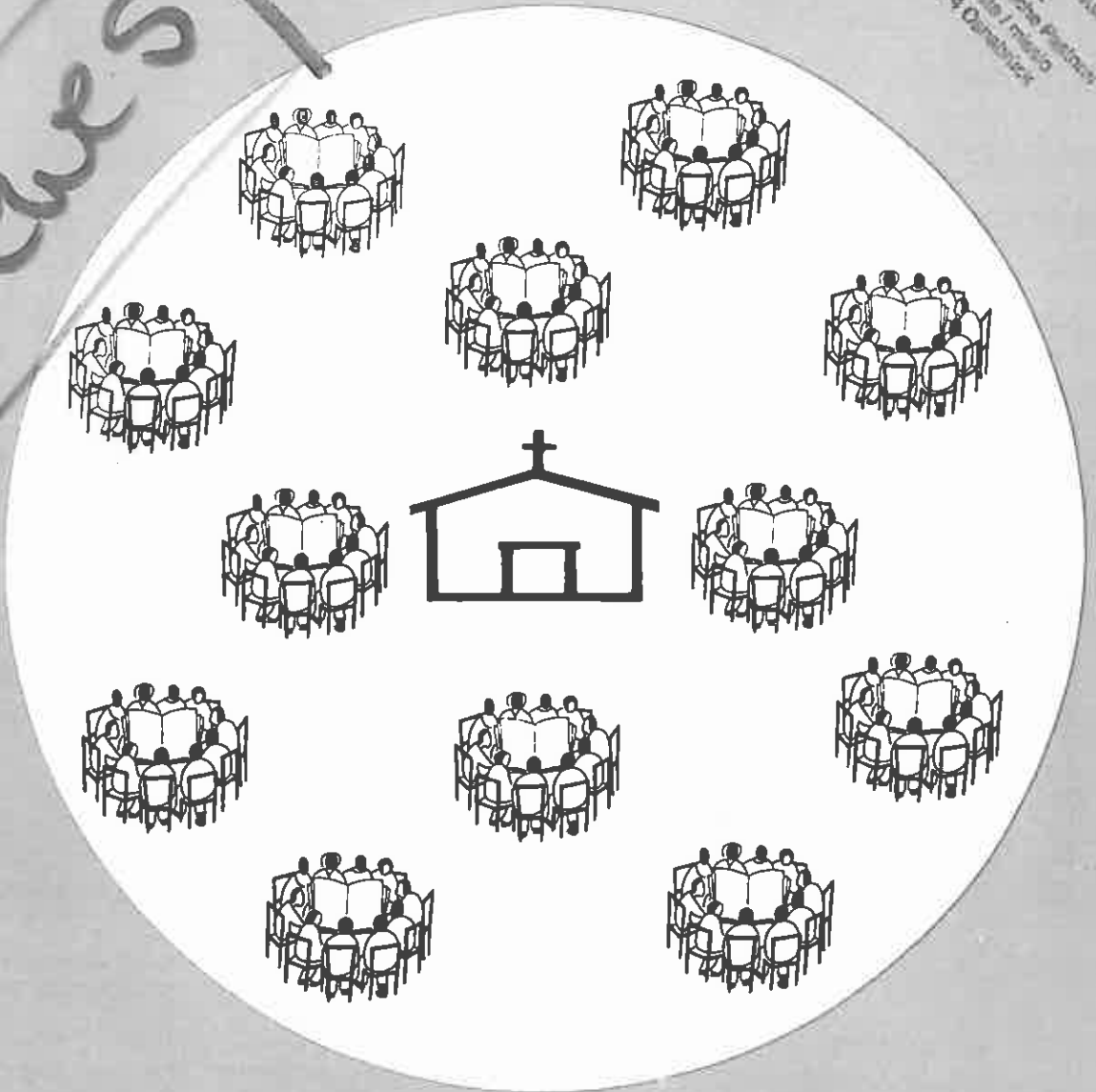


NO. 19P of the series

TRAINING FOR COMMUNITY MINISTRIES

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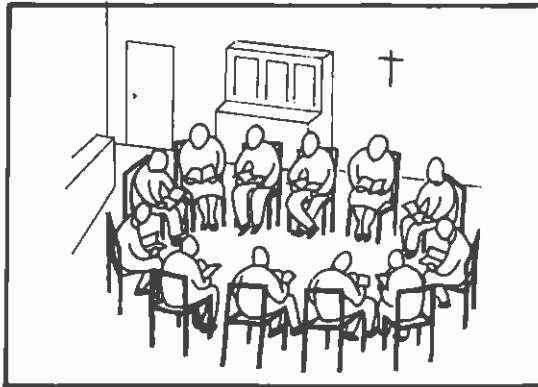
Teves



Small Christian Communities

The many small communities of Koinonita

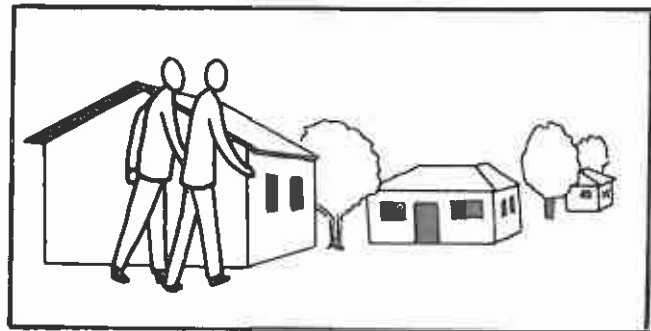
Koinonita is a medium-size town with a business centre and residential areas around it. Since a few years the people living in those suburbs have formed many neighbourhood communities. Each community meets weekly in one of their homes in the evening. At some of these meetings you find eight people present, at others the room is packed with twenty and more men and women.



The meetings always begin with a bible sharing. Each one brings his or her bible to the meeting. There is no teacher or lecturer in any of these groups. Nobody stands up to lecture or to preach to the others. They sit in a circle and each one gives his views and listens to the others. People say something about their lives, about their feelings, and their difficulties. They say things which they would not easily say even to a friend. This openness creates an atmosphere of mutual trust and of togetherness. At the end of the meeting they pray, each one in his or her own words.

While the meetings always begin in such a meditative way, they do not remain so. They often turn into hot discussions when it comes to the part where they decide on what to do and when they distribute tasks to the members.

On other days of the week you can see people doing some of the things which they had decided upon at the weekly meetings. Very often you can see them going in pairs to visit somebody who is sick or who is a newcomer in the town. Others conduct a youth club. You can also find a few of them busy repairing somebody's house. But you could also find them busy with public issues.



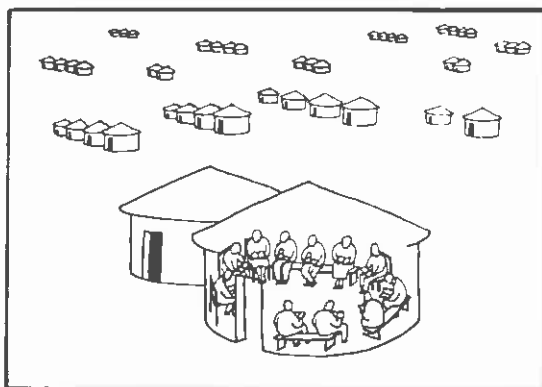
When the trade union collapsed last year and nobody had the courage to revive it, the initiative eventually came from members of these small groups.

If you want to be sure to meet all members of the many small groups at one place together, then this is easy. Just go on a Sunday to the simple, but large Church which they built, and you will find them all together.

And if you want to find out what makes the average members continue going to these meetings and doing things for which nobody pays them, you may get answers such as these: "It gives me a sense of belonging", "My faith now means something to me", "We get to know each other", "At last we get things done together", "Now I am no longer alone".

The valley of Kolabo

The landscape is totally different from the town of Koinonita. It is a rural area and people live in many scattered villages in the wide valley. People have lived here for centuries. They plough their fields and watch their herds; they follow their customs and celebrate their feasts. There is no hurry like in town. And there is nobody who would not know all the others personally.



While we see the difference between their rural way of life and the urban life of Koinonita, there is also something similar. Here too, you can find men and women with a bible in their pocket, on the way to a meeting in one of their homes. It will not be in the evening, but rather in the afternoon, but otherwise the meeting will follow the same pattern as in Koinonita. The number of people present at a meeting is the same, and there is also a large number of such neighbourhood communities. In

some of the smaller villages there is only one such meeting-place, while in larger villages there are two or three homes where such meetings are held.

The tasks which people tackle together after the meetings are partly the same. They visit those in need, they teach children, they prepare feasts together. But they also dig a well together, or build a road, build a clinic, or start a co-operative. And on Sundays you will find them in the parish Church like the people of Koinonita.

We all long for an ideal community

All of us know that we will never find the ideal community, but we cannot give up dreaming about it. Why? Because we are made for it, just as a bird is made for flying and a fish for swimming. To some extent we do in fact live with others in community in a family, a clan, an association, a club, although we constantly feel how imperfect these communities are. While we suffer under the weaknesses of these present communities, we keep on dreaming of the ideal community where all accept each other, where all work together, where all

mutual suspicion has disappeared, where my neighbours let me know what they really are, and where I need no longer be afraid of being totally open to them.

The Church must make the start

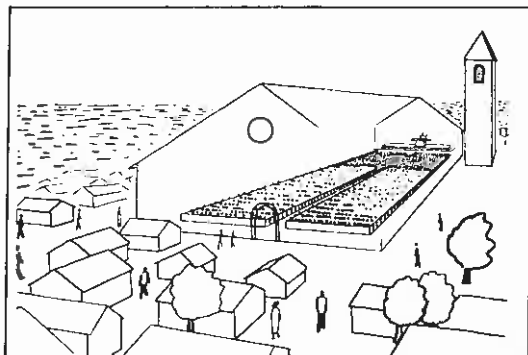
We can do more than dreaming of an ideal. We can make a start towards this ideal, although it needs a lot of hope. We christians have received this hope. We trust that our efforts at building God's community will not be in vain.

There is no town called "Koinonita", and no valley called "Kolabo". We have invented these names. But in reality there are hundreds of Koinonita, called by their own names, and hundred of Kolabo valleys. During the last fifteen years hundreds of places have begun to build "Small Christian Communities" or "Base-level communities" as they are called. This booklet tries to explain what they intend.

The brotherhood of all nations starts between neighbours

Nations will have to learn to accept each other, to understand why they differ and why they have to assist each other. But these large nations will only be able to act in an unselfish way if their people have learnt to be unselfish, to accept others, and to go out of their way to help each other. Somebody must make the start. I must start with those who live next door to me. I must start, because I am a christian. I have received this hope more than others. I live with Christ who did not give up in spite of failure. I live with Christ who will finally bring about the community of all nations. This is why it is I and you who must make a start in building community, and we will start with our neighbours.

Small Christian Communities instead of large anonymous congregations

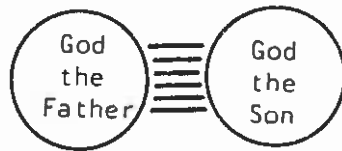


Some of our congregations are so large that we cannot know each other and cannot have personal contact with others. Other congregations are not so large, but their members are used to living only as individuals, each one caring for himself only. During these last years the Holy Spirit has led us to a new initiative. The Second Vatican Council and the subsequent developments have led hundreds of parishes to the determination to build Small Christian Communities. They try this in different ways, but by and large these communities are similar to the above two examples of Koinonita and Kolabo. But before

we speak about details of their life we must ask for the deepest reason why this movement has started in the Church. This reason lies in God himself. We want to live in this way because God himself lives like this.

If God lives as a community, we must do the same

God is not a lonely being. He lives in community. He is not a single person, but a community of three persons. The three persons do not live in isolation from each other, but live a community life, which is wonderfully intimate and perfect.

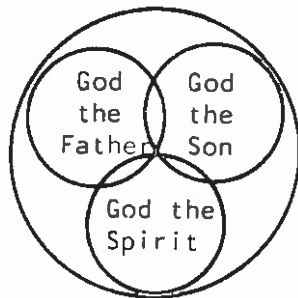


The person whom we call "Father" does not keep his life and power to himself, He is constantly giving it away. He is constantly sharing it. He is not only giving a part of his being, but all of it. Therefore the one who receives it, is not just a small part of him, but is completely like him. He is his Son. He is completely equal to the Father, since the Father is giving him absolutely everything which he himself is.

completely like him. He is his Son. He is completely equal to the Father, since the Father is giving him absolutely everything which he himself is.

This sharing of the Father is not something which happened long ago and would now be a thing of the past. It is a continual process. It is going on now at this very moment and it will ever continue. This process is so completely unselfish that it does not make the one greater and the other one smaller. They are completely equal.

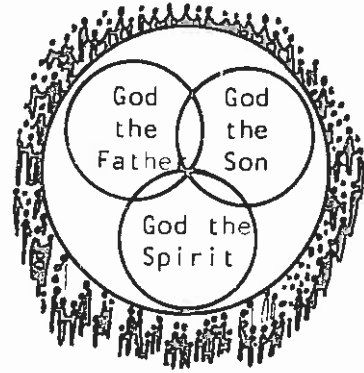
A good person loves whatever is good. The more a thing is good, the more that good person will love it. How great, therefore, will the love be that the Father has towards the Son, since when the Father looks at the Son, he does not just see some limited measure of goodness in the Son, but all the perfection which he himself has. Not only does the Father feel attracted by the perfection of the Son, but likewise the Son feels the same infinite love-attraction towards the Father.



This love between the Father and the Son is not like a blind force. It is not a thing. It is not like a strong current, which is powerful but has no feeling. It is a person. It is alive, it is life itself. This love-person is as great as the Father and the Son. It is fully equal in power, wisdom and greatness and in everything else with the Father and the Son. We call this third person "the Holy Spirit". He is the go-between. He is love. He is sharing in perfection. He is continual giving and taking. This is why we can say that in God there is continual movement and continual community life.

Love always wants to share with others. Therefore God does not want this community life to remain confined to himself alone. He wants his creatures to take part in it. He created them "in his image", so that they too would always long to live a life of sharing.

This is the reason why we will always dream of living with others and with God. We are longing for a community life where we find love, trust, acceptance, sharing and security. God has put this longing into us. However, our selfishness makes it difficult for us to live with others in community. And yet, we are still longing for it, we do not cease dreaming of it and we always make new efforts to put it into practice.



Small Christian Communities relate the gospel to all issues of life

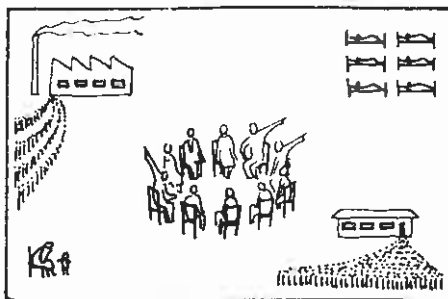
Small Christian Communities may differ from place to place, but they will always include these two things: prayer and concern for others.

Prayer is the centre of their life. They will not be mere action-groups. Before all else they want to listen to the Lord, to search for his plans, to speak to him. They are not meeting on their own. He is present in their midst. To unite themselves with him will therefore have priority over everything else.



This prayer life will put their action into a different light. They do act, but not merely out of their own. They are concerned about the needs of people, because God is con-

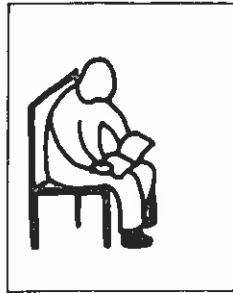
cerned. They feel strongly about injustices, because God does. Their action is a participation in God's life. Therefore they are not merely meditation groups.



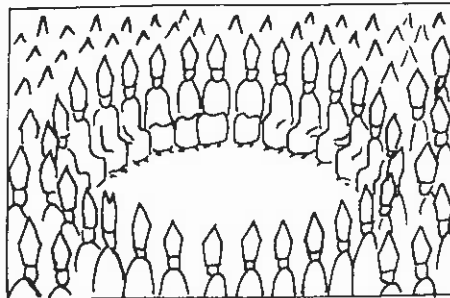
For this reason Small Christian Communities will meditate on God's Word AND analyse the local situation. They will devote much time to prayer AND will undertake concrete action.

"Did not our hearts burn within us as he talked to us on the road and explained the scriptures to us?" (Lk 25)

The two disciples said this after they had walked with Christ on the road to Emmaus. Who is it today who can have a similar experience?

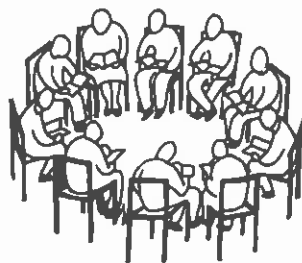


Surely it is each and every christian who prayerfully reads the scriptures and listens to what the Lord says to him or her, about God's plans in our world of today. He or she will experience how the heart burns when the meaning of the scriptures becomes clear. The Lord is truly present where somebody listens to his word with an open heart.



Surely it is also the assembly of the bishops of the whole world, when they meet to discern what the Lord wants the Church to do today. The assembly of bishops will experience something similar to the two disciples at Emmaus. Their hearts will feel the Lord's presence. They will experience that he himself explains the meaning of the scriptures for our world of today, as they ponder over the words of the sacred texts.

But it is not right if the experience of Emmaus would today be limited only to the individual christians, or to the assembly of the bishops, which occurs only every few years. No, this experience must be a regular part of our community life. It must happen where we live as the local Church, where we meet as Christ's disciples. It must happen where we walk together, trying to find His way in our world of today. It must happen where a group of his disciples speak to each other about the events of this world, as the two disciples of Emmaus did.



The place where christians should often have the experience of Emmaus, is the many small neighbourhood communities into which a parish can be divided. There the christians will speak about the many needs and problems people are facing today. They will read the gospel and search for the Word of the Lord, knowing that he walks with them today. They will try to be open to him, and in this way they may experience that their hearts burn while he helps them to understand his plans for us today.

Why so much gospel sharing in these communities?

The Small Christian Communities practise regular gospel sharing, because God speaks to us still today. It needs a prayerful, humble, and careful search to discover his message for our situation of today, e.g. the vast gap between the rich and the poor. If we fail to be honest and humble, we will cheat ourselves. Thinking that we have discovered His Word, we only hear the voice of our own desires. It is a high goal to discover His Word among so many other voices. For this reason the communities devote so much time to gospel meditation and gospel sharing.

There is still another reason why these communities always practise gospel sharing: it brings us closer to each other. Each one shares with the others how he or she encounters God's Word. We become open to each other and share some of our faith experience. This makes us realize how much we need each other. It also opens our eyes to see how God leads each one of us. We see God at work in more than our own little soul. We learn to praise him for what he does in so many people and in so many ways. We learn to take an interest and to participate in the work he does in people and in the world. We learn to go beyond our own individual needs. We begin to share: gospel sharing makes us a community.



The method of gospel sharing

There is of course no law and no regulation about the way in which gospel sharing is practised. The communities find their own way, which is best suited for them. However, the methods used are fairly similar, since this gospel sharing is always conducted by the members themselves, without any "expert" present, and since all groups aim at personal sharing and not at academic study. Here is one example of the steps of such a gospel sharing:

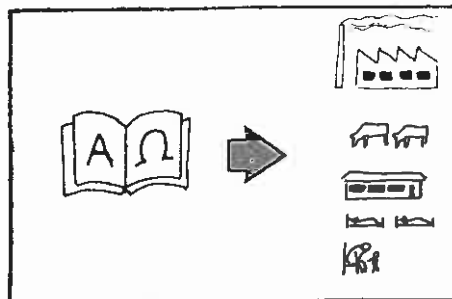
THE SEVEN STEPS	
1	We invite the Lord Will someone, please, invite Jesus in a prayer.
2	We read the text Let us open... chapter... Will someone, please, read verses...
3	We pick out words and meditate on them We pick out words or short phrases, read them aloud prayerfully, and keep silence in between.
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 a) which word has touched you personally? b) How did we live our 'Word of Life'?
6	We discuss any task which our group is called to do a) Report on previous task. b) Which new task has to be done?
7	We pray together spontaneously (We end with a prayer/hymn which all know by heart).

This 7-step method is taken from the training kit "How to start Neighbourhood Gospel Groups" by O. Hirmer (= Nr. 20 of the Lumko series).

The method can be learnt easily in a few evening training sessions. It is advisable that not only one person of a community learns and conducts this method. Several or all members should be able to conduct the gospel sharing, in order to emphasise equality and brotherhood.

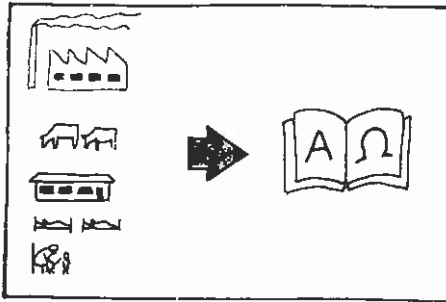
Training sessions in gospel sharing should be organised for participants from a whole parish, not for individuals.

From the gospel to life and from life to the gospel



In their gospel sharing the communities often use a text which was chosen before the meeting. It was perhaps chosen because it is the reading of the following Sunday, not because it had any special importance for the situation in which they live, e.g. poverty, tension between different nations, or widespread dissolution of marriages. But although the bible text was not chosen because of these present problems, the community may still find that it does give a certain guidance for the problems with which it lives. If the community keeps on sharing on the texts of the bible

as they are listed in the lectionary, or if the community just reads chapter after chapter of one certain book of the bible, it will still be able to hear God's Word for our problems of today. However, it is true that in this way the very specific problems of today are not the starting-point and are not so central in the reflections of the community.



For this reason the communities sometimes follow the opposite method: they first analyse the local situation in great detail. Only then do they turn to the scriptures, selecting passages of the bible which refer specifically to the main problems of the local situation. In this way the communities deal for a longer time with the main problems of the situation, and base their sharing and their reflections again and again on the same problem, reading various texts about the same topic, viewing it from different angles. They may deal e.g. with

the question how the different nations should overcome the tensions between them. Therefore they want to understand what God had done through all the ages, in the Old and the New Testament, concerning the relationship between the different nations.

This second method has a great value, but it also includes a danger. We might select only those passages of scripture which suit our wishes and would in this way fail to hear God's Word for us today.

It is therefore advisable that communities make use of both approaches, changing from one to the other after some time.

The tasks of Small Christian Communities: The gospel should transform all aspects of life

Very many Small Christian Communities fulfil a number of tasks similar to this short list:

- Weekly gospel sharing.
- Bringing the Good News to people.
- Visiting the sick.
- Helping those in need.
- Giving religious formation to the smaller children of their area.
- Giving basic introduction into the faith to adult catechumens.
- Electing one member of the Parish Council, giving that member suggestions for the Parish Council and receiving reports from it.

Some Small Communities add several other tasks to this list, either of a social nature or Church tasks:

Analysing the local situation.

Undertaking development projects or other action to improve conditions of life.

Preparing the Sunday liturgy. This is done in alternation with other Communities.

Deciding on the baptism of adults and of children, living in their area.

Bringing Holy Communion to the sick of their area.

Conducting the funeral service for those of their area.

However, in some parishes these small groups fulfil no tasks together besides the weekly gospel sharing. They leave the practical work to each individual member and undertake no tasks together. Where this is the case, it is better to call such groups "bible groups" or "bible meditation groups", since the term "Small Christian Communities" is now generally used for communities which want to do more together than only the gospel sharing.

Again, there are parishes which subdivided their members into sectors or cells and in those sections there developed a large measure of co-operation. Many of the above tasks are discussed together, and are undertaken as a community task. These Christians grew together and are therefore real communities, although they never began to practise gospel sharing. This is to be deplored since those communities are deprived of such an important source of life and inspiration. It can only be hoped that those communities are soon made aware of the importance of gospel sharing.

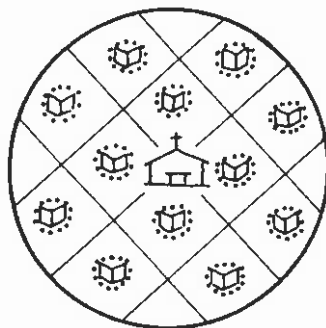
Lastly, there are parishes which subdivided their area into sections, but did so purely for administrative and organizational reasons, e.g. to distribute information or to collect money. This is of course something quite different from the idea of Small Christian Communities.

There is no rule about what tasks the Small Christian Communities should fulfil. The communities should discuss themselves what they could do and should do.

A wise way of distributing the tasks in the parish is to ask the small communities to do all they can do. Only what lies beyond their capacity should be fulfilled by parish organizations or by other action groups which operate on parish level, e.g. associations and sodalities.

A community of communities

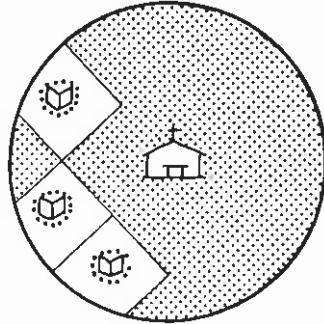
The bishops of Eastern Africa said: "The ideal way of renewing the parish is to make it a community of communities."



It is obvious that the many Small Christian Communities belong together and will therefore develop strong links between themselves. The deepest bond between them is the Sunday Eucharist. They meet at the same altar and receive the Word and the Sacrament together. But they can even use this opportunity to hear about each other. In some parishes the custom has developed that once a month, after the reading of the gospel, several of the communities give a short summary of the gospel sharing they had on this text during the week. Where the communities alternate in preparing the liturgy, this serves as another way of introducing each community to the others.

The many communities are linked organically in those parishes where the Parish Council is not elected at one large meeting, but where each community elects its representative.

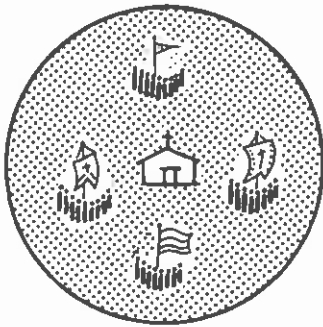
The priests and deacons of the parish constitute another link between the many communities, since all communities co-operate with them, are visited by them, receive training from them, and take important decisions only in union with them.



This idea of a community of communities can only be put into practice if the network of small communities spreads over the whole parish. It would be difficult to realize if these communities would only exist in one part of the parish, while the other parts would follow a different kind of parish life. Then the small communities would appear as an "optional extra". Some Catholics would go to the small communities to find service and leadership, while others would avoid this and go directly to the priest in order to be served without any community relationship. Such contrasts would be harmful and should be avoided. This means that small communities should cover the whole area of the parish. The parish as a whole should decide whether or not to develop such communities.

The Associations and their relation to the Small Christian Communities

There are several tasks which cannot be fulfilled by the neighbourhood communities, e.g. youth work, industrial mission, solidarity among the mothers, catechesis to High School pupils. Some of these tasks are fulfilled in an excellent way by associations. There will therefore always be a need for such associations and similar groupings.

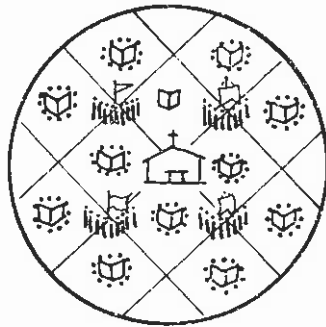


In some parishes much pastoral work, such as house visitation and care for the sick, has in the past been done by the associations, since there was no other way in which lay people could undertake such work. Today the situation is different. Small Christian Communities make it possible for all baptised, even in congregations which are very large, to exercise their charisms. In these communities they can feel that they themselves are the Church of this area. They are the Church which cares for those in need. They are the Church which brings the Good News to the poor. They are the Church which searches for God's message for us today. As members of this Church they go to the needy, to those who do not know the gospel. They fulfil these tasks because they are baptised, and for no other reason. To be a member of the

Church is sufficient reason for exercising these tasks. There is no need to be a member of any associations in order to go to the sick, or to announce the gospel. It is our membership of the Church which urges us to work with Christ.

The associations have to fulfil tasks which the Small Communities cannot fulfil. In the Church of today they will look carefully which tasks and needs cannot be fulfilled by the communities themselves, and they will try to fulfil these.

The associations will avoid "competing" with the small communities in any task. This can sometimes call for a spirit of sacrifice and humility, since the associations have existed since a very long time and are used to considering certain tasks "their tasks". These tasks may even be written in their constitutions. However, these constitutions were written long ago and at that time our bishops had not yet decided to build Small Christian Communities. Now, in our times, the bishops have said that the other movements, groups and associations, should consider themselves as "supplementary" to the Small Christian Communities. This means they should assist the growth of the small communities and should adjust their work in such a way that they will undertake those tasks which the small communities cannot fulfil.



It is understood that the members of associations are at the same time members of the Small Christian Community of the area in which they reside. All baptised of a particular area are invited to be members of that local neighbourhood community. The members of the associations will be those who are most helpful in building up the many small communities. They will also be most valuable in keeping them alive and in developing them further.

Different social classes in the same community?



People who were lucky to receive higher education and who follow a profession of higher responsibility, do not mix easily with the others. This is not always because of bad will and pride. They chat about different things among themselves. They feel more at ease among people who have similar interests, and similar ways of spending their free time. They are afraid that others will try to beg favours from them if they mix too freely with everybody. It is not always that they despise simple people, but they just find it difficult to ignore the fact that they differ from them.

At the same time there are other rich people who do despise the poor. This is more common in areas in which everybody was poor, but where a few have managed to become rich to some degree. They are so glad to have escaped the poverty of their environment, that they will try all means to secure their new status. Not only this, they may even deliberately look down now on those who were less fortunate. We have to distinguish. Not every well-to-do-person is bad, and not every less wealthy person is good.

At the same time we clearly know that God definitely wants us to overcome divisions and wants to create one human family. It is a christian task to overcome class mentality. It is Christ's plan to overcome poverty. It is one of the marks of his kingdom that the domination of the many by a few will be abolished. We must become a family, a brotherhood. Even if we cannot achieve it in one day, we have to work towards this aim every day.

What, then, shall the Small Christian Communities do? In many towns the residential areas have been divided long ago in such a way that the richer people live in certain specific areas. If therefore we build up neighbourhood communities it is natural that the richer people will be among themselves and the less wealthy also. But then we will just follow the existing division between the classes and will not contribute to the overcoming of class mentality. On the other hand, if we ask christians not to form communities with their actual neighbours, but with people of another "class" who live far away, we are in danger of encouraging selective groupings instead of neighbourhood communities.

We will have to begin by building neighbourhood communities, but we have to urge them not to remain isolated or aloof from each other. We must create many links and contacts between them. We must also continually look for ways in which we can work for the overcoming of the differences, because this is God's plan.

The task is not for one side only. Not only must the highly educated show humility, but also the less highly educated must make it possible for the other one to mix with him. Both sides need liberation from their situation and from their wrong attitudes. The highly educated need liberation from their attitude of pride and despising or underestimating others. The less educated need liberation from their slave-mentality, their tendency to beg favours and their lack of self-confidence.

One of the tasks of Small Christian Communities is to analyse the situation, carefully and critically, trying to avoid falling victims to cheap slogans, trying to avoid merely pointing at the others as if they were the only ones who are wrong. We confront our analysis with God's plan as found in the scriptures. Christian Communities may not confine their efforts to purely individual sanctification, leaving it to each individual christian to implement God's plan in his or her own private life. Although these questions of class distinctions are controversial and seem to be beyond our control, we as the Church may not close our eyes to them. There will always be at least some way in which we can make a start.

The painful division of the Churches

The more we concentrate on building community spirit, the more we will feel hurt by the fact that we do not live in communion with our separated brethren. And many of us will say: "can we not build neighbourhood communities to which every baptised person belongs, irrespective of the denomination to which he belongs?" The sad fact is that this is impossible for the time being. It will not work. It is much better to give the other denominations all information on our plan to build neighbourhood communities. If they like the idea, they will do the same. As a next step we should introduce periodical joint meetings, and joint projects in the neighbourhood. Let these increase more and more, so that a strong desire is built up towards unity. This movement from below will urge our higher Church authorities to move faster than in the past towards real unity.

A Christian Community is like a temple

St Cyril of Alexandria writes:

There was only one temple and that was in Jerusalem, and only the Jewish people were allowed to offer sacrifice there. The temple was built of stones.

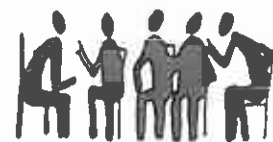
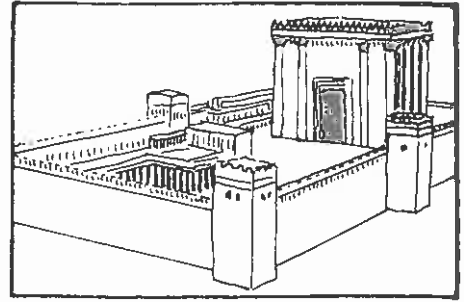
But now, with the coming of the Saviour there appeared a far more glorious temple, one that was divine. This temple is not built of stones, but of people. The glory of this latest temple, by which you must understand the Church, is even greater than the glory of the temple of stones, built in Jerusalem.

Peace will be given to everyone helping with the building of this new temple. To construct this new temple means to bring people together, to form one brotherhood.

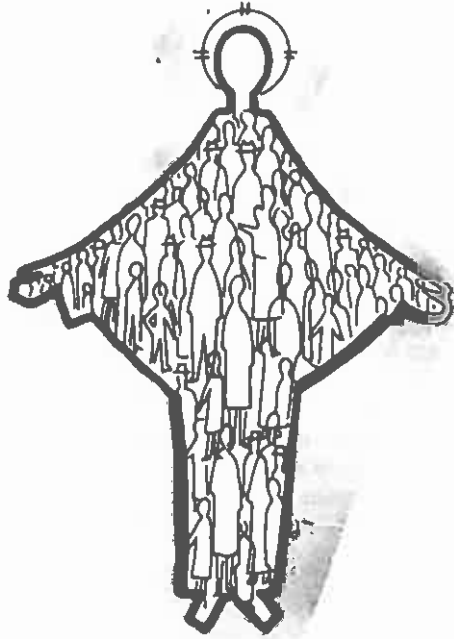
Those involved in its construction will be given Christ, the source of peace for all men, as a reward from God.

You help in the building of this temple if you offer yourself as one of the stones, fitting into the many others.

You also help in its building if you offer yourself as one of those who exercise a certain service to the others, if you accept responsibility, or if you interpret for others the sacred mysteries.



"All of us, in union with Christ, form one body." Romans 12:5



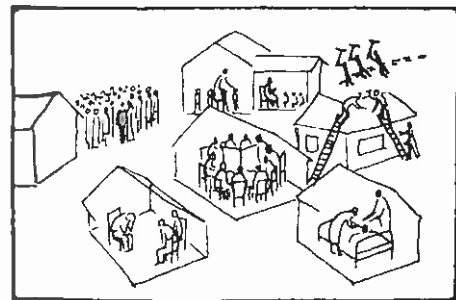
It is a wonderful truth that in Christ we all belong together, and we all form one single living body with him. But if I now ask you: please lead me to a place where I can meet many christians who live as this body of Christ — to which place will you lead me?

You will probably lead me to Sunday Mass, where I can see hundreds of christians together, receiving the same Word and the same Sacred Meal. I will be impressed, but I will not be fully satisfied if I see that after Mass these people disperse immediately, not even greeting each other, because they do not know each other. It is not their fault because they are simply too many to know each other and to have personal contact among themselves.

Can you then lead me to another place, where members of Christ's body know each other, take interest in each other, and work together as one expects of people who belong to each other and are intimately connected as members of one and the same body?

You may then lead me to one of the many Small Christian Communities. I hope that I will be able to say: "Truly, these people live like members of one body. They know each other, they work together, they praise God together, they work together to announce his Word, they work together to serve others. It is one body, the body of Christ."

Of course, we are also united spiritually with the many millions of believers who live in other places, even in other continents. We belong to them, even if we have never seen them and do not know their names. There is nothing bad in the fact that I do not know them. The only way to be united with them is a spiritual one.



But what about those who live next door to me? I cannot say that it is sufficient if I am united with them spiritually only. With my neighbours I must be united in a visible way. It must become apparent that we are members of one body.

For this reason we form many small neighbourhood communities. In each of them we try to make the reality that we are the body of Christ a visible one.

How to keep the many communities alive

Anything good is in danger of dying gradually. All Small Christian Communities will experience this danger. Therefore we must, from the beginning, develop ways of keeping the Spirit alive in these numerous communities. Here are some suggestions how this could be done:

1. Periodic visits to the communities by the priest and by other full-time animators.
2. Periodic visits by an animation team, consisting of local leaders.
3. Regular meetings of all chair-persons of the communities.
4. Regular meetings of all leadership teams of the communities.. It may be better to hold such meetings only for a certain number of communities, since otherwise the number of participants would be too high.
5. Regular reports of all communities to the Parish Council.
6. Training sessions for all types of leaders of the communities.
7. Encouraging the communities to rotate leadership among their members.
8. Mutual visits between neighbouring communities.
9. A newsletter to all communities, from the parish or from the diocese.
10. A set of questions on the scripture text on which all communities will share. The answer to the questions can be reported during the Sunday liturgy, at least from a part of the communities.

This booklet 19P is part of the training kit "Building Small Christian Communities" published by Lumko Institute.