/stories/pdf/Build_new.pdf

Under three categories:

1. “Select Annotated Bibliography of Books, Booklets, Articles, Reports and Printed Materials” (328 entries)
2. “DVD/Video/Sound-Slide Resources” (46 entries)
3. “Internet Resources/Websites/E-Resources” (80 entries)

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Updated: 5 May, 2016 (day of Final Exam)