13. Tracking the Growth of Young People\textsuperscript{1198} Small Christian Communities (YPSCCs)

Two sayings – \textit{There is no blueprint in building SCCs} and \textit{We create the path by walking} – set the tone for the growth of Young People (Youth/Young Adults) Small Christian Communities (YPSCCs) in Eastern Africa. A major finding is that there are four major types of YPSCCs:

1. Parish-based Young People Small Christian Communities (YPSCCs) that include Youth Small Christian Communities (YSCCs) and Young Adults Small Christian Communities (YASCCs). Besides meeting physically, they include online Youth Small Christian Communities (YSCCs) and online Young Adults Small Christian Communities (YASCCs) using What’sAPP, Facebook, etc.

2. School-based/campus-based/institution-based/center-based Youth Small Christian Communities (YSCCs). Besides meeting physically, they include online Youth Small Christian Communities (YSCCs) using What’sApp, Facebook, etc.

3. Specialized Young Adults Small Christian Communities (YASCCs). Also called Floating SCCs. These include Young Professionals Small Christian Communities (YPSCCs) – teachers, doctors, nurses, lawyers, public relations, accountants, IT people, etc.). Besides meeting physically, they include online Young Adults Small Christian Communities (YASCCs) using What’sApp, Facebook, etc.

4. Online (virtual) SCCs of young people\textsuperscript{1199} that are a growing fast and can cover the three types above.

We follow the general guideline in African society that young people are in the 15\textsuperscript{1200} to 35 age group. We use the umbrella term Young People Small Christian Communities (YPSCCs) that covers:

a. Youth Small Christian Communities (YSCCs). 15 to 24 years old.
b. Young Adults Small Christian Communities (YASCCs). 25 to 35 old. These include specialized communities such as Young Professionals Small Christian Communities (YPSCCs) – doctors, nurses, lawyers, public relations, accountants, IT people, etc.

If for various reasons these people cannot meet physically, they meet regularly, even weekly, on Skype, Zoom, Facebook, What’sApp, etc.

\textsuperscript{1198} We continue to use “Youth” in the local context of Eastern Africa, but the terms “Young People” and “Young Adults” are becoming more common.

\textsuperscript{1199} Not connected to a parish or school.

\textsuperscript{1200} 15 years is the standard (“start”) age used in the African Youth Charter and in the Commonwealth.
This evaluation has studied carefully the important role of young people (youth/young Adults) in SCCs.\footnote{Our SCCs Website (http://www.smallchristiancommunities.org) has a user friendly Search Feature. A Search on 27 December, 2016 shows: If you search for “youth” you get 51 hits (visits). If you search for “young people” you get 35 hits (visits). If you search for “young adults” you get 13 hits (visits).}

Given the importance of youth in the demographics of both the general population and the Catholic population in Africa, the *Instrumentum Laboris* of the 2009 Second African Synod did not give enough attention to youth in Africa. A single section -- Number 27 -- in *Message of the Bishops of Africa to the People of God*– treats youth after priests, religious, lay faithful, Catholics in public life, families, women and men. It states: “You are not just the future of the Church: you are with us already in big numbers. In many countries of Africa, over 60% of the population is under 25. The ratio in the Church would not be much different.” But the message could have said much more. *Proposition 48* treats youth in a problem-centered way saying that the Synod Fathers “are deeply concerned about the plight of youth” and proposes various recommendations. Much more could have been said about the great potential of young people in the Catholic Church and in the general society in Africa.

The Apostolic Exhortation *Africa’s Commitment* is more positive and expansive. Especially in Number 63 on “Young People” the pope encourages young people to “active and enthusiastic participation in ecclesial groups and movements. Cultivate a yearning for fraternity,\footnote{Fraternity is a word that needs to be changed to inclusive (nonsexist) language like “brotherhood and sisterhood.” To 95% of the youth in the USA “fraternity” refers to the social club and residence for young men on college campuses. The equivalent for young women is “sorority.”} justice and peace…the future is in your hands.”

Due to African cultural traditions, African youth normally do not speak in public in front of adults. Youth do not usually actively participate in adult SCCs in Eastern Africa. Thus, it is crucial to form specific Youth SCCs (YSCCs in short) that give young people a specific voice and role and to encourage them to plan their own discussions, reflections and activities.

During the Mwanza Metropolitan Workshop on the theme “Small Christian Communities (SCCs) Embrace the Word of God” at the St. Dominic Pastoral Centre in Mwanza, Tanzania from 19 to 22 May, 2014 there was a spirited discussion on the advisability of Youth SCCs. A number of delegates who because of their age or their involvement in the Catholic Church in rural areas of northwestern Tanzania only were against Youth SCCs. They stressed that this would create a gap between parents and youth, between the elders’ values/supervision of youth and the youth themselves. Youth would go off on their own and be influenced by the negative aspects of our secular and postmodern world. But Bishop Method Kilaini and Sister Rita Ishengoma explained that this would not happen if the Youth SCCs (and even Children SCCs) would be formed within the overall Mama SCC in a particular geographical area. There would be an ongoing link and mutual communication. Sometimes the Adult SCC and the Youth SCC would meet together. They gave examples in Lusaka, Zambia and Dar es Salaam, Tanzania where adult SCC members serve as advisors or guardians of the Youth SCCs. An adult man is the Patron and an adult woman is the Matron.
In one parish in Monze Diocese, Zambia youth meet as part of the “Mama SCC.” There is a common Bible reading for everyone. Then they go into specific groups with prepared questions: a teenage group; a young adult group; and a married young adult group. At the end they come back together into the full SCC for announcements and closing prayers.

1. **Surveys Among Youth/Young People**

A survey among young people in Dar es Salaam, Tanzania, Mwanza, Tanzania, Lilongwe, Malawi, Lusaka, Zambia and Nairobi, Kenya and reinforced by interviews with young people in the USA revealed that their favorite discussion topics in their YSCCs meetings are:

- Topics clustered around boy-girl relationships, sex, sexuality, peer pressure, dating, fashion, popular music, video games, social networks, information technology, sports and the use of leisure time. Kenyan 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.\(^\text{1204}\)

- Whole area of searching for one’s human and Christian identity and self-discovery in a Faith-sharing context. What are youth’s aspirations and dreams?\(^\text{1205}\) This includes vocational discernment (covering religious vocations and vocations in the secular

\(^{1203}\) In our SCCs Class at Tangaza in March, 2016 the students (mostly seminarians) were reluctant to mention sex as one of the African youth’s favorite topic (as though it was not proper to discuss sex in public). Finally the sole priest in the class said, “Let’s say it openly. Youth want to talk about sex.”

During research on university and college campuses in the USA, the topic “sex” was widened to include LGBTQ -- lesbians, gays, bisexuals, transgendered, queer people.

\(^{1204}\) Steven Juma, St. Gonzaga Gonza SCC Youth Group Website, retrieved on 20 July, 2013, [https://www.Facebook.com/groups/gonzagagonzascc/494064024005727/?notif_t=group_comment_reply](https://www.Facebook.com/groups/gonzagagonzascc/494064024005727/?notif_t=group_comment_reply)

\(^{1205}\) At a workshop at Kenyatta University in Nairobi, Kenya on Saturday, 5 November, 2016 the title of my interactive presentation was: “Positive Use of the Social Media: Suggestions on How Students at Kenyatta University Can Use Their Leisure Time Better.” I began by asking the students in buzz groups of two each to discuss the question: “What gets me up in the morning?” “Why do I get up in the morning?” Then we shared our answers in the whole group of about 70 students.
world.) This touches career planning, job hunting and the challenges of employment/unemployment.

- Involvement in justice and peace issues including causes, service and outreach opportunities. In his research American theologian Father Bernard Lee, SM makes a valuable distinction that applies to African YSCCs summarized as follows:

  Full Christianhood is necessarily gathered and sent—community and mission belong together. I can say clearly that while traditional SCC members (the elder groups) do care about the shape of the world outside of their gathering, they tend to be more attentive to being gathered than to being sent (in mission). Some of us are guessing that for today’s young adult Catholics, “sending” will attract attention sooner than “gathering.” Young adults deserve some prioritized attention vis-à-vis their social agency in the world, and base communities are a way of connecting social agency with sound Christian hearts, heads, and feet.  

- 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 (money). This included emphasis on long range goals and achievements and how to be financially successful in life.

- Generation gap – communications problems between themselves and their parents.

- Politics – always a fascinating topic especially connected to election time in African countries.

- Culture including African ethnic group identity and challenges and pop culture especially in cities.

In 2016 Father Febian Pikiti, the AMECEA Pastoral Coordinator, conducted a survey about where you find Catholic youth and young adults on Sunday morning in Nairobi, Kenya, the largest city in East Africa. The results: “You do not find them outside of the Catholic Church after mass. You find them on social media.”

2. **Case Studies and Workshops of YSCCs**

A very good example of a Youth SCC is St. Stephen Youth Small Christian Community (YSCC) in St. Joseph the Worker Parish in Kangemi in Nairobi. It meets on

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1206 Research in USA indicate that university and college students and graduates want to talk about how to pay off their student loans.

Sundays for announcements and planning and then choir practice with the other parish choir and on Thursdays for a variety of activities: Bible Sharing/Bible Reflection; Mass; Adoration of the Blessed Sacrament; sports like football, darts, etc.; discussion on various topics; and music, singing and dancing. This Youth SCC emphasizes social outreach. Members of St. Stephen SCC joined other youth in the parish to bring foodstuffs and other gifts to a camp of Internally Displaced Persons (IDPs) outside of Nairobi.

Another active youth haven is Dandora Parish in Nairobi Archdiocese. It has 59 SCCs including six active Youth SCCs. The Patron/Patroness Saints are: Achille Kiwanuka, Gonzaga Gonza, Kizito, Marcelino, Perpetua and Sylvester. These are neighborhood groups of young people between 14-29 years-old who are organized according to the five geographical phases (divided by the streets). When the number of youth in one phase became too many they divided into two YSCCs. These Youth SCCs are connected to the regular (mainly adult) SCCs in their phases. Youth who have experienced SCCs in their high school boarding schools have an excellent background for these parish-based Youth SCCs. They have many activities similar to the Kangemi Youth SCC above. The young men and women of these different Youth SCCs communicate the feeling that “we young people are the church too.” They reach out to various Youth Groups in other parishes to encourage them to start specific YSCCs.

In terms of ecclesial structure the chairperson and secretary of each YSCC are on the 15-member Central Youth Committee whose chairperson, vice-chairperson and secretary are on the PPC. The five-member Executive Committee is on the Outer Ring Deanery Council.

One example is the St. Gonzaga Gonza Youth SCC over the years coordinated by Mercy Wandera, James Omondi, Evelyn Nyaituga, Anthony Odoyo, Jenny Kyalo, Gibson Thiongo, Johnte Ndiawo and others. Their photograph is posted in the Photo Gallery of our SCCs Website, http://www.smallchristiancommunities.org/photo-gallery.html. The members have weekly Bible Sharing/Bible Reflection every Sunday afternoon as well as many other activities – social, apostolic and spiritual. They have a “Public (Open) Group” on Facebook that presently has 154 members as of 27 December, 2016: https://www.facebook.com/groups/gonzagagonzascar/. Their posts on this Facebook Page are like a Case Study of a Youth SCC and describe the members’ lives, priorities and activities very well.

A creative example is the question: “What's your favorite verse in the Bible? Aand why? It might be a verse that defines you or your life.” Some answers:

- Luke 24:26. “Was it not necessary that the Messiah should suffer these things and then enter into his glory?"
- Psalm 41:10: "Be still and know that I am God".
- 1 Peter 2:9: "But you are a chosen generation, a royal priesthood and a holy nation........... God has brought you from darkness to his precious light."
- Luke 4:43: “Jesus said to them, ‘I must proclaim the good news of the Kingdom of God to the other towns also, because for this purpose I was sent/ have been sent.’"

Another approach is to mention one’s favorite verse(s) at different stages in one’s life.
Also, the version in *Mark* 1:38: “Jesus said to them, ‘Let us go on to the next towns that I may preach there also; for this propose have I come.’”

- *John* 3:16: “For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life”.


Another example is to ask on any given Sunday: “What have you learned in today’s gospel?” Based on Sunday, 21 September, 2015’s Gospel story of the “Parable of the Workers in the Vineyard” (*Matthew* 20:1-16) some answers are:

- That I should seek the Lord while He can be found.
- That he will reward us with his salvation and make us be under his lordship.
- That he will give to everyone who comes into his field the automatic one denarius.
- That He is always with us in our times of trouble and whenever we call unto him.
- This mantra: "Faith and salvation are generous free gifts from God."
- We should hope the first shall be the last. We should not covet anything before God. We are all equal.
- God is always merciful.

Representatives of St. Stephen Youth SCC and the Dandora Youth SCCs have presented their experiences in our SCC Classes in Nairobi and posted material on our SCCs Website and Facebook Page.

Another model is Christ the King Parish, Kibera in Nairobi Archdiocese. In the Parish Center and in each outstation the youth form separate Youth SCCs. For example, around 25 youth at the Parish Center (the geographical section called *Laini Saba*) are members of St. John Bosco SCC. Filipino Comboni seminarian Caspis Jemboy, MCCJ reports:

Each Sunday of the month has its schedule for an activity. Such activities in SCC are: *Bible* Sharing (once a month), Meetings and Planning, Seminars on Justice and Peace including Ethnic Identity, Recollection or

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1209 When Ukweli Video produced a DVD on my missionary ministry in Eastern Africa in 2004 I used this Gospel text to trace a chronological line in my missionary journeys/travels to other towns and places in Kenya and Tanzania. Starting in Nairobi, Kenya in 1968 and then on to Rulenge, Iramba, Makoko and Dar es Salaam in Tanzania. NOTE: By returning to Nairobi in 2007 in the words of William Shakespeare, “the wheel has come full circle.”

During the Buzz Groups *Bible* Sharing/*Bible* Reflection on this passage in our SCCs Class at Tangaza University College on 5 February, 2015 I shared that a new “town or place” for me is not a geographical or physical place but a virtual or existential or situational place such as the internet, social media and social networking.

1210 This is part of the Gospel for the Feast of the Exaltation of the Holy Cross on 14 September. In an online internet poll it was voted the most popular *Bible* verse. In USA it was made famous by the American football quarterback Tim Tebow who wore eye black with this inscription. He caused millions of football fans to Google the meaning of *John* 3:16.
Retreat Outreach Program for the poor and Catechism (once a month). For the past months and weeks [in 2013], concentration was made on the focus of rights, justice and peace in political and social responsibilities…The youth themselves are enthusiastic in promulgating what is good and better for everyone, starting from family, community and society as a whole. Despite their different ethnic identities, they hope for change and transformation towards a better way of life and participate in eradicating ethnicity conflict. The whole parish and other organizations are very supportive in helping the young people for their vision and mission for the betterment of the family, community, church, and society as a whole.\textsuperscript{1211}

The Fish Youth Group was founded in 1985 in Kisumu City, Kenya by two Catholic missionaries, English Mill Hill Missionary Father Anthony Chantry MHM and American Sister of Notre Dame Sister Mary Ellen Howard SND. Their main goal was to bring the Catholic youth together to strengthen their common faith, become strong members of the church and grow into responsible adults. The group was officially launched on 21 April, 1985 when the first 22 trained youth leaders were sent out, two by two to start their small groups following the SCCs Model of Church. The Fish Group was founded on the principles of Small Christian Communities. The motto of the group is SHARING which enables the members to grow and nourish their faith by encouraging each other to be faithful to God as they share continuously. At least here, the youth have a church group they can call their own.

Today after 30 years of existence the Fish Group is very active. First, to hear the Word of God and by sharing and answering questions find out how to apply it to our daily lives. Second, to do a group action to serve the local communities especially by helping the poor, the sick, the elderly and the suffering. Third, to arrange social and educational activities for the group such as sports, music, seminars/trainings, etc.\textsuperscript{1212}


\textsuperscript{1212} Based on “The Fish Group Profile.” Retrieved on 7 January, 2014, The Fish Group Blogspot, \url{http://fygroup.blogspot.co.ke}
FISH Youth Group Alumni during the *Bible* Sharing session in one of their monthly meetings in Kisumu, Kenya

The members in the Fish Youth Group -- the alumni and the young men and women of today -- have many opportunities to use the social media for communications and evangelization such as (alphabetically): BlogSpot, Facebook, online chatrooms and online small communities, Skype, Twitter, Websites and WhatsApp. Their choices are important and are determined by various factors such as (alphabetically): accessibility, commitment, context, cost, education, focus, interest, priorities and time.

One “thinking outside the box” solution is to encourage Kenyan youth to use *Sheng* in their SCC meetings. Sheng, the short form of Swahili and English, is a common language of interaction among youth especially in Kenyan cities. It is a blend of Swahili, English and other local Kenyan languages such as Gikuyu, Kamba, Luo, etc. This will send a message that the Catholic Church is interested in youth and their unique world. Using Sheng can also help overcome tribalism and specific ethnic loyalties.

Another good example is the SCCs in Hekima Secondary School in Bukoba, Tanzania that started in 1992. As of 2014 there were eight SCCs of Catholic girls and one SCC of girls of different Protestant denominations. These SCC members meet every Monday to read and reflect on the *Bible* passages related to formation of youth and liturgical themes. These
students are very active in participating in various religious activities and helping one another.\textsuperscript{1213}

Tanzanian Msgr. Deogratias Mbiku, the Catholic Chaplain at the University of Dar es Salaam, Tanzania reports on SCCs on the university level:

The students are organized as Small Christian Communities in every residential hall. In every hall there are leaders chosen through free election who cater for the welfare of the students spiritually, academically, socially and materially. The leaders are five: Chairperson, Vice-chairperson, Secretary, Assistant Secretary and Treasurer. Several halls join together to form zones. For example, at the University of Dar es Salaam Main Campus, there are seven halls and two zones. Halls I, II, II & V form one zone and Halls IV, VI & VII form the second zone. The leaders of each zone choose five leaders who become zonal leaders.

As to participation in the sacramental life and service/witness in the community, the Family Apostolate Committee and Small Christian Communities have great impact. Through Small Christian Communities I facilitate a program for both students and non-students to visit orphans and the sick in hospitals and bring them spiritual and material help.\textsuperscript{1214}

An interesting Case Study is St. Clement’s Youth SCC in Mary Immaculate Parish in Lusaka Archdiocese, Zambia. The parish has 11 SCCs that meet twice a month as the Adults SCC and twice a month as the Youth SCC. Our SCC team participated in a meeting on Sunday, 1 December, 2013 in the home of two of the youth. The 13 SCC members included seven young women and six young men.

In a frank discussion members said that many Catholic youth find the Adult SCCs boring because the Bible Sharing is long and “heavy.” The meetings become too dull, boring and routine.\textsuperscript{1215} They mentioned that many youths are attracted to the singing, dancing and liveliness of Pentecostal worship services in Zambia. They urged Eastern African SCCs to use creative ways of reflecting on the Bible\textsuperscript{1216} and applying it to our everyday life. They used an exercise starting with a reading of John 14:15-17. Then participants spontaneously drew out of a basket questions written on slips of paper related to friends and relationships.

\textsuperscript{1213} Based on an interview with Sister Rita Ishengoma, STH in Dar es Salaam, Tanzania on 19 April, 2012.


\textsuperscript{1215} In meetings, workshops and seminars the young people designate one person as the “energizer.” When he or she sees that the participants are sitting for too long or are distracted or are nodding off, this person gets the audience to stand up and wave their arms or do a special exercise or a role play or sing a song.

\textsuperscript{1216} Creative Bible Sharing/Bible Reflection can include: dramatic reading of the Bible text chosen. Acting out/dramatizing the Bible text chosen. Playing a DVD/Video version or audio version of the Bible text chosen.
After a period of quiet reflection each SCC member answered his or her question from their personal experience. An example: “Do you rely on your good friends in time of troubles and problems? One answer used the saying *Friends in need are friends indeed.*

Then St. Clement Youth SCC discussed general issues including plans for the annual Christmas party; a new self-reliance project and a charity outreach in January, 2014 – to buy foodstuffs and gifts to take to a hospice of disabled children. They displayed the bookmarks with *Bible* verses in different languages such as Nyanja, English, etc. that they made as a self-reliance project.

36 people participated in a National Youth SCCs Workshop on the theme “Youth SCCs Embrace the Word of God” at the Salesian Pastoral Centre, Bauleni in Lusaka, Zambia from 2 to 5 December, 2013. Participants included representatives from seven dioceses and three youth movements: 14 young men, nine young women, two Youth Coordinators, five Youth Priest Chaplains, one religious sister, three priest visitors and two priest facilitators. The workshop was sponsored by the Pastoral Department of the Zambia Conference of Catholic Bishops (ZCCB) and the Zambian National Council for Catholic Youth (ZNCCY) in conjunction with the Pastoral Department of the Association of Member Episcopal Conferences in Eastern Africa (AMECEA).

It is the first of a series of national SCCs Workshops in the nine AMECEA countries. The SCCs Workshop was facilitated by Father Febian Pikiti and Father Joseph Healey, MM.

In the spirit of “learning by doing” participants formed four SCCs (St. Kizito, St. Francis Xavier, St. Francis of Assisi and St. Mary) for three separate sessions:

- Lectionary-based Faith-sharing on the Gospel of the following 2nd Sunday of Advent (*Matthew* 3: 1-12);
- Using the SEE – JUDGE – ACT reflection method/process on topics in the general society in Zambia: “Gender-based Violence; “Poverty” (two SCCs); and “Youth Unemployment” and in the Catholic Church in Zambia: “The Church Hierarchy is Too Closed;” “Resistance to Change in the Catholic Church;” “Youth Do Not Know the Catholic Church Teaching on Sex and Marriage;” and “Youth Leaving the Catholic Church.”
- Reflecting on passages in the *Bible* using the “Reading Guide for Understanding the Bible.”

Highlights included two SCCs Masses with plenty of youth participation; a session on “Interacting with Youth in the Social Media”(1217) including an online presentation of the Small Christian Communities Global Collaborative Website and “Facebook Page” ([www.smallchristiancommunities.org](http://www.smallchristiancommunities.org)) and participants demonstrating their own websites and

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Facebook Pages connected to youth in Zambia; and an African-based DVD, The Church in the Neighborhood: Small Christian Communities that included Segment I on “Life and Activities of SCCs” and Segment II on “Services (Ministries) in the SCC.”

Recommendations included: Plan and schedule Training of Trainers (TOT) Workshops on Youth SCCs on the diocesan and parish levels in Zambia. Importance of sharing resources on SCCs – printed materials, audio-visual materials and online materials. With the help of Diocesan Youth Chaplains, the youth leaders will encourage their fellow youth to embrace the Word of God in their lives and actively participate in Youth SCCs. Communicate the results and follow-up plans of this SCCs Workshop to the Bishop and Youth Chaplain in each diocese in Zambia.

Some feedback and comments on the Youth SCCs Workshop that the youth participants posted on Facebook: “Wow!!! So youthful and yet so fulfilling. This is a really wonderful experience.” “It has been nice for me to attend this type of workshop. It has really helped me to know more about Small Christian Communities.” “The lectionary-based Bible sharing in our St. Mary's SCC was so enriching. We realized that Zambian youth today are so busy preparing for Christmas without understanding the meaning of Advent and what to do during this period. In fact, preparations for the coming Christmas celebrations have hijacked the meaning of this Advent season. A challenge to us all is: Do we understand the meaning of Advent and how can we take Advent to the secular world? “I participated in the workshop session on “See,” “Judge” and “Act.” It was awesome.” “Surely Small Christian Communities is the way to go. Can't wait to implement the lectionary-based Bible sharing in Ndola Diocese.” “Having such a workshop at parish level would really help to reboost our Youth SCCs.”

Some later feedback in email messages: “Thank you very much for the work you did in Bauleni. Youth and SCCs is such an important issue that needs a lot of attention in our church in Zambia. The workshop in Bauleni gave us a point of departure in tackling this issue. We have already had a follow-up workshop in December, 2014 where we gave feedback to the members of our Diocesan Youth Council. We are yet to visit each deanery to share on this same topic. These notes you have sent will give us good material as we try to help our youth appreciate the SCCs.” “I can gladly report that the document is very useful so was the workshop. Two weeks ago I visited St. John the Baptist Parish in Chinsali, Mpika Diocese where I attended a Youth SCC. I was amazed with what I found there. This SCC is now using most of the ideas from the SCCs Workshop and this document too. We are so grateful for you taking the time to send it to all of us. I am yet to visit many other dioceses to see if this information has been delivered. You may start working on something more for the future.” “We are having our end of year council meeting in Ndola where we intend to talk on the SCCs report and how the workshop was helpful to us and our diocese.”

See Archdiocese of Lusaka Youth Facebook Page
https://www.facebook.com/groups/196941513776884/334481956689505/?notif_t=group_activity

A full report, Zambia Hosts National Youth SCCs Workshop on the Theme “Youth SCCs Embrace the Word of God” is found on the SCCs Website and ZAMBIA: ZEC Hosts National Youth SCCs Workshop on the Theme “Youth SCCs Embrace the Word of God” is found on the AMECEA Website.
Youth SCCs in Zambia are an idea whose time has come. Zambian Bishop Clement Mulenga, SDB is presently the Bishop of Kabwe Diocese. Previously he was a Diocesan Youth Coordinator of Lusaka Archdiocese and is committed to the SCCs Model of Church. As the present Chairman of the Pastoral Department of ZCCB (that includes Youth Ministry) he feels that young people need their own SCCs separate from the Adult SCCs. 1220 This was reinforced by Chishimba Chishimba, the Vice Chairperson of the Zambia National Council for Catholic Youth (ZNCCY). She is a member of St. Maxmillian Kolbe YSCC that became independent of but is still connected to, the Adult SCC. The young people want to have their own identity and activities. She wrote on the SCCs Facebook Page on 1 May, 2014: “My YSCC, Maxmillian Kolbe, is dealing with PMC which is an interesting venture.”


Another approach is Catholic Youth in Malawi who have a Facebook Page called “A Am a Catholic and I Am Proud” that has 8,684 fans (members). It is a closed group where young Catholics can discuss issues related to their faith. These youth exchange views on the growth of Youth SCCs and the spiritual values underlying SCCs.

In our SCCs Workshops we discussed that Facebook and other social media are not just casual and superficial activity, but can be a ministry and evangelization. It was mentioned that the Catholic Bishop of Kitui Diocese, Kenya has appointed two priests to be Facebook Chaplains to reach out to young people. Is Facebook Ministry and Facebook Evangelization the wave of the future?

Ugandan Consolata Sister Immaculate Nyaketcho Spe, MC provides very valuable qualitative research in her 2014 long essay on the “Impact of Small Christian Communities on Youth: A Qualitative Case Study in Our Lady Consolata Catholic Church, Riara Ridge” in the Institute of Youth Studies (IYS), Tangaza, University College. The research asks the same question in two different ways. How have SCCs impacted on the youth? What has been the impact of SCCs on youth? She surveys the participation of 12 youth between the ages of 18 and 29 (seven male and five female) in the four SCCs in Our Lady of Consolata Catholic Church in Nazareth, Riara Ridge, Nairobi Archdiocese. She analyzes eight positive themes of the impact or influence in the order of importance:

- Prayer.
- Spiritual growth.
- Togetherness and living as a family.
- Encouragement.
- Happiness.
- Support of the needs of others.
- Nurturing and molding.
- Learning the Catholic faith.

1220 Clement Mulenga in a conversation with the author in Monze, Zambia on 2 May, 2014.

1221 Chishimba Chishimba in a conversation with the author in Lusaka, Zambia on 2 May, 2014.
Hopefully another study will analyze the negative themes of the youth in these SCCs such as boredom, exclusive use of the Gikuyu language in three of the four SCCs, excessive length of SCC meetings, irrelevance of some discussion topics, etc.

One concrete follow-down/follow-up in Eastern Africa was the 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. These included two young people from Kenya and Tanzania who received scholarships to the three-week Lumko SCCs Workshop. It was the first time for this kind of workshop. Ten participants said they heard the acronym YSCCs (Youth Small Christian Communities) for the FIRST time.\textsuperscript{1222} The basic process/methodology of the workshop was "See,” “Judge” and “Act” pioneered by youth around the world.

Highlights were:

- Presentation on the nine SCCs of university students\textsuperscript{1223} in Christ the Teacher Catholic Parish at Kenyatta University (KU)\textsuperscript{1224} in Nairobi, Kenya. Kenyatta University is the largest university in Kenya with over 80,000 students and over 20,000 members of staff. 25-30 \% of the students are Catholic. Kenyan student Kevin Arori, the Parish Chairman, emphasized, in addition to the weekly Bible Sharing/Bible Reflection, special SCC activities such as:
  
  a. Charity work such as visiting children homes and hospitals that included cleaning the compound, washing clothes and out giving food.
  b. During SCC meetings having prayer partners.
  c. Smaller family-type groups in the SCCs where students visit each other in their rooms to pray and share about their daily problems and challenges.
  d. Door to door visitations to get more students to join the SCCs.
  e. Helping new students to get settled on the KU campus, to foster a good spiritual life and to cope with various challenges.

He stated:

Generally, the Small Christian Communities are of great importance to the youth since they help us to learn, to share and to grow spiritually. These

\textsuperscript{1222} A Search on Google for "Youth Small Christian Community" (using the quotation marks) gives 99 hits (visits) as of 5 February, 2015. Many examples are part of the name of the YSCC preceded by a saint’s name. Examples come from Australia, Kenya, South Africa, Tanzania, Uganda, USA and Zambia. Many comments on YSCCs are on Facebook.

\textsuperscript{1223} There are many examples of YSCCs in high schools, Teachers Training Colleges, seminaries, theological consortia, catechists’ school, colleges, universities and other educational institutions/institutions of learning. These are called school-based YSCCs.

\textsuperscript{1224} As an example, St. Dominic SCC has about 100 members that meet all together on Wednesday evenings in one of the classrooms for prayers and discussion. It has four smaller groups called “families” that meet on Monday evenings for prayer, Faith-sharing and Bible Reflection: Saints John, Jude, Maria Goretti and Patrick.
small groups have helped to bring people together and to understand each other no matter where one comes from. Indeed, this has facilitated living in peace with each other. SCCs have also helped students to create an impact on the community through charity work services.  

- Presentation on the six Youth SCCs (YSCCs) in Holy Cross Parish, Dandora in Nairobi, Kenya. Kenyan youth leader Anthony Adoyo emphasized special YSCC activities that make this parish so unique in Kenya:
  a. Structure: the six YSCCs are formed within the five geographical regions or phases of the parish and are linked to the 59 general (adults) SCCs. Once a month the youth meet with their parents in the general (adults) SCCs. Each SCC has two representatives on the Parish Central Youth Committee. Together with the representatives of the Youth Fellowship and Youth Choir and this makes 15 members. The chairperson, vice-chairperson and secretary are members of the Parish Pastoral Council. They are guided by the Youth Chaplain who is appointed by the Parish Priest.
  b. There is a careful plan of combining individual meetings of the six YSCCs and youth fellowship of all the communities together.
  c. The YSCCs produce and sell the parish leaflet of the Sunday Readings as a means of self-support.
  d. The youth in the six YSCCs support each other in times of trouble especially in sickness and death. This is both financial support and physical presence to the bereaved family.
  e. There is a general Parish Youth Facebook Page and individual YSCCs have their own pages.

Online demonstration of basic computer and internet skills like searching for content within a long .pdf document, e.g. searching information in Ebooks using Ctrl + f (Command f on an Apple Computer) was taught. Online demonstration of the Small Christian Communities Global Collaborative Website and Facebook Page and other Youth Facebook Pages. The JPII Evangelizing Teams Facebook Page was officially launched.

In connection to one session of Bible Sharing/Bible Reflection on the Gospel of the following Sunday in small groups of five or six people, there was a stimulating and challenging discussion on the importance of regular lectionary-based reading and reflecting on the Bible. Only four of the 31 participants had read the following Sunday’s Gospel in advance. Some participants said that they read the Gospel every Saturday evening. It was pointed out that at least four types of Catholics read the Sunday Scripture readings in advance, ideally starting on the previous Monday or Tuesday:

- Priest or deacon preparing the homily for the following Sunday Mass.
- Catechist preparing the homily for the following “Sunday Service Without a Priest.”

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1226 Described in other sections of this Ebook.
• Prayer Leader of a SCC preparing the readings of the following Sunday for the
  midweek Bible Service.
• Religious Education teachers preparing their Bible lessons for the following weekend.

It was emphasized that this lectionary-based Bible reading and reflection should be “a
regular way of life” of serious Catholics. If the following Sunday’s Gospel can be read on
Monday or Tuesday, key words, phrases and verses (like a mantra) and themes can be rich
sources of prayer and meditation during the week.

During the workshop we discussed ways of promoting a SCCs model of church of
church among youth in Eastern Africa. This connects to what Pope Francis said to the DRC
Bishops on 12 September, 2014 about pastoral outreach to young people:

The most effective way to overcome violence, inequality and ethnic
divisions is to equip the young with a critical mind and to offer them the
opportunity to mature an understanding of Gospel values. It is also necessary
to strengthen pastoral care in universities and in Catholic and public schools,
combining education with the clear proclamation of the Gospel.1227

The "See," “Judge” and “Act” process/methodology helps young people to
develop a critical mind. YSCCs can be an important part of pastoral care in
universities. The weekly Bible Sharing/Bible Reflection is an opportunity to connect
the Gospel to our daily lives.

One concrete fruit of the workshop was the establishment of the Kenyatta University
Catholic Community (KUCC) Youth Small Christian Community (YSCC) Facebook Page
described as “a small family under the Catholic Church whose purpose is to bring Catholic
youth together in spiritual and social growth, pray together and share challenges that face us
as the young generation.”1228 The founder Arori said: “Let’s use the time that we spend in
social media for our YSCC as this will help us share a lot as young people in the Catholic
Church. All of us in this family will be identified as ‘WANAJUMUIYA’.”1229

The next day we had a special Youth Small Christian Communities Mass in Christ the
King Outstation (Subparish) in St. Joseph the Worker Parish, Kangemi. There was a Shared
Homily in buzz groups of two followed by sharing highlights of the small Bible Sharing/Bible
Reflections groups of the previous day’s workshop. Stories included St. John Paul II
explaining why Baptism was the most important day of his life, St. “Mother” Teresa’s
famous quotation “God does not ask us to be successful but to be faithful,” the heroic
example of the young Kenyan woman who donated her kidney to her sick uncle and then died

1227 Francis, “Pope to DRC Bishops: Work for Society Based on Respect for Human Dignity:
Shares His Concerns for Congolese Youth, Urges Fidelity to the Gospel in Ad Limina
Message,” ZENIT International News Agency The World Seen from Rome, email dated 12
September, 2014.

1228 KUCC Youth Small Christian Community (YSCC) Facebook Page, retrieved on 20

1229 Ibid.
herself of medical complications and why YSCCs bring something new to the Catholic Church in Africa.

3. **Case Study of the YSCCs at Kenyatta University Christ the Teacher Catholic Parish in Nairobi, Kenya**

These are highlights of Alloys Nyakundi’s 2016 report:  

Kenyatta University Catholic Church in Nairobi, Kenya has nine Small Christian Communities in which the students are the main stakeholders followed by Kenyatta University staff. It is also an example of school-based or campus-based Youth Small Christian Communities (YSCCs). Our Chaplain is Father Lance Nadeau, MM who is an American Maryknoll priest. The nine Youth Small Christian Communities (YSCCs) are:

1. St. Dominic
2. St. Patrick
3. St. Francis of Assisi
4. St. Catherine of Siena
5. St. Michael the Archangel
6. St. Augustine
7. Cardinal Maurice Otunga
8. St. Perpetual and Felicity
9. St. Anne

All the YSCCs meet weekly on Wednesday as from 6:45 pm to 8:45 pm inside the campus in various lecture halls that are booked at the start of the semester except St Ann’s which meets on Thursday. St Dominic comprises students who stay outside the campus. St Patrick and St Ann comprise students who study at the Ruiru Campus which is a branch of Kenyatta University. St. Francis, St. Catherine of Siena, St. Perpetual and Felicity and St. Michael are for students who stay inside the campus. Cardinal Otunga is for the alumni. This includes KU graduates who have finished their BA and are continuing in Graduate School and Alumni living in the Nairobi Area. They met every week in one of their homes. They have a representative on the Parish Pastoral Council. Lastly, St Augustine is for those who are not students.

Some of these YSCCs are really “large” communities of up to 100 students.

**YSCC LEADERSHIP HIERARCHY**

1: Coordinator

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1231 See a write-up and photos of the activities of these nine YSCCs on the Christ the Teacher Parish, Kenyatta University Website, [http://www.kucatholic.or.ke](http://www.kucatholic.or.ke)
2: Vice Coordinator
3: Parish Pastoral Council (PPC) Representative
4: Treasurer
5: Secretary
6: Publicity Secretary

SCCs are also divided into smaller groups called “families” of 20 to 30 students or Family SCCs. The larger YSCCs meet once in a week. The smaller families also meet once in a week on a day of their choice that doesn’t collide with the day of the YSCC meeting. I want to use an example of St Dominic that has four families: St Jude, St Patrick, St John and St Maria Goretti. St Patrick meets on Monday evening, St John meets on Thursday evening, St Jude and St Maria Goretti meet on Sunday evening. In the Family SCCs we also share and reflect on the gospel of the coming Sunday. We do more sharing and solving problems facing us as students. Families also meet at different hostels where the students stay.

![Image of students]

St. Francis of Assisi YSCC at Kenyatta University, Nairobi, Kenya.

**FAMILY LEADERSHIP HIERARCHY**

1: Father
2: Mother
3: Secretary
4: Treasurer

**PROGRAM OF THE WEEKLY YSCCs**

6:45 pm to 7:10 pm: Rosary prayer
7:10 pm to 7:20 pm: Song session
7:20 pm to 7:50 pm: Reading of the gospel of the coming Sunday
7:50 pm to 8:20 pm: Topic of discussion or a debate
8:20 pm to 8:30 pm: Announcements
8:30 pm to 8:45 pm: AOBs, final prayers and departure to our rooms

YSCCs ACTIVITIES

Our jumuiyas carry various activities throughout the semester that bond us together both to the community and to our fellow students. For example:

4. Charity work

As YSCCs we conduct various charitable activities, for example visiting the children’s homes, visiting prisoners, visiting the sick in hospitals and visiting the physically challenged, i.e. the blind.

St. Dominic YSCC members from Kenyatta University washing clothes while doing charity work at the House of Mercy Children's Home in Nairobi, Kenya on Saturday, 15 October, 2016.

5. Animation of mass

Every YSCC is given a chance to animate mass every new semester through various ways for example, dancing, prepare for the Prayer of the Faithful and arranging chairs in the church. Through this the YSCCs are involved fully in preparation of mass and church activities.

6. Fun day and end of semester bash
YSCCs organize get togethers which breaks the monotony of the status quo. Once or twice they organize for fun activities for example, dance, play football and have a meal together. They finally end the semester with a bash where they share about their challenges and their strengths. They also cook food which they eat together and even give some awards to their leaders.

7. **Visiting and helping YSCCs members**

All YSCCs have organized a way in which we visit some of our friends who have problems. If a friend is sick, we choose some YSCC members to go on behalf of the YSCC to see him or her. We make some little contribution which is given to that person. Sometimes we also organize fundraising to help some of our members who are unable to clear their fees, their rent and even buy food for those who don’t have food as some of us come from different backgrounds and the majority from poor homes.

**COMMUNICATION**

The YSCCs in Kenyatta University use various ways to continue sharing even after our YSCC and family meetings. Bearing in mind that the majority have embraced technology, we try to use social media in spreading the gospel such as the daily readings. There are Facebook Pages and every YSCC has its own WhatsApp.

**FINANCES**

Kenyatta University carries many activities throughout the semester and they all need money. Most of our finances come from the student contributions. Then friends and people of good will, for example Mwanajumuiya Father Joseph Healey a Maryknoll priest, once in a while support our activities in terms of financing some of them. We ensure there is accountability, transparency and openness in handling our finances by writing a report to the Parish Pastoral Council on how we spent our finances.

**CHALLENGES FACING YSCCs**

1. Mixing the YSCCs model of church and other small apostolic groups of the Catholic Church. Right now KUCC has 28 Volunteer Apostolic Groups (similar to Catholic Action Groups, some of which are movements in the Catholic Church).\(^{1232}\) There is a sign up at the beginning of each semester and a small entrance/registration fee of 50 Kenyan Shillings (50 USA cents). Many use a small group model of prayer and reflection similar to a SCC. Some groups have lectionary-based Faith-sharing/Gospel-based Faith-sharing.\(^{1233}\) Some examples (in alphabetical order):

   a. Acolytes.
   b. Catholic Charismatics.
   c. Choir Alumni.
   e. Communion and Liberation.

\(^{1232}\) Then there are the many other clubs and extra-curricular activities on the KU campus.

\(^{1233}\) A description of each group is found on the KUCC Website, accessed on 19 March, 2017, [http://www.kucatholic.or.ke](http://www.kucatholic.or.ke)
f. Dance Troop.
g. Evangelizers of the Sick.
h. Evangelizers of the Word.
i. Guidance and Counseling.
j. International Movement of Catholic Students (IMCS).
k. John Paul II Evangelizers.
l. KUCC Choir.
m. KU Post-Graduate Group.
n. KU Young Christian Students (YSC).  
o. Legion of Mary.
p. Pro-Life.
q. Reigniters of Youth Small Christian Communities (YSCCs) Team.
r. Sant’Egidio.
s. Sunday School.

Sometimes people confuse these small apostolic groups with YSCCs. Since they feel comfortable belonging to one of these small apostolic groups, they don’t see the importance of the YSCCs. Also, the two models sometimes collide.

2. Some students see YSCCs as a waste of time. They don’t set aside time for attending the YSCCs and keep themselves busy elsewhere -- sometimes doing nothing.

3. Poverty, i.e. most of the students come from poor humble families whereby meeting the demands of daily living is a challenge. This hinders them from contributing to the activities of the YSCCs.

WHAT MOST YOUTH WANT ADDRESSED IN THE YSCCs

1. Sex (especially boy-girl relationships)
2. Job opportunities.
3. Use of free time.
5. Gambling, i.e., sports betting.

Finally, I am grateful to God who enabled me to meet Father Joseph Healey a Maryknoll priest. He is a member of a Small Christian Community in Waruku, Nairobi and a prolific writer of many books and articles about SCCs. He introduced me to SCCs and cultivated in me the spirit of SCCs and YSCCs. I wish to challenge the priests in the AMECEA region to support the YSCCs since most of the young people need to be involved in church activities so that they don’t feel left out.

In April, 2017 (end of Second Semester) once again our St. Dominic SCC of Kenyatta University Catholic Church took position one out of the nine Small Christian Communities. We had the largest number of members pay a one semester subscription fee of 150/= Kenyan Shillings ($1.50) to the parish (in addition we pay 20/= to our own SCC Fund). We have

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1234 YCS is over 100 students so it is a “large” Christian community. Most were members of YCS in their secondary schools. They follow the international charter. The students meet weekly and use a variety of Scripture texts, not necessarily from the following Sunday.
always worked as one team and this reminds me of the proverb *one hand washes another hand*. I am also sure that our saint is fighting for us and he is happy. St. Dominic, please continue praying for us.

Leaders of St. Dominic SCC with the 2017 trophy.

The “Minutes” of a meeting of the Kenyatta University Youth Small Christian Communities Team are:

MEMBERS PRESENT:

1. Alloys M Nyakundi
2. Collins Ongoma
3. Edwin Wesonga
4. Nancy Njehia
5. John Mwaura

AGENDA

1. Proposal about communications in Radio Waumini and KU FM.
2. Having talks in various secondary schools.
3. Visiting the youth in the slums.
4. Organize a Youth SCCs Workshop.
We saw it wise to name our team and after detailed consultation we decided on “Reigniters of Youth Small Christian Communities (YSCCs) Team.”

We agreed to have a talk at the Chaplaincy Centre about Youth Small Christian Communities (SCCs) and share the challenges that young people are facing. We tried to look for possible ways of capturing the youth and we saw it better that we involve them through asking questions and giving some token (gift) to those who are able to answer correctly.

We also figured out on the possibility of visiting various Catholic Secondary Schools when we will be give talks about SCCs. Already we have an invitation to Mogoiri Secondary School in Muranga. We are requesting financial support from the Eastern Africa Small Christian Community Training Team.

On visiting the youth in slums we had an idea that we can visit the youths in the slums and encourage, enlighten and show love to them courtesy of the Kenyatta University Youth Small Christian Communities.

On the workshop we came with an idea to organize a University/College Youth Small Christian Community Workshop. Since majority of the youth who have gone to the university and college are seen as a mirror of the society, we need to ground them well with information about Small Christian Communities. The church should not take us for granted since we are the church of today and tomorrow.

We have prepared a budget for our presentation in KU FM Radio Station (9,000 Kenyan shillings or $90 per month) and our visit to Mogoiri Secondary School (12,000 Kenyan shillings or $120).
Meeting of the Reigniters of Youth Small Christian Communities (YSCCs) Team at Kenyatta University.

Nancy Njehia affirms their missionary spirit: “Yesterday we had a meeting with five wanajumuias from Kenyatta University where we deliberated on forming a group to reignite the YSCCs in high schools and dioceses where they have been dormant over time. Requesting your prayers so that all our plans will be successful.”

The newest project is to give talks every Sunday from 7 a.m. to 9 a.m at KU FM about SCCs and related topics. The coordinators give a small stipend to the presenters in the radio studio who have to wake up early in the morning.
Alloys Nyakundi presenting at KU FM about SCCs and talking about the 2017 Kenya Lenten Campaign.

A nice reminder of teaching on SCCs at Hekima University College in Nairobi. Interesting mixture of the Catholic Church: two laywomen, one layman, one seminarian, one sister, one priest.
The KU SCCs Team presented on school-based/campus-based YSCCs during the SCCS Class at Tangaza. Two representatives of the YSCCs in Dandora Parish, Nairobi presented on parish-based YSCCs.

The success of these all YSCCs follows a common pattern:

1. Continuity in youth leadership.
2. Self-reliance plan (good fund-raising). Example: The youth in Dandora raise 500,000/= Kenyan Shillings ($5,000) a year in selling the weekly mass leaflet.
3. Priority in focus and strategic planning.

4. **African Proverbs and Sayings Related to Youth/Young People**

*Alone, a youth runs fast; with an elder slow, but together they go far* (Luo, Kenya, Tanzania, Uganda).
A child or youth who does not listen to an elder’s advice gets his or her leg broken (Nyanja, (Mozambique, Zimbabwe, Zambia). (Chewa, Malawi). (Bemba, Zambia).

A child or young person does not fear treading on dangerous ground until he or she gets hurt/stumbles (Bukusu, Kenya).

A child who is not taught by its mother will be taught by the world (Swahili, Eastern and Central Africa).

An elder (or a parent) who won’t sharply reprimand a child when young will be compelled to run helter skelter when the child is fully grown, and becomes grossly disobedient.

Even if your mother has a short leg she is still your mother (Malawi).

Good actions are nourishment for youth, much more than words (North Africa).

If a girl sits badly, it is up to her mother to cover her thighs (Orma, Kenya).

I’ll teach the youth to fish, not just give them a fish (Swahili, Eastern and Central Africa).

It is better to be poor when one is young rather than becoming poor at old age (Kuria, Kenya, Tanzania).

It is the boy who lifts up the fallen houses (ruins) (Havu, Democratic Republic of Congo).

It takes a whole village to raise a child (Igbo, Yoruba, Nigeria).

No matter how skinny, the son always belongs to his father (Kipsigis, Kenya and Galla, Ethiopia).

The old woman looks after the child to grow its teeth and the young one in turn looks after the old woman when she loses her teeth (Akan, Benin, Ghana, Ivory Coast).

One knee does not bring up a child (Sukuma, Tanzania).

One hand does not nurse a child. (Swahili, Eastern and Central Africa).

The patience of a young girl brings joy to the parents; at the end, it brings celebration (Rundi, Burundi and Rwanda).

The person who has not traveled widely thinks his or her mother is the only cook (the best cook) (many African languages).

Preventing the conflicts of tomorrow means changing the mindset of youth today (Zimbabwe).

A soft tree is never broken by wind (Haya, Tanzania).

Spare the rod, spoil the child (Tugen, Kenya).
A stick is straightened while still young (Kiga, Ankole, Uganda and many African languages).

A village never lacks a beautiful young woman (Lingala, Democratic Republic of Congo, Republic of the Congo, Angola, Central African Republic).

When a leaf falls to the ground, the tree gets the blame/the shame goes to the tree (Nyanja, Mozambique, Zambia, Zimbabwe) (Chewa, Malawi).

Why do you behave like a woman whose son has just gotten married? Maasai (Kenya, Tanzania).

Young growing cuttings determine a good harvest of cassava (Tonga, Malawi).

5. **Learning from Campus Ministry Programs in the USA**

Eastern African universities can learn from the campus ministry programs and the rich variety of school-based SCCs and especially the Youth Small Christian Communities (YSCCs) on USA campuses. Take the example of the Saint Thomas More Chapel and American lay theologian Kevin Ahern estimates that 70% of the university and colleges in the USA do not have an organized Catholic Campus Ministry Program. He distinguishes between the schools with excellent programs like a Yale University or any of any Jesuit Universities and a Bronx Community College in New York with no program. There is also economic inequality and opportunity gaps among the students. Interview with the author at Maryknoll, NY on 16 December, 2015.

The views of youth in the United States are very complex. In a discussion with the staff of St. Paul Inside the Walls Evangelization Center in Madison, New Jersey, USA, they commented that youth are connected but not committed. Young people like words such as “chat” or “event” rather than “group” or “community.” Conversation with the author on 3 December, 2014.

During my research on US college campuses “I learned through my discussions that young people today are not necessarily angry with or opposed to the church. They simply feel it’s not relevant to their lives. Instead, they’re looking to share and express their Catholicism in a less institutionalized, more personalized setting, one that’s more community-minded and service-minded. They’re looking for more than traditional Sunday Mass to hone their faith.” Healey, Joseph, “When It Comes To Nurturing Faith, Smaller Is Often Better” and “When Smaller is Better: Small Faith Communities and the Future of the U.S. Church,” *America*, 24 May 2016, *America* Website, retrieved on 25 May, 2016, [http://americamagazine.org/issue/when-smaller-better](http://americamagazine.org/issue/when-smaller-better).

This is confirmed by a statement from the “Joy of the Gospel in America” Convocation in Orlando, Florida, USA fro, 1-4 July, 2017:

The panel on young adults - specifically on the "nones" - was again sobering. 50% of baptized Catholics no longer identify themselves as Catholic. Of those, 79% leave the church
Center at Yale University in New Haven, Connecticut, USA. One staff person emphasized: “The 14 Small Church Communities are central to the whole ministry at Yale.” Faith-sharing in small groups at Yale is described as follows: “Small communities are powerful vehicles for adult faith formation, providing opportunities for learning, prayer, mutual support, and the shared experience of Christian living and service to Church and society.”

On any given evening during the week, groups of five, twelve, or fifteen gather in seminar rooms of the Thomas E. Golden, Jr. Center to prayerfully read and discuss the readings for the coming Sunday celebration of the Eucharist. The leader welcomes those gathered and prays an opening prayer, then invites different members to read a small section of the readings. Using a journal with commentary and questions prepared by the chaplains, the members consider the passage in relation to its historical context, its thematic relationship to other readings for that Sunday, and possible application for our lives.

Sometimes the conversation meanders into such heady questions as string theory or foreign policy (this is Yale, after all!), but at the end of the discussion members consider ways to put their faith into action. The leader for the evening writes down a short summary and gives it to the chaplains, who answer any outstanding questions or incorporate the insights into the Sunday homily.

One goal of the SCCs is that participants join the Sunday assembly better prepared to hear the readings, having prayerfully considered them earlier in the week. Each semester students form relationships through these groups with students they might not otherwise have met at Yale – Forestry students with Divinity students and Timothy Dwight students with Pierson students. The interactions formed in these groups invite peer ministry in a new way. As each group fills out their summary of the discussion each week they are also invited to bring to the chaplains' attention students who were missing or might need help in some way -- empowering care for one another on a deep level.

Our chapel setting is an intimate gathering of busy people who recognize the need to develop a spiritual life. Through the SCC structure we hope to give students, faculty, staff and community members an experience of church that is small in scale and that helps each member see the relevance of faith for their everyday lives. A freshman coming to Yale learns to be an active participant in classroom discussion and research. So too at the chapel, students learn to share their unique perspective and faith experience with

before they are 23. And they are not angry. They are indifferent. They do not leave the church in a huff; they simply drift away.


others. The Small Church Community structure began in the spring of 1996 and today over 150 people are taking part each week, mainly students. Participants broaden their understanding of God’s Word. Small Church Communities help persons grow in living their faith by reflecting on God’s word in their lives and their response to the world around them. The gatherings are a time for bringing people together for personal reflection, Faith-sharing based on scripture, responding to individual and family needs, and socializing.\footnote{Ibid., retrieved on 8 December, 2015, \url{http://stm.yale.edu/SmallChurchCommunities.php}}

Campus Ministry of the University of Notre Dame, South Bend, Indiana, USA directly sponsors two undergraduate Faith-sharing groups to help students strengthen their faith, meet new friends and worship with others. First, Compass Freshman Fellowship is a program for freshmen Catholic students. The Compass Freshman Formation program is designed to deepen students' faith through monthly large group and weekly small group sessions. The goal of the program is for students to learn what it means to be a Catholic young adult at Notre Dame and continue their formation as a disciple of Jesus Christ.

Second, Iron Sharpens Iron (ISI) Christian Fellowship is a community of Christians from many denominations who meet for a weekly praise and worship service in addition to men's and women's Bible studies groups and other fellowship events. Anyone seeking genuine Christian fellowship is welcome to attend.\footnote{Notre Dame Website, retrieved on 8 December, 2015, \url{http://campusministry.nd.edu/undergraduate-resources/Faith-sharing-group}}

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\textbf{Catholic CAFÉ at Notre Dame University, South Bend, Indiana, USA}  

Campus Ministry regularly hosts Catholic CAFÉ (Conversation and Faith Exploration), undergraduate student groups in residence halls and off campus at Notre Dame that share their faith and address the many ways in which the Catholic faith and their everyday lives intersect. Groups meet on various evenings at convenient times and locations

\footnotesize{\textsuperscript{1239} Ibid., retrieved on 8 December, 2015, \url{http://stm.yale.edu/SmallChurchCommunities.php}}

\footnotesize{\textsuperscript{1240} Notre Dame Website, retrieved on 8 December, 2015, \url{http://campusministry.nd.edu/undergraduate-resources/Faith-sharing-group}}
for hour-long conversations to discuss their faith in a casual, safe and engaging environment. Students can come and go as they please or stay for the entire semester-long series. Catholic CAFE groups are led by a pair of students who serve as conversation facilitators, guiding the group’s discussion and inviting all to share their insights, with the leaders drawing from Scripture and the Catholic Church’s tradition as necessary to aid in the group’s understanding.\textsuperscript{1241}

Catholic and Protestant graduate students participate in an Ecumenical Bible Study Group every Friday.

The Office of Campus Ministry at Notre Dame produced a \textit{Spiritual Study 2015: Reshape. Reimagine. Rethink} to assess the evolving needs of Notre Dame students and to capture a qualitative glimpse of their interests, successes, challenges and desires. The 65-page booklet included reports on Benchmarking Visits to campus ministry programs including Boston College, Dayton, Texas A&M and Yale. The latter’s Small Church Communities offer an incredible opportunity for Faith-sharing. The weekly scripture reflection is an anchor-point for conversation. Vulnerable disclosure of self, faith/doubt, relationships, etc. only comes with time.

At Boston College\textsuperscript{1242} in Boston, Massachusetts, USA Cura Christian Life Groups are student-led Small Faith-sharing Groups that meet once a week for an hour to pray, share highs and lows, and uncover where we see God in our lives. \textit{Cura} is the Latin word for care as in \textit{cura personalis} (“care of the whole person”). Goals of Cura are “Community,” “Ignatian Reflection,” “Spirituality,” and “Care for Others.” This name was chosen to express the distinct Jesuit identity and charism at Boston College.\textsuperscript{1243} Cura groups include groups of a mixture of undergraduate students as well as specific special interest groups such as rugby players and nurses.

The process of a weekly session is described as follows:

\begin{quote}
Articulate a particular instance in which a decision he/she made was a direct result of shared prayer and/or group reflection and will develop a language of discernment in his/her life. Learn a variety of spiritual prayer practices (\textit{Lectio Divina}, contemplation of place,\textsuperscript{1244} praying with art,
\end{quote}

\begin{footnotesize}
\textsuperscript{1241} Ibid., \url{https://campusministry.nd.edu/about-catholicism/sacramental-preparation/cross-examination-investigating-the-catholic-faith}

\textsuperscript{1242} Other Jesuit Colleges in the USA with good Small Faith-sharing Groups of college students are (alphabetically): Georgetown University, Washington, DC; Loyola Marymount University, Los Angeles, California; Marquette University, Milwaukee, Wisconsin; and Santa Clara University, Santa Clara, California. Some use the Christian Life Communities (CLCs) Model.

\textsuperscript{1243} Based on a conversation with American laywoman Ellen Modica, Assistant Campus Minister, Boston College, Boston Massachusetts, USA on 19 November, 2015.

\textsuperscript{1244} Ignatian contemplation is suited especially for the gospels. In the Second Week of the Exercises, we accompany Jesus through his life by imagining scenes from the Gospel stories. Let the events of Jesus’ life be present to you right now. Visualize the event as if you were
\end{footnotesize}
centering prayer, meditation, etc.) that will serve to instill a habit of prayer and deepen your relationship with God.1245

Cura members have the opportunity to attend retreats and other activities throughout the year.

The RCIA sessions at Boston College includes weekly lectionary-based Faith-sharing in the Spring Semester. A question can be asked: after being baptized do these new Catholics have the desire to continue in small groups in their parishes?

The Arrupe International Immersion Program at Boston College includes small intentional Faith-sharing communities both before and after immersion trips to countries in Central and South America. Since participants come from different religions, Protestant denominations and even outside institutional religion, as well as from different political and social backgrounds, they reflect on their experiences in the immersion program that can have both an explicit and implicit faith dimension. So it is not sharing of the Catholic faith specifically, but sharing values and priorities connected to solidarity with a suffering world, social analysis of Global South issues and encountering people from another country who struggle in poverty. It is interesting to compare and contrast the students’ reflection before and after their immersion experiences in Central America.1246

Santa Clara University in Santa Clara, California, USA has 30 weekly Christian Life Communities (CLCs) of seven to 10 students each. 70 % are women. A careful formation plan is based on Ignatian spirituality and the principal of finding God in all things. It includes Phase 1 for Freshmen focusing on support groups: “Friends in God.” Phase 2 for Sophomores focusing on Faith-sharing: “Finding God in All Things.” Phase 3 for Juniors and Seniors focusing on vocation discernment: “Vocation Discernment.”

The weekly meetings include a selection from a wide variety of activities (alphabetically):

- Breathing Meditation.
- Discussion on key reflection questions for Santa Clara students.
- Draw your image of God.
- Our covenant with God.
- Draw an image of your inner journey.
- Draw your life path.
- Lectio Divina.

making a movie. Pay attention to the details: sights, sounds, tastes, smells, and feelings of the event. Lose yourself in the story; don’t worry if your imagination is running too wild. At some point, place yourself in the scene. See more at: http://www.ignatiansspirituality.com/ignatian-prayer/the-spiritual-exercises/ignatian-contemplation-imaginative-prayer#sthash.SzpLba5D.dpuf


1246 Based on a conversation with American student Chris Colgan, Boston College Senior, Boston Massachusetts, USA on 19 November, 2015.
Prayer time.
Share highs and lows of previous week.
Participants take their faith seriously as they explore questions about God and their own faith life.

On Monday evening, 30 November, 2015 the author participated in one of these small weekly communities at Santa Clara composed of juniors. The senior student facilitator announced that two members texted that could not come because they were busy preparing for exams. In the touchdown period one junior said that she “needed” to be there. She wanted and needed this period of prayer and Faith-sharing to help her be “grounded” before her busy round of exams.

Living out a CLC way of life includes journaling, serving the poor and marginalized regularly such as teaching in nearby school for deprived children and campus wide CLC events such as BBQ, bowling and Agapa Latte.

A key part of this campus ministry program is training juniors and seniors as facilitators of the small groups/YSCCs.

CLCs alumni groups are being formed.1247

1247 Based on conversations with Vietnamese Jesuit Father Manh Tran, SJ and student leaders in Santa Clara, California on 29-30 November, 2015.


1. But there are lots of communities [groups, clubs, student organizations, extra-curricular activities] available on college campuses — sports teams, fraternities, sororities, academic clubs, service projects, etc. So the question is what does CLC offer that's different? Here the second pillar, spirituality, is important. I would have to say that what's unique about CLC definitely has to do with faith. The faith in the God that we try to introduce to them is the God who is active and attractive. It's not just doctrine, but a God that is active in their lives. It is an open faith. We provide the space and opportunities for people to dare to ask questions. It definitely creates space for people to just explore their faith.

2. Small group experience — they just want to experience that. They hunger for those small group experiences and CLC provides that. How to start a CLC on their campuses: The best way is to just bring a group of friends, four or five friends, and get together once a week just to pray and talk about what's going on in your lives. Then after that first group, as you multiply, those students will become leaders and then they will go and form other small groups.
The nine-member Liturgy Team meets as a “Breaking Open the Word” (BOW) Group every Tuesday from 7 p.m. to 8:30 p.m. They reflect on the three readings of the following Sunday, select the songs and organize the Sunday Eucharist. They send their scripture notes to the Presider for his homily.

Seton Hall University in South Orange, New Jersey, USA has Small Christian Communities that are small groups (6-8 students) that meet regularly throughout the semester and create a supportive faith community through sharing, prayer and discussing faith. Through the St. Paul Inside the Walls Evangelization Center in Madison, New Jersey, USA teams of the Fellowship of Catholic University Students (FOCUS) did evangelizing ministry on the nearby campuses of Farleigh Dickinson University and Drew University.

Many USA colleges and universities participate in Campus RENEW sponsored by RENEW International as part of its young adult outreach programs and young adult evangelization. There are three components of Campus RENEW’s unique approach:

**Process:** Campus RENEW collaborates with the current campus ministry to offer a structure which facilitates the growth of Small Christian communities on the campus. The structure includes leadership and invitation training over two and a half years to create a campus-wide initiative which is ultimately self-sustaining. Campus RENEW is a two and a half year (or five semester) process which facilitates renewal and transformation on college campuses. Small Christian Communities, groups of eight to 12 students who come together weekly to share faith, are the building blocks of this process. These communities create opportunities for students to experience **community, spirituality,** and be challenged outward to **service.**

**Resources:** Campus RENEW offers a variety of resources for reflection which have been written for the campus population: The *Word on Campus*, a lectionary-based series, and *As I Have Loved You*, a service-focused series. RENEW also offers justice-based, Catechism-based and thematic resources.

**Pastoring:** The process is accompanied by onsite and offsite pastoral support from a RENEW staff member, including workshops, retreat days and ongoing mentoring.

Georgetown University in Washington, DC, USA adapts Campus RENEW to its own local context in a process of liturgical spirituality. American layman President John DeGioia commented that “in our RENEW Faith-sharing groups on campus our Catholic students are so grateful for the opportunity to deepen their faith through discussion with fellow participants.”

Ideally members of the Small Faith-sharing Groups read and reflect on the upcoming Sunday Gospel on the previous Saturday. After participating in the Sunday Eucharist and reflecting on the priest’s homily they meet in the middle of the week to share on this same Gospel using the steps in *The Word on Campus*, a lectionary-based series. In the step “Faith in Action” they share their experiences (highs and lows) of the past week. In the step “Questions for Reflection” they reflect more deeply on the meaning of Gospel text.

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the step “Beckoned to Action” participants chose an action for the coming week that flows from their thoughts and reflections. Sometimes the Campus RENEW groups use the sessions of The World on Campus, the six-part global justice reflection series from Catholic Relief Services and RENEW International.

Other Small Faith-sharing Groups at Georgetown in the context of adult faith formation include:

- The weekly Rite for the Christian Initiation of Adults (RCIA) Group. Students participate in a process that leads to Baptism.
- The weekly “Georgetown Group” that is part of the medical school and hospital. It starts with reflecting on the scripture readings of the following Sunday and concludes with a “how are you doing” catch up.

Princeton University in Princeton, New Jersey, USA promotes a variety of small groups. In the four weeks of Lent, 2015 students came together in 14 small groups in the “Faith of Our Fathers” program that was developed by Princeton graduate students and lead by faithful undergraduate students on some of the basics of Catholicism. The sessions

As of October, 2014 there were only three Campus RENEW Groups composed of eight students each that meet weekly – a small number. At a meeting of Campus RENEW student facilitators on 7 October, 2014 it was pointed out that at Georgetown there are many different ways of coming to God. There are dozens of ways of developing one’s spirituality and exploring one’s relationship to God (alphabetically): Bible study groups, discussion groups, immersion programs, lecture series, LGBTQ prayer groups, prayer groups, retreats, spiritual direction and various student organizations.

A few groups use the Small Faith-sharing Group model. Conversations with Roman Catholic Chaplain American Jesuit Greg Schenden, SJ, American layman Ennio Mastroianni, the Director of Adult Faith Formation, and some the Georgetown undergraduate students on 6-9 October, 2014 gave some of the reasons. The students are very busy and have many other competing priorities for their time. In a success-oriented culture campus life inhibits small group sharing of one’s struggles and weaknesses. Bible sharing and Bible Reflection are not a daily habit.

In the wider context of American society the Small Faith-sharing Group model is not a priority in Adult Faith Formation and Catholic life. Contemporary American culture emphasizes individualism, privacy and multi-tasking over community models. American Catholics are “busy about many things” and have trouble slowing down, being quiet, being silent. Most young Catholic lay adults (young parents with children, single mothers) live hectic life styles and have little or no time beyond their immediate families. Also the SCC model is not popular in parts of the Catholic Church that emphasize clerical control and the institutional church.

In the United States there are literally hundreds of books, booklets and online, web-based resources on the Bible, Faith-sharing, faith formation and other lectionary-based small community resources, etc. but research shows there are “relatively” few small communities of any kind in the Catholic Church using them on a regular basis.
combined prayer and discussion. In Fall, 2015 this tradition continued with 12 small groups participating in the seven-week program called *Papal docs*, a discussion about Catholic teachings based on the encyclicals and exhortations from which they were originally promulgated. All of the material was prepared for Princeton undergraduates by the graduating Class of 2015.  

The RCIA Small Group at Princeton begins each week with prayer by reflecting on the scripture readings and homily of the previous Sunday. The meeting closes by reading and reflecting on the scripture readings of the next Sunday. A good combination. Princeton also has Opus Dei’s Circle, a weekly small group meeting of spiritual formation.

There are different models on college campuses according to the specific context and situation. Stanford University in Palo Alto, California, USA has seven Small Faith Groups in a ministry called Encounter Christ (EC) that is coordinated by Evangelical Catholic (one of the new programs answering the Catholic Church's call for a new evangelization), and are described as follows:

The beginning of the 2015-16 year sees the Catholic Community @ Stanford embracing a new model of small group fellowship, based upon inviting others to encounter Jesus through trusting relationships. We are doing this because knowing Jesus and walking with him transforms our lives into one of joy. Once we experience this joy, we will want to share it with others: a joy shared is twice a joy!

Undergrad student leaders were trained by our partners at Evangelical Catholic to learn to reach out to peers and form small groups to reflect on scripture, share, and pray. People in these groups will walk intentionally with each other leading to a deeper encounter with Jesus. Lent will see the program expand. It will later expand to the entire community. Even if you cannot immediately join a group, you are invited to take steps to deepen your relationship with Jesus through developing trusting relationships with others in the community.

The groups of eight to 12 students meet once a week in the dorms and focus on their relationships to Jesus Christ. The Training of Trainers (TOT) program of student leaders is coordinated by Evangelical Catholic.

1251 See the Aquinas Institute Princeton University’s Official Catholic Campus Ministry Website, retrieved on 30 May, 2015, [http://princetoncatholic.org](http://princetoncatholic.org)

1252 Material provided by the former Catholic Chaplain Father Brian Page.

1253 Catholic Community @ Stanford Website, retrieved on 28 November, 2015 [http://catholic.stanford.edu/ministries-programs/small-groups](http://catholic.stanford.edu/ministries-programs/small-groups)

1254 Based on a conversation with American Dominican priest Father Xavier Lavagetto, OP, Stanford Universty Catholic Chaplain, Palo Alto, California, USA on 27 November, 2015. He pointed out that the Evangelical Catholic program or approach is the right fit for Stanford. The more directly evangelical and “apologetic” Fellowship of Catholic University Students (FOCUS) program or approach does not fit the Stanford context.
American Freshman Carolyne Manion belongs to the Thursday evening Small Faith Group. She explained that she has many extra-curricular activities to choose from at Stanford, but she wants to focus on deepening her faith life and Catholic identity on the Stanford campus. Sometimes her group uses *Lectio Divina*. She feels a close friendship with the other members of her group. They even study together in the Catholic Community “space” on campus. The weekly meetings include creative group dynamic activities such each participant writing on a piece of paper “a deep question on my faith.” These questions are drawn randomly from a hat and discussed by the whole group. She says that maybe she will become an undergraduate student leader in her Sophomore Year.

There are many searching young people. One college student told me she was a devout Catholic who went to a Catholic High School. She began to participate in Sunday Mass in her freshman year at Michigan State University. Then she began to “drift” and didn’t find mass that interesting. She joined an Evangelical Church on campus that had lively singing, a band and entertaining sermons. But after a few months she felt something was missing. She had an unfulfilled yearning, desire, hunger for something more. Finally, she discovered that she really missed the Eucharist at the Catholic Mass. So she returned to the Catholic Church on campus and now feels very nourished by receiving Christ every Sunday in the sacrament of the Eucharist.

In interviewing students who participate in these university and college small groups -- most of whom are young women -- a question emerges: After college what? After a positive experience of participating in a wide variety of campus Small Faith-sharing Groups and Small *Bible* Study Groups, how can they find a similar experience in their parishes and other pastoral and spiritual settings? Our research indicates that a large number of graduates cannot find a good fit/a spiritual home in Catholic parishes in the USA. Parish-based SCCs especially for young adults are few and far between. Some graduates continue in Alumni SCCs. Some graduates connect with the various new ecclesial movements in the Catholic Church. Some graduates gravitate to Small *Bible* Study Groups in Protestant Churches.

Much of the above material was summarized in an article


1255 Based on a conversation with Carolyne Manion in Palo Alto, California, USA on 28 November, 2015.

1256 The National Leadership Roundtable on Church Management, an organization of Catholic lay and clergy leaders, is training college students to move into church leadership roles the moment that they graduate with a program called ESTEEM (Engaging Students to Enliven the Ecclesial Mission). The program is designed to keep young adults from drifting away by giving them the knowledge, confidence and skills to change and improve their churches -- right after college when they’re still revved up and raring to go. ESTEEM is now a church leadership development program at a dozen public, private and Catholic colleges and universities nationwide. [https://www.faithandleadership.com/esteem-prepares-catholic-college-students-church-leadership-now](https://www.faithandleadership.com/esteem-prepares-catholic-college-students-church-leadership-now)
A small group meets with a seminarian at St. Vincent de Paul Regional Seminary in Boynton Beach, Florida, USA in 2015 -- during the seminary's annual retreat for young adults, attendees formed small groups led by seminarians, deacons, religious sisters and campus ministers.

Specialists continue to study the complex social and cultural reality of the USA. In the follow-down to the two sessions of the Synods of Bishops in Rome in October, 2014 and October, 2015 on “Family and Marriage” it was proposed to emphasis YSCCs composed of the following specialized groups:

- Youth (Generation Y1257 18-22 year olds) ) Millennials
- Young Adults (Generation Y 23-35 year olds)
- Engaged Couples
- Newly married Couples
- Married Couples with Little Children

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1257 Generation Y are the Millennials and also known as the Millennial Generation. They are the demographic cohort following Generation X. There are no precise dates when the generation starts and ends. Researchers and commentators use birth years ranging from the early 1980s to the early 2000s. Authors William Strauss and Neil Howe believe that each generation has common characteristics that give it a specific character, with four basic generational archetypes, repeating in a cycle. According to their theory, they predicted that Millennials will become more like the "civic-minded" G.I. generation with a strong sense of community both local and global. A similar portrait is that these young people emphasize family values, a strong sense of community both local and global and civic-mindedness.
These small communities combine lectionary-based Faith-sharing and being a support group. The engaged couples and newly married couples can consult married couple pastoral accompaniers (mentor couples) when necessary.\textsuperscript{1258}

As we read the “signs of the times,” new types of Youth Small Christian Communities (YSCCs) emerge on college campuses. The Aquinas Institute, the Catholic Campus Ministry at Princeton University, New Jersey, USA has developed the Joan of Arc Ministry that is a welcoming and confidential space to openly discuss the intersections of Catholic faith, sexuality and gender identity. All are welcome!

A big question is: “After College, What?”\textsuperscript{1259} One solution is RENEW Theology on Tap that offers an innovative solution to one of today’s most pressing pastoral concerns: how to reach out to young Catholic adults.\textsuperscript{1260} Young adults can sometimes be overlooked to the extent that even their absence goes unnoticed. RENEW Theology on Tap reaches young adults where they are, while inviting them to discover how faith can give sense to their everyday lives. It is a way for dioceses, parishes, alumni associations and young adult organizations to discover (or rediscover) these young adults in comfortable, relaxed settings.

There are four essential components for the most successful RENEW Theology on Tap program:

- building a strong core community
- invitation
- hospitality
- follow-up

Since its creation in the Archdiocese of Chicago in 1981, this program has proven to be a successful vehicle for reaching young adults interested in learning more about their faith, coming together to share community, and feeling welcomed and valued in the Catholic Church. In 2003, RENEW was entrusted to launch an initiative to bring Theology on Tap nationwide. To achieve that goal, we created an official registration process to license the RENEW Theology on Tap name to ensure quality of programming and a plethora of pastoral support.\textsuperscript{1261}


\textsuperscript{1259} The more pertinent question is: “After Confirmation, What?” Research in both Eastern Africa and USA found that after receiving the Sacrament of Confirmation Catholic teenagers tend to disappear from Mass and Catholic Youth and Young Adults Groups. Irene Kessy, conversation with the author, Naivasha, Kenya, 29 April, 2018.

\textsuperscript{1260} Another program is “Pizza Night With…” in which young Catholic adults informally meet with a Catholic Church leader or representative for dialog, discussion and discernment on a variety of topics and questions.
One challenge is that Theology on Tap does not become one way: that is, an adult speaker (like a bishop) “talks” to 30 or 50 or 75 youth adults in a bar or hall. Process is important. The young adults should be able to speak. The older people should listen. If during the session the young adults break out into small Faith-sharing communities, there can be more interaction and dialog.

Justice Café is a similar ministry.

6. YSCCs Activities in Eastern Africa

Pamela Ogoi writes:

I work in partnership with the Catholic University of Eastern Africa (CUEA) Kisumu, Kenya Campus on training and building capacity of various people on Basic Counseling skills -- an initiative that will be picking up in the month of April, 2017. At the same time I had a discussion with the Vice Principal of the University Father Mvumbi about training leaders of Small Christian Communities, newly ordained priests in western Kenya and Catholic university students about SCCs. He was very happy about the whole issue and he thereby handed over this activity to be spearheaded by the University Chaplain Father George Omondi, a Consolata Missionary Priest who is based at CUEA Kisumu.1262


1262 University and High School chaplains are key players in our SCCs Networking.
At Wamwangi Secondary School in Kenya we were invited to give a workshop about “Jumuiya ya Vijana” and to talk about and ignite the YSCCs. The students were very happy when we introduced to them a new name (mwanajumuiya). We explained to the students how to sit in circle in the jumuiya way when having a YSCC meeting and sharing the gospel. The Young Christian Students (YCS) apostolic group are about 200 students. They were very happy and promised to meet every Friday afternoon in their YSCCs. They all extended their gratitude to the Eastern African Small Christian Communities Training Team.

A model of a YSCCs Workshop at the parish level is our every six months formation sessions at the Consolata Shrine Community, Nairobi, Kenya coordinated by the Parish Apostolate Group. On Sunday, 28 May, 2017 we focused on starting a YSCC. Beginning with the many members of the Youth Group in the parish we invited 20 young people under 30 years old to the formation session. Then the nine most interested young adults formed a small community facilitated by Alloys Nyakundi. Now we want to do follow-up.

We also discussed with the adult members of the eight SCCs in the parish the growing importance of Children Small Christian Communities (CSCCs) commonly known as PMC SCCs.

Today 11 June 2017, I helped to start seven Youth Small Christian Communities (YSCCs) at St. Teresa of Calcutta Secondary School in Machakos Diocese, Kenya. I showed the students how to sit in a jumuiya way (circle). This is a good start in AMECEA Region.

Brief report about Youth Small Christian Communities (YSCCs) in St. Teresa of Calcutta Girls Secondary School, Makindu Parish, Machakos Diocese. There are seven YSCCs with a membership of 15 to 17 members each. They are St. Martin, St. Albanus, St. Michael, St. Teresa, St. Jude, St. Augustine and St. Dominic. All YSCCs meet every Sunday as from 2:50 p.m. to 4:00 p.m.

Update:
REPORT ON YOUTH SMALL CHRISTIAN COMMUNITIES IN CALCUTTA GIRLS SECONDARY SCHOOL, MAKINDU PARISH, MACHAKOS DIOCESE

By Alloys Nyakundi

St. Teresa of Calcutta Girls’ Secondary School, Makindu Parish, Machakos Diocese, Kenya has seven Youth Small Christian Communities in which the students are the main stakeholders followed by staff. It is also an example of school-based Youth Small Christian Communities (YSCCs). Our Chaplain is Father Mathew Yakan, who is an Apostles of Jesus priest.

The seven Youth Small Christian Communities (YSCCs) are:

1. ST. MICHAEL
2. ST. PAUL
3. ST. MARTIN
4. ST. ANGELA
5. ST. AUGUSTINE
6. ST. TERESA
7. ST. JUDE

All the YSCCs meet weekly on Sunday afternoon as from 2:50 pm to 4:00 pm inside the school in various places e.g. dining hall and outside classes.

YSCC LEADERSHIP HIERARCHY

1: Coordinator
2: Vice Coordinator
3: Secretary

PROGRAM OF THE WEEKLY YSCCs

3:00 pm to 3:10 pm: Opening prayer and sharing of our past week experiences.
3:10 pm to 3:40 pm: Reading the gospel of the coming Sunday
3:40 pm to 4:00 pm: Topic of discussion and final prayers.

The topics and challenges that these teenage girls like to discuss are:

1. Sexuality.
2. Peer pressure.
3. Life after school.
4. Impact of social media on youth.
5. Unfaithfulness in many families.

Today via Skype from New Jersey, USA I talked with members of St. Angela SCC in St. Teresa of Calcutta Girls Secondary School, Makindu Parish, Machakos Diocese, Kenya.
If SCCs are a new model of church, then there is a SCC way of answering this questionnaire. The SCC members discuss the questions together (kijumuyi in Swahili) and then answer the online questionnaire individually.

Today I got an opportunity to visit St. Martin, an outstation in Makindu Parish, Machakos Diocese. It was part of the follow up exercise on the YSCCs workshop that took place two months ago. I can confirm that YSCCs are picking up well, but the youth raised some concerns. One of the concerns they raised is that some of their parents do not go to jumuiyas and Sunday Mass. This discourages them since most of them said that their parents are their role models and they copy what their parents do. They have also started some projects which will increase the bond among the members and keep them together.

While the development of SCCs in Meru Diocese, Kenya are documented in Chapter Three, Pope Francis challenges us to listen closely to young people (youth and young adults) in and through our YSCCs. Here are some findings:

FINDINGS OF YSCC WORKSHOPS IN MERU DIOCESE, KENYA

1: Youth fear the adults.
2: They get bored in SCC meetings.
3: They don’t know the meaning of prayers and the importance of SCCs.
4: Our adult behaviors as Christians discourage them.
5: Youth are not exposed to meeting many people and this makes them shy off.
6: They see the SCC to be for the adults.
7: In some of the SCCs women are the majority and this makes the youth not to be interested.
8. If there are no family prayers and religious activities in a family, then the youth don’t see the importance of SCCs.
6. **YSCCs in the Questionnaire/Survey of the Preparatory Document of the 2018 World Synod of Bishops**

The Fifteenth Ordinary General Assembly of the Synod of Bishops will take place in Rome in October, 2018 on the theme: "Young People, the Faith and Vocational Discernment." Many Catholic Church organizations and individuals are invited to send in answers to the questionnaire directly to the Synod Secretariat in Rome. It is important that Catholic Youth Organizations and YSCCs be directly involved in this process and get their voices heard.

The aim of the synod is to "accompany young people on their way of life towards maturity so that, through a process of discernment, they can discover their life project and realize it with joy, opening the encounter with God and with humans, and actively participating in the building up of the Church and society." The Church recognizes four vocations: married life, single life, religious life, and ordained life. This synod is in continuity with the findings of the two-fold synod on the family and Francis’s post-synodal document *Amoris Laetitia*. The theme was chosen by the members on the Fourteenth Ordinary Council of the Synod of Bishops.

Some excerpts from the *Preparatory Document*:

> In keeping with this mission and introducing a new approach through a Synod with the topic, “Young People, the Faith and Vocational Discernment”, the Church has decided to examine herself on how she can lead young people to recognize and accept the call to the fullness of life and love, and to ask young people to help her in identifying the most effective ways to announce the Good News today. By listening to young people, the Church will once again hear the Lord speaking in today’s world. As in the days of Samuel (cf. 1 Samuel 3:1-21) and Jeremiah (cf. Jeremiah 1:4-10), young people know how to discern the signs of our times, indicated by the Spirit. Listening to their aspirations, the Church can glimpse the world which lies ahead and the paths the Church is called to follow.

> The consultation will also include all young people through a website with questions on their expectations and their lives. The answers to both series of questions will be the basis for drafting the “work-document” or *Instrumentum Laboris*, which will be the reference point in the discussion of the synod fathers.

> "The Digital World:" Because of all that has been previously mentioned, the world of the new media deserves special attention, since, especially in the case of younger generations, it really occupies a major place in their lives. The new media offer many new opportunities, especially with

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regard to access to information and creating relations with those in distant places. However, they also pose risks (such as cyber-bullying, gambling, pornography, hidden dangers in chat rooms, ideological manipulation, etc.). Despite the differences in this field among various regions, the Christian community is still developing her presence in this new Areopagus, where young people certainly have something to teach her...

Finally and most importantly, no discernment is possible without cultivating a familiarity with the Lord and a dialog with his Word. In particular, Lectio Divina is a valuable method, which Church tradition has always followed...

Specific Questions According to Geographic Areas:

AFRICA:

1. What plans and structures in pastoral vocational care for young people best respond to the needs of your continent?
2. What does “spiritual fatherhood” mean in places where a person grows without a father figure? What formation is offered?
3. How do you communicate to young people that they are needed to build the future of the Church?

In a separate letter released with the Preparatory Document, Pope Francis aimed to directly address the youth and young adults of the Global Church, saying that he wants them "to be the center of attention" for the entire process "because you are in my heart." He adds: "The Catholic Church also wishes to listen to your voice, your sensitivities and your faith; even your doubts and your criticism. Make your voice heard, let it resonate in communities and let it be heard by your shepherds of souls."1264

In another message Pope Francis emphasized that in this broad consultation he wants to reach out to all young people – not just committed Catholic young people (the “World Youth Day young Catholics,” the young Catholics “in the choir”/" the young Catholics in the pews,” so to speak). He wants to reach to young people who have drifted away from the Catholic Church, those who don’t go to mass any more or very irregularly, to agnostics, to atheists.

Then finally on 17 June, 2017 we posted this message on our SCCs Facebook Page:

“Let us hope that many YSCCs members vote in this online poll: The Synod Survey for Youth is finally out.

http://press.vatican.va/content/salastampa/it/bollettino/pubblico/2017/01/13/0021/00050.html#EN
To involve young people in preparations for the Synod of Bishops on youth in 2018, the Vatican has released an online questionnaire to better understand the lives, attitudes, and concerns of 16 to 29-year-olds around the world. The questionnaire — available in English, Spanish, French, and Italian — can be found on the synod's official website: youth.synod2018.va/content/synod2018/it.html and is open to any young person, regardless of faith or religious belief.

The general secretariat of the synod launched the website 14 June 2017 to share information about the October, 2018 synod on "Young People, Faith and Vocational Discernment" and to link to an online, anonymous survey asking young people about their lives and expectations.

Question: In our SCCs and YSCCs are we encouraging youth and young people to answer the online questionnaire for the October, 2018 World Synod of Bishops in Rome? Here in the USA my 17-year-old grandniece answered the questions and was struck by the wide range and variety of answers that could come from the 16-29 year-old audience: from teenagers to married young adults with children.

One learning for me here in the USA: One mistake is to mix up "youth" programs with "young adults" programs without recognizing the huge differences between them. College students say that the word “youth” refers to teenagers. One suggestion: In our Catholic parishes have a young adults "meet and greet" to get ideas for the programs they want — and then implement them.

Another learning: When asked what young people want from the Catholic Church, college students said that their generation desires a safe place to go to truly ask questions and feel validated in their concerns. This is why we are promoting small Faith-sharing communities for young people that are also called student small Faith-sharing communities.

Reports from around the world including England and France indicate that many committed Catholic young people have answered the survey, but relatively few who have drifted away from the institutional church. The survey was designed to be open to all young people irrespective of religion or geographic origin.

The survey closed on 31 December, 2017. The Synod's secretary general, Cardinal Lorenzo Baldisseri, revealed some interesting statistics:

There were about 221,000 participants in the Questionnaire. Of these, 100,500 answered all the questions: 58,000 girls and 42,500 boys. Almost 51,000 participants, corresponding to 50.6% of completed questionnaires, are young people between 16 and 19 years of age, demonstrating that the youngest have proved to be more sensitive to the initiative. The most represented continent is Europe, with 56.4%, followed by Central and Southern America with 19.8% and Africa with 18.1%. Among the participants who completed 1265

As an experiment I answered the questionnaire based on interviews with young people in Nairobi. I pretended that I was a “composite” 22-year-old Kenyan man who had just graduated from Kenyatta University. I did not have a steady full-time job, but several part time jobs in the Nairobi area. I was living with my girlfriend Virginia, but we were not married yet.
the Questionnaire, 73.9% declare themselves to be Catholics who consider religion important, while the remaining are Catholics who do not consider religion important (8.8%), non-Catholics who consider religion important (6.1%) and non-Catholics who do not consider religion to be important (11.1%).

However, some 3,000 respondents left their email addresses and said they wished to be kept informed of the survey's outcome.

Given a global Catholic population of roughly 1.2 billion, a strong share of that total made of youth, especially in the Global South, the results were lower than many anticipated. The figures were also quite low for a worldwide survey, particularly if compared to the 2.5 million people who participated in the World Youth Day in Krakow, Poland during the summer, 2016.

Baldisseri noted various criticisms of the survey. For example, some respondents felt the questionnaire was too long, while others felt a number of important issues were hardly addressed or not tackled at all. These include problems linked to alcohol, drug and medicine consumption; sexuality and relationship issues; or even links with other religions.

Individual countries have had their own surveys. Three thousand 16 to 29-year olds replied to a questionnaire sent out by the Bishops’ Conference of England and Wales. The executive summary states that

the responses reveal two distinct groups: “a small but vocal group who want to draw the church back into an era that they have been told was far better than it is today and a much larger, though less evident group, who adhere to the predominant narratives within society, wanting the Church to follow suit. The first group asks for clarity, the second for authenticity.” Young people, concludes the summary, are asking the Church in England and Wales for a “monumental change of attitude, orientation and practice… the young people were keen to bring a greater outward focus to the church and were concerned for the plight of the marginalised…the most popular events for young people don’t take place in parishes.”

Twenty people under the age of 35, along with 70 theologians, priests and academics met 11-15 September, 2017 as part of the preparatory process for the 2018 Synod of Bishops. One report stated:

Several young people who attending the seminar urged the Vatican and the bishops themselves to be open to listening to youth talk and ask questions about love, sex and sexuality. A "big gap" exists between the concerns young people want to talk about and the issues most bishops are comfortable

1266 Lorenzo Baldisseri,

1267 These figures were reported in the 25 October, 2017 edition of the Vatican's daily newspaper, L’Osservatore Romano.

discussing, said Therese Hargot, who describes herself as a philosopher and sexologist.

Baldisseri, secretary-general of the Synod of Bishops, said he wanted to hear from young adults and experts about the challenges young people are facing in the church and society. The cardinal's office planned a dozen long, formal talks on subjects including "the search for identity," political commitment, planning for the future, technology and transcendence. But Hargot, who leads sex education programs at Catholic schools in Paris, told the gathering, "it's surprising we are looking at politics, economics, etc., but not at sexuality and affectivity, which are very important topics for young people. Young people want to talk about sexuality and love, They love learning about the theology of the body, a term referring to St. John Paul II's approach to sex and sexuality. I don't know why no one here is speaking about love. It's amazing."

Ashleigh Green, an Australian delegate to the seminar, said that going around Australia in preparation for the synod she found that "a lot of young people feel like they cannot talk about issues that matter to them" in most church settings. It's important to open up and talk about sex, sexuality and sexual orientation. And it's central to vocation."

American Cardinal Donald Wuerl, Archbishop of Washington DC wrote:

One of the most important elements of the preparation for this gathering was the call for listening sessions with young people throughout the world. “By listening to young people, the Church will once again hear the Lord speaking in today’s world,” explains the Preparatory Document for the Synod. “As in the days of Samuel (cf. 1 Samuel 3:1-21) and Jeremiah (cf. Jeremiah 1:4-10), young people know how to discern the signs of our times, indicated by the Spirit. Listening to their aspirations, the Church can glimpse the world which lies ahead and the paths the Church is called to follow."

In Washington Archdiocese, this took the form of listening sessions and an online survey. With this stage now completed, I want to express my gratitude for the more than 1,500 responses that were received in 40 parish listening sessions, with hundreds of young adults also participating online. The responses show some common areas of concern among young people.

1. Many young adults feel the pressures of a secularized world, particularly in the area of human sexuality, and a lack of community and authentic friendships in their lives.

2. Many young adults also feel the pressures of heavy debts and managing finances.

3. When asked to talk about where they find meaning in their lives, both Catholic and non-Catholics spoke of the importance of service experiences.

4. Among young people who make the Catholic Church a part of their life, they value the invitation and initiation into the experience of personal prayer and those adults who seem “authentic,” and also the opportunity they have for spiritual direction and help with discernment. [1270]

Comments and feedback are slowly coming in on our "Listening Session" [1271] with college students at Georgetown University in Washington, DC, USA on 17 September, 2017. We are waiting for the students themselves to prepare a report/commentary, but for the moment:

1. There is a real disconnect. Through Campus Ministry and other activities a number of students find community at Georgetown, but then after graduation find nothing in their home parishes. So they leave the university and end up in a place where there is no community of other young people with similar concerns within the Catholic Church.

2. The strength of Catholic Social Teaching is undermined for young people by the Catholic Church’s intransigence on the issues of women and LGBTQ.

3. Many college students are more conservative and simply not concerned about justice issues in the Catholic Church.

4. Many ask whether the official Catholic Church (that is, the Vatican and the bishops) really wants to listen to the concerns of young people such as the areas of sexuality, affectivity and personal relationships.

5. For many young people the “Institutional Church” is not welcoming and nourishing.

6. Following the one hour listening session three Georgetown students (one woman, two men) participated in a fruitful 40-minute Zoom video conference call with young people from Mexico and India. The students related to one another and recognized common themes in their respective concerns about the strengths and weaknesses of the Catholic Church.

A survey of more than 4,000 Catholic campus ministers and students at U.S. colleges in 2017, commissioned by the U.S. Bishops’ Secretariat of Catholic Education, showed that both the ministers and the students generally like what’s happening in their campus ministry setting. Campus ministers reported that among personal activities, Bible study and reconciliation stand apart from other activities as contributing to students’ growth in faith.


[1271] After a lot of experience we feel the more accurate word is “listening circle” – where the small community sits in a circle and takes turns sharing experiences and views.
Mass, retreats, small groups [SCCs] and one-on-one mentoring are more significant than social events, catechesis and sacramental preparation, and men’s and women’s groups.

A majority of students do service or charitable work on at least a quarterly basis. Close to 40 percent are involved on a monthly basis in leadership development. Nearly half are involved weekly with social events or small groups [SCCs].

Students reported personal struggles over three broad categories. In the area of self-orientation, they included self-worth, mental health, lack of purpose, gender identity, divorce and blended families, and how to pray. In terms of social and moral issues, they reported living faithfully in “a hookup culture” and weighed in on such issues as pornography, abortion, racial and LGBT discrimination, sexual assault and the role of women in the church.

Pornography and mental health were the two areas where students said they were more likely to struggle a great deal. While a lower percentage of students mentioned porn, the overall percentage of those who said they struggled a great deal with it was 27 percent, highest of any issue. Male students struggle more with porn, while women struggle more in the broad categories of faith beliefs and self-orientation.

It was nice to visit St. Dominic YSCC at Kenyatta University, Nairobi, Kenya yesterday. The YSCC members wore their orange shirts and coordinated the lively Farewell Mass say good bye to the Chaplain Father Lance Nadeau, MM. Collins Ongoma is a very active and effective leader with a good leadership team. Continuity is so important. That is why having new effective leaders of the YSCCs at KU is crucial. Also praise to Xanchez Brialawry for continuing to post the Daily Scripture Readings to the St. Dominic YSCC (Kenyatta University Catholic Community) Facebook Page.”

Slowly more and more people are realizing that young people/youth/young adults need their own small communities separate from the Adult SCCs. Nigerian layman Linus Unah writes:

But the Catholic Church is working hard to tend to young members. Father Ernest Makata pointed to the creation of what are known as known as Small Christian Communities, a movement encouraged by St. Pope John Paul II in *Ecclesia in Africa*, his 1995 post-synodal exhortation on evangelization on the continent. The document states that these communities “should be places engaged in evangelizing themselves, so that subsequently they can bring the Good News to others; they should moreover be communities which pray and listen to God’s Word, encourage the members themselves to take on responsibility, learn to live an ecclesial life, and reflect on different human problems in the light of the Gospel.”

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Today, a SCC is usually a small, inclusive community that comprises anywhere from eight to over 40 parishioners who gather weekly in homes or on church grounds to discuss the Sunday readings, to help each other to make connections between everyday life and faith, and to reach out to brothers and sisters who are most in need. The hope among church leaders is that these ecclesial units will provide new avenues for lay Catholics to explore spirituality, encounter Scripture and share their faith, even in the absence of a priest.

But many young Catholics do not belong to these units, Father Makata said. “Unfortunately, they are not effective because [young] people feel it is where fathers and mothers gather to discuss.”

A one hour “Listening Session” with 13 college students (six men, seven women) took place at Loyola University in New Orleans, Louisiana, USA on 30 November, 2017.


It is noteworthy that five of these students belong to Christian Life Communities (CLCs) on campus.
In conjunction with the Listening Session, there was a fruitful 40-minute Zoom Video Conference Call with young people from India, Kenya and Pakistan.
The 2018 African Proverbs Calendar on the theme “Youth/Young People” is now posted on the African Proverbs, Sayings and Stories Website at:

Design by African Proverbs Working Group (APWG):
Elias Bushiri Elie
Cephas Agbemenu
Charles Gikera
Joseph G. Healey

The calendar highlights the importance of young people in Africa as we prepare for the World Synod of Bishops on “Young People, Faith and Vocational Discernment” in Rome in October, 2018. The monthly African proverbs and sayings related to young people come from 13 African countries: Burundi, Democratic Republic of the Congo (DRC), Ghana, Kenya, Malawi, Mozambique, Rwanda, Sierra Leone, Sudan, Tanzania, Uganda, Zambia and Zimbabwe. Free download at: http://www.afriprov.org

Healthy exchange on the SCCs Website:

We hope that this SCCs Facebook Page can be a forum for conversation, discussion, exchange and sharing, that is, we want and need your comments, posts, messages. Just clicking “Like” is really not enough.

During a discussion at Tangaza University College in Nairobi it was pointed out that our Eastern Africa name/term/expression -- “Youth Small Christian Communities (YSCCs)” -- may be hard for folks in Europe and North American to understand. Also there was a debate on whether the term “small groups” is useful – it can refer to some many different kinds of gatherings. We brainstormed on these names/terms/expressions:

1. Small Bible Study Group for Young People.
3. Bible Study Group for young adults in parishes.

Please give your feedback/comments. Which name do you like? Is there a better name? Thanks.

Feedback/comments:

1. Collins Ongoma: “I can go for option No. 4 -- Small Faith-sharing Community for Young People. It gives an elaboration of what the group entails.”

2. Frans Wijsen: Basic Human Communities for Young People. In the European (most secular) and Asian (most non-Christian, except Philippines) I would prefer “Basic Human Communities” (used by some theologians in the FABC context). Instead of adding “Christian” and/or “biblical” some speak about “inter-textual” (reading Bible (OT & NT) and Koran together) or inter-faith.”
3. Joe Healey: “On USA college campuses when Christian students and Muslim students share together, the name used is “Small Human Communities for Young People”/“Basic Human Communities for Young People/"Student Small Human Communities.” NOTE from Frans Wijsen: examples from Indonesia: instead of adding “Christian” and/or “Biblical” some speak about “inter-textual” (reading the Bible (OT & NT) and Koran together) or “inter-faith.”

Let us reflect on:

*Mark* 1:38: “Jesus said to them, ‘Let us go on to the next towns that I may preach there also; for this purpose have I come.’”

that is very similar to

*Luke* 4:43: “Jesus said to them, ‘I must proclaim the good news of the Kingdom of God to the other towns also, because for this purpose I was sent/have been sent.’”

When Ukweli Video in Nairobi, Kenya produced a DVD in 2004 on my missionary ministry in Eastern Africa called *Walking with the Eastern African Church in Mission*, I used this Gospel text to trace a chronological line of my missionary journeys or travels to other towns and places in Kenya and Tanzania: Starting in Nairobi, Kenya and traveling to Rulenge to Iramba to Makoko to Dar es Salaam in Tanzania. During the Buzz Groups Bible Sharing/Bible Reflection on this passage in our SCCs Class at Tangaza University College on 5 February, 2015 I connected this passage to our daily lives and mentioned the internet towns that are not geographical but situational. I used this passage in my homily at my 50th Anniversary of Maryknoll Missionary Priesthood (Golden Jubilee) Mass at the Maryknoll Society House in Nairobi on 14 January, 2016. I shared that the new “town or place” for me is not a physical or geographical place, but a virtual or existential or situational place --the internet, social media and social networking. So mission for me means going to the “towns” of Facebook, Instagram, Skype, YouTube and WhatsApp. I mentioned that I meet and interact with Kenyan young people not outside the church after the Sunday Mass, but in the social media on the internet.

Another contemporary interpretation of “the other towns and places” is in terms of classes or groupings of people. Today’s Gospel calls us to reach out to young people and to listen to them. We want to reach out especially to you young people between the ages of 16 and 29. We encourage you to be missionary disciples to reach out to other young people who are not here today, who may not being going to a Catholic Church on Sundays, who may be searching for meaning and purpose in life.

One variety of YSCCs is the Aquinas Spring Small Groups at the Aquinas Institute that is the Catholic Chaplaincy at Princeton University, New Jersey, USA. Here is the Email Message:

“Sign Up for Aquinas Spring Small Groups! We are praying your spring semesters have started well. *Lectio Divina* is a Benedictine practice of reading, meditation, and prayer over Scripture. The Aquinas Institute began Lectio Divina small groups last semester and will continue throughout the spring. If you have never done Lectio Divina, we encourage you to try it out. It is a beautiful way to spend intimate time in the Word of God and grow in faith as a community.”
After our 8 February, 2018 SCCs Class at Tangaza University College in Nairobi, Kenya we had an interesting discussion about Pope Francis’s challenge to young people to have a "Smartphone Fast" during Lent, 2018, for example, not to use your smartphone during the 24-hour periods of Ash Wednesday and Good Friday. On our SCCs Facebook Page we asked: "What do you think? Please respond." Here are some comments:

1. “I second this suggestion since its important day for prayer. We should disconnect ourselves with our surroundings and connect our souls to God.”
2. “The pope's message focuses on discipline, an evitable concept in one's life, religion included.”
3. “Smartphones have become a 'heartbeat' to many of us. If we can honestly 'smartphone fast' during Lent then we'd have conquered phone addiction to some extent. We also have to be creative in coming up with other new activities and engagements, both spiritual and social, that will help in managing our normal smartphone time. I have personally accepted this #SmartphoneFasting challenge.”
4. “I'll take the challenge though I know it's not easy.”
5. “What if I have an emergency?”
6. “Young people do spend a lot of money on bundles daily. If we embrace the idea, I think we can make a difference to our brothers and sisters in need and that could be a good reason for a great purpose. I'm in for this idea.”
7. “I will try starting with Ash Wednesday. Knowing that other SCC members are doing the same thing is a great small community support.”
8. “I am fully supporting this great idea! Now, I have to convince my five children!”
9. “Karibu sana” (Swahili for “You are very welcome”).
10. “I think it is a wonderful idea and hope to do it. It seems that checking that the phone all the time has become an addiction for some.”
11. “Sounds good, but I'm not young!”
12. Bishop John Oballa, the Bishop of Ngong Diocese, Kenya in a talk on “Five Guidelines to Successful Life Discernment for Young People Ahead of October, 2018 Bishop's Synod said: “If you want to cultivate this listening to God, learn something about self-denial and not only during Lent. First, you will not die, it is good for your spiritual life. We become more attentive when we are just a little hungry; deny yourselves, abstain. I am proposing another very concrete way of abstinence” choose to keep away from your smartphone, one day in a week. The phone has become a new drug; it is an addiction. Put it away. Just say that this one day that I am not going to make any calls or receive any calls. It is possible. Start with an hour, go to two, go to six hours, then go to 12 and you will find that it is a very easy exercise that enables you to listen to yourself and to listen to God.”
13. “Hongera” (Swahili for “congratulations”).
14. “I’m with you but the next generation -- Graham and Margaret -- aren’t.”
15. “Food for thought. We all understand that fasting should not be about just denying ourselves, but also sharing with our fellow humans what we gain or save from the fasting. You may want to have a look at what I say in today's Saturday Nation about the "oracy" and "inoracy" in our society. The time we save from the "smartphone fast" could be gainfully spent on talking to one another face-to-face, for a change. Best wishes for a fruitful Lent.”

16. “This is a good idea and I will give it a trial. Though most of our youth are addicted to their smartphones we will try to get their feedback.”
17. “I think it's a good idea, although my 16-year-old may not agree!”
18. “The money that we save in not buying bundles we can give to the poor.”
19. “As we start Lent today, we are called upon to sacrifice what we love most (i.e, minimize the use of smartphones) and be our brothers and sisters’ keepers.”

Pope Francis invited Christian and non-Christian young people from around the world to a Pre-synod Meeting in preparation for the actual Synod of Bishops on Young People in October, 2018. He said the March, 2018 meeting in Rome will be an opportunity for the church to listen to the hopes and concerns of young men and women. “Through this journey, the church wants to listen to the voices, the sensibilities, the faith as well as the doubts and criticisms of young people. We must listen to young people.”

So from 19 to 24 March 2018 the Holy Father met more than 300 young people from different continents in person in order to deliberate and come up with a document to be presented to the Synod of Bishops in October, 2018 on the theme “Young People, the Faith, and Vocational Discernment.” Thousands of others joined on Facebook.

The Pre-synod team inaugurated its Facebook, Instagram and Twitter pages in multiple languages, where youth wanting to be a part of the conversation have a chance to be heard by using the official #Synod2018. To date, the Synod’s Twitter page has about 2,500 followers, more than 4,000 likes and follows on Facebook and a little over 1,200 followers on Instagram.

Kenyan college student Collins Ongoma states:

I followed the Pre-Synodal Meeting in Rome keenly through social media from 19 to 24 March 2018 and I can affirm that when young people are given a chance to speak their minds and be assured that their voices will be heard for real, they will open-up and raise issues of importance. Even though not everyone’s individual view was considered, the compilation committee produced an excellent document called “Final Document from the Pre-Synodal Meeting:”

The document summarizes the views from answers to the “Online Questionnaire,” feedback from Facebook (roughly 15,000 young people participated online) and a report on the meeting with the pope. At first I was disappointed that the voices of young people from Kenya were not directly heard in Rome since our delegate was not present because his travelling documents got mixed up, but when I listened and read the views from young people either present in the meeting or those who shared their views through

social media, I felt happy because we share common worries and problems, which if addressed, bring hope for a better church tomorrow.

Ongoma later commented on his personal reflections on the topic “Catholic Church” on the Synod Facebook Page during the actual Pre-Synod Meeting:

We in Kenya hope that young people develop the culture of praying together because it helps them bond in a special way. I highly recommend that young people join Youth Small Christian Communities (YSCCs) that are Small Faith-sharing Groups (http://www.smallchristiancommunities.org). Through such platforms they are able to have Bible Sharing that focuses on the coming Sunday’s Gospel and relates it to their day to day activities. These small communities also create a conducive environment where they can share common topics that pose challenges to them and seek their fellow peer support. If young people are denied a chance to interact in the church, they will find pleasure elsewhere.

Sharing my personal experience since I joined a Youth Small Christian Community (YSCC) on the campus of Kenyatta University in Nairobi has made me feel at home away from home. Through the YSCCs college students have learned to be one another’s keeper and also developed the spirit of self-denial in order to extend their hands to share the little they have with the needy in society. For example, during the just concluded 2018 Lenten period we agreed to have “phone fasting” in order to save some cash meant for internet bundles and calls. We used the money for gifts for a Children’s Home that turned out to be very successful.

We often use the proverb "we create the path by walking" in developing new expressions of this SCCs Model of Church. The Catholic young people in Dandora Parish, Nairobi Archdiocese are now distinguishing between:

1. Youth Small Christian Communities (YSCCs) – ages 18 to 26.
2. Young Adult Small Christian Communities (YASCCs) – ages 27 up.

Kenyan diocesan priest Father Bonaventure Luchidio, the Director of the Pontifical Mission Societies (PMS) in Kenya is to promote Youth Small Christian Communities (YSCCs) at all levels starting with PMC:

1. Pontifical Missionary Childhood (PMC): 0-13 years old (up to Class 8 pupils)
2. Junior Youth: 14-17 years old (Secondary School): Missionary Youth Movement (MYM)
3. Senior Youth: 18-23 years old (University and other choices): Called different names in different dioceses in Kenya: Youth Serving Christ (YSC); Youth Christian Workers, Youth of Light.
4. Young Adults Catholic Association (YACA): 24-40 years old

This includes promoting Online or Virtual SCCs using Skype, Zoom, What’sApp and other social media platforms.

On the SCCs Facebook Page Ongoma started an interest discussion and dialog by asking: “After College What? There are so many young people who are very active in SCCs
while in the university or college, but what happens to them after their studies and how can we get them involved in the parish and other activities of the Catholic Church, etc.?” Here are some comments on our SCCs Facebook Page:

1. “This is a crucial question that needs more research. Where are the thousands of Catholic graduates of the University of Nairobi and Kenyatta University? How are they involved in their parishes and apostolic organizations?”

2. "The young adult leaders of the various types of SCCs at Dandora Parish, Nairobi Archdiocese noticed that college graduates and others in their late 20s felt left out of the Dandora Parish Young People Plan so Young Adult Small Christian Communities (YASCCs) have started. We often use the proverb "we create the path by walking" in developing new expressions of this SCCs Model of Church. The Catholic young people in Dandora are now distinguishing between:

a. Youth Small Christian Communities (YSCCs) – ages 18 to 26.

b. Young Adult Small Christian Communities (YASCCs) – ages 27 up.

3. Kenyan diocesan priest Father Charles Kyallo, the chaplain at CUEA, states:

   The situation changes for many of these young people once they leave campus life adding that the majority of them only remain passive participants in liturgical celebrations as they rarely find a suitable spiritual group to belong once they go back to their home parishes. Either they often feel too old to be in the parish youth groups or Young Christian Students (YCS) movements which often comprise high school students; at the same time, they feel too young to fit in the Small Christian Communities where their fathers and mothers belong or in the Catholic Women Association or Catholic Men Associations for that matter, because their spiritual and social needs and those of their parents are totally different.

   My interaction with young people who have graduated from colleges and are back in the communities has made me realise that there is usually a big gap in matters spiritual as far as the lives of these young people are concerned. Often times these young people have a lot going on in their lives: chasing careers, trying to establish families as well as investments for a secured future; it is usually at this stage that many of them fall out from the church. It is important to establish a spiritual support group and a forum for them to continue with spiritual formation and accompaniment based on their specific needs.

   It is a good thing that almost all AMECEA Countries have a Catholic University, meaning that the students from such institutions are receiving strong spiritual formation which is crucial in their integral human development. Therefore there is a great need to continue nourishing their faith. Spiritually accompanying these young people when they get out of campus is very crucial.
8. YPSCCs in the *Working Document/Instrumentum Laboris* of the 2018 World Synod of Bishops

The Vatican published the *Working Document* (*Instrumentum Laboris*) for the 3-28 October, 2018 XVth Ordinary General Assembly of the Synod of Bishops, on the theme “Young People, Faith and Vocational Discernment,” on 19 June, 2018 with the Vatican’s official English translation, along with the other languages, a few days later.


The text takes up the themes in a “functional” way for the unfolding of the synod: “Recognizing” (five chapters), “Interpreting” (four chapters for four “reading keys”), “Choosing” (four chapters) “to help the Synod Fathers to take a stand on the directions and decisions to be taken.”

The specific names or terms “Small Christian Communities” and “Basic Ecclesial communities” are not in the *Working Document*, but similar names are used as follows:

- 16 times: Christian Communities
- 7 times: Christian Community
- 4 times: Ecclesial Community
- 3 times: Ecclesial Communities
- 2 times: Ecclesial Group/Groups
- 1 time: Peer Groups
- 1 time: Learning Communities

Commentators explain that the meaning of “Small Christian Communities” is contained within the meaning of “Ecclesial Communities.”

Some special texts:

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1277 The Vatican is still slow to “get it.” Young people have pleaded with Vatican officials to use English (or other vernacular languages) rather than Latin. Good news: The *Lineamenta* came as the *Preparatory Document*. Bad news: we are going backwards again with Latin (*Instrumentum Laboris*) used rather than English (*Working Document*) in the official document from Rome. The Daughters of St. Paul wisely shifted to English in their local publication.

It is ironical that in an African continental meeting on SCCs we went back to *Instrumentum Laboris* (known to the French speakers) rather than the English.

1278 As a parallel example, DRC diocesan priest Father Edouard Mombili, the Assistant Secretary General of SECAM, said that in its “2018-2019 SECAM 50th Jubilee Calendar” the term “Jubilee Around Ecclesial Communities” refers to “Small Christian Communities” and “Basic Ecclesial Communities.” Conversation with the author, Nairobi, Kenya, 16 September, 2018.
No. 106: “The Request for Discernment:” “Many young people do not know how to intentionally go about the process of discernment; this is an opportunity for the church to accompany them” (PM 9). Pope Francis realized it too: “We must say, on this point, that many ecclesial communities do not know how to do this or they lack the capacity for discernment. It is one of the problems we have, but we should not feel scared.” NOTE: “This is an opening for SCCs to be a vehicle for discernment skills.

No. 165: “Peer Accompaniment:” “It is important to recognize peer groups as instruments of emancipation from family contexts, for identity consolidation and for the development of relational skills… the success of peer education initiatives and the ‘learning communities’ they give rise to. In particular, they are useful when they relate to issues on which the words of adults could sound more distant and less credible (sexuality, addiction prevention, etc.) and, therefore, less effective in bringing about behavioral changes.”

No. 185: “At the School of the Word of God:” “The pastoral experiences with the greatest evangelizing and educational impact, presented by many BC, put at the center interaction with the power of the Word of God, in relation to vocational discernment: Lectio divina, schools of the Word, biblical catecheses, insight into the lives of the young people found in the Bible, using digital instruments to facilitate access to the Word of God: these are all successful practices with the young.”

No. 203: “Associations and Movements:” “Many young people live and rediscover their faith through their determined and active membership in movements and associations that provide them with an intense fraternal life, challenging journeys of spirituality, experiences of service, adequate space for accompaniment and competent people for discernment…Their communal style and spirit of prayer, the enhancement of the Word of God and the service to the poorest, their joyful membership and the re-evaluation of the bodily and emotional spheres, their active involvement and the push towards protagonism.”

9. Learnings from God’s Quad Book Events

The presentations and discussion during a series of Book Events God’s Quad emphasized the importance of

10. XVth Ordinary General Assembly of the Synod of Bishops from 3-28 October, 2018

Before the meeting itself, the 11 Bishop Delegates of the AMECEA countries prepared “Draft Interventions.” This material can be used as an actual spoken intervention on the synod floor, handed in as a written intervention, part of the contributions to the Small Working Groups and part of interviews.
Draft Interventions from Five of the 11 Bishop Delegates of the AMECEA countries for the XV Ordinary General Assembly of the Synod of Bishops on “Young People, Faith and Vocational Discernment”

1. Tarsizio Ziyaye (Archbishop of Lilongwe, Malawi): “I am speaking on behalf of the Malawi Episcopal Conference and the Association of Member Episcopal Conferences in Eastern Africa (AMECEA). In reference to No. 146 on “Accompaniment in Schools and Universities” we would like to emphasise the following from our experience in Malawi and the AMECEA Region:

We appeal for generous and competent chaplains to exercise this special ministry for a privileged section of our young people. It would be a bonus if this kind of pastoral accompaniment were also available for students in secondary schools. As a region, we request that conferences develop sound age-appropriate programmes, and commit to the training and appointment of chaplains. Within the chaplaincies, we appreciate the contribution of youth ministries such as the International Movement of Catholic Students, Young Christian Students, Small Christian Communities, Legion of Mary, and the Pontifical Missionary Society.”

2. Valentine Kalumba (Bishop of Livingstone, Zambia): “I am speaking on behalf of the Zambia Episcopal Conference and the Association of Member Episcopal Conferences in Eastern Africa (AMECEA). In reference to Numbers 11, 16 to 19, and 127 on “The Role of Families, Life Choices” and a “Family, Formative and Social Accompaniment” we would like to emphasise the following from our experience in Zambia and the AMECEA Region:

We believe that the families are the first educators for our young people, and the role of the family cannot be substituted. In alliance with families, the church as a “family of families” is well placed to be more actively involved in accompanying young people as they make their transition into adulthood, and before, during and after their marriages. In this context, we reaffirm the importance of marriage and family catechesis as emphasised by Pope Francis in his Apostolic Exhortation on the Family, Amoris Laetitia, No. 287.

The roles of peer support groups such as Engaged Encounter, Pre-Cana, Couples for Christ, Marriage Encounter, Christian Family Movement, and the Marriage Ministry in Small Christian Communities are to be emphasised here. We re-emphasise the importance of family, and appeal for the value and meaning of Christian marriage and family to be upheld in the face of many threats.”

3. Roberto Bergamaski (Bishop of Awasa [Hawassa], Ethiopia): “I am speaking on behalf of the Ethiopian Episcopal Conference and the Association of Member Episcopal Conferences in Eastern Africa (AMECEA). In reference to Number 199 on “Young People as Protagonists,” we would like to emphasise the following from our experience in Ethiopia and the AMECEA Region:

In recent years, young people have always been delegates to the AMECEA plenary sessions, and they are given a platform to express their
concerns and hopes for the Local Church. In our schools and universities we provide learning environments that prepare them to be protagonists in their societies. These institutions are invariably recognised to be of a high quality at national level. Young People Small Christian Communities (YPSCCs) prepare them to take leadership in church and society. The Salesian Youth Movement aims to give young people leadership roles among other young people.”

4. Cardinal John Njue (Archbishop of Nairobi, Kenya): “I speak on behalf of the Kenyan Conference of Catholic Bishops (KCCB) and the Association of Member Episcopal Conferences in Eastern Africa (AMECEA). I wish to address a topic that is not covered in the Instrumentum Laboris, but which is nevertheless a dimension of the experience of the young people of Kenya and the AMECEA Region. This concern was raised at the Consultative Pre-Synod Meeting with the Young People of the AMECEA Region held in Lusaka (Zambia) in August 2018. We recognise the presence of fundamentalist religious tendencies within our societies on the continent. These are found in non-Christian religions, as well as among Christian denominations.

At the consultative pre-synod meeting our young people appealed for chaplains and young people pastoral leaders who can deepen in them an age-appropriate understanding of their own Christian faith.

As experienced in youth ministry in some of the AMECEA countries like Kenya, Malawi, Tanzania, and Uganda young people are divided into three groups: Missionary Youth Movement (MYM) – teenagers, mostly high schoolers; Youth Serving Christ (YSC) or Young Christian Students (YCS) – young people aged 18-26 years; and Young Adults Catholic Association (YACA) or Young Christian Workers (YCW) – the final pastoral structure dedicated to young people aged 27-35 years. The main reason for these youth pastoral groups is indicated in the proceedings of the “Young People Symposium” held at Tangaza University College in Nairobi, Kenya in February, 2017 that emphasized the need to address each age group of young people by offering ongoing catechesis that makes each group feel comfortable and able to share similar experiences. This helps to create ongoing conscious awareness and increased levels of responsibility, maturity and social involvement in each age group of young people. Forming specific peer group Small Christian Communities in each age group is a priority.

5. Cardinal Berhaneyesus Souraphiel CM (Archbishop of Addis Ababa, Ethiopia): “I speak on behalf of the Ethiopian Episcopal Conference and the Association of Member Episcopal Conferences in Eastern Africa (AMECEA). In reference to Numbers 147-150 on the theme “Integral and Holistic Formation in Catholic Schools and Universities” we would like to emphasize the following from our experience in Ethiopia and the AMECEA Region.

In creating spaces for real research and debate we can use familiar methods and processes of analysis, evaluation and practical action such as the “See, Judge and Act Method” and the Pastoral Circle. The moral, spiritual and religious dimensions can be part of peer group Young People Small Christian Communities (YPSCCs) and Young Adult Small Christian Communities such
as the Young Professional Small Christian Communities. Here they can share their faith and their spiritual journey in a safe and supportive space.

To get into the ongoing process of the synod certain documentation is helpful.

**Reflections from the Four English-speaking Small Working Groups (Small Discussion Groups/Break-Out Groups)** on Part I of the "Working Document" on "Young People:"

1. Our communities must be sharing communities. Even material sharing, like in the *Acts of the Apostles*. Small Basic Communities are an opportunity for this mutual sharing of material and spiritual concerns.

2. Each major section of the "Apostolic Exhortation" should have some direct and open-ended questions that could help the youth in their reflections and could be used to promote personal sharing ideas in small groups. Also, at the end of each major section there might be a QR code (Bar Code) which takes young people to a special website which has a chatroom where the youth could meet and discuss the questions.

3. Christian communities can offer young people space to find meaning and purpose.

4. Friendship is yearned for by our young people. They find community through this and they find family in this way.

During the synod we posted many messages on our various Facebook Pages. Here are some examples:

- Emilie Callan is a Laywoman Auditor at the synod in Rome on "Young People." She is a producer for the Catholic television channel, Salt and Light, in her home country, Canada. She is an envoy of the Catholic movement, “Catholic Christian Outreach: Mission-Campus” at the University of Quebec. Inexhaustible when it comes to speaking about Christ, Callan describes connections made with students, Bible Study Groups that she runs with others, and on-campus evangelization.

  She expects some “concrete action” from the Synod but also — and especially — a great boost of missionary enthusiasm. “Young people want to see the same fire in the bishops that they themselves have experienced.” She is “rather regretful that the youth delegates at the Synod don’t have voting rights and won’t be part of the drafting committee of the final document.”


1279 Those working groups technically are called *circoli minori*, or “small circles.”
The Book Event will be live streamed. Go to: 
RSVP: https://docs.google.com/…/1FAIpQLSfwlhWmWaug1N45yA…/viewform
Check back for online log-in details

About this website
AMAZON.COM
God's Quad: Small Faith Communities on Campus and Beyond
Contributors from five continents offer case studies of best practices and practical tools for creating and maintaining Christian communities for young adults, both within and beyond academic settings. Reports from groups in East Africa, Europe, and India complement U.S. case studies including ....

- Why the views of African Young People and the collective voice of Young People Small Christian Communities (YPSCCs) are important:

  The Synod of Bishops is seeking to discern “the signs of the times” through “the eyes of young people” in order to “respond to the calls of the Holy Spirit at this historic change of epoch which humanity is living through,” Arturo Sosa, SJ, the superior general of the Jesuits, told a Vatican press briefing on 15 October. He identified three “signs of the times”: the universal process of secularization, the digital world and the multicultural face of the globalized world. When these are looked at from the perspective of young people, he said, the synod is able “to perceive the action of the Spirit.”

- A key challenge for the "Final Document" of the Synod of Bishops October, 2018 meeting in Rome is to provide concrete, practical, pastoral solutions and recommendations concerning young people. In light of the digital world, Archbishop Anthony Muheria of Nyeri Archdiocese, Kenya proposes a digital pastoral office, where the bishop is able to interact pastorally with the individuals. This includes a digital service where young people can actually reach the bishop via WhatsApp. From time to time, his office sends a message to all those who are on the service and then each of them can respond personally to the bishop through a direct line, not a public platform.

- One interesting comment on our new book God’s Quad: Small Faith Communities on Campus and Beyond: “After reading these interesting Case Studies of successful Campus Ministry Programs that involve say 2% of the Catholic students on campus, how do we reach the other 98%? While pondering this challenging question we salute 29-year-old Yadira Vieyra who is a lay auditor at the synod that is meeting from 3 to 28 October, 2018 in Rome to reflect on the theme “Young People, Faith and Vocational Discernment.” She is a graduate of Cristo Rey Jesuit High School in Chicago, Georgetown University and the Erikson Institute in Chicago. While a student at Georgetown Yadira was very active in Campus Ministry Programs.

- A report on "Catholic Campus Ministry in the USA" took note of divergent models of campus ministry, typified by professional campus ministers on one hand, and campus ministers with missionary groups like the Fellowship of Catholic University Students (FOCUS) on the other hand.
Both models emphasize Mass, retreats, Small Bible Sharing Groups and Small Faith-sharing Groups, discipleship/one-on-one mentoring, leadership development and immersion trips as significant activities for students' growth in their faith.

Missionary-trained campus ministers emphasize more those activities that "promote personal holiness," while degree-educated campus ministers emphasize more the importance of social/charitable work and social justice advocacy, the report said.

- Press conference of #synod2018 on 5 October: "Youth is a place, where God is taking us with a new attitude"

- The words on this picture reminds me of the pope's message about taking care of the environment. Applying to the young people’s situation: If you do not take care of the young people today you will be destroying the future church. #DoYouAgree? #Synod2018

- The current society fights for gender equity as a way of empowering women. If you give a woman a house, she will turn it into a home therefore, I support women who see the need of inclusively in our church. #Synod2018 #WomenEmpowerment

- Better accompaniment in life matters a lot because it helps one to discover his or her hidden potentials and also to try new things that bring change in one's life. Good guidance is what young people yearn to get at the end of the day. #Synod2018

- The power of listening is key in all aspects of our lives. I always hope that the feedback will be appealing to our ears. Listening is key because it will help the bishops and youth ministers to know what young people are going through before acting. If you don't listen, you may end up acting in the wrong way. #Synod2018

- This post is special to our Catholic women. Determination should be your trait. This inspiration from Sister Marie Louise should touch your heart and give you hope. #Synod2018

- Joseph from Vietnam, an auditor in #synod for the young people spoke about "getting a job and having many things. In my opinion, the challenge for the Catholic Church is to find a way to make the young people, especially the young Catholics to realize the beauty of the Church...in order to make their lives more meaningful." This truly connects with what the Holy Father said.

- This message is great to the #synod fathers. For centuries young people were silent in The church in pain and struggle. We believe that our voices will be heard and that the young people voices be made strong for the development of the church. We are able to give the best and we are rich in talents. My appeal is #LISTENTOYOUNGSTRONGVOICES #SYNOD

- Indeed the #synod is the hope of young people. We believe our fathers from the AMECEA region will voice the queries and recommendations that young people gave to be in the final deliberations.

- I hope that someday those who radicalize young people in Africa and turn them into fighters in wars (child soldiers) that's not theirs will realize the importance of nurturing talent and guiding them to accordingly so that they may make their own choices. #Synod2018
• Small Christian Communities meetings for young people provide the small circles described by Cardinal Archbishop Card. Lacroix and where there's a conducive climate for prayers. #Synod2018

• Consensus emerged quickly during during the presentations of reports from the 14 linguistic discussion groups on the "Second Part" of the Synod Working Document on discerning and accompanying vocations. Whereas the Working Document emphasized personal accompaniment, the synod workshop groups without exception all insisted on the necessarily communitarian dimension of the process. “As well as highlighting the importance of families, which should be the first place for encountering Christ, we would also like to emphasize the importance of Christian communities, including parishes, basic ecclesial communities, youth movements, school and university chaplaincies,” one French-speaking group reported, drawing largely on the testimony of a young auditor from the Scout movement.

• “Go Digital or Die” is an emphasis on the use of technology in Evangelisation. This an important proposal that need to be considered. #Synod2018

• Archbishop Muheria is convinced that beyond the normal Diocesan Pastoral Office, there is need for “a Digital Pastoral Office,” where the bishop is able to interact pastorally with the individuals. We have to go out there, meet with them. I’m not saying this as a theory, but as something we have done and that’s worked.” This message is powerful, we only need our #bishops to journey with us and listen to the rich voices of the young people.

• Responses on the family issues by young people in the African context:

1. Early marriages in rural areas.
2. Delayed marriages in urban areas.
3. Inadequate discernment by the young people on the sacrament of marriage.
4. Lack of commitment to the marriages. Young people do not want life time commitment.
5. Issues raised on contraception.
6. Lack of role models from the parents.
7. Cultural diversity in families. Parents were raised in contexts that are different to the context they raise their children influenced by globalization.
8. Young people are not inheriting from their families.
9. Question raised on why one partner should be denied receiving Holy Communion after divorce and remarriage brought about the unfaithfulness of one partner.
10. Marriages break ups due to divorce and separation. Young people do not know where to belong.

• The synod has reached the crucial stage: Reports of the 14 Minor Circles on the third part of the "Instrumentum Laboris" ("Choosing" or "Practical Action"). Some highlights:

1. Active participation of youth in liturgy, in Associations, Movements, Basic Christian Communities and in all church activities, including in consultative and decision-making roles.
2. We must encourage the insertion of young people into fraternal, joyful and radiant communities in which they meet witnesses of Christ, able to trust them. These communities include Basic Communities, Parishes, Movements, etc.

3. The ecclesial communities are first of all faith communities. This is why this welcoming of young people will give a great place to the sharing of faith experiences.

- Radio Interview on Vatican News with Emilie Callan on "Communities: the Strength of the Church:"

She believes that “communities” are the best tool the Church has to offer in order to transmit the message of the Gospel. “It’s within the community of the faith that people have the experience of Jesus as a body” she says, stressing that “young people can be encouraged especially when they see their peers or other members of the community live out the fullness of the Catholic faith.” She stressed the importance of "passing on the richness and fullness of our Catholic faith in our parishes, in our Small Catholic Communities, wherever we find ourselves, on university campuses."

Go to: https://www.vaticannews.va/.../synod-youth-2018-interview-you...
thoughts.” Cardinal Nichols noted that “from a great gathering they try to build a digital network of discipleship.” “I think I’d like to try that in England.”

- Question for the young people in the nine countries of Eastern Africa: At a Press Briefing during the Synod of Bishops in Rome, Bishop Andrew Nkea Fuanya of Mamfe Diocese, Cameroon said, "If I come back to my country and tell 1,000 youth that we now have pastoral care for LGBT, they will raise their hands and ask, 'What's that?'"

  What is the situation/response in your country? Kenya etc. What would you answer? What is your experience?

  Some answers/comments:

  1. From an older man in Kenya: “The issue still enjoys a big NO across Africa. It is still seen as foreign and quite un-African and unwelcome to Africa too.” NOTE: “Yes, but what do young Catholic Africans say?”

  2. From a university student in Kenya: “I think LGBT focuses on addressing Pastoral Care for Homosexual Persons. Instructions are given on how the clergy should deal with, and respond to, lesbian, gay, and bisexual people. They should be accepted, but their behavior needs to be worked on (changed).”

  3. From a young man in Tanzania: "In Tanzania, the term LGBT is not famous nor in regular use. Even though Lesbians and Gays exist here, our culture, probably too in other African societies, look down on them. This has made difficulties for them to come out and be open into public and also gives difficulties to the Catholic Church to have ministries in our geographic area. I believe LGBT have a feeling of not being welcomed in the most churches around here."

  4. From an older Ugandan woman: "This has been a very controversial and divisive issue in our country with much discrimination and bias."

  5. From a young woman in Kenya: I think it's a lesbian movement across the world trying to find its roots. Pastoral care for LGBT will help out in that teachings will be of importance whereby these people will be taught that all sexual relations are sinful.

  6. From middle aged man in Kenya: “Usual statement for me! Inspired by the usual assumption! The Archbishop is very convinced he knows what the youth knows and what they don't know. Goes with the question whether the Synod was 'for' the youth, 'of' the youth, 'because' of the youth, 'with' the youth - at best none of the above.”

- For those who are following the progress of the Synod of Bishops in Rome on this Facebook Page: "The Synod Fathers are currently examining and debating the ‘Final Document’ of the Youth Synod, tabling amendments and propositions (modi) to the draft which will be voted on, paragraph by paragraph, on Saturday, 27 October. The draft consists of 173 paragraphs and covers topics ranging from accompaniment and discernment to synodality and formation. Perhaps the most significant element to the final document is that it will be the first of its kind to have the weight of the papal magisterium — a crucial move towards decentralization which significantly places more power into the hands of bishops."
The approved text of the 'Final Document' is expected to be made public on Saturday evening.

- Sister Lucy Muthoni Nderi, FMA is Salesian Sister from Embu, Kenya who is a psychologist and educator. She is an auditor who represents the International Union of Superiors General at the Synod of Bishops. In her intervention she said:

  Young people can be co-creators of caring and fraternal local communities. With the young we can promote nurturing, safeguarding and protective local Small Christian Communities who accompany vulnerable youth and their families in their daily lives before they opt for the streets or wind up in institutions…Empowering Small Fraternal Neighborhoods within the Small Faith Communities can be avenues where the young people can have deep Christian and vocational experiences in their everyday life.

Lucy's full intervention was reprinted in full on page 343 of the 25 October, 2018 issue of Origins -- CNS Documentation Service (part of the publications of the United States Conference of Catholic Bishops). It is so important that the people of North America and elsewhere can hear the voices of Africa, especially the voices of African women.

- Young people can discover Jesus and find guidance more easily in Small Faith-based Communities and networks, several observers said at the Synod of Bishops in Rome. Young people need these small, nurturing networks to help them discern.

- From Bishop Andrew Nkea Fuanya, Bishop of Mamfe, Cameroon (English-speaking Cameroon) and one of the three representatives of Africa to be elected a member of the Ordinary Council of the General Secretariat of the Synod of Bishops:

  Question: "What aspects do you think that the West can learn from Africa, from the Church in Africa? What can young people in the West learn from young people in Africa?"

  Answer: "I think there is a very strong solidarity, a movement, in Africa. The Africans still have this attitude of going together, of community. And this is what we find lacking in the West, that individualism is growing in the West more and more. And yet, in Africa, we are still maintaining the community aspect."

NOTE: This community aspect, this strong solidarity is one of the foundations of the SCCs Pastoral Priority and the SCCs Model of Church.

- People are asking for additional information on the recently completed Synod of Bishops in Rome. The implementation and follow-up of this synod consists of three interrelated documents:

  1. Final Document of the XV Ordinary General Assembly of the Synod of Bishops on “Young People, the Faith and Vocational Discernment” (October, 2018)
  Consists of 3 parts, 12 chapters, 167 paragraphs, more than 30,000 words in length and 55 pages or 60 pages depending on the layout. Issued originally only in Italian. We are waiting for the English translation. One option is to use Google Translation. Various Catholic new agencies have provided good summaries and some initial interpretation.
The introduction to this final text offers an important interpretative key to reading this text. It explains that the Final Document and the Working Document, known as the Instrumentum Laboris, are to be seen as “complementary.” They are to be read together because there is a continuous and intrinsic reference between the two. It is necessary to understand well this interpretative key because there are some things in the working document that are not found in the final document. Readers may criticize the final text for not having fully dealt with an issue, without taking into account what is also written in the Working Document. While the text seeks to be universal, it does not address in depth the issues of a given country or region. It is intended as a springboard or basis to be adapted at the national and local level in different countries.

The synod fathers emphasized that the synod did not end with the concluding mass in St. Peter’s Basilica on 28 October. They envisage an important “implementation phase” in the local churches across the world in the coming months and years, and thus present the Final Document as a “map to guide the next steps that the church is called to take.” The success or failure of the synod depends on this implementation phase.


Of the sixteen bishops elected as members of the Ordinary Council of the General Secretariat of the Synod of Bishops, three represent Africa:

Cardinal Dieudonné Nzapalainga, Archbishop of Bangui, Central African Republic
Archbishop Gabriel Mblingi, Archbishop of Lubango, Angola
Bishop Andrew Nkea Fuanya, Bishop of Mamfe, Cameroon (English-speaking Cameroon)

11. Ongoing Research on Catholic Campus Ministry

During a visit to Duke University in Durham, North Carolina, USA in December, 2018, I learned about the campus ministry program at the Duke Catholic Center (DCC) and had a long conversation with American Franciscan Conventual priest Father Michael Martin, OFM Conv, the Catholic Chaplain/Director. The center has 17 Small Groups (their name for SCCs) – 13 for undergraduate students and four for graduate students. Their full name is Scripture-based Small Faith-sharing Groups. It is a key catechesis method on campus. There are 8-10 students in small group. They meet weekly and reflect on the Gospel of the

following Sunday. Small Group leaders are the backbone of this ministry. Here is what the center website states:

**It's Never Too Late to Join a Small Group!**

Small groups are a great way to grow deeper in your relationship with God and with others who share your Catholic faith! Sometimes it’s really hard to know how to live out your faith through college on an everyday basis. During small groups we explore, support, and challenge each other to grow as disciples to be the best version of ourselves.

*Joining the small group was possibly the best decision I ever made during my first year at Duke. I engaged in some of the deepest discussions I have ever had about what it means to be a follower of Christ and the responsibilities and joys that go along with it.*

– Thomas Palisi, T’18

*I was never super religious before Duke. But I saw small groups as a way to meet others with the same hope of deepening faith and to open my mind to new ways of seeing God and my faith.*

– Emily Brown, T’15

Students have four options for signing up for small groups: at Mass; at other church services; at a DCC event; and a personal invitation by a friend. An Announcement reads: “Whether you are a committed disciple of Jesus or are still figuring out “this whole faith thing,” small groups are best way to meet other students and explore and grow in your faith. This is a definite must.”

Martin hopes that this campus ministry program will equip the students with personal and pastoral tools to grow their faith life after college and to participate in future peer group Faith-sharing. Part of the Strategic Plan is that “20-25% of Catholic seniors participate in a program that facilitates faith life post-Duke by May, 2020.”

On 30 December, 2018 during a visit to Kenyatta University, the large public university of 75,000 students in Nairobi, Kenya, my hostess, a lecturer in the Education Department, showed me some of the many grassy places on the campus. A few were actually in the shape of a quadrangle (four buildings with grass in the middle). The university students would sit in a circle on the grass to chat, eat lunch or do homework on their computers or tablets. I said "Let's also make them ‘God’s Quad’" -- a place where the students can pray together, reflect on the Bible together, etc. More information can be found in our book *God's Quad: Small Faith Communities on Campus and Beyond*. Maryknoll, NY: Orbis Books, 2018. Available on Amazon as an Ebook and paperback, retrieved on 1 January, 2019, [https://www.amazon.com/Gods-Quad-Communities-Campus…/…/reff…](https://www.amazon.com/Gods-Quad-Communities-Campus…/…/reff…) 

As I interview young people about voting in the SCC Poll September – October, 2019 ([https://smallchristiancommunities.org](https://smallchristiancommunities.org)), most choose "Sharing life experiences." This is a learning experience for me. When they meet in small communities, many young people do not start with "Bible Sharing" or "Faith-sharing" that have a churchy/religious ring to them. They start by sharing experiences they have had since they last met -- concrete events of their daily life.
In Nairobi in September, 2019 we had a SCCs Workshop with 10 university students and their two advisors from Santa Clara University in California, USA. We discussed young people’s hunger for, and interest in, community, but realized that it means many different things to different people. The research study from the University of Notre Dame was cited on “An Analysis and Interpretation of 5,500 Different Names, Titles, Terms, Expressions, Descriptions and Meanings for and about Small Christian Communities/Basic Christian Communities in the World from Six Continents.”

We asked: “As you start your Immersion Trip in East Africa share one experience you have had of being in a small community of any kind (6-18 people).” There was a wide variety of answers ranging from the camaraderie of a college rugby team to the friendship in an extended family. It was mentioned that relatively few college students join a Small Faith Community on campus.

The challenge is to tap into college students’ felt needs and desire for “searching” and use the right language. When the Campus Ministry staff at Villanova University in Philadelphia, Pennsylvania, USA organized a workshop for college students, the notice for a “Centering Prayer Workshop” got eight sign-ups, the notice for a “Lectio Divina Workshop” got eight sign-ups, but the notice for a “Mindfulness Workshop” got 50 sign-ups.

As we promote Young People Small Christian Communities (YPSCCs), I am inspired by Greta Thunberg, the sixteen-year-old Swedish climate justice activist. The Greta Thunberg phenomenon conforms to a well-known pattern: one highly motivated individual, present at the right place and time in history, ignites a movement and becomes its public face. The kindling was ready—mounting concern about the environment and ecology, and a growing sense of the need for change—and she struck the match. The timing is what matters. I am reminded of the Gikuyu, Kenya Proverb: You must treat the earth well, It was not given to you by your parents, It is loaned to you by your children.

Pope Francis challenges young people to read the Bible on their smartphones for just two minutes every day. In a story from Transfiguration Parish in Mwanza, Tanzania, Father John Eybel, MM give a little Tanzanian girl Modesta an award for being her Small Christian Community's best young Bible reader.

12. YSCCs in the Apostolic Exhortation ADD
14. How SCCs Are a New Way of Being/Becoming Church in Eastern Africa

After completing this evaluation of SCCs in the AMECEA Region, I continue to receive questions such as: What does a SCC in Eastern Africa look like? Exactly how are SCCs a new way of being/becoming church in Eastern Africa today?

It can be understood best through concrete, pastoral examples that show that SCCs in the AMECEA Region are not simply a parish program or project, but a way of life. They have a distinct ecclesial, pastoral and social identity. Many members’ lives revolve in and around their SCCs as the “Church in the Neighborhood.”


At the Book Launch of this printed book at CUEA in Nairobi, Kenya on 3 September 2012 the following question was asked: “How is this new book different from the previous books that you have written on SCCs?” The author gave two answers:

1. SCCs as “a way of life” is highlighted. They are more than just a program or project or activity in a parish.

2. The use of the “See,” “Judge and Act” method/process has changed many SCCs from being inwardly looking prayer groups to become outwardly looking groups interested in justice and peace concerns. SCCs’ active participation in the annual Kenyan Lenten Campaign is a good example of this shift. Using the Pastoral Spiral to decide on new actions is a process of reaching decisions by communal discernment. God actively participates in this process as seen in the call in Revelations 2:7: ”Listen to what the Spirit is saying to the churches.” The “churches” are not just the ones of 2,000 years ago. SCCs are part of “the churches,” especially the Local Churches, in our contemporary world today.

There are many varieties of the “See,” “Judge” and “Act” method/process that is connected to the methodology of pastoral reflection and the Pastoral Spiral of reflection as
pioneered by the Young Christian Workers (YCW), the Young Christian Students (YCS) and the Christian Family Movement (CFM).

1. The International Young Catholic Students (IYCS) use “Recognize,” “Interpret” and “Choose.”
2. The Salesians Religious Congregation in Africa call this 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 “judgement” and “judgemental.”
3. The Holy Cross Sisters, an international congregation of religious sisters, who serve in Fort Diocese, Uganda call the process ERCA: “Experience,” “Reflection,” “Choice” and “Action.”
4. Formation houses in Eastern Africa use the reflection method of “Inform,” “Form” and “Transform.”
5. The Maryknoll missionaries in Latin America use “Listen,” “Learn” and “Announce.”
6. The Loyola Institute of Ministry at Loyola University in New Orleans, Louisiana uses “Identify” rather than “See” as the first step and “Test” rather than “Judge” as the second step.
7. College immersion programs in the USA use “Witness,” “Reflect” and “Respond.”

The text of the Working Document (Instrumentum Laboris) for the Synod on Young People from 3-28 October, 2018 takes up the themes in a “functional” way in three parts:

1. “Recognize” (five chapters),
2. “Interpret” (four chapters for four “reading keys”),
3. “Choose” (four chapters “to help the Synod Fathers to take a stand on the directions and decisions to be taken”).

American San Diego Diocese Bishop Robert McElroy reminds us that the organizing principles — see, judge and act — that have inspired Catholic action groups around the world are "a powerful pathway for those who seek to renew the temporal order in the light of the Gospel and justice." The bywords for today's Catholic community must be "see," "judge" and "act." They will give us direction for the journey. If adverbs are attached, we would suggest "see clearly," "judge compassionately" and "act together."

Catholic Charities USA explains how ministry responds through the theological methodology of “seeing, judging and acting”: in other words, considering the social context of the particular historical moment, discerning the meaning with the guidance offers by Catholic Church teaching and deciding on the appropriate response.

Some add the words “Review” and “Readjust” as a fourth step.
The SCC way of life is seen in the context of Irish Theologian Father Brian Hearne, CSSp (who died in 1996) writing that “SCCs are essentially a spirituality.” This is developed by George Gichuhu in *The Spirituality of SCCs in Eastern Africa.* He treats the African value of community expressed in the conviction of the fundamental African proverb *I am because we are; we are because I am.* So SCCs can be described as “Truly African, Truly Christian.” The spirituality of SCCs is rooted in Jesus Christ’s new commandment of love and service. SCC members live out their African Christian spirituality by reaching out to others, especially the poor and needy. In this service to the community African SCCs integrate African values with gospel values. This spirituality of African SCCs can be reflected on in the context of Benedict XVI’s words at the Opening Mass of the 2009 Second Africa Synod: “Africa constitutes an immense spiritual ‘lung’ for a humanity that appears to be in a crisis of faith and hope.”

Yet Magesa raises this challenge:

*Can they, in their present state in many dioceses, be described as a truly "new way of being church," incorporating within them in practice the facets and characteristics of the early apostolic communities in terms of organization, the celebration of the Eucharist, and the growth of focused ministries? There is still a long way to go on this path, to realize the church as truly "a community of believers" through SCCs. What the Australian bishop, John Heaps, has written captures some important elements of what as yet still needs to be done to realize the deep theological and pastoral implications of SCCs:*

“To make this truly the church, the bishop would approve these communities, accept their leaders and ordain their priests. All this would be done in consultation with the community. Leaders would emerge, candidates for ordination and the non-ordained ministries would present themselves for acceptance by the community and ordination or induction by the bishop. Some would need to undertake further studies, many of which would be part time in the same way that many people undertake part-time studies...Members of the communities that make up the diocese would be very much involved in the consultation process leading up to the choice of their bishop.”

The SCCs’ “ecclesial identity” is very important. This is a relatively new term in our church vocabulary in Africa. Orobator distinguishes “being” and becoming stating that

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1283 *Spearhead* No. 60 (February, 1985).


today’s challenge is to develop “a distinctively African model of Small Christian Communities as a new way of becoming church.” SCCs are always evolving, in process.

This also focuses on the important ecclesial status and centrality of SCCs in their self-understanding as Local Churches, as “the Church in the Neighborhood.” Orobator explains:

SCCs have become the loci of ecclesial mission and identity. The gathering of Christians in the neighborhood is not only in the name of the church but is church. In their localization and specificity, SCCs actualize the mission of the church as both “sign and agent of the kingdom of God”; in other words, “these small ‘churches’ empower Christian existence in active, Christian subjects, and this manifests itself in concrete ways.” In this way, at their best, SCCs internalize, embody and exemplify the radical meaning of the theological insight that the church is a community of the people, for the people and by the people.

A Case Study is Youth SCCs, or YSCC for short. In a typical parish in Eastern Africa there are many types of apostolic youth groups and youth involvement. First, there is the Parish Youth Group. Any youth can join and participate in a wide variety of social, recreational, religious and pastoral activities. Very common are sports and music/dancing. Then there are a variety of specific apostolic youth groups, each with their own constitution, goals and activities: Altar Servers, International Movement of Catholic Students (IMCS), Magis, Vocations, Young Christian Students (YCS) and Young Christian Workers (YCW). Then there are general apostolic organizations or associations in the parish that youth join and participate in: Catholic Charismatic Renewal, Choir, Junior Legion of Mary, Justice and Peace, Neo-Catechumenate, Pioneers, Pro-Life, Vincent de Paul. All these groups are voluntary depending on one’s time, talents and interests.

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1288 As SCC members focus more on the gatherings in their homes in their geographical neighborhoods rather than at the physical parish church compound, there are some interesting parallels to other Christian Churches in Africa. Mwaura states:

In all African Instituted Churches (AICs) the concept of church as an assembly of believers, as was the case in the early church, is very real. The church as a physical structure is alien to most AICs, hence their ability to worship God freely in any place, whether in homes or in open-air spaces. The “home churches” are communities where the spiritual and existential needs of members are met...Together the members address their problems and find themselves integrated into the households of AICs where they participate in the life of families. The homes of adherents – and particularly of leaders – are “havens of belonging” open to those in need.


But Youth SCCs are for all young men and women because this is their core ecclesial identity in itself— intrinsically as members of the Catholic Church. Peter Kyalo, a former Kenyan youth leader at Kenyatta University in Nairobi, explains: “SCCs are the foundation of the church. They are the building blocks. They drive the church. They are the priority. When Youth SCCs meet, no other youth apostolic groups should meet.” This is confirmed in parishes where the apostolic groups meet on Sunday morning and Youth SCCs meet on Sunday afternoon.

Specific youth events and activities strengthen their ecclesial identity and ecclesial life. A National Youth SCCs Workshop on the theme “Youth SCCs Embrace the Word of God” took place in Lusaka, Zambia from 2-6 December, 2013. There were 36 participants including the youth chaplains and youth representatives from the dioceses in the country. The workshop is described in the article “Zambia Hosts National Youth SCCs Workshop on the Theme ‘Youth SCCs Embrace the Word of God’”.

Our understanding of the meaning of “a new way of being/becoming church” develops/evolves in new situations, contexts and time periods. English Dominican theologian and writer Timothy Radcliff, OP summarizes Pope Francis’ interpretation in an essay entitled “Pope Francis Encourages Us to Be Comfortable with Uncertainty.”

Pope Francis says that “the structural and organizational reforms are secondary—that is, they come afterwards. The first reform must be the attitude.” Structural change to the government of the church is vital, but it must follow from a new way of being church, in which we get out of the sacristy, engage with people, know their suffering and their puzzlement from within. At this stage, the pope is showing the way forward by what he does. He has a capacity to make expansive gestures that open up new perspectives. His first trip outside Rome was a visit to Lampedusa, where so many immigrants have died trying to enter Europe. Or think of his visit to the favella in Rio de Janeiro. Christianity is a religion of sacramental gestures, the pouring of water and the breaking of bread, and Francis’ gestures are powerful in opening up the future.

This new way of being church will eventually have to find structural form. Pope Francis says: “The dicasteries of the Roman Curia are at the service of the pope and the bishops” …So this papacy could mark the most fundamental change in the governance of the church in centuries, from monarchy to collegiality. Much of Pope Emeritus Benedict’s theology of the church implied shift. Francis wishes to do it. He insists on the return to models of synodal government and on real consultation. Lay people will have a voice, as they often did in the early church. We must have patience as the form of this new structure and dynamic unfolds.

Peter Kyalo in a conversation with the author in Nairobi, Kenya on 13 March, 2012.

Orobator adds:

For Francis synodality is the way of being church, that is, a collaborative search or discernment of the divine path for God’s people, by God’s people. Thus, “a synodal church is a church that listens, that realizes that listening is more than simple hearing. It is a mutual listening in which everyone has something to learn.”

15. How SCCs Are a New Pastoral Ecclesial Model of Church in Eastern Africa

Other questions are: Exactly how are SCCs a new pastoral ecclesial model of church in Eastern Africa today? How and why is the AMECEA Key Pastoral Priority different? How are our Eastern Africa SCCs different from SCCs in other parts of the world?

A starting point is to distinguish five different pastoral ecclesial models of church in the Catholic Church today especially from an African and from a small community perspective. It is presumed that the celebration of the sacraments is an important part of all five pastoral ecclesial models:

1. **Small Christian Communities Model of Church.** This has a very specific meaning and context in Eastern Africa. Although the term “Small Christian Communities” is used in many different ways, as a “new pastoral ecclesial model of church” it specifically refers to pastoral, parish-based SCCs (usually small neighborhood communities) being part of the official structure, leadership, ministry and life of the parish. SCCs are a pastoral, parish-based model that helps to build the parish structure. The parish is a communion or network of SCCs within a “communion of communities” ecclesiology. SCCs are the central “place” of ecclesial identity, ecclesial life, ministry and mission. In recent years a shift has occurred in Eastern Africa where much more of the ecclesial life takes place in the SCC not in the outstation church or parish church, for example, the celebration of the sacraments, religious education, catechesis and other ministerial and service activities.

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1293 This has led me to put the following question on some of my examinations for the SCCs Courses and Seminars: “Required question to be answered in two parts:

a. How are SCCs a new or different way of being/becoming church in Eastern Africa today? This refers to the life of the SCC and its members. Give five concrete, specific examples or references.

b. How are SCCs a new or different model of church in Eastern Africa today? This refers to the pastoral or ecclesiological structure/paradigm. Give five concrete, specific examples or references.”

Clearly understanding the difference between these two questions and their relationship helps a person get into the deeper meaning and importance of SCCs.

1294 This is an ecclesiological model as distinguished from a sociological or theoretical structural model. This a pastoral model as distinguished from a theological model (see Avery Dulles’ models).

1295 Described at length with many examples in Joseph Healey, “Evolving A World Church From the Bottom Up: An Analysis and Interpretation of 3,500 Different Names, Titles, Terms, Expressions, Descriptions and Meanings for and about Small Christian Communities/Basic Christian Communities in the World with 11 Case Studies From Six Continents,” Background Paper for the International Consultation on "Rediscovering Community -- International Perspectives," University of Notre Dame, South Bend, Indiana, USA, 8-12 December, 1991.
Tanzanian diocesan priest, Anthony Makunde, Secretary General of AMECEA, states:

As AMECEA reflects on ways to revitalize, strengthen and cultivate the spirit of solidarity, collegiality and synodality, the Small Christian Communities has become an Ecclesial Model in Eastern Africa that people from other regions and continents are borrowing heavily from AMECEA, people from other continents are coming to AMECEA to learn about this Ecclesial Model. “India has borrowed a lot from us to build their Small Christian Communities, and today Europe, which evangelized Africa, is also coming to learn from us. Those from Tanzania will remember that three or four years ago, a group from Germany came to Bagamoyo to learn about Small Christian Communities. In Kenya people from Europe have come several times and even stayed in parishes to learn about the model. Currently the Coordinator of the AMECEA Pastoral Department is organizing another trip for a group of Germans who will be coming to Kenya in February, 2020 to stay for almost a month for the same purpose.  

Central to this SCCs model are weekly lectionary-based Faith-sharing and regular practical action and outreach.

2. Small Apostolic Groups Model of Church. “Apostolic” is added to distinguish this model from the very different Small Groups Model of Church and the Small Groups Model that is not treated here. Many parishes have a rich variety of Small Apostolic Groups that are listed in other parts of this book. These groups are pastorally part of the parish, but are not normally directly and fully integrated into the structure and leadership of the parish. Often they are voluntary apostolic programs, services and activities in the parish. They are represented on the Parish Pastoral Council.

3. Ministries/Services/Activities/Outreaches Model of Church. This is a different model where the ministry or services or activities or outreaches groups in the parish can be large groups of 100 people or more: the Youth Group, the Catholic Charismatic Group, the Catholic Women’s Group, the Catholic Men’s Group, etc. These larger groups are pastorally part of the parish, but are not normally directly and fully integrated into the structure and leadership of the parish. Often they are voluntary programs, services and activities in the parish. Some of the services or activities are not specifically apostolic or pastoral.

4. Devotions Model of Church. Arising out of popular religiosity this model focuses

1296 Anthony Makunde, AMECEA Online Newsletter, 7 June, 2019, (https://amecea.blogspot.com/…/kenya-ameceas-ecclesial-model

1297 In USA I meet parishes that have as many as 150 “so called” ministries including a whole variety of social services, activities and clubs such as aerobics, book club, bowling, bridge club, cooking club, discussion group, gardening club, knitting club, etc. that could be provided by a local Community Center, Senior Citizens Center and Retirement Home. They are part of what is called “the busy (or ‘humming’) parish plant.”
on popular devotions such as Eucharistic Adoration, novenas, rosary, singing songs and Stations of the Cross. Here the traditional Pious Associations/Christian Associations/Sodalities/Guilds/Devotional Groups/Societies/Clubs are the main Model of Church in the parish. Some examples: Christian Mothers Association, Daughters of St. Ann, Immaculate Heart of Mary, Knights of the Altar, Knights of St. John, Ladies Auxiliary of St. John, Ladies of Charity, Missionary Association of Mary Immaculate, Sacred Heart of Jesus, Sodality of the Immaculate Conception of Mary, Sodality of the Blessed Virgin Mary, Sodality of Our Lady, Sodality of St. Ann, Sodality of St. Peter Claver, St Anna’s Sodality, St. Monica Association, other associations of Knights and Dames and various Prayer Groups. Members often have a special identity like a uniform.

In a very interesting conversation in Nairobi, Kenya on 16 September, 2018 with two leading pastoral specialists from the Democratic Republic of the Congo -- Sister Josée Ngalula and diocesan priest Father Edouard Mombili -- they emphasized that the spirituality of the Small Christian Communities Model of Church is communion, sharing and solidarity in the Local Church. But the various Pious Associations/Christian Associations/Sodalities/Guilds/Devotional Groups have a different spirituality based on the charism of their associations. It was pointed out that one reason that SCCs never developed in the 1960s to 1990s in English-speaking West Africa was historical: the expatriate Irish missionaries introduced a strong Devotions Model of Church into countries like Nigeria and Ghana that became the operative pastoral style in parishes.

5. New Ecclesial Movements Model of Church. A phenomenon of the past 75 years is the new ecclesial movements that have seen rapid growth and influence worldwide. Some examples (alphabetically): Catholic Charismatic Renewal, Communion and Liberation, Focolare, Neo-catechumenal Way, Opus Dei, Sant’Egidio and Schönstatt. They have energized many dying and inactive parishes, pastoral situations and Christian communities. They have successfully taken responsibility for running parishes (especially in Europe). Many of these movements use a “controlled” small group formation and reflection model.

But in certain situations they have become divisive in the local parish community. In other situations they have taken energy away from the parish rather than feeding energy into it. The great challenge is to coordinate these new ecclesial movements with, and within, parish life. Other features of these new ecclesial movements: They appeal more to elite Catholics in terms of wealth and education. They have a more top-down, inductive style, style of leadership and formation. They do not see social action and social justice as a priority.

Many parishes are a combination of these five models or at least some of them.

This new Small Christian Communities Pastoral Ecclesial Model of Church has a “newness” and a “differentness” from the other four models explained above. The terms “new way of being church” (also called “new way of becoming church”) and “new model (or

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1298 Some of these ideas developed in a very interesting conversation with Father Marcos Muino, SJ, an Argentinian Jesuit priest who is presently doing research on SCCs in Eastern Africa. Nairobi, Kenya, 10 January, 2017.
There are many models of church. Each has its own identity and validity. Some Catholic Parishes and many Evangelical Churches have a more top-down style where the subject matter/contents of the weekly small group meetings are provided by the pastor’s weekly sermon or a workbook or a fixed program. So you have the expression “Sermon-based Small Groups.” Many small group programs are meticulously organized by denominational bureaucracies. Official discussion booklets, detailed meeting outlines and formation selection and training processes for group leaders may militate against the formation of true communion—or community—in Small Faith-sharing Groups.” Wittberg, *Building Strong Church Communities*, page 34.

Laurenti Magesa’s comment that “structurally, Small Christian Communities (SCCs) are capable of manifesting the sense of being church in Africa in many of its dimensions” is explained on page 113.

When American theologian Father Bernard Lee, SM visited Kenya he said that this systematic pastoral plan and leadership structure from below was the most significant feature of SCCs in Eastern Africa. SCCs as an official ecclesial structure in the parish was the central point in a briefing for German theologians from Missio, Aachen and the University of Münster at Tangaza University College on 7 March, 2014.

Lilongwe Archdiocese and other dioceses in Malawi have a creative structural plan at the parish level. All the apostolic groups (large and small) of lay people are under the Parish Laity Council that has a fixed number of representatives on the Parish Pastoral Council. All the apostolic groups (large and small) of youth are under the Parish Youth Council that has a fixed number of representatives on the Parish Pastoral Council. But the majority of members of the Parish Pastoral Council are representatives of the SCCs.

In evaluating the successes of SCCs in Tanzania Ishengoma states:

SCCs are a powerful force of renewal of the parish structures. They touch lay participation in the life of the Local Church though the parish council where the leaders are chosen from those who are already leaders in their SCCs. The parish is now a network of SCCs that can be reached easily.\(^\text{1303}\)

The AMECEA pastoral priority of SCCs is a pastoral model of church integrally connected to the structures, ministries and activities of the parish. This helps local Catholics feel that “they are the church” and more responsible (“ownership”) for church life and decision making. This is dramatized in a true story:

In the early 1980s the Iramba Subparish Council in Musoma Diocese, Tanzania was formed by electing representatives from the total Catholic population in the subparish. These were good, dependable Catholics irrespective of where they lived. Often most of the members would come from only the main, central section of the subparish/village. It so happened that the Iramba Subparish Council members had to investigate a marriage case in a distant geographical section of the village where none of them lived. In fact, they were not familiar with the families and the local situation in that section. They were completely deceived by a boy who wanted to marry a Catholic girl from one of the outstanding local families. They later learned that the boy already had a "second" wife in another village.

From then on the leaders of the Iramba Subparish Council said they needed a representative from each local geographical section following the SCC plan. This SCC-elected member would be more familiar with the pastoral situation such as marriages in his or her local geographical section. This was a critical incident in the pastoral life of the Iramba Subparish Council that led to a new praxis\(^\text{1304}\) of having the geographically-based SCC representatives form the council.\(^\text{1305}\)

\(^{1303}\) Rita Ishengoma, Email File Attachment to the author dated 29 January, 2014.

\(^{1304}\) Many times a new praxis evolves out of evaluation. American Maryknoll missionary priest John Casey, MM pointed out that the SCCs in Musoma Diocese, Tanzania were labor-intensive, that is, they needed a lot of time, support and help from the priests and other pastoral workers. He joked that the pious associations and sodalities like the Sacred Heart ran on their own, while the SCCs always seemed to be needing blood transfusions.

\(^{1305}\) Radoli, *How Local is the Local Church*, p. 64 and Healey, *Towards an African*, p. 144.
Over the years parishes and dioceses in Eastern Africa have struggled with how to practically express SCCs as a new model of church. A number of parishes have “Membership Registration Forms” for new Catholics joining the parish. The form lists a whole variety of parish groups with instructions such as: “Mark x if you would like to join the group or mark a tick if you are already a member.” If SCCs are listed alongside all the other parish associations, organizations, sodalities and groups, it shows that SCCs are not understood as unique and different from all these other optional parish groups. The statistical forms that dioceses fill out for Vatican offices have traditionally not had a place to indicate the number of SCCs in a parish and the numbers of SCC leaders under the types of lay ministries. Now this has changed to include the SCCs information.

In August 2011 I visited a parish in Nairobi Archdiocese that has a large colorful chart of the parish structure on the wall. Each major commission/committee has its own box and links to the overall diagram such as the Liturgy Commission and the Justice and Peace Commission. The same with the parish associations, organizations or sodalities such as the St. Vincent de Paul Society and the Charismatic Renewal Group. I was surprised that one box was marked “SCCs – Legion of Mary.” By linking SCCs with a popular parish association or sodality, the local parish leaders mixed two models of church and missed the newness of SCCs: how they are the basic unit/basic foundation of the Local Church to which every Catholic should belong and so are structurally different from voluntary parish associations, organizations or sodalities.

SCCs in Eastern Africa are often referred to as a "New Way of Being Local Church." This calls for a new way of thinking, a new type of leadership, a new style of pastoral ministry, a new structure and a new language and terminology. So we have expressions such as “New Vision of Church,” “New Mentality of Church.” “New Thinking of Church” and “New Meaning of Church.” This "newness," of course, applies to the SCC, to the outstation, to the subparish, to the parish and to the diocese. Ndingi says: “We are trying to awaken a new mentality rather than just setting up structures…When a parish is built on SCCs, there are no spectators. All are players.”

This can be illustrated in these two stories:

1. In February, 1999 I participated in a "Seminar on Missionary Awareness" at the Spiritan Missionary Seminary outside of Arusha, Tanzania. One speaker explained how the pope is the main person responsible for mission in the universal church, the bishop the main person responsible for mission in the diocese, the pastor the main person responsible for mission in the parish and the chairperson the main person responsible for mission in the Small Christian Community (SCC). At this point I politely disagreed, saying...
that this pyramid or vertical style of authority, responsibility and decision making is just the opposite of how the SCCs are a new model of church from the bottom up. It is not the chairperson but all the SCC members together who are jointly responsible for mission and different forms of outreach.\footnote{African Story No. 357 in the “African Stories Database”, African Proverbs, Sayings and Stories Website, retrieved 21 July 2011, http://afriprov.org/index.php/african-stories-database.html?task=display2&cid[0]=588}

2. Traveling around the world I’m sure that I surprise many priests, deacons and catechists (and parishioners alike) when I say that in Eastern Africa we find it “easy” to preach on Sunday if we use the “SCC process or method” in preparing homilies. During the week the priest (or any homilist/teacher on Sunday) participates in various SCC meetings of lay people in his parish that read and reflect on the Gospel of the following Sunday.

Then the Sunday Parish Eucharist or “Sunday Service Without a Priest” becomes the “communion of the SCCs.” During his homily the priest (or homilist/teacher) reflects back the experiences, insights and applications that he or she has learned from the Bible reflections that have taken place in the individual SCC meetings. Much of the content of his or her 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.\footnote{Reflection on "The Small Christian Communities Way of Being Church in Preaching” adapted from Joseph Healey, “Small is Beautiful,” Tablet, 4 November, 2004.}

There are concrete examples of this approach. One priest in Bariadi Parish in Shinyanga Diocese, Tanzania tried to visit three SCCs during the middle of the week. By listening carefully to the SCC members’ reflections on the Scripture readings he found that over half of his Sunday homily was already “written” for him. The priests in St. Theresa’s Parish, Eastleigh in Nairobi Archdiocese joined with lay members of the parish to use the Lumko “Group Response Method” of Gospel Sharing (pioneered by Lumko, South Africa) to prepare their Sunday homilies together.\footnote{The Sunday Eucharist at St. Thomas More, the Catholic Chapel and Center at Yale University in New Haven, Connecticut, USA incorporates suggestions from the 14 Small Church Communities of students and staff that meet during the previous week and reflect on the First Reading (Old Testament) and the Gospel and try to apply the Word of God to our daily lives. Guidelines for the SCC Facilitators state: “The facilitator summarizes the discussion for possible inclusion in the Sunday liturgy on the back of the attendance sheet and leaves it in a box at the reception desk.”}

\footnote{In traveling in the USA I hear feedback on Sunday homilies that are sometimes very good and sometimes very bad. The “bad” homilies result from the preacher being too academic, being too aloof/distant from the parishioners, too focused on the Scripture readings alone, not connecting the Sunday Readings to daily life, having a foreign accent that is hard to
Queen of Peace Parish, South B in Nairobi Archdiocese said that he “decided to join St. Clara SCC in Hazina Estate in order to prepare my homilies based on the sharing of life experiences of the people.”

understand, etc. Much of this could be avoided if American preachers followed the participatory styles/approaches used in Eastern Africa, what I call the “SCC process or method” in preparing homilies.


Some USA examples:

1. An American diocesan parish priest in Hartford Archdiocese, Connecticut, USA states:

   I began meeting every Saturday morning with five Catholic laymen from 6:30 a.m. -- 8:00 a.m. to reflect upon the gospel of the upcoming Sunday and to connect it with our daily lives. We have been meeting now for over three months and are ready to open the group to any man in our parish. To a man we have all found it very enriching. We talk with each other about the concrete experiences of our lives and about what our faith has to do with them. A bond of trust is growing within the group and we are eager to draw other men into it. On a personal note, let me say, I have always guarded my Saturday mornings as a special time to prepare my homily for the weekend, reading commentaries and praying with the Scriptures. So, at first, I hesitated to make the commitment on Saturdays. However, it is the best homily preparation I have ever found in my 44 years of priestly ministry. The shared faith of these men has enriched my preaching significantly.

   Joseph Donnelly, "Men of All Ages Need to Talk about God, Gatherings, Fall, 2015 (Vol. 27, No. 2), pps. 5-7.

2. An American diocesan priest in Paterson Diocese, USA uses a different method. From time to time he invites a Catholic couple that he knows well to invite six or seven other couples that he does not know well to a roundtable discussion and dialog in the parish rectory living room. As they reflect on their daily lives in the parish – their hopes, the dreams, their challenges, their problems – the priest learns a lot and gets valuable ideas, examples and stories that he can use in his weekly Sunday homilies.

3. An American diocesan priest in Boston Archdiocese, Boston, USA meets with a Men’s Spirituality Group on Saturday mornings. As they read and reflect on the Gospel of the following Sunday he suggests that the laymen ask themselves three questions. What does the reading mean to you personally? What does the reading mean to you in your family as a husband and father? What does the reading mean to you in evangelizing the world? The answers help the priest with ideas for his homily the following day.

   John in a conversation with the author in Boston, 19 November, 2015.

4. American laywoman Kerry Robinson gives three examples:
Kenyan Mariannhill seminarian Benedict Kimutai reports:

The Small Christian Communities can use WhatsApp to pass information and engage themselves. For example, in St. Theresa of the Child Jesus Parish in Kericho, Kenya Father John Paul Cheruiyot has empowered the Christians to interact through WhatsApp and Twitter. Every week in the SCCs WhatsApp Groups he poses a question for the Christians to reflect on. On Saturday evening he concludes with his contribution and the topic forms the basis of his homily on Sunday.

And what of the content of the Sunday Homily. It is basically the same as the midweek Bible Sharing/Bible Reflection/Bible—Life Connections Service of Small Christian Communities (SCCs): to connect or link the Sunday Readings to our daily lives. A good

a. A few of my favorite diocesan pastors formed a priest support group shortly after they were ordained. They meet faithfully throughout the year and always dedicate some time to a prayerful discussion of the coming Sunday’s readings and ways to apply the Gospel to current concerns weighing on their parishioners’ hearts and minds.

b. One of these pastors established “homily duty” in his parish. Modeled after jury duty, it was understood as a civic responsibility conferred upon all registered members of the parish. Juries consist of 12 parishioners who meet with the pastor to discuss the readings and offer insight connecting the passages with the concerns and topics of the day. One’s obligation does not end with that, however. The group meets with the pastor once more, the following week, to critique the homily including delivery, intonation, word choice, quality of exegesis, length and acuity.

c. Another pastor introduced a Small Church Community structure within the wider parish assembly, encouraging small groups of parishioners to meet weekly to pray, be challenged by the readings, and enter more deeply into Christian life. Commentaries and historical background on the readings are provided and members of the Small Church Communities are encouraged to discuss the readings in the context of their lives. Key perceptions as well as unresolved questions are recorded and when the pastor prepares his homily, he takes cues and inspiration from these accounts. As he notes, the quality of the liturgy is significantly enhanced when a sizeable percentage of the community has already read, prayed with and wrestled with the readings. They are eager to learn more and often hear their own insights woven into the homily.


1314 “Evelyn, a lay parishioner on Kenya, said: ‘When I go to the Catholic Church on Sunday I expect the priest to help me connect my Sunday prayer to the rest of my week at work.’ Canadian Quebec Missionary Father Roland Laneuville, PME explains: ‘If the Bible readings are to be relevant today, they must shed light on what has been lived during the week and encourage the faithful to act during the coming week. To make the link between the Word of God and the ‘today’ reality – as Jesus did—is what Evelyn is looking for; this is the purpose
preparation for the Sunday Eucharist is to reflect on the readings ahead of time especially in the SCC Meetings that takes place in the middle of the week.

A good Case Study is the Gospel of John 10: 27-30 for the Fourth Sunday of Easter, Year C. A priest in Meru Diocese, Kenya participated in the Bible Sharing/Bible Reflection of a SCC deanery group during a SCCs Workshop on a Tuesday afternoon. Then he participated in the Bible Sharing/Bible Reflection of Blessed Joseph Allamano SCC in St. Massimo Parish on Wednesday afternoon. Both SCCs reflected on the exact same scripture verse: “My sheep hear my voice” (John 10: 27). The SCC members’ comments were exactly the same. On Sunday mornings instead of going to church to “hear” Jesus’ voice, Catholics follow other voices: women (shopping), men (going to bars) and youth (social media on their smartphones). In rural areas some people go to their farms especially during the planting and harvest seasons. Drawing on these comments the title of the priest’s Sunday Homily became “Whose Voice Do You Hear on Sunday Morning?”

The SCC leaders have special names in the spirit of servant leadership. Various SCCs in Eastern Africa used “coordinator.” When Mwoleka helped found SCCs in Tanzania in the 1970s, he urged dropping government-related and church-related hierarchical names connected with power, rank and prestige such as “chairperson.” He recommended mkolezaji that is the Swahili translation of animator. Similarly, in Zambia SCCs use the Bemba (the largest ethnic group in the country) term meaning animator. Some SCCs in Kenya prefer mtumishi (one who serves others) or mhudumu (one who ministers to others). Each ministry emphasizes service to the community and the overall leader is the “servant of the servants.” This leads to team ministry and community ministry. Consolata Parish in Nairobi Archdiocese, Kenya uses the term “convenor.” The various convenors are part of the Apostolate Committee of the Parish.

An expression of this new type of leadership is how decisions are made from below through the SCC rather than from the top through the priest and parish structure. If someone dies the news goes first to the SCC leaders who then go to the priest or appropriate parish office and the appropriate funeral service is arranged. The same for requests for financial help. If someone has a request for medicine for a sick person, school fees, a special need, a loan for any emergency, etc. the request is first discussed in the SCC. If the SCC treasury can be used, all the better. Otherwise the needy person takes a recommendation letter written by the SCC leaders to the priest or appropriate parish office. Requests that go directly to the priest or parish office are sent back for consultation first in the SCC. This results in a great saving of the priest, catechist and parish secretary’s time and energy. Another example of


A similar homily could be given in the USA where on Sunday mornings Catholics sleep in, read the Sunday newspapers, go to the mall, play golf, drive to children’s sports activities and even watch sports on TV (with the time difference many European soccer games start on Sunday morning).

Priests and other pastoral workers in Africa can be overwhelmed by requests for financial help (medicine, school fees, bus fares, burial expenses, etc.). One has to deal creatively, yet compassionately, with the “maombi mentality” (the Swahili saying kuomba siyo vibaya – to ask is not bad). One solution is that all requests from everyone pass through the SCC first.
this leadership from below style is the plan for African youth to participate in the periodic World Youth Days around the world. Before applying to his or her diocese for approval, first the youth have to get a recommendation letter from their SCC.

Another example of SCCs responding to the contemporary signs of the times in Eastern Africa is the increasing role of women in leadership. This is also reflected in civil society where women have a certain percentage of seats in Parliament in various African governments. Paul Njuki presents this interesting 2013 Case Study:

Today I assisted in presiding over the elections of new officials at St. Anthony Abbot Small Christian Community in Our Lady of Guadalupe Parish in Nairobi. The elections of the officials were mainly unanimous, with the top leadership (Chairperson, Secretary and Treasurer) going to women while the men took up assistant positions. It is interesting how the basic church in the neighborhood continues to take shape with women at the center stage of leadership. The policy guidelines for Parish Pastoral Council Elections at Our Lady of Guadalupe are explicit on the election criteria on gender representation at the ratio of 2/3. This means that out of the executive committee of five, men and women should be represented at the ratio of 2 to 3. If men are two, women are three. If women are three, men are two.1317

2. Sacraments. Ideally the Sunday Eucharist in the outstation, subparish or parish is a communion of small communities that have met during the middle of the week to reflect on the readings of the following Sunday. SCCs have the responsibility to recommend its members to receive the sacraments. Catholic parents wanting their child to be baptized need a letter of recommendation from their SCC. Some of the preparation for the sacraments takes place in the SCC itself, for example, preparing children for First Communion. The SCCs in Moshi Diocese, Tanzania are known for reconciling married couples who have disputes.

In some parishes in Tanzania adults interested in becoming Catholics (called "Inquirers") first pass through the SCC in their neighborhood/geographical area that submits the request forms for the Baptism of adults to the parish office. Some SCCs have started the Ministry of Pastoral Accompaniment in the Adult Catechumenate or the Adult Catechumenate Accompanier. A catechumen chooses a SCC member to "accompany" him or her through the stages (steps and rites) of the RCIA. The catechumen is invited to participate in all the activities of the SCC. Personal relationships and friendships are an important part of helping people who are preparing for Baptism to feel "at home" in their local Christian community. Growth in faith is an experience of living in a believing community. In Rulenge Diocese Mwoleka emphasized the saying that the faith is caught more than taught meaning that regular participation in SCC meetings and activities especially sharing the life of the SCCs is more important than formal instruction classes. Sometimes the whole SCC accompanies "its" catechumens – an example of community ministry. Here all the SCC members are responsible for the spiritual and pastoral life of their own small community.

This approach is closely related to the African values of community, joint responsibility, togetherness and sharing.1318

“Paul’s Two-Year Spiritual Journey” is a real life story adapted to illustrate practical evangelization. This story took place in Iramba Parish in Musoma Diocese, Tanzania. It tells the story of Maro, a 79-year old Mgoreme elder who decides to became a Catholic. He joins the two-year Adult Catechumenate. Part of the story goes:

Maro never missed the weekly meeting of the Small Christian Community in Kenyamonta Town. He chose Petro Mosi, an old Catholic friend in the SCC, to be his companion and helper during the two-year Adult Catechumenate. The way the Christians shared together in the SCC Maro agreed that the Catholic faith was "caught more than taught. The official "Rite of Initiation into the Catechumenate" took place the following March. At this time Maro formally chose his new name Paul. He told everyone how proud he was to be preparing to become a Christian.

Paul started the second year of the adult catechumenate along with 44 other people in the parish. The twice-weekly catechism classes continued and he learned a lot about the *New Testament* and the mass. He particularly like the stories of Jesus Christ's miracles and parables. Paul's eyes were too bad for regular reading but he enjoyed the weekly *Bible* Sharing in his Kenyamonta Town SCC.

All together 38 catechumens prepared to be baptized during the Easter Vigil on Holy Saturday night ranging from 81-year-old Paul Maro to 15-year-old Pamela Owino. Everyone praised Paul for persevering during his two-year spiritual journey. As the water was poured over his head Paul smiled and said to himself, "Yes, now I am a Christian too." After the adult Baptisms his wife Theresa came up for the blessing of their marriage. As the two of them received communion together for the first time the beaming faces of all of Paul's children and grandchildren were wet with happy tears.1319

More and of the sacraments are celebrated in the SCC itself especially the Eucharist, the Reconciliation, Baptism, Sacrament of the Sick and Matrimony. Thus the SCC is the increasing place (*locus*) of ecclesial identity, ecclesial life and activity. Here is a description by a Malawian seminarian of the celebration of marriage at the SCC level in Namitembo Parish in Zomba Diocese, Malawi:

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During my parish pastoral experience in 2005 I attended the celebration of the sacrament of matrimony in a SCC. As a way of implementing the vision of this new way of being church, the parish priest of Namitembo gave a provision that those wishing to wed can choose to do so either in the parish church as had been the practice or in their respective SCCs. When a member of a particular SCC intends to marry, registration takes place in that SCC and the marriage counseling sessions are done there. The parish Marriage Counselors work together with the counselors of that particular SCC. The announcement of the marriage bands is done both at the parish and at that SCC every week they meet.

On the actual day that the sacrament is celebrated, the mass takes place at the house of the bride since the local ethnic group society is matrilineal. It is a mass just like at any other SCC meeting. During the sharing of the Word of God, the members emphasize sharing their life experiences in their families with the view of advising the ones to marry of the challenges of the commitment they are about to make. The priest also shares the Word of God from his perspective. When it is time to exchange marital vows, the priest invites members from each side of the couple to stand behind their relative. Parents, brothers, sisters, uncles, aunts, nieces, nephews and all who are related to them stand behind them to witness and give their assent to the event.

This practice restores the communitarian aspect of the African family that is vital. By registering the marriage at that SCC, involving counselors of that SCC, announcing marriage bands at that SCC and celebrating the sacrament itself at that SCC, the local community is involved. There is greater participation of relatives and this makes them feel part and parcel of the process. Advice given during the sharing of the Word of God is based on their personal experiences and this carries more value. Since the SCC knows the strengths and weakness of the new couple, they are at a better position to give relevant advice. The local community is no longer passive witnesses or spectators but active players.\textsuperscript{1320}

The whole process of marriage can be celebrated in the SCC, not just the official sacrament itself. There can be liturgical and para-liturgical services at various stages like the offering and receiving of the dowry or bridewealth, the ceremonial meal of the two families, the farewell at the bride’s home, the accompaniment of the bridal party and the welcoming of the bride and groom.

Davies emphasizes:

In terms of inculturation the SCC is an excellent venue for celebrating the sacraments, especially the Sacrament of Marriage where many African customs can so easily complement and express the Catholic value of

\textsuperscript{1320} Samuel Satiele, SMM, “Celebrating the Sacrament of Marriage at the Small Christian Community (SCC) Level in Malawi,” Small Christian Communities Global Collaborative Website, retrieved on 21 July, 2011, \url{http://www.smallchristiancommunities.org/africa/malawi/55-malawi.html}
community. In rural areas, having the sacrament celebrated in the home, in the same place as the traditional wedding feast, is a possibility which would also solve the practical and disrupting difficulty of moving the community from church to home. If the religious dimension of Christian marriage is safeguarded, it would be advantageous to have the religious and the community celebration in the same place and at the same time.\textsuperscript{1321}

SCC members participate in the Ordinations and Final Vows ceremonies that take place in parishes and religious houses of priests, brothers and sisters who with their families belong to these small communities. Sometimes the SCC accompanies the person in the ceremony along with the parents and other family members. Sometimes the SCC has a celebration for the person who is honored.

A Case Study is the Priestly Ordination of Father Michael Mungai Ndung’u, SJ in St. Joseph the Worker Parish, Kangemi in Nairobi Archdiocese on 31 July, 2011. Originally from Gatundu Parish, Ndung’u spent four months doing pastoral work as a deacon in Kangemi. He became familiar with the 28 SCCs in the parish. So these SCCs were an important part of the ordination ceremony presided over by Bishop Rodrigo Mejia (originally from Colombia in South America and formerly the Bishop of Soddo, Ethiopia) who himself helped to start many of these SCCs when he worked in the parish in the 1980s.

During the ceremony SCC members read the First and Second Readings. At the end of the mass the bishop gave the leader of each of the 28 SCCs a candle. Then representatives of these SCCs spoke briefly at the reception. They mentioned how much they appreciated that the newly ordained priest had worked with the SCCs during his pastoral work in the parish. These SCC representatives also expressed great joy that Mejia who had founded some of these SCCs when he was a priest has now returned to lead this ordination celebration.

3. Other Liturgical Rites. In addition to the sacraments in the SCCs, another important part of the holistic African experience is the whole area of paraliturgies, paraliturgical services, morning and night prayers, rosary in community, novenas, special blessings, prayers for concrete needs and sacramentals in the SCCs. Here we see the ecclesial identity and ecclesial life taking place in the SCCs themselves. Such expressions as “SCCs are a way of life, not a program or a project” and “the church in the neighborhood” become real. Lay people are mainly responsible and practically demonstrate that “we are the church.” One female SCC leader in Uganda said, “After joining an SCC, I learned that the church belongs to me, not the priest.”\textsuperscript{1322}

This priority is rooted in African society and often follows the customs and traditions of the local ethnic groups. This is part of popular religiosity in Africa. Pastoral inculturation take place in SCC events such as praying over the sick (see the ministry of healing mentioned earlier) and the traditional African rites of passage including the Naming Ceremony, Circumcision Ceremony, Bereavement Ceremonies and Burial Rite.

\textsuperscript{1321} Colon Davies, \textit{From Pilot to Pastoral Bishop}, p. 113.

\textsuperscript{1322} J. J. Carney, interview with SCC leaders, Our Lady of Fatima Queen of Peace Cathedral Parish, Diocese of Kasana-Luweero, Uganda, January, 2013.
The two most common special services/gatherings in SCCs in Eastern Africa are to pray for sick members of the SCC and to pray for recently deceased members (and members of their families) of the SCC. A popular liturgical ceremony is the blessing of a home and the people who live in it. Accompanied by the SCC leaders, a new pastor or priest in the parish might visit all the SCC members in a particular SCC and bless the houses along the way. During the year SCC members participate in various rituals such as blessing of the fields, the harvest, the instruments of work, even the animals. Reconciliation services have been particularly effective in SCCs in Kenya and Uganda to heal the divisions of tribalism and negative ethnicity.

Special Bible readings and prayers are used during the SCC Bible Services and SCC Prayer Services mentioned above. Africans love sacramentals such as blessings and the laying on of hands. These graced moments can be emphasized more by using holy water, incense and other symbols.

Segeja summarizes:

Due concern is given in the SCCs to the different liturgical and para-liturgical services at which ordained ministers are not present: like praying and meditating on the Word of God in the SCC, praying in families, service to the sick, various stages of the marriage process (offering and receiving of the dowry or bridewealth, the farewell, accompaniment and welcoming the bride and groom), the various penance services, First Communion and Confirmation.1323

Togolese Society of the Divine Word Deacon Koutandji Wayéname, SVD reports on a specific example in St. Theresa of the Child Jesus SCC in Kenya Technical Teachers College (KTTC) in Gigiri, Nairobi, Kenya:

The second thing on the agenda was to find out how many [SCC members] were to go with Agneta when her husband was to go to her home town of Machakos for dowry payment on Saturday, 17 January, 2015. She wanted to associate the small community to that event in her life…Some of the SCC officials were asked to make arrangements for the car for the members who were to attend the dowry business of Agneta in Machakos the following week and the time of departure.1324

Among the Kamba Ethnic Group in Machakos Diocese there is a mass at the beginning of the official dowry ceremony. Participants are the whole family, friends, SCC members and neighbors (the local community). Some SCC members help in the dowry negotiations. Others help in the cooking during these events and the celebrations of the two wedding families.

It is unfortunate that the Catholic system of seven official sacraments is almost a “frozen” system, not subject to permanent change and additions. Creative, inculturated para-


liturgical services seem to come and go, often based on the interest of the changing local leadership. These services do not become a part of the official diocesan and parish pastoral plans.

4. Finances. Most SCCs take responsibility for their own finances. Many have a treasury that is augmented by regular contributions from SCC members. Some wealthier SCC members contribute as much as $12 a week, other poorer SCCs as little as $0.10 a week. But the spirit and the regularity is what is important.

Many SCCs have income-generating projects and fund raising projects (called *harambee* in Swahili). The money is used to help needy people, special activities, celebrations in the SCCs (for example, ordination of an African priest from the parish, jubilee events), and parish collections (for example, diocesan assessment/contribution, a building project, seminary fund, new priest, retirement of the catechist). One creative approach is that SCCs members contribute to “buy a brick” fund raisers for parish building projects.

The first priority should be to help needy people in the SCC and wider community. This takes precedence over all the other uses of the treasury of the SCC. This underlies the heart and meaning of the life and activities of an African SCC. The ministry of the Good Neighbor/Good Samaritan/Servant of the Poor in the SCC is very important.

There are many examples of needy people: aged, children without school fees, people with disabilities, isolated widows, sick especially people with cancer, single mothers, unemployed and very economically poor people. Members of St. Martin de Porres SCC in Our Lady Queen Parish, Karen in Nairobi Archdiocese provide lunch money for poor children who have a long walk every day to a rural primary school in neighboring Ngong Diocese. Members of St. Francis Assisi SCC in St. Francis Assisi Parish, Kawangware in Nairobi Archdiocese raised money for the funeral and burial of the 17-year-old daughter of a SCC member who was mugged and killed in a rough neighborhood in the city. Members of St. Kizito SCC in St. Francis Assisi Parish, Kawangware in Nairobi Archdiocese raised money to help relocate a poor widow and her eight children to her home area. Members of St. Veronica Small Community in St. Catherine Catholic Church in Nyahururu Diocese helped a young girl who needed an operation for a cancerous growth on her neck.

There is a wide variety of help. A wheelchair for a person with a disability. A wheelchair for an old man who was attached by lion and broke his leg and became paralyzed on his left side. Contribution to an air ticket of a delegate going to the World Congress of the Family in Philadelphia. A guitar for the choir of a SCC. A small grant to a widow to start a home-based African handicraft business to support herself. A small grant to finish building a parish library. Help to build Computer Center and School for youth. A small grant to help a self-help poultry project. Musical instruments for the SCC Band/Choir. Navigation sticks/canes and sunglasses for blind members of a SCC. Hospital care for SCC member who got burnt by cooking oil while on her daily business of selling mandazi and chapati. Help for a SCC member in Kariobangi whose one son died and the other son got a broken leg when

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1325 See views of Michael Kirwen on his pastoral and missionary examples and experiences in Musoma Diocese, Tanzania.

1326 Joseph Ngala in a conversation with the author in Nairobi, Kenya, 9 April, 2013.
their flat was destroyed when the building in Huruma, Nairobi collapsed. The family is now homeless. Food for a very poor family. Medical expenses for a teenage boy whose leg was amputated after been bitten by a poisonous snake.

This request from Garissa Diocese is especially moving:

“Kindly receive greetings from St. Joseph Small Christian Community of St. Jude Catholic Parish, Garissa Diocese. We are appealing to the AMECEA Small Christian Communities Training Team to support us purchase a wheelchair for one of our members who was shot [during the terrorist attack on Garissa University] and had to have one of his legs amputated.

Kshs 93,500/= is required to buy the wheelchair. We have so far managed to raise the following amount:

St. Joseph SCC contribution 28,000
St. Jude Catholic Parish 18,000
Garissa Diocese 14,000
Eight other SCCs contributed 17,000
Total amount collected 77,000
Balance required 16,500

Any contribution extended to us will be very much highly appreciated.
Thank you. Yours in Christ. Cornelius Mutuka.”

For SCCs requesting specific financial help we have a process following specific “Guidelines.” A common plan is for the SCC members first to take up a collection among themselves. Each contribution is carefully written down. Then the special fund in the parish to help the needy and/or the parish priest himself makes a small contribution. Then the other SCCs in the parish contribute. Perhaps the diocese will contribute too. Then a special fund (Mfuko wa Jumuiya in Swahili) started by the AMECEA SCCs Training Team makes a small contribution. We try to make this collaboration, teamwork and mutual help “teaching moments.” We use the Ugandan proverb one hand washes the other.

Often this process includes an official request for help that is posted on the SCCs Facebook Page. Various announcements and information updates are posted on the page, for example, when the Mfuko wa Jumuiya is active or inactive. Also the SCC leader votes in the Poll on SCC Website. A new challenge is that the traditional SCCs (often composed only of adults) have to encourage young people to join the SCCs who are conversant with the internet and posting messages. These young people can help with the online communications.

Another challenge is that needy SCC members in rural areas or in the slums may not have the access to the internet to post their requests. This reflects the gap between the economically richer and the poorer SCCs members as well.

Then follows a lengthy telephone conversation about the life and needs of the SCC that is requesting help that is the first “teaching moment.” For me this is a unique opportunity to “smell the sheep” in the now famous words of Pope Francis. I discover who are some of the wounded people and those on the margins/peripheries. During this time we sometimes consult the SCCs Coordinator in the diocese that the request is coming from and
get his/her recommendation. This insures that the financial contribution is coordinated within
the diocesan and parish pastoral plan.

When a SCC representative comes to receive the small contribution from the
AMECEA SCCs Training Team Fund (Mfuko wa Jumuiya in Swahili), we have a lengthy
conversation that is a second “teaching moment” about the purpose and activities of the SCC.
Part of the “Guidelines” is that this representative is an active member of the SCC, not just a
young person who happens to be doing private business in Nairobi on that day. This is a time
for prayer and a discussion on the meaning of SCCs, the activities of SCCs, helping the needy
and self-reliance. The list of contributors from the SCC itself is examined and discussed. The life of the Patron Saint of the SCC, the importance of Bible Sharing/Bible Reflection,
understanding the liturgical year, etc. are discussed. We use the principal in the famous
proverb, give a person a fish and you feed the person for a day; teach a person to fish and
you feed the person for a lifetime.

Especially the SCC leaders learn skills and acquire information that they can pass on
to the other SCCs members. We look up information using the Google Search feature on a
smartphone. A SCC leader did not know the Feast Day of the Patron Saint of her SCC.
Rather than giving her the answer, I lent her the Daily Missal and after 15 minutes of
searching she found the date herself. Another SCC leader found the date in the Catholic
Church Ordo for the Liturgical Year.

Sometimes we use the speaker on my smartphone for a live conversation between
myself, the SCC member who has come to collect the money and the chairperson of that
particular SCC. The chairperson “teaches” the member basic information about the Catholic
Church and their SCC.

The discussion on financial help is situated in the context of the diocesan and parish
pastoral plans for developing SCCs and how SCC members collaborate together. The idea not
just a small grant for a needy cause, but developing the overall life and activities of
outreaching and mission service SCCs.

A new development is that the SCC leader reports on the use of the money by posting
a message on the SCCs Facebook Page or by a phone call.

We have expanded the use of this Mfuko wa Jumuiya fund to include:

1. Family and marriage issues. 15,000/= Kenyan Shillings to the cost of the dowry of a couple
   in St. Kizito SCC, Nairobi Archdiocese on a quasi-matching basis.
2. Books: 5,000/= Kenyan Shillings worth of SCCs books to a parish library run by a SCC in
   Maralal Diocese.
3. Books and DVDs for the Meru Diocese SCCs Library.
4. Production of six copies of theses and long essays on SCCs for libraries in Nairobi.
5. Travel expenses for journalists writing on SCCs.
6. Repair of houses of SCCs members burnt down by thieves.
7. Help a needy SCC member to build a house.
8. Help to buy county council shoe shining stalls as a self-reliance project for SCCs
   handicapped members rather than their begging in the streets.

Sometimes this list is scanned and sent by email.
10. Build an outdoor toilet for a needy SCC member.
11. Buy a wheel chair for a Kenyan soldier was fighting in the Peacekeeping Force in South Somalia, was injured and had his two legs amputated.
12. Hospital bill for a burn victim.
14. Producing radio programs on SCCs for Kenyatta University KU FM.
15. Recovery of two members attacked by bandits and seriously injured and their livestock taken in Isiolo, a drought area in Northern Kenya.
16. Food, water and other basic necessities in Marsabit, a drought area in Northern Kenya.
17. T Shirts for the Reigniters of YSCCs Team at Kenyatta University.
18. Grinding Machine (posho mill) in drought area of Lodwar Diocese.
19. Assistance to over 100 displaced people living in the compound at St. Vincent Catholic Church Parish in Baringo County in Eldoret Diocese after the local cattle rustling and tribal fighting.
20. Assistance to Kenyan refugees in Moroto Diocese, Uganda who have fled from their homes in Baringo County due to cattle rustling.
21. Assistance to a Ugandan woman in Nairobi with a spinal disability. Now a widow and with no money for rent, we are giving travel expenses for her and her five children to return to their original home in Uganda. This is in the practice of almsgiving during this Lenten season.
22. Contribute to the outstanding bill of a SCC member who is patient in a hospital and waiting to be discharged.
23. Contribute to the outstanding hospital bill of a SCC member (father of 6 children) who was shot in the stomach by a stray bullet during the post-election violence in August, 2017.
24. Contribute to the outstanding hospital bill of a SCC member who was knocked down by a vehicle and broken her leg while she tried to ran away from tear gas during the 2017 post-election violence in the city center in Nairobi.
25. Help refugees from the neighboring country of South Sudan who are pouring into Northern Uganda.
26. Support a poultry project for 30 widows in Moroto, Uganda to curb out poverty among them and provide self-employment for their members.
27. Help one of the refugees from the neighboring country of South Sudan who has to undergo an urgent medical operation in Kotido, Uganda remove a bullet in her body after local violence.
28. Help women with fistula problems and albino girls who have fled their homes for fear of being sacrificed and their body parts used for rituals.
29. Help SCC members in the Kawangware Area of Nairobi, Kenya whose houses were set on fire in the riots between Jubilee and NASA supporters in the post-election violence in October, 2017.
30. Help a SCC youth leader to help pay the bail to release his father from jail.
31. Ongoing help for “the neediest cases” – people who have one bad incident after another such as sickness, injury, robbery, unemployment, etc.
32. Help St. Charles Lwanga SCC in St John the Baptist Catholic Parish in Nairobi Archdiocese to contribute $100 to a Rwandese widow with two grandchildren who is an illegal refugee in Kenya and is being deported back to her home country and wants to buy iron sheets for her new house in Rwanda.
33. Help St. Monica SCC in Nakuru Diocese to contribute $100 to an elderly homeless Ugandan refugee/widower to build a shelter.
34. Assist the Young Adult SCC at Dandora Parish to prepared lunch for visitors from the Fifth Missio-sponsored Network Small Christian Communities Africa Workshop.
35. Assist the treasury of Pax Romana Kenya that goes by the name Kenya Movement of
Catholic Professionals.
36. Assist long time SCC member with school fees for her granddaughter.
37. Assist SCC member with research grant for his Diploma Paper on “Lack of Young People in
SCCs.”
38. Buying 35 plastic chairs for a weekly Alcoholic Anonymous Meeting in a parish in Nairobi.
39. Rebuild homes destroyed in a fire in Nairobi.
40. Help buy a computer to spread teachings on SCCs and Pontifical Missionary Childhood in
Uganda.
41. Complete building a library to enable our members of our parish, especially the youth, to
access reading materials as a way of evangelization in Muranga Diocese.
42. Build house for retired widower in Moroto, Uganda.
43. A Fish Breeding Project in Lodwar Diocese, Kenya.
44. Mosquito nets to combat the terrible disease of malaria in Homa Bay Diocese, Kenya.
NOTE: On 15 September, 2019 the Kenya Government launched the malaria vaccine called
RTS,S or Mosquirix in Homa Bay, Kenya. It is being administered on children at the ages of six,
seven, nine and 24 months. The vaccine, the first of its type, is also being used in Ghana and
Malawi.
45. Relocate families whose homes we destroyed in the mud slides due to heavy rains in

As an example during the months of August and September, 2015 the *Mfuko wa
Jumuiya* helped (in chronological order) all 26 Kenyan dioceses of Nairobi (Kiambu), Kitale,
Nakuru (Navaisha), Machakos, Murang’a, Embu, Kisumu, Nyeri, Kisii, Kitui, Nyahururu, Bungoma, Eldoret, Kakamega, Maralal, Kericho, Meru, Homa Bay, Mombasa,
Malindi, Isiolo, Lodwar, Marsabit, Garissa and Military Ordinariate.

The dioceses are helped on a strict rotational basis without favoritism and
discrimination. After a complete round of all the dioceses, we start a second round. When
there are multiple requests from the same diocese we follow the principle of *first come, first
serve*. A second or third request from the same diocese is put on the waiting list.

In February, 2016 the *Mfuko wa Jumuiya* helped the Kenyan dioceses of Nairobi,
Kitale, Nakuru, Machakos, Murang’a, Embu, Kisumu (twice), Nyeri (three times), Nyeri,
Kisii, Kitui, Nyahururu, Bungoma, Eldoret, Kakamega, Maralal, Kericho, Meru, Homa Bay,
Mombasa, Malindi, Isiolo, Lodwar, Marsabit, Garissa and Military Ordinariate (total of 26)
SCCs in Uganda (Lugazi, Masaka and Soroti) and Tanzania (Same) have also been helped. A
particular touching example is the financial help to Joseph Ssentonga, a member of St.
Matthew Small Christian Community in St. Jude Catholic Church in Masaka Diocese,
Uganda. During the presidential election violence that took place in Uganda on 18 February,
2016 he was shot in the shoulder. He needed an urgent medical operation to remove the bullet
to save his life.

In September and October, 2017 the *Mfuko wa Jumuiya* helped 77 specific SCCs in
Catholic dioceses in Eastern Africa as follows:

Kenyan dioceses of **Bungoma, Eldoret, Embu, Garissa, Homa Bay, Isiolo, Kakamega,**
**Kericho, Kisumu, Kitale, Kisii, Kitui, Lodwar, Machakos, Malindi, Maralal, Marsabit,**
**Meru, Military Ordinand, Mombasa, Muranga, Nairobi (3 – St. John the Baptist,**
**Riruta (2), St. Peter Claver), Nakuru, Ngong (2), Nyahururu and Nyeri.**
Ugandan dioceses of Arua, Fort Portal, Gulu, Hoima, Jinja, Kabale, Kampala, Kasana-Luwero, Kotido, Kyinda-Mityana, Lira, Lugazi, Moroto, Nebbi, Soroti, Tororo 16 19 missing Kasese, Masaka, Mbarara

Tanzanian dioceses of Arusha, Bukoba, Bunda, Dar es Saalam, Dodoma, Geita, Ifakara, Iringa, Kahama, Kayanga (separately a special dam project), Kigoma, Lindi, Mahenge, Mbeya, Mbinga (special cattle dip project), Mbulu, Morogoro, Moshi, Mpanda, Mtwara, Musoma (bado: 10 fistula women and four albino girls), Mwanza, Njombe, Rulenge-Ngara, Same, Shinyanga, Singida, Sumbawanga, Tabora, Tanga, Tunduru Masasi 27 32

South Sudan dioceses of Rumbek

Rwandese dioceses of Butare, Gikongoro, Kabganyi, Kibungo Ruhengeri (parish hall) 4 5

During 2016 the focus was on the corporal works of mercy especially helping the sick. In the plan of the Eastern Africa SCCs Training Team the Fund (Mfuko wa Jumuiya) rotates with SCC Training Sessions.

Many SCCs have self-reliant and self-help projects that take many forms. Sometimes this begins from the desire and felt need to avoid constant financial contributions and collections from the SCC members. Money is raised from such activities such as:

- bookshop.
- buying food at a low price, storing it and later selling it at a higher price.
- cake sale.
- catering service.
- community uniform sale.
- dairy farming.
- fish pond.
- gift exchange sale.
- green house (for vegetables).
- making and selling African handicraft.
- making and selling soap.
- Mpesa Shop.
- owning a small bus as a commercial venture.
- poultry.
- raffle.
- raising and selling chickens/goats/pigs.
- renting cooking utensils.
- renting musical instruments.
- sewing club.
- special financial collection as a means of raising money.
- small farm to raise cotton, corn, rice, sorghum, millet, etc.
- small shop (duka in Swahili).
- tailoring shop.
- vegetable garden on the compound of a SCC member.
The profit is used for the many needs and self-help projects of the SCC. This includes starting cooperatives, credit unions, microcredit projects, etc. of the SCC members.

Gift to needy people in general (the most common).
Gift to a very poor SCC member.
Gift to an unemployed SCC member to start his or her own small business.
Loan to help members that are unemployed to start a small business.
Loan in a cooperative or credit union.
Many needs in the SCC, parish, local community and diocese.

Kenyan layman Michael Kyenze reports from Kitui, Kenya:

SCCs in Kitui have engaged themselves in activities which sustain them economically but guided by the Gospel values. For example, they have started sustainable income generating activities to keep themselves going. Some SCCs in the northern part of Kitui have started planting drought resistance crops like sorghum, millet, pigeon pea, cassava in their demonstration farms and call upon all the SCCs to do the same.

On issues of climate change we are all called to keep the environment better than the way we found it. SCCs in Kitui have started to construct energy saving cooking stoves at the family level. This enable them to place their pots in the jiko (Swahili for stove). Then they attend SCC prayer sessions only to come back home and find that the food is already cooked!!!

If the annual church tax (called zaka in Swahili) is collected directly through the SCCs rather than through the parish office the returns are much higher. Information about the parish, subparish and outstation finances is communicated through the SCCs. Open discussion in the SCCs lead to more accountability, transparency and participation in the parish finances.

More and more bishops, priests and other pastoral agents are promoting creative ways of developing a self-reliant church through SCCs. In some parishes SCC members use the tithing plan such as contributing 10% of one’s annual income to the Catholic Church. This helps to solve the problem of endless collections (Michango Church) in the SCCs that many SCC members complain about.

A Case Study is St. John the Evangelist Small Christian Community (SCC) in St. John the Baptist Parish, Riruta, Nairobi Archdiocese. The Sunday collection is carried out in the normal way. Tithing envelopes (10%) from SCC members are handed in during a special collection at the end of mass once a month. This replaces the special collections in the parish and in the SCCs to cover the cost of the seemingly endless extra collections and harambee (Swahili word for “Let us pull together”).


1329 In Buza Parish, Dar es Salaam 3 million shillings (=1,870) per year for the annual church tax was normally collected through the parish office. Now 15 million Tanzanian shillings (=9,355) or five times the amount is collected through the SCCs. Conversation with John Waldrep, Nairobi, Kenya, 14 January, 2013.
collections for the priest’s new car, the water tank near the church, parish celebrations, etc. This dramatically reduces the amount of time spent on discussing money matters in the meetings of St. John the Evangelist SCC (and the other SCCs in the parish).

A similar Case Study is Holy Family Basilica, Nairobi Archdiocese. The tithing plan provides the revenue for all parish-wide collections including the annual Family Day Contribution to Nairobi Archdiocese, the parish building projects, etc. without having to pass through the SCCs and the apostolic groups/parish associations/devotional groups for special collections. This takes a big burden off SCC members and allows their weekly meetings to be focused on prayer and reflection, not business meetings about money.

The tithing plan also directly involves the 80% of the Catholics in the parish who do not belong to SCCs and the apostolic groups/parish associations/devotional groups. Financial responsibility is shared by all Catholics in the parish, not just SCC members.

Other parishes have started tithing such as St. John the Evangelist Parish, Langata, Nairobi Archdiocese.

A study is underway to use tithing in Tabora Archdiocese, Tanzania. Makusanya writes:

The archdiocese should help the parishioners to understand their responsibility to pay tithes. Tithing has a biblical foundation in which Christians have to contribute 10% of their monthly income to the church in support of services offered. This can be done monthly or quarterly. Here the recommendation given is monthly to avoid the temptation to parishioners of using the money that is supposed to pay tithes [for other things]. Nevertheless a system has to be laid out to insure that it is done. It is suggested that it is conducted on the second Sunday of every month. Parishioners who are not able to give cash should be allowed to contribute in kind.¹³³⁰

Makusanya report that tithing is already used in Arusha Archdiocese, Bukoba Diocese and Dar es Salaam Archdiocese in Tanzania.¹³³¹

In some dioceses that have an annual Lenten Campaign the collection is higher when the money is contributed through the SCCs. Kenya uses little cardboard boxes with the designation “Lent Box.” The side of the box has place for the names of the specific family, SCC and parish.

More and more national collections for different purposes are passing through SCCs. Father Vincent Mwakhwawa, the National Director of the Pontifical Missionary Societies (PMS), an arm of the Episcopal Conference of Malawi (ECM)


¹³³¹ Edwin Makusanya in a conversation with the author in Nairobi, Kenya on 13 May, 2014.
On this Vocations Sunday [11 May, 2014], the money collection in all the Catholic prayer-gatherings is meant to help in the training of future priests, sisters, and brothers in the whole world. The money will be collected from all outstations, Small Christian Communities or prayer houses in all parishes and then sent to the dioceses.1332

Makusanya’s study also raises the question of how much time and energy SCCs members should spend on money matters. How should SCCs get involved in various finance projects especially income generating projects? The goal of a self-reliant Local Church in the AMECEA Region is clear. SCCs have a major role in this process. But there is a danger of SCCs becoming too involved in efficient financial management. Mulinya states that there is a danger of turning the SCCs activities into fundraising enterprises and that “money can ruin the SCC.”

The newness of SCCs in Eastern Africa can be found in the process as well as the content of church life. A Case Study was the Diocesan Synod taking place in Musoma Diocese, Tanzania. Diocesan Synods are frequent in Africa today and are highly encouraged by Pope Francis. The Motto of the 2013-2014 Musoma Diocesan Synod is “Faith and Action.” The theme of the fourth and last session was “Development and Self Reliance” that take place from 4 to 8 August, 2014. The official closing was be from 3 to 5 October, 2014. A five page questionnaire was circulated to all the parishes. Historically such a questionnaire would be answered by the priest and religious, the catechists, the Parish Pastoral Council, etc. But taking Kowak Parish as an example, the questionnaire passed through the 30 SCCs in the parish. The SCC members discussed the questions and gave joint answers for their small community. Then Father Augustino Mapambano, the Assistant Parish Priest, collated the answers, added other comments and sent the overall parish results to the diocesan synod secretariat. In this way the voice of the laity is being heard from the grassroots up.1333

At the same time our critical evaluation and assessment has to look at the “shadows” that Mejia and Kalilombe referred to earlier. SCCs can successfully become a new model of church only in the context of the wider church being less hierarchical and less clerical. A top-down, even dictatorial style of decision-making especially by bishops and priests defeat the communitarian, consensus style of SCCs from the grassroots up. Lay people through their SCCs need to be given the freedom to experiment in their local situations to discover new forms of ministry and service. This means following the principle that the Catholic Church’s needs should determine ministries and not the ministries the church’s needs. Otherwise it is just pastoral business as usual.


1333 Based on a conversation with Tanzanian diocesan priest Father Augustino Mapambano at Kowak parish on 9 July, 2014.
16. Future Challenges, Priorities and Actions for SCCs in the AMECEA Region

That SCCs are very important in the future of the AMECEA Region is clear. The main goals of the “Mission of AMECEA” include “revitalizing and continued emphasis on the role of the Small Christian Communities in evangelization.”1334 SCCs continue to be the church on the move, the church from below. For the whole of Africa Orobator points out: “Small Christian Communities represent a way of becoming church; they are not a finished product or prefabricated ecclesial reality. In this sense, process takes precedence over event as key markers of the ecclesiological comprehension of Small Christian Communities.”1335

Here are 21 future challenges, priorities 1336 and actions for SCCs in Eastern Africa based on our in-depth critical evaluation/assessment, ongoing research/surveys 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.


1336 These are closely linked. A challenge becomes a priority for concrete action. A challenge or problem or difficulty can also become a new opportunity. Pope Francis specifically says, “if you have a problem turn it into a challenge and then turn that challenge into an opportunity.”
1. Choose good leaders in SCCs in Eastern Africa. This is within the context of committed, ongoing leadership of priests, religious 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 lay pastoral agents as part of lay ecclesial ministry.

These first three challenges and priorities were confirmed in a "One-day SCCs Workshop" that took place at the Mitume Pastoral and Catechetical Center in Kitale Diocese, Kenya on 8 October, 2011. The 47 participants including catechists and SCC leaders identified 19 main obstacles to the growth of SCCs in Kenya and then voted for their top six choices. The top vote getter was “Lack of Leadership” and the fourth was “More Understanding of the Meaning of SCCs.” The workshop emphasized the “Importance of Training and Education” including Training of Trainers (TOT) SCCs Workshops. It was estimated that there are about 3,000 SCCs in Kitale Diocese.

This was further confirmed in a meeting of 31 SCCs leaders (18 woman and 11 men) in Kachebere Parish, Lilongwe, Malawi on 12 December, 2013. They pointed out the lack of commitment of many SCC members to leadership roles and regular SCCs meetings.

Patrick Kalilombe says that “the evident thing is to make sure that these Local Churches do have the appropriate leadership and organization capable of adequately structuring them and providing the required leadership and animation. What is needed here is first of all a good choice of leaders.” Patrick Kalilombe, Doing Theology at the Grassroots: Theological Essays from Malawi, (Gweru: Mambo Press, 1999), 70.

As I traveled around Eastern Africa doing research, it was lay people (99% of the SCC members) who especially complained about bad leaders. The topic of “How to choose good leaders in SCCs” is discussed and discerned regularly. Some challenging questions:

1. “Do we choose charismatic leaders (good talkers, good presenters, showy people), who then do nothing?
2. Do we favor men over women?
3. Do we choose a leader because of his or her finances?
4. Do we choose a leader because of his or her ethnicity. Ugandan Comboni missionary priest Father Raphael Wokorach, MCCJ puts it bluntly: “Many SCCs are dysfunctional due to poor leadership because of tribalism.” Conversation with the author, Nairobi, Kenya, 14 April, 2018.
5. How seriously are a candidate’s personal qualities considered?
6. Can Christians who cannot receive communion be elected leaders?

This remains an ongoing challenge. The New Religious Movements have better formation programs for their lay members, for example, Leadership Training, Retreat in Life and Bible Study/Faith Formation, than what is offered to Catholic lay people in parishes and dioceses such as SCC Leaders. The Zaidi Centre for Ignatian Spirituality, started in July, 2000 in Nairobi as a means of ministering to Christians through workshops, presentations, recollections and retreats on aspects of our Christian life, offers excellent formation programs for parishes.
3. Train SCC leaders\textsuperscript{1340}/animators/facilitators/coordinators in animation, facilitation\textsuperscript{1341} and coordination skills including collaborative ministry.\textsuperscript{1342} Set up Mobile SCC

Although academic formation is indispensable to lay ecclesial ministry formation, human, spiritual and pastoral formation are also essential components of formation for ministry.

\textsuperscript{1340} Many online resources are available to train small-group leaders such as SmallGroups.com that offers a diverse set of adaptable training tools for all small-group models that can be customized to a church's unique needs, https://w1.buysub.com/pubs/L2/A09/smallgroups_lead_gen_0414.jsp?cds_page_id=162549&cds_mag_code=A09&id=1398547162866&lsid=41161619228034489&vid=1&cds_tracking_code=SG4DEBT001


\textsuperscript{1341} Two concrete examples of Life Experiences or Case Studies of facilitation skills in SCCs:

1. Every year on the Saturday before Ash Wednesday representatives of the 74 SCCs in Holy Trinity Parish in Kariobangi North, Nairobi Archdiocese, Kenya have an all day SCCs Facilitation Skills Workshop to learn how to use the booklet in the annual Kenya Lenten Campaign coordinated by the KCCB Catholic Justice and Peace Commission. For their weekly meetings of the SCCs during five weeks of Lent these representatives develop skills in facilitating the three step reflection process or method of: “See” (concrete story); “Judge” (situational analysis including the Sunday scripture readings); and “Act” (reflection questions). These SCC meetings during Lent start with daily life and then go to the Bible.

2. Priests, seminarians, religious, catechists and lay leaders learn facilitation skills to conduct the elections of new leaders in the SCCs in Eastern Africa that occur every three years. Using prayer, a review of the leadership history in the SCC, a discussion of the different gifts of leadership and a democratic process, SCC members elect a Chairperson, Secretary and Treasurer as well as the leaders of specialized lay ministries. Attention is given to gender balance, leaders from different ethnic groups and rotational leadership. This is not like a political lection, but under the guidance of the Holy Spirit.

\textsuperscript{1342} This is an on-going process. Those who facilitate the Bible Sharing/Bible Reflection Services need regular updating and renewal. Also new people need to be trained to facilitate groups. Our research shows that bad habits can creep in and the sharing and reflection can change into a teaching mode (where one person takes over) or into a discussion mode. Thus training SCC leaders in group dynamic skills is important. For example, small group “hijackers” can do a great deal of harm. There are training resources on the four different hijacker personalities and how to deal with them: the Talking Hijacker, Emotional Hijacker, Leader Hijacker and Late Hijacker. See Help! My Small Group Has Been Hijacked! Four common hijackers and ways to respond by Margaret Feinberg, SmallGroups.com Website, retrieved on 19 July 2012, http://www.smallgroups.com/articles/2012/smallgrouphijacked.html?utm_source=buildingsm
Training Teams on the Eastern Africa, national, diocesan, deanery, parish and outstation levels. Use the mass media and the social media like the internet, radio, and TV for these SCCs training programs.

4. A newer priority is training of SCC members in computer and internet skills for evangelization that includes: writing for the internet; preparing Powerpoint Presentations on SCC’s; the use of online “Search” features especially Google and searching within documents; and the use of social media. “Go digital or die” is a popular universal saying. How is this influencing our SCCs ministry and evangelization?

5. Ongoing formation and training of all SCC members with special focus on the meaning and importance of SCC, theological formation and pastoral formation on the specific SCC Model of Church, collaborative ministry, Bible Sharing/Bible Reflection, family catechesis, justice and peace, social awareness, inclusiveness and equality, Jesus Christ’s methods of evangelizing and mission outreach.

Richard Baawobr states: “An important service that AMECEA could offer concerns the formation of pastoral workers that cannot always be done at diocesan or even national level. Institutions like CUEA, Nyegezi, Gaba offer something, but it might be helpful to organize short courses (few weeks) for different ministries at diocesan level who in turn, could help form ministers in Small Christian Communities.” AMECEA 50 Years, p.112.

SCCs courses on the radio are being planned. One example is a series on programs on Radio Waumini in Kenya on topics such as: “The Importance of the Bible in SCCs,” “The Seven-Step Gospel Sharing of Lumko (South Africa)” and “The Group Response Method/Bible-Mirror Method of Lumko (South Africa).”

This includes basic writing, editing and proofreading skills.

Many people do not know basic Search methods and techniques such as CTRL + F for finding data.

In talks, homilies, sermons, etc. we emphasize that Jesus Christ first calls us to be his disciples/followers and then sends us to be his apostles/missionaries/evangelizers. Cardinal Timothy Dolan, Archbishop of New York, USA and President of the United States Conference of Catholic Bishops (USCCB)’s intervention at the World Synod of Bishops in Rome on 9 October, 2012 started with these words: “The great American evangelist, the venerable Archbishop Fulton J. Sheen, commented, “The first word of Jesus in the Gospel was ‘come’; the last word of Jesus was ‘go’.”
6. Encourage more courses and workshops on SCCs in the normal curriculum of the major seminaries, theological institutes, universitiestheological institutes and houses of formation of both men and women that include some kind of planned practical action and social outreach. There should be a focus on Pastoral Theology. While most of the major seminaries and theological institutes in Eastern Africa are affiliated with universities in Rome and thus subject to tight curriculum requirements, Bishop Kihara, a long-time member of the Kenyan Catholic Bishops Seminary Episcopal Commission, points out that the Vatican should recognize the SCCs pastoral priority in Eastern Africa and allow it to be included in the seminary curriculum.

A new strategy is proposed for courses in the Pastoral (Practical) Theology Department. These courses can be Cycle Courses that are offered every two years or every four years. There are four possibilities:

a. Some can be full semester, required, core courses (every theological student/seminarian takes this course during his or her training).
b. Some can be elective courses that are in the Lecture or Seminar style.

1348 Sister Josée Ngalula, RSA teaches dogmatic/systematic theology at Le Théologat Institut Saint Eugen de Nazenod in Kinshasa, DRC. Of the 44 hours in her course on Ecclesology, eight hours (four two hour periods) are on SCCs.

1349 There are an increasing number of online courses such as the postgraduate “Diploma In Forming Small Christian Communities (SCCs)” offered by the distance learning Society of St. Peter and Paul (SSPP) Seminary Website, retrieved on 24 August, 2012, http://societyofstpeterandpaulseminary.org/index.php?option=com_content&view=article&id=82&Itemid=74

1350 Sometimes the starting point is a single talk or presentation to get the process started.

1351 Pope Francis stresses the importance of Pastoral Theology. He maintains that theology without a pastoral dimension becomes an abstract ideology. Therefore dogmatic theology and pastoral theology should be interrelated; they need each other. All of them drive towards mercy and forgiveness.

1352 Peter Kihara, comments during the Pontifical Mission Societies Missionary Awareness Animation Team Visit to St Joseph’s (Meru) Seminary in Nairobi, Kenya on 28 April, 2013.

1353 The SCCs Course at Don Bosco Utume Salesian Theological College in Nairobi, Kenya is offered every two years in the Biennial Program (Second and Third Theology students together). In response to the Salesian charism of Youth Ministry the course title has been changed to “Small Christian Communities as a New Model of Church in Africa Today with Special Focus on Youth SCCs” (PET190).

1354 As an example, Hekima University College had a Seminar from January to April 2013 on “Small Christian Communities (SCCs) in Africa Today.” Its aim was to examine how Small Christian Communities (SCCs) are a New Model of Church and a New Way of Being Church in promoting justice, reconciliation and peace in Africa today. This is part of the implementation of the Second African Synod.
c. Some can be an intensive one week module in which three double periods are given each day to qualify as a full semester course.  

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d. Some can be two, three or four day workshops: a single workshop or a series of workshops.  

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e. Some can be one day sessions spread over a semester or a year.

All these courses are pastoral ministry courses with a practical component (practicum). The ideal is No. a above where every student (including every future priest) has a full course in the theology and practice of SCCs. This would include an emphasis on “The Role of the Priest in the Formation and Animation of SCCs.”

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1355 The Institute of Social Ministry, Tangaza University College in Nairobi offers a “5 Days Workshop Elective (2 credits)” every August on “Training for Faith Based Organizations and Community Ministries (Lumko). Its purpose is to build up SCCs, develop parish groups, improve collaborative ministry and empower groups for action.

1356 A good model of a short workshop is “Small Christian Communities (SCCs) as a New Model of Church in Africa Today,” Apostles of Jesus Theologicum Workshop, Nairobi, Kenya, 21-22 February, 2008. The program and report were published in the Urbaniana University Magazine in Rome. In different forms it has been offered in the Emmaus Program for Diocesan Priests Workshop at Tangaza University College in May, 2008, the Blessed Bakanja AMECEA College (BBAC) SCCs Workshop in February, 2009, the Emmaus Program for Diocesan Priests Workshop at the Mary Ward Center in October, 2009, the St. Thomas Aquinas Senior Seminary SCCs Workshop in April, 2010 and again at the Apostles of Jesus Theologicum in February, 2012.

1357 SCCs Workshops are designed to be full time experience incorporating all the prayer time and other activities of the day. DVDs on SCCs are shown in the evening as an official part of the workshop. Particularly valuable is the 43-minute instructional video The Church in the Neighborhood: Small Christian Communities (with Swahili and Arabic versions). Nairobi: Ukweli Video Productions, 1995. Segment One is “The Life of the Small Christian Communities” and Segment Two is “Services [Ministries] in the Small Christian Communities.” Another helpful DVD is the 57-minute instructional video Njia Mpya ya Kuishi na Kueneza Injili: Jumuiya Ndogo Ndogo za Kristo (Swahili for A New Way of Living and Proclaiming the Church: Small Christian Communities). Nairobi: Ukweli Video Productions, 1985. It presents 12 SCCs in action in Kenya and Tanzania.

1358 In interviews and conversations in 2011, 2012 and 2013, bishops in the AMECEA countries have stated that seminarians should have a full, semester-long required course on SCCs during their seminary training and practical experience with SCCs when they do pastoral ministry in parishes during their holidays and during their Pastoral Year. They emphasize that it is too late to wait until they are ordained priests and serving in parishes to introduce them to this key pastoral priority.

1359 At CUEA there is a two credit course on “Small Christian Communities” in the First Cycle (BA in Theology). “Ecclesial Communities in Vatican II and Post Conciliar Documents” is the SCC Course in the Second Cycle. It is a Core Course for MA/Licentiate students in the Pastoral Theology Department and a Seminar or Elective for MA students in the other departments in the Faculty of Theology. CUEA’s Pastoral Theology M.A.
7. Encourage more support and commitment from bishops and other ecclesial leadership across the board.

8. Encourage more quality participation of priests in animating, facilitating and coordinating SCCs.

9. Promote the use of the “See,” “Judge” and “Act” (Pastoral Spiral) process/methodology in SCCs (including Bible sharing/Bible reflection and social/cultural analysis) to reflect on the deeper issues of reconciliation, justice and peace in Africa leading to concrete action so that this process becomes a central part of the life and ministry of SCCs. A key part is implementing the recommendations of Africa’s Commitment, the Apostolic Exhortation on the Second African Synod. This includes increasing the involvement (responsibility and duty) of SCC coordinators/

Program’s oral comprehensive exam includes the question: “The SCCs, its theology and in a parish, as a pastoral methodology approach in AMECEA region. Discuss.” At the Eldoret Campus a Diploma is offered in the area of specialization of “Small Christian Communities for New Evangelization.” This is the first academic program on SCCs of its kind in Africa.

“Small Christian Communities as a New Model of Church in Africa Today” (PTC418) is a Core Course as part of the STB and BTh (CUEA) Degrees (Eighth Semester) and the MA Degree in Pastoral Ministry in the Pastoral Theology Department of the School of Theology at Tangaza University College, a Constituent College of the Catholic University of Eastern Africa (CUEA) in Nairobi, Kenya. The course is online on Moodle. In 2012 the thesis question for the oral comprehensive exam in the Pastoral Theology M.A. Program at Tangaza University College was: “How can Small Christian Communities (SCCs) promote justice, reconciliation, peace in Kenya or another African country today?” The four reference books used were:


4. Chapter 14 (pages 99-105) on “Pastoral Involvement of Parish-based SCCs in Dar es Salaam” by Christopher Cieslikiewicz in Small Christian Communities Today: Capturing the New Moment (Edited by Joseph Healey and Jeanne Hinton).
animators/leaders in issues of civic education, advocacy and good governance. This also includes specifically and concretely to connect, relate and apply the Bible (Gospel) to our daily lives and experience in Africa.

10. Challenge SCC members on the grassroots to face the “diseases” of tribalism, negative ethnicity, nepotism, excessive nationalism, classism (prejudice or discrimination on the basis of social class), sexism and excessive individualism/privacy in their SCCs. This includes facilitating healing and reconciliation services, rituals and ceremonies that are integrated into SCC masses, Bible Services and meetings.

11. Encourage young adults, youth (including college and high school students) and children to form their own inculturated SCCs. This is closely connected to pastoral youth ministry.

12. Promote strategies of self-reliance and sustainability in SCCs. This includes financial support of SCC activities and parish activities and developing self-reliance projects.

13. Encourage SCC members to be more active in the New Evangelization and deeper-evangelization following the contemporary signs of the times in Africa.

14. Use the social media/new media more to promote SCCs especially in involving youth. Encourage SCC members to use the social media/new media more in pastoral and missionary activities. Continue to use the mass media like radio and TV for formation, information and training. “Go digital or die” is a popular universal saying. How is this influencing our SCCs ministry and evangelization?

15. Continue to explore in depth how the praxis and theology of SCCs are an integral part of a relevant and credible African Ecclesiology based on the Church as Family of God. This is within the context of the AMECEA priority of developing a theological framework of addressing key issues and challenges of ‘New Evangelization in Solidarity in the AMECEA countries.’

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1360 Eastern Africa SCCs can learn from our neighbors. In Kinshasa, Democratic Republic of the Congo in 2008 there was a workshop in French on “Le rôle des CEVB dans l’éducation civique dans RD Congo” (“The Role of Basic Living Ecclesial Communities [SCCs] in Civic Education in DRC”).

1361 The AMECEA Region has a population of 200 million people of whom 60 million are Catholics of which two thirds are youth and children. Youth and children need to be helped to appreciate their unique ecclesial identity and their participation in the model of the Church as Family built around the SCCs. Research suggests five “target” groups: Married Young Adults with children (ages 27 to 35 years old). Unmarried Young Adults (ages 27 to 35 years old). Senior Youth (ages 21 to 26 years old). Intermediate Youth or Junior Youth (ages 15 to 20 years old). Pontifical Missionary Childhood (PMC) (ages six to 14 years old). This includes SCCs of youth in colleges and high schools (YSCCs).
16. Produce and circulate more relevant, African-related resource materials (print, audio-visual and online) for SCC members including simple booklets and leaflets on the Bible (including lectionary-based Faith-sharing/faith reflection resources), Small Apostolic Group Faith-sharing/faith reflection, the Catholic Church’s social teaching and new ministries. These materials should be produced in Swahili and other local languages in Eastern Africa.


The England and Wales Catholic Bishops’ Conference Spirituality Committee has prepared a pastoral document, Do You Love Me? This handbook that can be used by individuals or small groups recommends: “DISCOVER the power of praying together and reflecting on Scripture in small groups in your parish…Parish bookshops could promote Do You Love Me? as a resource for small groups meeting in people’s homes or after weekday Masses.” See Kathryn Turner, “Guide for the Seekers,” Tablet, Vol. 269 No. 9081 (3 January 2015), p. 22., Tablet Website, retrieved on 3 December, 2014, http://www.thetablet.co.uk/downloadpdf/030115issue.pdf

Other useful resources are Quest: A Reflection Booklet for Small Christian Communities; At Home with the Word; Little Rock Scripture Study; York Courses, Seasonal Resources and Monthly Resources (Agency for Evangelization, Westminster Archdiocese, England); Give Us This Day: Daily Prayer for Today’s Catholic; Magnificat; Living with Christ; Sunday By Sunday; Celebration; Faith Circles, Explore, PrayerTime and The Word Among Us, as well as the weekly Catholic magazines and newspapers that have a commentary on the scripture readings of the following Sunday -- and many special resources for the Advent and Lent seasons. Research indicates that these printed liturgical resources, as well as the online liturgical resources and apps like The Daily Gospel Online (DGO), FaithND, Laudate and EBreviary help Catholics read the Scriptures of the following Sunday, as well as the daily readings, more regularly and more faithfully. Some of these resources can be downloaded and read offline.

A trend in the USA is organizations like the North American Forum for Small Christian Communities (NAFSCC) whose website provides SCC resources, training, webinars and a forum for the exchange of ideas to support and promote SCCs in all of the ministries of parish and diocesan life.

In production is a simple, how-to-do SCC booklet tentatively called Mwongozo wa Jumuiya Ndogo Ndogo za Kikristo.

17. Promote better communications and sharing of SCC experiences, information and resources within the AMECEA Region, that is, within the nine countries in Eastern Africa.  

18. Promote better communications and sharing of SCC experiences, information and resources between the AMECEA Region and the IMBISA (Southern Africa) Region, English-speaking West Africa, and French-speaking Africa (both Central Africa such as DRC and West Africa).

19. Support and contribute to SECAM: the SECAM-MISSIO Small Christian Communities (SCCs) Networking Team; the SCCs Networking Page under the Commission of Evangelization on the SECAM Website; and the SCCs Networking Library in the SECAM Office in Accra, Ghana.

20. Support and contribute to international Small Christian Communities meetings. After national meetings in the USA in 2002 and 2007 encourage another National Joint Convocation on Small Christian Communities in 2017 or 2018 to bring people together, share their SCCs experiences and improve networks.

21. Emphasize ongoing evaluation and revitalization of the life and activities of SCCs that includes realistic assessment, honest self-criticism, critical reflection and openness.

facilitator in a Small Christian Community alongside the usefulness of Small Christian Communities and Bible Sharing Groups for living our faith as the Church Family of God in Africa. The second part proposes five Bible Sharing/Bible Study methods.

At the AMECEA Plenary Assembly in Nairobi in July, 2011, Pengo pointed out that one of the drawbacks for the solidarity of the Catholic Church in Eastern Africa is that many Catholics on the grassroots do not easily see the link between AMECEA (that comes across as a big organization of Catholic bishops at the top) and their SCCs on the local level. He said: “In five years to come, I would like that AMECEA gets known to the faithful and that they realize it is their responsibility, and not an institution of the bishops.” Seed 23: 8-9 (August-September 2011), p. 9.

It has been pointed out that there is little communications and exchange of resources on SCCs between English-speaking and French-speaking Africa. Mikado, the online Mission Library and Catholic Documentation Center of the Internationales Katholisches Missionswerk Missio, the Institute of Missiology Missio and the Mission Library of the Jesuits in Aachen, Germany, helps to bridge this gap. Here are the results in a search on 5 March, 2013: In the “Topical Headings” literature for “Basic Christian Communities” (that includes Base Christian Communities, Basic Ecclesial Communities and Small Christian Communities) was found in 1653 documents. In the “Quick Search” literature on “Small Christian Communities” was found in 173 documents and literature on “Basic Christian Communities” was found in 1716 documents.

Missio in Aachen, Germany is conducting an evaluation of SCCs through a questionnaire entitled “Questionnaire on Small Christian Communities (SCCs)” and described as follows: “Small Christian Communities offer an appealing and forward-looking way of leading a Christian life. People gather around the Word of God and, having read and studied it together, they feel inspired by the Gospel spirit to become actively involved in the work of the Church.
to new actions especially in applying the last step (“Pastoral Planning”) of the Pastoral Spiral. This is linked to the implementation/follow-up/follow down.

Finally Orobator states:

Thus, in assessing the fulfillment of the promise of SCCs, it is important to take a long view and affirm with Leonardo Boff that “this is still just beginning, still in process. It is not accomplished reality.” Small Christian Communities represent a way of becoming church; they are not a finished product or prefabricated ecclesial reality. In this sense, process takes precedence over event as key markers of the ecclesiological comprehension of Small Christian Communities.

Orobator describes the future development of SCCs in Africa as follows:

The significant factors of the future development of SCCs include the level and nature of interest from ecclesiastical leadership, the commitment to the formation and empowerment of the lay faithful and the relative strength of negative socio-economic and cultural factors, some of which have been outlined above. Along with the need for ongoing critical reflection on the present organization and practices of SCCs, much still needs to be done to develop the theology of Small Christian Communities as church in the neighborhood. This theology ought to facilitate the expansion of the missionary focus of SCCs to include attention to socio-political, ecological and economic conditions of their context. In this vein, SCCs in Africa would

and society at large. We would like engage in a discussion with you about Small Christian Communities. Alongside its partners in Africa, Asia and Oceania, Missio regards itself as a point of contact for local churches in Germany, offering them an opportunity to take up and jointly develop the ideas and stimuli that have arisen within the universal Church. We are therefore sending you a questionnaire (see enclosure), which we kindly ask you to fill in. The questionnaire will help us to begin a debate with you and other people in positions of responsibility in the Small Christian Communities and enable us to network with each other. This exchange of experience will be to our mutual benefit.” See email message and File Attachment of Michael Meyer dated 25 April, 2013.

The Pastoral Department of AMECEA coordinated seven National SCCs Workshops in Eastern Africa in 2013 (Zambia and Malawi), 2014 (Ethiopia and Tanzania) and 2015 Kenya, South Sudan and Uganda). Pikiti states: “The initiative of building the local Church around SCCs was started by the bishops in Eastern Africa. Promoting the theology of this ecclesiology in collaboration with many Africa priests and laity has been a very great success. But it is also important to review and see how we can still maintain this motivation within the fast changing life style of the people, urbanization, work culture, etc. So this SCCs training will be helpful to reach to some of the leaders and together rethink the way forward.” Email to the author dated 11 June, 2013.

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have much to learn from the history and praxis of the Latin American model,\textsuperscript{1371} while, at the same time, developing a distinctively African model of Small Christian Communities as a new way of becoming church.\textsuperscript{1372}

\textsuperscript{1371} See Fritz Lobinger, “What SCCs and CEBs,” p. 287-297.

\textsuperscript{1372} Orobator, “Small Christian Communities as a New Way,” p. 125.
17. General Conclusions: The Way Forward

Certainly the growth and influence of Small Christian Communities has been one of the milestones and highlights of the first 59 years of AMECEA (1961-2020). Let us say “thank you” to the past and “yes” to the future. “Thank you” to the founders and visionaries who created the AMECEA Small Christian Communities Key Pastoral Priority. “Thank you” to the faithfulness and commitment of millions of lay Christians in Eastern Africa who have actively participated in SCCs over the years. “Yes” to the commitment to be truly African and truly Christian in further developing this new way of being/becoming church. “Yes” to being open to the Holy Spirit guiding us in the future.

This book began with a long historical journey in the AMECEA Region. In this year of 2020 as we continue to celebrate the 50-year Anniversary of the Second Vatican Council (1962-65), we recall the historical foundations of SCCs in the People of God Model of Church and in the Communion Ecclesiology of Vatican II. We saw the development of SCCs against the background of the independence movements in Africa and the terrific expansion of Christianity on the continent. This book analyzed and reflected on many aspects of SCCs that are not a movement in the Catholic Church, but the church on the move.

Some highlights: Moving from inwardly looking prayer groups to authentic SCCs that are outwardly looking. Eastern Africa SCCs that are a pastoral, ecclesial parish-based model. The importance of Bible Sharing/Bible Reflection and practical action in the life and ministry of SCCs. The active involvement and participation of lay people in this new model of church that emerges from the grassroots up. The growth of specific Youth SCCs (YSCCs) and Young People SCCs (YPSCCs). Using the Pastoral Spiral (“See,” “Judge” and “Act”) as a new paradigm for promoting justice and peace in Africa today.

The sections on SCCs in the documents of the First and Second African Synods break new ground. The documents of the First African Synod have helped Eastern Africa SCCs develop a more inculcated model that is deeply involved in evangelization. A key challenge is the question “What are the different human problems 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.

In the documents of the Second African Synod SCCs themselves are described as “paths” to achieving reconciliation, justice, and peace and “places” for concretely living out reconciliation, justice, and peace on the local level. SCC members are challenged to be active “agents” of reconciliation not just subjects. This is a loud and clear call for SCCs in Africa to continue to be a new way of becoming and being church on the grassroots level. As a new model of church, SCCs can emphasize deeper biblical reflection and more regular use of the Pastoral Spiral to engage effectively in the pastoral and social life around them. As facilitators of reconciliation, justice, and peace, SCC members can be very important in the transformation of the Catholic Church in Africa and in the transformation of the social, cultural, political and economic life of African society.

Participating in the New Evangelization emerged as a new priority of SCCs in Eastern Africa. This included focusing on the 2012-2013 Year of Faith. One of the foci of 2014-2016 period was the grassroots participation of SCCs in Eastern Africa in the pastoral topics of the two World Synods of Bishops on "The Pastoral Challenges of the Family in the Context of Evangelization" and "The Vocation and Mission of the Family in the Church
and in the Contemporary World." Two newer priorities were participating in the continent-wide 2015-2016 African Year of Reconciliation (ATR) and the 2015-2016 Jubilee Year of Mercy. A recent priority is participating in the 2018 Synod of Bishops on Young People/Youth and its follow-up.

As we move into the future we continue to create the path by walking. The way forward is open-ended and exciting. New priorities will emerge. Cardinal Berhaneyesus Souraphiel, the former Chairman of AMECEA, describes Africa as a continent with “a great future and a great responsibility, not only for Africans but to the whole world… There is still a need of re-evangelization to make the Gospel planted in the various cultures, to educate the youth in their faith, to prepare Christian Leadership on the level of Small Christian Communities, parishes, deaneries, dioceses, and on the national level.” With the help of the Holy Spirit let us response boldly and creatively.

“Jumuiya Ndogo Ndogo, oyee!”


Since our overall priority in the AMECEA Region is the on-going formation and training of Small Christian Community (SCC) leaders and members in Eastern Africa, these are 27 basic printed SCCs E-Resource materials that are available free online on the SCCs Website:

1. Checklist of 16 Common Activities in Small Christian Communities (SCCs) in Africa Today
2. 32 Criteria to Evaluate a Typical Small Christian Community (SCC) in Eastern Africa
3. Lay Ecclesial Ministries in Small Christian Communities in Eastern Africa
4. 13 Steps in the Weekly Bible Sharing/Bible Reflection/Bible—Life Connections Service of Small Christian Communities (SCCs) in Africa
5. Utaratibu wa Hatua Kumi na Tatu katika Vikao vya Jumuiya Ndogo Ndogo za Kilristo (Swahili Version)
6. Seven-Step Gospel Sharing (Lumko, South Africa)
7. Hatua Saba: Njia za Kutafakari Masoma ya Biblia (Lumko, South Africa) (Swahili Version)
8. Group Response Method/Bible -- Mirror Method (Lumko, South Africa)
9. Five Steps of the Amos Program (Lumko, South Africa)
10. The Process of Lectio Divina
11. Reading Guide for Understanding the Bible
12. Sample of Bible Lessons: Bible Month, September, 2013 Book III (Lilongwe, Malawi)
13. Stories of Small Christian Communities (SCCs) in Eastern Africa
14. Alphabetical Summary of the Choices in the Small Christian Communities (SCCs) POLL on our SCCs Website
15. Examples of Demonstrations, Role Plays, Questions and Exercises on the Meaning and Importance of Small Christian Communities (SCCs) in Africa
16. Using the “See,” “Judge,” and “Act” Method/ Process as Part of the Pastoral Spiral
17. Small Christian Community (SCC) Reflection on Adoptive Parent Families
18. Questionnaire on Fidei Donum Priests Animating the Small Christian Communities
19. Questionnaire on Evaluating the Small Christian Communities (SCCs) Priority in a Parish or Diocese in Eastern Africa
20. Sample of the Program/Timetable of a Small Christian Communities (SCCs) Workshop: National Youth SCCs Workshop on the Theme “Youth SCCs Embrace the Word of God” (Lusaka, Zambia)
22. African Proverbs and Sayings Related to Small Christian Communities (SCCs)
23. African Proverbs and Sayings Related to Family and Marriage

Training in how to use online resources is very important. Thus the value of workshops and seminars such as “Using Information Communications Technology (ICT) and Online Resources to Facilitate and Promote Students’ Learning” at Tangaza University College in Nairobi, Kenya.
26. Facilitation Skills in Small Christian Communities (SCCs) (to be added)
27. Leadership Skills in Small Christian Communities (SCCs) (to be added)
1. **Checklist of 16 Common Activities in Small Christian Communities (SCCs) in Africa Today**

A key factor is that Small Christian Communities (SCCs) in Africa are not just a program or a project, but a way of life. In Swahili we have the dynamic expression *jumuiya ni maisha, siyo kazi*. Based on new experiences and data we continue to update this "Checklist List of 16 Common Activities in Small Christian Communities (SCCs) in Africa Today." In SCC meetings, courses, workshops and seminars we ask: How many of the following activities are part of the life of your SCC? How many of these activities have you actually participated in?

1. Informal gathering/meeting of a SCC. The social aspects in an African context are very important. The SCC promotes friendships and relationships. It is the place of social activities. It can be a significant support group.

2. SCC as a Prayer Group only (without the Bible being used). This may include the Morning and Evening Prayers, Eucharistic Adoration, Contemplative Prayer, the Rosary, Novenas, Stations of the Cross, Prayers for the Sick and Deceased and other devotional prayers and practices. Includes blessings of homes and families.

3. SCC as a Bible Sharing/Bible Reflection/Bible-Daily Life Connections Group. Starting with the Bible. Can be part of a physical meeting of a SCC or an online SCC. Normally weekly lectionary-based faith-sharing that connects the Gospel to daily life.

4. SCC as a Daily Life-Bible Connections Group. Starting with special themes and topics as well as our experiences and events of daily life. Using the Three Steps of the Pastoral Circle/Cycle/Spiral: “See,” “Judge” and “Act.”

5. SCC as a Special Group for Faith-sharing, Formation, Pastoral Theological Reflection (PTR), Study (Bible, Creed, the Sacraments, Mysteries of the Rosary, a Catholic Mondo emphasizes the importance of variety in long-lasting SCCs: “Alternating the format occasionally keeps gatherings fresh. Some ideas include: review a film/movie together, have a guest speaker, visit and walk in new places, study a book, try a new Faith-sharing guide, visit the sick and poor, write letters to prisoners and send greetings to other Small Christian Communities.” Paulino Mondo, *Small Christian Communities*, p. 9.

1376 This process is described as “Scripture-based Faith-sharing Connected to/Linked to Daily Life.” The challenge is to encourage quality reflections that often connect to the previous reflections.

1377 Some SCCs have the Enthronement of the Bible. This service can take place in the home of one the members of the SCC or during a specific event: a retreat, a Recollection Day, a workshop.

1378 In some SCCs the Religious Education Animator/Catechesis Animator teaches the meaning of the 20 mysteries of the rosary (the five JOYFUL MYSTERIES, the five
6. Pastoral or Business Meeting of a SCC.

7. Practical action (*tendo la wiki* in Swahili), service and social, pastoral and mission outreach. Includes pastoral care, justice and peace actions, different types of evangelization (first or primary evangelization, new evangelization, deeper evangelization) and the mission focus of a SCC. Or the opposite: actions and situations of alienation, corruption, discrimination, division, effects of illiteracy, exclusion, favoritism, inequality, injustice, marginalization, negative ethnicity and tribalism.  

8. Projects of a SCC such as self-reliance projects (self-generating activities)\(^{1381}\) and fund-raisers.

9. The SCC is responsible for assisting (called “animating”) in the Sunday Mass in the parish, subparish or outstation on a rotation basis. Cleaning the church, supplying the readers, taking the collection, bringing up the gifts at the Offertory including a special collection/donation from the SCC members for the self-reliance of the parish including material goods for the rectory (priests’ house) and for the poor and needy. Sometimes the SCC members sit together in church. Depending on the specific place and context SCC members can have other responsibilities: Specific SCCs (sometimes with their own SCC choirs) are responsible for the music, songs and liturgical dancing. Specific SCCs are responsible for the “Prayer of the Faithful” (“Petitons or “General

LUMINOUS MYSTERIES, the five SORROWFUL MYSTERIES, and the five GLORIOUS MYSTERIES) especially during the months of May and October.

1379 20% of the meetings of John Paul I SCC in St. Ignatius Parish, Lusaka Archdiocese, Zambia are devoted to talks on: Liturgical Year (Lent, Advent); Medical Issues (hypertension, diabetes, cancer); and Legal Issues (*Constitution*, “How to Write a Will”). A talk on cancer led to the screening of cervical cancer among the women in the SCC. Kelvin Lubinda Yeta, *The Involvement/Participation of Women*, p. 62.

1380 One student at Tangaza University College in Nairobi wrote his 2017 SCCs Practicum and Course Paper on “Negative Ethnicity in St. Albert the Great SCC, Matunda Parish, Kakamega Diocese, Kenya. He applied the three steps of “See,” “Judge” and “Act” to the fighting between the members of the Nandi and Kikuyu Ethnic Groups in the SCC after the 2008 Post-Election Violence and their reconciliation through table fellowship.

1381 St. Joseph SCC of the Holy Family Basilica, Nairobi Archdiocese, Kenya has a Catering Service Project that both provides a service to the local community and raises money for the SCC’s treasury. “The monies we generate from these services assist us in the group to participate in various events within the church without going back into our pockets e.g. retreats and recollection, harvest for the church, animation in the church, visiting homes for the less fortunate and also our own members who have a life event such as death, sickness, arrival of a new baby or even wedding.” Email from the SCC’s secretary Naomi Idah Anyango dated 27 March, 2013.
Specific SCCs encourage the youth participate in the small plays or dramas/role plays that take place during mass. Representatives of specific SCCs count the Sunday collection and even deposit the money in the bank on Mondays or Tuesdays.

10. Sacraments such as Eucharist (including first Communion), Baptism, Reconciliation, Marriage and Anointing of the Sick celebrated in a SCC. The SCC Mass (Jumuiya Mass) includes a Shared Homily. Sometimes the Jumuiya members write out the petitions in advance and read them out loud. Communion (a designated Eucharist Minister covers a group of SCCs) is brought to sick members in the SCC. In dioceses like Moshi, Tanzania the SCCs are deeply involved in the bereavement rites and funerals of SCC members.

11. Celebrations in a SCC (food and drink, meals, entertainment, singing, dancing, storytelling, plays and other cultural activities, etc.). Some parishes and individual

1382 Zambian diocesan priest Father Febian Pikiti reports that in Kasama Archdiocese and other dioceses in Zambia it is common for SCCs to have their own choirs and to be responsible for the music and the songs of the Sunday Masses. Conversation with Febian Pikiti in Nairobi, Kenya on 14 August, 2012. SCC Choirs are common in other parts of Eastern Africa such as Shinyanga Diocese, Tanzania.

1383 “Eucharist” is a Greek word meaning “thanksgiving” or “gratitude.” Daily Mass (and especially Sunday Mass – “the Lord’s Day”) is a “Thanksgiving Memorial” of Jesus Christ instituting the sacrament of the Eucharist at the Last Supper. Catholics thank God for what has been done for them in Christ, God's saving activity. Research indicates that 95% of the Catholics in Eastern Africa do not know the meaning of “Eucharist.”

There is a story called I’ll Never Forget Again. In a mass at the Daughters of St. Paul in Nairobi, Kenya, I explained the meaning of “Eucharist” and stressed that only 5% know this. After Mass, a devout Indian Catholic woman came up to me and said, “Father, all my life I have been in the 95%. Starting today I am in the 5%. I’ll Never Forget Again.”

1384 A distinction is made between a normal mass that happens to take place in a SCC (such as in a home) and a genuine Jumuiya Mass with its unique characteristics and style.

1385 The ideal in a Shared Homily is not that each person just gives his or her personal reflection in turn. Rather, in the whole experience, there is a genuine sharing and ongoing enrichment where each new reflection builds on and deepens the earlier reflections.

Another style is the Dialog Homily where the homilist/ animator/facilitator promotes interaction with the congregation participants using questions, proverbs and sayings (first and second parts) and open discussion.

Sometimes the dialog involves silence. In a homily on “The Importance of the Catholic Saints in Our Lives,” the homilist can mention different types of saints and leave a minute of silence for the congregation/participants to silently reflect on their own examples: Saint of one’s birthday; name saint, patron or patroness of one’s SCC or apostolic association or parish church; patron saint and patroness saint of mission; patron saint or patroness saint/founder of a religious congregation or society.
have an Annual SCCs Day. Some have festivals centered around a specific theme like the “Year of Mercy.”

12. Regular meetings of SCC leaders, coordinators and animators.¹³⁸⁶

13. Ongoing formation and training workshops/seminars of SCC leaders, animators, facilitators and members.¹³⁸⁷

14. Retreats/Recollection Days /Spiritual Renewal Formation Days/Pilgrimages of a SCC.

15. Elections in the SCC. Elections of the five top official posts (Chairperson, Vice-chairperson, Secretary, Vice-secretary, Treasurer) take place every three years and are supervised by representatives of the parish. At the same time there are elections of the different lay ecclesial ministers according to the priorities of the SCC. According to need (for example, the replacement of a SCC lay ecclesial minister who moves away) other elections can take place any time during the three years. Guidelines vary from country to country and diocese to diocese, there is a concern for gender balance (mixture of men and women), age balance (old and young), ethnic group balance (different ethnic groups), economic balance (rich and poor), etc.

16. Installation or induction of new leaders. Done in a variety of ways. These leaders are usually installed or commissioned in an official church ceremony presided over by the pastor or the bishop. Sometimes a letter from the bishop is read.

More information is available on the:

Small Christian Communities Global Collaborative Website and “SCCs Facebook Page”

www.smallchristiancommunities.org

Updated: 1 January, 2020

¹³⁸⁶ Many parishes have monthly meetings of SCC leaders, coordinators and animators.

¹³⁸⁷ Many dioceses and parishes in Eastern Africa systematically elect new leaders in the SCCs every three years. Some dioceses and parishes organize formation and training workshops for the new SCC leaders.

¹³⁸⁸ There is a “SCC way” of having a Recollection Day. The emphasis is on praying, listening, reflecting and sharing together in a small community context or setting. Ideally there should be Bible Sharing/Bible Reflection (for example, the Gospel of the following Sunday) in small communities. The priest should not preach/give a homily during mass, but inviting Faith-sharing from the participants. This is the difference between a teaching church and a listening church.
2. **32 Criteria to Evaluate a Typical Small Christian Community (SCC) in Eastern Africa**

Our SCCs Research Team has established 32 criteria for evaluating a typical neighborhood, parish-based Small Christian Community (SCC) in an urban, urban-rural (called peri-urban in Zambia), rural-urban or rural area in Eastern Africa or a specialized SCC. These criteria are drawn from official AMECEA (Association of Member Episcopal Conferences in Eastern Africa) documents as far back as the 1973, 1976 and 1979 AMECEA Plenary Study Conferences, the First African Synod in 1994, the Second African Synod in 2009, recent papal documents, practical pastoral decisions based on experience during this 1973-2020 period, and an evolving vision, theology, and praxis of SCCs. NOTE: AMECEA is an acronym for "Association of Member Episcopal Conferences in Eastern Africa." It is a service organization for the National Episcopal Conferences of the nine countries of Eastern Africa, namely Eritrea (1993), Ethiopia (1979), Kenya (1961), Malawi (1961), South Sudan (2011), Sudan (1973), Tanzania (1961), Uganda (1961) and Zambia (1961). Somalia (1995) and Djibouti (2002) are Affiliate Members.

1. The SCC is **small** -- usually not more that 15 or 20 regularly attending adults (with a varying number of children).  

2. The SCC usually meets every week. Some SCCs meet every two weeks.  

3. The SCC meets during the week **outside of the Sunday Eucharist/”Sunday Service Without a Priest.”**  

4. The SCC meets in the home of one of its members usually on a rotation basis.

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1389 Mwoleka describes SCCs as “communities with a human face,” that is, members sit around in a small enough circle that they can see one another and share together.

Our research has found that determining the right size based on the number of families alone is not that helpful. The number of members from one family (that can be a nuclear family or an extended family/multigenerational family) can vary a lot and throw off the total desired number. But at the same time Lee’s insight has to be appreciated:

“In the past year I visited small Christian communities in Eastern Africa. At a parish meeting of the pastoral leaders of 24 Small Christian Communities, I know people in the USA would have counted the number of individuals and given an answer. But every one of the 24 community leaders said how many families are in the community, for family, not the individual person, is the basic social unit.”


1390 This calls for creativity and flexibility. In rural areas during the planting season (rainy season) SCCs members meet less frequently. Equally it is better to organize SCCs workshops during the dry season after the harvest when people have more time.
5. The catechist is not the leader. A variety of leaders/ministers are chosen from within the SCC. They are animators, not bosses.

6. The SCC chooses a Patron/Patroness Saint and is called by his or her name. This gives a specific Christian identity to the SCC beyond its geographical place name. The specific saint chosen serves as a model for the SCC members' lives and work. For example, a SCC may choose one of the apostles to indicate its apostolic/pastoral focus or one of the Ugandan Martyrs to show its African identity or a youthful saint if it is mainly composed of young people. The SCC celebrates the annual Feast Day of its Patron/Patroness Saint. Each SCC tries “to live into” the name and meaning if its Patron/Patroness Saint.

7. The SCC is the felt need of its members on the local level without depending on the priest or pastoral agent/worker.

8. The SCC emphasizes friendships, personal relationships, family bonds, solidarity, and Christian belonging --sharing together, working together, and celebrating together (including social activities, meals and entertainment) in the context of African values and customs. It can be a significant support group. Developing SCCs is a concrete expression of, and realization of, the Church-as-Family Model of Church (First African Synod in 1994 and Second African Synod in 2009).

9. The SCC is an Inculturation/Contextualization Model of Church that tries to evolve from the grassroots up out of the daily life and experiences of the people themselves.

10. The SCC has some kind of Bible Sharing/Bible Reflection/Bible—Life Connections on a regular basis. Usually the Gospel of the following Sunday is chosen (becoming a

1391 Some SCCs have a special community uniform to express their unique identity and solidarity. This is especially true of the SCCs in Zambia. See the example of John Paul I SCC in Lusaka Archdiocese and the SCCs in St. Leopold Parish in Livingstone Diocese.

1392 Perhaps 80% of the SCCs in Eastern Africa use this method.

Sometimes the Gospel of the previous Sunday is read. There is a value here since there is no one way to do the weekly Bible Sharing/Bible Reflection. Some SCCs like to deepen the meaning and application of the previous Sunday’s readings and homily by using them during the following week. Many applications to daily life can be found and discussed in a midweek SCC meeting after hearing the readings and summary of the homily on the previous Sunday. A Case Study is when Luke 15:1-32 is used (for example, the 24th Sunday in Ordinary Time – Year C): The three parables of “The Lost Sheep,” “The Lost Coin” and “The Prodigal Son” (also called “The Lost Son” and “The Prodigal Father”). These three parables have many rich themes in alphabetical order: celebration, clemency, forgiveness, friendship, mercy, rejoicing, relationship, repentance and sorrow.

Some SCCs begin their weekly meeting by summarizing the reflections on the previous Sunday and end their meeting by reflecting on the following Sunday.

Some SCCs use the Gospel of the day.
lectionary-based Faith-sharing SCC) with a clear step by step plan. Members try to integrate faith and life, the Bible and everyday experience. Sometimes the SCC has Daily Life-Bible Connections. Start with special themes and topics as well as our experiences and events of daily life and then go to the Bible. Use the “See,” “Judge” and “Act” process of the Pastoral Spiral/Circle/Cycle. This is an experience of Faith-sharing.

11. Regularly there is the Prayer of the Faithful (General Intercessions).

12. Silence after the Bible reading to listen to what God is saying/what God wants to tell us.

13. The SCC has pastoral and business meetings on a regular basis.

14. The SCC has some kind of planned practical action, service and pastoral, social and mission outreach. Ideally this is a communal response where the SCC members carry out the practical action as a group. Ideally it is connected to/flows from the Gospel text of the weekly Bible Sharing/Bible Reflection and is closely related to the pastoral priorities and activities of the parish. This service and outreach responds to local challenges and problems such as lax Catholics in the neighborhood, family and marriage difficulties, problems, bereavement, sick people, needy and poor people, people with HIV AND AIDS, street children, internally displaced people (IDPs), refugees, and people with dependency on alcohol, drugs, gambling and other addictions, local tensions over tribalism/negative ethnicity, concern about ecology and the environment and so on.

15. The SCC usually has a treasury (fund) with a regular collection taken during its gatherings. The money is used for the activities of the SCC such as celebrations (meals, entertainment, etc.), bereavement of members and their families (the collection is called sadaka ya rambirambi in Swahili) and to help needy people.

16. The SCC has self-reliance projects (self-generating activities) and fund-raisers.

17. The SCC members participate in the Eucharistic Liturgy as a community celebration of life (whether the parish/outstation Sunday Eucharistic Celebration or an occasional Eucharistic Celebration in the SCC itself that is called a Jumuiya (Swahili for “Community”) Mass. This reflects the “communion of communities” (or “communities of communities”) model of church. There are opportunities for celebrating other sacraments in the small community such as Baptism, Reconciliation, Marriage and Anointing of the Sick.

Some SCCs take one book of the Bible like St. Luke’s Gospel or the Acts of the Apostles and reflect on one chapter per week.

Perhaps 20% of the SCCs in Eastern Africa uses one of these last methods.

Members of Small Christian Communities (SCCs) follow the bereavement customs of their different ethnic groups in Nairobi Archdiocese, Kenya. The younger brother of the Chairperson of my own St. Kizito SCC in St. Austin’s Parish died. We had special prayers and a collection (sadaka ya rambirambi in Swahili). But it was the eldest brother (firstborn) and the head of the family who led the bereavement customs and plans of the Luyia Ethnic Group including transporting the body of the deceased back to their ancestral home in Kakamega.
18. The SCC is responsible for assisting in the Sunday Mass in the parish, subparish or outstation on a rotation basis. Cleaning the church, supplying the readers, taking the collection, bringing up the gifts at the Offertory including a special collection/donation from the SCC members. Depending on the specific place and context SCC members can have other responsibilities: Specific SCCs (sometimes with their own SCC choirs) are responsible for the music, songs and liturgical dancing. Specific SCCs are responsible for the “Prayer of the Faithful” (“General Intercessions”). Specific SCCs encourage the youth participate in the small plays or dramas/role plays that take place during mass.

19. The SCC has various pastoral responsibilities, decisions, and activities in the parish especially related to its members’ religious education and preparation for receiving the sacraments.

20. The SCC analyzes justice and peace issues with concrete follow-up on the SCC, parish, deanery and diocesan levels.

21. The SCC has opportunities for Special Study/Instruction (on the Bible, the Creed, the Sacraments, Mysteries of the Rosary, a Catholic Church Document, a Religious Book, a Devotional Book, etc.), Counseling, etc.

22. The SCC has opportunities for Retreats/Spiritual Renewal and Recollection Days/ Pilgrimages.

23. There is an annual SCC Day on the parish, subparish or outstation levels. This includes the Eucharist, a meal and sharing SCC activities.

24. The SCC help to promote and nurture vocations and ministries at various levels of the life of the church.

25. The SCC elects its own leaders in a democratic process of the church from below.

26. These leaders are installed or commissioned in an official church ceremony presided over by the pastor or the bishop. Sometimes a letter from the bishop is read.

27. The SCC officially participates in the parish structures as a “communion of communities” (or “community of communities” or “network of communities”) pastoral, ecclesial model of church. For example, the SCC (or a group of SCCs) has a representative on the Outstation or Subparish or Parish Council/Parish Pastoral Council. Leadership starts from below.

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1394 In parishes in Malawi this is called the “Week of Service” and covers all the masses and responsibilities of the week.

1395 Zambian diocesan priest Father Febian Pikiti reports that in Kasama Archdiocese and other dioceses in Zambia it is common for SCCs to have their own choirs and to be responsible for the music and the songs of the Sunday Masses. SCC Choirs are common in other parts of Eastern Africa such as Shinyanga Diocese, Tanzania. Some SCCs lead the “Prayer of the Faithful” (“General Intercessions”) and even write out the intentions ahead of time. Conversation with Febian Pikiti in Nairobi, Kenya on 14 August, 2012.
28. There are regular meetings of the SCC leaders to coordinate and animate SCC activities.

29. There are ongoing formation and training sessions (workshops and seminars) of the SCC leaders animators and facilitators, and sometimes of all the SCCs members.

30. There is some kind of coordination and networking of the different SCCs on the parish, deanery, and diocesan levels.

31. The pastoral priority of SCCs is an integral part of the Parish and Diocesan Pastoral Plans.

32. The SCC has a missionary spirit with a specific evangelization (first or primary evangelization, new evangelization, re-evangelization and deeper evangelization) and a mission focus.

More information is available on the:

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Updated: 1 January, 2020
3. Lay Ecclesial Ministries in Small Christian Communities in Eastern Africa

Over the years the lay ecclesial ministries in SCCs in Eastern Africa have evolved in responding to the contemporary signs of the times. After Vatican II for many years in the Catholic Church there has been a lively debate about the use and meaning of the word “ministry.” Certain people did not want to use the name “minister” for a lay person, but it is more widely accepted now. The popular usage today includes the legitimacy and importance of non-ordained lay ecclesial ministries officially recognized by the Catholic Church. In some cases there is an official installation or induction.

There are various leadership models, types and styles of lay ministry. In the spirit of being a new way of being and becoming church, the emphasis is on service rather than authority, especially servant leadership. A lay minister is a servant of the servants. A lay minister is not a boss. There are two distinct roles. Sometimes this lay ministry is to animate, facilitate and coordinate activities within the SCC. Sometimes this lay ministry represents the SCC at the outstation, sub-parish and parish levels.

It is common for a SCC to have a Chairperson, Vice-Chairperson, Secretary, Assistant Secretary, Treasurer (including stewardship) and Assistant Treasurer. The Executive Committee consists of the Chairperson, Vice-Chairperson, Secretary and Treasurer. Often the Chairperson and Secretary represent the SCC on the Parish Pastoral Council. To have all six positions in one SCC can be overly bureaucratic.

Specific lay ecclesial ministries go by many different names, types and responsibilities. One SCC member may be responsible for more than one ministry. They cover the following:

1. Liturgy or Liturgical Animator/Leader or Prayer Animator with specific responsibility for leading, facilitating and animating the weekly Bible Service and various prayers. Also called the “Prayer Leader,” “Minister of the Word” (Mwalamu wa Neno in Swahili), “Bible Animator,” “Bible Leader” and the “Bible Coordinator.”
2. Religious Education Animator/Catechesis Animator.
3. Family Life Animator.
4. Adult Catechumenate (RCIA) Pastoral Accompanier.
5. Song/Music. Also called the Choir Animator and Choir Master.

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1396 Called by many names as explained throughout this book. Some examples: Mhudumu wa Wahudumu.

1397 Particular countries and dioceses have particular ministries in the SCCs.

1398 Many of these Liturgy or Liturgical Animator/Prayer Animators do not realize that their important ministry of animating the weekly Bible Service includes introducing the theme of the Gospel in the context of the liturgical season.
7. Marriage Ministers\textsuperscript{1399} that goes by many names. Ideally includes a committed, experienced Catholic couple (alphabetically):
   1. Single Mother Pastoral Accompanier.
   2. Marriage Animators (before and after marriage like a Formation Animator).
      Includes Marriage Pastoral Accompaniers (before and after marriage). Also referred to as Marriage Mentors after marriage.\textsuperscript{1400}
   3. Marriage Counselor\textsuperscript{1401} (after marriage).


9. Pontifical Missionary Childhood (PMC) Coordinator (with focus on PMC SCCs).


11. Young People (Youth/Young Adult) Animator/Facilitator. Ideally two people: A young adult and an older mentor.\textsuperscript{1402}

12. Matron and Patron of the YPSCCs/YSCCs/YASCCs and Children SCCs – adults from the Adult or Parent SCC (or Mama Jumuyia) who serve as the link persons, mentors and advisors to the young people small communities and children small communities.

13. University/College/Institute/High School Campus Minister Responsible for SCCs. Both chaplains and young people leaders.

14. Catholic Women’s Association (CWA) Representative.

15. Catholic Men’s Association (CMA) Representative.

16. Good Neighbor/Good Samaritan/Promoter of Community Spirit.\textsuperscript{1403}

17. Servant of the Poor/Helper of the Needy/Coordinator of Charitable Works/CARITAS Representative/ St. Vincent de Paul Coordinator.

\textsuperscript{1399} This person works closely with movements and organizations such as (alphabetically) Couples for Christ, Family Enrichment Clubs, Marriage Encounter, Project Rachel and True Love Waits.

\textsuperscript{1400} The Kenya Conference of Catholic Bishops (KCCB)’s “Results of the Consultation in Kenya on the 46 Questions in the Lineamenta on The Vocation and Mission of the Family in the Church and Contemporary World has a very good section explaining how a happily married couple can “mentor” (serve as “mentors”) for a newly married couple.

\textsuperscript{1401} “Counselor” or Counseling” is a tricky word because for many it is interpreted as “problem-centered.” Research surveys in Kenya indicate that many couples faced by marital problems do not seek real counseling. Only 1.8% seek professional psychological counseling. Men in particular resist counseling and deny that they have a “problem” with fidelity, alcohol, spending money, etc. Perhaps “marriage guidance” is a better term.

\textsuperscript{1402} The Church of the Nativity in the Lutherville, Maryland, USA has Confirmation Mentors – adult ministers who are like Pastoral Accompaniers of the teenagers during the entire Confirmation preparation process. It is hoped that the official sponsors continue this accompaniment after the reception of the sacrament.

\textsuperscript{1403} This neighborhood ministry has many services: welcoming new people into the SCCs; reporting about members who may be sick (such as those with HIV/AIDS), traveling, etc.; helping a member in need; promoting brotherhood and sisterhood and the common good; and encouraging joint activities. For example, in Dar es Salaam the SCCs members clean the street where they live, enjoy watching a big football (soccer) game together, having a street party with food, drinks, etc.
18. Health Servant/Volunteer Community Healthcare (CHC) Worker or Minister.
19. Pro-Life Coordinator.
20. Projects/Development Coordinator.
21. Eucharistic Minister.
22. Healing Minister.
23. Representative(s) on the Parish Pastoral Council.
24. Overall SCC Animator/Coordinator. In some places still called Chairperson. Newer name is Moderator. Active SCC member chosen to represent the SCC on the Outstation, Sub-parish and Parish Coordination (and Training) Teams.

Most of the attention is on the election of the new chairperson of the SCC, but the election of the leaders of the other lay ecclesial ministries is important too. A special challenge is that the leadership pool can be small (those who are married in church and can receive communion). The pastor of Kiserian Parish in Ngong Diocese, Kenya points out that Catholics who have not been married sacramentally can still be chosen for certain SCCs leadership positions such as:

- Justice and Peace Animator
- Good Neighbor/Good Samaritan/Promoter of Community Spirit
- Servant of the Poor/Helper of the Needy/Coordinator of Charitable Works/CARITAS Representative
- Health Servant/Volunteer Community Healthcare Worker (CHW) or Minister
- Projects/Development Coordinator

The ideal is to have ongoing formation and training of each type of lay ecclesial minister on a regular basis. This remains a huge challenge and task. From 1977 to 1983 Mwoleka, the founder of SCCs in Tanzania, began a “Seven-Year Plan to Train Leaders of the Small Christian Communities.” Through workshops, seminars and meetings in Rulenge Diocese he and his diocesan training team trained seven types of lay ministers – one ministry per year. Such training remains arduous, but crucial, work even up to today.

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1405 Although not common, in some parishes a group of neighboring SCCs choose one designated person who is commissioned to bring communion to the sick, etc.

1406 Although not common, some SCCs choose one designated person to pray over and lay hands on the sick, etc.

In choosing lay ecclesial ministers Bishop Christopher Mwoleka, the founder of SCCs in Tanzania, established the principle that a Catholic has to receive communion in the church (this assumes that the person is sacramentally married in the church) to qualify for the official church-related leadership positions such as Chairperson, Liturgy or Liturgical Animator/Leader or Prayer Animator, Religious Education Animator, Catechesis Animator, Marriage Minister and Eucharistic Minister. But for other general positions such as Treasurer, Projects/Development Coordinator, Health Servant/Volunteer Community Healthcare (CHC) Worker or Minister and Justice and Peace Animator any interested person can be chosen – even if that person cannot receive communion because he/she has not married sacramentally, has a second wife, etc.

Updated: 1 January, 2020
4. 13 Steps in the Weekly Bible Sharing/Bible Reflection/Bible—Daily Life Connections Service of Small Christian Communities (SCCs) in Africa

NOTE: SCC members in Africa normally meet every week in one of their homes as part of the church in the neighborhood (neighborhood church). Usually it is a Bible Service. Ideally this prayer experience is lectionary-based, faith-sharing/gospel-based that connects the Gospel of the following Sunday to our daily lives. It is family-based gathering/meeting. Sometimes food and drink is served. Occasionally there is a pastoral/business meeting. It is not necessary that all these steps be used in each gathering/meeting. The number and order of the steps should be creatively adapted to the local context and situation. The Seven Steps of Gospel Sharing of Lumko (South Africa) and the four moments in the process of Lectio Divina can be incorporated into the weekly meeting.

1. Opening prayer or song.

E is not married in the church yet, has a second wife, etc. We have discovered that we need an “Explanation of Terms” for each local context/situation.

Numbers 3-10 give various methods of Bible Reflection. There are many more methods. For example, the Emmaus Walk based on Luke 24:13-35. In either the whole SCC or in groups of two people, this powerful story of the two disciples meeting Jesus on the road and recognizing him in the breaking of the bread can be retold in the context of our own lives today as SCCs members answer Jesus’ question “What things?”

There are many other models. For example, Campus-based YSCCs meet in their residence halls or dormitories.

One practical suggestion comes from the Small Church Communities at St. Thomas More, the Catholic Chapel and Center at Yale University in New Haven, Connecticut, USA. They suggest the following: “Prepare for each weekly session in a prayerful way. Pause for three minutes and offer a prayer of openness and gratitude before leaving a place and going to your SCC. Approach your SCC reverently and not just as the next activity to attend.” Called To Be Church: Small Church Communities on Campus, New Haven: Saint Thomas More the Catholic Chapel and Center at Yale University, 2011-2012, p. 346.

In a rural area where a number of the SCC members do not read, the steps should be fewer and simpler.

The lyrics (words) of the songs are very important and can be a “teaching moment,” an opportunity for prayer and formation.
2. Brief reports on the SCC members' lives during the past week. Here SCC members share their recent life experiences good and bad. It is called a "touchdown period" or "catch-up time" that can also serve as an "icebreaker" for the gathering. Includes a report on the SCC's actions/tasks (community response) carried out during the previous week. **NOTE:** This step can also take place at the end of the meeting when it can serve to answer the questions: What have I learned from this meeting? What is my take away? What is a point or action to take home? What is my follow-up/follow-down?

3. Brief introduction of the liturgical theme. Gives the theme/themes of the Scripture readings and the liturgical season in the context of our life situation and local reality.

4. Read the Gospel of the following Sunday (first time). The Sunday Scripture Readings offer the ordinary lens through which SCC members look at their lives and their world. The reading of the Gospel helps members to discover the Gospel in their lives.

5. Mention a word, phrase or image in the Gospel that strikes you the most/resonates with you the most/stands out to you the most.

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1414 Some SCCs call this Step 2 “the Catch-Up” (from the previous week) or “the Update” (on the events in the SCC members lives since the last meeting). The 14 SCCs at Yale University, USA call this step the “Check-In” or the “Roses and Thorns” -- the ups and downs of the past week. SCC members share the feelings or experiences that touched them or affected their life -- their good and bad experiences, their successes and failures, their lights and shadows during the past week. The question is not “How are you,” but “How are you, really?”

1415 This step is often passed over or shortened, but is very important in helping SCC members to understand the plan of the liturgical year and how to be Lectionary Catholics or Lectionary-based Catholics.

1416 In multi-ethnic and multi-language areas the Gospel passage may be read in two or three different languages, for example, Swahili, Gikuyu and English in Kenya. Sometimes there is a value to read the text in one version of the Bible. At other times there is a value to hear different versions of the same Gospel text.

1417 The Bible passage is read slowly, prayerfully and reflectively. Sometimes the SCC members pass the Bible around the circle and each person reads one verse. Just like the Lector at the celebration of the Eucharist, the reader in the SCC should prepare ahead of time. After participating in thousands of Bible Services and masses over 48 years I have experienced the gamut of “preparation:” from the reader who understands “preparation” as merely finding the right page in the Bible or Missal to the person who spends 20 minutes to pray over and reflect on the text in advance in order to internalize the passage so as to express the meaning better. Especially to Lectors/readers in outstations and subparishes I remind them that “even the pope prepares the Bible reading ahead of time.”

A new way of preparation is to listen to the “Daily Reading Podcast” from an App such as Laudate or a website such as the USCCB. The clarity, expression and intonation of a professional reader can help improve one’s own reading and also help one appreciate the content more.
6. Read the Gospel of the following Sunday (second time).

7. Silence. Listen to what God is saying/what God wants to tell us in the Gospel passage. This period of silence is not wasted time or empty time. It can be a time of deeper listening and deeper reflection.¹⁴¹⁸

8. Bible Sharing/Bible Reflection/Bible—Daily Life Connections. Connect, relate and apply the Bible (Gospel) to our daily lives¹⁴¹⁹ and experience (on both personal and society-wide levels).¹⁴²⁰ This is lectionary-based faith-sharing/gospel-based faith-sharing. SCC members share their reflections sitting together in a circle and for a maximum of five minutes.¹⁴²¹ This is the most important part of the weekly meeting of the SCC.

Sometimes the SCC uses a Daily Life-Bible Connections method. Start with special themes and topics as well as our experiences and events of daily life and then go to the Bible. Use the “See,” “Judge” and “Act” process of the Pastoral Spiral/Circle/Cycle.

Both ways are an experience of faith-sharing.

¹⁴¹⁸ During the XV Ordinary General Assembly of the Synod of Bishops on “Young People, the Faith and Vocational Discernment” in Rome in October, 2018 after every set of five interventions there was a period of three minutes of silence for the participants to reflect privately on the content and application of the interventions. All the bishop delegates and other participants said this silence was very helpful and meaningful. It set a tone of discernment rather than discussion in the assembly – a good model for our SCC gatherings.

¹⁴¹⁹ From our research, many Eastern Africans find it very hard to connect the Bible to daily life in concrete, specific ways, that is, to apply the Gospel passage to concrete lived experience and the immediate local reality. We have discovered that this a skill that has to be learned, practiced and developed in training workshops, etc.

¹⁴²⁰ Some SCC members receive a weekly email message/smartphone text message/Facebook message/What’sApp message/podcast with additional reflections material that makes the connections between the readings and events happenings in the local community, in the Catholic Church and in the world.

¹⁴²¹ Usually SCC members share their reflections in a random order and sometimes not related to the biblical theme or content. This includes the reflections that they have prepared ahead of time. One SCC leader calls this “sharing” the Word of God “together” but “separately.” I know one faithful SCC member who interprets every Gospel passage, regardless of the context, in relation to love.

It is better to focus on the specific gospel of the Sunday and build on the themes and content of the previous reflections shared on the gospel text in the SCC gathering. Sometimes SCC members can feel the Holy Spirit working as the depth and insights of the reflections flow from each other and build on each other. We are challenged in this reflection process to learn from the popular saying: *The biggest communications problem is we don’t listen to understand. We listen to reply.* It is important that the leader (whatever name is used) of the weekly meeting of the SCC facilitates this process well.
9. Prayer of the Faithful (Petitions or General Intercessions or Bidding Prayers).\textsuperscript{1422} Usually spontaneous in the SCC.\textsuperscript{1423} Connects to our daily lives: specific, practical and from our grassroots experience. Sometimes the jumuiya members speak in their home (heart) languages. Sometimes the jumuiya members write out the petitions in advance and read them out loud.

10. Collection.

11. Choose a concrete practical action/task\textsuperscript{1424} (ideally a community response) to be carried out during the next week. Ideally it is connected to/flows from the Gospel text and is closely

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\textsuperscript{1422} There are many styles and types of prayers: some are composed ahead of time and read during the weekly meeting; others are spontaneous. Some meetings (and the subsequent Sunday Eucharistic Liturgy) used lectionary-based prayers based on the Scripture readings of the Sunday.

\textsuperscript{1423} As contrasted to Mass where the prayers are read from a book or follow a specific structure or are written out ahead of time. Also different from “spontaneous prayer.”

\textsuperscript{1424} Sometimes the SCC members feel overwhelmed by the needs of their families and neighbors and have trouble choosing a specific practical action especially the “who” and the “when.” The universal adage one day at a time comes in handy. I remember the story of a Kenyan man who coordinated the Street Children Project in Nairobi, Kenya. On any day 50 or 60 street children could be lined up to get assistance at his outdoor “station” in Westlands. They would ask for money, food, clothes, a school, a job and so forth. As they milled around his desk in a very noisy, even chaotic, atmosphere the man was asked, “How do you manage with all these children and all these requests at the same time? “It’s simple,” he answered. “One child at a time.”

Many mantras have been created from this universal adage and idea such as: “Climate action, one bite at a time.” “One by one.” “One at a time.” “One thing at a time.” “One step at a time.” “One thoughtful step at a time.” “One day at a time.” “One home at a time.” “Changing lives -- one child at a time.” “One kid at a time.” One piece at a time.” “One flipper at a time.” “One paddle at a time.” “One bite at a time.” “Cut one branch of a tree at a time.” “Fight poverty one family at a time.” “Eradicate poverty one family at a time.” “Rebuilding the church one parish at a time.” “Rebuilding one’s life one movement at a time.”

This relates to the African Riddle: How do you eat an elephant? ANSWER: One bite at a time. This includes chewing time -- slowly and digesting well. Meaning: do or tackle one thing at a time. And do it thoroughly and well. Then move on to something else. This is a “slow, but sure” approach and a different mentality than multi-tasking. To show the popularity of this riddle 14,879 people were reached, 416 people clicked “like,” 191 people clicked “Share” and 26 people posted comments as of 11 September, 2015 on our African Proverbs Website Facebook Page (https://www.facebook.com/afriprov).

The sayings if you’re going to talk the talk, you’ve got to walk the walk, or walk it like you talk it are 20\textsuperscript{th} and 21\textsuperscript{st} century American alternatives to various old sayings which epitomize the notion that “talk is cheap,” for example, actions speak louder than words, practice what you preach and put your money where your mouth is. Pope Francis challenges
related to the pastoral priorities and activities of the parish or local community. Examples: visiting the sick, visiting members who rarely come to the SCC, helping needy people, preparing both children and adult for the sacraments, justice and peace actions, self-reliance, action of solidarity, etc. 

This can also be some kind of follow-up/follow-down like a learning or a lesson to take home from the gathering. It serves to answer the questions: What have I learned from this SCC gathering/Bible Sharing/Bible Reflection? What is my take away? What is a point or action to take home? What is my follow-up/follow-down? Some SCCs include an opportunity for members to express some idea or insight or action that they have learned during the gathering that they will use as their take away or follow up/down in their ongoing actions.

12. Closing prayer or song.

13. Exchange a Sign of Peace. This can be a handshake, hugging or using one of the many African symbols and signs of peace that are referred to in other parts of this Ebook.


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us by the consistency of both his words and his deeds to reach out to the poorest and neediest in whatever ways we understand the meaning of these words.

1425 A concrete example that I use regularly in reading and reflecting on the Beatitudes (Matthew 5:1-12). Verse 9 says: “Blessed are the peacemakers, for they will be called children of God.” In solidarity with Pax Christ International every Friday I pray for specific countries in Africa by name that particularly need peace.

1426 The SCC members that meet on Mondays at the University of Nairobi, Kenya Science Teachers Campus in Nairobi begin by sharing their experiences of the past week. Then the leader asks if members have any grievances against each other. Then they exchange a sign of peace to reconcile themselves to each other and to restore the friendship that they had before.
5. Utaratibu wa Hatua Kumi na Tatu katika Vikao vya Jumuiya Ndogo Ndogo za Kikristo (Swahili Version)

NOTE: SCC members in Africa normally meet every week in one of their homes. Usually it is a Bible Service. Ideally this is lectionary-based Faith-sharing and a family-based gathering/meeting. Sometimes food and drink is served. Occasionally there is a pastoral/business meeting. It is not necessary that all the steps be used in each gathering/meeting. The number and order of the steps should be creatively adapted to the local context and situation. The Seven Steps of Gospel Sharing of Lumko (South Africa) and the four moments in the process of Lectio Divina can be incorporated into the weekly meeting.

1- Sala ya kufungua kikao/Ama wimbo wa kuanzia kikao.

2- Kufahamishana kwa ufupi matukio yaliyoingiana na maisha ya wanajumuiya katika juma lilopita. Simulizi futi kutokana na utekelezaji wa maazimio yaliyolenga majukumu mbali mbali kutokana na kikao cha mwisho cha jumuiya.

3- Kupeana utangulizi wa nia ama wazo kuu katika maadhimisho ya liturjia ya juma.

4- Kusoma injili ya Jumapili inayofuata kwa mara ya kwanza.

5- Kutamka neno, kifungu ama msemo uliokugusa unaotokana na injili iliyosomwa.

6- Kusoma injili ya Jumapili inayofuata kwa mara ya pili.

7- Kubaki kimya katika halia ya tafakari kwa muda wa dakika chache ili wanajumuiya wasikilizwa sauti ya Mungu jinsi inavyomzungumzia kila mwanajumuiya katika dhamira na nafsi yake.

8- Kushirikishana tafakari katika neno la Mungu. Tafakari hii ihusihe mwelekeo wa maisha ya kawaida kwa utaratibu wa hatua za “Ona,” “Amua” na “Tenda” kama tukio la imani.

9- Sala za Waumini.

10- Mchango wa jumuiya.


12- Sala ya kufunga kikao ama wimbo wa kumalizia kikao.

13- Kutakiana amani ya Kristo.

(Tafsiri na Padri Harrison Yaa wa Jimbo Kuu la Mombasa, Kenya)
6. **Seven-Step Gospel Sharing (Lumko, South Africa)**

1. **WE INVITE THE LORD**
   -- Will someone please invite Jesus in a prayer.
   -- We share our lives as each person shares with the small community members something good or bad that happened to him or her during the previous week.

2. **WE READ THE TEXT**
   -- Let us open to chapter...
   -- Will someone, please read verses... (1\textsuperscript{st} Time).
   -- Will someone read the same text from a different version or language, if possible! (2\textsuperscript{nd} Time).

3. **WE PICK OUT ANY WORDS AND MEDITATE ON THEM**
   -- We pick out any words or short phrases, read them aloud prayerfully and keep silence in between.
   -- (afterwards) We read the text again. (3\textsuperscript{rd} Time).

4. **WE LET GOD SPEAK TO US IN SILENCE**
   -- We keep silence for... minutes and allow God to speak to us.

5. **WE SHARE WHAT WE HAVE HEARD IN OUR HEARTS**
   -- Which word has touched us personally? (PLEASE NO DISCUSSING OR PREACHING)

6. **WE DISCUSS ANY TASK WHICH OUR GROUP IS CALLED TO DO** (SCC members discuss what the Lord wants them to do as the “Church in the Neighborhood”)
   -- Report on previous task
   -- Which new task has to be done?

7. **WE PRAY SPONTANEOUSLY**
   -- All are invited to pray from the heart. Prayer of the Faithful (General Intercessions).
   -- (Afterwards) We end with a prayer/hymn that all know.
7. **Hatua Saba: Njia za Kutafakari Masoma ya Biblia (Lumko, South Africa, Swahili Version)**

1. **Tumwalike Bwana.**
   -- Mmoja amwalike Yesu kwa njia ya sala.

2. **Tusome neno la Mungu.**
   -- Tufungue kitabu cha… sura…
   -- Mmoja asome kuanzia mstari wa…

3. **Tuchague maneno kadhaa na kutafakari juu yao.**
   -- Tuchague maneno au fungu la maneno.
   -- Tuyasome kwa sauti kwa njia ya sala.
   -- Tukae kimya baada ya kila sehemu kusomwa.

4. **Tukae kimya ili Mungu aweze kuzumgumza nasi.**
   -- Tuwe kimya kwa dakika…na kumwacha Mungu azungumze nasi.

5. **Tushirikishe yale ambayo moyo unatwambia.**
   -- Ni neno gani limekugusa moyo wako?

6. **Tujadiliane kazi ambayo kundi letu limeitwa kutekeleza.**
   -- A. Ripoti kuhusu mpango wa kazi ya mkutano uliopita.
   -- B. Ni kazi gani mpya tunaweza kufanya? NANI atafanya NINI na ataifanya LINI?

7. **Tusali sala isryo na matayarisho ya awali.**
   -- Tufunge na omi/wimbo ambalo kila mtu anajua bila kitabu.\(^{1427}\)

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\(^{1427}\) See *Safari Yetu Pamoja.*
8. Group Response Method/Bible -- Mirror Method (Lumko, South Africa)

BIBLE-MIRROR-METHOD
(Group Response)

1. We listen carefully to God’s Word

- We invite the Lord in a prayer and welcome him.
- We read the text twice.
- We pick out short phrases, read them aloud three times and keep a pause in between.
- We read the text again.

2. We see our own life reflected in the text.

Let us discuss the following question with the person next to us. We report to the whole group after 3-5 minutes.

- What life-situation or problem in our parish, village, town or country is similar to the situation mentioned in the text? — (Do not talk about your personal problems!)
Report after 3-5 minutes.

(After the report:)

Choose one problem to discuss further.
- Does anyone know more about this problem?
- Why do you think we have such a problem?

3. We look at our life-situation with the eyes of God.

We now imagine ourselves at God’s side. We make ourselves one with God and try to look with his eyes at the life situation which we have chosen. We keep silence for three minutes and ask ourselves:

‘How does God look at our problem?’
‘What does God think, feel and say about it?’

(Perhaps we remember Psalms and other texts from scripture which may have something to do with our life-situation.)
4. We share on 'God's point of view!'

We tell each other what we think God is saying to us about our problem...

5. We plan in the 'Kingdom Way'.

We ask ourselves:

*What does God want us to do?*

*WHO* is doing *WHAT* and *WHEN*?

*(If a group has chosen an important and difficult problem, the action plan should be discussed at a separate meeting.)*

For making an action plan we use the 'Problem solving Scheme' on the following page. A detailed explanation and examples of how to use this Scheme you will find in AsIPA text A\8.

Before you use this Problem solving Scheme you should narrow down a "huge problem" (eg. Unemployment) to a concrete expression or example of this problem. (eg. 'In our street there are some youth without work!')

Bible-Mirror-Method
9. **Five Steps of the Amos Program (Lumko, South Africa)**

Step 1: Look at life.

Step 2: Why does this happen?

Step 4: We listen to God.

Step 4: Search for root causes.

Step 5: Plan with firmness and love.
10. **The Process of Lectio Divina**

*Lectio Divina* (Latin for “Divine Reading”) is a slow, contemplative praying of the Scriptures which enables the *Bible*, the Word of God, to become a means of union with God. Time set aside in a special way for *lectio divina* enables us to discover in our daily life an underlying spiritual rhythm. Within this rhythm we discover an increasing ability to offer more of ourselves and our relationships to the Father, and to accept the embrace that God is continuously extending to us in the person of his Son Jesus Christ.

1. **Lectio -- reading/listening**

The art of *lectio divina* begins with cultivating the ability to listen deeply, to hear “with the ear of our hearts” as St. Benedict encourages us in the *Prologue to the Rule*. When we read the Scriptures we should try to imitate the prophet Elijah. We should allow ourselves to become women and men who are able to listen for the still, small voice of God (I *Kings* 19:12); the “faint murmuring sound” which is God's word for us, God's voice touching our hearts. This gentle listening is an “atunement” to the presence of God in that special part of God's creation which is the Scriptures.

The cry of the prophets to ancient Israel was the joy-filled command to “Listen!” “Sh'ma Israel: Hear, O Israel!” In *lectio divina* we, too, heed that command and turn to the Scriptures, knowing that we must “hear” -- listen -- to the voice of God, which often speaks very softly. In order to hear someone speaking softly we must learn to be silent. We must learn to love silence. If we are constantly speaking or if we are surrounded with noise, we cannot hear gentle sounds. The practice of *lectio divina*, therefore, requires that we first quiet down in order to hear God's word to us. This is the first step of *lectio divina*, appropriately called *lectio* -- reading.

The reading or listening which is the first step in *lectio divina* is very different from the speed reading which modern Christians apply to newspapers, books and even to the *Bible*. *Lectio Divina* is reverential listening; listening both in a spirit of silence and of awe. We are listening for the still, small voice of God that will speak to us personally -- not loudly, but intimately. In *Lectio Divina* we read slowly, attentively, gently listening to hear a word or phrase that is God's word for us this day.

2. **Meditatio -- meditation**

Once we have found a word or a passage in the Scriptures that speaks to us in a personal way, we must take it in and “ruminate” on it. The image of the ruminant animal quietly chewing its cud was used in antiquity as a symbol of the Christian pondering the Word of God. Christians have always seen a scriptural invitation to *lectio divina* in the example of the Virgin Mary “pondering in her heart” what she saw and heard of Christ (Luke 2:19). For us today these images are a reminder that we must take in the word -- that is, memorize it -- and while gently repeating it to ourselves, allow it to interact with our thoughts, our hopes, our memories, our desires. This is the second step or stage in *lectio*
divina -- meditatio. Through meditatio we allow God's word to become His word for us, a word that touches us and affects us at our deepest levels.

3. **Oratio -- prayer**

Prayer understood both as dialog with God, that is, as loving conversation with the One who has invited us into His embrace; and as consecration, prayer as the priestly offering to God of parts of ourselves that we have not previously believed God wants. In this consecration-prayer we allow the word that we have taken in and on which we are pondering to touch and change our deepest selves. Just as a priest consecrates the elements of bread and wine at the Eucharist, God invites us in *lectio divina* to hold up our most difficult and pain-filled experiences to Him, and to gently recite over them the healing word or phrase He has given us in our *lectio* and *meditatio*. In this *oratio*, this consecration -- prayer, we allow our real selves to be touched and changed by the word of God.

4. **Contemplatio -- contemplation**

Finally, we simply rest in the presence of the One who has used His word as a means of inviting us to accept His transforming embrace. No one who has ever been in love needs to be reminded that there are moments in loving relationships when words are unnecessary. It is the same in our relationship with God. Wordless, quiet rest in the presence of the One Who loves us has a name in the Christian Tradition -- *contemplatio*, contemplation. Once again we practice silence, letting go of our own words; this time simply enjoying the experience of being in the presence of God.
11. Reading Guide for Understanding the Bible

READING GUIDE FOR UNDERSTANDING THE WORD OF GOD

1. Preparation:
   a. Reading of the text is done quietly and meditatively at home after making person prayer for God’s guidance. Also to pray for members of your SCC.
   b. Identify the most important themes that are coming from the text as it is presented to you.
   c. The text to be read is the Word of God for us today and must be considered relevant to daily life.

2. Meeting (40 Minutes):
   a. Opening prayer, a hymn or Psalm of praise to God.
   b. Facilitator to animate the meeting.
   c. Each member gives a short verbal or oral narration of the text that was read during the week and pointing out the main themes that are underlined in the text and linking them to daily life.
   d. The facilitator takes notes of the main themes/topics that have been mentioned by the members.
   e. The facilitator presents the main themes that are outline in the prayer manual/guide by stressing making connection to God’s plan of salvation.
   f. Members make final comments over the text and the main themes.

3. Shared Prayers (10 minutes):
   a. Spontaneous prayers to be offered by the members while others listen in silence.

4. Conclusion of Meeting (10 minutes):
   a. Any announcements.
   b. Selection of the text for members to read during the course of the week.
   c. The meeting ends with a prayer by any of the members.

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There are many resources to help children read and understand the *Bible* including a weeklong extravaganza of fun and learning known as Vacation Bible School or VBS. Pioneered by the Protestants it is slowly entering the Catholic parishes during the vacation months.
READING GUIDE FOR UNDERSTANDING THE WORD OF GOD
Example of SCC 1: Isaiah 1 – 2.

1. Preparation:
   a. Reading of the text is done quietly and meditatively at home after making
      person prayer for God’s guidance. Also to pray for members of your SCC.
   b. Identify the most important themes that are coming from the text as it is
      presented to you.
   c. The text to be read is the Word of God for us today and must be considered
      relevant to daily life.

2. Meeting (40 Minutes):
   a. Opening prayer, a hymn or Psalm of praise to God.
   b. Facilitator to animate the meeting.
   c. Each member gives a short verbal or oral narration of the text that was read
      during the week and pointing out the main themes that are underlined in the
      text and linking them to daily life.
   d. The facilitator takes notes of the main themes/topics that have been mentioned
      by the members.
   e. The facilitator presents the main themes that are outline in the prayer
      manual/guide by stressing making connection to God’s plan of salvation.
      - Isaiah was chosen by God to be a prophet and transmit God’s
        message to people of Israel, Jacob.
      - God has shown the greatness and the majesty of the One True God in
        a vision.
      - God complains about Israel’s unfaithfulness and ingratitude.
      - The people of Israel were chosen as God’s people, to believe in the
        One God, worship Him alone as the Supreme God.
      - The people of Israel failed to do this, they disregarded God’s Word
        and the prophet Isaiah severely criticized them for these actions.
      - God is ready to show mercy in so far as Israel adheres to the message
        of the prophet, abandon all evil and return to God.

Summary (Isaiah 1 – 2):
- Vision of Isaiah concerning Judah and Jerusalem.
- Children have rebelled despite God’s unconditional care, providence
  and love.
- “The ox knows its owner and the ass its master’s crib, but Israel
  knows nothing. My people understand nothing.”
- God is not happy with sacrifices and says, “Let us talk this over.
  Though your sins are like scarlet, they shall be as white as snow. …
  If you are willing to obey, you shall eat good things of the earth. But
  is you persist rebellion, the sword shall eat you instead.”
- If people repent, God is willing to do something new and rebuild
  Jerusalem which shall stand as God’s holy mountain. People will
  say, “Come, and let us go up to the mountain of the Lord … he will
  teach us His ways, and we shall walk in his paths.”
- The prophet appeals to the house of Jacob to turn back to the Lord,
  “O house of Jacob, come and let us walk in the light of the Lord.”
- God’s power and majesty will conquer all the proud so that his
  strength will prosper forever.
f. Members make final comments over the text and the main themes.

3. **Shared Prayers (10 minutes):**
   a. Spontaneous prayers to be offered by the members while others listen in silence.

4. **Conclusion of Meeting (10 minutes):**
   a. Any announcements.
   b. Selection of the text for members to read during the course of the week.
   c. The meeting ends with a prayer by any of the members
READING GUIDE FOR UNDERSTANDING THE WORD OF GOD

Example of SCC 2: Isaiah 5 – 6.

1. Preparation:
   a. Reading of the text is done quietly and meditatively at home after making
      person prayer for God’s guidance. Also to pray for members of your SCC.
   b. Identify the most important themes that are coming from the text as it is
      presented to you.
   c. The text to be read is the Word of God for us today and must be considered
      relevant to daily life.

2. Meeting (40 Minutes):
   a. Opening prayer, a hymn or Psalm of praise to God.
   b. Facilitator to animate the meeting.
   c. Each member gives a short verbal or oral narration of the text that was read
      during the week and pointing out the main themes that are underlined in the
      text and linking them to daily life.

   - In the parable of the vineyard, the prophet talks about the jealous
     love of God for Israel.
   - God complains of the infidelity of the people as opposed to his
     fidelity.
   - “What more could have been done for my vineyard that I have not
     done in it? Why then, when I expected it to bring forth good grapes,
     did it bring forth wild grapes?”
   - This vineyard is the house of Israel.
   - Destruction shall come upon the house of Israel and God will bring
     judgment upon them.
   - The vision of the Prophet in the Temple of Worship and there God is
     enthroned on his seat of majesty, while the angels gathered and cried:
     “Holy, Holy, Holy is the Lord of hosts; the whole earth is full of his
     glory.”
   - Isaiah says, “Woe is me, for I am undone! Because I am a man of
     unclean lips and I dwell in the midst of a people of unclean lips; for
     my eyes have seen the King, the Lord of hosts.”
   - The call of Isaiah as the angel touches his lips and a voice from the
     smoke says, “Whom shall I send, and who will god for us?” Her I
     am! Send me. Said Isaiah.
   - Isaiah receives the power from God to bring the message of God to
     the people and urge them to convert.
   d. The facilitator takes notes of the main themes/topics that have been mentioned
      by the members.
   e. The facilitator presents the main themes that are outline in the prayer
      manual/guide by stressing making connection to God’s plan of salvation.
      - The image of Israel of God’s vineyard refers to God’s election of the
        people which the people of Israel refused and now will be extended
        to other people. God complains about Israel’s unfaithfulness.
- God chose Israel and was expected to believe in the one God of Israel, worship him and trust in him. But Israel disregards God’s Word and they are severely criticized by God.
- God is infinitely holy and can only be recognized with the eyes of faith.
- In a mysterious way, God manifests himself to all people without exception.
- Isaiah is called and given the power by God to bring the message to the people.
- God is the “firm foundation – stone” on which Israel is supposed to rely, but they preferred to rely on military might of the neighboring superpowers.
- Israel did not trust in God’s promises and becomes an ungrateful child and an unfaithful wife.

f. Members make final comments over the text and the main themes.

3. Shared Prayers (10 minutes):
   a. Spontaneous prayers to be offered by the members while others listen in silence.

4. Conclusion of Meeting (10 minutes):
   a. Any announcements.
   b. Selection of the text for members to read during the course of the week.
   c. The meeting ends with a prayer by any of the members
READING GUIDE FOR UNDERSTANDING THE WORD OF GOD

Example of SCC 3: Isaiah 7 - 8.

1. Preparation:
   a. Reading of the text is done quietly and meditatively at home after making person prayer for God’s guidance. Also to pray for members of your SCC.
   b. Identify the most important themes that are coming from the text as it is presented to you.
   c. The text to be read is the Word of God for us today and must be considered relevant to daily life.

2. Meeting (40 Minutes):
   a. Opening prayer, a hymn or Psalm of praise to God.
   b. Facilitator to animate the meeting.
   c. Each member gives a short verbal or oral narration of the text that was read during the week and pointing out the main themes that are underlined in the text and linking them to daily life.
      - During the reign of King Ahaz, King of Judah, the King of Israel made alliance with other tribe to wage war and capture Jerusalem.
      - Isaiah goes to Ahaz, King of Judah and assures him that God will protect the city of Jerusalem from destruction.
      - The sign to assure Ahaz of God’s protection was that, “the virgin shall conceive and bear a Son, and shall be called Emmanuel.”
      - The reign of Ahaz will come to an end and the Kingdom will be destroyed by the foreigners because people have refused to trust in the Lord.
      - There is little hope for the people of Israel to survive the destruction that is about to happen among them.
      - The prophet calls of the people of Israel to give honor to the one God alone.
   d. The facilitator takes notes of the main themes/topics that have been mentioned by the members.
   e. The facilitator presents the main themes that are outline in the prayer manual/guide by stressing making connection to God’s plan of salvation.
      - God is ready to fulfill his promise to Israel.
      - The child will be born, his name is Emmanuel, God with us.
      - The child will be king and represent God among the people.
      - Much of the land given by God to the people has been taken away.
      - Isaiah prophesized that by the power of God the Almighty, a day of liberation would come.
   f. Members make final comments over the text and the main themes.

3. Shared Prayers (10 minutes):
   a. Spontaneous prayers to be offered by the members while others listen in silence.

4. Conclusion of Meeting (10 minutes):
   a. Any announcements.
   b. Selection of the text for members to read during the course of the week.
c. The meeting ends with a prayer by any of the members.
READING GUIDE FOR UNDERSTANDING THE WORD OF GOD

Example of SCC 4: Isaiah 10 – 11.

1. Preparation:  
a. Reading of the text is done quietly and meditatively at home after making person prayer for God’s guidance. Also to pray for members of your SCC.  
b. Identify the most important themes that are coming from the text as it is presented to you.  
c. The text to be read is the Word of God for us today and must be considered relevant to daily life.

2. Meeting (40 Minutes):  
a. Opening prayer, a hymn or Psalm of praise to God.  
b. Facilitator to animate the meeting.  
c. Each member gives a short verbal or oral narration of the text that was read during the week and pointing out the main themes that are underlined in the text and linking them to daily life.  
   - The remnant of Israel and the survivals of the House of Jacob will truly rely on God.  
   - God warns the people of Israel of the looming destruction that will happen among them.  
   - The remnant of Israel will return to God the liberator and the Almighty. “It shall come to pass in that day that his burden will be taken away from your shoulder, and his yoke from your neck, and this yoke will be destroyed because of the anointing one.”  
   - It will be a time when God will defeat all the enemies of Israel and the remnants will be restored in the land.  
   - A King shall come from the stake of Jesse, “a branch shall grow out of his roots.”  
   - The qualities of the King who is to come are described:  
     ➢ The Spirit of the Lord shall rest upon him, Spirit of wisdom and counsel.  
     ➢ Hostilities will come to an end.  
     ➢ All people will seek the glory of God, salvation beyond the House of Israel.  
     ➢ God will liberate the remnant and bring them back to their land, “There will be a highway for the remnant of His people, as it was for Israel in the day that he came up from the land of Egypt.  

d. The facilitator takes notes of the main themes/topics that have been mentioned by the members.  
e. The facilitator presents the main themes that are outline in the prayer manual/guide by stressing making connection to God’s plan of salvation.  
   - God punishes the people of Israel because of their infidelity to the covenant. Much of the land given by God has now been taken from them by their enemies  
   - The age of darkness for Israel, death, destruction and taking refuge.
- The prophet assures them that God is ready to restore the remnants of Israel by the power of his Mighty. The day of liberation will come for the remnants.
- A shoot will spring from the stock of Jesse and become a King. Pointing to the Davidic Kingship and beyond, prophesy for the coming of Christ.
- The qualities and personality of the King is clearly described. A model King who will bring about peace, unity, reconciliation, prosperity and bring back all the remnants of Israel.
- The King will reign over all nations of the earth.

f. Members make final comments over the text and the main themes.

3. Shared Prayers (10 minutes):
   a. Spontaneous prayers to be offered by the members while others listen in silence.

4. Conclusion of Meeting (10 minutes):
   a. Any announcements.
   b. Selection of the text for members to read during the course of the week.
   c. The meeting ends with a prayer by any of the members.

Prepared by:

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Nairobi, Kenya
2015
12. **Sample of Bible Lessons: Bible Month, September, 2013 and Years 2013-2014 -- Book III (Lilongwe, Malawi)**

**NOTE:** *Bible Lessons* is a series of booklets produced by the Pastoral Department of the Catholic Secretariat of the Episcopal Conference of Malawi (ECM). The cost is approximately $1.

**SPECIAL PROGRAM FOR THE BIBLE MONTH (SEPTEMBER 2013)**

<table>
<thead>
<tr>
<th>DATE</th>
<th>ACTIVITY</th>
<th>RECOMMENDATION</th>
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<tbody>
<tr>
<td>1 September (Sunday)</td>
<td>Launching Bible Month on diocesan Level. The celebration is to take place at the Cathedral and all Parishes.</td>
<td>Give a brief explanation on the material in Book II of the Bible Month.</td>
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**DAYS OF THE WEEK**

**RECOMMENDED ACTIVITIES ON PARISH AND SMALL CHRISTIAN COMMUNITY LEVEL DURING THE MONTH OF SEPTEMBER, 2013.**

The Faithful should know:
- The difference between Pre-Exilic and Post Exilic prophets
- All pre-exilic prophets in detail
- The number of chapters in each book, authorship, theology and Pastoral Reflection
- The Historical setting and main message in the *Acts of the Apostles*

1-7 September  
The faithful should be guided to study:
The Introduction to the Prophets: Writing and Non-writing prophets;  
Major and Minor prophets  
The Prophets: Amos  
: Hosea

8-14 September  
The faithful should be guided to study the historical setting, structure, major themes and pastoral reflection in:  
The Prophets: Isaiah of Jerusalem  
: Micah  
: Zephaniah

15-21 September  
The faithful should be guided to study the historical setting, structure, major themes and pastoral reflection in:  
The Prophets: Nahum  
: Habakkuk  
: Jeremiah

22-29 September  
The faithful should be guided to study the historical setting, structure and major themes in the *Acts of the Apostles*. 
PROPOSED PROGRAM OF BIBLE STUDY IN THE SMALL CHRISTIAN COMMUNITIES AND FAMILIES FOR THE WHOLE YEAR 2013-2014

<table>
<thead>
<tr>
<th>MONTH</th>
<th>RECOMMENDED ACTIVITY</th>
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<tbody>
<tr>
<td>October</td>
<td>(Month of the Rosary) In depth study of the Introduction to the Prophets</td>
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<td></td>
<td>In depth study of Prophet Amos</td>
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<td>November</td>
<td>The prophet Hosea</td>
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<tr>
<td>December</td>
<td>The Prophet Isaiah of Jerusalem</td>
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<tr>
<td>January</td>
<td>The Prophet Micah</td>
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<tr>
<td>February</td>
<td>The prophet Zephaniah</td>
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<tr>
<td>March</td>
<td>The prophet Nahum</td>
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<td>April</td>
<td>The Prophet Habakkuk</td>
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<tr>
<td>May</td>
<td>The Prophet Jeremiah</td>
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<tr>
<td>June</td>
<td>The Acts of the Apostles</td>
</tr>
<tr>
<td>July</td>
<td>The Acts of the Apostles continued</td>
</tr>
<tr>
<td>August</td>
<td>Revision of the prophet/s that were not well understood</td>
</tr>
</tbody>
</table>

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13. **Stories of Small Christian Communities (SCCs) in Eastern Africa**

1. **Theresa’s Old, Plastic Armless Crucifix**

    In animating the Small Christian Communities (SCCs) in Rulenge Diocese, Tanzania in Western Tanzania we used many ways of emphasizing the importance of the practical action part of our weekly *Bible* Service. One Tuesday afternoon I participated in the *Bible* reflections at the home of Theresa, one of the most faithful Christians in Bukiriro Village. Following the local African custom she prepared a place for us to pray together outdoors. She arranged straw mats in a circle with fresh flowers in a vase in the middle.

    But Theresa was embarrassed to put her old plastic crucifix next to the flowers. The crucifix had no arms. It had probably been brought to Tanzania by an expatriate missionary many years before and passed around several families.

    I said to Theresa: "Don't worry, Theresa. This crucifix is fine. I'm sure it has a special meaning for us."

    After one of the leaders read the Lenten Gospel there was a period of silence followed by shared reflections. Suddenly it dawned on me what that old, battered, armless crucifix was saying to our group of 15 Christians praying together. Jesus Christ was asking us to be his arms and to reach out to the poor, the needy, the sick, the suffering, the oppressed. The other Christians responded immediately to this reflection. They emphasized the importance of mutual help in the local community. One SCC member quoted one of our favorite Swahili sayings in the outstation: *Words without actions are useless.*

    During the last part of the *Bible* Service we decided to help Anna, one of our neighbors who had two sick children. We gathered firewood and fetched water for the mother while she stayed at home with her children. Like Jesus we tried to be men and women for others.**

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2. **Visiting St. Charles Lwanga SCC**

At 5 p.m. on Sunday 15 enthusiastic lay people gather at Peter Macha’s home for the weekly meeting of their St. Charles Lwanga Small Christian Community in the Drive-in Estate of St. Peter’s Parish in Dar es Salaam, Tanzania. The SCC members (mainly adults) report on their families’ health and local problems in the neighborhood. Then they reflect on one of the Sunday scripture readings: the Epistle of *St. James* that stresses that faith without action is dead. The SCC members decide to help some of the homeless street children in their neighborhood. They plan a party for the youth in their SCC who will soon be confirmed. The meeting includes lively singing in Swahili with clapping and offering special prayer intentions for the sick in their parish and peace in Sudan. For these SCC members the maxim *We are the Church* is not just a slogan, but a way of life that truly applies to them.

St. Charles Lwanga SCC was officially launched on the feast of Epiphany in 1978 and in 2004 was the oldest of the 38 active SCCs in St. Peter’s Parish, all fully involved in the local pastoral life. The bedrock of this community is the family. Married couples host, organize and lead the group. Other people drift in and out; some only really turn up when there’s a celebration and a meal. But it’s the couples who provide the core stability of the SCC. Currently there are 22 families with a total membership of 96 including children of all ages. St. Charles Lwanga is a model of a family-based and lectionary–based SCC. The parent SCC started a youth branch, a women’s club, and children activities. The SCC is twinned with the Fellowship Group, a small reflection group in the Anglican Rattery Church in South Hams in Devon, England.

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1430 By 2016 St. Peter’s had 60 SCCs.

1431 Every day there are Morning Prayers and Evening Prayers in one of the homes of a SCC member – for those who can come. The adults see this as a “teaching moment” to help their children learn their prayers and the basics of the Catholic faith. The adult SCC members take responsibility for the children faith formation without waiting for the Catholic Parish (for example, Sunday School) or the Catholic School to do it.

3. **We Need To Run Out and Meet Lucia**

One Thursday afternoon Maryknoll missionary Father Jim Corrigan participated in the Bible Service of the St. Charles Lwanga Small Christian Community (SCC) in the Bomani section of Bunda Town, Tanzania. This SCC has a special concern for the increasing number of people with AIDS in Bunda. Martina Chacha is responsible for the ministry of "Good Neighbor" in her small community. She regularly checks on the sick people in the vicinity of Bomani. During the past week Maria Magesa daughter's Lucia returned after over two months in the TB Ward in Bugando Medical Center in Mwanza. Lucia has AIDS and now is too weak to even get out of bed. The family was too embarrassed to tell anyone, but the word slowly got around. Martina told the SCC leaders about Lucia. They decided to discuss how to help her during the Thursday meeting of the SCC members.

The Gospel of the Fourth Sunday of Lent -- the Parable of the Prodigal Son from the 15th chapter of St. Luke -- was read and reflected upon. Jim added his thoughts like everyone else. One SCC member pointed out that the father in the story does not wait for his younger son to return. He runs out to meet him. This shows God's great love for us. He is ready to run out to meet us in love, forgiveness and compassionate care.

When the community members discussed a practical action to flow from the gospel it was immediately clear. As the elderly man James put it: "We need to run out and meet Lucia who is suffering." So after the Bible Service and meeting everyone walked over to Maria Magesa's home to visit Lucia. It was dark inside the small bedroom and Jim had trouble adjusting to the poor light. Lucia has no husband which is increasingly common these days. Her two young children were sitting quietly in the corner. Lucia herself was lying on her side in bed, too weak to even sit up. Her face was drawn and flushed. Sores on her tongue had bothered her for many days. Her arms were thin and bony. Occasionally Lucia would put her head over the side of the bed and spit into a small can.

Martina Chacha quietly sat down on the bed, held Lucia's hand and told her how much the small community members cared about her. Philipo, the leader of the SCC, explained how suffering can be a special call from God. The SCC's Patron saint, Charles Lwanga, had to suffer very much in Uganda before he was burned to death for his Christian faith. There were prayers of intercession and everyone, even the children, laid hands on Lucia to pray for her recovery. Lucia said a weak "thank you." Philipo gave her mother Maria a small donation of flour and money from the small community.

Then there was a painful moment of silence. Everyone realized how many families in the Bunda area has a loved one who is either sick with AIDS or already had died. Many people like Lucia are coming home to die. The disease is ravishing East Africa especially on the other side of Lake Victoria around Bukoba and up into Western Uganda. AIDS has no favorites. Rich and poor, old and young, educated and uneducated, city and rural people alike are getting AIDS or are HIV Positive.

Jim was grateful to be part of this SCC outreach to people suffering from AIDS. Recently he had read about one Catholic doctor who said: "As the Christian Churches in Africa at the beginning of the 21st Century, history will judge us by how generously and compassionately we have responded to the AIDS crisis." At first Jim and Michael, the other priest in Bunda Parish, didn't realize how serious the AIDS pandemic really is. But then in walking around the SCCs, Jim began to discover how many people have AIDS. Most families...
try to hide it. The shame is too great. There is a unique stigma attached to AIDS because it was
different from other diseases. Most people in Africa get AIDS from multi-partner heterosexual
relationships. People don't want to be confronted and have to examine their personal
lifestyles. They don't want to face the challenge of behavior modification. Others pass it off as
"just another illness." Still others say that it was "just bad luck" or that they are "bewitched."

But Jim knew differently.

Soon he began to understand the "hali halisi" (Swahili for the "real situation"). Bunda
is on a major truck route. Also many people pass through the town on their way to somewhere
else. This compounds the problem. There are a lot of multi-partner relationships. It is so very,
very hard to convince people to change this sexual behavior. But Jim knew this is the only
way. Yet it is going to take a long time. And many people like Lucia are going to suffer and die
painful deaths in the meantime.

As he walked out of Lucia's dark room and was temporarily blinded by the bright
African sunlight, Jim wondered if and when he would see Lucia again. But the ministry of love
and compassion to Lucia and many like her would continue. Jim was proud that the Bunda
Parish leaders and the SCCs had responded so generously. He knew that this was what
Christianity is all about. He felt deeply that if they really follows Christ it means being
compassionate toward suffering people

The next Sunday Jim Corrigan preached about AIDS in church. He called his homily
“Suffering Faces and Hearts in Bunda Today.” He got permission from Lucia to tell her
story. Respectfully he told the painful journey of Lucia, "one of our own Small Christian
Community members." In using the Gospel story of the prodigal the priest challenged the
people by asking: "Who is the prodigal? The son? The father? In today's world is it the
Lucias? Is it the people who accept and love AIDS patients as they are? Let's admit it. We are
afraid to talk about AIDS. And meeting a person who is HIV Positive! That is even
worse. How much easier to say: "That is someone else's problem. We have doctors and
institutions to take care of these AIDS patients."

"Each age has its own terrible form of dying. In the First Century it was
crucifixion. From pictures and films we know what a painful death Jesus Christ suffered on the
cross. In the 14th Century it was the Black Death (bubonic plague) that was an epidemic disease
that killed one-third of the people in Europe. Today it is AIDS. If Jesus chose the most
ignominious form of death in his time to redeem us, would he choose to die from AIDS
today?” That got some gasps from the Christians at the 7:30 a.m. Eucharistic Celebration in the
Bunda Town Church.

Jim went on to ask the congregation: "What is the last word that will be spoken in
human history?" After giving the people time to think a little bit he quoted from one 14th
century spiritual writer Meister Eckhart who said: The last word of history will be
"compassion."1433 Jim added two other words: "forgiving love -- as in the example of today's
gospel about the 'Prodigal Father.'"

1433 From Chapter 4 on “A Guest is a Blessing” in Towards an African Narrative Theology:

A final question: In a metaphorical or analogous sense what is the last or final word that God
will speak in human history? At that last moment of human time, at the end of the Last
Jim praised the example of St. Charles Lwanga SCC saying: "Outreach to AIDS patients and their families is a special call and challenge for SCCs in East Africa today. SCCs are a community of believers who care about other people. SCCs are a unique support group in the AIDS ministry. As a communion of extended families the SCCs provide support, encouragement and home care for AIDS patients themselves. We have a responsibility to our brothers and sisters with AIDS. Do not be afraid. Be Christ-like and reach out to others who are suffering. Join local "caring communities" like SCCs and other special support groups for AIDS and HIV Positive people." Reach out in personal ways too."

Near the end of his homily Jim told the story of St. "Mother" Teresa of Calcutta whom many had heard about. Her religious community of the Missionaries of Charity works with the poorest of the poor in Dar es Salaam and Tabora. The missionary priest ended his homily by saying: "In talking about people with AIDS St. "Mother" Teresa tells each of us: 'Today people with AIDS are the most unwanted and unloved brothers and sisters of Jesus. So let us give them our tender love and care and a beautiful smile.' Then Jim asked: "How about us here in Bunda? Are we ready to give at least a smile and hopefully much more to these people who are in such need?"

Judgment, what will God finally say? Over the ages spiritual writers and theologians have tried to answer this question. The fourteenth century spiritual writer Meister Eckhart said that the last word spoken by God will be "compassion" -- that is, forgiving love, deep concern, and tender care for God's own children. Other answers are "Yes," or "Love," or "Forgiveness," or "Amen," or "Alleluia." We think God's last word will be "welcome."
"Welcome into everlasting life." This word will be spoken in every language, in every country, in every human heart. This adds an insight to the last word being "come" as used in Matthew 25:34: "Then the king will say to those at his right hand, 'Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world.'" The theology of hospitality will find its fulfillment in God's eternal "come," in God's eternal "welcome."

This African story is classified as historical fiction. It is based on a true story in Tanzania, but because of our sensitivity to people with AIDS it is written in a fictionalized way. It is posted as African Story No. 533 in the African Stories Database on the African Proverbs, Sayings and Stories Website, retrieved on 18 August, 2014, http://www.afriprov.org/index.php/resources/storiesdatabase.html?task=display2&cid[0]=496
4. Searching for a Symbol of Reconciliation

A Chagga man and woman got married in the Musoma Town Parish Church in Tanzania in 1991. All the arrangements for the wedding went along smoothly and peacefully. The marriage ceremony itself was a big success. SCC members participated. But the organizers of the wedding forgot to give the mother of the bride and her wedding party a vehicle to return to her home after the celebration and feast in the hall. Therefore she was very upset and refused to attend the thanksgiving mass and the small family party the following day.

The leaders said: "What should we do to make amends?" The leaders spent two hours searching for a proper isale leaf to give the mother as a symbol of reconciliation. Then they visited her. In greeting the bride's mother one of the leaders handed her the isale leaf, a very important sign of peace and unity in the culture of the Chagga Ethnic Group. Immediately upon seeing the leaf she smiled, expressed delight, called her relatives, and told everyone that her anger was finished. She happily rejoined the wedding party. Everything went back to normal and the good spirits and close relationships continued as usual.1435

1435 See the Raphael Chuwa, “Searching for a Symbol of Reconciliation,” in


14. **Alphabetical Summary of the Choices in the Small Christian Community (SCCs) POLL on our SCCs Website**

(https://www.smallchristiancommunities.org)

The best part of my Small Christian Community is...

Absolutely essential in carrying out the mission of the Catholic Church. **Round D**
Accompanying college age students on the path of missionary discipleship. **Round A**
Accompanying young adults on the path of missionary discipleship. **Round A**
Action oriented. **Round ten A**
Active participation. **Round one D**
Active participation by all in the community. **Round D**
Active participation of young people in Small Christian Communities (SCCs). **Round A**
Active small group community of disciples. **Round one D**
Actualize the church as a family that is found among the neighbors. **Round A**
Actualize communion Ecclesiology at the grassroots. **Round A**
Adapts to the local context. **A**
Adult Bible Fellowship. **Round D**
Adult faith formation. **Round thirty-five A**
Advocate for family catechesis. **Round A**
Advocate for family ministry. **Round A**
Affinity Group. **Round twenty-nine D**
Affinity Groups as SCCs. **D**
Agent for mission and the new evangelization in church and society. **Round D**
Agents of evangelization. **Round A**
Agents of new evangelization for the renewal of humanity. **Round D**
Aimed at consciousness-raising. **Round twenty-one A**
All the services/ministries of the sacraments pass through the SCCs. **Round A**
AMECEA SCCs Pastoral Model of Church. **Round D**
Anchor of family life. **Round D**
Anchored in the real. **D**
Animated by the Gospel spirit. **Round D**
Answer to the great spiritual crisis in the Catholic Church. **D**
Applies the biblical message to our life situation. **Round A**
Applies the Gospel to our daily/everyday life. **Round thirty-four A**
Approach to New Evangelization. **Round D**
At the heart of evangelization. **Round D**
At the heart of pastoral ministry. **D**
Authentic school of the Gospel. **Round D**
Authentic way of evangelization. **D**
Avenue for communication and communion among members. **D**
Avenue for God to reveal himself/herself anew to people in a more personal way. **Round D**
Avenue for the revitalization of the Christian Faith. **Round D**
Avenue of promoting reconciliation among individuals and groups. **Round D**
Avenue of promoting unity and the common good in the society. Round D
Avenue through which communal solidarity is experienced. Round D
Backbone and launching pad of the Catholic Church, its ministry and its mission. D
Backbone of the RCIA. Round D
Base for restoring hope. Round D
Base of our Catholic Church. Round D
Base of our Christian life. Round D
Basic building block of the church. Round eleven D
Basic cell of the church. Round D
Basic Christianity. Round D
Basic family. Round D
Basic Human Community (BHC). Round forty D
Basic means of evangelization. Round A
Basis and foundation of the faith in the Catholic Church in Africa. Round D
Basis for Bible Sharing, Prayer and Deep Spirituality. Round A
Basis of the Church of God. Round D
Beacon of hope. Round twenty-nine D
Beacon of hope to the local community. Round D
Bedrock of the Christian faith. Round D
Bedrock of the church. Round twenty-fifth D
Begin encountering Jesus in Scripture. A
Benefits of SCCs to be treasured. D
Best and most effective means of evangelization. Round D
Best blessing to have happened to the Catholic Church in Eastern Africa. D
Best expression of the church of the poor. Round D
Best physical way to foster and sustain the growth of the Catholic Church. Round D
Best placed Catholic Church organ to preach and promote peace. Round A
Best platform of forming the faith. Round A
Best practices of SCCs. Round A
Best structure for the New Evangelization. Round D
Best thing that has happened in my life in the Catholic Church. Round D
Best thing that has happened in the Catholic Church. Round D
Best tool for evangelization here in the university. Round A
Best unity in the Catholic Church. D
Best way for parish to breathe. Round A
Best way of enhancing community spirit. Round A
Best way of evangelizing and accompanying young people. D
Best way of expressing love. Round A
Best way of fostering reconciliation. Round A
Best way of helping us gain intimacy with God. Round A
Best way of nurturing the Catholic Church in the neighborhood. Round D
Best way of reaching out to people’s lives. D
Best way to go. Round D
Best way to share the Word of God. Round D
Best way to smell the sheep. Round A
Better social mechanism in the Catholic Church. D
Bible as wellspring of constant renewal. Round A
Bible as basis of members’ spiritual lives. Round A
Bible as the Center of Faith Formation. Round A
Bible-based. Round A
Bible-based Faith-sharing small community. **Round** A
*Bible* is the center of our life. **Round** D
*Bible Sharing/Bible Reflection. **Round** one** A
*Bible* sharing by members and further discussions about daily life is what interests me.

**Round** A

*Bible* sharing in a circle. **Round** A
*Bible* study group. **Round** seventeen A
Biblically-based. **Round** A
Biblically-based Faith-sharing small community. **Round** A
Biblically based Small Communities. **Round** D
Big instrument of the Catholic Church. **Round** D
Blog Discussion Group. **Round** A
Bonding community. D
Book Discussion Group/Club. **Round** A
Bones and flesh of the parish. **Round** D
Both the foundation and the goal of Christian life. **Round** D
Both a place and a path for pastoral care and evangelization of families and marriages.

**Round** D
Breaking open the Word of God. **Round** thirty-five A
Bring Christians together. A
Broad spectrum of youth ministry through SCCs. **Round** D
Build close and lasting friendships. **Round** A
Building a living church through SCCs. D
Building the church *up* out of SCCs. A
Builds the church from the grassroots. A
Builds your faith and increases your knowledge of Catholic beliefs. **Round** A
Buzz Groups *Bible* Reflection. **Round** eighteen A
Call to respond to the suffering Christ. **Round** A
Campus Small Groups. **Round** A
Carrying the flame of SCCs. **Round** A
Catalyst for effective *Bible* Sharing. **Round** A
Catholic Church built up daily through SCCs. **Round** D
Catholic Church on the move. D
Catholic family fellowship. **Round** A
Catholic SCC “support group.” **Round** A
Celebrations (meals, entertainment, etc.). **Round** four A
Cell based movement. **Round** D
Cell-based (SCCs) student movement. **Round** D
Cell Groups. **Round** D
Cell of the village church. **Round** D
Cells injecting life into the organism of the church. **Round** A
Center of the Church. **Round** D
Center of charity. D
Center of communion and formation. **Round** D
Center of communion and outreach. **Round** twenty-nine D
Center of constant missionary outreach. **Round** A
Center of interest in the Catholic media. A
Center of my faith journey. D
Center of prayer and worship. **Round** D
Center of renewal program. **Round** D
Centers of community enterprise and holistic transformation. **Round A**
Centers of deepening the Word of God and cohesive Faith-sharing. **A**
Centers of inculturation in the Catholic Church. **Round A**
Centering prayer. **Round A**
Central to the growth of the church. **Round D**
Centrality of the Word of God. **Round thirty-four D**
Channel of evangelization. **Round twenty-nine D**
Channel of social solidarity. **D**
Child protection as a component of the training we give to the trainers on SCCs. **Round D**
Child protection component in our SCCs training for facilitators. **Round D**
Children friendly. **Round A**
Christ-centered small community. **Round A**
Christians bond and support each other. **A**
Church as Family of God built around SCCs. **Round D**
Church at the grassroots. **Round D**
Church belongs to me, not to the priest. **Round A**
Church from below. **D**
Church from the grassroots. **D**
Church from the roots. **D**
Church going to the people. **Round A**
Churchhood. **Round D**
Church centered on small groups as the way of doing life and ministry. **Round D**
Church of the home. **Round twenty-one D**
Church of the laity. **Round D**
Church on the ground. **Round D**
Church on the move. **D**
Church in miniature (“Church miniature”). **Round D**
Church in the locality. **Round D**
Church in the neighborhood. **Round thirty-three D**
Church in the village. **D**
Church of small communities. **D**
Church of participation. **Round D**
Church on the move. **Round D**
Church Small Group. **Round D**
Church of tomorrow. **Round twenty-nine D**
Circle, not pyramid. **Round D**
Cohousing community. **Round A**
Collaborative effort that very much reflects the spirit of BCCs and our Christian faith. **Round D**
Collection/donation to upkeep of parish. **Round twenty-two A**
College-based small communities. **Round D**
Combination of compatibility and diversity. **Round A**
Combines Bible Sharing and Faith-sharing. **A**
Commitment to being a parish that GATHERS, SHARES AND PRAYS. **Round A**
Commitment is to foster Small Christian Communities. **D**
Communal Reading of Scripture (Public Reading). **A**
Communion of Communities Model. **Round eighteen D**
Communion of Communities Model of Church. **Round D**
Communion of families. **Round twenty-seven D**
Communion of extended families in the same neighborhood. **Round D**
Communitarian ethic. **Round A**
Community-based ecclesial model. **D**
Community-based, not priest-based. **Round D**
Community of believers sharing life. **Round thirty-four A**
Community *Bible* sharing. **Round D**
Community discipleship. **Round A**
Community experience. **Round twelve D**
Community of communities for youth ministry. **Round D**
Community of families. **Round twenty-six D**
Community of missionary disciples. **Round D**
Community of proclaiming the Word of God. **Round thirty D**
Community of warm relationships. **Round D**
Community spirit. **Round five D**
Concern for others. **Round six A**
Concrete expression of communion in Christ. **Round A**
Confirmation small group. **Round D**
Connected to alternative communities. **A**
Connected to alternative faith communities. **A**
Connected to my parish. **Round three D**
Connecting *Bible* to life. **Round thirty-two A**
Connecting faith to life. **Round thirty-one A**
Connecting life and faith regularly. **Round A**
Connecting with other young people. **A**
Connects God’s Word to daily life. **Round A**
Connects people to one another. **Round thirty A**
Connects the Scripture to our everyday life every week. **A**
Consituitive structure of the Local Church. **Round D**
Consultative structure of the Local Church. **Round D**
Contemplative dialog in small groups. **Round A**
Contemplative dialog process. **Round A**
Contemplative group. **Round twenty-three A**
Contemplative prayer group for young adults. **A**
Context-based. **D**
Continue the evangelization mission. **Round D**
Contribute to social transformation. **Round A**
Contribution of SCCs to faith formation. **Round A**
Core business is the Word of God. **D**
Core of our ministry and the way we develop disciples. **Round D**
Core of parish life in African dioceses. **Round D**
Core of the church. **D**
Core space for the faithful gathering in the neighborhoods. **Round D**
Co-responsibility in leadership. **Round D**
Cornerstone of the Catholic Church. **Round D**
Creates a Small Christian Community Culture. **Round A**
Creating many new paths by walking according to the local context. **A**
Creating space for young people. **A**
Critical opportunity for spiritual development. **Round D**
Culture of evangelization that launches and expands small groups. **D**
Customized strategy for our SCC context. **D**
Daily contact in the neighborhood. **Round A**
Daily experiences sharing. A
Daily Gospel-based Faith-sharing. **Round A**
Daily lectionary-based Faith-sharing. **Round A**
Daily readings act like an engine to my life. A
Daily readings always reminds me to be faithful in my Christian journey. A
Daily scripture-based Faith-sharing. **Round A**
Daily scripture mantra. **Round A**
Deepping faith in one’s local environment. **Round A**
Deepping personal relationship with Jesus Christ. A
Deeeps my faith and prayer life. A
Deep SCC spirituality. **Round A**
Demonstrates the love of Christ and maturity in faith. **Round D**
Development indigenous to the several continents. **Round A**
Development projects. **Round eleven A**
Develops its own leaders. A
Dialogical. **Round twenty-two D**
Dialog of action. **Round A**
Dialog of life. **Round thirty-eight A**
Dialog of interfaith religious experiences. **Round A**
Different pastoral model of church. **Round D**
Digital network of discipleship. D
Discipleship begins in God's Word. D
Discipleship path for students to grow and deepen their relationship with Christ. **Round D**
Distinct peer group. D
Doing life and faith in small communities. A
Doing things differently in my parish. **Round six A**
Domestic communities of faith. **Round thirty A**
Door of entry. **Round D**
Door to get in the church. **Round D**
Drivers of our own vehicle. **Round A**
Dynamic church in the midst of the people. **Round D**
Dynamics of the Small Christian Community Model of Church. D
Essence connected to recognizing the presence of Christ in community. D
Echo the community spirit of the new South Sudan. A
Ecclesial structure in the parish. **Round twenty-nine D**
Ecclesiological model to strongly use for effective evangelization. **Round D**
Ecumenical activities. **Round twenty-two A**
Effective channel for reconciliation. **Round A**
Effective method for church renewal. **Round thirty-five A**
Effective method or style of evangelization. **Round A**
Effective platform of catechesis. **Round A**
Effective way to plant the seed of Gospel values in the Christian faithful. **Round A**
Elders take responsibility for reconciliation and peace in the community. **Round A**
Emerging paradigm of young adult empowerment in Africa. **Round D**
Emerging paradigm of young people empowerment in Africa. **Round D**
Emerging paradigm of youth empowerment in Africa. **Round D**
Empowering the church at the grassroots/in the neighborhood. A
Empowerment from below. **Round D**
Empowerment of women. **Round D**
Enables us grow spiritually. **Round A**
Encourages Lectionary-based Catholics. A
Encourages prayer methodologies/methods that connect faith and life. Round A
Energy of young people. A
Enhances grassroots evangelization. Round D
Enlivens young adult parish participation. D
Entry point for new church. Round D
Entry point to campus ministry program. Round D
Environment for an encounter with Jesus Christ. Round D
Equality between women and men, poor and rich, different ethnic groups. Round D
Essential component of the parish’s structure and ministry. Round D
Essential ingredient of our Catholic campus ministry program. D
Essential and life-giving antidote for much of what ails us. D
Essential part of any Christian life. Round A
Essential part of the structure of the parish. Round D
Essentially a spirituality. Round A
Estate-based jumuiyas that meet in members’ homes. A
Eucharistic adoration. Round twenty-four A
Eucharistic-centered community. Round A
Evangelization. Round A
Evangelization means practical action and reaching out to others. A
Evangelization means service to other people. A
Evangelizers in our neighborhood. Round thirty-seven A
Evangelizing families rooted in SCCs. Round A
Evangelizing the grassroots. A
Evangelizing through digital platforms. Round A
Evangelizing through smartphones. Round A
Evangelizing tool. Round A
Every member has an equal amount of air time. D
Everyone in a Small Christian Community is equal. D
Experience-based Faith-sharing. Round A
Experience-based Faith-sharing questions. Round A
Experience of small church. D
Experience/experiences sharing. A
Experiencing biblical community. Round A
Experiencing life together. A
Experiencing our Christian call in the neighborhood. Round A
Experiential church. Round A
Expression of a renewed church. D
Extended Christian families. Round eighteen D
Extension of the church. Round D
Extension of the nuclear and even the extended family. Round D
Extension of good neighborliness. Round forty A
Facilitating the information and enhancement of weak SCCs. Round A
Faith-based small community. Round D
Faith community of peers. Round D
Faith formation in SCCs. Round D
Faith in action activity. D
Faith-sharing. Round thirty-three A
Faith-sharing dimension. Round A
Faith-sharing grounded in Scripture. Round twenty-nine A
Faith-sharing in small community group settings. Round D
Faith-sharing resources. Round D
Faith-sharing spirituality. Round A
Faith-sharing within Sunday readings. Round A
Familial model. Round D
Familial relationships. Round D
Families as living witnesses of Gospel values. Round D
Families in the neighborhood. Round seven D
Families ministering to families. Round A
Families support one another in times of need. Round A
Family as basic of SCC. Round D
Family-centered parish. Round D
Family-centered parish through SCCs. Round D
Family Church. Round twenty-two D
Family communities. Round seventeen D
Family Enrichment Club. Round A
Family-friendly SCC. Round D
Family of believers. Round D
Family of families. Round D
Family-like communities. Round D
Family-like evangelization. Round A
Family Masses. Round A
Family SCC. Round D
Feel at home in my SCC. Round one D
Fellowship in smaller sub groups within a parish community. Round A
Field hospital. Round A
First agents for the initiation of their children into the Word of God. Round D
First level of the church structure. Round D
FISH Group Family. Round D
Fixed time each week Round twenty D
Flesh and blood of the church. Round D
Focus on Young Adult Small Christian Communities (YASCCs). Round D
Focus questions relating everyday life to scripture. Round A
Following Patron/Patroness Saint of my SCC. Round eight A
Fonts of community life. Round A
Foretaste of the Kingdom of God. Round D
For our integral development. Round D
Formation component. Round D
Form of adult faith formation. Round D
Forum to think about and work on all the dimensions of life. A
Forms solid ecclesial communion with a small geographical location. Round A
Forum in which adult catechumens listen to Jesus Christ. Round A
Forum to think about and work on all the dimensions of life. A
Foster the faith of individuals. Round D
Frontier of evangelization in the AMECEA Region for the laity. Round D
Force to help renew our faith. Round twenty-nine A
Foundation of the Catholic Church. Round D
Foundation of the church. Round D
Foundation stones upon which parishes are built. D
Foundational pillar of the church. D
Foundational to the Catholic Church in Africa today. D
Freedom to share my deep feelings. **Round five A**
Friendliness of members. **Round three D**
Friends Model of Church. D
From the grassroots up. **Round twenty-one D**
Fruits of the new mode of ecclesiological thinking, especially in Africa. **Round D**
Fundamental model for being church. Round D
Fundamental paradigm of the church. **Round D**
Future of the African Church is at stake. **Round D**
Future of the church. **Round twenty-seven D**

Garden of growth. **Round D**
Gateway networks. **Round A**
Gathering of families. **Round A**
Genuine family of God. **Round D**
Gift of the African Church to the Universal Church. D
Give community members an opportunity to exercise and practice Christian values. **Round A**
Gives life in the neighborhood. A
Gives a new flavor to the African Church. **Round A**
Global moment of renewal. **Round D**
Glue of a campus ministry program. **Round D**
Glue of our ministry. **Round D**
Glue to assist young adults to transition from college to parish life. **Round D**
Goes to the heart of what the Catholic Church must be. **Round D**
Good leadership and coordination. **Round two D**
Good mixture of people. **Round four D**
Gospel-based Catholic. **Round D**
Gospel-based Faith-sharing. **Round A**
Gospel-based living. **Round D**
Gospel-centered church. **Round D**
Gospel-centered faith. **Round eighteen D**
Gospel-centered programs for young adults. **Round A**
Gospel-centered SCC. **Round D**
Gospel sharing. **Round A**
Grassroots base of SCCs. **Round D**
Grassroots evangelization. **Round A**
Grassroots level of Catholic apostolate. D
Great boon to the Catholic Church. D
Great platform that really enriches the church. Round D
Great source for the voice of the laity. D
Greatest part of a SCC is to be member. **Round D**
Greatly strengthens the unity and faith of parishioners. Round A
Grounds me. **Round A**
Group Bible study. **Round A.**
Group discipleship. **Round A**
Group Prayer. **Round A**
Group Response Method of Gospel Sharing/Reflection and Bible Sharing/Reflection. **D**
Group Spiritual Direction. **Round A**
Growing closer to Christ through Scripture. A
Growing faith in a circle. **Round thirty-one D**
Growing SCCs. A
Growing small groups. D
Growing the church. A
Growing YPSCCs. A
Growth Groups. **Round D**
Harnesses youth power. **Round A**
Have helped me grow. **Round A**
Haven for the broken. **Round A**
Healing prayers for members. **Round three A**
Hearing and then absorbing the Word of God. **Round A**
Heart of renewal in the Catholic Church today. **Round D**
Heart of the church. **Round D**
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Spaces for reconciliation, humility and unconditional love. **Round D**
Special structure of evangelization. **Round thirty-eight D**
Spirit of belonging. **Round seven D**
Spirit of an extended family. **Round nine D**
Spirit of the family. **Round D**
Spirit of togetherness. **Round D**
Spiritual direction small group. **Round A**
Spiritual disciplines in a small group setting. **Round A**
Spiritual support group. **Round A**
Spreading the Good News of Jesus Christ. **Round four A**
Staple of Christian life in Africa. **Round D**
Starts with the family. **Round D**
Strength of the church in a new way. **Round D**
Strength of our parish community. **Round D**
Strengthens the Local Church. A
Strong community of believers. **Round A**
Strong foundation in our parishes. **Round D**
Strong places where respect for human dignity, defense of rights, acceptance and tolerance should be considered. **Round D**
Structurely connected to the parish. D
Structurely connected to the parish as a “community of communities” pastoral, ecclesial model of church
Structurely linked to the parish. D
Student activism. A
Student small Faith-sharing communities. **Round A**
Student-led small evangelization groups. **Round A**
Study Church documents. **Round thirteen A**
Sunday scripture-based reflections. **Round A**
Super support for spiritual and social life. **Round D**
Support and encourage each other in our faith journey. **Round A**
Support group. **Round fourteen D**
Support group for faith formation. **Round A**
Support group model. **Round D**
Support group in the city. **Round A**
Support in time of need. **Round nine A**
Supported by the leaders of the church in Eastern Africa. **Round A**
Supportive faith community. D
Sure vehicle to true Christianity. **Round twenty-nine D**
Sure way of evangelization.
Symbol of unity. **Round D**
*TABLET* Reading Group. **Round A**
Takes a step ahead in terms of building the Catholic Church through encouraging people to prioritize SCCs. **Round D.**
Talk about real life in a peer group. **Round A**
Teaching moment. **Round A**
Theological expressions of the presence and activity of the Holy Spirit. **Round D.**
Through interpersonal relationships it offers a pastoral model of the church. **Round D.**
To follow Jesus Christ in community. **A**
Togetherness. **Round D.**
Tool for effective ministry and evangelization. **Round A**
Tool for evangelization today. **A**
Tool of evangelization. **Round twenty-seven A**
Tool that brings the bond of unity to all Catholic Church members. **Round D**
Tool to serve evangelization. **Round twenty-nine A**
Tools in the vineyard. **Round A**
Train the Trainers (TOT) Method. **Round A**
Training for SCC leaders. **Round twenty-five A**
Training students to be leaders. **A**
Training Tools for SCCs. **Round A**
Training workshops and seminars. **Round four A**
Transform society on the local level. **Round A**
Transformational outlook. **Round D**
Transformation of society. **Round eleven A**
Treasure of the Catholic Church in Africa. **Round D**
True church in the neighborhood. **Round D**
True face of the Catholic Church. **D**
True family of God. **Round D**
True way of being the living church. **Round D**
Truest local vehicle for evangelization. **D**
Twinning between Main Adult SCC and Youth SCC. **Round A**
Ultimate Support System. **Round D**
Universal church for small families. **D**
Unleashes each Catholic's gifts. **Round D**
Using the new social media resources to promote faith life. **Round A**
Using the “See,” “Judge” and “Act” Process. **Round seven A**
Usual and real way of being Church. **D**
Valuable space and path upon which we can help nurture Child Protection practices in our society. **Round D**
Value of the lectionary or Scripture to SCCs. **Round D**
Vehicle for discernment skills. **D**
Vehicle for spiritual renewal. **Round thirty-two D**
Vehicle to empower lay people. **Round D**
Vehicle to generate grassroots movements. **D**
Vehicle to make the church feel small. **Round D**
Vehicle towards total human development. **Round D**
Very vital in the Catholic Church. **D**
Vibrancy. **Round A**
Vibrant communities of faith and service. **Round thirty-two A**
Virtual communities. **Round D**
Virtual SCC. Round D
Virtues of the Pope Francis Church made concrete in the African Church within SCCs.

Round D
Visible sign of the living church. Round D
Visiting parish-based SCCs on the ground. Round A
Visiting the sick. Round twenty A
Vital icon for New Evangelization. Round D
Voice of the Local Church. Round D
Voice of the people. Round D
Warm ground of formation. Round D
Way for the church to grow. Round D
Way of being church. Round D
Way of doing theology. Round D
Way of growing. Round D
Way of life, not a program or project in the parish. Round D
Way of making the church more active among the Christian faithful. Round D
Way of sharing leadership with young people. D
Way to go in today's modern church. D
Way to life in Christ Jesus. D
Way to reach out to the suffering Christ. Round A
Way to the development and transformation of the faithful. Round D
We are the church. Round D
Weekly gospel-based Faith-sharing. Round A
Weekly “household” meetings on Skype. Round D
Weekly lectionary-based small faith-sharing community. Round A
Weekly prayer group in the residence hall/dorm. Round D
Weekly scripture mantra. Round A
Welcoming friendship. A
Welcoming people in the SCC. A
Welcoming. Round A
Well-coordinated. Round A
Well-defined strategy for small community ministry. D
Well fitted to provide solutions to the many challenges facing Catholic Church in Africa. A
What it means to be church at the grassroots level. Round D
WhatsApp SCC as a support group. Round A
Where the church starts/begins. Round D
Where the Small Church begins. Round D
Where we refuel every week. A
Wisdom circles. D
Wisdom Small Communities. D
Without borders or boundaries. Round sixteen D
Without SCCs the Catholic Church will fall. D
Women as equal partners in SCCs. Round D
Women’s equal participation. Round D
Wonderful vibrancy in the YSCCs at Kenyatta University. Round A
Word of God as soul of the SCC. Round A
Word of God Sharing. Round A
Working through SCCs for change. Round A
Working together to build community. Round thirteen A
Work in progress. Round thirty-two D
Works for social progress. 
Work of the Spirit. **Round D**
Young adult peer group SCC. **Round D**
Young adult peer group small Faith-sharing community. **Round D**
Young adult peer group Small Faith-sharing Group. **Round fourteen D**
Young Adults. **Round fourteen D**
Young Adults SCC. **Round D**
Young Married Couples Small Christian Community. **Round fifteen D**
Young Married Families Small Christian Community. **Round thirteen D**
Young People Peer Group Small Faith-sharing Community. D
Young People -- pillar of the Catholic Church today. D
Young People SCC. D
Young Professionals Small Christian Community. **Round D**
Youth and children activities. **Round twelve D**
Youth faith formation. **Round A**
Youth peer group small Faith-sharing community. **Round D**
Youth process adapted to the anxieties and needs of young people. **Round A**
Youth SCC. **Round D**
Youth and young adult ministry. **Round D**
Youth are leaders of internet development. **Round D**
YSCCs are necessary and vital. D
YSCCs as a bridge from Pontifical Missionary Childhood (PMC) Programs. **Round D**
YSCCs Model of Church. **Round D**
YSCCs open up spaces for young adults. **Round A**

**Total: 1259**

681: Dynamics
578: Activities

The question -- The best part of my Small Christian Community is… followed by five choices:

**First Round (April-May, 2009):**

*Bible Sharing/Bible Reflection.** **Round one A**
Feel at home. **Round one D**
Helps me to live my Christian faith. **Round one A**
Reaching out to others. **Round one A**
Active participation. **Round one D**

The leading vote getter was: “Helps me to live my Christian faith.” 50

**Second Round (June-July, 2009):**

Justice and peace concerns. **Round two A**
Good leadership and coordination. **Round two D**
Helps me to connect my faith and everyday life. **Round two A**
Personal relationships and friendships. **Round two D**
Smallness. **Round two D**

The leading vote getter was: “Helps me to connect my faith and everyday life.” 46

**Third Round (August-September, 2009):**

Connected to my parish. **Round three D**
Friendliness of members. **Round three D**
Helps me to connect the *Bible* and everyday life. **Round three A**
Seeing Jesus Christ in others. **Round three A**
Healing prayers for members. **Round three A**

The leading vote getter was: “Helps me to connect the *Bible* and everyday life.” 50

**Fourth Round (October-November, 2009):**

Good mixture of people. **Round four D**
Training workshops and seminars. **Round four A**
Spreading the Good News of Jesus Christ. **Round four A**
Celebrations (meals, entertainment, etc.) **Round four D**
Helps me to prepare for the Sunday Eucharist. **Round four A**

The leading vote getter was: “Spreading the Good News of Jesus Christ.” 36

**Fifth Round (December, 2009-February, 2010):**

Missionary spirit. **Round five D**
Freedom to share my deep feelings. **Round five A**
Helps me to learn about my Christian faith. **Round five A**
Community spirit. **Round five D**
Self-reliance projects. **Round five A**

The leading vote getter was: “Community spirit.” 38

**Sixth Round (March, 2010-April, 2010):**

Rotation of leadership. **Round six D**
Concern for others. **Round six A**
Silence after the Bible reading. **Round six D**
Doing things differently in my parish. **Round six A**
Practical action and service. **Round six A**

The leading vote getter was: “Practical action and service.” 52

**Seventh Round (May, 2010-June, 2010):**
Relationship with a Twin (Sister) SCC. **Round seven A**
Mass in my SCC. **Round seven A**
Sharing with families in the neighborhood. **Round seven D**
Using the SEE, JUDGE and ACT Process. **Round seven A**
Spirit of belonging. **Round seven D**

The leading vote getter was: “Spirit of belonging.” 53

**Eighth Round (July, 2010-August, 2010):**

Follows Patron/Patroness Saint of our SCC. **Round eight A**
Reminder of 1st Century House Churches. **Round eight D**
Prays together for the needs of others. **Round eight A**
Promotes reconciliation and peacebuilding. **Round eight A** 51
Neighborhood spirit. **Round eight D**

The leading vote getter was: “Prays together for the needs of others.” 67

**Ninth Round (September, 2010-October, 2010):**

Parish-based. **Round nine D**
Seven-step Gospel Sharing. **Round nine A**
Sharing ideas and ways to evangelize. **Round nine A**
Spirit of an extended family. **Round nine D**
Support in time of need. **Round nine A**

The leading vote getter was: “Sharing ideas and ways to evangelize.” 52

**Tenth Round (November, 2010-December, 2010):**

Key pastoral priority in the church. **Round ten D**
Action oriented. **Round ten A**
Learning about other SCCs. **Round ten A**
New way of being church. **Round ten D**
Solidarity with others. **Round ten D**

The leading vote getter was: “New way of being church.” 54

**Eleventh Round (January, 2011-February, 2011):**

Lectionary-based. **Round eleven D**
Online or Virtual SCC. **Round eleven A**
Basic building block of the church. **Round eleven D**
Development projects. **Round eleven A**
New model of church. **Round eleven D**

The leading vote getter was: “New model of church.” 63
Twelfth Round (March, 2011-April, 2011):

Youth and children activities. **Round twelve A**
Community experience. **Round twelve D**
Liberation focus. **Round twelve D**
Proclaiming the Good News of Jesus Christ **Round twelve A**
Social action. **Round twelve A**

The leading vote getter was: “Proclaiming the Good News of Jesus Christ.” 61

Thirteen Round (May, 2011-June, 2011):

Young Married Families. **Round thirteen D**
Mutual support. **Round thirteen D**
Small Group focus. **Round thirteen D**
Study Church documents. **Round thirteen A**
Working together to build community. **Round thirteen A**

The leading vote getter was: “Study Church documents.” 36

Fourteenth Round (July, 2011-August, 2011):

Young Adults. **Round fourteen D**
Integrating prayer and daily life. **Round fourteen D**
People for others. **Round fourteen A**
Support Group. **Round fourteen D**
Reflection starting with daily life. **Round fourteen A**

The leading vote getter was: Two tied at 30.

Fifteenth Round (September, 2011-October, 2011):

Young Married Couples. **Round fifteen D**
Transformation of society. **Round fifteen A**
Intergenerational. **Round fifteen D**
Reflecting on Gospel of the following Sunday. **Round fifteen A**
Relationship between members. **Round fifteen D**

The leading vote getter was: “Relationship between members.” 36

Sixteenth Round (November, 2011-December, 2011):

Participation of different denominations. **Round sixteen D**
Sacraments celebrated in the SCC. **Round sixteen A**
Small group ministry/ies. **Round sixteen** A
SCCs as a way of life. **Round sixteen** D
Without borders or boundaries. **Round sixteen** D

The leading vote getter was: “SCCs as a way of life.” 73

**Seventeenth Round (January, 2012-February, 2012):**

Interconnectedness. **Round seventeen** D
*Bible* study group. **Round seventeen** A
Family communities. **Round seventeen** D
House cell fellowships. **Round seventeen** A
Inclusive. **Round seventeen** D

The leading vote getter was: “Family communities.” 58

**Eighteenth Round (March, 2012-April, 2012):**

Extended Christian families. **Round eighteen** D
Gospel-centered faith. **Round eighteen** D
Home-based. **Round eighteen** A
Instrument of evangelization. **Round eighteen** A
Communion of Communities Model. **Round eighteen** D

The leading vote getter was: “Gospel-centered faith.” 54

**Nineteenth Round (May, 2012-June, 2012):**

Participatory Church. **Round nineteen** D
Buzz Groups *Bible* Reflection. **Round nineteen** A
Home for everyone. **Round nineteen** D
Social activities. **Round nineteen** A
Missionary outreach. **Round nineteen** A

The leading vote getter was: “Missionary outreach.” 35

**Twentieth Round (July, 2012-August, 2012):**

Meeting in homes. **Round twenty** A
Post RCIA Support. **Round twenty** D
Fixed time each week. **Round twenty** D
Visiting the sick. **Round twenty** A
Sharing in a small group. **Round twenty** A

The leading vote getter was: “Sharing in a small group.” 49
**Special Round of top voter getters of the first 20 rounds**  
*(September, 2012-October, 2012):*  

- Family Communities. D  
- Proclaiming the Good News of Jesus Christ. A  
- SCCs as a way of life. D  
- Prays together for the needs of others. A  
- New model of church. D

The leading vote getters were: “Proclaiming the Good News of Jesus Christ” and “New model of church.” 46

**Twenty-second Round (November, 2012-December, 2012):**

- Aimed at consciousness-building. **Round twenty-two** A  
- Church of the home. **Round twenty-two** D  
- From the grassroots up. **Round twenty-two** D  
- Ongoing formation. **Round twenty-two** A  
- Peace building. **Round twenty-two** A

The leading vote getter was: “Peace building.” 47

**Twenty-third Round (January, 2013-February, 2013):**

- Helps upkeep of parish. **Round twenty-three** A  
- Dialogical. **Round twenty-three** D  
- Ecumenical activities. **Round twenty-three** A  
- Family Church. **Round twenty-three** D  
- Mission-minded. **Round twenty-three** A

The leading vote getter was: “Mission-minded.” 48

**Twenty-fourth Round (March, 2013-April, 2013):**

- Contemplative group. **Round twenty-four** A  
- Ideal place for Adult Catechumens. **Round twenty-four** D  
- Home Church. **Round twenty-four** D  
- Networking Communities. **Round twenty-four** A  
- Strengthen each other in our faith. **Round twenty-four** A

The leading vote getter was: “Strengthen each other in our faith.” 77

**Twenty-fifth Round (May, 2013-June, 2013):**

- Eucharistic adoration. **Round twenty-five** A  
- Interdenominational. **Round twenty-five** D  
- Local home church group. **Round twenty-five** D
Mirror of African household. Round twenty-five D
Missional small group. Round twenty-five A

The leading vote getter was: “Local home church group.” 36

**Twenty-sixth Round (July, 2013–August, 2013):**

- Bedrock of the church. Round twenty-six D
- Helps me to go deeper in my faith. Round twenty-six A
- Household of God. Round twenty-six D
- Sermon-based group. Round twenty-six A
- Training for SCC leaders. Round twenty-six A

The leading vote getter was: “Training for SCC leaders.” 59.

**Twenty-seventh Round (September, 2013–October, 2013):**

- Community of families. Round twenty-seven D
- Lectionary-based Faith-sharing. Round twenty-seven A
- New way of being parish. Round twenty-seven D
- School for followers of Jesus Christ. Round twenty-seven D
- Seeks social justice. Round twenty-seven A

The leading vote getter was: “Lectionary-based Faith-sharing.” 48

**Twenty-eighth Round (November, 2013–December, 2013):**

- Communion of families. Round twenty-eight D
- Future of the church. Round twenty-eight D
- Home-based community. Round twenty-eight D
- Non-ordained ministries. Round twenty-eight A
- Tool of evangelization. Round twenty-eight A

The leading vote getter was: “Tool of evangelization.” 45

**Twenty-ninth Round (January, 2014–February, 2014):**

- Self-actualization of the church. Round twenty-nine D
- Center of communion and outreach Round twenty-nine D
- Faith-sharing grounded in Scripture. Round twenty-nine A
- Force to help renew our faith. Round twenty-nine A
- Nucleus of present and future church. Round twenty-nine D

The leading vote getter was: “Faith-sharing grounded in Scripture.” 57
Thirty Round (March, 2014-April, 2014):

- Living center of evangelization. Round thirty D
- Community of proclaiming the Word of God. Round thirty D
- Connects people to one another. Round thirty A
- Domestic communities of faith. Round thirty A
- Scripture-based Faith-sharing. Round thirty A

The leading vote getters were: “Connects people to one another” and “Scripture-based Faith-sharing.” 43

Thirty-first Round (May, 2014-June, 2014):

- Growing faith in a circle. Round thirty-one D
- Multigenerational small community. Round thirty-one D
- Connecting faith to life. Round thirty-one A
- Outreach to others. Round thirty-one A
- Small mission community. Round thirty-one D

The leading vote getter was: Three tied for first. 43.


- Connecting Bible to life. Round thirty-two A
- Social outreach activities. Round thirty-two A
- Vehicle for spiritual renewal. Round thirty-two D
- Vibrant community of faith and service. Round thirty-two D
- Work in progress. Round thirty-two D

The leading vote getter was: “Connecting Bible to life.” 80.

Thirty-third Round (September, 2014-October, 2014):

- Promotes the New Evangelization. Round thirty-three A
- Church in the neighborhood. Round thirty-three D
- Faith-sharing. Round thirty-three A
- Lumko Method. Round thirty-three A
- Church of tomorrow. Round thirty-three D

The leading vote getter was: “Church in the neighborhood.” 49

Thirty-fourth Round (November, 2014-December, 2014):

- Promotion of social transformation. Round thirty-four A
- Community of believers sharing life. Round thirty-four A
- Centrality of the Word of God. Round thirty-four D
- School of learning. Round thirty-four D
Applies the Gospel to our daily/everyday life. **Round thirty-four A**

The leading vote getter was: “Applies the Gospel to our daily/everyday life.” 56

**Thirty-fifth Round (January, 2015-February, 2015):**

- Small group resources. **Round thirty-five D**
- Breaking open the Word of God. **Round thirty-five A**
- Effective method for church renewal. **Round thirty-five A**
- Adult faith formation. **Round thirty-five A**
- Network of SCCs. **Round thirty-five D**

The leading vote getters were: “Breaking open the Word of God” and “Network of SCCs.” 55

**Thirty-sixth Round (March, 2015-April, 2015):**

- Community of missionary disciples. **Round thirty-six D**
- Home-based faith group. **Round thirty-six A**
- Small group study. **Round thirty-six A**
- Sharing the Word of God. **Round thirty-six A**
- Small parish without borders. **Round thirty-six D**

The leading vote getters were: “Community of missionary disciples” and “Sharing the Word of God.” 75

**Thirty-seventh Round (May, 2015-June, 2015):**

- Lifeblood of the larger church. **Round thirty-seven D**
- Evangelizers in our neighborhood. **Round thirty-seven A**
- SCCs networking. **Round thirty-seven A**
- “See,” “Judge” and “Act” Process/Method. **Round thirty-seven A**
- Online House Churches. **Round thirty-seven D**

The leading vote getter was: “See,” “Judge” and “Act” Process/Method. 45

**Thirty-eighth Round (July, 2015-August, 2015):**

- Dialog of life. **Round thirty-eight A**
- Group Response Method. **Round thirty-eight A**
- Pastoral accompaniment. **Round thirty-eight A**
- Smallest cell of the church. **Round thirty-eight D**
- Special structure of evangelization. **Round thirty-eight D**

The leading vote getter was: Pastoral accompaniment. 39
**Thirty-ninth Round (September, 2015-October, 2015):**

Small Human Community. **Round thirty-nine D**
Laity form the engine of SCCs. **Round thirty-nine D**
New way of becoming church. **Round thirty-nine D**
SCC (Jumuiya) Mass. **Round thirty-nine A**
Online SCCs Resources. **Round thirty-nine A**

The leading vote getter was: New way of becoming church. 26

**Fortieth Round (November, 2015-December, 2015):**

Small community of missionary disciples. **Round forty D**
Basic Human Community. **Round forty D**
Extension of good neighborliness. **Round forty A**
Outreaching church. **Round forty A**
New face of the church. **Round forty D**

The leading vote getter was: Small community of missionary disciples. 24

**Forty-first Round (January, 2016-February, 2016):**

Authentic school of the Gospel. **Round D**
Dialog of interfaith religious experiences. **Round A**
Fundamental paradigm of the church. **Round D**
Field hospital. **Round A**
Relationships. **Round A**

The leading vote getters were: Field hospital and Relationships. 85

**Forty-second Round (March, 2016-April, 2016):**

Small group Faith-sharing resources. **Round A**
Families support one another in times of need. **Round A**
Agents of evangelization. **Round A**
Space to share together. **Round D**
Ecclesial structure in the parish. **Round D**

The leading vote getter was: Families support one another in times of need. 59

**Forty-third Round (May, 2016-June, 2016):**

YSCCs Model of Church. **Round D**
Small faith-based community. **Round D**
Beacon of hope. **Round twenty-nine D**
Extension of good neighborliness. **Round twenty-nine A**
Channel of evangelization. **Round twenty-nine A**

The leading vote getter was: Small faith-based community. 75

**Forty-fourth Round (July, 2016-August, 2016):**

Powerful means of evangelization. **Round twenty-nine A**
Small group dynamic. **Round twenty-nine D**
*Bible*-based. **Round A**
Pillar of our church. **Round D**
Local family unit. **Round twenty-nine D**

The leading vote getter was: *Bible*-based. 49

**Forty-fifth Round (September, 2016-October, 2016):**

Best way to smell the sheep. **Round A**
Parish-based Small Faith-sharing Group. **Round D**
Cell-based (SCCs) student movement. **Round D**
Young adult peer group Small Faith-sharing Group. **Round D**
Lectionary-based Catholics. **Round A**

The leading vote getters were: Best way to smell the sheep and Lectionary-based Catholic. 50

**Forty-sixth Round (November, 2016-December, 2016):**

Tool to serve evangelization. **Round twenty-nine A**
Communion of families in the neighborhood. **Round D**
Expression of the *sensus fidelium*. **Round A**
Most important lifeline of the parish. **Round thirty-four D**
Supported by the leaders of the church in Eastern Africa. **Round A**

The leading vote getters were: Tool to serve evangelization and Supported by the leaders of the church in Eastern Africa. 49

**Forty-seventh Round (January, 2017-February, 2017):**

SCCs Facebook Nation. **Round D**
Multigenerational small community. **Round thirty-one D**
Using the new social media resources to promote faith life. **Round A**
Youth peer group small Faith-sharing community. **Round D**
Gospel-based Faith-sharing. **Round A**

The leading vote getter was: Gospel-based Faith-sharing. 108
Forty-eighth Round (March, 2017-April, 2017):

“Communion of Communities” Model of Church. **Round D**
Prayer, reflection and Faith-sharing grounds me. **Round A**
Key pastoral priority in Eastern Africa. **Round D**
Campus small communities. **Round A**
Place of evangelization. **Round twenty-nine A**

The leading vote getter was: Prayer, reflection and Faith-sharing grounds me. 105

Forty-ninth Round (May, 2017-June, 2017):

Church on the ground.
Interfaith small communities.
Best and most effective means of evangelization.
Strength of our parish community.
Weekly Gospel-based Faith-sharing.

The leading vote getter was: Weekly Gospel-based Faith-sharing. 85

Fiftieth Round (July, 2017-August, 2017):

Daily Scripture-based Faith-sharing.
Church in the neighborhood.
Best thing that has happened in my life in the Catholic Church.
Empowerment of women.
Online small community.

The leading vote getter was: Empowerment of women. 98

Special Round of top voter getters of the first 50 rounds (September, 2016-October, 2016):

Prayer, reflection and Faith-sharing grounds me.
Key pastoral priority in Eastern Africa.
Youth peer group small Faith-sharing community.
Empowerment of women.
Gospel-based Faith-sharing.

The leading vote getter was: Prayer, reflection and Faith-sharing grounds me. 125


WhatsApp SCC as a support group.
Church on the move.
Neighborhood evangelism.
Church of the laity.
Reaches out to the marginated and those on the periphery of society.

The leading vote getter was: Reaches out to the marginated and those on the periphery of society. 105

Fifty-third Round (January, 2018-- February, 2018):

Multi-ethnic small community. Round D
Home blessings. Round A
Peer group small Faith-sharing community. Round A
Basic means of evangelization. Round A
Personal spiritual growth. Round D

The leading vote getter was: Peer group small Faith-sharing community. 486

Fifty-fourth Round (March, 2018-- April, 2018):

ADD

The leading vote getter was:

Fifty-fifth Round (May, 2018-- June, 2018):

Evangelizing through smartphones. Round A
Anchor of family life. Round D
Laity form the engine of SCCs. Round D
Young Professionals Small Christian Community. D
Mass in the neighborhood. A

The leading vote getter was: Mass in the neighborhood. 50

Fifty-sixth Round (July, 2018-- August, 2018):

Agent of evangelization. Round A
Safe place for sharing. Round D
Lectionary-based Catholics can change the world. Round A
Glue of a campus ministry program. Round D
Adapts to the local context. A

The leading vote getter was: Lectionary-based Catholics can change the world. 50

Fifty-seventh Round (September, 2018-- October, 2018):
Lectio Divina. Round A
Growing SCCs. A
Home mass. Round A
Emerging paradigm of youth empowerment in Africa. Round D
Affinity Group. Round twenty-nine D

The leading vote getter was: Emerging paradigm of youth empowerment in Africa. 107

Fifty-eighth Round (November, 2018—December, 2018):

Listening circle. D
Deepens my faith and prayer life. A
Seven steps method of Gospel sharing. A
SCC trainers without borders. D
Outreach evangelization. A

The leading vote getter was: Outreach evangelization. 74

Fifty-ninth Round (January, 2019—February, 2019):

Weekly lectionary-based Faith-sharing. A
Small Multicultural Faith Community. D
Local context is king (and queen!). D
Safe place for people to share and grow. A
Reawakens the missionary spirit in the laity. A

The leading vote getter was: Safe place for people to share and grow. 109

Sixtieth Round (March, 2019—April, 2019):

Small Peer Group Faith-sharing Community. A
Every member has an equal amount of air time. D
New way of evangelization. Round D
Online small community. Round D
Connecting with other young people. A

The leading vote getter was: New way of evangelization. 98

Sixty-first Round (May, 2019—June, 2019):

Pillar that supports the whole Catholic Church structure. D
Expression of the sensus fidelium. A
Small Young People Peer Group Faith-sharing Community. A
Evangelization means practical action and reaching out to others. A
Foundational to the Catholic Church in Africa today. D
The leading vote getter was: Small Young People Peer Group Faith-sharing Community. 69

**Sixty-second Round (July, 2019 – August, 2019):**

Evangelization means service to other people. A
Meets weekly. A
Foundation stones upon which parishes are built. D
Structurally connected to the parish. D
Combines Bible Sharing and Faith-sharing. A

The leading vote getter was: Combines Bible Sharing and Faith-sharing. 101

**Sixty-third Round (September, 2019 – October, 2019):**

Tool for evangelization today. D
Parish-based Small Christian Community. D
Sharing life experiences. A
Church from the grassroots. D
Joining hands in promoting YPSCCs. A

The leading vote getter was: Sharing life experiences.

**Sixty-fourth Round (November, 2019 – December, 2019):**

Online SCC. Round A
Personal encounter with Jesus Christ through SCC. A
Model of evangelization. D
SCCs model -- gift of the African Church to the Universal Church. D
Intergenerational mass. A

The leading vote getter was: Personal encounter with Jesus Christ through SCC.

**Sixty-fifth Round (January, 2020 – February, 2020):**

Catholic Church on the move. D
Parish is communion of communities model with SCCs structurally connected. D
Interactive shared homilies. A
Ongoing formation of SCC members. A
Regular practical action and outreach. A

**Sixty-sixth Round (March, 2020 – April, 2020):**

Building a living church through SCCs. D
Multigenerational mass. A
Richness of small community sharing. A
Pastoral tool of evangelization today. A
Catholic Church from the grassroots. D


Sharing daily experiences. A
Helps deepen our personal relationship with Jesus Christ. A
Evangelizing the grassroots. A

CHECK and REVISE

School of communion for the 21st century. Round twenty-nine D
Society in miniature, Round twenty-nine D
SCCs processes/methodologies. Round twenty-nine A

Sure vehicle to true Christianity. Round twenty-nine D
Home of communion for the 21st century. Round twenty-nine D
Heart of the church. Round D

New way of evangelization. Round D
Hinge on which pastoral work evolves. Round A
New expression of faith and community. Round D
Sure way of evangelization. Round D

Our way of being church. Round D
Tools in the vineyard. A
Evangelizing families rooted in SCCs. Round A

Personal spiritual growth. Round D
Anchor of family life. Round D
Staple of Christian life in Africa. Round D
Lifeline of the church. Round D
Lungs of the parish. Round D

Center of communion and formation. Round D
Cornerstone of the church. Round D
Place where the church as family is experienced. Round A
Strength of our parish community. Round D
True way of being the living church. Round D

SCCs contribute to social transformation. Round A
Agents of Evangelization. Round A
Laity form the engine of SCCs. Round D
Online congregation. Round D

Family-like communities. Round D
New family in the church. Round D
Community Bible sharing. Round D
Communitarian ethic. Round A
Life-changing small group. Round D

Vital icon for New Evangelization. Round D
Communion of families in the neighborhood. Round D
Experienced-base Faith-sharing. Round A
Family of families. Round D

Reflective environment. Round D
Shares the life of the neighborhood. Round A
Church of the laity. Round D
Focus questions. Round A
Gospel sharing. Round A

Individual and group response in action. Round A
SCCs way of grassroots evangelization. Round D
Experiencing biblical community. Round A
Model of community among students. Round D
Model of evangelization at the grassroots level. Round D

Socially organized solidarity. Round. A
Word of God Sharing. Round A
Kernel of the church in Africa. Round D
Neighborhood Eucharistic Community (NEC). Round A
New mode of being church. Round D

Prayer Support Group. Round A
Represents the success of African Ecclesiology. Round D
Families as living witnesses of Gospel values. Round D
Local voluntary leadership. Round A
Most efficient and effective avenue of evangelization. Round D

Multi-ethnic small community. Round D
Small communities of families. Round D
Base of our Christian life. Round D
Community of warm relationships. Round D.
Dynamic church in the midst of the people. Round D

Pastoral tool of evangelization. Round A
Way of making the church more active among the Christian faithful. Round D
Center of prayer and worship. Round D
Haven for the broken. Round A
Main cell of evangelization. Round D

Church of participation. Round D
Ideal church as community. Round D
Roots of Ecclesia in Africa. Round D
SCCs can change the face of Africa, Round A
Treasure of the Catholic Church in Africa. **Round D**

Important way of being church in Africa. **Round D**
Networking of friendship. **Round D**
Place of concrete reconciliation. **Round A**
Preferred “place” to pass on the Catholic faith. **Round A**
Strong foundation in our parishes. **Round D**

Importance of group prayer. **Round D**
Instruments of genuine conversion. **Round A**
SCCs as an entry point to Family Accompaniment. **Round A**
Transform society on the local level. **Round A**

All the services/ministries of the sacraments pass through the SCCs. **Round A**
Centers of inculturation in the Catholic Church. **Round A**
Contribution of SCCs to faith formation. **Round A**
Door of entry. **Round D**
Garden of growth. **Round D**

Families ministering to families. **Round A**
Gathering of families. **Round A**
Instrument in adult faith formation. **Round A**
Manageable Group. **Round D**
Using the new media resources to promote faith life. **Round A**

Place of solidarity. **Round A**
Places of communion and prayer. **Round A**
Small group-based. **Round D**
Small group Faith-sharing resources. **Round A**

Best way of enhancing community spirit. **Round A**
Best way of helping us gain intimacy with God. **Round A**
*Bible* as wellspring of constant renewal. **Round A**
*Bible* as basis of members’ spiritual lives. **Round A**
Launching pad to nurture the laity. **Round A**

Contribute to social transformation. **Round A**
Dialog of action. **Round A**
Dialog of interfaith religious experiences. **Round A**
Voice of the Local Church. **Round D**
Voice of the people. **Round D**

Biblically based Small Communities. **Round D**
Essential component of the parish’s structure and ministry. **Round D**
Faith-sharing within Sunday readings. **Round A**
Living the mission *ad gentes*. **Round D**
New model of small group fellowship. **Round D**

Adult *Bible* Fellowship. **Round D**
Real sense of community. **Round D**
Small group fellowship. **Round D**
Small Sharing Group. **Round A**
Small Story-telling Groups. **Round A**

Life Groups. **Round D**
Parishioner-led small evangelization groups. **Round A**
Small covenant group. **Round D**
Spiritual direction small group. **Round A**
Student-led small evangelization groups. **Round A**

Small Book Club. **Round D**
Small Church Group. **Round D**
Small Devotional Group. **Round D**
Small Religious Group. **Round D**
Small Spiritual Group. **Round D**

Catholic family fellowship. **Round A**
Church Small Group. **Round D**
Parish Small Group. **Round D**
Small Parish Community. **Round D**
Small group sharing. **Round A**

Basic cell of the church. **Round D**
Deep SCC spirituality. **Round A**
Our new extended family in the city. **Round A**
SCCs mentality. **Round D**
Rewriting *Bible* passages. **Round A**

Center of constant missionary outreach. **Round A**
Entry point for new church. **Round D**
Faith-sharing spirituality. **Round A**
Fundamental model for being church. Round D.
Makes parish life very intense and present everywhere. **Round A**

Bones and flesh of the parish. Round D
Greatly strengthens the unity and faith of parishioners. Round A
Nourishes our personal and communal life. **Round A**
SCCs are the avenue for encountering the Word of God. Round A
Training Tools for SCCs. Round D

Backbone of the RCIA. **Round D**
Best platform of forming the faith. **Round A**
Effective platform of catechesis. **Round A**
Our DNA as Christians. Round D.
Small group friendly *Bible* commentary. **Round A**

Frontier of evangelization in the AMECEA Region for the laity. **Round D**
Home-based Communities. **Round eighteen A**
SCCs way of becoming church. **Round D**
Small Home Church. **Round D**
Way for the church to grow. **Round D**

Forum in which adult catechumens listen to Jesus Christ. **Round A**
Genuine family of God. **Round D**
Little Faith-sharing Community. **Round D**
Platform of continuous catechesis. **Round A**
True family of God. **Round D**

Living cells that build up the Body of Christ. **Round D**
Place of transformation. **Round A**
SCCs evangelization. **Round A**
School of equality. **Round D**
Spiritual support group. **Round A**

Basis for Bible Sharing, Prayer and Deep Spirituality. **Round A**
Home for faith formation. **Round A**
Moral agency of SCCs. **Round D**
Powerful vehicles for adult faith formation. **Round A**
Support group for faith formation. **Round A**

Connects God’s Word to daily life. **Round A.**
Home of compassion. **Round A**
School for equality. **Round A**
Sharing prayer requests. **Round A**
Togetherness. **Round D.**

Build close and lasting friendships. **Round A**
Builds your faith and increases your knowledge of Catholic beliefs. **Round A**
Living cells of the church. **Round D**
Share faith in partnership with others. **Round A**
Support and encourage each other in our faith journey. **Round A**

Actualize communion Ecclesiology at the grassroots. **Round A**
Fonts of community life. **Round A**
Online family community. **Round A**
Show that the Spirit is at work. **Round A**
Work of the Spirit. **Round D**

Church at the grassroots. **Round D**
Oneness as a family of God. **Round A**
Responds to various challenges that the human person encounters in life. **Round A**
SCCs Capacity Building Program. **Round A**
SCCs marriage ministry. **Round A**

Cell Groups. **Round D**
Growth Groups. **Round D**
Home Groups. **Round D**
Laity are not part of the church; they are the church. **Round D**
On-campus evangelization small groups. **Round D**
Gives a new flavor to the African Church. Round A
Group Prayer. Round A
House Church Ministry. Round A
School of inculturation. Round D
Symbol of unity. Round D.

Extension of the church. Round D
In contact with the realities and lives of people on the grassroots. Round A
Perfect base for charity, prayer and mercy. Round D
Revolutionary paradigm of being a church. Round D
Seed of the church. Round D

Avenue of promoting reconciliation among individuals and groups. Round D
Avenue of promoting unity and the common good in the society. Round D
Call to respond to the suffering Christ. Round A
Keepers of our brothers and sisters. Round A
Place of compassion. Round A

Catalyst for effective Bible Sharing. Round A
Helps the neighborhood to grow as a family. Round A
In service to the Catholic Church as a Field Hospital. Round A.
Represents the Universal Church. Round D
Small Church. Round D

Church in the locality. Round D
Flesh and blood of the church. Round D
Pastoral and apostolic identity. Round D
Personal and communal witness. Round A
Small neighborhood parish-based group. Round D

Base of our Catholic Church. Round D
Christ-centered community. Round A
New paradigm of the Family of God. Round D
New way of being local church. Round D
Skype Faith-sharing. Round A

Foretaste of the Kingdom of God. Round D
Global moment of renewal. Round D
Heart of renewal in the church today. Round D
New way of life that is to be understood and lived. Round D
Small group process of evangelization. Round D

Help each other to grow in faith. Round A
Platform that allows people in the same neighborhood to share practical experiences.
Round A
Small community of shared faith. Round A

Strong community of believers. Round A
Vehicle towards total human development. Round D
FISH Group Family. Round D
Localized church in the universal church structure. Round D
Seedbed where faith formation takes place. Round A
Soul of the church. Round D
Working through SCCs for change. Round A

Bedrock of the Christian faith. Round D
New pastoral model of being Church. Round D
Our baptismal brotherhood and sisterhood lived out practically with a few people.

Round A
Sharing our daily life. Round A
Word of God as soul of the SCC. Round A

Church belongs to me, not to the priest. Round A
Essentially a spirituality. Round A
Online SCC. Round A
Root from which the wider church emerges. Round D
Social media makes evangelisation easy. Round A.

Centering prayer. Round A
Mainstream of African Catholic life. Round D
Pastoral lifeblood of the Christian community. Round D
Small Faith-sharing Community. Round A
Small group ministry team. Round A

Combination of compatibility and diversity. Round A
Essential part of any Christian life. Round A
Experienced-based Faith-sharing questions. Round A
Small Faith-sharing Group. Round A
Smaller is better. Round D

Multicultural mass. Round A
Powerful force of renewal of the parish structures. Round A
Familial model. Round D
Familial relationships. Round D

Faith-sharing dimension. Round A
Grounds me. Round A
Nourished by the Gospel. Round A
Post-RCIA Group. Round A
SCCs-related Apps. Round A

At the heart of evangelization. Round D
Church as Family of God built around SCCs. Round D
Group Bible study. Round A.
Reflecting together in a personal way. Round A
Small group life. Round A

Active small group community of disciples. Round one D
Cell based movement. Round D
Cell-based (SCCs) student movement. **Round D**
Small Faith-sharing Group experience. **Round A**
Small group discipleship. **Round D**
Active participation by all in the community. **Round D**
Model for change in the Catholic Church. **Round D**
Most effective ministerial technique with Millennials. **Round D**
Small group communities. **Round D**

Help us help each other to connect everyday life and faith. **Round A**
Reading Group. **Round D**
Small group management platform. **Round D**
Small Study Group. **Round A**
Weekly “household” meetings on Skype. **Round D**

Basic family. **Round D**
Family of believers. **Round D**
Small Parish Book Club. **Round A**
Small Parish Reading Group. **Round A**
Spirit of the family. **Round D**

Blog Discussion Group. **Round A**
Eucharistic-centered community. **Round A**
Grassroots base of SCCs. **Round D**
Local and smaller communities have a greater sense of participation. **Round A**
Sermon-based small group. **Round A**

*Kairo* time for SCC Priorities. **Round D**
Online Skype SCCs Workshop. **Round A**
Small Community Leader Training Webinar. **Round A**
Solution to fulfill the “Joy of the Gospel.” **Round D**
Weekly prayer group in the residence hall/dorm. **Round D**

Faith community of peers. **Round D**
Foster the faith of individuals. **Round D**
Small group parish session. **Round A**
Social Inquiry Method. **Round D**
Youth and young adult ministry. **Round D**

Evangelization. **Round A**
Key Pastoral priority in Eastern Africa. **Round D**
Preferred method of evangelization. **Round A**
Seminarians take up the work of animation of SCCs.
Small groups as a model for change in the Catholic Church. **Round D**

Campus Small Communities. **Round A**
CLCs/BCCs are the revitalizing force in the Catholic Church. **Round D**
Harnesses youth power. **Round A**
Priority of the New Evangelization. **Round D**
Small Neighborhood Group. **Round D**
Carrying the flame of SCCs. **Round A**
Community of communities for youth ministry. **Round D**
Confirmation Small Group. **Round D.**
Scripture-based reflection booklet. **Round A**
Small group discipleship is the most effective ministerial technique with Millennials. **Round D**

Concrete expression of communion in Christ. **Round A**
Incarnating SCCs. **Round D**
Small groups during retreat. **Round A**
True church in the neighborhood. **Round D**
New pastoral model of church. **Round D**

Experiential church. **Round A**
Heart of this new pastoral model of church. **Round D**
Leadership training. **Round A**
Small Discipleship Group. **Round D**
Solution to parish life. **Round D**

Prayerful group engagement with Scripture. **Round A**
Churchhood. **Round D**
Peer ministry in a new way. **Round A**
Small Faithful Community. **Round D**
Small Faith-sharing community building. **Round A**

Gospel-based living. **Round D**
Opportunity for spiritual nourishment. **Round A**
Youth process adapted to the anxieties and needs of young people. **Round A**
SCCs networks. **Round A**
Youth faith formation. **Round A**

Accompanying college age students on the path of missionary discipleship. **Round A**
Accompanying young adults on the path of missionary discipleship. **Round A**
Children friendly. **Round A**
Hospitable. **Round A**
Welcoming. **Round A**

Gospel-centered church. **Round D**
Group Spiritual Direction. **Round A**
Parish-based Small Faith-sharing Community. **Round D**
Promote the culture of encounter. **Round A**
Young adult peer group small Faith-sharing community. **Round D**

Development indigenous to the several continents. **Round A**
New beginning in the Catholic Church. **Round D**
Power of Student Small Christian Communities. **Round A**
"Regular" structure of parish life. **Round D**
Social exchange as a medium of evangelism. **Round A**

Door to get in the church. **Round D**
Helps Catholics cross the aisle of race and culture. Round A
Practical ministerial tools. Round A
Prayer Circle. Round A
Promoting Young Adults SCCs through YCW. Round D

Different pastoral model of church. Round D
Future of the African Church is at stake. Round D
Parish-based SCC. Round D
SCCs in the context of Catholic campus ministry. Round D
Young adult peer group SCC. Round D

Basis of the Church of God. Round D
Scripture-based faith formation. Round A
New model of being church. Round D
Permanent and ongoing force and influence in the worldwide Catholic Church. Round D
Well-coordinated. Round A

Critical opportunity for spiritual development. Round D
Online conversations. Round A
Principal tool for belonging. Round D
AMECEA SCCs Pastoral Model of Church. Round D

Gateway networks. Round A
Seedbeds of a different Africa. Round D
Young Adults SCC. Round D
Youth SCC. Round D

Basic Christianity. Round D
Essential part of the structure of the parish. Round D
Family Enrichment Club. Round A
For our integral development. Round D
Network of SCCs in Africa. Round D

Best practices of SCCs. Round A
Book Discussion Group/Club. Round A
Family SCC. Round D
Small group experience. Round D
Best expression of the church of the poor. Round D

First level of the church structure. Round D
Interparish singing competition. Round A
Pastoral mission of the church. Round D
Virtual communities. Round D
TABLET Reading Group. Round A

Best tool for evangelization here in the university. Round A
Biblically based. Round A
Home to all Christians. Round D
Spiritual disciplines in a small group setting. Round A
Visible sign of the living church. Round D
Great platform that really enriches the church. Round D
Patrimony of the Catholic Church in Africa. Round D
Place of initial catechesis. Round A
Constitutive structure of the Local Church. Round D.
Consultative structure of the Local Church. Round D

Center of the Church. Round D
Collaborative effort that very much reflects the spirit of BCCs and our Christian faith.
   Round D
Fruit of the new mode of ecclesiological thinking. Round D
New way for the evangelization of the church in Africa. Round D
Power of faith communities to make a real difference. Round D

Cells injecting life into the organism of the church. Round A
Lectionary Catholic. Round A
Lectionary Jumuiya. Round A
Twinning between Main Adult SCC and Youth SCC. Round A
Warm ground of formation. Round D

Give community members an opportunity to exercise and practice Christian values.
   Round A
Major catalyst for sharing grassroots experiences. Round A
Small Christian Community Process. Round D
Strength of the church in a new way. Round D
Tool for effective ministry and evangelization. Round A

Empowerment from below. Round D
Have helped me grow. Round A
Importance of small group ministry. Round D
Offer a way for young adults as well as older adults to more actively engage in the
   Catholic Church. Round A
Recognition of certain lay associations as SCCs. Round D

Contemplative dialog in small groups. Round A
Contemplative dialog process. Round A
Evangelizing tool. Round A
Small Christian Communities without boundaries. Round D
Church going to the people. Round A

Connecting life and faith regularly. Round A
Experiencing our Christian call in the neighborhood. Round A
Gospel-based Catholic. Round D
Schools for discipleship. Round D
Sunday scripture-based reflections. Round A

Acts of the Apostles lifestyle. Round A
Bible Sharing in a circle. Round A
Daily contact in the neighborhood. Round A
Deepening faith in one’s local environment. Round A
New way of being Christian in the church. Round D
Circle, not pyramid. Round D
Parish-based neighborhood communities. Round D
Shared Homily. Round A
Way of life, not a program or project in the parish. Round D

Continue the evangelization mission. Round D
Drivers of our own vehicle. Round A
Facilitating the information and enhancement of weak SCCs. Round A
Faith-sharing resources. Round D

Both foundation and goal of Christian life. Round D
Extension of the nuclear and even the extended family. Round D
Instruments of God’s love and mercy. Round D
Roots the Catholic Church in people’s daily lives. Round D
Theological expressions of the presence and activity of the Holy Spirit. Round D.

Help each other to grow in the social, family, and most importantly, spiritual life.
Round A
Ideal model of the church as a family. Round D
Important formation in our spiritual and social life. Round D
Perfect platform for Christians to share and grow. Round D
Super support for spiritual and social life. Round D

Helps the young generation to strengthen our faith in Catholic Church. Round D
Internet enables us YSCC members to grow spiritually. Round D
It is a vocation. Round D
Small Church where people can make decisions on certain issues concerning them.
Round D
Virtues of the Pope Francis Church made concrete in the African Church within SCCs. Round D

Play a key role in the growth of the Catholic Church in Africa. Round A
Real experience of the Catholic Church is lived in the SCCs. Round D
Way of being church. Round D
Way of doing theology. Round D
Wonderful vibrancy in the YSCC at Kenyatta University. Round A

Avenue for God to reveal himself/herself anew to people in a more personal way.
Round D
Enables us grow spiritually. Round A
Greatest part of a SCC is to be member. Round D
Place to build relationships and have meaningful conversations about faith. Round A
Place where the different ethnic groups meet together. Round A

Best way to go. Round D
Help local Catholics feel that they are the church and more responsible for the church
life and decision making. Round A
Lay a strong base for our Catholic Church. Round D
Pastoral model of the Catholic Church integrally connected to the structures, ministries and activities of the parish. **Round D**

Powerful vehicles for youth faith formation. **Round A**

Best thing that has happened in the Catholic Church. **Round D**

Life well lived (based on the **Bible**).

Ministry to the SCCs family. **Round A**

Shows that the Catholic Church is not foreign in Africa. **Round A**

Way of growing. **Round D**

Central to the growth of the church. **Round D**

Only hope of the Catholic Church in Africa. **Round D**

Readings of the coming Sunday: one is able to internalise the message before further elaboration by the priest on Sunday. **Round A**

Really changed the Catholic Church. **Round A**

Starts with the family. **Round D**

Importance of the Eucharist as the real celebration of our faith that is shared in the SCCs. **Round D**

Model of the church we want. **Round D**

Really a blessed and sacred space for the Christians. **Round D**

Small Christian Communities apostolate. **Round A**

Strong places where respect for human dignity, defense of rights, acceptance and tolerance should be considered. **Round D**

Best structure for the New Evangelization. **Round D**

Best way to share the Word of God. **Round D**

Broad spectrum of youth ministry through SCCs. **Round D**

Participation of the faithful in the life of the church. **Round D**

Takes a step ahead in terms of building the Catholic Church through encouraging people to prioritize SCCs. **Round D.**

*Bible* sharing by members and further discussions about daily life is what interests me. **Round A**

Foundation of the Catholic Church. **Round D**

Through interpersonal relationships it offers a pastoral model of the church. **Round D.**

Where the Small Church begins. **Round D**

Youth are leaders of internet development. **Round D**

Best way for parish to breathe. **Round A**

Participatory church firmly anchored at the grassroots level by SCCs. **Round D**

Presence of SCCs for evangelization at the grassroots level. **Round D**

SCC is the sure way. **Round D**

Best way of expressing love. **Round A**

Best way of fostering reconciliation. **Round A**

Mould young generations through YSCCs. **Round A**

Small communities of faith and practice. **Round A**

Vibrancy. **Round A**
Empowerment of women. Round D
Joint decision making. Round A
Patron and Patroness saints. Round D
Train the Trainors (TOT) Method. Round A
We are the church. Round D

Big instrument of the Catholic Church. Round D
Both a place and a path for pastoral care and evangelization of families and marriages.
Round D
Making SCC organic cells in the Catholic Church wherever we go. Round A

Our Christian clan. Round D
Place to form our faith. Round A

Best placed Catholic Church organ to preach and promote peace. Round A
Elders take responsibility for reconciliation and peace in the community. Round A
Fellowship in smaller sub groups within a parish community. Round A
Intentional efforts to reclaim spirituality as a means to liberation, justice and flourishing. Round D
Spirit of togetherness. Round D

Best and most effective means of evangelization. Round D
Best physical way to foster and sustain the growth of the Catholic Church. Round D
Church on the ground. Round D
Most effective way of evangelization. Round D
Way to the development and transformation of the faithful. Round D

Best thing that has happened in my life in the Catholic Church. Round D
Cell of the village church. Round D
Nursery bed for good marriages and good families in the Catholic Church. Round A
Practical way of evangelization. Round D
Relational aspect that members have for each other. Round D

Agents of New Evangelization for the renewal of humanity. Round D
Most effective agent for foster God’s goodness in Africa. Round A
Place of care and compassion. Round A
Place of reconciliation. Round A
Way to reach out to the suffering Christ. Round A

Help the whole church to do its mission. Round A
Interfaith small communities. Round D
Parish Discussion Group. Round A
Place for members to share what is good for their global life. Round D
SCCs can ease work of the priests and religious. Round A

Equality between women and men, poor and rich, different ethnic groups. Round D
Helps Christians to deepen their relationship among themselves and their relationship with God. Round A
Makes the church close to Christians. Round D
SCC's model of evangelization at the grassroots. Round D
Women’s equal participation. **Round D**

Effective way to plant the seed of Gospel values in the Christian faithful. **Round A**
Emerging paradigm of youth empowerment in Africa. **Round D**
Locus for the formation of conscience. **Round D**
Tool that brings the bond of unity to all Catholic Church members. **Round D**
Weekly gospel-based Faith-sharing. **Round A**

Avenue for the revitalization of the Christian faith. **Round D**
Effective channel for reconciliation. **Round A**
Effective method or style of evangelization. **Round A**
Lifeblood of the church. **Round D**
PMC small community. **Round D**

Agent for mission and the new evangelization in church and society. **Round D**
Missional community. **Round A**
Scripture is the heart of Faith-sharing. **Round A**
Small community discipleship. **Round D**
Transformational outlook. **Round D**

Lectionary based SCCs. **Round A**
Place/space to nurture vocations. **Round A**
Roots of the Catholic Church. **Round D**
Support group in the city. **Round A**
Support group model. **Round D**

Daily Gospel-based Faith-sharing. **Round A**
Daily lectionary-based Faith-sharing. **Round A**
Daily Scripture-based Faith-sharing. **Round A**
Church. **Round D**
WhatsApp SCC as a support group. **Round A**

Catholic SCC “support group.” **Round A**
Centres of community enterprise and holistic transformation. **Round A**
Core of parish life in African dioceses. **Round D**
Core space for the faithful gathering in the neighborhoods. **Round D**
Phone SCC Conference Call. **Round A**

*Bible-based Faith-sharing small community.* **Round A**
Homily preparation session. **Round A**
Online Skype prayer family. **Round D**
Online Skype SCC family. **Round D**
SCCs spirituality. **Round D**
Applies the biblical message to our life situation. **Round A**
Biblically-based Faith-sharing small community. **Round A**
College-based small communities. **Round D**
Interprets the Gospel from below. **Round A**
Teaching moment. **Round A**

Community discipleship. **Round A**
Group discipleship. **Round A**
Lectionary-based Faith-sharing small community. **Round A**
Networking SCCs within Africa. **Round A**
Student small Faith-sharing communities. **Round A**

Co-responsibility in leadership. **Round D**
Glue of our ministry. **Round D**
Recognizes and promotes the specific role of lay people. **Round D**
Small Christian Communities spirituality. **Round A**
Unleashes each Catholic's gifts. **Round D**

Church centered on small groups as the way of doing life and ministry. **Round D**
Core of our ministry and the way we develop disciples. **Round D**
More focused, holistic approach to small-group ministry. **Round D**
Pastoral structure to empower lay people. **Round D**
Vehicle to empower lay people. **Round D**

Actualize the church as a family that is found among the neighbors. **Round A**
Goes to the heart of what the Catholic Church must be. **Round D**
Home Small Groups. **Round A**
SCCs Bible sharing and prayer. **Round A**
Small communities as the core of your church, not just another ministry. Round D

Demonstrates the love of Christ and maturity in faith. **Round D**
Gospel-centred programs for young adults. **Round A**
Interfaith listening circle. **Round D**
Model of building community among students. **Round D**
Raises understanding about inter-religious dialog. **Round D**

Creates a Small Christian Community Culture. **Round A**
Environment for an encounter with Jesus Christ. **Round D**
Form of adult faith formation. **Round D**
Integral part of our church culture. **Round D**
YSCCs open up spaces for young adults. **Round A**

Avenue through which communal solidarity is experienced. **Round D**
Backbone of the RCIA. **Round D**
Beacon of hope to the local community. **Round D**
*Bible* is the center of our life. **Round D**
Hearing and then absorbing the Word of God. **Round A**

Center of renewal program. **Round D**
Enhances grassroots evangelization. **Round D**
New way of our Church Communion Community. **Round D**
Offer psychological and social support to the members. **Round A**
Rallying point of support during funerals as well as weddings. **Round D**

Base for restoring hope. **Round D**
Place where I have met real family. **Round A**
Platform that provide spiritual nourishment to college and university students. **Round A**
A
Small communities at the center of diocesan and parish renewal. Round D
Virtual SCC. Round D

Basis and foundation of the faith in the Catholic Church in Africa. Round D
Cohousing community. Round A
Inclusive small community. Round D
Missionary discipleship journey. Round A
Residence community. Round A

Active participation of young people in Small Christian Communities (SCCs). Round A

Gospel-centered SCC. Round D
Discipleship path for students to grow and deepen their relationship with Christ. Round D

Important anchor point as a response to the challenges of evangelization. Round D
Place to encounter Christ. Round A
Spaces for reconciliation, humility and unconditional love. Round D

Pastoral priority for our diocese. Round D
Pastoral priority for our parish. Round D
SCCs drive the Catholic Church’s response to change. Round D
Source of renewal for the Global Church. Round D
Women as equal partners in SCCs. Round D

Absolutely essential in carrying out the mission of the Catholic Church. Round D
Daily scripture mantra. Round A
Glue to assist young adults to transition from college to parish life. Round D
SCCs energize larger parish worship on Sundays. Round A
Weekly scripture mantra. Round A

Achieves enormous strives in the evangelization of society. Round A
Best way of nurturing the Catholic Church in the neighborhood. Round D
Commitment to being a parish that GATHERS, SHARES AND PRAYS. Round A
Faith formation in SCCs. Round D
Occupy an essential place in the life of the Catholic Church. Round D

Church in miniature (“Church miniature”). Round D
Grassroots evangelization. Round A
Our wedding garment in the Catholic Church. Round D
Praying as a community. Round A.
Refugees as perfect target population. Round D

Evangelizing through digital platforms. Round A
Evangelizing through smartphones. Round A
Family-like evangelization. Round A
Home blessings. Round A
Playground of saving one another. Round A

Child protection as a component of the training we give to the trainers on SCCs.
Round D
Reaches out to motivate the wider society to protect children. Round A
Reading and reflecting on the Gospel of the following Sunday ahead of time. Round A
Valuable space and path upon which we can help nurture Child Protection practices in our society. Round D
YSCCs as a bridge from Pontifical Missionary Childhood (PMC) Programs. Round D
Advocate for family catechesis. Round A
Advocate for family ministry. Round A
Child protection component in our SCCs training for facilitators. Round D
Prime way that people learn about God. Round A
Value of the lectionary or Scripture to SCCs. Round D

Lectionary-based Catholics can change the world. Round A
New way of participating in our church. Round D
Online liturgical readings. Round D
Prime way that people experience life transformation. Round A
Prime way that people grow in their relationship with God and others. Round A

Ecclesiological model to strongly use for effective evangelization. Round D
Life-giving, liberative force for the African continent. Round D
Safe place for sharing. Round D
SCCs for the Pontifical Missionary Children (PMC). Round D
What it means to be church at the grassroots level. Round D

*Bible* as the Center of Faith Formation. Round A
Entry point to campus ministry program. Round D
Makes college feel smaller. Round A
Original manner of being church. Round D
Provide a discipleship path for students. Round D

Catholic Church built up daily through SCCs. Round D
Family-centered parish. Round D
Vehicle to make the church feel small. Round D
Visiting parish-based SCCs on the ground. Round A

Encourages prayer methodologies/methods that connect faith and life. Round A
I prepare my Sunday homily by listening to lay people’s reflections. Round A
Animated by the Gospel spirit. Round D
Local church that feels at home. Round D
My spiritual health. Round A

*Lectio Divina*. Round A
Mass in the home. A
Neighborhood mass. A
Talk about real life in a peer group. Round A
Offer authentic hope for the entire Catholic church. D

Christians bond and support each other. A
Family-centered parish through SCCs. D
House mass. A
SCC (Jumuiya) Mass in the home. A
Without SCCs the Catholic Church will fall. D

Deepens my faith and prayer life. A
Enlivens young adult parish participation. D
First agents for the initiation of their children into the Word of God. Round D
Small group ministries for youth. A
Major way of real active participation of the laity. A

Adapts to the local context. A
Focus on Young Adult Small Christian Communities (YASCCs). D
Forms solid ecclesial communion with a small geographical location. Round A
Promotes child protection in the neighborhood. A
Provides an atmosphere to share family values. Round D

Answer to the great spiritual crisis in the Catholic Church. D
Center of charity. D
Modern Acts of the Apostles. D
New way of being family. D
Post-Alpha resource. D

Avenue for communication and communion among members. D
Church in the village. D
New way of building God's Kingdom. D
Place and path for pastoral care and evangelization of families and marriages. A
Very vital in the Catholic Church. D

Benefits of SCCs to be treasured. D
Best blessing to have happened to the Catholic Church in Eastern Africa. D
Backbone and launching pad of the Catholic Church, its ministry and its mission. D
Channel of social solidarity. D
Essential and life-giving antidote for much of what ails us. D

Heartbeat of the Catholic Church. D
Source of new ministries. D
Stones of the church. D
True face of the Catholic Church. D
YSCCs are necessary and vital. D

At the heart of pastoral ministry. D
Faith in action activity. D
Home to everyone. D
One of the most profound pastoral ministries in the Catholic Church today D
Opportunity to hear Christians offer a reflection on next Sunday’s Gospel. A

Only forum where Christians can easily share their faith experiences. A
Place to teach good morals and proper handling of technology. A
Platform for uniting different ethnic groups. D
Way to go in today's modern church. D
Welcoming people in the SCC. A

Essence connected to recognizing the presence of Christ in community. D
Family Masses. A
Life-giving small community. D
New way of enlivening the church in the neighborhood. D
Small Christian Community that prays together stays together. A

Friends Model of Church. D
New way of being church for young people. D
Phone fast during Lent. A
SCCs Capacity Building Workshops. Round A
Source of vocations. D

Daily readings act like an engine to my life. A
Dynamics of the Small Christian Community Model of Church. D
New shape of the future church. Round D
On-going theological formation of SCCs leaders. A
Young People Pillar of the Catholic Church Today. D

Anchored in the real. D
Daily readings always reminds me to be faithful in my Christian journey. A
Incarnated in local cultures. D
Networks of SCCs. D
Outreach evangelization. A

Growing SCCs. A
Growing small groups. D
Growing the church. A
Household of faith. D
To follow Christ in community. A

Church of small communities. D
Experience of small church. D
Lectionary way of life. D
Ministering to emerging adults/adulthood. D
Path to move closer to Jesus Christ. A

Core of the church. D
Foundational pillar of the church. D
Living branches in the parish. D
Makes a difference in emerging formation of adults. A
Soup for the soul. D

Affinity Groups as SCCs. D
Building the church up out of SCCs. A
Growing YPSCCs. A
Pastoral power. D
Way of sharing leadership with young people. D
Connected to alternative communities. A
Connected to alternative faith communities. A
Model the life of Christians. A
Place to grow in our faith journey. A
Vehicle to generate grassroots movements. D
Bonding community. D
Center of my faith journey. D
Intentional faith community. D
SCC trainers without borders. D
Small group prayer. A
Great boon to the Catholic Church. D
Model of church life. D
Safe place for sharing. D
Small Multicultural Faith Community. D
Estate-based jumuiyas that meet in members’ homes. A
Home Churches. D
Place where life’s issues can be discussed, shared, and reflected on. A
Small Reflection Group. Round A
Source of spiritual inspiration, works of mercy and pastoral care. D
Context-based. D
Encourages Lectionary-based Catholics. A
“Listening circle” methodology. D
Ministry of like to like. D
Safe place to listen to each other and hear the voice of God. D
Distinct peer group. D
Emerging paradigm of young adult empowerment in Africa. Round D
Emerging paradigm of young people empowerment in Africa. Round D
Grassroots level of Catholic apostolate. D
Remembering the fathers of the early Jumuiya Church, Kalilombe, Mwoleka. A
Better social mechanism in the Catholic Church. D
Creating many new paths by walking according to the local context. A
Energy of young people. A
Forum to think about and work on all the dimensions of life. A
Key for developing Catholic leadership. D
Family-friendly SCC. D
Inspires better pastoral solutions for the young people. A
Interactive small group experience. D
Universal church for small families. D
Vehicle for discernment skills. D
Growing closer to Christ through scripture. A
Growing YPSCCs. A
Small, graced, sacramental communities. D
Supportive faith community. D
Training students to be leaders. A

Community-based ecclesial model. D
Digital network of discipleship. D
Doing life and faith in small communities. A
Post-Alpha style small group resource. D
Small Fraternal Neighborhoods within SCCs. D

Best way of evangelizing and accompanying young people. D
Helps to grow SCCs around the world. D
Keeps people connected to the Catholic Church. D
“Listening circle” format. D

Commitment is to foster Small Christian Communities. D
Empowering the church at the grassroots/in the neighborhood. A
Key catechesis method. D
Most important aspect of pastoral life. D
Small Faith Community. **Round D**

Best unity in the Catholic Church. D
Develops its own leaders. A
Helps us to grow in our faith. D
Model of SCCs in the church of the future. D
Reflecting on Gospel from a SCC perspective. A

Authentic way of evangelization. D
Internationalization of the SCCs Model. D
Paradigm for a participation of listening and diversity. D
Personal experiences shared by members. A
Works for social progress. A

Contemplative prayer group for young adults. A
Horizontal communities on the grassroots. D
Liturgical preparation for Sunday celebration. A
Safe haven. D
Solidarity in prayer. D

Echo the community spirit of the new South Sudan. A
Family as basis of SCC. D
Place where we share our different talents. D
Shines the spirit of sharing. A

**Core business is the Word of God. D**

Peer accompaniment. A
Student activism. A
Welcoming friendship. A

Discipleship begins in God's Word. D
Essential ingredient of our Catholic campus ministry program. D
Home eucharistic gathering. A
In touch with the reality on the ground. A
Opportunity for deep listening. D

Culture of evangelization that launches and expands small groups. D
Indigenous to each continent. D
Members affirm and support one another. A
New arena for campus Faith-sharing. A
Promotes integral development for all. A

Building a living church through SCCs. D
Foundational to the Catholic Church in Africa today. D
Sharing life experiences. A
Tool for evangelization today. A
Promotion of a Small Church Community vision for parish. D

Gives life in the neighborhood. A
Communal Reading of Scripture (Public Reading). A
Strengthens the Local Church. A
LUMKO approach sustains SCCs. A
New theology of the church. Round D

Faith-sharing in small community group settings. A
Great source for the voice of the laity. D
Builds the church from the grassroots. A
Most basic unit of the Church. D
Center of interest in the Catholic media. A

Usual and real way of being Church. D
Well fitted to provide solutions to the many challenges facing Catholic Church in
Africa. A

Church on the move. D
SCC Strategy (marriage in the home). A
Only way to make the Catholic Church grow stronger. A

Everyone in a Small Christian Community is equal. D
Small communities of young people. D
Joining hands in promoting YPSCCs in Eastern Africa. A
Well-defined strategy for small community ministry. D
Customized strategy for our SCC context. D

Young People SCC. D
Expression of a renewed church. D
Primary place for the New Evangelization. D
Place to share faith. A

Simplest and basic unit of the Catholic Church. D
Meal sharing in the context of a SCC. A
Sharing of daily experiences. A
Church from below. D
Creating space for young people. A

Gift of the African Church to the Universal Church. D
Neighborhood Catholics come together. A
Share pastoral experiences. A
Key place where we experience the love and mercy of God. A

New way of being local church among our young people. D
Truest local vehicle for evangelization. D
Reliable way of Christian Community in Africa. D
Home-made church. D
Intergenerational church. D

New Catholic Church space. D
Wisdom circles. D
Wisdom Small Communities. D
Experiencing life together. A
Bring Christians together. A

Setting in which we can fulfil our missionary duties. D
Centers of deepening the Word of God and cohesive Faith-sharing. A
Poor use the *Bible* to liberate themselves from the violence of poverty. A
Way to life in Christ Jesus. D
Participatory church in action. D

Connects the Scripture to our everyday life every week. A
Where we refuel every week. A
Helps us to grow our faith in SCCs. D
Formation component. D

Motive of hope for the Catholic Church and for humanity today. D
Influences seminary formation. A
Shares the life of lay people from below, from the grassroots. A
Place to explore faith in a casual environment. **Round A**
Begin encountering Jesus in Scripture. A

Learning from peers how to grow as a disciple. A
Promotes social justice. A
Structurally linked to the parish. D
Ongoing formation and training of SCC leaders and members. A
Only sure way for sustainability of our Catholic Church. D

Serve God through SCCs. A

Top vote getters in the Poll:

Peer group small faith-sharing community. A 486
Mass in the neighborhood. A 211
Sharing life experiences. A 128
Prayer, reflection and faith-sharing grounds me. A Special Poll 125
Personal encounter with Jesus Christ through SCC. 114
Tool for evangelization today. D 110
Safe place for people to share and grow. D 108
**Gospel-based Faith-sharing. A 108**
Prayer, reflection and Faith-sharing grounds me. A 105
Reaches out to the marginalized and those on the periphery of society. A 105
Empowerment of women. D Special Poll 103
Youth peer group small Faith-sharing community. D Special Poll 100
Empowerment of women. D 98
Key pastoral priority in Eastern Africa. D 97
Key pastoral priority in Eastern Africa. D Special Poll 93
Youth peer group small Faith-sharing community. D 92
**Gospel-based Faith-sharing. A Special Poll 91**
SCCs as a way of life. D 86
Neighborhood evangelism. A 86
Relationships. A 85
Field hospital. A 85
“Communion of Communities” Model of Church. D 85
Weekly **Gospel-based Faith-sharing. A 85**
Daily **Scripture-based Faith-sharing. A 85**
Using the new social media resources to promote faith life. A 80
Connecting **Bible** to life. A 80
Strengthen each other in our faith. A 77
Community of missionary disciples. D 75
Sharing the **Word of God.** A 75
Small faith-based community. D 75
Outreach evangelization. A 74
Joining hands in promoting YPSCCs. A 73
Young Professionals SCC. D 73
Basic means of evangelization. A 72
Personal spiritual growth. A 72
Listening circle. A 71
Multi-ethnic small community. D 70
Home blessings. A 69
Church on the ground. D 68
Weekly **lectionary-based Faith-sharing. A 67**
Strength of our parish community. D 67
Prays together for the needs of others. A 67
Evangelizing through smartphones. A 66
Online small community. D 66
Deepens my faith and prayer life. A 65
Sharing life experiences. A 64
Family Communities. D 63
New model of church. D 63
Local context is king (and queen!). D 62
Place of evangelization. A 62
WhatsApp SCC as a support group. A 62
Campus small communities. D 61
Proclaiming the **Good News** of Jesus Christ. A 61
Families support one another in times of need. A 59
Training for SCC leaders. A 59
Safe place for people to share and grow. D 108
Strength of our parish community. D 58
Laity form the engine of SCCs. A 57
Faith-sharing grounded in **Scripture**. A 57
**Gospel**-centered faith. D 57
Church from the grassroots. D 56
Applies the **Gospel** to our daily/everyday life. A 56
Breaking open the **Word of God**. A 55
Network of SCCs. D 55
Center of communion and outreach D 54
New way of being church. D 54
Helps me to go deeper in my faith. A 53
Online communities. D 53
Networking communities. A 53
Spirit of belonging. D 53
Practical action and service. A 52
Sharing ideas and ways to evangelize. A 52

1 January, 2020
15. **Examples of Demonstrations, Role Plays, Questions and Group Dynamic Exercises on the Meaning and Importance of Small Christian Communities (SCCs) in Africa**

**A. Formal Demonstration of a Small Christian Community Bible Sharing/Bible Reflection/Bible—Life Connections Service**

Eight participants in a SCCs Training Workshop volunteer to sit in a circle in front of the hall or classroom and go through the Seven Steps of LUMKO or the 13 steps of a weekly Bible Sharing/Bible Reflection/Bible—Life Connections Service. The goal is to demonstrate lectionary-based Faith-sharing. Usually the Gospel of the following Sunday is chosen. This practical demonstration is valuable on two levels. First, it introduces beginners to the basic steps in how to read and reflect on the Bible and to connect the Bible to our daily lives. Emphasis is on the quality of the sharing and reflection. Second, it reminds active SCC members of the basic steps and helps them to correct mistakes that have crept into their weekly meetings like forgetting the period of silence or not reading the Gospel a second time.

Then the rest of the workshop participants give their evaluation, comments and feedback. The ongoing discussion is based on their collective experience.
B. Who is First?

In various SCCs Training Workshops we use a very simple, but effective demonstration (role play) on unity, cooperation and the “Communitarian Model of Church”. First, six volunteers walk in single file in one direction. The facilitator asks, "Who is in front?" and all of the workshop participants give the name the person in the front of the line. The facilitator asks, "Who is last in the line?" and the participants gave the name of the last person. Then the facilitator asked the six people to turn around and walk in the opposite direction. The same two questions are asked but the names were reversed. Then the facilitator asks the six volunteers to join hands and stand in a circle. When asked, "Who is first?" the participants answer, "No one." When asked, "Who is last?" the participants answer, "No one." The teaching is clear. We are challenged to overcome our intense individualism, excessive competitiveness and exaggerated rivalries to work together in building community and emphasizing a horizontal (a circle) rather than a vertical (pyramid) model of church.

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\(^{1436}\) I first saw this role play performed by five-year-old children in the Montessori School on the grounds of Assumption of Mary Parish (Umoja) in Nairobi, Kenya. I have used this demonstration many times including during an international meeting of professors of mission in the USA in 2004.
C. **Draw the Church**

In SCC Training Workshops, SCCs Courses and talks we use a demonstration (role play) where three volunteers come to the blackboard and are asked to "Draw the Church" (Chora Kanisa in Swahili) without seeing what the other two people beside them are drawing. Then the three drawings are evaluated and discussed by all the participants in the workshop. Most drawings are of the church building alone, some drawings are of the church building with people inside. Very few participants draw the church as a Christian Community, a Community of Believers, the "People of God" ("we lay people are the church"), the Church as the Family of God and the House Church of the New Testament using symbols of community and unity like the circle and linking signs.

Most drawings over emphasize the importance of the priest and clerical/and religious leadership – forgetting that 99% of the Catholic Church are lay people.

This can lead to a discussion of the People of God Ecclesiology from the Second Vatican Council, Communion Ecclesiology (the parish as a "communion of communities"), the Church as Concentric Circles and the Church-as-Family Ecclesiology from the First African Synod in Rome in April, 1994. The discussion can also reflect on the sacred character of the church that Jesus by extension calls “my Father’s house” (John 2:15).

A similar exercise is to ask: If a newspaper headline or a radio/TV headline starts: “The Catholic Church Says...” who do you think the “Church” is in this context? In a survey of lay people in Tanzania 95 % said: "the Bishops." We have a long way to go to change this mentality of seeing the Catholic Church as a hierarchical institution (a top down approach) to the People of God (a horizontal communion).

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1437 In a conversation with the author, Maryknoll missionary priest Father John Lange MM said that Africans continue to view the Catholic Church as a building and as the “House” of God (similar to how the Jews view the “Temple” in Jerusalem). Better educated African Catholics and expatriates view the Catholic Church as people and specifically as the People of God. Nairobi, Kenya, 16 January, 2017.

1438 “The parish is not principally a structure, a territory, a building. A parish is first all a community of the faithful. That is the task of the parish today: to be a community, to rediscover itself as community.” St. John Paul II to the Parish Focolarini, March, 1986.

1439 St. John Paul II posed an interesting challenge to the Catholic Church in Africa under the section "The Church as God's Family:" "It is earnestly to be hoped that theologians in Africa will work out the theology of the Church as Family with all the riches contained in this concept, showing its complementarity with other images of the Church." John Paul II, *The Church in Africa (Ecclesia in Africa): Post-Synodal Apostolic Exhortation* (Nairobi: Paulines Publications Africa, 1995), No. 63.
D. **Passing on a Message**

An effective communications exercise in SCC Training Workshops is the demonstration (role play) of “Passing on the Message.” Participants are divided into groups of six sitting together in a line or row. The first person in the group is told or read a story with a message of various names, events and facts. He or she tells this message to the next person and then to the next person down the line until the end. The last person in each group then tells what he or she heard to all the workshop participants. Then the original story/message is told or read to the whole group. Workshop participants give comments and feedback on the process of passing on the message. What has been left out? What has been added? Is the basic meaning of the original story/message still recognizable?

The style of the demonstration (role play) can varied according to the number of participants and the local context.

This is a good demonstration in improving the listening skills of SCC members. It is practical because at times we are challenged to pass on a message clearly and accurately. For example, an announcement on a coming SCCs Workshop is made at the end of the Sunday Mass in the Parish Church. This announcement is passed on to the subparish and then to the outstation and then to the weekly SCC meeting and finally to a person who was not at the meeting. Has the announcement/message been passed on clearly and accurately?
E. Demonstration of Unity and Working Together Using an African Proverb

During a SCC Workshop a very effective teaching on of unity and working together is to demonstrate African proverb *The cooking pot sits on three stones* in the traditional African fireplace. The three cooking stones of equal size and placement easily support the clay or metal cooking pot. The three cooking stones are positioned very carefully. The balance between their standing close together yet apart is a symbol of community life. The three stones need each other; they work together. Take away one stone and the pot falls down.\(^{1440}\)

The teachings:

1. A creative way of teaching the importance of SCCs is to describe the three cooking stones on which SCCs are "cooked" as spiritual values, acts of mercy, and concrete projects.
2. The metaphor of the one cooking pot\(^{1441}\) and three stones can be used in different ways to describe the Catholic Church.
   a. One church but three parts: priests, religious and laity.
3. The image of the cooking pot and the three stones is an important analogy for the Trinity: one God and three Divine Persons.
4. A Sukuma proverb: *The three stones that support the cooking pot are cold* (literally *mafiga baridi* in Swahili) means that there is no fire and thus no food is being cooked -- a sign of the lack of hospitality, welcome and love. The cold stones are a sign of the lack of good relationships within the home itself and with people living outside.

\(^{1440}\) Rita Ishengoma is a SCC specialist in using this demonstration. She travels with a small box that contains a cooking pot and three very small stones. She uses the demonstration as part of a Prayer Service or Talk on unity and working together.

\(^{1441}\) *The Parable of the Pot:*

During a demonstration in a Small Christian Community (SCC) Meeting in Nairobi, Kenya, three members separately tried to stabilize an African clay cooking pot with a rounded bottom on a table top. They failed. Having no flat bottom on which to rest, the pot would simply roll to one side. Going on their hands and knees they tried the same thing on the floor and failed again. Eventually each person added a small stone at the base of the pot until three stones together finally stabilized it. The pot now stood upright.

Then they turned to SCC members and simply asked, "What did you see?" Small group conversation started and then an open forum. A wide range of keen observations and rich reflections flowed from the group. “The church is the pot. The three stones are the priests, the religious and the laity that have complementary roles.” “The church is the pot. It is supported by the people, by Small Christian Communities from the grassroots.” “The stones represent faith, hope and charity.” “Everyone has a contribution to make to the church.” “Conflict and tension are part of being church.” “It is only when we get down on our hands and knees that we do the work of being the church.” “The stones suggest the Trinity that supports the whole church.” “The pot is the one God and the three stones are the three Persons of the Trinity – Father, Son and Holy Spirit.”
5. The water pot is compared to a stable family or community where everyone has to give joint positive support in all activities for success to be realized.

Some examples of the many African proverbs:

*The cooking pot sits on three stones.* OR *Three stones support the cooking pot.* (Swahili, Eastern and Central Africa).

*The person who sits on a stone that supports the cooking pot will never grow taller* (Ganda, Uganda).

*A water pot cannot stand on its own without a support.* (Luo, Kenya, Tanzania, Uganda)

*Two stones are not enough for cooking* (Swahili, Eastern and Central Africa).


In traveling around the world one can ask what are the parallels for the metaphor of one and three in other contexts and cultures. Some examples:

1. Flashlight (torch) with three parts.
2. Photocopy machine with three parts.
3. Flag with three colors.
F. **Rewriting Bible Passages**

An interesting exercise is for the SCC members to rewrite *Bible* passages in an African context. Some examples mentioned in this book.

G. **Write Down the Names of Three Close Friends?**

An interesting exercise in SCC Training Workshops that emphasize the importance of the *Bible*: hand out a blank piece of paper and ask the participants to write down the names of three close friends? These are friends that they have known for a long, long time and with whom they have regular contact and communications.

Then ask: Did anyone write down the name of one of the four evangelists (Matthew, Mark, Luke and John) or an important writer of books in the *Bible* like St. Paul? Probably not. But the message/reality is clear. These writers are our close friends. At certain times of the liturgical year we “meet” them every day. We regularly read their gospels/epistles and reflect and meditate on them. We try to put their teachings into practice. But ordinarily we don’t think of them as “friends.”

A related exercise is to hand out a blank piece of paper and ask the participants to write down ten favorite *Bible* passages (a quotation, a parable, a miracle, a special event, etc.) without looking at the *Bible* itself. Then open the *Bible* and next to each passage put its author/writer. In this way you can see what are your favorite books of the *Bible* and your favorite authors/writers of the books of the *Bible*.1442

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1442 When the author did this exercise on “Your Favorite Evangelist” during a retreat he discovered that nine of the 10 passages were from St. Luke’s Gospel.
H. Topics of Specific Role Plays on Small Christian Communities

a. Bible Sharing/Bible Reflection in a Small Group: Weekly Bible Sharing/Bible Reflection is essential part of a SCC. A practical role play (demonstration) of six to eight SCC members sitting around in a circle and reflecting on the Gospel of the following Sunday is very helpful for people to understand more deeply and practice Steps 4-8 as follows:

Step 4: Read the Gospel of the following Sunday (first time).
Step 5: Mention a word, phrase or image in the Gospel that strikes you the most.
Step 6: Read the Gospel of the following Sunday (second time).
Step 7: Silence. Listening to what God is saying/what God wants to tell us.
Step 8. Bible Sharing/Bible Reflection/Bible—Life Connections. Connect, relate and apply the Bible (Gospel) to our daily lives and experience (on both personal and society-wide levels).

Then the whole audience gives their comments and feedback.

b. Pastoral problems facing Small Christian Communities in the parish: the harm of gossip among Small Christian Community members, tensions in marriage, infidelity, misuse of money and weak leadership. EXAMPLE: During one of the Peacebuilding Seminars for the Small Christian Community leaders of Christ the King Catholic Parish in Kibera, Nairobi, Kenya on Saturday, 7 March 2009 there was a role play on infidelity in marriage. Leaders of the Small Christian Communities were encouraged to gather information and facts and then patiently and sensitively listen to members’ views. Having done so, then address the matter “kijumuiya” that is, involving the other members of the Small Christian Community. Gossip causes a lot of ill feelings such as in the group, raises suspicions, anger, distrust and so needs to be handled carefully. There is a need for a proper reconciliation service after any such events.

c. Tribalism, negative ethnicity, poverty, insecurity, instability, abuse and corruption in the urban slums. EXAMPLE: During one of the Reconciliation and Peacebuilding Seminars for the Small Christian Community leaders of Christ the King Catholic Parish in Kibera, Nairobi, Kenya on Saturday, 7 March 2009 there was a role play on the causes of instability in Kibera slums. Kibera is a very populous slum located in Nairobi Archdiocese, Kenya and its inhabitants come from almost all the ethnic groups in Kenya. The residents live from hand to mouth in desperate conditions such as poor infrastructures. Their main concern is to meet their very basic human needs. Due to this diversity and vulnerability it was one of the hot spots of the post-election violence in 2008 with examples of tribalism, negative ethnicity, instability and other problems. Hence the need for a reconciliation and peacebuilding seminar.

d. Social issues such as abortion, drug abuse, physical abuse, sexual abuse, human trafficking, prostitution and unethical behavior.
e. **Bible Stories.**

i. “Samaritan Woman at the Well” (*John* 4:4-42). Theme of unity in diversity. Jesus breaks barriers between ethnic communities (Jews and Samaritans) and man-women relationships by talking with the Samaritan woman.


iii. “The Good Samaritan” (*Luke* 10:25-37). Themes of love, compassion and service to others. There are many creative opportunities. Children and youth can do a role play on this parable during a SCC meeting or workshop. The short DVD Scripture music video “Who Is My Neighbor” (5:57 minutes in the *Parables Alive!* Series produced by Paulines Africa Books and Audiovisuals[^1444] can be played during a SCC meeting or workshop followed by discussion. This music video retells the classic Good Samaritan story in a contemporary African setting and context. It tells the story of “The Good Muslim” who is a porter at the railway station in Nairobi, Kenya and has a powerful message about overcoming stereotypes and divisions to show love to people who are different from us. This is one of the many contemporary adaptations of the famous Bible parable in an African context.

iv. “That Person is You.” SCC members are invited to participate in the story of the two disciples walking to the village of Emmaus (*Luke* 24:13-35). Who is the “other” disciple, the companion of Cephas who is the only person named. The answer: “You”. “What things” (see verse 19) do you want to talk over with Jesus Christ?

v. A Pastoral Theological Reflection (PTR) Session in the SCC based on the Gospel story in *Mark* 6: In verse 7 Jesus sends out the 12 disciples two by two to preach and to heal. Then verse 30: “The apostles rejoined (gathered together with) Jesus and reported all they had done and taught” (also found in *Luke* 9:10). This is the “See,” “Judge” and “Act” process or methodology starting with the disciples’ mission experience. Then Jesus says to them in verse 31: “Come away by yourselves to a lonely place, and rest a while.” Silence is an important part of the reflection process. And a period of rest the disciples start a new action.

vi. “No, This is the First Time You are Reading This Gospel.” A SCC member reads a particular Gospel text – either the Gospel of the following Sunday or a well-known story or teaching in the *New Testament*. We ask the SCC Workshop participants if they have ever heard or read this Scripture text

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[^1443]: Drawn from many sources such as: Stories performed at Annual SCCs Open Day at Our Lady Queen of Peace (OLQP) Parish, South B, Nairobi, Kenya on 30 October, 2011. Youth Plays as part of the Sunday Homily. African youth can find Bible Readings long and boring (for example, the Gospels during Lent). But acting out the story can be entertaining, informative and educational. DVDs/Videos.

[^1444]: [http://www.paulinesafrica.org/audiovisual.html](http://www.paulinesafrica.org/audiovisual.html)
These role plays and demonstrations can include different creative ways of reading and reflecting on the Bible. One way is to read the Gospel slowly and meditatively using the method of Ignatian contemplation that engages our active imagination. This involves the method of “contemplation/composition of time and place.” We visualize the event as if we are making a movie. We place ourselves in the scene and lose ourselves in the story. We attend to the details — the sights, sounds, tastes, smells, and feelings of the event. We don’t worry if our imagination is running too wild. Contemplating a Gospel scene is not simply remembering it or going back in time. Through the act of contemplation, the Holy Spirit makes present a mystery of Jesus’ life in a way that is meaningful for us now. We use our imagination to dig deeper into the story so that God may communicate with us in a personal, evocative way. See more at: http://www.ignatianspirituality.com/ignatian-prayer/the-spiritual-exercises/ignatian-contemplationimaginative-prayer

NOTE: In the Spiritual Exercises contemplation is a very active way of praying that engages the mind and heart and stirs up thoughts and emotions. In other spiritual traditions contemplation has quite a different meaning. It refers to a way of praying that frees the mind of all thoughts and images.

Another is a communal reading of the Bible when each SCC member reads a verse in turn or a paragraph at a time.

1445 After participating in over 1000 weekly meetings of SCCs around the world in the last 40 years I have seen three styles:

1. The leaders and other SCC participants merely reread, retell or rephrase the actual Scripture reading.

2. The leaders and other SCC participants explain the meaning of the actual Scripture reading: historical background, exegesis of the text, etc. – a Bible study approach. A helpful mantra is: “Everything in the Bible is true. Some of it happened.”

3. The ideal: The leaders and other SCC participants connect the actual Scripture reading to our daily lives, our lived reality.
I. Where is the Nearest Catholic Church?

How can we explain that "we are the church" -- that the Catholic Church is not just the bishops and the priests, that the church is the whole community of believers, that the church is Christian people in given local area, that lay people (often ordinary people at the "base") take responsibility for their Local Church communities. During workshops and seminars we pose the following situation: A stranger comes up to you on the street in your town and says, "I am a visitor here. Would you please tell me where is the nearest Catholic Church?" What would you tell the person? Usually there is a wide variety of answers from "The cathedral is over there near the high school" to "I'll be glad to walk to the church with you." Participants always be surprised to hear that perhaps the best answer to the question "Where is the church" is to point to oneself and say: "I am the church" (that is, as a member of the “community of believers”).

At a workshop in Nairobi, Kenya in May, 2008 10 people pointed to the nearby parish church building before one participant finally said: "I would tell the visitor that I am the church and even take him or her to my SCC."
J. How Many Missionaries Are in the Room?

I enjoy shocking African audiences, especially lay people, when I ask them, “When St. John Paul II was asked, “What was the most important day of your life,” what do you think he answered? Many thought he would answer, “When I was elected pope” or “The day I became a bishop.” But he quickly answered, “The day I was baptized.” He recognized that the day he was baptized he fully become a child of God and began participating in the life of the Trinity. Through his Baptism into the Christian community he became responsible to be a missionary and to spread the Good News of Jesus Christ to others.

During SCCs Meetings I like to remind people that every Catholic is a missionary by virtue of his or her Baptism. The most effective way is to ask the question: “How Many Missionaries Are in the Room?”

Here is how it happened when I participated in the weekly meeting of St. Catherine of Siena SCC in Queen of Heaven Parish in Nairobi Archdiocese on Monday, 28 July, 2014. We were a total of 19 participants: 16 lay people, two priests and one religious sister. When I asked the SCC members how many missionaries were in the room, I kept getting the answer “three.” This is the standard and most common answer. Then one woman suddenly said “19.” I asked her to stand up and everyone clapped. Yes, she “got it.” I hope everyone in that SCC remembers.
K. **Special Exercise to Identify Obstacles/Problems in the Growth/Development of SCCs and Find Practical, Pastoral Solutions**

Many SCC Training Workshops and Seminars in Eastern Africa begin with this practical exercise. This is a new way of conducting a workshop or seminar. After participant introductions, the first session is not a lecture on SCCs (deductive and from the top down), but this practical, pastoral, experiential exercise (inductive and from the bottom up).

Step 1: From their personal experience workshop participants identify some 20 or 25 common obstacles/problems in the growth/development of their SCCs on the local level.

Step 2: Participants vote for their top five or six choices, that is, the obstacles/problems that they would like to analyze more in depth and to find solutions.

Step 3: Analyze and discuss in depth these most common and troubling obstacles/problems using the resources of the *Bible*, social analysis (history, anthropology, economics, politics, sociology), theological reflection, pastoral experiences and propose practical, pastoral solutions. Most important is to learn from the experience of other SCCs and how they solved these obstacles/problems on the local level.

Step 4: Make an Action Plan and Timetable to carry out these practical, pastoral solutions.

Two concrete examples: First, many SCC Workshops and Seminars in Eastern Africa identify “lack of youth in our SCCs” as a major obstacle/problem. One solution is to start specific Youth SCCs in which the youth take responsibility for their own regular lectionary-based Faith-sharing and a wide variety of other activities.

Second, many SCC Workshops and Seminars in Eastern Africa identify “there are few men in our SCCs” as a major obstacle/problem. Our Eastern Africa SCC Training Team feels there are practical solutions. One is to politely but firmly challenge the assumption that men are superior to women, and that men have more leadership skills than women. Help

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1446 Steps 1 and 2 can take place ahead of time when the Eastern Africa SCC Training Team meets with SCC leaders, members of the Parish Pastoral Council, catechists and parish staff.

1447 As I travel around the most frequent question that I get is: How do other SCCs practically solve these obstacles/problems?

1448 Vincent Donovan, CSSP dramatizes this challenge in the short story “In the Eucharist There Is Neither Male Nor Female:” *Christianity Rediscovered*, Maryknoll: Orbis Books, 2005, pp. 91-92:

There is a long-standing tradition of Maasai men in East Africa never to eat in the presence of Maasai women. In their minds, the status and
the men to appreciate equality, working together, collaboration and sharing gifts and skills in
the SCC. Another is to encourage activities and projects in the SCCs that attract men more
than simply being part of a prayer group. It important to give the men a certain status and
dignity so they feel wanted and needed.

condition of women were such that the very presence of women at the time of
eating was enough to pollute any food that was present. But here in the
Eucharist we were at the heart of the unchanging gospel that I was passing on
to them. They were free to accept that gospel or reject it, but if they accepted
it, they were accepting the truth that in the Eucharist, which is to say in Christ,
“there is neither slave nor free, neither Jew nor Greek, neither male nor
female.”

They did accept it, but it was surely a traumatic moment for them, as
individuals and as a people, that first time when I blessed the cup, or gourd in
this case, and passed it on to the woman sitting next to me, told her to drink
from it, and then pass it on to the man sitting next to her. I don't remember any
other pastoral experience in which the "sign of unity" was so real to me. And I
was not surprised some time later when a group of teenage girls told me
privately that the ilomon sidai ("good news") that I talked about constantly,
was really good news for them.
16. **Using the “See,” “Judge,” and “Act” Process/Method as Part of the Pastoral Spiral**

Future Challenge/Priority/Action No. 6 states: “Promote the use of the “See,” “Judge” and “Act” (Pastoral Spiral) process/methodology in SCCs (including Bible Sharing/Bible Reflection and social/cultural analysis) to reflect on the deeper issues of reconciliation, justice and peace in Africa leading to concrete action so that this process becomes a central part of the life and ministry of SCCs.”

The Pastoral Spiral process/methodology is explained and demonstrated in many places in this Ebook. Here are two resources:

**1. Guidelines for the “SCC Practicum Write-up”**

1. **See (or Ona/Tazama):** Describe the actual experience that you had in the SCC. When? Where? How long was the activity/gathering? Number of SCC members present (men, women, youth, children)? What did they do? Number and quality of the Bible Sharings/Bible Reflections. Did they connect to daily life? What was the spirit/feeling/style of the gathering?

2. **Judge (or Amua/Tafakari):** Evaluate, assess and critique the actual experience. Use various methods and tools of Pastoral Theological Reflection (PTR):
   a. **Bible.**
   b. History.
   c. Theology (Ecclesiology, Pastoral Theology).
   d. Social and Cultural Analysis (sociology, politics, psychology, anthropology).

3. **Act (or Tenda):** What actions did the SCC members decide on? What recommendations for further action do you have for the SCC members especially related to pastoral planning? What actions (if any) are you personally going to take (this is related to any learnings that you had from the experience)?

**Updated:** 22 September 2019

**1. Example of a SCC Practicum Write-up**

**SEE**

*See* Bible Service and Meeting of St. Kizito Small Christian Community (SCC),

1449 There is a lot of discussion (and even disagreement) on the best words to use. Alternate words in Swahili are *tafakari* and *tathmini.*
Waruku (an informal settlement) in St. Austin's Parish, Nairobi Archdiocese, Nairobi, Kenya on Sunday afternoon, 22 February, 2009 from 2:15 to 4:15 p.m. Swahili. At Clementina Mulongo's (the SCC’s new Treasurer) home. Total of 25 participants: 13 women, 12 men. Mixed ethnic groups. All three readings of the following Sunday (1st Sunday of Lent, 1 March, 2009) especially the Gospel: Mark 1:12-15. 14 bible verses cited. Only three Bible reflections (two men, one woman). Five petitions (“Prayer of the Faithful”).

The number of Bible reflections was shortened because of the long pastoral and business agenda (plus the fact that SCC does not meet on the 1st Sunday of the month):

5. Short comment by a newcomer to the SCC with an explanation of typical financial problems.

Discussion on various financial collections. Materials on the 2009 Kenya Lenten Campaign and various booklets in Swahili on marriage, etc. were handed out.

JUDGE

No silence between the Scripture readings. A very active SCC, but decision-making is always long and complicated, for example, deciding on what gifts to give to the new deacon and to the new married couple. It was pointed out that last year the materials on the 2008 Kenya Lenten Campaign got “stuck” in one home and were not passed around. The Chairperson had to leave early and the Assistant Chairperson had more trouble running the meeting especially collecting and recording financial contributions. Serving tea and mandazi in the middle of the meeting was distracting. Later I pointed out that bad habits can creep into the Bible Service part of the weekly gathering: SCC Members “teaching” rather than sharing during their Bible Sharings/Bible Reflections. One sharing included a long, long story that was not connected to the theme of the scriptures.

ACT

Decision to have an extra St. Kizito SCC Meeting on another day to cover all the agenda listed above. SCC leaders stayed behind to work on implementation and follow-up. Trying to solve two problems privately after the meeting: Dispute over the amount of the gift from the SCC Fund to a needy SCC member. The plan for a memorial mass in Machakos for the son of the Vice Chairperson who was killed in an automobile accident is to be implemented kijumuiya later in the year.

Prepared by:
Rev. Joseph G. Healey, M.M.
Updated 22 September, 2019
17. SCC Reflection on Adoptive Parent Families

NOTE: This SCC Reflection is adapted from The Journey of Faith – 5: Together in Jesus’s Family, Nairobi: Paulines Publications Africa, 2012. It is based on Matthew 18:5 and 25:40; Catechism of the Catholic Church (CCC) Nos. 2379, 1654; and Compendium of the Social Doctrine of the Church (CSDC), No. 218. It helps SCCs in the ongoing formation of couples and the deeper understanding of family and marriage.

1. Learn from an African Story

In most African cultures, childlessness is considered a curse. This is one of the reasons given for polygamy, a practice that is still encouraged. Stephen and Caroline had been married for five years and no children came their way. It was painful for the couple as they had become the talk of the African village. In fact, some of Stephen’s friends thought that Caroline was not the best choice for him and advised him to marry another woman. Stephen’s parents also kept pressurizing them. They wanted to see their grandchildren before dying and joining their ancestors.

It was a time of crisis for the couple. Both knew that it was against the Church’s teaching for Stephen to marry another wife. The Small Christian Community, however, was constantly on their side. They tried to encourage them to keep faithful to their marriage and kept advising them to consider adoption since they had all the possibilities to care for children. This was not agreeable to the parents of Stephen since they wanted their own grandchildren.

Stephen and Caroline however, stood firm and planned to choose adoption rather than break their marriage. Three months later a young couple who were members of the Small Christian Community lost their lives in a terrible road accident, leaving behind three little children. It was a sad moment for the entire community. Stephen and Caroline offered to adopt these children as other relatives were financially unable to meet their needs. Though a sad incident, Stephen and Caroline were happy that they could take these children as their own and provide for all their necessities.

2. Lessons from the African Story

1. With the support of their SCC Stephen and Caroline stood firm together despite the pressure that came from friends and family. In this way, they confirm the fact that their marriage remains valid and meaningful despite being childless. They can “nevertheless have a conjugal life full of meaning, in both human and Christian terms. Their marriage can radiate a fruitfulness of charity, of hospitality and of sacrifice” (CCC, 1654).

2. “The Gospel shows that physical sterility is not an absolute evil. Spouses who suffer from infertility after exhausting legitimate medical procedures should unite themselves with the Lord’s cross, the source of all spiritual fecundity. They can give expression to their generosity by adopting abandoned children or performing demanding services to others” (CCC, 2379).
3. When faced with childlessness, it is important to seek advice from the right people. These include qualified medical people and those who would help to keep the marriage stable. Stephen and Caroline choose to listen to their Small Christian Community and finally opt for adoption and to keep the unity of their marriage.
18. Questionnaire on Fidei Donum Priests Animating the Small Christian Communities (SCCs) Model of Church in Kenya Today (Nairobi, Kenya)

1. Do you personally belong to a SCC?
   If yes, describe it.

2. Do you celebrate Mass in the homes of SCC members?
   How is the homily done?

3. Write some words/phrases to describe the role of a priest in a SCC in Kenya today.

4. Number of SCCs in Kenya today ______________

5. Number of SCCs in AMECEA (Eastern Africa) today ______________

6. How important are SCCs in your parish?

7. How important are SCCs in your diocese?

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This is a sample of a questionnaire used in SCCs workshops, seminars, meetings and other training sessions. The starting point is not a lecture or a talk but the participants’ personal, practical, pastoral experience. The 13 participants (12 priests and one bishop) at the Fidei Donum Priests Workshop in Nairobi, Kenya on 25 April, 2013 formed St. Mark SCC for the duration of the workshop (based on the saint of the day).
19. **Questionnaire on Evaluating the Small Christian Communities (SCCs) Priority in a Parish or Diocese in Eastern Africa**

It is helpful to do a basic inventory as a beginning step. Then evaluate both the quantity and quality of the SCCs.

**On the Parish Level:**

Arriving in a parish, a person can rather quickly gather data. First, on the more informational level:

How many SCCs are in the parish?\(^\text{1451}\)

How many YSCCs are in the parish?

Is there a Parish Pastoral Plan?

Are SCCs a major part of the Parish Pastoral Plan?

Is there a coordinator of SCCs on the parish level? Full time? Part time? Is there a Parish SCCs Coordination Team?

Is there a Parish SCCs Training Team?

Are the SCCs listed on the parish bulletin board?

Are the SCCs mentioned in the homily?

Are the SCCs mentioned in the Prayer of the Faithful?

Are the SCCs mentioned in the announcements?

Are the SCCs mentioned in the parish bulletin (paper and online)?

Are SCCs emphasized on the Parish Website?

Are books, booklets and pamphlets on SCCs included in the sale of religious literature?

Are books, booklets and pamphlets on SCCs in the parish library?

Then the deeper questions:

\(^{1451}\) The answer to this question feeds into the question -- How many SCCs are in the diocese? – that feeds into the question -- How many SCCs are in the country? that feeds into the question -- How many SCCs are in the AMECEA Region?
How many SCCs in the parish do lectionary-based Faith-sharing on a weekly basis, that is, read and reflect on the Gospel of the following Sunday?

Do the SCCs’ weekly Bible Sharing/Bible Reflection/Bible--Daily Life Connections directly contribute to the content of the Sunday homilies and other teachings of the priests and other parish leaders?
Do the SCCs have Recollection Days and Retreats?

Does the Parish Pastoral Team model a small community style? Is lectionary-based Faith-sharing a regular part of the meetings of the Parish Pastoral Team?

How are SCCs integrated in the pastoral structure of the parish? How are SCCs represented on the Parish Pastoral Council?

How are the SCCs different from the Small Apostolic Groups/Traditional Parish Organizations or Associations in the parish?

Are the SCCs just one of many pastoral ministries in the parish or fundamental to the whole ecclesial structure and life of the parish?

Do the lay ecclesial ministers, catechists, coordinators, animators and facilitators in the Pastoral Ministry of SCC have regular meetings?

Do they have formation and training workshops? How is the formation and training carried out?

Are there formation and training workshops in the SCCs themselves?

How many pastoral activities of the parish pass through the SCCs?

Are the sacraments sometimes celebrated in the SCCs?

Are religious services and activities like the Mass, Eucharistic Adoration, the Way of the Cross, etc. coordinated through the SCCs?

How much parish fund raising is coordinated through the SCCs?

Do the SCCs have self-help projects?

How do the SCCs participate in justice and peace activities?

Is there an annual SCC Day in the parish?

Is the pastor (and other parish leaders) committed to this Small Christian Community Model of Church? Do the priests, religious, catechists and lay ecclesial leaders emphasize the importance of SCCs in their talks?

How do the SCCs in the parish use the internet especially the social media and social networking? Facebook? Twitter? What’sApp? YouTube?
On the Diocesan Level:

Arriving in a diocese a person can rather quickly gather data. First, on the more informational level:

How many SCCs are in the diocese?1452

How many YSCCs are in the diocese?

Is there a Diocesan Pastoral Plan?

Are SCCs a major part of the Diocesan Pastoral Plan?

Is there a coordinator of SCCs on the diocesan level? Full time? Part time? Is the person connected to the Pastoral Department of the diocese?

Is there a Diocesan SCCs Coordination Team?

Is there a Diocesan SCCs Training Team?

Are SCCs emphasized in Pastoral Letters?1453

Are SCCs emphasized on the Diocesan Website?

Then the deeper questions:

Are there regular meetings of SCCs coordinators, animators and facilitators at the diocesan and deanery levels?

Are there regular formation and training workshops of SCCs coordinators, animators and facilitators at the diocesan and deanery levels?

Is the bishop (local ordinary) committed to this Small Christian Community Model of Church? Does the bishop emphasize the importance of SCCs in his homilies and talks?

Is there an annual SCC Day in the diocese?

Are SCCs a major part of the Diocesan Synods?

On the diocesan level, how do the SCCs use the internet especially the social media and social networking?

These results can feed into the national results and eventually into the Eastern Africa results (nine AMECEA countries) to get a complete picture of the number of SCCs in the AMECEA Region.

A study of many Pastoral Letters in dioceses in the USA show that SCCs are recommended as one of the many pastorals and spiritual options in the parish along with Bible Study Groups, popular devotions (like adoration, novenas, the rosary and Stations of the Cross) and prayer groups rather than a new Pastoral Model of Church.
Does the diocese share its SCCs experiences with other dioceses and the Catholic Secretariat of the National Catholic Bishops’ Conference?

Updated: 22 September, 2019
20. Sample of the Program/Timetable of a SCCs Workshop\textsuperscript{1454}: National Youth SCCs Workshop on the Theme “Youth Embrace the Word of God in SCCs”

**THEME:** YOUTH EMBRACE THE WORD OF GOD IN SCCs  
**VENUE:** SALESIAN CENTRE, LUSAKA, ZAMBIA  
**DATES:** 2 – 4 DECEMBER, 2013

**Monday 2 December, 2013: Day One**
- Arrival of participants  
- Meeting of Steering Committee (AMECEA Facilitators Team, National Pastoral Coordinator, Youth Coordinator, 2 participants: girl/boy)  
- Evening after Supper:  
  - Touchdown period: self-introduction, brief sharing on personal experiences of SCCs and expectations for the workshop.  
  - Sharing of roles and responsibilities, structure of the program/timetable.  
  - Creation of four Youth SCCs.  
  - Discussion on plan for SCCs Mass to be led by Fr. Joe Healey the following day.

**Tuesday, 3 December 2013: Day Two**
- SCCs Mass  
- Touchdown period discussion continues.  
- “Sharing on the AMECEA Pastoral Priority of SCCs (1973 – 2013) with focus on Zambia.”  
- “Focus on Youth in SCCs in the AMECEA Region.”  
- “Centrality of the Word of God in SCCs.”  
- Lectionary-based Faith-sharing in four Youth SCCs: *Matthew 3:1-12 (2\textsuperscript{nd} Sunday of Advent).*  
- Evening: DVD on SCCs.

**Wednesday, 4 December 2013: Day Three**
- Learnings, questions and comments from the 1\textsuperscript{st} Day.  
- Using SEE – JUDGE – ACT reflection method in four Youth SCCs.  
  a. Explanation of the method/process.  
  b. Practical Experience in four Youth SCCs.  
- “Interacting with Youth in the Social Media.”  
- “An Experience of *Bible* Sharing in four Youth SCCs.”  
- Evaluation and the Way Forward  
- Evening: DVDs on AMECEA.

\textsuperscript{1454} After many years of experience in participating in SCCs Workshops, Seminars, Meetings and Conferences a very good “learning” is that we should be energized by the people who come, not de-energized by the people who do not come.
<table>
<thead>
<tr>
<th>DAY/DATE</th>
<th>TIME (HRS)</th>
<th>ACTIVITY</th>
<th>RESOURCE PERSON</th>
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<tbody>
<tr>
<td>Monday 2 Dec.</td>
<td>16:00</td>
<td>Arrival of Delegates/Registration Meeting of Steering Committee.</td>
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<td>18:30</td>
<td>Supper</td>
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<td>- Touchdown: self-introduction, brief sharing on their experience of SCCs</td>
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<td>- Sharing of roles and responsibilities, structure of the program/timetable.</td>
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<td>- Creation of four Youth SCCs</td>
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<td>Bed Time</td>
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<td>Tuesday 3rd Dec.</td>
<td>06:30</td>
<td>SCCs Mass</td>
<td>Fr. J. Healey</td>
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<td>07:30</td>
<td>Breakfast</td>
<td>All</td>
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<td>08:00</td>
<td>Opening Remarks: Secretary General SCCs as AMECEA Pastoral Priority</td>
<td>Fr. C Lungu, Fr. F. Pikiti</td>
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<td>10:30</td>
<td>Health Break</td>
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<td>11:00</td>
<td>Focus on Youth in SCCs in the AMECEA Region</td>
<td>Fr. J. Healey</td>
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<td>12:30</td>
<td>Lunch</td>
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<td>14:00</td>
<td>Centrality of the Word of God in SCCs</td>
<td>Fr. F. Pikiti</td>
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<td>Health Break</td>
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<td>16:30</td>
<td>Lectionary-based Faith-sharing in four Youth SCCs</td>
<td>Fr. J. Healey</td>
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<td>Matthew 3:1-12 (2nd Sunday of Advent)</td>
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<td>DVD on SCCs</td>
<td>Fr. J. Healey</td>
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<td>Bed Time</td>
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<td>Wednesday 4 Dec.</td>
<td>06:30</td>
<td>SCCs Mass</td>
<td>Fr. F. Pikiti</td>
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<td>07:30</td>
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<td>08:00</td>
<td>Learning, questions, comments of Day One</td>
<td>Fr. J. Healey</td>
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<td>10:30</td>
<td>Health Break</td>
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<td>11:00</td>
<td>Using SEE – JUDGE – ACT</td>
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<td>- Explanation of the method</td>
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<td>12:30</td>
<td>Lunch</td>
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<td>14:00</td>
<td>Interacting with Youth in Social Media</td>
<td>Fr. J. Healey</td>
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<td>16:00</td>
<td>Health Break</td>
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<td>16:30</td>
<td>An experience of Bible Sharing in four Youth SCCs</td>
<td>Fr. F. Pikiti</td>
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How are Small Christian Communities (SCCs) concretely a “New Model of Church” and a “New Way of Being Church” in Africa today. One practical example is the special celebration of the Eucharist in a SCC, usually in the home of one of the members. What we call a “*Jumuiya* Mass” (*jumuiya* means “community” in Swahili, the main language of Eastern and Central Africa). The plan for a *Jumuiya* Mass in an institutional or larger group setting is as follows. African countries represented are marked in **bold**:

**African Inculturated Small Christian Community (Jumuiya) Mass on Wednesday of the Seventh Week of Ordinary Time, Year I**

12 Noon

Hekima University College
Jesuit School of Theology
Nairobi, Kenya
Wednesday, 23 February, 2011

1. Entrance Songs:
   - “*Nalifurahi Sana*” (No. 6 in Hymnal).”
   - “Here I Am Lord.”

2. Introduction by Celebrant Father Joseph Healey, M.M.

3. Penitential Rite following the order of the Zaire (now the Democratic Republic of the Congo) Rite. At the end of the rite is an African Exchange of Peace using a sign of peace from **South Sudan and Sierra Leone**: Place your right hand on the left shoulder of the other person and say “Peace” in our home language/mother tongue. At the end sing: “Bind Us Together, Lord” (No. 361 in Hymnal). The idea is that the Christian community should be reconciled and at peace with each other before hearing the Word of God.

4. First Reading: *Sirach* (Ecclesiasticus) 4:11-19 followed by Silence (*Lectio Divina*).

5. After First Reading instead of the Psalm sing: ”Make Me a Channel of Your Peace” (on sheet).

6. Gospel:

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1455 Mass begins in an African way with the celebrant greeting the congregation with “Good Morning.” Then “Welcome to this Eucharistic Celebration on the feast of…” Mentioning the liturgical season, the feast day and a reference to the theme of the Scripture readings puts the mass in context and makes it more personal.
a. Introduction to Shared Homily: NO Preached Homily. Instead Buzz Groups, a feature of group dynamics. First, participants are encouraged to experience the proclaimed Gospel using the method of “Composition of Time and Place.” A mental representation of the scene/place of the Gospel story involves seeing in our imagination the people, the buildings, the nature, the interaction, the actions, etc. In our praying the Gospel we consider all the people involved in the scene including ourselves and consider their words, actions and relationships. We apply our five senses to the events. We enter into the story as participants.

c. Silence (Lectio Divina).
d. Five minutes of sharing in Buzz Groups of two or three people each reflecting on the two readings and applying them to Africa today (connecting the Bible and our faith to our daily life). Guided question: “What Bible words, phrases or verses struck you and what do they mean for our lives today?”

7. Spontaneous "Prayer of the Faithful" starting from our everyday local experience in English and in our home language/heart language/ mother tongue. Some intentions flow directly from the scripture readings. Ends with the Shona (Zimbabwe) name for Jesus Christ: “The One Who Turns Things Up-side-down.”

8. Offertory Song: “In Bread We Bring You, Lord” (No. 186 in Hymnal).
   Our Father: Substitute "Food" rather than "Bread" to express solidarity with hungry and starving people in Northern Kenya and other places in Africa and to appreciate that many African languages do not have a word for "Bread."


11. Prayer after Communion: The ending uses the Sukuma (Tanzania) names for Jesus in the coming Lenten season: “Jesus Christ the Great Healer and Victor over Death.”

12. Concluding Rite: Saying about being sent: When you go down from the altar of sacrifice, bring not the ashes, but the fire. “The Mass is beginning, go in peace to announce the Gospel of the Lord.”

13. Recessional Song: “Upendo” (No. 318 in Hymnal).

Prepared by St. Josephine Bakhita SCC, the members of the class Small Christian Communities as a New Model of Church in Africa Today (TE14)

¹⁴⁵⁶ The lyrics of this song are a powerful teaching moment. A refrain is ndugu kuishi pamoja ("friends living together")…kwa umoja (“in unity”)…kwa mapendo (“in love”). There are references to joyfully gathering together, forgiving one another and living together with Jesus Christ in our midst.
22. **African Proverbs and Sayings Related to Small Christian Communities (SCCs)**

African Proverbs and Small Communities go hand in hand. There are thousands and thousands of African Proverbs, Sayings and Stories on the themes of belonging, brotherhood and sisterhood, collaboration, communion, community, consensus, cooperation, family, intimacy, marriage participation, mutuality, partnership, personal relationships, sharing, solidarity, teamwork, togetherness, union, unity and working together (and their opposites). In turn, African Small Christian Communities use African Proverbs, Sayings and Stories in their calendars, discussions, liturgies, meetings, planning, prayers, reflections and sharing. Some are universal proverbs applied to the African context and situation. 189 popular African proverbs and sayings on community and community-related themes listed alphabetically are:

*Alive, we live in the same house or under the same roof. Dead, we rest in the same tomb.*

*An army of well-organized ants can bring down an elephant.*

*As long as you stay united in a group, the lion will go hungry.*

*Bananas cook best when bunched in a pot (Meaning: Neighbors do good things together).*

*Bangles sound when there are two.*

*A big cooking pot of rice is not without hard, burnt rice at the bottom.*

*A bird builds its nest using feathers of other birds.*

*Blood is thicker than water.*

*Blood relationships don't often procure mercy; favor comes only by divine connection.*

*A boat cannot go forward if each rows his or her own way.*

*Brotherhood and sisterhood does not mean physical resemblance but mutual assistance.*

*Brothers are like calabashes, even if they knock each other, they don't break.*

*Carve with your friends; alone you cut yourself.*

*Cross the river in a crowd and the crocodile won’t eat you.*

*A child belongs to everyone.*

*The child of many guardians is not bitten by ants.*

*The child who stays near his or her mother does not fall into the trap.*

*The cooking pot sits on three stones.*

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The cows never run away from her calves.
Eating together promotes friendship.
Eating together strengthens brotherhood and sisterhood; there is nothing like brotherhood and sisterhood.
Everything is all right if you love each other.
A family is like a forest, when you are outside it is dense, when you are inside you see that each tree has its place.
The family is the cornerstone of our society.
The family that eats together, stays together.
The family that prays together, stays together.
Friendship is eating and sharing with friends.
Goat droppings (that later become manure) are mainly found in a loafing shed (barn).
Goodbye until we meet again.
Grasp all, lose all.
The guinea fowl says that it goes in pairs so that one would see what the other does not see.
The hen with chicks doesn't swallow the worm.
A herd is comprised of animals of all ages.
A herd of aged animals has no future.
Hoes that dig together never miss to knock at one another.
Home is best.
The hoes of two people cultivating together in a field clash (hit against each other).
The hyena chasing two gazelles at the same time will go to bed hungry.
I am because we are; we are because I am.
I belong by blood relationship. Therefore I am.
If creeping plants could unite, they'll easily tie up an elephant.
If God lives as a community, we must do the same.
If people come together, they can even mend a crack in the sky.
If you get a fine harvest of maize don't break your local brotherhood and sisterhood.
If you run after two hares you will catch neither.
If you want to go fast, walk alone. If you want to go far, walk with others.
It is the gathering of people that gave birth to discussion.
It is the teeth that are together that bite meat.
It takes a village to educate a child.
It takes a village to prevent abuse.
It takes a whole village to raise a child.
It takes many hands to capture a buffalo.
The journey of one person is a problem. The journey of two persons together easily gets them to the top of the mountain.
Let the guest come so that the host may benefit (get well).
Let us pull together (English translation of the Swahili saying Harambee).
Life is when you are with others; alone you are like an animal.
Like ants, eat little and carry the rest back to your home.
Like ring and finger.
Little and little, fills the measure.
A lone buffalo is an easy hunt for a lion or a hunter.
A lone traveler is swept by a stream.
Many beads form one necklace.
Many beads threaded onto a single string.
Many bells on the legs make a loud sound.
Many cooks spoil the broth/pot).
Many hands make light work.
Many hands will more easily lift a mortar.
Many pieces of firewood keep the fire burning until the morning.
Many sticks burn together.
The mother is the cornerstone of the family.
Mountains never meet but people do.
A neighbor is a second cloth.
Neighbors share meat.
No matter how powerful a person is, he or she cannot make the rains fall or his or her farm alone.
No matter how skinny, the son always belongs to his father.
No matter how small and crowded the house, there is always room for the people you love.
No person is an island (universal proverb that is found in African languages including Turkana, Kenya).
Not to aid one in distress is to kill him/her in your heart.
One bite at a time.
One does not love if one does not accept from others.
One faith, one hope, one love.
One by one a bird makes a nest.
One child does not chase away birds from the millet field.
One finger does not (or cannot) kill a louse.
One finger does not kill a flea.
One finger does not play a drum.
One finger does not remove a thorn.
One finger nail does not crush a louse.
One furrow at a time.
One giant alone cannot catch a lizard.
One grain does not make porridge.
One hand alone does not tie up a parcel.
One hand cannot clap.
One hand does not catch a buffalo.
One hand does not collect corn meal.
One hand does not cultivate a field.
One hand does not nurse a child.
One hand does not tie a parcel.
One hand washes the other.
One head does not hold up (or carry) a roof.
One knee does not bring up a child.
One person is thin porridge or gruel; two or three people are a lump (handful) of ugali (stiff cooked meal/flour from sorghum or millet).
One person's arms alone do not encircle an ant hill.
One white ant does not build an ant hill.

In analyzing hundreds of African proverbs on unity and community we found that certain patterns and emphases clearly emerge. Most common is the "one...does not..." pattern to teach the inadequacy and weakness of individualism and a person working alone. Conversely proverbs using the pattern "Two..." communicate unity, togetherness, cooperation, strength, and success. This includes the importance of sharing and working together in the family, SCC, neighborhood, village and town. See Healey and Sybertz, Towards an African Narrative Theology, pp. 113-28.
The one with many uncles slept hungry.
The one who eats with you is not ready to die with you; only he or she who is born with you is
(Meaning: A brother or sister sticks closer than a friend).
The one who encounters problems in a crowd will be helped.
The one who walks alone by the river gets eaten (by the crocodile).
The pain for one of us is the pain for all of us.
A single thumb does not kill a louse.
those who move together remind each other.
A person cannot dance well on one leg only.
A person is a person through other persons.
The person who does not listen to an elder's advice gets his or her leg
The person who eats alone dies alone.
The porcupine lovingly licks her spinney (thorny) offspring.
Pull together! Work together! Let us sing together!
Proverbs are the palm oil with which words are eaten.
The quiver hangs from the strap and the strap hangs on the shoulder.
Reconciliation is strengthened by eating together.
A relationship is incomplete unless people dine together.
A relationship is a space filled by eating.
Ring and finger don't separate.
Sharing is wealth.
Show me your friend and I will tell you who you are.
A single bracelet does not jingle.
A single stick may smoke, but it will not burn.
A single thumb does not kill a louse.
The sky is vast enough for all birds to fly without collisions.
A small house will hold a hundred friends. NOTE: This Duruma proverb is often used as a
The snake like walking alone and that is why it is killed.
The speed of a whole herd of buffaloes depends on the slowest one at the back compare A
   chain is only as strong as its weakest link).
Sticks in a bundle are unbreakable/Sticks in a bundle cannot be broken.
The teeth can only bite when they work together.
There is always room for one more person at the table.
There is no hyena without a friend.
There is no secret between two people.
They help each other like white ants.
Three stones support the cooking pot.
Things are interdependent.
those who eat together do not eat one another.
those who move together remind each other.
Together like basket and food.
Together use the long way to get there rather than the short cut that does not get there.
Together we stand, divided we fall (universal proverb popular in Africa).
To put a roof on the walls of a hut needs the joining of hands.
To stay together is brotherhood and sisterhood.
Two ants do not fail to pull one grasshopper.
Two eyes see better than one.
No matter how big an eye is, two eyes are better than one (together, we can do more).
Two fingernails kill a louse.
Two fingers killed a louse.
Two hands wash each other.
Two heads are better than one.
Two is better than one.
Two or more people scared by a lion will make a good company in the forest.
Two bulls can't stay in the same kraal.
Two bulls can't share the same cowshed.
Two roads overcame the hyena.
The umbilical cord and strap in which the cord is wrapped is like mother and child.
United we stand, divided we fall (universal proverb very popular in Africa).
Unity is the real thing.
Unity is power.
Unity is strength; division is weakness.
A visitor is always for the community.
A visitor is a guest for two days. On the third day give him or her a hoe.
A visitor is never an interruption.
The voice of many is heard by God.
The voice of the people is the voice of God.
Through unity we stand.
A water pot cannot stand on its own without a support.
We create the path by walking (originally from Spanish).
We don't heal in isolation, but in community.
We rather than I.
What falls on one, falls on all.
Whenever there is a feast everyone is welcome.
When a leaf falls to the ground, the tree gets the blame/the shame goes to the tree.
When minds are one, what is far comes near.
When one finger is injured, the whole hand is stained with blood.
When spider webs unite, they can tie up a lion.
When there is a death in your family, there is a death in our family.
When there is a death in your SCC, there is a death in our SCC.
When they work together strings of bark can tie up an elephant.
When a woman is hungry she says: "Roast something for the children that they may eat."
Where there are many, nothing goes wrong.
Where there are many people God is there.
Wisdom is like fire. People take it from others.
You can live without a friend, but you can’t live without a neighbor.
You cannot break a bundle.
You can’t eat with your enemy.
You marry into a household/family and not only to your husband.
Your home is your home.
Your mother is your mother even if she has a small leg.
23. African Proverbs and Sayings Related to Family and Marriage

It is interesting to analyze these African proverbs and sayings and understand their use in family gatherings and discussions, SCCs meetings, counseling sessions, etc. They are classified in the three categories in Chapter 12: family life, raising children and marriage ministry/marriage preparation/marriage counseling. Some are universal proverbs applied to the African context and situation. Here are 187 examples:

**Family Life** (83)

- A united family eats from the same plate (Ganda, Uganda).
- Members of the same family are open to each other and can discuss anything (Samburu, Kenya).
- The family is the cornerstone of our society (many languages).
- A family is like a forest. When you are outside it is dense. When you are inside each tree has its place. (Africa).
- The family that eats together, stays together.
- The family that prays together, stays together.
- Goat droppings (that later become manure) are mainly found in a loafing shed (barn).
- Never bite the hand that once fed you.
- There is no secret between two people (Swahili, Eastern and Central Africa).
- One who gossips with you will gossip about you.
- A small house will hold a hundred friends (Duruma, Kenya). NOTE: This Duruma proverb is often used as a riddle. A small house with many people. Answer. Pawpaw.
- If two brothers have only the head of a fly, they will divide it equally between them (Setswana, Botswana).
- Dine with a stranger but save your love for your family (Ethiopia).
- Those who love each other need only a small space (Ganda, Uganda).
- We are blind to the faults of those we love. (Yoruba, Nigeria).
- Fighting does not build a family (Kamba, Kenya).
- When brothers fight to the death, a stranger inherits their father’s estate (Ibo, Nigeria).
- The person who forgives ends a quarrel (Africa).
- Issues/things of the family should not be displayed in public (English equivalent: Do not wash your dirty linen in public) (Gikuyu, Kenya).
- Do not show your nakedness in public, that is, don’t share family secrets in public including to children (Gikuyu, Kenya).
- Tall stories destroy family relationships (Luba--Katanga, DRC).
- A big cooking pot of rice is not without hard, burnt rice at the bottom (Swahili, Eastern and Central Africa)
- Many cooks spoil the pot (Nuer, South Sudan).
- Blood is thicker than water (many African languages including Rendille, Kenya).
• **Brotherhood and sisterhood does not mean physical resemblance but mutual assistance** (Africa).
• **Even the fool has relatives** (Alur, DRC).
• **You will die poor if you rely on relatives** (Swahili, Eastern and Central Africa).
• **Eating together strengthen brotherhood [and sisterhood]; else there is nothing like brotherhood [and sisterhood]** (Tongo, Ghana).
• **Relationship (sisterhood, brotherhood) is in the eating together** (Ganda, Uganda).
• **A relationship is incomplete unless people dine together** (Shona, Zimbabwe).
• **You can’t eat with your enemy** (DRC).
• **One hand washes the other** (Meru, Kenya, Uganda).
• **Impatience with your brother or sister is in the flesh; it doesn't reach the bone** (Mamprussi, Burkina Faso).
• **Brothers [and sisters] are like calabashes; even if they knock each other, they don’t break** (Bunyoro, Uganda).
• **Brothers [and sisters] are like ants, they never fight each other but attack the enemy together** (Bunyoro, Uganda).
• **If you get a fine harvest of corn/maize, don’t break your local brotherhood and sisterhood** (Bembe, Democratic Republic of the Congo – DRC, Tanzania).
• **I belong by blood relationship. Therefore I am** (Ghana).
• **I am because we are; we are because I am** (Zulu, South Africa, Swaziland).
• **When you reap problems, you share with your family** (Nande, Democratic Republic of Congo – DRC, Uganda).
• **What falls on one, falls on all** (Africa).
• **A person is a person through other persons** (Zulu, South Africa, Swaziland).
• **Show me your friends and I will tell you who you are/tell you your character** (many African languages).
• **The person who sits on a stone that supports the cooking pot will never grow taller** (Ganda, Uganda).
• **Blood relationships don’t often procure mercy; favor comes only by divine connection** (Africa).
• **Any sheepfold without siblings has no life because sooner or later it will be finished** (Gikuyu, Kenya).
• **A herd of aged animals has no future** (Luhya, Kenya).
• **It's better to have a bad mannered brother than none** (Luo, Kenya).
• **A visitor is a guest for two days. On the third day give him or her a hoe** (Swahili, Eastern and Central Africa).
• **Let the guest come so that the host may benefit (get well)** (Swahili, Eastern and Central Africa).
• **The person who does not listen to an elder's advice gets his or her leg** (Swahili, Eastern and Central Africa).
• **Even though you disagree, do not refuse to listen** (Africa).
• **Like ants, eat little and carry the rest back to your home** (Bembe, Democratic Republic of the Congo – DRC, Tanzania).
• **Do not look at how small my egg is; one day it will hatch into a cock and feed my entire family** (Luhya, Kenya).
• **The fetus that is afraid of criticism is never born** (Rwanda, Rwanda).
• **Women give birth with other women** (Alur, DRC and Uganda).
• **Giving birth brings happiness** (Nyanga, DRC).
• The cord for bearing the baby remains where the mother died (Nyanga, DRC).
• The umbilical cord is not a sweet potato vine (Mbeere, Kenya).
• A woman who uses safe delivery might be killed by the ninth delivery (when she least expects it, it happens) (Tanzania).
• Parents are gold; to take care of them is a blessing (Swahili, Eastern and Central Africa).
• You only have one mother (many African languages).
• The mother is the cornerstone of a family (Somali, Djibouti, Eritrea, Ethiopia, Kenya and Somalia).
• My thanks, receive Mother. (Swahili, Eastern and Central Africa).
• Your friend’s mother is your mother too (Digo, Kenya).
• A mother can take care of 10 children, but sometimes 10 children can’t take care of their mother.
• The person who has friends from wherever he or she walks to, gets a place to sleep (Gusii, Kenya).
• A child does not laugh at the ugliness of its mother (Uganda).
• When you follow in the path of your father, you learn to walk like him (Ashanti, Ghana).
• Best friends killed each other over a hare’s head (Tonga, Zambia).
• You don’t ask for a chair when you visit a place where the chief sits on the floor (Africa).
• It’s not how big the house is, it’s how happy the home is. (Africa).
• Without a home or (family) support a country is of no use to you. (Bemba, Zambia).
• Never despise the home that once gave you shelter (Africa).
• We don’t heal in isolation, but in community (Africa).
• You can live without a friend, but you can’t live without a neighbor (Africa).

**Raising Children** (58)

- The hen with baby chicks doesn’t swallow the worm (Sukuma, Tanzania).
- A hen’s feet cannot kill its chicks (Ganda, Uganda).
- A cow never runs away from her calves. (Bemba, Zambia).
- A cow’s horn does not/cannot kill its calf. (Kalenjin, Kenya and Uganda and Nandi, Kenya).
- A hen’s feet cannot kill its chicks (Ganda, Uganda proverb).
- A child eats at his/her parents even if he/she has poured out the flour. (Nyanga, DRC).

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• *When the woman is hungry she says, "Roast something for the children so they might eat"* (Akan, Ghana).
• *A child's fingers are not scalded by a piece of hot yam which its mother puts into its palm* (Yoruba, Nigeria and Cameroon).
• *A baby on its mother's back does not know the way is long* (Ibo, Nigeria).
• *The old woman looks after the child to grow its teeth and the young one in turn looks after the old woman when she loses her teeth* (Akan, Ghana).
• *Who loves the mother must love the children also* (Bemba, Zambia).
• *One who loves you, loves you with your dirt* (Africa).
• *A child who is not taught by its mother will be taught by the world* (Swahili, Eastern and Central Africa).
• *The person who has not traveled widely thinks his or her mother is the only cook (the best cook)* (many African languages).
• *Even if your mother has a short leg she is still your mother* (Malawi).
• *A stupid cow leads her calf near the road.* (Hema, Democratic Republic of Congo - DRC).
• *Why do you behave like a woman whose son has just gotten married? Maasai* (Kenya, Tanzania).
• *A child that has never visited another man's farm will brag that his or her father's farm is the biggest* (Yoruba, Nigeria).
• *When you follow in the path of your father, you learn to walk like him* (Ashanti, Ghana).
• *No matter how skinny, the son always belongs to his father* (Kipsigis, Kenya and Galla, Ethiopia).
• *Do not tell the person who is carrying you that he or she stinks* (Africa).
• *There are no children to be discarded and given to the hyena to eat* (Gikuyu, Kenya).
• *All people are born with the same rights. There are no children of the stomach and of the back* (Gikuyu, Kenya).
• *You can only resemble the parents that gave birth to you. For a cow does not give birth to a sheep* (Yoruba, Nigeria).
• *The child’s appearance/respect/dignity mirrors that of a parent* (Chewa, Malawi).
• *A snake gives birth to a snake* (Zulu, South Africa).
• *You are the child of a duck; take care of yourself* (Sukuma, Tanzania).
• *You must treat the earth well. It was not given to you by your parents. It is loaned to you by your children* (Gikuyu, Kenya).
• *The happiness of a parent is the laughter of a child* (Ganda, Uganda).
• *Children are a blessing from God* (Africa).
• *Children are a gift from God* (Africa).
• *Children are the reward of life* (Africa).
• *Children are the seeds of the future* (Nuer, South Sudan).
• *If you think education is costly, try ignorance* (Swahili, Eastern and Central Africa).
• *Nobody teaches a baby to believe in God* (Akan, Ghana).
• *By crawling a child learns to stand* (West Africa).
• *A stick is straightened while still young* (many African languages).
• *A tree can easily be straightened out when it is still young* (Rwanda).
• The hardworking, obedient child will always get someone to wash him or her, will always get a response (Gikuyu, Kenya).
• An elder (or a parent) who won’t sharply reprimand a child when young will be compelled to run helter skelter when the child is fully grown, and becomes grossly disobedient (Africa).
• It’s not hard work to bear a child, but the work is to nurture him/her. (Africa).
• A little patience is better than a lot of force.
• When a chicken spends a night outside its coop, it becomes a partridge (Bembe, Democratic Republic of Congo -- DRC).
• Spare the rod, spoil the child (Tugen, Kenya).
• The parent who corrects his or her child with a rod does not sin (Bangubangu, Democratic Republic of Congo -- DRC).
• If a father gets so angry as to throw his child into a raid of army ants, by the time he’s appeased, the ants may not be (Nigerian Proverb).
• No one can stop monkeys from squatting; no one should deprive a child of his patrimony (Nigerian Proverb).
• One knee does not bring up a child (Sukuma, Tanzania proverb).
• One hand does not nurse a child. (Swahili, Eastern and Central Africa Proverb)
• A child belongs to everyone. (Haya, Tanzania)
• It takes a village to educate a child.
• It takes a village to prevent abuse.
• It takes a whole village to raise a child (Igbo and Yoruba, Nigerian Proverb).
• The child of many guardians is not bitten by ants (Sukuma, Tanzania).
• If the youth are not initiated into the village, they will burn it down just to feel its warmth (Africa).
• A heavy burden weighs heavily on both sides (Bemba, Zambia).
• Children of a hippo play in all the pools of water in the river or the lake (Bemba, Zambia).
• A water pot cannot stand on its own without a support (Luo, Kenya, Tanzania, Uganda).
• One finger cannot kill a louse (many African languages).
• Two fingers killed a louse (Saamia, Kenya and Uganda) Proverb.

Marriage Ministry/Marriage Preparation/Marriage Counseling (48)

• A home is for a husband and a wife (Gikuyu, Kenya).
• A good home is made of a good woman (Tiv, Nigeria).
• A home without a wife is dead (Luyia, Kenya)
• To be happy in one’s home is better than to be a chief (Yoruba, Nigeria).
• A happy man marries the girl he loves, but a happier man loves the girl he marries (African proverb).

• Love is blind (Rendille, Kenya and Nuer, South Sudan).
• There is no hill too steep when going to a loved one (another translation: a lover's place has no hills or there are no hills to a lover's place (Gikuyu, Kenya).
• For those who love each other a louse's skin will be the right size to cover them against the cold. (Swahili, Eastern and Central Africa).
• Everything is all right if you love each other. (Swahili, Eastern and Central Africa).
• One who married for love alone will have bad days but good nights (Arabic, Egypt).
• Home is best (Swahili, Eastern and Central Africa).
• He has not gotten married yet (figurative). He does not have a stove yet (literal) (Swahili, Eastern and Central Africa).
• A faithful woman is a crown to her husband (Gusii, Kenya).
• The beauty of a woman is to please her husband and what she does for the people of her community (Kabwari, Democratic Republic of the Congo -- DRC).
• Wife is the wealth (Tembo, Democratic Republic of the Congo – DRC).
• If you marry a monkey for his wealth, the money goes and the monkey remains as is (Egyptian proverb).
• My beloved (Swahili, Eastern and Central Africa).
• If a woman has a gentle tongue, her husband will never refuse to eat her food.
• It does not matter how hot-tempered you are, you will never boil yams (Gikuyu, Kenya).
• Educate a woman, educate a nation (Fanti (Ghana).
• The journey of marriage is far, far (Ashante, Ghana).
• Marriage is the main post of the hut (African).
• Marriage is like a peanut/groundnut; you have to crack it to see what is inside (Akan, Ghana).
• Marriage is like a book; every page/day is a new lesson (Ewe, Ghana).
• Marriage is a school (Tetela, Democratic Republic of Congo).
• Perfect people hardly find each other in marriage (Shona, Zimbabwe).
• A widow who's missing her late husband, should remember her 'living husband'” (Nigeria).
• No one gives away a woman to a man in marriage and provides him a bed besides (Ga, Ghana).
• The house that is built well (like a fixed faith) doesn’t move any longer (Lwalu, Democratic Republic of the Congo – DRC).
• Any goat can serve as bridewealth unless it has a defect (Gikuyu, Kenya).
• A single person cannot counsel a married couple (Luo, Kenya and Tanzania).
• An uncircumcised person can never advise a circumcised person (concerning adulthood including marriage) (Gikuyu, Kenya).
• A monogamist sleeps with his wife even when she is sick (Esan, Nigeria).
• The gas passed by the woman you love does not smell (Builsa, Ghana).
• Settle down with one woman, there are many beautiful women in the world (Shona, Zimbabwe).
• The cow does not feel the weight of its two horns (Amharic, Ethiopia).
• One piece of wood by itself cannot cook food (Amharic, Ethiopia).
• The hoes of two people cultivating together in a field sometimes clash (hit) against each other (Sukuma, Tanzania).
• Hoes that dig together never miss to knock at one another (Swahili, Eastern and Central Africa).
• Two calabashes in a basin of water will by all means touch each other but not break each other (Ewe, Ghana, Togo, Benin and Nigeria).
• "Now the marriage begins," says the woman who has been beaten with thorns (Nigeria).
• A man with envy has always his eye on his wife’s pot (Kele, DRC).
• The person who sees the in-laws to be bad is not the engaged woman. (Tembo, DRC)
• Come we stay (Kenya).
• Character is like pregnancy; you cannot hide it for long (Chewa, Malawi).
• He who has a sister has a brother-in-law (Chonyi, Kenya).
• A family that has a son will never lose the debts owed to it (Rendille, Kenya).
• Where there is a will, there is a way (universal proverb popular in Africa).
24. Constitution of St. John the Evangelist Small Christian Community (Nairobi, Kenya)\textsuperscript{1462}

BACKGROUND

St. John the Evangelist Small Christian Community in St. John the Baptist Parish, Nairobi Archdiocese, Kenya was founded in 1999 by the then Parish priest, Father John Kiongo. It was known as “Jumuiya ya Father” until it was officially given the name it uses at present. The SCC was established primarily to accommodate the non-Gikuyu speaking population of the parishioners. Over time, however, the SCC has grown and accommodates all parishioners.

Name
The name shall be St. John the Evangelist Small Christian Community

Aim
To share the Word of God and support each other as a Christian community. To nourish each other spiritually as Christians

Objectives
To promote Christian lifestyle of the members
To promote unity of the members
To promote good neighborliness
To promote socio-economic development of the members

Members
Members of the SCC shall be residents of the parish and shall also be parishioners at the outstation where the SCC is domiciled.
One shall obtain and retain membership of the SCC by:
- Paying the prescribed registration fee
- Participating in the meetings and activities of the SCC
- Participating in financial contribution of the SCC and parish as required
- Upon completion of the probation period of six months

Members shall lose/relinquish their membership if:
They change their residence to within the borders of another parish. If this happens the member shall be issued with a letter of recommendation to the new parish.
They do not participate in the meetings and activities of the SCC for eight consecutive weeks, without justifiable explanation to the executive committee.
They do not participate in the financial contributions of the SCC as required, without justifiable explanation to the executive committee.

\textsuperscript{1462} As an example of the usefulness of these two printed constitutions of SCCs: A person from Mombasa, Kenya wrote to the “info” email address of our SCCs Website: “I am a member of Holy Ghost Cathedral Church, Mombasa, Kenya. On Sunday 30 March, 2014 we shall be electing our SCCs office bearers. Kindly and urgently send me with the correct format of election or the one the church prefers most.” We referred them to the full texts of these two printed constitutions that are available in our free, online Ebook on our SCCs Website.
Meetings
There shall be meetings of the SCC as follows:
Weekly meeting – will be held every Sunday, other than the third Sunday of the month, for prayers and Bible discussion. (Appendix 2)
Monthly meeting – will be held every third Sunday of the month as an open forum for members to discuss matters affecting the SCC.
Special meetings – will be called in the event of:
Activities organized on any other day other than Sunday
Crisis affecting any member of the SCC
The quorum at monthly and special meetings shall be 15 members.

Executive committee
The executive committee shall constitute members duly elected as per the elections schedule of the parish. The committee shall comprise of the following members:

Chairperson
The chairperson shall:
Chair meetings and co-ordinate activities of the SCC
Represent the SCC at the pastoral council meetings
Ensure spiritual, economic and social growth of the SCC
Ensure members perform tasks assigned to them
Promote co-operation with other SCCs in the parish

Vice chairperson
The vice chairperson will perform the duties of the chairperson in his or her absence.

Secretary
The secretary shall:
Keep a written record of the proceedings of every meeting
Present reports to members whenever called upon to do so
Any other duties allocated by the chairperson

Assistant secretary
The assistant secretary will perform the duties of the secretary in his/her absence

Treasurer
The treasurer shall
Keep a record of the assets of the SCC
Keep a record of all money received and paid out of the SCC kitty
Present statement of account monthly
Any other duties allocated by the chairperson

Code of conduct
Members shall be of good conduct as expected of a Christian.
Members shall be encouraged to attend Mass regularly and to receive various Sacraments.
The SCC shall give its opinion to the church on any member prior to administration of any Sacrament to the member.
Behavior classified as gross indiscipline may lead to suspension of the member. (Appendix 3)

1463 This is an unfortunate expression that is used frequently. Better is “to participate in mass.”
Finances
The finances of the SCC shall comprise its assets and cash balances
Raising finances
Registration fee shall be Ksh.300
Every member shall pay a monthly contribution of Ksh.50
Harambee shall be held weekly. The main guest shall contribute a minimum of Ksh.200
Every other member who is present shall contribute a minimum of Ksh.20
Members who are absent may send Ksh.20
Contribution for events
Wedding of a member. Each member will contribute a minimum of Ksh.100
Death of a member or spouse or child of a member. Each member will contribute a minimum of Ksh.100
Donations as may be made by members or any other person
Use of finances (Appendix 4)
Finances will be used for prescribed purposes
For the normal operation of the SCC
Approval from members shall be sought, prior to spending, where the intended use is not among those prescribed.
Custody of finances
The treasurer shall maintain a record of all assets of the SCC and their physical location.
Cash shall be held in trust for the SCC at the bank account of the parish.
Accountability for finances
A report on the financial position of the SCC shall be made available to members at every monthly meeting.
Members shall be free to air their opinions on the financial report upon its presentation.

Amendment of the Constitution
Any clause of this constitution shall be amended by resolution of a simple majority in a meeting attended by two-thirds of all bona fide members. Any appendix may be amended by resolution of a simple majority of bona fide members at a monthly or special meeting.

Dissolution and disposal of assets
The SCC shall be deemed dissolved in the event that:
The parish ceases to exist. In this case, the assets of the SCC shall be deemed to belong to the archdiocese.
The pastoral council resolves to split the SCC into two or more Small Christian Communities. In this eventuality, the inventory of the SCC shall be valued and shared proportionately among the resultant Small Christian Communities.
Upon agreement of ALL members in a meeting attended by two-thirds of bona fide members of the SCC. If this happens the assets of the SCC shall revert to the parish.

APPENDICES TO CONSTITUTION OF ST. JOHN THE EVANGELIST SMALL CHRISTIAN COMMUNITY

Appendix 1
Membership
A register of members and all the sacraments they receive shall be kept and updated as necessary.
Efforts shall be made to assist members receive sacraments they do not receive already.

Induction of new members into the SCC shall be based on a standardized induction program.

Appendix 2
Program for weekly meetings
Opening hymn
Opening prayer
Bible reading and reflection
Bible discussion
Register
Collections
Announcements
Prayer of the faithful
Closing prayer
Duration of the meeting will not exceed one hour

Appendix 3
The following will be considered gross indiscipline:
Fighting during meetings, at home or at any other place that may diminish the reputation of the member.
Use of insulting language by a member against another member, against members of the clergy or against other parishioners while in the precincts of the parish.
Inappropriate relationships between/among members such as extramarital affairs.
Misappropriation of funds of the SCC

Appendix 4
Use of finances
Wedding -- In addition to the cash raised for this occasion, Ksh.3,000 shall be withdrawn from the treasury to purchase a present for the couple at a wedding occasion involving a bona fide member. Any cash balance shall be given to the couple.
Sickness -- Ksh.2,000 shall be given, from the treasury, to a bona fide member following admission to hospital. Ksh.1,000 shall be given from the treasury of the SCC to a bona fide member following the admission to hospital of the spouse or child of the member.
Death -- When a bona fide member dies Ksh.10,000 shall be given to the bereaved from the treasury of the SCC in addition to the cash raised for such events. Where the deceased does not satisfy the qualification for bona fide membership the executive committee shall have discretion over the amount to be paid from the treasury. If the death is that of a spouse or child of a bona fide member, Ksh.5,000 shall be paid from the treasury in addition to the cash raised for such events.
Travel -- The executive committee shall have discretion over the amount to be withdrawn from the treasury as travelling fares for members appointed to represent the SCC.
Any other important activity not described above, at the discretion of the executive committee.
Refund -- No cash refund shall be made to any member of the SCC at the time of separation.

Appendix 5
Various occasions
Matrimony
Support for preparations and other related matters as may be agreed by members.
Bereavement
When a member is bereaved, all the membership of the SCC will accord all the necessary support to the bereaved member/family in terms of but not limited to:

Daily prayer meetings during the period of mourning
Fund raising to cater for expenses during the period of mourning
Accompaniment by at least two members to the place of burial, should it be away from Nairobi.\textsuperscript{1464}

\textsuperscript{1464} Text contributed by Kenyan layman Paul Njuki.
(Nairobi, Kenya)


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ABOUT OUR PATRON: St. Joseph, the Spouse/Husband of Mary and Foster Father of Jesus.

Feasts:
March 19 for Joseph the Spouse/Husband of Mary
May 1 for Joseph the Worker.
Sunday after Christmas for Feast of the Holy Family

PROFILE:

He was a carpenter, a working man (Matthew 13:55). He wasn't rich for when he took Jesus to the Temple to be circumcised and Mary to be purified he offered the sacrifice of two turtledoves or a pair of pigeons, allowed only for those who could not afford a lamb (Luke 2:24).

Despite his humble work and means, Joseph came from a royal lineage. Joseph's genealogy marks his descent from David, the greatest king of Israel (Matthew 1:1-16 and Luke 3:23-38). Indeed the angel who first tells Joseph about Jesus greets him as "son of David," a royal title used also for Jesus.

Joseph was a compassionate, caring man. When he discovered Mary was pregnant after they had been betrothed, he knew the child was not his but was as yet unaware that she was carrying the Son of God. He planned to divorce Mary according to the law but he was concerned for her suffering and safety.

Joseph was man of faith, obedient to whatever God asked of him without knowing the outcome. When the angel came to Joseph in a dream and told him the truth about the child Mary was carrying, Joseph immediately and without question or concern for gossip, took Mary as his wife. When the angel came again to tell him that his family was in danger, he immediately left everything he owned, all his family and friends, and fled to a strange country with his young wife and the baby. He waited in Egypt without question until the angel told him it was safe to go back (Matthew 2:13-23).

Joseph loved Jesus. His one concern was for the safety of this child entrusted to him. Not only did he leave his home to protect Jesus, but upon his return settled in the obscure town of Nazareth out of fear for his life. When Jesus stayed in the Temple we are told Joseph...
(along with Mary) searched with great anxiety for three days for him (Luke 2:48). Joseph treated Jesus as his own son for over and over the people of Nazareth (Luke 4:22) Joseph respected God. He followed God's commands in handling the situation with Mary and going to Jerusalem to have Jesus circumcised and Mary purified after Jesus' birth. He took his family to Jerusalem every year for Passover, something that could not have been easy for a working man.

Joseph is also Patron of the Universal Church, fathers, carpenters, and social justice. Scripture has left us with the most important knowledge: who he was -- "a righteous man" (Matthew 1:18).

In His Footsteps: Joseph was foster father to Jesus. There are many children separated from families and parents who need foster parents.

Prayer: “Saint Joseph, Patron of the universal Church, watch over the Church as carefully as you watched over Jesus, help protect it and guide it as you did with your adopted son. Amen.”

HISTORY OF THE FORMATION OF OUR SCC:

After one year of intense Adult Catechism (RCIA) in 2010/2011, and upon successful “graduation” (Adult Baptism at the Easter Vigil, April, 2011), members of the group, through the advice and help of their Catechist – Deacon Oscar, and Father Simon Peter Kamomoe, Father-in-charge, Holy Family Minor Basilica, decided to form a Small Christian Community.

They named the SCC St. Joseph Small Christian Community in Honor of Saint Joseph the Spouse, Husband of Mary and Foster Father of Jesus.

MISSION OF THE SCC:

To emulate our Patron Saint, to ultimately give our lives, grow and strengthen our faith and that of our neighbors in the new found joy and purpose in GOD, through a personal relationship with Jesus Christ.

VISION OF THE SCC:

To transform our lives and those around us

OBJECTIVES OF THE SCC:

• To listen to Scripture and share our understanding of it.
• To recount the experience of our life since we last met, using a Christian viewpoint as we talk and listen.
• To talk over some of our problems in life and try to help each other with them in terms of Christian faith.
• To help each other with personal decisions on the basis of our faith.
• To socialize every so often.
• To make some group decisions on social action issues or assisting people who need our help.
• To discuss ways of living our Christian faith in our professions or places of work.

MEMBERSHIP:

- Membership is out of own free will, irrespective of gender, age, color or race.
- Two passport photos required for an identity card and the others for filing. A membership form to be duly be filled and kept for future reference.
- All above 18 years of age are however required to contribute a monthly subscription of Kshs. 200/= for SCC’s upkeep and development. No backdate for the amount for a new member.
- Note that all members are assumed to have been there from the formation of the SCC. New members to be inculcated into the St. Joseph culture.
- Once one is a member, membership is open to his/her immediate relations.
- Where a member is married then both spouses are obliged to contribute individual monthly contributions irrespective of the spouse’s attendance.
- Each member is entitled to all rights and privileges of the SCC from the time of joining.
- One ceases to be a member:
  i) Out of free will,
  ii) Loss of life,
  iii) Under extremities of expulsion,
  iv) When one fails to attend three consecutive meetings with no adequate explanation.

Apologies to be done within 48 hours to the meeting.

OFFICE BEARERS:

The SCC shall consist of the following office bearers:

i) Patron.
ii) Chairperson and Vice Chairperson.
iii) Secretary and Vice Secretary.
iv) Treasurer.
v) Organizing Secretary.
vi) Liturgist.
vii) Welfare officer.
viii) Music Coordinator.
ix) Caterer.
x) Storekeeper.
xi) Executive committee consists of:
  ▪ Chairperson, Secretary, Treasurer, Welfare Officer, Caterer and organizing secretary.
  ▪ The executive committee shall meet once every month.

xii) Advisory committee consisting of:
  ▪ Chairperson, Secretary, Treasurer, Welfare officer, Patron, Organizing Secretary, vice chairpersons and any member selected by the SCC.
  ▪ The advisory committee shall meet when need arises.

ELECTIONS:
- All elections shall be held every 3 years.
- All office bearers shall be practicing Catholics.
- All office bearers shall assume duties from the date of election until the succeeding election, but shall be eligible for reelection for not more than two consecutive terms.
- Any office bearer who ceases to be a member of the SCC shall automatically cease to be an office bearer – thereof.
- The advisory committee shall have such powers by resolution to remove an official from office and to fill such a vacancy, or any other vacancy created, at any time or during a general meeting.
- An official who wishes to resign from office shall do so having satisfactorily handed over to the Advisory Committee within 14 days notice.

**DUTIES OF OFFICE BEARERS:**

a) The Patron.

He is the Patron, and overall overseer of the SCC in all issues; both spiritually and in all other businesses.

b) Chairperson.

- Unless prevented by illness or other sufficient cause, he/she shall preside over all the SCC’s meetings.
- Shall represent the affairs of the SCC at any given forum.
- Be a signatory to the SCC’s accounts.
- Shall resume matters of the SCC in consultation with the executive officials.
- Shall perform all other duties assigned by the advisory committee.

c) Vice Chairperson.

- Shall perform any duties of the Chairperson in his/her absence, or any duty assigned by the chairman or advisory committee.

d) Secretary.

- Shall deal with all the general administration of the SCC.
- Shall attend and take minutes at all seatings under the supervision and direction of the chairperson/vice chairperson.
- Shall keep all minutes of meetings and preservation of records of all meetings for the SCC.
- Shall be responsible for the preparation of periodicals; pamphlets, newsletters, or such instructional matters as the advisory committee may instruct the production thereof.
- Shall attend to and deal with all correspondences and shall issue notices convening and prepare agendas for all meetings.
- Be a signatory to the SCC.

e) Vice Secretary.

- Shall perform all the duties of the secretary in his/her absence and such other duties as shall be assigned by the secretary, chairman or advisory committee.
- Shall assist the treasurer in his/her absence.

f) Organizing Secretary.

- Shall organize and co-ordinate all activities of the SCC, or as assigned by the advisory group.
- In his absence, any member may voluntarily assist or as assigned by the SCC.
- He/she will work closely with the welfare officer.

g) Treasurer.

- Shall act under authority of advisory committee, or chairperson.
- Shall be principal accounting officer of the SCC.
- Shall receive and also disburse under the direction of the advisory committee all monies belonging to the SCC.
- Shall issue receipts and vouchers for all money transactions.
- Shall ensure that proper books of accounts are properly prepared, preserved and made available for inspection
- Shall be a signatory to the SCC’s accounts.
- In his/her absence, the vice secretary may handle petty cash or receive collections.
- Reserve in her possession a minimum of Kshs. 10,000/= for emergency.

h) Liturgist.

- Shall coordinate liturgy in the SCC meetings and during animation.
- Shall assist the SCC in selecting and following the church calendar.
- Shall be the official spokesperson of the SCC on spiritual matters.
- Shall handle/welcome all new members and nourish them spiritually and update them on SCC’s agenda.

i) Welfare officer.

- Shall look into the wellbeing of the members and advise the advisory committee.
- Shall be in-charge of counseling matters of the SCC or individual members, and taking general welfare of the members as given by rules governing the SCC.
- Will be in-charge of welfare account records i.e. contributions during weddings; hospital or members relative as governed by the SCC’s rules or in all needy situations.
- Shall assist SCC’s members in co-coordinating such activities as weddings; or visits to members during times of need.
- Will identify needy situations and advise the advisory committee.

j) Music coordinator.

- Co-ordinate all collaborations between other choirs.
- Coordinate singing in the SCC.

k) Advisory Committee.

- Shall represent the SCC in the Parish Council, hence shall attend all Parish Council meetings (Chairman, Secretary and Treasurer).
- Shall give direction to SCC and the members as a whole
- Resolve and or approve all major undertakings of the SCC.
- Approve all money transactions by the SCC.
- Shall be the disciplinary committee of the SCC when such matters arise.
- Shall seek ways and means of raising funds for all charitable activities of the SCC.
- Shall consist of the chairman; secretary, treasurer, welfare officer and organizing secretary and Patron.
- 50% of members by resolution in writing shall petition the Patron to convene a special general meeting to discuss a disciplinary or urgent matter that has arisen touching on office bearers or any other member as a last resort.
- Shall identify areas of assisting and advising the church.

MEETINGS:

i) The SCC shall meet every Sunday at 10.00 a.m.
ii) The venue is Father’s parking area unless told otherwise.
iii) The SCC will use Resource Center at St. Dominic Hall and the room attached for office matters.

ORDER OF SUNDAY MEETINGS:

i) Opening prayers
ii) Praying the rosary
iii) Singing -- at least a chorus
iv) Share at least one of the readings of that day, i.e. either 1st reading, psalms; 2nd reading or Gospel reading. Silence followed by Bible Sharing/Bible Reflection.
v) Prayer of the faithful
   - For church
   - For families
   - For the sick
   - For the country
vi) Discuss any other business
vii) Concluding prayers to include
     - St. Joseph Prayer
     - Any other prayers
viii) As guided by the schedule planned.

POLICY ON FINANCES AND SCC SUPPORT:

1. Each member shall contribute Kshs. 200/= monthly for SCC operations
   - The SCC account shall allocate Kshs. 10,000 in the following situations

i) Wedding – In form of a gift for such amount when any of our member conducts a wedding in the church

ii) Hospital admission – Kshs.10, 000/= in cash during hospitalization (of the member, children, or spouse). Help for extended family will be voluntary contribution from members and not from the SCC account.

iii) Loss of life – Kshs. 20,000/= to the member’s next of kin during loss of life of the said member, and 10,000 for the nuclear family i.e. parents of the member, child of the member or spouse of the member.
2. The SCC shall also raise funds from its catering projects.

NOTE: Where such needs not covered by amount stipulated, the welfare officer in consultation with the advisory committee shall ask/request members to make a voluntary contribution to attend to such needs.

NOTE: Communication should be done directly to the welfare officer whenever need arises.

*For any correspondences, the secretary shall be given an amount approved by the advisory committee for facilitation of the activities of the SCC, e.g. communication and transport.

NOTE: The executive committee shall discuss the SCC’s finances before the fourth Sunday of the month and present the same to the members on the fourth Sunday of the month.

ELECTIONS:

- Shall be called by the advisory committee.
- All members to attend.
- Shall be held every 3 years.
- All positions to be filled.

OTHER SCC ACTIVITIES:

This will be elaborately covered in the SCC’s calendar of events.

- CHARITY.  
The SCC shall conduct matters of charity once every quarter, through visit of a home or as advised otherwise by the committee.

- RETREAT.  
(Several days event, well observed especially Christmas or Lent)

- RECOLLECTION (one-day event)

The SCC shall have a Recollection Day once every quarter.

- END OF YEAR PARTY.

- There shall be at least one end-of-year party whose expenses shall be met by the SCC’s account. All family members will be invited.

- SPORTS.
- Will have sports at least twice a year.

PRAYER TO ST. JOSEPH: “Litany of St. Joseph”

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.
Christ, hear us.
Christ, graciously hear us.
God, the Father of Heaven, have mercy on us.
God the Son, Redeemer of the world, have mercy on us.
God the Holy Spirit, have mercy on us.
Holy Trinity, One God, have mercy on us.
Holy Mary,
pray for us.
St. Joseph,
pray for us.
Renowned offspring of David,
pray for us.
Light of Patriarchs,
pray for us.
Spouse of the Mother of God,
pray for us.
Chaste guardian of the Virgin,
pray for us.
Foster father of the Son of God,
pray for us.
Diligent protector of Christ,
pray for us.
Head of the Holy Family,
pray for us.
Joseph most just,
pray for us.
Joseph most chaste,
pray for us.
Joseph most prudent,
pray for us.
Joseph most strong,
pray for us.
Joseph most obedient,
pray for us.
Joseph most faithful,
pray for us.
Mirror of patience,
pray for us.
Lover of poverty,
pray for us.
Model of artisans,
pray for us.
Glory of home life,
pray for us.
Guardian of virgins,
pray for us.
Pillar of families,
pray for us.
Solace of the wretched,
pray for us.
Hope of the sick,
pray for us.
Patron of the dying,
pray for us.
Terror of demons,
pray for us.
Protector of Holy Church,
pray for us.
Lamb of God, who take away the sins of the world,
spare us, O Lord!
Lamb of God, who take away the sins of the world,
graciously hear us, O Lord!
Lamb of God, who take away the sins of the world,
have mercy on us.
V. He made him the lord of his household.
R. And prince over all his possessions.

Let us pray. O God, in your ineffable providence you were pleased to choose St. Joseph to be the spouse of your most holy Mother; grant, we beg you, that we may be worthy to have him for our intercessor in heaven whom on earth we venerate as our Protector: You who live and reign forever and ever. R. Amen.

This CONSTITUTION was AGREED on this date: _____ OCTOBER 2012

CHAIRPERSON

SECRETARY

PATRON
Select Annotated Bibliography of Books, Booklets, Articles, Reports, Papers and Printed Materials and Other Resources including Online Digital Resources (430) 1465


Adinda, Pamela, ”KENYA: Lumko Program Steering Small Christian Communities’ Meetings toward Bible Oriented Approach, AMECEA Online News, Issue 113, 9 October 2015.

Adinda, Pamela, ”KENYA: 'There is a Need for Bishops Delegates and Youth Representatives to the Synod from AMECEA to have a Listening Session,' - Fr Healey,” AMECEA Online News, Issue 217, 12 January 2018. http://amecea.blogspot.co.ke/2018/01/kenya-there-is-need-for-senate-bishops.html

African Continent and African Countries Articles on the Small Christian Communities Global Collaborative Website and “Facebook Page,” www.smallchristiancommunities.org

1465 Certain books, booklets, journals, magazines, articles, reports and DVDs are chosen to show the overall historical development of SCCs in the AMECEA Region especially during this 1973-2016 period. A great deal of this Bibliography can be found online in various online databases, digital documents libraries, digital libraries and websites. Click on the hyperlinks or go to online resources such as (alphabetically): Academia, Africabib, ATLA Religion Database (90 results for “Joseph Healey”), Docstoc, DSpace, EBSCO Host, Google Books (contains the online version of many books on SCCs), Google Scholar (104 results for “Joseph Healey”), Mikado (75 results for “Joseph Healey”), JSTOR, Questia, Refdoc, Readbag, ResearchGate, Scribd, Taylor & Francis and WorldCat.


Developed by Africans for Africans, the *Africa Study Bible* will transform lives by bringing God’s Word to His people in language that speaks directly to their hearts and relates Scripture to their everyday lives. The Bible will be published initially in English using the New Living Translation and other major languages will follow. The study notes are being written by African pastors and scholars. The African contextualized study notes including African Proverbs and Stories are helpful for SCC members to connect Scripture to their daily lives.

“AFRICA: Prioritize SCCs Bishop Urges Church,” *Catholic Information Service for Africa (CISA) Email News Bulletin*. Issue No. 76, Friday, 28 September, 2012. Available in email message dated 28 September, 2012 and on the CISA Website, [http://a4a0g.s18.it/frnll.aspx/?fgc=wwsrf.dh=n5dd0=tw25a1cc=008&x=pv&7:8j&x=cc&0f:33idNCLM](http://a4a0g.s18.it/frnll.aspx/?fgc=wwsrf.dh=n5dd0=tw25a1cc=008&x=pv&7:8j&x=cc&0f:33idNCLM)


AMECEA Contribution to the Extraordinary Synod of Bishops on Pastoral Challenges to the Family in the Context of Evangelization, Compiled by the AMECEA Pastoral Department, Nairobi, Kenya: AMECEA Secretariat, 2014.


AMECEA Pastoral Department, AMECEA Contribution to the III Extraordinary Synod of Bishops on Pastoral Challenges to the Family in the Context of Evangelization, Nairobi: Privately Printed, 2014.


AMECEA Plenary: The Implementation of the AMECEA Bishops’ Pastoral Priority of...


Annotated Syllabus of “Small Christian Communities as a New Model of Church in Africa Today (PTC418)” Tangaza University College (Catholic University of Eastern Africa -- CUEA), Nairobi, Kenya, January to March, 2017.


Contains Seven Parts.

This comprehensive look by African scholars at the HIV and AIDS pandemic in Africa features contributions from noted scholars from across the continent, offering analysis from theological, sociological, ecclesiological, and public health perspectives. It is a valuable resource for social analysis and theological reflection from an African perspective, something badly needed for theologians and academics alike.


Google Website, retrieved 2 September, 2016, https://books.google.com/books?id=hI3ADAAAQBAJ&pg=PT20&lpg=PT20&dq=home+based+care+Leonard+Chiti+Zambia&source=bl&ots=d8Nr-bb7AN&sig=C5zmtn_sBRtFgRDPDC1wsg9p3EM&hl=en&sa=X&ved=0ahUKEwit


This book offers help to facilitators of Small Christian Communities, *Bible* Sharing Groups and *Bible* Study Groups. The first part explores in simple terms the person and role of the facilitator in a Small Christian Community alongside the usefulness of Small Christian Communities and *Bible* Sharing Groups for living our faith as the Church Family of God in Africa. The second part proposes five *Bible* Sharing/*Bible* Study methods.


*Bible Lessons: Bible Month, September, 2013* Book III, Lilongwe, Malawi: ECM Catholic Secretariat Pastoral Department, 2013. Some of these booklets are also available in Chewa and Tumbuka.


Breen, Frank (compiler and editor), *Maryknoll History in Africa*,


Available online on the Maryknoll Africa Region Website, under “Our Downloads” under “Resource Center,” [https://maryknollafrika.org/category/our-downloads](https://maryknollafrika.org/category/our-downloads)


_Calendars and Diaries with the Scripture References to the Daily Lectionary Readings._

_Called To Be Church: Small Church Communities on Campus_, New Haven: Saint Thomas More the Catholic Chapel and Center at Yale University, 2011-2013.

Caramazza, Giuseppe and Eleanor Gibson (eds.), _Young People, the Faith and Vocational Discernment_, Proceedings of the Symposium held at Tangaza University College, February, 2017, Nairobi: Institute of Youth Studies, 2018. Includes:

Chapter 9: “Youth Small Christian Communities: Creating the Path by Walking” by Alloys Nyakundi (covering university YSCCs and Parish YSCCs)

“The Way Forward: Creating the Path by Walking” by Joseph Healey, MM (including YSCCs providing a safe place for prayer, sharing and reflection)


The author breaks new ground in bringing two important Catholic ecclesial visions -- Small Christian Communities as the dominant model of church in Africa and Eucharistic Ecclesiology -- into dialog with one another. First, he analyzes the origins and theological vision of the Small Christian Community movement in Africa, focusing on Eastern and Central Africa. Second, he considers the resonances and tensions between the SCC vision and post-Vatican II Eucharistic Ecclesiology. Third, he discusses what many see as the biggest contemporary challenge facing both SCCs and the African church—namely their engagement with issues of social justice, peace, and reconciliation. He argues that the growing SCC emphasis on social analysis and social justice could be further developed through more intentional theological reflection on the Eucharistic politics implicit in the Small Christian Community.


Thomas Cashore (ed.), _Robert S. Pelton Latin America Collection_, South Bend: Moreau
Chapter Two is on “Small Christian Communities.”


Weekly topics:

First week – Good governance.
Second week – Reconciliation.
Third week – Youth and Development.
Fourth week – Security.
Fifth week - Child Protection (covering different kinds of child abuse including physical abuse, emotional abuse and sexual abuse). **NOTE:** This week was used in the SCCs Course at Tangaza University College in March, 2018.


Jane is second wife who goes to Mass every Sunday and is a faithful member of her SCC. She entered the RCIA (Adult Catechumenate) with the desire to be baptized as a Catholic. But she had to stop the instructions because she is a second wife. Her husband is a Catholic, but he had to stop receiving the Eucharist when he married a second wife. Jane was unable to find a suitable husband (men seem fewer in Kenya). To meet her human needs/sexual/social needs she decided to become a second wife.

Chimombo, Emmanuel. “Establishing Small Christian Communities: Ecclesial Communities


2. Paperback (Print on Demand -- POD) and Ebook available on Amazon. https://www.amazon.com/STRENGTHENING-GROWTH-CHRISTIAN-COMMUNITIES-AFRICA-ebook/dp/B07H2YRBTJ/ref=sr_1_1?ie=UTF8&qid=1536294296&sr=8-1&keywords=emmanuel+chimombo

1. 128-page booklet to assist in SCCs training courses for SCCs facilitators and animators in Africa.


4. Recommends 15 topics and sessions for an effective training course on this key pastoral priority of the Catholic Church in Eastern Africa. They include: arrival of the participants, introduction of the participants, logistics, sharing of roles and responsibilities, participant’s fears or concerns, training topics, expectations and training objectives.

5. Includes a rich bibliography that comprises references, additional reading materials, videos, DVDs as well as accompanying rich annexes. The new handbook recommends a checklist of 16 common activities in Small Christian Communities (SCCs) in Africa today for effective training of SCCs facilitators.


The home-based care (HBC) system emerged in Zambia in the late 1980s as a complement to the mainstream health-care delivery system for people living with HIV. Local parish had home-based care programs such as the group called Caring Women who went around their neighborhood bringing medicine and praying for those terminally ill, many of whom had AIDS. In Zambia in the Catholic Church that accounts for a third of the people calling themselves Christian, the home-based care system followed closely the pattern of Small Christian Communities.

Cieslikiewicz Christopher, “Pastoral Involvement of Parish-based SCCs in Dar es Salaam,”


Thorough doctorate dissertation based on current SCC surveys, an in-depth questionnaire and extensive field interviews with extensive bibliography and appendices.


This is the successor to the best-selling classic *Social Analysis: Linking Faith to Action* and it’s 25th Anniversary volume *The Pastoral Circle Revisited: A Critical Quest for Truth and Transformation*.

Today, the widespread use of social analysis in many forms, makes this publication very timely and helpful. Based on her experience of teaching courses, conducting workshops, and participating in social movements, the author has brought together both theory and practice with good examples, realistic methods, and probing challenges. This book explores the “Pastoral Spiral.” This process, undertaken communally, in dialog, is geared towards the transformation of systems and also towards the transformation of individuals and peoples involved. The process offers tools, for seeing, assessing, reflecting, responding, acting and helping people to work together to imagine and allow possible responses to emerge from a vision of God’s world, and finally to take action to create this vision.

Our SCCs in Eastern Africa (and around the world) regularly use the Pastoral Spiral that is also called the Pastoral Circle and the Pastoral Cycle. See, Christine Bodewes, *Parish Transformation in Urban Slums: Voices of Kibera, Kenya*.

Unfortunately this particular edition has few African examples.


The 16 participants made the following commitments:

- To form a Pan–African Network of Small Christian Communities
- To promote Small Christian Communities in our countries and bring more members on board
- To support a steering committee that has been selected and mandated to coordinate the networking
- To meet annually on a rotational manner in different countries of Africa
- To share the best practices through social media and internet
- To start an independent African SCCs Networking Website with its own domain name. The internet address is: www.africansccsnetworking.org. It should include the Missio SCCs Network logo. The website will have dialog/discussion pages in English, French and Portuguese. This will be a revised and updated version of the “original, temporary” African SCCs Networking Website (what we call the trial or Beta version) created in April, 2016 that has the internet address (URL): http://www.topsoftchoice.com/secam_scc/
- To mandate the AMECEA Pastoral Department to manage this newly created website on SCCs Networking
- To encourage people from all 54 countries in Africa to send articles on SCCs


Davies, Colon, “A Call to Action on Eucharistic Hunger – Now! Making the Eucharist Available to all Baptized People as the Bread of Eternal Life,” Liverpool, England:


Pages 111-114 highlight “Small Christian Communities.” The author emphasizes Small Christian Communities (SCCs) as a model of being church. “SCCs should make Christianity a way of life, really touching their lives and supporting them in their problems. A SCC is ideally a communion of families” (page 14). He encourages membership and participation of the clergy in these small communities. He describes the Psycho-Social Method of Paul Frere in the African context. The great value of the method was/is that it is genuinely involves “groups of people” becoming “communities” that are united in implementing projects.


A classic book that describes five models of the Catholic Church:

1. Institution.
2. Mystical Communion.
3. Sacrament.
5. Servant.

Later Dulles added a sixth model -- Community of Disciples – that is an amalgamation of the other five models. We need an African Avery Dulles, that is, an African theologian of the new generation to develop concrete examples of African Models of Church such as “Small Christian Communities as a New Model of Church in Africa Today.”


To download it as .pdf, go to http://w2.vatican.va/content/dam/francesco/pdf/apost_exhortations/documents/papa-francesco-esortazione-ap_20131124_evangelii-gaudium_en.pdf


Fraze, Barb, “Small Christian Communities Contribute to Growth of Church in Africa,”


A practical and dynamic method to animate Small Christian Communities. Helps SCC members to reflect on the situations of their everyday lives. 103 lessons based on a continuous reading of St. Mark’s Gospel that contain: Story from the everyday life of the Pökot people in Kenya. Questions for discussion. Word of God (two or three verses from Mark) followed by focused questions. Main themes are: Prayer and Sacrifice, Community, Work and Service, Family Life, Christian Traditions and African Culture, Following Jesus and God’s Care and Concern.


Many references to Small Christian Communities:

1. Role of the sponsoring community. “It is rather common that at an infant baptism and mass only the parents and godparents and some few friends are present. And yet most of these infants have been recommended by the Small Christian Communities. The failure of the small community to join in these ceremonies is an indication of the lack of awareness of the role of the sponsoring community on such as occasion. It would be encouraging to see the Small Christian Communities members participating in these masses, expressing their joy as a sign of their concern and their pledge to the faith development of these infants.”

2. How supported the Adult Catechumens would feel if their Small Christian Communities members would attend the mass in which they receive the sacraments [often during the Holy Saturday Vigil Mass]. Another important practice that has been overlooked is that of fasting. How many small community members fast for their catechumens as they are intensively preparing for the sacraments?


The book’s main critique is based on Leonardo Boff’s argument that the Holy Trinity should inspire and criticize human society. This research is a critique of this argument that is at the centre of Boff’s Social Trinitarian Model. Can Boff’s argument be considered as a mere hypothesis or rather a fundamental axiom, i.e. a verified and accepted argument? The original contribution of this work is not only in the critique of the Social Trinitarian Model (STM) of Leonardo Boff using the Small Christian Communities (SCCs) as a case study, but also in the proposition of the Social Trinitarian Model (STM) for Tanzanian society. This Social Trinitarian Model is based on SCCs in relationship to an inclusive Tanzanian spirit of unity and hope. It also includes the human values of ‘syn-bios,’ ‘syn-pathos’ and ‘syn-hodos.’ These human values are related to the Trinitarian life, koinōnia and perichōrēsis. In fact, in the Social Trinitarian Model, SCCs are like a ‘foretaste’ (prolepsis) of the Kingdom of God. Though this Social Trinitarian Model is based on the SCCs of Tabora in Tanzania, it is not exclusively for Tanzanian society. It can inspire other African societies and other parts of the world.


For the Nairobi Metropolitan (dioceses in the Ecclesiastical Province of Nairobi): Kericho, Kitui, Machakos, Military Ordinariate, Nairobi, Nakuru, and Ngong.

Foreword by Cardinal John Njue. Sections on:

1. “Introduction.”
2. “Historical Background.”
4. “SCCs Guidelines.”
5. “Recommendations.”


Healey, Joseph, *African Stories for Preachers and Teachers*, Paulines Publications Africa,


Available in different online versions:

2. Orbis Books Version on the Academia.edu Website, retrieved on 6 June 2015, [https://www.academia.edu/12816789/Beyond_Vatican_II_Imagining_the_Catholic_Church_of_Nairobi_I](https://www.academia.edu/12816789/Beyond_Vatican_II_Imagining_the_Catholic_Church_of_Nairobi_I)
3. Mikado Website, retrieved on 1 November, 2015, [http://www.mikado-ac.info/home-uk.html](http://www.mikado-ac.info/home-uk.html)
5. Academia.edu Website, retrieved on 27 August, 2016, [https://academia.edu/28043817/Beyond_Vatican_II_Imagining_the_Catholic_Church_of_Nairobi_I](https://academia.edu/28043817/Beyond_Vatican_II_Imagining_the_Catholic_Church_of_Nairobi_I)

This essay treats:

1. “Be Bold and Creative.”
2. "Rethinking the Structures and Styles of Governing and Decision-making."
3. "From the Perspective of SCCs in Eastern Africa."
4. “Pastoral Solutions to the Two Meanings of the Eucharistic Famine in Africa.”
6. "Relevance for the Catholic Church in North America and Europe."

Privately Printed, 2016.


On sale on Amazon as an Ebook (Kindle Edition and other digital formats).

NOTE: If a person has purchased the Print on Demand (POD) paperback, he or she can get the Kindle MatchBook edition for only $2.99.

The latest version is on sale on Amazon as a Print on Demand (POD) paperback in two volumes.

Volume One: $15
Volume Two: $15

https://www.amazon.com/Building-Church-Family-God-Communities/dp/1982905360/ref=sr_1_5?keywords=Joseph+G+Healey&qid=1559047484&s=books&sr=1-5

A hyperlink to the book is also available on:

AMECEA Website
http://amecea.org

Catholic University of Eastern Africa -- CUEA (go to: Library Tab>Electronic Resources> Electronic Journals>Scroll to Small Christian Communities (logo on the right at the bottom)
http://www.cuea.edu

Don Bosco Utume Salesian Theological College Library. Accessible only on campus on the Library’s Computer (go to: Network>SERVER1>Ebooks>Ebook on SCCs. When needed enter username: administrator and password: 1234).

Hekima University College (go to: Hekima University College Library>Click here to access online)
Today there are over 180,000 Small Christian Communities (SCCs) in the Catholic Church in the nine AMECEA countries in Eastern Africa. This book treats the following 17 headings:

- “SCCs in the Historical Perspective of 57 Years (1961 to 2019) in the AMECEA Region.”
- “Quantitative Evaluation of the Growth of SCCs in the AMECEA Region.”
- “Qualitative Evaluation of the Growth of SCCs in the AMECEA Region.”
- “Four Case Studies of SCCs in Eastern Africa.”
- “How SCCs Promote Reconciliation, Justice and Peace in Eastern Africa.”
- “SCCs’ Contribution to the Praxis and Theology of the Church as Family of God in Eastern Africa.”
- “Evaluation of the Impact of SCCs in the AMECEA Region.”
- “Evaluation of the Influence of AMECEA’s SCCs in Africa and Around the World.”
- “The Future is Now: Using the Internet to Promote SCCs in Africa and Around the World.”
- “Promoting the Missionary Outreach of SCCs in the AMECEA Region.”
- “SCCs’ Involvement in the New Evangelization in Eastern Africa.”
- “SCCs Contribute to Family and Marriage Ministry in Eastern Africa.”
- “Tracking the Growth of Youth SCCs.”
- “How SCCs Are a New Way of Being/Becoming Church in Eastern Africa.”
- "How SCCs Are a New Pastoral Model of Church in Eastern Africa.”
- “Future Challenges, Priorities and Actions for SCCs in the AMECEA Region.”
- “General Conclusions: The Way Forward.”

Healey, Joseph, “Celebrating 180,000 Small Christian Communities (SCCs) in Eastern Africa: Speech at the Annual International Writers’ Conference,” Speech at the Annual International Writers’ Conference, Catholic University of Eastern Africa (CUEA) AMECEA Gaba Campus, Eldoret, Kenya, 20 September, 2016, Small Christian Communities Global Collaborative Website, retrieved on 22 September,


A number of these sayings are related to SCCs, community values and life and relationships. Example:

“AMECEA – Parent of Small Christian Communities. Welcome to Tanzania. 2002.”
“AMECEA Celebrations. 40th Welcome to Tanzania. 40th


Healey, Joseph “Creative Ways of Promoting ‘Africa Matters’ -- Part II,
2017 Report of the Africa Region to the Orbis Books Advisory Committee Meeting,”


Healey, Joseph. “Evolving A World Church from the Bottom Up: An Analysis and Interpretation of 3,500 Different Names, Titles, Terms, Expressions, Descriptions and Meanings for and about Small Christian Communities/Basic Christian Communities in the World with 11 Case Studies from Six Continents,” Background Paper for the International Consultation on "Rediscovering Community -- International Perspectives,” University of Notre Dame, South Bend, Indiana, USA, 8-12 December, 1991, Notre Dame: Privately printed, 1991, 33 pages. Sections of the paper are published in:

The newsletter of Latin American/North American Church Concerns (LANACC).

It is presumed that these names refer to small apostolic groups, not just small groups. We purposely avoided the broader and more generic name “small groups” by itself that is used in so many different ways in North America today. We did not research the many types of Small Prayer Groups, Small Self-help Groups and Small Support Groups because they are outside the specific meaning and purpose of Small Christian Communities. Our research did not specifically treat the many names in other Christian Churches including the Evangelical and Pentecostal Churches. We did not have the opportunity to document some of the many names used in the fast growing Hispanic Catholic Churches. Small Christian Communities (SCCs) is an umbrella term used in this list and is the most common name worldwide.

NOTE: This research was informally updated in 2015 to include over 5,000 entries with many new Names, Titles, Terms, Expressions, Descriptions and Meanings added. This expresses the rich diversity of this new way of being/becoming church.


Chapter Four (pages 95-150) is on “Small Christian Communities” and contains photographs and eight sections on the life and ministry of SCCs in Nyabihanga Village in Rulenge Diocese in Western Tanzania.


Healey, Joseph, Final Annotated Syllabus of Two Credit Core Course “Small Christian Communities as a New Model of Church in Africa Today (PTC418),” Tangaza University College (CUEA), Nairobi, Kenya, Nairobi: Privately Printed, 2015. Small Christian Communities Global Collaborative Website, retrieved on 10 February,

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After publishing this book, I got a complimentary letter from an expatriate missionary priest in Tanzania belonging to the Missionaries of Africa Society. He said that I described the same missionary and pastoral experiences that he has had, but he did not think they were important until he read about them in my book.

This syllabus has been revised and updated over the past 12 years (2008 to 2019) following the development of SCCs in the changing context of Eastern Africa. For example, the topics/themes of the “internet/social media/social networking” and “mission/evangelization” are now not taught as separate weeks, but are integrated in the content throughout the course and included in the exam questions.

Other changes and updates: More and more of the course is taught online in a participatory, interactive way using the Small Christian Communities Global Collaborative Website and Facebook Page and other online materials. Deacons and other pastoral ministers report on their homilies and talks from week to week. The themes of the questions on the Final Exam are listed on the SCCs Website, but change from year to year. The “Opening Solidarity Prayer” is changed from week to week based on the local African context. Five different METHODS of Bible Sharing/Bible Reflection Bible—Life Connections are explained and practiced in the class in our individual SCCs.

There are now three sections each with its own lecturer. The three lecturers develop together a common syllabus, a common teaching plan, a common exam and a common marking system. The first two periods (mainly lectures and presentations) are all together, the last period is in the separate sections.

If Small Christian Communities (SCCs) are a “New Way of Being (Becoming) Church” and a “New Model of Church in Africa Today” this challenges us to a new way of teaching about SCCs and a new way of learning about SCCs. The traditional model has been for a priest or sister (representing 1% of SCC members) to teach the course. But 99% of the SCC members are lay people. So we see a new model of team teaching that would include:

1. Since it is an academic course a qualified person in pastoral theology – a priest, sister, brother, layman or laywoman with the proper academic degree.
2. A layman.
3. A laywoman. NOTE: This is essential because our research shows that 75% of the members of SCCs in Eastern Africa are laywoman.

A key challenge is “team teaching” (the lecturers and presenters sit in on each other’s classes and lectures) rather than just “shared teaching” (various lecturers teach one or more classes on a rotation basis).

Healey, Joseph, Final Annotated Syllabus of Two Credit Core Course “Small Christian Communities as a New Model of Church in Africa Today (PET190),” Don Bosco Utume Salesian Theological College, Nairobi, Kenya, Nairobi: Privately Printed, 2016. Small Christian Communities Global Collaborative Website, retrieved on 8
Students took hold of the importance of starting and promoting specific YSCCs and the pastoral value of SCCs using the social media. In the evaluation they said it was the most practical and pastoral course in the semester. 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.


Available in different online versions:
2. Academia.edu Website, retrieved on 26 August, 2015, [https://www.academia.edu/15186477/Historical_Development_of_the_Small_Christian_Communities_Basic_Ecclesial_Communities_in_Africa](https://www.academia.edu/15186477/Historical_Development_of_the_Small_Christian_Communities_Basic_Ecclesial_Communities_in_Africa)
3. Mikado Website, retrieved on 1 November, 2015, [http://www.mikado-ac.info/home-uk.html](http://www.mikado-ac.info/home-uk.html)

The very first Small Christian Communities (SCCs)/Basic Christian Communities (BCCs) in Africa started in DRC in 1961. The very beginning of SCCs in Eastern Africa (and all of English-speaking Africa) can be traced back to the parishes of the Luo-speaking Deanery (especially Nyarombo, Ingri and Masonga Parishes) in North Mara in Musoma Diocese in northwestern Tanzania in 1966. The AMECEA Study Conference on “Planning for the Church in Eastern Africa in the 1980s” in Nairobi, Kenya in December, 1973 stated: “We have to insist on building church life and work on Basic Christian Communities in both rural and urban areas. Church life must be based on the communities in which everyday life and work take place: those basic and manageable social groups whose members can experience real inter-personal relationships and feel a sense of communal belonging, both in living and working.” This pastoral policy was in the context of the statement: “We are convinced that in these countries of Eastern Africa it is time for the Church to become truly local, that is, self-ministering, self-propagating and self-supporting.” This is rooted in the
Theology that SCCs are not optional, but are the basic unit/basic cell/basic building block/basic foundation/most local expression of the Catholic Church.

The AMECEA Study Conference on “Building Small Christian Communities” took place in Nairobi, Kenya in 1976. The key statement was: "Systematic formation of Small Christian Communities should be the key pastoral priority in the years to come in Eastern Africa.” This is the single most important statement made about SCCs. The meeting went on to affirm the essential ecclesial character and characteristics of Small Christian Communities by stating: “The [Small] Christian Communities we are trying to build are simply the most local incarnations of the One, Holy Catholic and Apostolic Church.”

A major step was the First African Synod in Rome in April, 1994 on the theme "The Church in Africa and Her Evangelizing Mission to the Year 2000” with five main topics: "Proclamation of the Good News of Salvation", "Inculturation," "Dialog", "Justice and Peace" and the "Means of Social Communications." Of the 211 interventions during the first two weeks of the First African Synod, there were 29 interventions on SCCs (the fourth highest number after the topics of justice, inculturation and laity).

The last 10 years has seen the increasing involvement of SCCs in promoting forgiveness, healing, reconciliation, justice and peace in Africa. There is considerable documentation on how some of the 20,000 base communities (another name for SCCs) were involved in the reconciliation and healing ministry in Rwanda after the 1994 genocide. Research in Kenya, Rwanda and Sudan indicates that women are better in peacemaking than men. Men tend to emphasize power and control while women emphasize personal relationships. The Jesuit Centre for Theological Reflection (JCTR) in Lusaka, Zambia produced guided reflection pamphlets on justice and peace topics for SCCs to generate faith-based action. The various reflection methods in the Lumko Program especially related to social justice are used throughout Africa.

Today there are over 180,000 Small Christian Communities (SCCs) in the Catholic Church in the nine AMECEA countries. Tanzania has over 60,000 SCCs and Kenya has over 45,000 SCCs. Since 1973 they have been a key pastoral priority in Eastern Africa as a “New Way of Being (Becoming) Church” and a “New Pastoral Model of Church.” The rich experience of the church in Eastern Africa especially pastoral, parish-based SCCs is contributing to the other parts of Africa and to the World Church. SCCs is a pastoral model of church integrally connected to the structures, ministries and activities of the parish. This helps local Catholics feel that “they are the church” and more responsible (“ownership”) for church life and decision making. SCCs are becoming more involved in justice and peace issues.

What is the future? Many African SCCs have emerged from reading the contemporary signs of the times in Africa and responding to today’s reality. Cardinal Polycarp Pengo of Dar es Salaam, Tanzania, and the former President of SECAM, calls SCCs “a special or privileged instrument of evangelization.” Tanzanian theologian Laurenti Magesa emphasizes: “For the future of Christian mission, specifically in Africa, we can say without hesitation that the development of Small Faith Communities is an indispensable requirement.” They can

1467 See the Small Christian Communities Global Collaborative Website and “Facebook Page”
www.smallchristiancommunities.org
play a major role in the New Evangelization. Already as a new way of being church and a new model of church (closely related to the Church as Family and the Communion of Communities Models of Church) African SCCs are influencing the World Church. SCCs in Africa will continue to develop in the spirit of the Spanish proverb popular with the Base or Basic Christian Communities in Latin America: We create the path by walking.


Available in different online versions:


As we continue to celebrate the 50-year Anniversary of the Second Vatican Council, we recall the historical foundations of African Small Christian Communities (SCCs) in the People of God Model of Church and in the communion Ecclesiology of Vatican II. A study of five documents of Vatican II reveals that Small Christian Communities are one of the great fruits of the council and an awakening of the church as the People/Nation of God. The founding fathers of AMECEA had a vision of implementing Vatican II’s Ecclesiology of communion in Eastern Africa that focused on the communion (koinonia) and service (diakonia) aspects. Both African Synods built on the foundations of Vatican II and highlighted the pastoral and missionary role of SCCs.

This article integrates the positions of three speakers at the Theological Symposium 2013. Pastoral, parish-based SCCs are part of the “new face” of the parish and a significant part of a new way of being parish from below. The parish is a communion or network of SCCs within the “communion of communities” Ecclesiology. Today there are over 180,000 Small Christian Communities in the nine AMECEA countries in Eastern Africa. Kenya alone has over 45,000 SCCs. We are optimistic that the experience of SCCs as a New Model of Church from the grassroots as witnessed by SCC members in Africa will bring significant changes in new pastoral structures corresponding to our contemporary communion Ecclesiology and the ecclesial reality on the local level.

The Spanish translation is “Como Las Pequeñas Comunidades Cristianas Africanas, Implementan La Pastoral y Visión Misionera Del Vaticano II,” Small Christian


Available in different online versions:

3. Academia.edu Website https://princeton.academia.edu/JosephHealey

Today there are over 180,000 Small Christian Communities (SCCs) in the nine AMECEA countries in Eastern Africa. Tanzania alone has over 60,000 and Kenya alone has over 45,000 SCCs. Increasingly SCCs are promoting reconciliation, justice and peace, the three main themes of 2009 Second African Synod. This essay treats the following headings: “Tracking the Historical Shifts of SCCs,” “SCCs’ Increasing Involvement in Justice and Peace Issues,” “Case Study of SCC Involvement in the Kenya Lenten Campaigns 2009 and 2010,” “Involving Youth in Small Christian Communities,” “SCCs Using the Internet Especially Facebook” and “SCCs as Facilitators of Reconciliation, Justice and Peace in Africa.” One major change is the increasing use of a Pastoral Theological Reflection Process such as the "Pastoral Circle" (the well-known "See, Judge and Act" methodology starting from concrete experience) to help SCCs to go deeper. Now more and more SCCs in Africa are reflecting pastorally and theologically on their experiences, often using the tools of social analysis.


Available in different online versions:


Healey, Joseph, Important Quotations Related to African Ecclesiologies Especially from Eastern Africa, Small Christian Communities Global Collaborative Website, retrieved on 2
April, 2016,

http://library.hekima.ac.ke/journals/index.php/hekimareview/article/view/559
http://library.hekima.ac.ke/journals/hekimareview/issue/view/40

Available in different online versions:

1. Under the “African Continen” under “Africa” on the Small Christian Communities Global Collaborative Website, retrieved on 19 July, 2014,
3. Academia.edu Website, retrieved on 25 August 2015.
https://www.academia.edu/15160038/Innovations_and_New_Trends_in_Small_Christian_Communities_SCCs_in_Africa_Today

Today there are over 90,000 Small Christian Communities (SCCs) in the eight AMECEA countries of Eastern Africa. Kenya alone has over 35,000 SCCs. The past year has seen innovations in the development of SCCs in Africa including Highlights of the SCC Practicum Papers, Case Studies of SCC Involvement in Peacemaking/Peacebuilding and in the Kenyan Lenten Campaign 2009 and Expanding the SCC Global Collaborative Website. A careful assessment of these experiences can help chart new trends in the future of the Catholic Church in Africa. This can lead to deeper theological reflection especially in the context of evolving a contemporary African Christian Theology that includes African Narrative Theology and the Theology of the Church Family of God in Africa.


Describes the events when Archbishop Odongo was chairman of AMECEA between 1973 and 1979 including: The AMECEA Study Conference on “Planning for the Church in Eastern Africa in the 1980s” in Nairobi, Kenya in December, 1973 that stated: “We have to insist on building church life and work on Basic Christian Communities in both rural and urban areas. Church life must be based on the communities in which everyday life and work take place: those basic and manageable social groups whose members can experience real inter-personal relationships and feel a sense of communal belonging, both in living and working.” The AMECEA Study Conference on “Building Small Christian Communities” in Nairobi, Kenya in July, 1976. The key statement was: "Systematic formation of Small Christian Communities should be the key pastoral priority in the years to come in Eastern Africa." This is the single most important statement made about SCCs.


Available in different online versions:

2. Google Scholar Website, retrieved on 19 June, 2015,
3. ResearchGate Website, retrieved on 19 June, 2015, https://www.researchgate.net/publication/270604379_Let_the_Basic_Christian_Communities_Speak_Some_Pastoral_Theological_Reflections_on_Portezuelo_and_Beyond
4. Academia.edu Website file:///C:/Users/Joseph/Downloads/Let_the_Basic_Christian_Communities_Speak_Some_Pastoral_Theological_Reflections_on_Portezuelo_and_Beyond

The Basic Christian Community is a growing phenomenon in the Christian Churches today especially in the Roman Catholic Church. Basic Christian Communities (hereafter referred to as BCCs) are variously called Basic Ecclesial Communities, Small Christian Communities, and Popular Christian Communities with different shades of meaning. This article begins with some pastoral theological reflections on the BCCs in Latin America, specifically in the Roman Catholic Parish of Portezuela in Chillan, Chile. The particular experience of Tanzania is introduced to compare the BCCs in Latin America and Africa.


Major headings as follows:

1. New Method of Teaching/Learning about SCCs
2. Checklist of Activities in SCCs in Africa Today
3. Challenge of Tribalism and Ethnicity in SCCs in Kenya
4. Symbols to Promote Reconciliation and Peacebuilding in SCCs
5. Pastoral Theological Reflection Process in SCCs
6. 22 Criteria to Evaluate a Typical Neighborhood Parish-Based SCC
7. Survey of Catholic Major Seminaries and Institutes of Theology
8. Animators of Small Christian Communities, Not Leaders or Bosses
9. How SCCs in Africa Can Participate in Larger Events of Catholic Church

Available in different online versions:


Healey, Joseph (compiled), Once Upon a Time in Africa: Stories of Wisdom and Joy, Maryknoll, New York: Orbis Books, 2004. Available as an Ebook on Amazon (for Kindle) and Google. Also available in different editions in French, Polish, Spanish and Swahili. This title has many variations such as Once Upon a Time, in a Land Far Away...


Has an interesting section on "Evolving the Small Christian Community Model of Church in North America and Europe" that includes:
1. SCCs developed in Eastern Africa following our local context: small neighborhood, parish-based communities. SCCs are a pastoral model of church that transforms the parish into a communion of communities and an instrument of evangelization. SCCs combine Bible Sharing/Bible Reflections and practical action/outreach. SCC members are called to be missionary disciples. Much of the life of the SCCs and many of their activities take place in the local neighborhood (geographical area) where the SCC members live.

This is very different from the local context in North America and Europe. When I am asked to explain the difference between Africa and the West in one sentence, I say that in Eastern Africa "SCCs are not a program or project in the parish, but a way of life." So, you have to be bold, creative and imaginative in your local context.

2. A final suggestion for North America and Europe: I am reminded of the 16-29 years age range being used for the Synod of Bishops and specifically for the Pre-Synod Meeting going on in Rome right now on the theme “Young People, Faith and Vocational Discernment.” I feel that there are many young people who are searching for meaning in their lives. They may not be interested in the Institutional Church, but they hunger for a “safe place”/“real space” for discussion/sharing/reflection. They want to meet in small communities by themselves without their parents, teachers and church leaders present. Here they can share their own journey, their own faith and reflect on their own concerns, doubts, hopes and dreams.

Available in different online versions:


Posted online in different versions:

Fourteen delegates from six African countries (Burkina Faso, Democratic Republic of the Congo, Ghana, Kenya, Togo and Zambia) and from Bolivia and Germany participated in a “Planning Workshop on Networking among Small Christian Communities (SCCs)/Base Christian Communities (BCCs) in Africa” in Ouagadougou, Burkina Faso from 6 to 9 August, 2015. The main “Recommendation for the Way Forward” is summarized as follows:

The consultative meeting that was attended by SECAM and Missio delegates recommended the creation of a SECAM-MISSIO Small Christian Communities (SCCs) Networking Team. It is supposed to be a small team whose membership will be those pastoral agents who are actively involved in the promotion of this ecclesial model.

The Networking Team will promote information and sharing of experiences about the importance of SCCs in the Local Churches of Africa, reciprocal theological reflection with the Department of Theology of Missio in Germany and interaction with other continental bodies where SCCs are seen as a new way of being church.


Available in different online versions:

1. ResearchGate Website, retrieved on 8 June, 2015, https://www.researchgate.net/publication/242776407_Promoting_SCCs_via_the_Internet
4. Academis.edu Website file:///C:/Users/Joseph/Downloads/Promoting_SCCs_via_the_internet%20(1).pdf

Available in different online versions:
2. Academia.edu Website, retrieved on 25 August 2015. https://www.academia.edu/15171767/Promoting_Small_Christian_Communities_in_Africa_through_the_Internet

Today there are over 90,000 Small Christian Communities (SCCs in short) in the eight AMECEA countries in Eastern Africa. Kenya alone has over 35,000 SCCs. The internet (websites specifically about SCCs in Africa, online journals, online learning sites, search engines like Google, social networking sites like Facebook and YouTube, blogs, email messages, etc.) in this digital age can dramatically expand our knowledge and understanding on two levels. First, the internet can help SCCs in Africa to share their experience with the rest of the world. Through the internet and other forms of the new information technology members of African SCCs can feel part of the World Church.

Second, the internet can help people around the world learn about SCCs in Africa. This essay treats the following headings: “Tracking SCCs in Africa,” “History of the Small Christian Communities Global Collaborative Website” www.smallchristiancommunities.org, “Content of the Africa Section of the SCCs Website,” “Small Christian Communities Facebook Pages and Groups,” “Promoting the Voices of Women, Youth and the Marginated” and “The Future is Now for SCCs in Africa.”


This chapter is available in different online versions:
2. Academia.edu Website, retrieved on 7 January, 2016,
Pope Francis is very popular in Africa and his Post-Synodal Apostolic Exhortation, *The Joy of the Gospel* has received an enthusiastic response. Catholic in the Local Churches in Eastern Africa immediately began using the book in private and public prayer, homilies, talks, recollection days, retreats, workshops, seminars and classes in the constituent colleges connected to the Catholic University of Eastern Africa (CUEA). The pope’s pastoral, practical, down to earth style appeals to many people. The book has been very helpful and inspiring to members of the 180,000 Small Christian Communities (SCCs) in the AMECEA Region.

This article treats:

1. “Case Study of a SCCs Workshop.”
2. “Key Passages in *The Joy of the Gospel.*”
4. “Pope Francis’ Dream of a Missionary Option.”


Available in different online versions:

2. Catholic Peacekeeping Network (CPN), Notre Dame Website, retrieved on 26 August, 2015, [https://cpn.nd.edu/assets/14982/healey2.doc](https://cpn.nd.edu/assets/14982/healey2.doc)


Available in different online versions:
2. Academia.edu Website, retrieved on 30 March, 2015, [https://www.academia.edu/11714158/Small_Christian_Communities_SCCs_as_Agents_of_Change_in_the_Fight_against_HIV_AIDS_in_Eastern_Africa](https://www.academia.edu/11714158/Small_Christian_Communities_SCCs_as_Agents_of_Change_in_the_Fight_against_HIV_AIDS_in_Eastern_Africa)

Today there are over 180,000 Small Christian Communities (SCCs) in the Catholic Church in the nine AMECEA countries in Eastern Africa that have some kind of planned practical action, service and pastoral, social and mission outreach to local problems and challenges such as people with HIV and AIDS. SCC members are important agents of change and transformation in the fight against HIV and AIDS.

The first goal of this paper is to analyze the reality of people with HIV and AIDS in Eastern Africa today. The second goal is to demonstrate that the active involvement of SCC members in reaching out to people with HIV and AIDS as responders, healthcare workers, caregivers, counselors, etc. is a pastoral and social priority. This is the Ministry of Compassionate Accompaniment. SCC members have a special opportunity to minister to families and couples affected by HIV and AIDS in Eastern Africa such as caring for millions of AIDS orphans and counseling discordant couples. Specific stories, case studies and
examples are cited to illustrate these goals in the context of developing an African narrative Ecclesiology.


Available in different online versions:


Today there are over 180,000 Small Christian Communities in the nine AMECEA countries. For example, Tanzania has over 60,000 and Kenya over 45,000 SCCs. We can describe an African SCC as the Domestic Church, the church in the neighborhood. SCCs are also called domestic communities of faith. 90% of the SCCs in the AMECEA Region are geographical/territorial, parish-based groups that are an official ecclesial structure in the Eastern African pastoral model of church, an official pastoral policy and an instrument/vehicle/tool of evangelization.

This article treats four sections:

1. "Historical Perspective of SCCs in Africa."
2. "Reading the Signs of the Times in Africa."
3. "Case Study of SCCs in Family and Marriage Ministry in Africa."


Healey, Joseph, “Small Christian Communities in Africa Today (TS48),” Description and Outline of January to April, 2013 Three Credit Seminar Course Course to examine how Small Christian Communities (SCCs) are a New Model of Church and a New Way of Being Church in promoting justice, reconciliation, and peace in Africa today. Nairobi: Hekima University College, Privately Printed 2013. Small Christian

Available in different online versions:


An essay that treats:
1. Historical Development of Small Christian Communities/Basic Ecclesial Communities in Africa.
2. Themes of Small Christian Communities in Africa.
   a. Relationships and Community
   b. Biblical
   c. Ecclesiastical
   d. Pastoral
   e. Contextual
   f. Synodality
   g. Mission
3. Development of Small Christian Communities in Africa.
5. Bibliography

This SCCs material has been published in different forms online and in different books and journals. This particular version contains material from 25 African countries. Available in different online versions and titles:


Available in different versions:

5. Tangaza University College Digital Repository Website, retrieved on 8 September, 2015, [http://41.89.26.9:8080/xmlui/handle/123456789/183](http://41.89.26.9:8080/xmlui/handle/123456789/183)

The nine AMECEA Countries participated in the III Extraordinary World Synod of Bishops on "The Pastoral Challenges of the Family in the Context of Evangelization" in Rome from 5-19 October, 2014. In AMECEA Small Christian Communities (SCCs) were part of the consultation process and answered 11 of the 39 questions in the poll. Research on the 180,000 SCCs in Eastern Africa reveals that SCCs elect lay ministers/animators/ coordinators for specific groups such as couples (married and engaged), youth and children and for specific pastoral ministries such as Catechesis, Justice and Peace, Religious Education, Sacraments and Spiritual/Religious Formation. A SCC is a communion of families. The SCC is an important support group for families and promotes a family culture. The SCC is both a place and a path for the pastoral care and evangelization of families and marriages. This praxis of SCCs in Africa is contributing to the development of the theology of the Church as Family of God.

Now SCCs in the AMECEA Region are preparing for the XIV Ordinary General Assembly of the Synod of Bishops on the "The Vocation and Mission of the Family in the
Church and in the Contemporary World" to take place in Rome from 4-25 October, 2015. The meeting will “seek working guidelines in the pastoral care of the person and the family.” We are challenged to continue to explore how SCC members and others can accompany families and couples who are wounded. This is the Ministry of Compassionate Accompaniment. This is part of the imperative for all Catholics to go to the margins of society to serve the poor, migrants and those without hope. Pope Francis also emphasizes the importance of welcoming, listening to and accompanying young people today.

After the October, 2015 Synod of Bishops itself there will be an ongoing process involving collegiality and subsidiarity. There will be follow-up meetings and various commissions related to pastoral solutions to the challenges of family and marriage. Ongoing discussion and decision-making will take place on the local level through national episcopal conferences. Pope Francis is expected to issue a Post-Synodal Apostolic Exhortation with an ongoing plan of action that includes concrete pastoral solutions. SCCs help to promote this family and marriage ministry.


Available in different online versions:

2. Google Books Website, retrieved 25 June, 2015,
https://books.google.co.ke/books?id=z426BgAAQBAJ&pg=PT70&lpg=PT70&dq=small+christian+communities+in+eastern+africa&source=bl&ots=flkjCGcMxig&sig=9lML1OC03jsvwhjBLL3Hu0Sp6ao34&hl=en&sa=X&ved=0ahUKEwi1zPna2Nj5AhXjLpQIHYJqDf0Q6AEIQjAA#v=onepage&q=small%20christian%20communities%20in%20eastern%20africa&f=false

The French Translation is: “Les Communautés chrétiennes de base: Promotrices de la réconciliation, de la justice et de la paix en Afrique Orientale.”
http://www.smallchristiancommunities.org/africa/africa-continent/303-les-communautes-chretiennes-de-base-promotrices-de-la-reconciliation-de-la-justice-et-de-la-paix-en-afrique-orientale.html

Hekima Review Website, retrieved on 2 March, 2015,
http://library.hekima.ac.ke/journals/hekimareview/article/view/851

Available in different online versions:
1. Under the “African Continent” under “Africa” on the Small Christian Communities Global Collaborative Website, retrieved 26 August, 2015,
2. Academia.edu Website, retrieved on 4 February, 2015,
3. The nine AMECEA Countries prepared for the III Extraordinary World Synod of Bishops on "The Pastoral Challenges of the Family in the Context of Evangelization" that took place in Rome from 5-19 October, 2014. In Eastern Africa Small Christian Communities (SCCs) are part of the consultation process and answered 11 of the 39 questions in the poll. Research on the 180,000 SCCs in Eastern Africa reveals that SCCs elect lay ministers/animators/coordinators for specific groups such as couples (married and engaged), youth and children and for specific pastoral ministries such as Catechesis, Justice and Peace, Religious Education, Sacraments and Spiritual/Religious Formation. A SCC is a communion of families. The SCC is an important support group for families and promotes a family culture. The SCC is both a place and a path for pastoral care and evangelization. This praxis of SCCs in Africa is contributing to the development of the theology of the Church as Family of God.


https://www.academia.edu/11194197/Small_Christian_Communities_SCCs_Promote_Family_Ministry_in_Eastern

http://41.89.26.9:8080/xmlui/handle/123456789/182
This article treats four sections:

1. “Intervention on “Pastoral Accompaniment.”
2. “Some Cardinal John Njue Stories and Examples.”
3. “Additional Notes from the Perspective of Africa.”


Tangaza University College Website, retrieved 19 July, 2014,

http://www.tangaza.org/theology/IMG/journals/Tangaza%20Journal%202011-1.pdf

**NOTE**: Presently not available on Tangaza Website.

Available in different online versions:

1. African Proverbs, Sayings and Stories Website, retrieved 19 July, 2014,

2. Academia.edu Website, retrieved on 30 March 2015,
   https://www.academia.edu/9297381/Three_Case_Studies_of_African_Christology_among_the_Sukuma_People_in_Tanzania


4. Google Scholar, retrieved on 21 June, 2015,
   http://41.89.26.9:8080/xmlui/handle/123456789/212

My colleague, Donald Sybertz, and I have carried out research among the Sukuma people, the largest ethnic group in Tanzania. This article primarily consists of three case studies of Christology in an African context. The first case study is “Jesus Christ as Eldest Brother/Intercessor. The Sukuma people’s name for Jesus Christ is “Eldest Brother/Intercessor.” It is the eldest brother, the firstborn male who offers sacrifice\(^{1468}\) to one

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\(^{1468}\) While involved in missionary ministry in Tanzania, I visited the sacred grove off the dirt road leading into Ndoleleji Parish in Shinyanga Diocese and the sacred rock formations in Bujora Parish in Mwanza Archdiocese where the Sukuma people offer sacrifice. *The Light of Sukuma Culture Spreads Throughout Africa* is an oil wall painting by Tanzanian artist.
God in the Sukuma Ethnic Group tradition. Compare Colossians 1:15: the beloved Son who is "the image of the invisible God, the firstborn of all creation." Jesus Christ is the intercessor to the one God [the Father] who is called the Creator and Source and Liwelelo ("God") in Sukuma.

The second case study is “The African Jesus Teaching in African Parables”. If we truly believe that Jesus Christ is present with us now then the African Jesus encourages us to teach the good news of salvation in African parables. There is a story of the Sukuma called “The Parable of the Two Brothers”. For a story of African origin this “African parable” has interesting parallels with “The Parable of the Prodigal Son” (Luke 15:11-32).

The third case study is “An African Reading of the Bible.” Jesus Christ taught in parables and stories that were hidden by their very nature. In our ministry with the Sukuma people in Tanzania we asked the local Christians to choose a specific story from the New Testament that they like to interpret within their own African culture and values. After a lot of discussion they chose the “Parable of the Friend in Need” in Luke 11: 5-8.

Finally, we examine the “Sukuma People's Different Way of Doing African Christian Theology. This article is an attempt at describing an evolving Sukuma Christology in Tanzania from below, from the communal experience of the Sukuma people in Tanzania. It is important to look also at the process or methodology of this theology that includes African Palaver Theology or African Conversation Theology. The local Sukuma communities in Tanzania, be they Small Christian Communities (SCCs) or local chapters of our Sukuma Research Committee, are indeed theologizing from their own experience and context. This is the local African Christian community theologizing. Local gatherings of SCCs reflecting on their daily lives in light of the gospel can be a real theological locus or theological moment.


Innocenti Ibalabala in the Archives Building of the Sukuma Cultural Museum at Bujora. Scene 1 (top left) portrays a traditional Sukuma diviner-healer praying under a sacred tree near some rocks in a mountainous place.
This article treats six sections:

1. “Introduction”
2. “Protestant/Pentecostal Model”
3. “Catholic Model”
4. “Historical Perspective of the Catholic Model”
5. “Findings in Evaluating SCCs in the Catholic Church in Eastern Africa”
6. “New Directions of SCCs in Eastern Africa”


Available on the:
Small Christian Communities Global Collaborative Website,  

The article is the “Conclusion” in a collection of the papers from the Symposium.

Healey, Joseph, “We Create the Path by Walking: Evolving an African Narrative Theology,”
To appear as a chapter in a book entitled Theology in Africa edited by Elias Bongmba and published by Rutledge. Available on the:
African Proverbs, Sayings and Stories Website,  

Small Christian Communities Global Collaborative Website,  


Includes Section 1 on “Promoting the Key Pastoral Priority of Small Christian Communities (SCCs) in Eastern Africa” that traces the SCCs key pastoral priority as one of the important “signs of the times” in Africa from 1973 to 2016 in the context of the call of Vatican II “to read the signs of the times.”

Healey, Joseph, “We Create the Path by Walking: Small Christian Communities (SCCs) Involvement in Peacebuilding in Eastern Africa,” The Journal of Social Encounters (JSE), August, 2017, College of St. Benedict (CSB)/St. John's University (SJU) Digital Commons, Small Christian Communities Global Collaborative Website, retrieved on 29 May, 2017,  

Small Christian Communities (SCCs), a key pastoral priority of the Catholic Bishops in the Eastern Africa Region, officially started in major ecclesial meetings in 1973 and 1976. SCCs in the AMECEA Region evolve in responding to the contemporary signs of the times.
We create path by walking. SCCs’ involvement in peacebuilding is growing in Eastern Africa. This essay treats: “The Slow, Winding Journey from Small Prayer Group to Genuine Small Christian Community (SCC).” “The Heart of Small Christian Communities (SCCs) in Eastern Africa.” “Case Study of Small Christian Communities (SCCs) in the 2017 Kenyan Lenten Campaign.” “Small Christian Communities (SCCs) Promote Peacebuilding Through the Internet.” A recent study on the SCCs in the AMECEA Region shows that there are over 180,000 SCCs in the nine countries. An estimated 45,000 SCCs are spread out in the Kenya’s 26 Catholic dioceses. To promote Youth Small Christian Communities (YSCCs) we use various social media such as Facebook, Twitter, WhatsApp and online SCCs.


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1. “CHURCH NEWS” Section of the FADICA (Foundations and Donors Interested in Catholic Activities) June, 2016 E-Update (Monthly FADICA Update for Members). In his recent America magazine article, "When Smaller is Better," Fr. Joseph Graham Healey, M.M., Maryknoll missionary priest, proposes small groups as a model for change in the Catholic Church. Fr. Healey, brother of FADICA member Thomas Healey, describes Small Faith Groups on Catholic campuses in the U.S. and his experiences of Small Christian Communities in East Africa.


This article treats four sections:

1. The Origins of Small Faith Communities.
2. Taking Hold on U.S. Campuses.
3. Small Groups as a Model for Change.

Also available on various social media links such as Facebook, Twitter. Followed by online comments and exchanges. Comments (compiled randomly) include:

1. When it comes to nurturing faith small is often better.
2. The Catholic Church in America cannot ignore the success of Small Christian Communities.
3. What can the U.S. church learn from Kenya’s rich history with Small Christian Communities?
4. Our big challenge is finding a new generation of SCCs Leaders (in their 20s and 30s) around the world.
5. Why are small lectionary-based Faith-sharing groups not part of the "mainstream" of American Catholic life? How can we change this?
6. This ministry with SCCs resonates well with our research into how young people in universities come to faith and what they are thinking about the whole idea of religion and spirituality. I enjoyed the article and its insights into young peoples’ perceptions about faith including those who say they don’t go to church except that they do...on Thursdays! Besides shaving an elderly man in a nursing home, another example is being of service to the neighbor in a soup kitchen.
7. It is not too late for all of us to realize that the "future is built today" but without spiritually inspired youth that future does not go beyond a “simple dream.”
8. We need to develop leadership to sustain a universal and local growth of SCCs. The moment to inspire youthful generation into SCCs membership and leadership is here! It can only be now!
9. Let us promote Youth Small Christian Communities (YSCC) in Africa and throughout the world.
10. Gives one a great deal to think about.
11. There are probably hundreds of Centering Prayer Groups around the world that function like the SCC groups talked about in the article. Ours at St. Pius X Church has been on going for over 15 years. Centering Prayer Groups provide an experience of spiritual community seldom found in the larger parishes, especially not at Sunday masses. Our research shows that Centering Prayer Groups are close to the Lectio Divina method or style of prayer. We have a very good one in Mwanza, Tanzania.
12. The formation of Intentional Eucharistic Communities is another sign that small groups may be better than big ones, even for Sunday mass. Our research shows that there are many Intentional Eucharistic Communities (IECs) in the USA but they are scattered, and, yes, in terms of American culture, they not part of the "mainstream." The members are very committed. More information can be found at: www.intentionaleucharistic.org

13. The problem of attracting Catholics and engaging them with the Catholic faith is not limited to young people. The issue may be seen as more important to the future of the church if we think of it as one associated with young people, but it affects Catholics of all ages.

14. This article is generating questions about the difference between specific pastoral, parish-based Small Christian Communities that are an ecclesial structure in the Catholic Church and the whole variety of small groups (for example, independent Small Faith-sharing Groups as described in this article and the small groups connected to new movements such as the Neocatechumenal Way in dioceses in New Jersey, USA). For a complete answer please use the Search Feature in the free online E-book Building the Church as Family of God: Evaluation of Small Christian Communities in Eastern Africa on the Small Christian Communities Global Collaborative Website at: http://www.smallchristiancommunities.org/.../47-ebooks-.html


and on Google, Google Books Website, retrieved 11 November, 2019, https://books.google.com/books?id=YsJ3CAAAAQBAJ&pg=PP1&dq=Small+Christian+Communities+Today%3A+Capturing+the+New+Moment%26hl=en%26sa=X%26ei=S9eLVYH3HMW2-AGJo4vADA&ved=0CB0Q6AEwAA#v=onepage&q=Small%20Christian%20Communities%20Today%3A%20Capturing%20the%20New%20Moment&f=false

Key chapters include:

Chapter 8: Robert Moriarty, “Imaging Initiation (RCIA) in Small Christian Communities.”
Chapter 23: Rita Ishengoma and Joseph Healey, “Re-energizing International SCC Twinning.”

Individual chapters are online: Robert Moriarty, “Imaging Initiation (RCIA) in Small Christian Communities,” Pastoral Department for Small Christian Communities (SCC) http://www.sccquest.org/PDF/imaging_initiation.pdf NOTE: Domain name not renewed.

How can churches in America, modeling the oldest Christian communities, renew themselves from within? They can look to examples of thriving Small Christian Communities
within their own country and throughout the world. This inspiring book shows what is happening now across six continents to give pastors and lay leaders of every denomination encouragement through useable examples from their counterparts around the world.

The editors have pooled together a wealth of information from different continents and cultures. The book is composed of 26 articles divided into six parts with a very personal Forward by Cardinal Cormac Murphy O'Connor. The representatives from different cultures capture the life and spirit of their respective communities. In each culture they work a little differently and, at the same time, one is astonished to see how similar they are. Each community can learn from the other a lot; therefore twinning of communities, also suggested in the book, opens up newer avenues. The various attempts at bringing together the Small Christian Communities through internet are also discussed. In the contemporary world of communication explosion online communities could also become a reality.

This book is a timely contribution to the Christian ministry in the twenty-first century. Across the world people are looking for a new Pentecost in our Christian churches, and it is going to happen through small communities rather than mega churches. This book provides the basic tools for that renewal.


Reflects what traditional African proverbs, sayings, stories and songs used in Christian catechetical, liturgical, and ritual contexts reveal about Tanzanian appropriations of, and interpretations of, Christianity.


Available in different versions:

2. Academia.edu Website, retrieved on 25 August, 2015

Part I: “Brief History of Small Christian Communities (SCCs) in AMECEA.”
Part II: “Practical Examples of How Small Christian Communities (SCCs) Promote Reconciliation, Justice and Peace in Eastern Africa.”


Imani na Mtendo: Sera, Maaazimio na Matamko yS Sinodi ya Kwanza ya Jimbo la Musoma, Jimbo la Musoma: Haki ya Kunakili, 2014. Sections 54-56 are on Jumuiya Ndogo Ndogo za Kikristo (JNNK). Highlights are:

1. JNNK are centers (the hub of the wheel)/origin of inculturation in the Catholic Church.
2. JNNK is one of the pastoral priorities of our diocese so
   a. The Pastoral Department should have a Priest Coordinator of SCCs in the diocese.
   b. Guidelines concerning SCCs should cover the structures, prayer, finances and community services in SCCs.
   c. All the services/ministries of the sacraments should pass through the SCCs.


International Theological Commission (ITC), *Synodality in the Life and the Mission of the*


The editor states the importance of getting this original and unprecedented work of research published and available to the Catholic Church in Malawi and all people interested in understanding Kalilombe’s thought. This helps us understand the vision and practice of one of the founders of SCCs in Eastern Africa.


Korgen, Jeffry Odell, *Solidarity Will Transform the World: Stories of Hope from Catholic Relief Services*, Maryknoll, NY: Orbis Books, 2007. The powerful Rwandan Case Study called "Forgiving the Unforgivable: Peacemaking in Rwanda" documents how some of the 20,000 base communities (another name for SCCs) were involved in the reconciliation and healing ministry in Rwanda, a neighbor of Eastern Africa, after the 2004 genocide.


It has five chapters on Africa including:

1. Agbonkhianmeghe E. Orobator, “Kleine Christliche Gemeinschaften als neuer Weg, Kirche zu werden – Gegenwart, Fortschritte und Zukunft;”

Volume Two in German: *Small Christian Communities - Fresh Stimulus for a Forward-looking Church* (PDF, 1.83 MB) https://www.missio-hilft.de/de/themen/theologie/thew-1/kleine-christliche-gemeinschaften.html


It has five chapters on Africa including:

1. Agbonkhianmeghe E. Orobator, “Small Christian Communities as a New Way of Becoming Church: Practice, Progress and Prospects;”
2. Joseph G. Healey, “Historical Development of the Small Christian Communities/Basic Ecclesial Communities in Africa;”
3. Pius Rutechura, “The Pastoral Vision of Basic Christian Communities/Ecclesial Communities.”

Volume Two in English: *Small Christian Communities - Fresh Stimulus for a Forward-looking Church* (PDF, 1.83 MB) https://www.missio-hilft.de/de/themen/theologie/thew-1/kleine-christliche-gemeinschaften.html


It has four chapters on Africa including Joseph G. Healey,"Promoting Small Christian Communities in Eastern Africa in the Light of The Joy of the Gospel."
Krämer, Klaus and Vellguth, Klaus (eds.), *Evangelium Gaudium - Voices of the Universal Church* Quezon City: Claretian Communications Foundation, Inc., 2015.

It has four chapters on Africa including Joseph G. Healey, "Promoting Small Christian Communities in Eastern Africa in the Light of The Joy of the Gospel."

Volume Seven in English: *Evangelium Gaudium - Voices of the Universal Church* (PDF, 4.84 MB) [https://www.missio-hilft.de/de/themen/theologie/thew-1/evangelii-gaudium.html](https://www.missio-hilft.de/de/themen/theologie/thew-1/evangelii-gaudium.html)


A 141-page study on the shortage of priests and the future of the Catholic Church. In the context of the Eucharistic Famine especially in the Global South, Lobinger proposes the ordination of a team of local elders. This book makes a prophetic proposal, respectful of church teaching, that addresses the growing deficiency of priests in the Catholic Church. Based on sound theology and firsthand experience, this book is presented in an illustrated and easily digestible form and was written by an author with decades of experience who has studied the situation as a theologian and developed realistic solutions as a pastor and bishop.


Lumko Institute Resources and Publications on Small Christian Communities such as Training for Community Ministries. Delmenville, South Africa. 1978 on.


While this article is not about Small Christian Communities as such, it reflects the method or process of the “local community as theologian” -- a small community theologizing together on an African theme on the local level. The Sukuma examples of the sacrificial goat (based on a Sukuma proverb) and the self-reliant orphan lamb (based on a Sukuma thanksgiving song and proverb) can be can be applied to Jesus Christ and the Eucharist. This is a concrete step toward an inculturated Christianity in Africa.


This review has this very challenging statement:
If the model or paradigm of the future is that of Small Christian Communities, as the book argues, then there is a need for the SCCs to undertake consistent theological formation because the laity do not have opportunity to access theological formation in many African countries.


Marins, José, Basic Ecclesial Community: Church from the Roots (Quito: Colegio Tecnico Don Bosco, 1979

Massawe, Leodegard, Kanisa la Nyumbani: Utume wa Familia (Swahili for Domestic Church: Apostolate of the Family): Moshi Lutheran Printing Press, 2014. A clear, simple explanation of the meaning of the family as the Domestic Church including the responsibility of parents in raising their children in the Catholic faith and the close connection to SCCs.

Massawe, Leodegard, Utaratibu wa Ibada kwa Jumuiya Ndogo Ndogo, Marangu-Moshi:
If SCCs are not introduced as a major course in the theology curriculum, many seminarians adopt the mentality that SCCs do not occupy an essential place in the life of the Catholic Church in Africa.


After noting significant developments around the world since 1998, the article focuses on Case Studies of three countries of the Global South (India, Kenya, Brazil), showing a trend toward more social activism and fewer statements. It then argues that those developments not only refine CST but that CST cannot be understood apart from the communities that live it in theory and practice. The article traces the involvement of SCCs in social activism and advocacy in Kenya.


Mkulima, Eligius, “Building SCCs as a Method for New Evangelization” in *Spiritan Mission to the Maasai in the Archdiocese of Arusha in Tanzania: A Pastoral Approach in the*


Herder Korrespondenz, 4/2013, 200-204.


The author proposes a new face for the church -- evangelical lay communities -- that are unions of member families, single people, priests, and religious who bind themselves in a covenant. The apostolate of forming such evangelical lay communities ought to be the number one pastoral priority of the Catholic Church throughout the world.


Also printed in Francis Njuguna in Catholic Mirror, 03/15 (April, 2015), p. 6.


Also printed in The Catholic Mirror, No 07/15 (August, 2015), p. 16.


Also posted in:

“News/Events,” School of Theology Page, Tangaza University College Website, http://www.tangaza.org/theology/img/Promoting_Lay_People_Active_Role_in_SCCs_and_Mission_in_Africa.pdf
Njuguna, Francis, “Religious Women Take a Leading Role in SCCs Programs,” Catholic Mirror, 1:10 (October, 2012), 16.


Nyakundi, Alloys, “We Create the Path by Walking: Youth Small Christian Communities


Part One: “The Francis Effect and the Church in Africa.”
Part Two: “Critique of Theological Methodology and Ecclesial Practice.”
Part Three: “A Church that Goes Forth with Boldness and Creativity.”

Africa continues to experience great religious ferment, not only in the enormous growth of Christianity over the past century but also in the robust intellectual output of African theologians and pastoral agents all over the continent. This volume brings together Africa’s theological elders with new and emerging voices to bring analysis and reflection on what John L. Allen Jr. has called “the most dynamic corner of the Christian map.” The volume is a treasure for anyone with an interest in theological reflection from an African perspective, and a necessary resource for theologians, scholars and pastoral agents working in a church that is steadily moving its center to the Global South.


Available as an Ebook at:

Amazon Kindle. [https://www.amazon.com/Church-We-Want-African-Catholics/dp/1626982031/ref=sr_1_1?&ie=UTF8&qid=1469731962&sr=1-1&keywords=Orobator](https://www.amazon.com/Church-We-Want-African-Catholics/dp/1626982031/ref=sr_1_1?&ie=UTF8&qid=1469731962&sr=1-1&keywords=Orobator)


Owaa, John Oballa, “Make Small Christian Communities Shine,” *Catholic Mirror* (October, 2015)

Key points include:

1. SCCs seek how to put the Word of God into practice to witness to the Gospel of Christ.
2. Catholic Christians come together as families in the neighborhood.
3. SCC members reach out to the marginalized of the community and mediate conflicts.
4. A major challenge [problem] is that some people think that they are avenues for Harambee.
5. To meet youth where they are, we could create Youth SCCs.


A full color four session booklet for general parish use designed around four parables of mercy. *MERCYQUEST* is useful for small groups, parish organizations and individuals. For SCCs in Africa two ways to use this booklet are:

1. Use as a four-week module during this 2016 Jubilee Year of Mercy.
2. Use the write-up of one of the four parables when that particular Gospel appears in the Lectionary Cycle.


Reprinted as “Small Christian Communities, Model of Evangelization” in the *Fides International New Service*, 17 September, 2019 – adapted from the *AMECEA Online News*. 

**NOTE:** More and more, the Vatican is publishing stories on SCCs in Eastern Africa. They like our SCCs Pastoral Model with a missionary outreach.


[http://press.vatican.va/content/salastampa/it/bollettino/pubblico/2017/01/13/0021/00050.html#EN](http://press.vatican.va/content/salastampa/it/bollettino/pubblico/2017/01/13/0021/00050.html#EN)

Online questionnaire on the synod's official website: [youth.synod2018.va/content/synod2018/it.html](youth.synod2018.va/content/synod2018/it.html).

It is open to any young person, regardless of faith or religious belief. Click here to start the survey in English.
https://zenit.org/articles/pre-synodal-meetings-final-document


Procedures for Meetings, Bible Sharing, Bible Study and of Praying with the Scriptures at All Levels in the Archdiocese of Lusaka, Lusaka: Pastoral Department of Lusaka Archdiocese, 2013.


The first of two Spearheads that contains the papers of the Research Project and Symposium sponsored by AMECEA and Missio, Aachen on “The Reception of the Communio Ecclesiology of the Second Vatican Council” in Nairobi, Kenya from 18-26 September, 1993. Section Two on “Pastoral Praxis of Small Christian Communities” has three papers:


- John Mutiso-Mbinda, “Ecumenical Challenges of Small Christian Communities and the African Synod of Bishops,”

Other relevant papers:


These papers are especially relevant as we celebrate the 50th Anniversary of Vatican II (1965-2015) on 8 December, 2015.

The second of two *Spearheads* that contains the papers of the Research Project and Symposium sponsored by AMECEA and Missio, Aachen.


RENEW Africa Resources and Publications on Small Christian Communities in South Africa. [http://www.renewintl.org](http://www.renewintl.org)


Reprinted in:


Plus links on other news bulletins.

1469 This online story had a different title, was longer and had three hyperlinks as compared to the printed article in the “NEWS: the Church in the World” section had a different title and was shorter. The whole paper (printed) issue is also online on *The Tablet* Website.


“SCCs Holdings” as part of the “Rev. Robert S. Pelton Latin American Collection,” Moreau Seminary, Notre Dame, Indiana, 2019.


Interesting Case Study of a SCC connected to the Harvard Catholic Center/St.Paul’s Parish in Boston, Massachusetts, US. The 18 members consist of young professionals with careers in Boston and graduate students (American and international students) at Harvard University. They gather each Sunday to read and reflect on the Sunday readings (the relevancy of *Old and New Testament* readings to their life and career) and to share and pray about finding God in everyday life. One member, a second-year Harvard graduate student said: “I certainly think that a small group based on *Bible* Study is an essential part of any Christian life. I would hope to find and encourage this kind of prayerful group engagement with scripture wherever I end up.”

Segeja, Nicholaus, *An Ecclesiology of Reverential Dialog in the Family (Shikome).*


Under Methodology: “As theology, at best, must respond to the joys, sorrows, hopes and fears of the community of faith which the theologian represents, the lecturer in this course envisions the student’s primary audience and always encourage him or her to do theology with the people and not simply to do theology for the people.”


Excellent description of the life of a SCC. More than a support group, more than a prayer group, more than a Bible study group. SCC members are always there for one another. They help each other to grow in the social, family, and most importantly, spiritual life. A special achievement is to help couples get married in the Catholic Church and receive the sacraments of Reconciliation and Eucharist.


Small Christian Communities Marching Towards the African Year of Reconciliation (also in


The Seven Steps of Lumko in three languages: English, Meru and Swahili.


Small Groups Discussion Guide

Small Groups Field Guide: A 22-page resource from the Catholic Campus Ministry Association in the USA. Small groups (also called Small Christian Communities -- SCCs) on college and high school campuses are an essential ingredient to any Catholic campus ministry program. This guide explains the details of small groups and provide motivation to utilize them on your campus. This guide provide useful information and suggested steps to planning gatherings, resources to use during small group sharing, etc. This book is available for download with iBooks on your Mac or iOS device. Multi-touch books can be read with iBooks on your Mac or iOS device. Books with interactive features may work best on an iOS device. iBooks on your Mac requires OS X 10.9 or later.


Nanetya Foundation: Ethnic Stories in Mother Tongues Website
http://nanetya-foundation.org
http://nanetya-foundation.org/sukuma-shisoji-ja-buyegi

Sukuma Legacy Project Website
https://sukumalegacy.org
https://sukumalegacy.org/2017/04/28/shisoji-ja-buyegi

This is probably the most famous Sukuma story and is found in many versions.
Some examples:


African Stories Database on the African Proverbs, Sayings and Stories Website:
a. “Masala Kulangwa and the Monster Shing’weng’we.”
http://www.afriprov.org/resources/storiesdatabase.html?task=display2&cid[0]=238
http://www.afriprov.org/resources/storiesdatabase.html?task=display2&cid[0]=156

While this article is not about Small Christian Communities as such, it reflects the method or process of the “local community as theologian” -- a small community of the Ndoleleji Research Committee in Shinyanga, Tanzania theologizing together on an African theme on the local level. The Sukuma myth narrated in a long song (in chant style) of the clever young man Masala Kulangwa and the monster Shing’weng’we can be can be applied to Jesus Christ as redeemer and savior. This is a concrete step toward an inculturated Christianity in Africa.


Presents the problems and challenges facing the Catholic Church in Africa today. Nigerian Spiritan missionary priest Father Elochukwu Uzukwu, CSSP briefly describes the historical development of the church in the period of colonialism, but focuses his primary attention on how the church can respond today to African needs. AIDS, famine, ethnic strife, refugees, poverty, debt, environmental degradation -- these form the wounded face of Africa today, the reality confronting the Catholic Church in Africa. To heal Africa, Uzukwu argues that the church in Africa must become a credible and effective agent of change by making full use of African resources (natural and socio-historical) including traditional patterns of social organization. In order to renew itself, the church must remember that it does not exist for itself but for the people -- to bear witness in Africa to the risen Lord. Focusing on the Catholic Church in Africa today, A Listening Church proposes a fresh approach to Ecclesiology. Following closely on the First African Synod of Bishops, Uzukwu proposes the initiation of serious theological discussion on the structure of the church in Africa that came out of that historic occasion. Simply speaking, the African churches must listen to their people, and the church in Rome must listen to the churches in Africa. A Listening Church is a
voice deserving to be heard in the ongoing discussions of world ecumenical and church outreach issues.

This book is enjoying a new life/resurgence in the light of Pope Francis emphasizing that we should first be a Listening Church and second a Teaching Church.


Waliggo, John Mary, ”The Church as Family of God and Small Christian Communities,” AMECEA Documentation Service, No. 429 (1 December, 1994).


Zemale, Terese Josephine, Christian Witness through Small Christian Communities, Eldoret:

1470 The Vatican is still slow to “get it.” Young people have pleaded with Vatican officials to use English (or other vernacular languages) rather than Latin. Good news: The Lineamenta came as the Preparatory Document. Bad news: we are going backwards again with Latin (Instrumentum Laboris) used rather than English (Working Document) in the official document from Rome. The Daughters of St. Paul wisely shifted to English in their local publication.


**CDs, DVDs/Videos/Podcasts/Talks/Reports/Powerpoints/Presentations/Audio-Visual Resources** (61) 1471

*Africa Matters: A Book Discussion.* Center for World Catholicism and Intercultural Theology (CWCIT), DePaul University, Chicago, Illinois. 29 September, 2016
https://vimeo.com/185504777


1471 A number of these resources can be found online such as on YouTube and other websites. Then they can be classified as “Digital Resources” or “Digital Media” described as:

Any media that are encoded in a machine-readable format. Digital media can be created, viewed, distributed, modified and preserved on computers. Computer programs and software; digital video; web pages and websites, including social media; data and databases; digital audio, such as mp3s; and e-books are examples of digital media. Digital media are frequently contrasted with print media, such as printed books, newspapers and magazines, and other traditional or analog media, such as film or audio tape.

Discussion on Global Small Christian Communities Especially in Africa: Small Christian Communities in Africa and Beyond: A Conversation between Sr. Marie Cooper and Fr. Joe Healey, MM. Plainfield, NJ: Renew International, 2012. Available on the SCCs Website and on the YouTube Website, [http://www.youtube.com/watch?v=HR1ypNUEaAg](http://www.youtube.com/watch?v=HR1ypNUEaAg)


**Content:**

1. Facilitation.
2. Characteristics of the members of SCCs.
3. Role of SCC facilitator.
4. Basic values and principles of facilitation in SCCs.
5. Core facilitation skills.
6. Listening skills.
7. The SCCs gathering setup.


1. “The Missionary Spirit and Outreach of the Fish Youth Group in Kisumu Archdiocese.”
2. “Small Communities Light Up Neighborhoods in Kisumu.” (Chapter 16 of *SCCT*).
3. “St. Isidore of Seville International Online Skype SCC.”


50 Years of AMECEA. Lusaka: Catholic Media Services, 2011.


The Importance of Small Groups on Your Campus. Interviews (two men, two women) with campus ministers at Duke, Michigan State, Seton Hall and Westchester. Focus on small group ministry in the USA. Produced by Catholic Campus Ministry Association (CCMA). 2.32 minutes. https://www.youtube.com/watch?v=YQvmTHF6MAg


Lobinger Model for Parish Leadership and Ministry. By Robert D. Duch. Future Church Emerging Models for Community Life and Leadership Teleconferences Series. 8 November, 2017. 50 minutes. Listen to the Podcast on Dropbox
https://www.dropbox.com/scl/folder/AACubiuTJIf7Adq6ccGHn_huWV77GJosmyEk
Download the Spoken Presentation (talk) and Conversation


1. OVERVIEW OF THE COURSE AND METHODOLOGY
2. INTRODUCTION TO THE PASTORAL CYCLE
3. HISTORY OF THE PASTORAL CYCLE
4. DEFINING INSERTION
5. CONDUCTING INSERTION
6. SOCIAL ANALYSIS
7. **PROBLEM TREE**

8. **THEOLOGICAL REFLECTION**

9. **STAKEHOLDER ANALYSIS**

10. **ACTION**


Presents 12 Cases Studies of SCCs in East Africa as a “Teaching” Video. One is “The Missionary SCC” about a SCC in Iramba Parish in Musoma Diocese, Tanzania that regularly visits Christians that have drifted away from the Catholic Church and encourages the starting of new SCCs.

*Opening a Door on African Theology and Music.* Portrays the life and ministry of Ndoleleji Research Committee in Shinyanga, Tanzania. Ndoleleji, Tanzania: YouTube Website, 2011.  
[http://www.youtube.com/watch?v=kf6HC67CbD8&list=UUPt7naU3SfuLxcrIO-Z4YLA&index=8&feature=plcp](http://www.youtube.com/watch?v=kf6HC67CbD8&list=UUPt7naU3SfuLxcrIO-Z4YLA&index=8&feature=plcp)


*Parables Alive!* Series of seven Scripture Music Videos. One example is “The Good Muslim” that retells the classic Good Samaritan story in a contemporary African setting and context. Nairobi: Paulines Africa Books and Audiovisuals, 2011.

*Pastoral Responses to the Worldwide Eucharistic Famine* by Joseph Healey, FutureChurch Podcast, presentation, and the transcription of the question and answers, 21 March, 2018. Specific link to the digital audio file or program -- Podcast (mp3 file) is: [https://www.futurechurch.org/podcasts](https://www.futurechurch.org/podcasts)


Small Christian Communities. Interview with Joseph Healey in “Anchor” Program (CCRI Podcast Episode No. 1). 4 September, 2019. 28:39 minutes. Father Joe Healey explains the explosion of Small Faith Communities (SFCs) spreading around the world. He describes how they are conducted and how to join or begin one.

Available on:

- Anchor
- Google casts
- Spotify
- Breaker
- Pocket casts
- Radio Public
- Overcast

https://open.spotify.com/episode/05Ni7DFg51dHuTXRTC3V6a


Small Christian Communities on the Move around the World. SCCs Webinar (Web Conference) originating at the University Notre Dame, South Bend Indiana, USA on 12 February, 2014. Small Christian Communities Global Collaborative Website, https://nd.webex.com/nd/ldr.php?RCID=33c6a241cda474ea3d78a705d1451a12


The Social Media Revolution 2014. http://www.youtube.com/watch?v=0eUeL3n7fDs


Various DVDs on the “Life of Jesus Christ,” the Apostles, Books of the Bible and the History of the Catholic Church (both film and animation).


Welcome to a Presentation by Chishimba Chishimba on Small Christian Communities in the Catholic Church. Lusaka: Powerpoint Presentation, 2015.

Young People Small Christian Communities. Interview with Joseph Healey in “Anchor” Program (Catholic Church Reform Int'l -- CCRI Podcast Episode No. 6). 18 September, 2019. 29:05 minutes. Father Joe Healey explains the growth of Small Communities of Young People. Often the starting point is not the Bible or faith but their present life experiences. We need to tap into young people’s hunger for community and their passion for social justice issues like climate justice, gun control and diversity.

A vast number of young people are moving away from the Institutional Church and finding that the best expression of their values and their Christianity is much more through social justice, climate justice, and environmental issues. They want to share their experiences in some kind of small community setting. The future of the Catholic Church for today's Millennials and Generation Z may well become some model of Young People Small Christian Communities (YPSCCs).

Available on:
Anchor
Google Podcasts
Spotify
Breaker
Pocket casts
Radio Public
Overcast

https://podcasts.google.com/?feed=aHR0cHM6Ly9hbmlwcm9zc29ib3Jlci9uZm0vcy9kNzQ2MDhjL3BvZGJhe3QvcnNz&episode=YjcyZWMxZGYtOWZhYi1jN2E4LTk4NzEtNDZhOGMzN2VjNjQx

https://anchor.fm/rene-reid/episodes/Interview-with-Fr-Joe-Healey-on-Young-Peoples-Small-Christian-Communities-e5eli7

https://open.spotify.com/episode/0kK9lDKLtcfaDq0EEJWWYE
Internet Resources/Websites/E-Resources (125)

Academia.edu
https://princeton.academia.edu/JosephHealey

ACI Africa Online News Service (a service of EWTN News)
https://www.aciafrica.org

Acton Publishers
www.acton.co.ke

Africabib -- Africana Periodical Literature Bibliographic Database
http://www.africabib.org

African Ethnologue
https://www.ethnologue.com/world

African Proverbs, Sayings and Stories (including the “African Stories Database”)
https://www.afriprov.org

African Proverbs, Sayings and Stories Facebook Page
https://www.facebook.com/afriprov

African SCCs Networking
https://africansccsnetworking.org

Alexa Web Information Company
http://www.alexa.com

Amazon
http://www.amazon.com

Amazon Author Page
https://www.amazon.com/author/josephghealey

AMECEA (Association of Member Episcopal Conferences in Eastern Africa) (including the sub-domains of Communications, Justice and Peace and Pastoral)
www.amecea.org

AMECEA News Blog/AMECEA Online Newsletter
http://amecea.blogspot.co.ke

AMECEA Gaba Publications
http://gaba-publications.org

AMECEA Pastoral Institute (Gaba)

America Media
http://www.americamagazine.org
America Online
http://www.aol.com

American Society of Missiology
https://www.asmweb.org/

Ancestry
http://www.ancestry.com

Ask
http://www.ask.com

Attracta Search Visibility Technology
www.attracta.com

Barnes & Noble
http://www.barnesandnoble.com

BibleGateway (32 searchable versions of the Bible in English)
http://www.Biblegateway.com

Bing
www.bing.com

Cardinal Otunga Servant of God
http://www.cardinalotunga.org

Catholic Campus Ministry Association (CCMA)
http://www.ccmanet.org

Catholic Church Reform International (CCRI)
https://www.catholicchurchreform.org/216/

A Global Network of more than a hundred reform groups and individuals from 65 countries that seeks renewal of the Catholic Church and continuing on the path set by Vatican II.

Catholic Information Service for Africa (CISA) News Africa
http://www.cisanewsafrika.com

Catholic Justice and Peace Commission (CJPC) – Kenya expired
http://www.cjpcKenya.org

Catholic Mirror
http://www.kccb.or.ke/home/?s=Catholic+Mirror

Catholic News Agency for Africa (CANAA) (including CANAA Blog, CANAA News Updates and CANAA Online Newsletter)
www.canaafrica.org
Catholic Search Engine
http://www.catholicsearch.net

Catholic Standards for Excellence Forum
http://catholicstandardsforum.org

Catholic University of Eastern Africa (CUEA) including Library E-Resources
http://www.cuea.edu

Catholic University of Eastern Africa (CUEA) AMECEA Gaba Campus, Eldoret
http://www.cuea.edu/gaba

Catholic Women Preach
http://www.catholicwomenpreach.org

   Catholic Women Preach offers the Catholic Church the faith and voices of Catholic women preaching on the weekly scriptures.

Christ the Teacher Parish, Kenyatta University, Kenya
http://www.kucatholic.or.ke

Christian Life Communities (CLC) Small Group Resources
https://www.scu.edu/cm/get-involved/clc/resources

Church of the Nativity Parish
http://churchnativity.tv/#/small-groups

La Croix International
https://international.la-croix.com/

CRUX
https://cruxnow.com

Daily Gospel
https://dailygospel.org/AM/gospel

http://dailygospel.org
(a service from evangelizo.org)

DB Utume Blog including the Jambo You(th) weekly online newsletter
http://dbyouthbook.blogspot.com

Diocesan and archdiocesan websites can be found at the beginning of Chapter 9.

Episcopal Conference of Malawi (ECM)
www.ecmmw.org

Facebook
http://facebook.com including:
African Proverbs, Sayings and Stories Facebook Page
https://www.facebook.com/afriprov

African Wisdom and Biblical Parallels Facebook Page
https://www.facebook.com/African-Wisdom-Bible-Parallels-240971163508820/

American Society of Missiology
https://www.facebook.com/American-Society-of-Missiology-130557736998449/?ref=page_internal

Archdiocese of Lusaka Youth Facebook Page
https://www.facebook.com/groups/196941513776884/334481956689505/?notif_t=group_activity

Holy Cross Youth Dandora Facebook Page
https://www.facebook.com/groups/113631995367088

Jambo Youth Facebook Page
https://www.facebook.com/groups/124330554391106

Joseph G. Healey Facebook Page
https://www.facebook.com/joseph.g.healey

JPII Evangelizing Teams Facebook Page
https://www.facebook.com/pages/JPII-Evangelizing-teams/1477925152465530

KUCC Youth Small Christian Communities (YSCCs) Facebook Page
https://www.facebook.com/groups/1549609615274202

Maryknoll Fathers and Brothers Facebook Page
https://www.facebook.com/maryknollsociety

Orbis Books Facebook Page
https://www.facebook.com/orbisbooks

Portsmouth Abbey School Facebook Page
https://www.facebook.com/PortsmouthAbbeySchool

Small Christian Communities Facebook Page

St. Bakhita SCC Facebook Page
https://www.facebook.com/groups/169604069738674/736909729674769/?notif_t=group_activity

St. Gonzaga Gonza SCC Youth Group Facebook Page
https://www.facebook.com/groups/gonzagagonzascc

St. Matthew's Catholic Church Amukoko, Apapa, Lagos Facebook Page
St. Vincent Pallotti Church Youth Information Facebook Page
https://www.facebook.com/groups/110531205762326

Young People Small Christian Communities (Kenyatta University) Facebook Page
https://www.facebook.com/groups/875453985953421

FADICA
www.fadica.org

Faith Circles
https://www.dow.org.au/media-resources/faith-circles

FaithND Daily Reflection

Federation of Christian Ministries (FCM)
https://www.federationofchristianministries.org/index.php/about-fcm

Fides
http://www.fides.org

Fresh Expressions
http://www.freshexpressions.org.uk

FutureChurch Website
http://www.futurechurch.org

FutureChurch works for:

- just, open and collaborative structures for Catholic worship, organization and governance
- a return to the Catholic Church's earliest traditions of both married and celibate priests
- a return to Jesus' inclusive practice of recognizing both female and male leaders
- regular access to the Eucharist, the center of Catholic life and worship.

Google
http://www.google.com

Google Scholar
http://scholar.google.com/scholar?q=%22Joseph+G+Healey%22&btnG=&hl=en&as_sdt=0%2C31

Hekima University College including Library E-Resources
http://www.hekima.ac.ke

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Many people read this reflection as the first activity that they do upon waking up each morning -- even setting their smartphone wake up time to begin the day with the reflection.
Hekima Review
http://library.hekima.ac.ke/journals/index.php/hekimareview

ICCONN Look Up
whois.icann.org

Intentional Eucharistic Communities
http://www.intentionaleucharistic.org

Jesuit Center for Theological Reflection (JCTR)
http://www.jctr.org.zm

Kenya Conference of Catholic Bishops (KCCB) especially the Catholic Justice and Peace Commission, Pontifical Missionary Societies, Family Life Program and “News” Pages
http://www.kccb.or.ke

KCCB Commission for Social Communications National Communications Network News
https://www.kccb.or.ke/home/commission/13-commission-for-social-communications

Laudete
https://laudate.en.softonic.com

Loyola University -- Loyola Institute for Ministry (LIM)
http://www.lim.loyo.edu

Maryknoll Africa Region
https://maryknollafrica.org

Maryknoll Institute of African Studies (MIAS)
http://www.mias.edu

Maryknoll Intranet
https://www.maryknoll.net

Maryknoll Mission Archives including a Blog
http://maryknollmissionarchives.org

Maryknoll Office for Global Concern
https://www.maryknollogc.org

Mikado Mission Library and Catholic Documentation Center (Missio, Aachen, Germany)
http://www.mikado-ac.info/homeuk.html

Missio
www.missio-hilft.de
Moodle (Tangaza University College, Nairobi, Kenya) Virtual Learning Environment. Course on “Small Christian Communities as a New Model of Church in Africa Today” (PTC418)
http://moodle.tangaza.org/course/view.php?id=589

Nairobi Archdiocese
https://archdioceseofnairobi.org
https://archdioceseofnairobi.org

Nanetya Foundation
http://nanetya-foundation.org

The mission of this foundation is to enable children around the globe, who belong to small, endangered or unknown ethnic groups to read stories in their mother tongue and by that preserve the stories and traditions of these ethnic group cultures.

National Alliance of Parishes Restructuring into Communities (NAPRC)
http://www.naprc.faithweb.com

The National Alliance of Parishes Restructuring into Communities (NAPRC) is an alliance of parishes committed to a new vision of parish based on the purpose of building an atmosphere in which ordinary people help each other regularly connect their faith and life. This is achieved in two ways:

1. Doing the things that we do differently.
2. Forming Small Church Communities (SCCs).

A key is that parishes are restructured into parish-based SCCs that are a “communion of communities.”

NAPRC offers workshops, conferences, and resources towards this goal.

National Catholic Reporter (NCR)
https://www.ncronline.org

New People Media
https://www.facebook.com/newpeoplemedia

New York Times
https://www.nytimes.com

North American Forum for Small Christian Communities (NAFSCC)
http://www.nafscc.org

Opera Mini
http://www.opera.com

Orbis Books
https://www.orbisbooks.com
Origins Online CNS Documentary Service
http://www.originsonline.com

Parish without Borders
http://www.parish-without-borders.net

Pastoral Department for Small Christian Communities (SCCs) -- Archdiocese of Hartford, Connecticut, USA (closed)
http://www.sccquest.org

Paulines Africa Books and Audiovisuals
http://www.paulinesafrica.org

The People Speak Out Website
https://www.thepeoplespeakout.org

Local Voices Connecting Globally. Contains a lot of SCCs resources.

Pontifical Missionary Societies (PMS) – Kenya
http://www.pmskenya.org

Portsmouth Abbey School
https://www.portsmouthabbey.org

Presentation Ministries
http://presentationministries.com/community/community.asp

Raskob Foundation
https://www.rfca.org

RENEW International especially RENEW Africa
http://www.renewintl.org

ResearchGate
https://www.researchgate.net

Sacred Space
http://www.sacredspace.ie

SECAM
https://secam.org

SEDOS (Service of Documentation and Study)
https://sedosmission.org

SIL "Ethnologue" (detailed information on thousands of African languages)
http://www.sil.org/ethnologue

Skype (including the St. Isidore of Seville International Online SCC)
https://www.skype.com/en

Small Christian Communities (SCCs) Global Collaborative
https://www.smallchristiancommunities.org

Small Christian Communities (SCCs) Facebook Page


Small Groups
Small Groups.com

Sukuma Legacy Project
https://sukumalegacy.org

The Sukuma Legacy Project promotes the history, culture, oral literature — Proverbs, Sayings, Riddles, Stories and Songs — and visual representations of the Sukuma People in Tanzania in East Africa. There are various examples of SCCs and community values.

Tablet
https://www.thetablet.co.uk

Provides an occasional article on SCCs/BCCs/CEBs around the world and valuable background information on the Global Church and the “context” of small communities. Online “Latest News” updates every day. An occasional article on Africa.

Tangaza University College including Library E-Resources and Digital Repository
https://www.tangaza.ac.ke

Twitter
https://twitter.com
https://twitter.com/search?q=Orbis%20Books&src=tyah (for God’s Quad)

2009 Second African Synod

Tübingen University Library Database (Tübingen, Germany)
www.ub.uni-tuebingen.de
www.uni-tuebingen.de/en/facilities/university-library.html

Post-Synodal Apostolic Exhortation, *Africa’s Commitment (Africæ Munus)*
**Message of the Bishops of Africa to the People of God**


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**2018 Synod on “Young People”**

Synod on Young People Website


Synod2018 on Twitter

https://twitter.com/synod2018

Synod2018 on Facebook

https://www.facebook.com/hashtag/synod2018

United States Conference of Catholic Bishops (USCCB) Website

http://www.usccb.org

Vatican

www.vatican.va

http://w2.vatican.va/content/vatican/en.html (for English)

http://www.vatican.va/roman_curia/synod/index.htm (Synod of Bishops)

Vatican Radio

http://en.radiovaticana.va

Yes, Africa Matters

http://sites.google.com/site/yesafricamattersorg

Yahoo

http://www.yahoo.com

YouTube

https://www.youtube.com

You Version of the *Bible* (hundreds of versions of the *Bible* in different languages) – through the United Bible Society

https://www.bible.com

What Apps (Applications/Platforms):

African Proverb Research

African Proverbs Working Group
BBC News
Eastern Africa SCCs Training Team
Holy Cross Youth Family
KUCC (Kenyatta University Christian Community) -- Christ the Teacher Parish
Laudate
Many individual SCCs
Missio
Network SCC Africa
New Evangelization Africa
SOG Maurice Michael Otunga
St. Kizito SCC Waruku
United Airlines
The Pope App

Whispers in the Loggia
http://whispersintheloggia.blogspot.com

Valuable daily summary of Catholic Church news, photos, and documentation on various social media produced by American Catholic lay chronicler/journalist/correspondent/analyst Rocco Palmo.

Whois
https://whois.icann.org/en/about-whois
https://lookup.icann.org/

Domain Name Registration data lookup.

Wikipedia
http://en.wikipedia.org/wiki/Main_Page

NOTE: I would update and revise the Wikipedia, the free encyclopedia, entry on "Basic Ecclesial Community" to read:

Basic Ecclesial Communities, also called Basic Christian Communities and Small Christian communities is not a Christian movement in the church as such, but the church on the move (see José Marins quote). Some contend that this initiative has its origin and inspiration from Liberation Theology in Latin America. Many regard the emergence of this
initiative as part of the concrete realization of the communitarian model of the Church (as Communion and as People of God) promoted by the Second Vatican Council. The communities are considered as a new way of "being the Church"— the Church at the grassroots, in the neighborhood and villages. The earliest small communities emerged in Brazil in 1956, in the Democratic Republic of the Congo (DRC) in 1961 and in Tanzania and the Philippines in the late 1960s and later spread to other parts Africa and Asia and in recent times in Australia and North America.

"Word to Life" Sunday Scripture Readings (CNS Blog) XX
https://cnsblog.wordpress.com/category/word-to-life

   Practical, concrete examples of daily life followed by several challenging questions.

Zambia Episcopal Conference XX
http://www.catholiczambia.org.zm

ZENIT
http://www.zenit.org
About the Author

Father Joseph G. Healey, MM is an American Maryknoll missionary priest who lives in Nairobi, Kenya. He came to Kenya in 1968 and founded the Regional Catholic Bishops Association (AMECEA) Social Communications Office based in Nairobi. Presently he teaches a full semester core course on "Small Christian Communities (SCCs) as a New Model of Church in Africa Today" at Tangaza University College (CUEA) in Nairobi and lectures on ecclesiology at Hekima University College (CUEA) in Nairobi. He facilitates SCC Workshops and animates SCCs in Eastern Africa. He is a member of the AMECEA Small Christian Communities (SCCs) Training Team. He is an ordinary member of the St. Kizito Small Christian Community in the Waruku Section of St. Austin’s Parish in Nairobi Archdiocese.

He co-edited Small Christian Communities Today: Capturing the New Moment (Orbis Books and Paulines Publications Africa) and is the Moderator of the Small Christian Communities Global Collaborative Website (www.smallchristiancommunities.org). He co-authored Towards an African Narrative Theology (Orbis Books and Paulines Publications Africa) and is the Moderator of the African Proverbs, Sayings and Stories Website (www.afriprov.org). He co-edited Strengthening the Growth of Small Christian Communities in Africa -- A Training Handbook for Facilitators.

He has contributed the following chapters in books and journals:

5. Promoting Small Christian Communities in Africa through the Internet” in International Journal of African Catholicism (IJAC).
8. “Beyond Vatican II: Imagining the Catholic Church of Nairobi I” in The Church We Want: African Catholics Look to Vatican III (Orbis Books and Acton Publishers).


On sale on Amazon (Kindle Edition and other digital formats) and Google as an Ebook and on Amazon as a Print on Demand (POD) paperback in two volumes.

He has helped to produce a number of videos and DVDs on SCCs as well as coordinate radio and TV programs.

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