

**GROWING IN OUR FAMILY
RELATIONS**

Volume I

Manual for the Family Enrichment Workshop (FEW)



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Creciendo en el Amor Conyugal - Tomos I y II

Asociación de Parejas en Enriquecimiento Matrimonial de América Latina (APEMAL)

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1. The Information Sheet to be used for publicity purposes
2. The list of materials needed for the workshop
3. All of the exercises

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DEDICATION



We dedicate this work to **our own family**,
and to **all the families of many nations**
who have enormously blessed and enriched our lives
through the years,

and to all of the **facilitators**, both present and future
who are committed to helping couples, singles, and families
in their personal and interpersonal relational development,

praying that the Lord Jesus Christ will shower His grace upon
them and their loved ones,
for His honor and glory.

“Not that I have already obtained this or have already reached the **goal**;
but I press on to make it my own,
because Christ Jesus has made me his own.
Beloved, I do not consider that I have made it my own;
but this one thing I do:
forgetting what lies behind and straining forward to what lies ahead,
I press on toward the **goal** for the prize of the heavenly call of God in Christ Jesus.”
(Philippians 3:12-14)

THESE BOOKS MAY BE PURCHASED FROM:

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A PARAPHRASE



Then I said to them:

“You see the trouble we are in, how our homes lie in ruins, with their doors burned;

“Come, let us rebuild the walls of communication and the creative use of conflict, so that we may no longer suffer disgrace.”

Then I told them that the hand of my God had been gracious to my home, and also the words that the king had spoken to me.

Then they said, “Let us start building!” So they committed themselves to the common good.

Nehemiah 2:17,18
(REAPP/APEMAL version)

Carlos and Diana Echeverri
Instructor Couple, Colombia

FOREWORD



The following words were written as a Foreword
to the original work in Spanish for the Marriage Enrichment volumes
(UNILIT, First edition, © 1997, Spanish House, Inc., Miami, FL)
and have not been changed for the English translation
or adapted for the Relationship Enrichment volumes.

Nevertheless, they give the background of the original movement, led by Drs. David and Vera Mace,
of the use of preventive principles to create better marriages and interpersonal relations of every kind:

“It is a new experience for me to write a foreword to manuals I cannot read because they are in a
language I do not speak! I know that it will be carefully translated, but most of all, I believe there is a
language of the Spirit which far exceeds any words of mine and will make clear the message of my
foreword.

I have read an English translation of material from the three previous Spanish editions of these manuals. I
have talked at length with the authors, Marilyn and Keith Hamilton about their experiences in working
on behalf of marriage in South America in a cultural setting different from their North American one. In
both correspondence and conversation with the Hamiltons three words stood out very clearly: NEED,
PREVENTION and DEDICATION. In their work they saw on every hand a hunger for help and
guidance in learning how to strengthen marriages and families, and how to stem the tide of increasing
breakdown in marriages and families. It was to meet these challenges that the Hamiltons took training in
Marriage Enrichment and dedicated themselves to the sharing in South America of all they learned,
interpreting it to the needs and opportunities their work presented.

My late husband, David Mace, and I had 57 years of marriage. Beginning on our wedding day, instead of
the customary speeches and toasts, we told our families and friends that we clearly believed we had been
called “to work for better marriages, beginning with our own.” That phrase became our motto, and the
inspiration behind it led us through the years to take our message to 61 different countries, write 33
books on marriage and the family, and have the privilege of working with international organizations in
our field throughout the world. That is why I am writing this Foreword, in the sincere belief that
REAPP/APEMAL is truly working for better marriages.

As I write now a new calendar year has recently begun, and, with a January birthday, I have just begun a
personal new year. At this time of year, I am always reminded of a quotation given me many years ago.
It was written by Minnie Louise Haskins (1875-1957).

“I said to the man who stood
at the gate of the year,
‘Give me a light that I may tread
safely into the unknown.’



And he replied,
‘Go out into the darkness
and put your hand
into the hand of God.
That shall be to you
better than light,
and safer than a known way!’”

I pray that those coming to these manuals for the first time may experience being in “the hand of God”. I know those who wrote the manuals, and those who are working to follow their guidance, and share it with others, truly are in the hands of God.

Come, join us to work for better marriages, beginning with our own.”

Vera Mace
1997
Black Mountain
North Carolina 28711
U.S.A.

Authors’ note: That is how these workshops began. Dr. Vera Mace celebrated 100 years of life in January of 2002. She and her late husband, Dr. David Mace, founded the Association for Couples in Marriage Enrichment (A.C.M.E.) in 1973. The Maces were pioneers and world leaders of the Marriage Enrichment movement for many years. Dr. David Mace passed from this life to life eternal in December of 1990. Since Dr. Vera wrote these words, the preventive principles have been adapted to create workshops also for singles. Dr. Vera joined her husband in the Lord’s nearer presence in 2008.

A LETTER TO THE READER



Esteemed Friend:

Mission declaration:

What you hold in your hands is a set of books whose original **purpose** it was to cultivate a new and transforming movement to enrich marital, interpersonal, and family relationships through the sharing of **biblical and preventive principles** applicable to every life. Because this is a proven and effective transcultural process, it seems appropriate to make these same teachings and experiences available for use with other cultures and language groups throughout the world.

Since the beginning, it has been God's perfect plan and intent to create a family of love which would include all persons. He promised Abraham: "In you all the families of the earth will be blessed" (Genesis 12:3; 28:14). His Son declared: "Whoever does the will of my Father in heaven is my brother and sister and mother" (Matthew 12:50). The apostle Paul wrote to the Ephesians: "So then you are... members of the household of God" (2:19). In the vision of the Lamb of the Revelation to John, the living creatures and the elders sing a new song to the Lamb who by his blood had ransomed for God saints from every tribe and language and people and nation (5:9) to reunite them at the marriage feast of the Lamb (19:7,9). A family of love which would include all persons and every family has been and is the vision, the plan, the desire of God. Only with healthy individuals and healthy marriages can there be healthy families. We have made this vision our own.

These teachings are founded on the principle that each individual can choose the course that his or her personal development and family life will take. "Change is inevitable, but development in a positive direction comes only as the result of careful planning and intentional effort." (Drs. David and Vera Mace). What is most important is that each person and each family discover the will of God for their lives in order to live happily for the glory of God and the extension of His Kingdom on earth.

Special and Essential Characteristics of the Workshops:

1. The Family Enrichment Workshops have one **purpose**: to help every person grow in his or her person and family relationships. This workshop gives participants tools for accomplishing that goal.
2. Therefore, **candidates** for the workshops are:
 - a. any family which consists of one or two parents and their children of any age;
 - b. the **secret** is that each person and each family is committed to seek to grow.
3. At the beginning of each session there is a **Global Outline** of the session which indicates:
 - a. the stage of the process,
 - b. the teachings and exercises to be developed during that session,
 - c. the pages where they may be found, and
 - d. the approximate number of minutes required to carry out each activity.
4. The experience is guided by **ground rules** which cultivate:
 - a. a maximum sense of security and responsibility (using messages which begin with "I"),
 - b. the sharing of one's own positive experiences,



- c. confidentiality, and
 - d. voluntary participation.
 - e. The workshops are not therapy. Preventive principles are shared rather than analysis or counsel.
5. This is a unique experience. It is not a seminar, but a dynamic **workshop** for **fifteen to twenty-five** persons, led by two facilitators. Its purpose is preventive: that is, its purpose is to equip the participants so that they may intentionally direct their lives toward positive growth. After each teaching, the participants immediately put the teachings into practice through carefully focused exercises which they first prepare individually. Secondly, they may converse with another person or persons in their family group. Finally, if they so desire, they may share their thoughts in appropriate ways with the entire group. Through the process the individuals discover that:
 - a. the new tools (preventive principles) are clear and effective, and
 - b. the personal challenges they are experiencing are very similar to those being experienced by other persons. Thus they are encouraged to grow.
 6. The workshop follows a carefully designed **process** of growth or enrichment. Each experience is built on the preceding teaching and activity. Therefore, to receive maximum benefit from the workshop experience, it is important not to skip a step of the process.
 7. The **teachings** are a combination of Biblical principles and the preventive principles which lead to both personal and relational growth. Both of these are transcultural.
 8. The **exercises** are offered in two forms, both written and oral, and therefore may be adapted to the needs of every person.
 9. The **devotional segments** may be used as presented or adapted, according to the decision of the leaders, with church and/or community groups.
 10. The workshop is always led by **two persons**. These facilitators (single or married persons) do not present themselves as experts, but rather as participants who also are seeking to grow as persons and in their interpersonal relations.
 11. All of the **instructions** presented in the two books are very **specific**. The **words that the facilitators may speak** to lead the workshops are **enclosed in quotation marks**.
 12. The **cost** to the participants may be kept very low so that the workshops are **available to all persons**. It is sufficient to give participants photocopies of the exercises, if the written form is used. Not even photocopies are needed if the oral form of the exercises is used.
 13. The **Information Sheet** may also be photocopied, or information used from this create brochures, for publicity purposes.
 14. With their permission and moral support, we employ the **process, methodology, and techniques** of **Better Marriages (formerly the Association for Couples in Marriage Enrichment, A.C.M.E.)**, an international organization founded by Drs. David and Vera Mace.

15. The authors have sought to make the instructions in the manuals so clear and specific that anyone committed to working with families may follow the indications therein and successfully lead a workshop with another teammate. It is not necessary to create any additional material.
16. If you cannot participate in a training workshop, we strongly urge you to find other persons who also wish to prepare themselves for this ministry, and with the books in your hands, follow the directions given on each page. In time it will be possible to develop a team of leaders who may be called upon to **train** other facilitators.

Requirements for Certification: In Session I of the Basic Training Workshop for Singles (Vol. II), we have explained how you may become a facilitator (Level II). The introductory pages of the Advanced Training Workshop detail the necessary steps for becoming certified as an instructor (Level III) and as an advanced instructor (Level IV).

Thank you for your study and use of the material which follows. What we propose is to promote and participate in the revolution which our Lord Jesus initiated: the revolution of the yeast, the salt, and the light.

Cordially,

Ricardo Molina and Gladys Ayala de Molina
Keith Hamilton and Marilyn Baker Hamilton



HEAR, O ISRAEL.

THE LORD YOUR GOD IS ONE LORD,

AND YOU SHALL LOVE THE LORD YOUR GOD

WITH ALL YOUR HEART,

AND WITH ALL YOUR SOUL,

AND WITH ALL YOUR MIND.

THESE WORDS WHICH I COMMAND YOU THIS DAY

SHALL BE UPON YOUR HEART;

AND YOU SHALL TEACH THEM DILIGENTLY TO YOUR CHILDREN,

AND SHALL TALK OF THEM WHEN YOU SIT IN YOUR HOUSE,

AND WHEN YOU WALK BY THE WAY,

AND WHEN YOU LIE DOWN,

AND WHEN YOU RISE.

Deuteronomy 6:4-7

ACKNOWLEDGMENTS



We are grateful:

- to the **Association for Couples in Marriage Enrichment (A.C.M.E.)**, now **Better Marriages**, P.O. Box 21374, Winston-Salem, NC 27120. Tel 910-724-1526 or 1-800-634-8325. E-mail admin@bettermarriages.org. – for permission to use their materials and for the faithful and dynamic work of their leaders;
- to A.C.M.E.'s founders, **Drs. David and Vera Mace**, for their pioneer work in the creation of the preventive principles, their insightful and original book *Love and Anger in Marriage* and the pamphlet (booklet) *Marriage Enrichment, the Life and Work of Drs. David and Vera Mace*, Larry Roth, editor; and to **Dr. Vera** for her Foreword to our books.
- to **Phyllis and Rand Michael**, the editors of the *Basic Training Workshop Participant Guide and Resource Manual* (A.C.M.E.), for use of their “*Colors of Communication*”, their transforming teaching and excellent modeling;
- to **Genie and Preston Dyer** for their significant work which is foundational for the entire experience: *Marriage Enrichment: Process, Methods, and Techniques*;
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- to **all the participants** representing Canada, Argentina, Bolivia, Brazil, Chile, Colombia, Ecuador, Paraguay, Peru, Uruguay, and Venezuela, Barbados, Costa Rica, Dominica, Dominican Republic, El Salvador, Grenada, Haiti, Honduras, Guatemala, Guyana, Mexico, Nicaragua, Panama, Puerto Rico, Suriname, Albania, Belgium, Bulgaria, Czech Republic, Denmark, England, Finland, Germany, Hungary, Ireland, Kazakhstan, the Netherlands, Norway, Poland, Roumania, Russia, Scotland, Spain, Sweden, Switzerland, Angola, Burkina Faso, D. R. Congo, Ivory Coast, Kenya, Lesotho, Mali, Madagascar, Namibia, Nigeria, South Africa, Tanzania, Rwanda, Uganda, Zambia, Zimbabwe, Bangladesh, Korea, Hong Kong, India, Japan, Malaysia, Cook Islands, Fiji, New Zealand, the Philippines, Palau, Papua New Guinea, Samoa, Taiwan, Tonga, Togo, Israel, USA, Australia and OTHER nations for their reflections, inspiration, and warm welcome;
- **above all to GOD for this opportunity to serve him and to dream with him of the coming of his glorious Kingdom when every person and every family will know and live in his love.**



**THE LORD IS MY SHEPHERD,
I SHALL NOT WANT;
HE MAKES ME LIE DOWN IN GREEN PASTURES,
HE LEADS ME BESIDE STILL WATERS,
HE RESTORES MY SOUL.
HE LEADS ME IN PATHS OF RIGHTEOUSNESS
FOR HIS NAME'S SAKE**

Psalm 23:1-3

MATERIALS
FAMILY ENRICHMENT WORKSHOP (FEW)



- A. The **facilitators** will purchase with the quotas paid beforehand (to the local coordinators) by the confirmed participants of the workshop. We suggest that beforehand the local organizer scope out the best places to make the purchases, wait until the facilitators arrive, and together make the purchases:
1. One photocopy per **person** of each of the twenty-one handouts. If the group includes non-literate persons or has limited financial resources, we recommend you employ the oral form of the exercises (instead of the written form which requires the photocopies).
 2. The two sets of handouts (N° 3 “The Communication Cycle” and N° 4 “The Communication Rainbow”, found in Appendix B) and (N° 10 “Processing the Anger” and N° 11 “Resolving the Disagreement”, also found in Appendix B) should be photocopied and inserted together back to back in a plastic sheet protector to be given to each **person**.
 3. Marking pens (with permanent ink and wide tip) of various colors (3 or 4 per **person**). Or, if so desired, and if the facilitators have a pool of marking pens they are willing to make available, the local organizer may purchase 3-4 marking pens to replace the facilitators’ quantity and leave them with the facilitators. (This will save some expense.) Finer marking pens with washable colors may also be purchased and used to prepare the covenants for the creative use of conflict.
 4. One letter-size folder per **person** for storing materials.
 5. About ten letter-size sheets of white paper per **person**.
 6. One large sheet of paper (approximately 30 inches x 45 inches) per **person**.
 7. Name tags to identify each **person**.
 8. Masking tape to hang the teaching charts and attach the name tags.
 9. One pencil with eraser per **person**.
 10. A tape player and cassettes of appropriate instrumental music to use as indicated.
 11. Large sheets of plastic to place under the large sheets of paper to protect the tables when the marking pens are used (optional).
 12. Session III: (a) popcorn, peanuts, small crackers, or small cookies for an exercise; (b) napkins or plastic cups to serve these; and (c) small papers, one per person, for writing questions about sexuality.
 13. Session V: (a) everything needed for Holy Communion, except the bread and grape juice; (b) a white candle (10-12"); (c) two rolls of gift wrap ribbon to decorate the candles; (d) a roll of Scotch tape; (e) three or four pairs of scissors; (f) a box of facial tissues, (g) in regions where



something else in the culture symbolizes togetherness and communication, instead of decorating candles, the participants may prepare some other object which symbolizes communication and which they may use at home. Be creative

14. Two plastic sheet protectors per **person** in which to insert the handouts mentioned above.
15. For each family, transparent plastic of medium thickness (approximately 40 in X 90 in. or 1 meter X 2.20 meters) for making their Communication Rugs.
16. One sheet of poster board or something appropriate for each family to make their Family Banner.

B. The **local coordinators** will **prepare** and/or **request**:

1. One Bible per person.
2. Simple refreshments to share half-way through each session.
3. Individual chairs arranged in a circle in a clean and ample room that allows some movement.
4. Someone to lead singing and play the guitar or another appropriate musical instrument..
5. Transportation to carry the facilitators and the materials to and from the meeting place.
6. Session V: (a) Bread and grape juice for Holy Communion. (b) Matches. (c) Cushions for kneeling at the Communion table sufficient to accommodate a participating family.

Note: Each workshop can accommodate 15 to 25 participants (5 families) plus the two facilitators. We suggest that the local coordinators have the names of 2 or 3 families on a waiting list in case some of the families need to withdraw at the last minute.

GENERAL INSTRUCTIONS FAMILY ENRICHMENT WORKSHOP (FEW)



How to organize the workshops:

The primary **purpose** of the **Family Enrichment Workshop (FEW)** is to help each person to grow in his or her family relationships. It is led by two **certified facilitators**. These two are responsible, in collaboration with the local leadership, for deciding on the specific schedule that the groups wish to follow during the twenty-two hours of study. Experience indicates that the best results are achieved when the **FEW** is sponsored by a **local church or other local group**. This arrangement encourages the local community organizers, the pastors or parish council, to become involved in the studies and to continue relating to the group when the workshop ends. It also facilitates the formation of **Growth groups** and the continued nurture of the participants. The workshop is designed for about **25 persons or 5 families**.

The schedule of the workshop is very full. Each moment has been counted and is dedicated to some teaching or exercise, inspirational, spiritual, and practical. You may choose one of a variety of schedules, according to the possibilities of the families involved. In order that you take advantage of this experience to the maximum, we offer the following observations and options.

(1) The most probable option is that this workshop takes place as a series of experiences, each session or half session taking place on days chosen by the group. Thus it will be completed in 5 or 10 weeks.

(2) In case the participating families wish to do the workshop in a retreat setting, the following schedule may guide them.

One possible schedule follows (depending on the ages of the participants):

Hour	Saturday	Sunday (or 2 nd Saturday)
07:00 to 07:45	Breakfast	Breakfast
08:00 to 12:30	Session 1	Session 3 (2 nd half), Session 4 (1 st half)
12:30 to 13:30	Lunch/Dinner	Lunch/Dinner
13:30 to 18:00	Session 2	Session 4 (2 nd half), Session 5 (1 st half)
18:00 to 19:00	Snack/Tea/Supper	Snack/Tea/Supper
19:00 to 21:00	Session 3 (First half)	Session 5 (2 nd half)

(3) Actually, you may create any schedule which meets the needs of the facilitators and families involved in order to fulfill the 22 hours. This may be 5 consecutive nights, or 5 weeks, or 10 weeks (teaching half a session an evening with the possibility of giving the exercises to the participants so that they may practice the principles at home between sessions).

Preparation of the place of meeting and of the facilitators:



The preparation of the place of meeting is important: that it be clean and well arranged, with sufficient room for movement, taking into consideration the number of participants, with bathroom facilities and water to drink nearby. It works best if **movable and comfortable chairs are placed in a circle** in the center of the room and several **tables are located around the walls** where persons may work to fulfill certain assignments. The facilitators should try to arrive at least an hour before the time to begin, in order to prepare the materials and the room. A warm welcome is very important and helps to create a friendly atmosphere to begin the first session. Hang the Basic Rules, the Objectives, the Golden Rule, and other teaching charts key to each session where they may be easily seen by the participants.

Registration of participants:

We suggest that you prepare a table near the door of the meeting room where persons may register as they arrive. Toward this end please photocopy the registration form found at the beginning of Appendix A..... Although leaders and participants are encouraged to wear casual clothes insofar as possible, the leaders should be rested, relaxed, clean, neat, and attractive. As representatives of our Lord, we want always to be at our best.

Expenses: (Please also see the Information Sheet, part VI)

The average cost of the materials may vary greatly, according to the country and region. It is suggested that the facilitators purchase the larger part of the needed workshop **materials** so as to be certain to have them available. Toward this end, it is advisable that the facilitators calculate the cost of the materials and advise the local organizers, who will then collect these beforehand from the confirmed participants, preferably at the time of their enlisting, and make these monies available to the facilitators (or accompany them) to make the purchases. Potential participants should understand that the quotas for the materials are not reimbursable. Thus a greater sense of responsibility is cultivated and the facilitators are not left with unused materials and unpaid debts. Also, it is suggested that the organizers collect from the confirmed participants their quotas for lodging, food, snacks, plus the expenses and the travel of the facilitators, and that these expenses be divided among the participants.

There may be persons who will need scholarships in order to participate in the workshop. In order to make the experience available to all, perhaps the local church can find ways to raise funds and then invite everyone to participate in the event. On the other hand, there may be persons (professionals, for example) who are capable of contributing more, and who may appreciate the experience more if their contribution is larger. The workshops themselves ought to generate sufficient funds so as to be self-sustaining. It would also be appropriate for the group to prepare a love offering for the facilitators.

Guidelines for teaching:

1. All words between quotation marks, in the text, may be spoken by the facilitators. If there are no quotation marks, they are instructions and are not to be read, but to be followed.
2. **The effectiveness and value of the workshop will depend in large part on the leadership of the facilitators, as they will need to adapt each teaching and vocabulary according to the ages of the children involved. We have aimed the workshop at children from 7 years old (who are reading) through the teen years. That's a big spread! May the Lord guide you!**

Therefore, **the facilitators have the responsibility to express the teachings in words that the group will understand.** They may use words of the text or adapt them, as seems appropriate to

them. **Keeping this in mind, please feel free to teach the workshops using your own words and styles of expression, or reading the text while keeping eye contact with the group. It is your decision.**

3. Nevertheless, we have seen that these principles, when they are well taught, are easily understood by persons with very different ages and educational backgrounds. If we, the facilitators, understand and use the preventive principles correctly in our daily lives, it will enable us to teach them clearly to all persons.

Please do not change or add to the content of the workshop. It is a God-given process, each part being built on the previous teachings and exercises, and if carefully followed, will encourage behavioral change.

4. How to make the **teaching charts**. (See Appendix B) We began with the use of teaching charts because: (a) they make the workshops accessible to all persons in every place, and (b) at times it is very useful to be able to observe a variety of charts simultaneously. **However, recently some facilitators have asked permission to project the charts with power point. You are welcome to do this.** We only recommend that the **teaching charts which are to stay in the room throughout the workshop be prepared and hung on the walls**, while the charts that change with each session be shown with power point, Remember, when using new technologies, continue to **sit** in a circle and teach **horizontally**.

The facilitators may mark their **initials** in the margins of the text in order to indicate who will speak each paragraph or segment of the sessions. Thus, each one will study his or her part and uninterrupted leadership will flow between them.

5. We suggest that you prepare a looseleaf notebook of master copies of the **exercises** (in plastic sheet protectors). It is not necessary to remove the copies from the plastic protector in order to photocopy them. Thus they will remain clean and usable for many workshops.
6. The numbers of **minutes** suggested for each activity in the Global Outline are only approximate minutes, but nevertheless an important guide for the facilitators.

During the sessions:

1. Create an **environment** of mutual respect and Christian fellowship.
2. During the sessions invite persons to call one another by their **given names**.
3. Remind the group that you are “**facilitators**”, not experts. Tell them that you are participating as every other person, and that while you are facilitating their activities, you are seeking to enrich your own life and interpersonal relationships.
4. Use **name tags** with the first name of each person. This helps everyone know one another and to call one another by name. We suggest that these might be made with white posterboard, using wide tip marking pens and large black letters so that they may be easily read from a distance.
5. When teaching the preventive principles always emphasize the **main points** of each teaching by inviting their repetition so the participants may capture and internalize them more easily. For

example, the main parts of the Communication Cycle or what to do in the moment of conflict. By so doing the facilitators will enable the participants in their personal development and also prepare them to teach others.

6. Also, to facilitate the learning of the preventive principles it may be useful to invite their repetition of the words **in bold**.
7. When introducing an exercise, first say the name of the exercise and its purpose. Then read it aloud in its entirety and ask, "Are there questions?" Thus all will understand from the beginning what they are to do. Carefully follow the instructions suggested in "**Guidelines for evaluating every candidate**" found in Vol. II, Basic Training Workshop, Session III, segment 4.D, page 50.
8. Pleasant **instrumental music** helps to prepare a cordial environment to welcome the participants to each session. We also suggest that this recorded, soft, carefully chosen background music be played while the participants complete their exercises and at other appropriate times during the sessions.
9. If **conflict** between participants occurs, ask that, instead of talking to the group about their pain, they turn and face one another, using sentences that begin with "I" or "when you...I feel...", and speak directly to one another. Employ "Challenges in the group", Vol. II, BTW for Singles, Session II, segment 8, page 39.
10. Have hung near at hand a large sheet of paper to jot down **questions** that arise in the group and are to be answered at a later, more suitable moment.
11. According to the available facilities and the composition of the group (the majority being literate or non-literate) the facilitators may adapt the **exercises**, utilizing the written or oral form, or a combination of the two.
12. Finally, we suggest that the facilitators substitute **their own stories** for those presented in the manual.
13. It is advisable that each family sit in their own circle to do the exercises. Thus the workshop is composed of a series of family circles. How might partners for the exercises be chosen in an orderly manner? There are several possibilities which may be alternated and this according to the size of each family. (1) Number the group half-way around the circle, starting with number one to __. Then begin with number 1 again for the other half of the circle. You may begin pairing for the exercises by having 1 go with 1, 2 with 2, etc. For the next exercise, 1 of the first half may pair with 2 of the second half, 2 with 3, etc. For succeeding exercises the pairing continues to pass around the circle. (2) Number the group 1,2,1,2, 1,2,1,2 around the circle. The numbers 2 may place their chairs in front of the number 1's so as to form 2 concentric circles. These are then partners. For succeeding exercises, either the inside circle or the outside circle may move one seat to the right, and so find a different partner.

Rest time with refreshments:

Refreshments or snacks should be ready for the rest time, approximately two hours into each session. The facilitators will adjust the number of minutes according to the time available (10 to 30 minutes) in order to end the session on time. Also, during these moments, the facilitators may plan and lead exercises or a brief game to help the group move about and relax.

Options/alternatives:

1. **Devotionals, scripture, and Bible teaching are optional.**
 - (a) Leaders may use these materials as they are, abbreviate or adapt them according to the situation and the schedule.
 - (b) Frequently leaders ask if they may use this material with persons or groups outside of the church. The answer is, “Yes, by all means! We want to serve all persons without distinction.” In light of the enormous need to strengthen lives, it is urgent to use the workshops to reach a maximum number of singles, just as our Lord served all persons freely. At the same time, it is always good to have as our motto: “to know God and make Him known” (1 Cor. 9:19-22).
 - (c) We have witnessed the Lord Jesus working mightily in the lives of those who are open to His presence. If the workshop is offered to a group of the community at large (professionals, employees of a business, neighbors, a union, etc.) we suggest:
 - (1) that the local organizers inform the group or the interested person that Bible study, prayers, and singing are usually included in the event; and
 - (2) that the facilitators be sensitive to these persons, seek Father’s direction, and modify the devotions appropriately, according to the situation/circumstances.
 - (d) If there are persons present who might not know the choruses or songs that will be sung, please prepare charts or use handouts with the words so that everyone feels secure and included. The love of Christ is expressed by the way we are sensitive to each other.
 - (e) Finally, we clearly do **not** wish that these materials be used to invite people to change churches. The truth is just the opposite. We want to offer ourselves to train their leaders so that they may multiply the workshops among their own singles (Matthew 9:12,13; Luke 19:10; John 3:16; Romans 5:8).
2. In regard to **Holy Communion** (the climax of the FEW), if some of the participants do not belong to a church, if some belong to churches which do not permit the sharing of Holy Communion with other churches, or if they are members of churches who do not observe Holy Communion, the facilitators may seek God’s direction, be sensitive and creative. It is important to consult with these participants and to listen to them. Some possibilities are:
 - (a) To offer to pray for them although they choose not to receive Communion.
 - (b) To extend the invitation to all. We recognize that different churches hold distinct practices in relation to Communion. Some require that the person be a member. Others, as in the Wesleyan tradition, invite “all who love Christ, who earnestly repent of their sin, and seek to live in peace with one another” to participate in the Lord’s table.
 - (c) Grape juice (preferable) or wine may be used, according to the custom of the congregation.
 - (d) Persons who are not “believers” should never be pressured, but rather the leaders should trust in God, that indeed He is working in their lives and in time will draw these to Himself.
 - (e) If the facilitators have not been authorized to celebrate Holy Communion, they may invite a pastor



or priest to consecrate the elements beforehand, or invite a pastor who may be participating in the workshop to do the consecration. It is most important that all feel included in the love of Christ.

3. Frequently couples participating in the **Family Enrichment Workshop (FEW)** have asked: “May we share these principles with others who need them?”

The **FEW (Family Enrichment Workshop)** has been designed with the purpose and focus expressed previously. The group process, the development of the stages, the ground rules, the methodology and teachings have all been carefully chosen to create an integral experience to transform lives. Also, a part of the efficacy of these experiences is due to the fact that this is a **workshop** and not a seminar. Therefore, **WE REQUEST THAT THIS MATERIAL NOT BE USED TO SUPPLEMENT THE NEEDS OF OTHER PROGRAMS, because it is the totality of the event that impacts the lives of the participants.**

Also, **PLEASE USE IT IN ITS ENTIRETY, RATHER THAN SELECTING PARTS . If, however, for some special purpose, you wish to use a teaching from the workshop, please ask permission from the authors and always give them credit.**

How to invite persons to participate in a future workshop:

Frequently when persons experience a workshop, they say, “We have friends and relatives who need this. May we invite them to a future workshop?” The answer is: “Of course! We hope you will!” Our desire is that this workshop be accessible to all. Toward this end, as of the second session, each participant will be invited to be thinking about new participants in order to:

- (1) **recruit** and integrate them into a future workshop through a written or verbal invitation, as may be appropriate;
- (2) sponsor this person or persons, which implies:
 - (a) giving their names to the coordinators of the Growth group at their first meeting;
 - (b) be sure that the newly recruited persons attend the workshop; and
 - (c) pray for them from the moment they are recruited and in a special way during the workshop, that God may work in the lives of each person.

The facilitators will give these invitations for recruiting and confirming new persons to the participants in the fifth session. Frequently a person’s plans change at the last minute and they must cancel. In order that other persons may occupy the vacancy left, we suggest that the organizers have on hand a **waiting list of 2 or 3 families who may be invited to take their place.**

Follow-up:

Participants frequently ask for help from the facilitators in the continuation of their personal growth. Therefore, facilitators and instructors are encouraged to find ways to send **a letter and suitable material** to the coordinators of the Growth Groups several times a year. This may be accomplished also by connecting with the network of other REAPP/APEMAL instructors, and sharing ideas and resources.

David and Vera Mace suggest:

“As a couple, it has been our custom that prior to the initiation of each workshop we dedicate some time to review our own relationship, so that nothing may interfere with our ability to work together effectively as a team.” Whether we are a couple or two singles working as a team, remember that the harmony expressed in **your own relationship** is the most important resource that you bring to the Relationship Enrichment Workshop. Although we never present ourselves as experts, it is of the utmost importance that participants are impacted by the authenticity of our commitment as leaders to practice the preventive principles at all times. When persons see others growing, it gives them confidence that they, too, may continue to grow.

Finally, the workshops will surely be used by God for His glory:

- » if the preventive principles are faithfully taught and practiced with the participants;
- » if the facilitators seek to practice the preventive principles and to be channels of the divine love;
- » if through prayer they invite the risen Lord to be present with His transforming power.

These three elements are indispensable.

Do you remember the experience of Moses and the Israelites in the desert, how the glory of the Lord accompanied them day and night and never departed from them? In a similar way: may the glory of the Lord also accompany and go before you each time you present a workshop!



**REJOICE ALWAYS,
PRAY CONSTANTLY,
GIVE THANKS IN ALL CIRCUMSTANCES'
FOR THIS IS THE WILL OF GOD IN CHRIST JESUS
FOR YOU.**

1 Thessalonians 5:16

(this information may be photocopied and used for promotional purposes.)

**INFORMATION SHEET
FAMILY ENRICHMENT WORKSHOP (FEW)**



I. What are they?

The **Family Enrichment Workshop (FEW)** is a 22-hour experience for persons committed to growth in their personal and family relationships.

1. The experience begins and unfolds through a process governed by ground rules which create a sense of security, confidentiality, and community.
2. Next, each person initiates a self-evaluation of his or her part in their present relationships.
3. The main portion of the workshop is composed of a series of brief presentations of biblical and preventive principles of communication, the creative use of conflict, and the role of each member of the family..
4. Immediately, following each teaching, these tools are explored and practiced through the use of more than 20 exercises which (a) are first prepared individually, (b) shared with another participant, and (c) voluntarily shared with the group, thus creating a meaningful and dynamic group experience which edifies the participants. The exercises may be photocopied from this manual and distributed to the participants, or the oral form of the exercises may be used.
5. The Family Enrichment Workshop (FEW) ends with closure and a celebration.

The purpose of the workshop is to strengthen families in their personal and relational growth. Healthy and growing lives contribute to strong and united households, families and churches. (Phil. 3:12-14)

II. Who Leads Them?

The **Family Enrichment Workshop (FEW)** is led by a team of facilitators who have been certified by REAPP/ APEMAL.

III. Who May Participate?

Each Family Enrichment Workshop is designed to serve 3 to 5 family units (15 to 25 persons) **who are committed to seeking personal and relational growth**. They may be family units composed of one or two parents and their children. Those who want to grow in their family relations may come with hope! Blessings await them. **Part-time participation is not possible**, because each session is built on the preceding sessions. Casual attire is appropriate.

IV. Where and when are they held?

1. It is preferable that the workshops take place in a retreat setting, chosen by the local organizers in consultation with the facilitators. Each workshop will last about 3 days.



2. Where an overnight retreat setting is not possible and persons need to return home at night, it is recommended that the workshops be held in a church or in a home where there is privacy; the participants may eat together during the day and the group may be in “spiritual retreat”.
3. Other possibilities would be to hold sessions for 5 consecutive nights, 1 night a week for 5 consecutive weeks, or any alternative schedule which meets the needs of the group.

V. **How much do they cost?**

The **cost** of materials **varies** considerably from region to region and country to country. Therefore, the **facilitators** in consultation with the **local organizers** will define the **total cost** per person. These leaders will consider the cost of materials, meals, refreshments, lodging, expenses of the facilitators, and a love gift for them. These expenses will be divided between the participants. It is expected that the pre-workshop quota be paid to the local organizers prior to the event in order that they may purchase the needed materials, and make the necessary arrangements. Congregations may want to find creative ways of helping participants cover their expenses so as to support leadership training.

VI. **The responsibility of the facilitators will be:**

1. To accompany a local organizer in the purchase the materials, paid for by the pre-workshop quota of the participants, and
2. To lead the workshop in all aspects.

VII. **The responsibility of the local organizers/coordinators will be:**

1. To make all the local arrangements for the workshop: budget, invitations, place, food, etc.
2. To bring or provide the materials as described.

A NOTE TO PASTORS AND CHURCH LEADERS

Pastors and church leaders are very busy people. Yet, we have observed that often they invest much time counseling with couples one on one (which is what we did), when the goal, helping each couple create a healthy, growing marital relationship, could be accomplished much more **efficiently and effectively** through training couples in Marriage Enrichment Workshops, in which couples in a group situation simultaneously practice the preventive principles they are learning.

Effectively: When pastors or lay leaders with a ministry with married couples, singles, or families catch this vision, the results are amazing and heartening. First of all, the couples themselves are excited about the improvements in their own marriages. Secondly, in some churches the pastoral team truly have captured the concept of the efficacy of the workshops, and are promoting them throughout the denomination, as well as in the local church. As a consequence, their churches are being strengthened in other ways as well. Not only are they equipping couples to build strong marriages with secure children, but every aspect of church life reflects the new growth and health of the families who have experienced the workshops and continue to grow in Growth Groups.

Some churches are discovering an additional and unexpected benefit. God is using the workshops, originally a tool for discipling, also as a tool for evangelism. For example, often couples who have been living together but whose marriages have not been blessed by the Lord, as a fruit of the MEW, come to know Jesus, ask for baptism, and formalize their marriages. That of itself is marvelous, but God is doing something more. Friends in Colombia tell us that soon afterward the relatives of these couples suddenly appear in church because they are seeing the transformed lives of these new Christians and are asking, "How did this happen? We want to know more about this Savior."

Efficiently: First, the workshops are preventive. It takes much less time and effort to grow healthy families, than it does to try to pick up the scattered pieces of broken relationships and disturbed and delinquent children. Secondly, training 5-10 couples, 10-20 singles, or 3-6 families simultaneously in workshops, rather than trying to counsel couples on a one-on-one basis, is much more efficient time-wise. Thirdly, the workshops are dynamic: they help the participants immediately to practice the preventive principles being taught. David and Vera Mace have expressed it in this way:

"We are strong advocates of marriage counseling, and we happened to be among those who pioneered its first beginnings and have helped to establish marriage counseling services all over the world...However, we must face the fact that often marriage counseling comes too late to achieve much...it takes up a lot of professional time; yet it makes very little impact on the situation...The problem is, how can we do preventive work with marriages?...Premarital counseling by the pastor is in almost every case purely didactic. (Nevertheless), ***You do not change human behavior, and even more emphatically, you do not change human relationships, by giving people information...*** What, then, enables information to lead to behavior change? **The critical step is to put it into action and experience the result.**"¹

We invite you and your spouse, along with other members of your congregation, to experience a Marriage Enrichment Workshop (for couples) or a Relationship Enrichment Workshop (for singles) or a Family Enrichment Workshop (for families) and to discover these truths for yourselves.

¹ David and Vera Mace, *Marriage Enrichment in the Church*. Broadman Press, Nashville, 1976, pp. 53-56.



**MAKE EVERY EFFORT TO SUPPLEMENT YOUR FAITH
WITH VIRTUE, AND VIRTUE WITH KNOWLEDGE,
AND KNOWLEDGE WITH SELF-CONTROL,
AND SELF-CONTROL WITH STEADFASTNESS,
AND STEADFASTNESS WITH GODLINESS,
AND GODLINESS WITH BROTHERLY AFFECTION,
AND BROTHERLY AFFECTION WITH LOVE.....
FOR IF YOU DO THIS YOU WILL NEVER FALL.**

2 Peter 1:5-7, 11

THE FAMILY ENRICHMENT WORKSHOP (FEW)



GLOBAL OUTLINE

SESSION I (4½ hours)

STAGE I: ESTABLISHING A SENSE OF SECURITY AND COMMUNITY

Min.		Page
10	1. Prayer and a song of praise	31
5	2. Each family introduces itself to the group	31
5	3. Sharing anxieties and expectations	31
3	4. Congratulations to the participants	31
	Outline for the session	
10	5. Sharing concerns and celebration	32
5	6. The Family Enrichment Workshop (FEW)	
	its origin and objectives	32
	Four essential ingredients	32
2	7. Five stages of the process	33
5	8. Ground rules for the workshop	34
4	9. Exercise: “Our Family history”	35
	(Handout N° 1, Stage I)	
30	(A) prepare this as a family	
30	(B) reassemble and share with the group	
26	Rest time (Relaxing exercises)	36
30	(C) continue group sharing	36

STAGE II: EVALUATING OUR PRESENT FAMILY RELATIONSHIPS

10	1. Scripture and <i>Teaching</i> : “Three characteristics of a Christian family”	36
25	2. Exercise: “Our Family Time”	37
	(Handout N° 1, Stage II)	
	(A) prepare individually	
	(B) share as a family	
	(C) share with the group	
10	1B. Scripture and Alternative Teaching: “Five characteristics of a Christian Family”	
	“ <i>The Great Commandment</i> ”	37
25	2B. “Alternative exercise: “Five characteristics of a Christian family”	39
	(Handout N° 2, Stage II)	
	(A) prepare individually	
	(B) share as a family	
	(C) share with the entire group	

2	3.	Exercise: “Family potential inventory”	39
		(Handout N° 3, Stage II)	
5		(A) prepare individually	
10		(B) share as a family	
8		(C) share with the entire group	
2	4.	Exercise: “Positive aspects of our family relationships”	40
		(Handout N° 4, Stage II)	
5		(A) prepare individually	
10		(B) share as a family	
8		(C) share with the entire group	
5	5.	Final moments and prayer	41

It is suggested that the facilitators prepare beforehand and bring ready to hang in the meeting room the following teaching charts with the key points of:

1. Schedule for Session I
- 2* The Golden Rule²
3. Four Essential Ingredients
4. Five Stages of the Process
- 5* Ground Rules for the workshop
- 6.* The Goal
- 7.* The Great Commandment

Some facilitators who are skilled in the use of the computer ask if they may use “power point” and project the teaching charts rather than preparing them on paper. Of course, **you may for most of the charts.** However, we recommend that **the teaching charts that are to hang in the room during all of the workshop be prepared on paper**, while the charts that are to be changed every session may be projected. Even with these new technologies, **we recommend that the facilitators sit in the circle during the session to lead.**

It is also suggested that the following be hung in the meeting room:

1. A large sheet of paper to write down the anxieties and expectations of the group.
2. A large sheet of paper to note down unrelated questions that spring forth during the session in order to answer them at the appropriate time.

² The charts with asterisk (*) will remain hanging in the meeting room throughout the workshop.

SESSION I



STAGE I: ESTABLISHING A SENSE OF SECURITY AND COMMUNITY

1. PRAYER AND A SONG OF PRAISE

“Let us stand and sing _____.”
Prayer to invite our Lord Jesus to be present.

2. EACH FAMILY INTRODUCES ITSELF TO THE GROUP

“We want to welcome each one of you in the wonderful name of Jesus, our Savior and Lord! Our first activity will be to introduce ourselves to one another. My name is _____. I AM THE FATHER OF THE _____ FAMILY _____. I am the Mother of the _____ family. We shall be t your guides during this Family Enrichment experience. Now I invite you to introduce yourselves by name and your position in your family. As we hear the name of each person, the rest of us will respond, ‘Hello, _____!’ Are you ready? Who would like to continue?”

3. SHARING ANXIETIES AND EXPECTATIONS

“To participate in a Family Enrichment Workshop is, for many, a totally new experience. Perhaps some of you have come with a mixture of anxiety and enthusiasm. Or perhaps you have come with much expectation, seeking some specific light or help for your family relations. Therefore, at this time I want to offer you the opportunity to share your anxieties and hopes in regard to the workshop. While you are sharing with the group, my partner will jot them down. Who wants to begin?”

4. CONGRATULATIONS TO THE PARTICIPANTS

“We want to congratulate you for choosing to participate in this workshop, because your presence here is a sign that your family is very important, and that you wish to enrich your family relationships even more. We believe that positive relationships are the best foundation for a happy family life, a strong church, and for a just and healthy society. By coming, each one of you is giving yourself a precious gift, 22 hours of focus on your family relationships. It is our prayer that each one of you will be very blessed through the experiences we are about to share. We ourselves as your facilitators also treasure this time together, because we do not come as experts. Rather, each event is a new opportunity for us to continue to improve our way of relating as a family.”

Schedule for the session

Have this prepared on a large sheet of paper and hung where all can see it.

“The schedule for this session is...”

“Everything we teach is in the book, which you will receive at the close of the workshop. If it helps you to capture the principles better, you may want to arrive early and write down for yourselves the main points that you see on the charts. However, we suggest that during the sessions you focus primarily on your personal and relational growth. You’ll be glad you did! ☺ ☺



5. SHARING CONCERNS AND CELEBRATIONS

“We shall begin each session with an opportunity to express our concerns and celebrations. A concern might be as profound as the health of a loved one or as simple and yet essential as physical discomfort. A reason for celebration might be some good news you wish to share. We invite you to share these concerns and joys before we begin our studies and exercises. If you need to move, stand up, etc., in order to be more comfortable, please do so freely.....

“Is there a volunteer who is willing to write these concerns and celebrations down, and then lift them in prayer to God on behalf of all of us? It could be a man or woman. Thank you! We are ready to listen. Has anyone come with a concern or celebration?”

Be attentive to each one and respond appropriately. Then the scribe will pray on behalf of all.

6. PRESENTATION OF THE FAMILY ENRICHMENT WORKSHOP (FEW): ITS ORIGINS AND OBJECTIVES

“We cannot begin to present the Family Enrichment Workshop without sharing something of the origin of Marriage Enrichment, as the basis for the other workshops. We believe that it is God’s plan and desire that we have strong and healthy marriages and families. One couple raised up by God to fulfill this purpose were David and Vera Mace, (he, a Scottish pastor; she, an English deaconess). On the day of their marriage in 1933, they dedicated themselves to work with families. Toward the end of the 1950’s they met with a small group of psychologists and therapists who also worked with families, and together they began to evaluate their work. They asked themselves, ‘Why is it that couples almost always visit us when they are already at the point of separation? Aren’t there **preventive principles** that we can teach couples so that they do not reach crises in their marriages?’ But what? How? For such principles were unknown. They existed only in the heart of God. So David and Vera, pioneers, dedicated themselves to discovering these guidelines through working on their own relationship.

“ In 1973, the year of their 40th wedding anniversary, they founded A.C.M.E. (the Association for Couples in Marriage Enrichment), an international organization made up of couples interested in seeking the enrichment and growth of their own marriages. During the years that followed, the Maces wrote 33 books and worked in 79 countries around the world, helping couples to acquire the ability to live in harmony by teaching these preventive principles.

“**APEMAL** (Asociacion de Parejas en Enriquecimiento Matrimonial de America Latina), founded in 1994 by Keith and Marilyn Hamilton, has its roots in A.C.M.E. The Hamiltons created workshops for married couples, singles, and engaged couples, teaching these preventive principles which are trans-cultural, gender-inclusive, and based on the teachings of Jesus.

“Then, in 2009 the Lord guided **Ricardo and Gladys Molina**, advanced instructors of APEMAL of Columbia, with the **Hamiltons** to make an adaptation of these workshops for all the family. Gladys wrote: ‘Having seen the fruits of the workshops, we realized that we needed to adopt these preventive principles for all of our family. In our own situation, we recognized that these tools are key to all human relationships, and that it would be a great blessing to our young daughters to learn and to use these preventive principles. These principles would not only strengthen our own family life, but would be the basis for them to establish good and healthy relationships throughout their lives.’” This workshop is the result of their efforts.

“The Maces suggested that there are four essential ingredients for creating a healthy and happy family.. They are these. Will you read them aloud with me?” Point to chart: “**Four Essentials Ingredients**”¹:

- (1) A **commitment to growth** (personal and relational);
- (2) **An effective system of communication** that lead to greater mutual understanding;
- (3) The **creative use of conflict** so as to edify our family relationships;
- (4) An Understanding the **role of each person in the family.**

It is only with a commitment to growth that we can take advantage of this workshop. But here is the good news! You can expect to complete this workshop with **new hope** and with **new tools** that will help you to continue to grow in the future.

“The story is told of a boy who wanted to bother an elderly lady. He trapped a little bird, and with the bird hidden behind his back, he approached the lady. He said, ‘You are a very wise person. Can you tell me if the bird that I have hidden behind my back is dead or alive?’ The boy thought to himself, ‘If she says dead, I’ll let the bird fly. If she says alive, I’ll suffocate it and show her the dead bird. Whatever answer the old lady gives me, I’ll prove that she’s wrong.’ But the elderly lady was truly wise. Perceiving the mischievous intent of the boy and looking him squarely in the eyes, she responded, ‘**The answer is in your hands.**’

“And thus it is. The answer to successful family growth is in **our hands alone**. Therefore, it is important: To learn to love one another as Christ loves us. To learn to communicate better. To learn to use conflict in such a way that it contributes to the formation and strengthening of healthy relationships with family members, friends, and others whose lives we touch.

“Finally, every family is unique. Therefore, we suggest that during these sessions we not compare ourselves with any other family, but rather, that we each seek to maximize our own family potential. Do you agree?”

7. **THE FIVE STAGES OF THE PROCESS**²

Point to the teaching chart.

“There are five stages to the process of family enrichment:

- I. Establishing a sense of security and community. (**Security**)
- II. Evaluating our personal growth and family relationships. (**Self-evaluation**)
- III. Learning and applying new skills which lead to positive personal and family growth. (**Teachings**)
 - (1) Effective communication

¹ Adapted from the *Basic Training Workshop, Participants Guide and Resource Manual*, 1992, page 5. Edited by Phyllis and Rand Michael, A.C.M.E., P.O. Box 10596, Winston-Salem, NC 27108. Used with permission.

² Preston and Genie Dyer, *Marriage Enrichment Process, Methods and Techniques* (Marriage and Family Consultants, 219 Guittard, Waco, TX 76706). Winston-Salem, NC: A.C.M.E., 1989, p. 7. Copyrighted. Adapted and used with permission.



- (2) Creative use of conflict
- (3) Understanding our personal identity and our role in the family..

IV. Preparing a growth plan with clear goals and actions and committing ourselves to fulfill them.

(Growth plan)

V. Closing with evaluation, affirmation, and celebration. **(Celebration)**

“The first session will be dedicated to Stages I and II. The second, third, and fourth sessions will be dedicated to Stage III, and the last session will include Stages IV and V.”

8. **THE GROUND RULES FOR THE WORKSHOP¹**

Point to the teaching chart. The facilitators should adapt the language of these rules so that the youngest in the group may understand them, without changing their meaning. After presenting each rule, the facilitator should invite the assent of the group before continuing: “Are you in agreement?”

“To create the greatest possible sense of security among us, we suggest that the ground rules for the workshop might be the following:

1. “We will share **our own experiences**, not opinions or theories.
2. “Therefore, we will send **‘I’ messages**, and take responsibility for ourselves.
3. “There will be no confrontation; only **mutual affirmation**. We will emphasize **positive experiences** in regard to ourselves and the entire group.
4. “The workshops are **not** therapy. We are not here to diagnose, analyze, or give advice, but rather to **share preventive principles**. As facilitators we do not counsel anyone and we ask that you refrain from offering advice to other participants. We shall each be responsible for ourselves.
5. “Everything shared in the group is **confidential**. To preserve a sense of confidentiality, it is essential that no one speak outside the group of anything that has been shared within the group. Therefore, you may prepare your exercises with sincerity and honesty.
6. “**Punctuality** is necessary. Every moment is precious. We will try to begin each session at the hour indicated.
7. “All participation is **voluntary**. Therefore, we will not call upon persons by name. Nevertheless, the more that each of us participates in the process, the more we shall receive from the experience.
8. “The use of cell phones during the sessions is prohibited, except in case of emergency.
9. “As we learn the preventive principles of effective communication and the creative use of conflict, we shall **practice** them in the group.”

¹ Adapted from *Basic Training Workshop, Participants Guide and Resource Manual*, p.15. Used with permission.

9. EXERCISE: “OUR FAMILY HISTORY”

(Haandout N° 1, Stage 1)

Purpose: To remember our family history and to introduce ourselves to the group. Facilitators give half of a large sheet of paper to each child of the family and a full sheet to the parents for their work..

“Are you ready for our first exercise? Would you like to get to know one another better? Great! In this exercise each of you will present to the group a brief history of your family of origin and your present life. **Parents**: We suggest that you divide your large sheet of paper into three parts with the marking pen, and that you tell about your **Families of Origin** on the left and on the right sides of the sheet, and that you use the center section to share your **Present Life** together. **Children**: each person is invited to write or draw pictures that portray your **Family of Origin**..

FAMILY OF ORIGIN (everyone)

- » your name and date of birth;
- » the names of your parents and their vocations;
- » something important that you learned from each of them;
- » your place of birth, the community or city where you were born;
- » the number of brothers and sisters and your place in the birth order,
- » a sad experience of your childhood;
- » a happy experience of your childhood.

PRESENT LIFE OF THE PARENTS

- » how you met and when you were married;
- » your present civil state (single, widowed, divorced);
- » names and ages of your children
- » your profession, vocation, employment, or student;
- » a happy experience as an adult;
- » a sad experience as an adult;
- » an outstanding spiritual experience of your life together
- » one of the most memorable experiences of your life together

“Here are large sheets of paper, marking pens, and plastic to place under the paper to protect the tables. You may begin to work. When you are not using the marking pens, please close them tightly so they won’t dry out.”

- (A) “We suggest that insofar as possible you tell your story with drawings rather than words. Use your creativity. You will have about 30 minutes to prepare your story. Then we will reassemble and share our histories with one another.
- (B) “We are ready to assemble again and share our histories. **Parents** will respond to the Family of Origin questions individually. Then the two will answer the list of Present Life questions as they choose. **Children** will each tell their own story, **including something that they admire about their Dad or Mom**. Each family will have ten to twenty minutes to present itself to the group.”

Oral form:

- (A) When there are no tables or floor space available for drawing, each person may be invited to share the above data verbally. Begin by giving everyone 5-10 minutes to think about what they want to say, and then 3 minutes each to share in the group.



REST TIME (Relaxing exercises)

The facilitators may lead exercises such as:

- » Stretching one's legs
- » Raising one's arms
- » Bending over and touching the floor

- (B) Reassemble and continue to share histories until all have had a turn. As each person completes his or her presentation, the facilitators may help them hang their pictures on the wall where they will remain until the end of the event. At the close of the presentations, invite the group to read aloud together the teaching chart: “**The Goal**”.

STAGE II: EVALUATING OUR PRESENT FAMILY RELATIONSHIPS

Now that we know one another better, we are going to dedicate the rest of this first session to a self-evaluation of our growth as persons. Let's begin with a Bible study.

(Following are two teachings with their corresponding exercises. We have placed the less complex first. According to the ages and abilities of the participants of your workshop, choose the teaching and exercise which best serves your group of families.)

1. SCRIPTURE AND *TEACHING*: “THREE CHARACTERISTICS OF A CHRISTIAN FAMILY”

1. **A CHRISTIAN FAMILY recognizes that the home was created by God** and is supported by Him. In Genesis 2:24 God makes the husband and wife the foundation for a Christian home. Our Creator intended that we live together as a family. When your Dad and Mother decided to unite in marriage, they also decided to form a new family different from all other families. Therefore, we need to walk with God, who is the only one who can guide, help, and sustain our family relationships.
2. **A CHRISTIAN FAMILY is committed to unity.** God created us with much love and His plan was that every family enjoy strong relations of love and friendship. Just as the Father, Son, and Holy Spirit are three different persons and they are united in love, so God wants every family to be committed to walk in unity. Although we are different persons, each one is very precious and valuable to God. Family unity is strengthened when we spend quality time together: communicating with one another, working together, worshiping, playing, planning, enjoying life together. Quality time happens when we pray together, when we make plans and fulfill them together, when each person feels loved, respected, and valued.
3. **A CHRISTIAN FAMILY lives to honor God and love our neighbor.** In Genesis 12:1 God calls Abraham to follow Him and He promises that through Abraham God will bless every family on the earth. That is the same calling that God has for our family today. God wants us to be an example for others to see, a light for other families that may walk in darkness and sadness. God wants to extend His blessing through our family to many families, so that they, too, may know Him and enjoy His blessings. Christ calls us to love God and to love our neighbor as we love ourselves.” (Read aloud together “The Great Commandment”.)

2. **EXERCISE: “OUR FAMILY TIME”**

“Purpose: To evaluate and grow in the quality of our family time
(Handout N° 1, Stage II)

Invite participants to respond to the following in writing. Parents may help young children as needed.

A. Two ways that we walk with God as a family.

1. _____.
2. _____.

B. Two things we do to unite us as a family, and two more things we could do.

1. _____ and _____.
2. _____ and _____.

C. Two practical things we could do together as a family to bless other families in our community:

1. _____.
2. _____.

(A) Prepare individually

(B) Share with others in the family..

(C) Share with the entire group.

1B. **SCRIPTURE AND TEACHING: “FIVE CHARACTERISTICS OF A CHRISTIAN FAMILY”**
(Alternative teaching and exercise)

“**Our identity as individuals comes from God**, and God invites each one of us to draw close to Himself. The success of all other relationships depends on this first step: **FIRST** to found out lives on an intimate relationship with God, our holy, eternal, sovereign, and loving Creator, the Father of our Lord Jesus Christ. Isn't that marvelous?

“Have you ever noted how many **invitations** are found in the Bible? In reality, the whole message of the Bible is distilled into one permanent invitation: ‘The all-powerful God seeks to enjoy your presence.’ The invitation is to come closer and closer, to come to him. Frequently the **psalms** extend the invitation: ‘Come!’¹ God invites us through the words of **Isaiah**: ‘Come, all you who are thirsty; come to the waters; and you who have no money, come, buy and eat!...Come to me’ (55:1,3). In the **Gospel according to John**, **Jesus** extends this invitation again and again: ‘Come and see...Come and follow me!’. And some of the last words of scripture are these: ‘The Spirit and the Bride say: ‘Come.... Whoever is thirsty, let him come; and whoever wishes, let him take the free gift of the water of life’ (**Revelation 22:17**). The purpose of the invitation is to open the door to an intimate relation with God himself...a relation founded and permeated and saturated and liberated by his love.

“Since we were created in love to love, it is in this **spirit of invitation**, always seeking our maximum good, that **God commands us to love**. Saint Luke tells us this story:

“A lawyer stood up to put (Jesus) to the test, saying,

¹ Adapted from *The Upper Room*, Stephen Bryant, Editor and Publisher, Volume 64, N° 4, 1998, Sept.-Oct. Nashville, TN. p. 4.



‘Teacher, what shall I do to inherit eternal life?’

Jesus said to him, ‘What is written in the law? How do you read?’

And he answered, ‘You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself.’

And Jesus said to him, ‘You have answered right; do this, and you will live.’

But he, desiring to justify himself, said to Jesus,

‘And who is my neighbor?’

Then Jesus told him the parable of the Good Samaritan.....

We are created in the image and likeness of God, and in the words of the song, ‘we have our Father’s eyes’. That is why, in order to share in this most intimate companionship, God asks us to love him with all of our being. Jesus said, ‘If you love me, you will keep my commandments’ (John 14:15).

(The facilitators may read the following or invite the participants to help explain each command.)

“**First, ‘to love with all of one’s heart’**. Jesus invites us to participate in the most intimate fellowship with our Creator. In order to know God as our best Friend we should read the Scriptures every day, practice the teachings of Jesus, converse with Him, pray for our family and other persons, attend Sunday School and worship services, and participate in Holy Communion, love and serve our neighbor.

“**The second characteristic is ‘to love with all of one’s soul’** Our identity as persons and as a family come from God. We find our maximum fulfillment in obeying Him. This includes dedicating our work and all of our material possessions to Him. It means being wise stewards, tithing our income, having a budget, being free of debts, sharing with others. It is more blessed to give than to receive!

“**Third in priority is ‘to love with all of one’s strength’**. The body is the temple of the Holy Spirit (**I Corinthians 6:19**). Temple is the dwelling place, the holy of holies, the place where the Spirit of God dwells. This means that we should love God with all of our physical being: care for our health, do exercises, eat nutritionally, keep our sexual life sacred, share in the work of the home, help one another, care for the sick, share all that we have, be united. And when tiredness comes, we remember God’s promise that those who wait for the Lord shall renew their strength, they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint’ (**Isaiah 40:29-31**).

“**The fourth characteristic is ‘to love with all of one’s mind’**, to honor God with all of our intellectual capacity, all of our thoughts, all of our intelligence and knowledge. To love God with all of one’s mind means to surrender all of our gifts and talents to him, to pursue excellence in order to glorify him. To read, to study, to prepare oneself, to develop different abilities, to establish measurable and achievable goals, to learn to make correct decisions, to deepen one’s knowledge of the scriptures, to exercise one’s memory – this is our challenge! When we offer all of our life to him, we receive a correct image of ourselves, and we learn to accept ourselves.

“**Fifth, ‘And you shall love your neighbor as yourself’**. From this profound relationship with the Father, the Son, and the Holy Spirit, God’s love for our neighbor is born in us. Therefore, to love our neighbor is our mission, our calling, and the will of God for our lives. To love our neighbor is to follow in the steps of our heavenly Father who for love of the world sent his only born Son to save us. To love is to follow the model of our Lord Jesus who, the same night that he was betrayed, said: ‘This is my commandment: that you love one another, as I have loved you’ (**John 13:34; 15:12**). To love in this way is very costly, and the agony of the Son broke our Father’s heart. But the love of Jesus, forever proven by his suffering on the cross, overcame Satan, and freed us from sin and death. It is this same out-going love that Jesus commands us to offer to the world: We offer love and respect to our parents,

to family members, friends, and enemies alike. We seek peace and forgiveness among all, being sensitive to the pain and needs of the world (**Matthew 25:31-46**).

“To love God with all of our heart, with all of our soul, with all of our strength, with all of our mind, and to love our neighbor as ourselves is **the greatest commandment of all.**”

2B. EXERCISE: “FIVE CHARACTERISTICS OF A CHRISTIAN FAMILY: THE GREAT COMMANDMENT” (Handout N° 2, Stage II)

“Purpose: To evaluate our own participation in family relations.”

Written form:

The leader will pass out handout N° 2, Stage II, “Five characteristics of a Christian family” and will read it aloud, clarifying and answering any questions, then give the following instructions:

- (A) Prepare individually. “Now we invite each person to initiate a self-evaluation according to these five characteristics. With each person reflecting on his/her part in these family relationships, place a circle around the number which best describes your part in relation to each characteristic. Use the following scale of evaluation:

N° 1 means that I **need to begin to grow** (just became aware)

N° 2 means that I **want to grow** (intention without action)

N° 3 means that I am **committed to growth** (intention with plan of action)

N° 4 means that I am **focused and already growing** in this area (recent action)

N° 5 means that I am **very strong and will continue to grow** in this area (prolonged action)”

We suggest that a facilitator “walk the group through” this first exercise by reading one characteristic at a time, then waiting for everyone to mark it before going forward.

- (B) Taking turns around the family circle, all share what they have written. Say: “With your family members, face to face, share the results. Talk together about what your evaluations mean with regard to your potential, that which God is calling you to be. Then, **each of you may choose an area which you will target for growth.**.. You will have about 10 minutes to share.” To demonstrate how this may be done, the facilitators will pick up their chairs and sit face to face. Then the facilitators place their chairs once again in the circle.
- (C) Share with the entire group. When the time is up, the facilitators will say, “When you are ready, we invite you to return to the circle. Voluntarily, share with the group something of what you have discovered about yourselves, beginning with the phrase, ‘I want to grow in the area of.....’”

Oral form:

When several persons present are of the oral tradition, the leader will read the characteristics twice slowly, clarifying points as may be necessary, and then invite each person to think about which of the characteristics he/she would choose as a growth focus to improve their relations with God and others. Invite the members of the group to choose partners with whom to share their thoughts.

- (A) Think individually.
- (B) Share with another person in the family.



- (C) Share with the entire group, each person using sentences which begin with “I”. One of the facilitators speaks first, illustrating how this may be done: “I want to grow in the area of...”

3. **EXERCISE: PERSONAL POTENTIAL INVENTORY**

(Handout N° 3, Stage II)

“Purpose: To evaluate my personal potential.”

Written form:

“Each person working individually, rates on a scale of 1 (low satisfaction) to 10 (high satisfaction) his or her self evaluation with respect to the factors listed below. The purpose is to make an honest self analysis of oneself. Let’s read the list together...Are there any questions?”

- (A) Prepare individually. “You may have about 8 minutes.”
- (B) Share with another person in the group. “You will have about 10 minutes.” When the time is up, say “When you are ready, I invite you to return to the circle...”
- (C) Share with the group. Each person will speak for him or herself to the group. “I discovered...” or “An area in which I want to grow is...” Take about 10 minutes.

Oral form:

One of the facilitators reads the list slowly several times while the participants listen carefully and individually elect an area in which each wishes to seek to grow during the workshop. Then each person may share with the group the area which will be the focus of his or her effort: “An area in which I want to grow is...”

4. **EXERCISE: “POSITIVE ASPECTS OF MY FAMILY RELATIONSHIPS”**

(Handout N° 4, Stage II)

“Purpose: To know oneself, the **communication of this** and one’s commitment to grow in family relationships.”

Written form:

“The last exercise for this session is called ‘Positive aspects of my family relations’.

- (A) “We invite you to write individually:
- » three things that I like about my family relations;
 - » three things that are good in my family relations, but could be better;
 - » three things that I commit myself to do in order to improve my family relations.”
- (Allow about 8 minutes for this.)
- (B) “Then with another person in the family, alternating points, share your thoughts. The emphasis should be on positive aspects of your family relations, and what you are willing to do to improve them. You will have about 10 minutes.” On completing the available time, say, “When you are ready, I invite you to return to the circle.”
- (C) Share with the entire family group. “Voluntarily, share with the group something of what you have discovered about yourselves.” It is suggested that the facilitators speak first of their experience, and then the other participants: “One thing that I am committed to do to improve my family

relations is..." Underline that they will share only **one** thing so that there is time for all who so wish to share to do so.

Oral form:

"The final exercise for this session is called 'Positive aspects of my family relations'. Divide each family in pairs for this exercise.

- (A) "**First**, we invite you to close your eyes for a moment and to think about: Three things that I like about my family relations. Do it now please." (Allow time.) "Now open your eyes and share

your thoughts with your partner. Each person will begin by saying, 'Three things that I like about my family relations are...'" (Give them time to share with one another.) "**Secondly**, we invite you to close your eyes once more and individually to think about: Three things that are good in my family relations, but could be better. Do this now, please..." (Allow time.) "Ready? Open your eyes and share with your partner, but this time begin by saying, 'Three things that are good in my family relations, but could be better are...' Always be positive." (Give them time to share.)

"**Finally**, we invite you to close your eyes once more and to think about: 'Three things I commit myself to do to improve my family relations and that would help me to grow as a person are...'. Think about these three things now, please..." (Allow time.) "Ready? Open your eyes and share with your partner. Begin by saying: 'Three things I am committed to do to improve my family relations are...'" (Allow time for sharing.)

- (B) End the exercise by inviting volunteers to share with the entire family group, "One thing that I promise to do to improve my part in our family relations is..."

5. **FINAL MOMENTS AND PRAYER.** (with soft background music)

Allow time during the suspense periods for personal prayer.

"It is our desire that you as persons might delight in your interpersonal relations. As we close this first session, we invite you to join hands as a family and to think about what we have done together in this session... How are you feeling right now?"... (Pause briefly)... "Shall we pray?"...(With eyes closed)... "In our hearts...let us thank God for His presence...thank God for one another...thank God for the good things we have already accomplished in our lives...thank God for the opportunity to grow as persons and also in our family relations... Finally, ask God to bless all those present abundantly in order that together we may accomplish his will... In the name of the One who loves us. Amen."



A TESTIMONY

It is told that when Thomas Aquinas was invited to the Vatican to observe its splendor and power, the Pope said to him, “As you can see, the Church cannot complain for lack of money. Economically, all is ours.”

To which Thomas Aquinas responded, “The only thing the Church is not able to do is say--as did the apostles, ‘Rise up and walk!’”

This is applicable to the workshops. Throughout time in the Church of our Lord we have had the tools, but we did not know how to use them. With the Relationship Enrichment Workshop, now we **can** surely say as did the apostles, “Rise up and walk!”

Roberto and Gloria Hernández,
Instructor Couple, Colombia



THE FAMILY ENRICHMENT WORKSHOP (FEW)



GLOBAL OUTLINE

Session II (4½ hours)

STAGE III: LEARNING NEW SKILLS: EFFECTIVE COMMUNICATION

Min.		Page
7	1. A song of praise	45
	Sharing concerns and celebrations	
	Schedule for the session	
10	2. Scripture and <i>Teaching</i> : “God and the value of each person”	45
2	3. Exercise: “Our gifts”	46
13	(A) write on the back of every person in the group	
3	(B) read what has been written	
7	(C) share with the group	
8	4. <i>Teaching</i> : “Communication and biblical principles”	48
2	5. Exercise: “The use of biblical principles: Communication”	49
2	(A) prepare individually	
4	(B) share with another person	
5	(C) share with the group	
5	6. <i>Teaching</i> : “The importance of communication”	49
2	7. Exercise: “Sharing our feelings”	50
	(Handout N° 1, Stage III)	
5	(A) prepare individually.	
6	(B) share with another person	
8	(C) share with the group	
2	8. <i>Teaching</i> : “The Communication Cycle”	51
	(Handout N° 2, Stage III)	
12	9. <i>Teaching</i> : “I. How to express oneself”	52
2	10. Exercise: “Developing the capacity for self-expression”	54
	(Handout N° 3, Stage III)	
6	(A) prepare individually	
8	(B) share with another person	
8	(C) share with the group	
22	Rest time (Relaxing exercises)	55
9	11. <i>Teaching</i> : “II. How to listen”	55
11	12. <i>Teaching</i> : “III and IV: How to complete the Communication”	56
3	13. Exercise: “Practicing the Communication Cycle”	57
	Teaching chart – “Guidelines for dialogue”	
12	(A) share with another person	
8	(B) share with the group	

15	14.	<i>Teaching</i> : “The Communication Rainbow”	58
		(Handout N° 4, Stage III, in a plastic sheet protector)	
	14b.	<i>Alternate Teaching</i> : “The Traffic Light of Communication”	60
2	15.	Exercise: “My use of the Communication Rainbow”	61
		(Handout N° 5, Stage III)	
5		(A) prepare individually	
10		(B) share with another person	
6		(C) share with the group	
	15b.	Exercise: “My use of the Traffic Light of Communication”	61
		(Handout N° 6, Stage III)	
3	16.	<i>Teaching</i> : “Reflections”	62
2	17.	Exercise: “Do I really know myself?”	62
		(Handout N° 7, Stage III)	
6		(A) prepare individually	
12		(B) share with the family	
12		(C) respond to one another	
2	18.	<i>Teaching</i> : “How to invite other persons to a future workshop”	63
3	19.	Final moments and prayer	63

It is suggested that the facilitators prepare beforehand and bring ready to hang in the meeting room the following teaching charts with the key points of:

1. Schedule for Session II
2. Communication and Biblical Principles
3. Importance of Communication
4. The Communication Cycle
5. I. The Speaker Sends a Message
6. II. The Listener Receives the Message
7. III. The Speaker Responds
- IV. The Listener Encourages
8. Guidelines for Dialogue

If there are younger children who are participating in this workshop, for the exercise on feelings you may want to supply purchased pages of faces expressing a variety of emotions.

SESSION II

**STAGE III: LEARNING NEW SKILLS: EFFECTIVE COMMUNICATION**1. **A SONG OF PRAISE**

“Let us stand and sing _____.”

Sharing concerns and celebrations

“Are there concerns or celebrations which you wish to share? Who volunteers to write these down and then lead us in prayer?”

Outline for the session

“The schedule for this session is the following...”

2. **SCRIPTURE AND TEACHING: “GOD AND THE VALUE OF EACH PERSON”**

Read Psalm 139:1,13,14; Isaiah 43:1; Ephesians 1:3-5.

“**God created us with infinite love and has always loved us totally.** God also created us with a need to be loved. But unfortunately, because of our self-centeredness and negative influences in our lives, we fail in the realization, in the incarnation, of that love. Our parents do not or did not love us perfectly, and all of us love imperfectly. Nevertheless, there remains within each one of us this need, the greatest need of our lives, the need to be totally loved, completely accepted, just as we are, even when we are not able to accept ourselves as we are.

“Thus, we are always seeking that ‘other’ who will perhaps love us fully, accept us with all of our defects and weaknesses, and this, **in spite of the fact that we ourselves are unable to extend to the other the very love we are needing.** What shall we do? What is the solution? We would like to suggest three possibilities:

1. “**We begin by acknowledging** that no other person can play the role of God, and **no one will ever be able to love us as only God can and does love us.** We begin by acknowledging that all other persons have the same needs and weaknesses as we, the need to grow, the need to learn both how to give and to receive love.
2. “Therefore, **we make our relationship with God the principal relationship** of our lives, because God made us for fellowship with Himself. Thus, we are to find our fulfillment as persons in God, and not in any other person. There is nothing we can do to make God love us more. There is nothing we can do to make Him love us less. Therefore, we can and must simply accept God’s love for us and delight ourselves in God’s love as little children before our heavenly Father.
3. “With this in mind, **we can receive and accept other persons, other family members, just as they are:** When we receive God’s love for us, we can accept and value ourselves because we are a special treasure. Certain of this we can reach out to one another in love, no longer seeking in the

other person the solution to our needs, but rather looking at him/her with eyes of compassion, since we all need to be recipients of compassion. We believe that this is the call of Christ: to value every person as we value ourselves. “This is my commandment: that you love one another” (John 15:17).

“**Therefore, we, too, may be content** with the person God created, no longer wishing to be like someone else, with the gifts and talents of the other, but rather thanking God for the persons we are, affirming ourselves just as we are, and striving to become the best ‘I’ possible.

“However, none of us has all of the talents in the world. We need one another. **This highlights the enormous value and significance of Romans 12:6.** The same scripture that affirms me as a person of value whom God created, with specific gifts and abilities, tells me that **all others**, in spite of our differences, **are also precious persons**, unique and distinct, with gifts and abilities given by God, persons in whom God delights. Therefore, I can value myself for the person that I am. I can also value and appreciate others for who they are: persons in whom God delights. God has created us to be deliciously different! Each one is an exclusive, original and unique creation of God.

“**Two thoughts follow:**

1. “Since each person is so precious and different, it takes work to understand and communicate with one another. The spirit of criticism has its root in the question, ‘Why can’t he or she be more like I am?’ However, I will not try to change the other, but rather esteem, enjoy, love each person with whom God has permitted me to share (family members, friends, fellow students, work companions). **I will not try to change anyone else, but rather myself, before God.**
2. “This brings us to another important point. It is true that each one of us is born with special gifts and inclinations. Therefore, we can each ask: **‘Who am I? What can I become? Who is my brother? Sister? What can he or she become?’ All of us may seek God’s help every day.** Each one of us may extend our hand to the other in supportive ways, mutually encouraging one another in the journey as we seek to answer Christ’s call to live for the glory of God.”

“In his letter to the Romans (12:6), Paul says: ‘We have gifts that differ according to the grace given to us...’ Therefore, we begin by getting to know ourselves, the person God created. Each of us was born with certain gifts and inclinations which are individual, distinct, unique. There is only one ‘I’. There is only one ‘you’. In all of history, in all of creation, there will never be another you. God, with much delight, created each one of us just as we are. Thus, we can say, ‘Thank you, God, that you formed me as I am, and that you are content with the work of your hands.’

“At a fund raising dinner for a school that serves children with learning disabilities, one father said: ‘My son, Shay, cannot learn things as other children do. He cannot understand things as other children do. I believe that when a child like Shay, who is mentally and physically disabled, comes into the world, an opportunity to realize true human nature presents itself, and it comes in the way other people treat that child.’ *Then he told the following story.....:*

“Shay and I had walked past a park where some boys Shay knew were playing baseball. Shay asked, ‘Do you think they’ll let me play?’ I knew that most of the boys would not want someone like Shay on their team, but as a father I also understood that if my son were allowed to play, it would give him a much-needed sense of belonging and some confidence to be accepted by others in spite of his handicaps.

“I approached one of the boys on the field and asked (not expecting much) if Shay could play. The boy

looked around for guidance and said, 'We're losing by six runs and the game is in the eighth inning. I guess he can be on our team and we'll try to put him in to bat in the ninth inning.'

“Shay struggled over to the team's bench and, with a broad smile, put on a team shirt. I watched with a small tear in my eye and warmth in my heart. The boys saw my joy at my son being accepted. In the bottom of the eighth inning, Shay's team scored a few runs but was still behind by three. In the top of the ninth inning, Shay put on a glove and played in the right field. Even though no hits came his way, he was obviously ecstatic just to be in the game and on the field, grinning from ear to ear as I waved to him from the stands.

“In the bottom of the ninth inning, Shay's team scored again. Now, with two outs and the bases loaded, the potential winning run was on base and Shay was scheduled to be next at bat. At this juncture, do they let Shay bat and give away their chance to win the game? Surprisingly, Shay was given the bat. Everyone knew that a hit was all but impossible because Shay didn't even know how to hold the bat properly, much less connect with the ball. However, as Shay stepped up to the plate, the pitcher, recognizing that the other team was putting winning aside for this moment in Shay's life, moved in a few steps to lob the ball in softly so Shay could at least make contact.

“The first pitch came and Shay swung clumsily and missed. The pitcher again took a few steps forward to toss the ball softly towards Shay. As the pitch came in, Shay swung at the ball and hit a slow ground ball right back to the pitcher. The game would now be over.

“The pitcher picked up the soft grounder and could have easily thrown the ball to the first baseman. Shay would have been out and that would have been the end of the game. Instead, the pitcher threw the ball right over the first baseman's head, out of reach of all team mates. Everyone from the stands and both teams started yelling, 'Shay, run to first! Run to first!' Never in his life had Shay ever run that far, but he made it to first base. He scampered down the baseline, wide-eyed and startled. Everyone yelled, 'Run to second, run to second!' Catching his breath, Shay awkwardly ran towards second, gleaming and struggling to make it to the base.

“By the time Shay rounded towards second base, the right fielder had the ball, the smallest guy on their team who now had his first chance to be the hero for his team. He could have thrown the ball to the second-baseman for the tag, but he understood the pitcher's intentions so he, too, intentionally threw the ball high and far over the third-baseman's head. Shay ran toward third base deliriously as the runners ahead of him circled the bases toward home. All were screaming, 'Shay, Shay, Shay, all the Way Shay'

“Shay reached third base because the opposing shortstop ran to help him by turning him in the direction of third base, and shouted, 'Run to third! Shay, run to third!' As Shay rounded third, the boys from both teams, and the spectators, were on their feet screaming, 'Shay, run home! Run home!'

“Shay ran to home, stepped on the plate, and was cheered as the hero who hit the grand slam and won the game for his team 'That day', said the father softly with tears now rolling down his face, 'the boys from both teams helped bring a piece of true love and humanity into this world'.

“Shay didn't make it to another summer. He died that winter, having never forgotten being the hero and making me so happy, and coming home and seeing his Mother tearfully embrace her little hero of the day!..... Questions for each of us: What gifts did Shay bring to others? What gifts did his parents and the other boys give to Shay? To the world? What would you have done? Think about some of the gifts that each member of your family brings to the world.”



3. **EXERCISE: “OUR GIFTS”** (with soft background music)

Purpose: To think positively about three gifts that you as a person bring to these interpersonal relations. Then think positively about a gift that each of the persons in the family group brings to others. (Music)

1. “At this moment we are going to give you each a blank sheet of paper. On one side we invite you to write three gifts or personal qualities that you see in yourselves, gifts you bring to enrich the lives of others.
2. “When you have completed your work, invite a companion of the group to fasten the paper to your back with masking tape so that the unused side of the sheet is available. Then, one by one, please take time to write on the paper of every other participant in the entire group one gift or personal quality that you see in him or her which that person brings to others.”
 - (A) Write a characteristic “gift or personal quality” on the back of everyone in the entire group, beginning with your family.
 - (B) Give time for participants to read what has been written for each.
 - (C) Then invite response: “This means to me....”

4 **TEACHING: “COMMUNICATION AND BIBLICAL PRINCIPLES”**

“**God is the great Communicator.** Since the beginning, God has been revealing Himself to us, unceasingly revealing His ‘I AM’. **Prayer** is conversation with God, the means of communication between our Creator and us. Far more than any other creature, we were created to communicate with God and thus to **participate in the same divine fellowship that exists between the Father, the Son, and the Holy Spirit.** This is our calling, a calling of the greatest privilege and responsibility.

“Here are some biblical principles concerning communication which may guide us. Are there volunteers who wish to read these different passages? Please raise your hand if you want to read.” (Call out these passages and invite the participation of volunteers from the group. When the distribution of the passages is complete, continue as follows...)

“After the reading of each passage we shall ask, ‘What does it say?’” (The facilitators should reiterate the phrase ‘What does it say?’ with the reading of each passage, listen to the contribution of each person, and then read in summary the words in the text.)

1. Matthew 5:37 ‘Yes, yes. No, no.’
Without exaggeration, without vacillation.
2. Matthew 12:34-37 ‘By your words you will be justified...or condemned.’
Out of the abundance of the heart the mouth speaks.
3. James 1:19 ‘Quick to listen.’
Intentionally, God gave us two ears to hear, and one mouth to speak.
4. James 1:26 ‘Bridle their tongue.’
Only I can control my tongue. I am responsible for the words I speak.
5. Ephesians 4:15 ‘Speaking the truth in love...grow up...into Christ.’
Follow the example of Jesus Christ.
6. Ephesians 5:19-20 ‘Giving thanks to God the Father at all times and for everything...’
In moments of worship and in every conversation.

5. EXERCISE: “THE USE OF BIBLICAL PRINCIPLES: COMMUNICATION”

Purpose: To apply the teaching.

“**Let’s put these biblical principles into practice.** We invite you each to think of one of these biblical teachings that you wish to apply or apply more to your interpersonal relationships.”

- (A) Prepare individually. Each person reflects on the Bible passages on the teaching chart and chooses one to apply in their interpersonal relationships.
- (B) Share with a family member. When the time is up, a facilitator may say, “When you are ready, I invite you to return to the circle.”
- (C) Share with the entire group. Begin with the phrase: “One passage I want to use more is...”

End the exercise by saying, “Thank you for the thoughts and feelings you have shared in this study.”

6. TEACHING: “THE IMPORTANCE OF COMMUNICATION”

“**What does ‘communication’ mean?** It means to talk with one another so as to understand and to be understood! Next to communication with God, communication with other family members is of the most vital importance, because God has called us as his children to know and value one another. Have you ever heard someone complain: ‘But we’ve known one another for a long time! I shouldn’t have to tell you what I like.’ The person of this example is mistaken. When I expect someone else to read my mind, or when I think that I can read another’s mind, we are in danger. Only one person knows what I am thinking. That is I. Only one person is responsible to communicate my thoughts to another. I am that person.

God has equipped each of us with minds, mouths, tongues, vocal chords, ears, all that is necessary for both speaking and hearing one another. And all of us, without exception, by learning and practicing some good principles, can become expert communicators. When we learn to communicate effectively with one another, we experience a special joy. Are you ready to begin? Here is a summary of the importance of communication:”

Invite the group to read aloud the words on the teaching chart ‘The Importance of Communication’ at the beginning of each point. Immediately afterward the facilitators will complete the reading of that point as it is found in the text. Thus, by alternating, the entire chart is read.

- a. “**Communication is complex.** Our relationships with others requires a more sensitive, clear, precise, and courteous way of speaking and listening than that which we ordinarily learn and use.
- b. “**All communication is learned.** Therefore, new patterns of communication can be learned and substituted for those patterns that are less positive.
- c. “**It is impossible not to communicate.** The non-verbals such as silence, the tone of one’s voice, gestures, or one’s facial expression are forms of communication as much as are the words. Therefore, the question is not whether we’ll communicate, but how we shall do it.
- d. “**Good communication requires constant practice.** Our present patterns of communication have been practiced since birth. Therefore, it will take time and much dedication to adopt new patterns, but it is possible. This workshop will give us an opportunity for a new beginning, but the secret from here on is to **practice, practice, practice**, because other persons deserve my best.



- e. **“Unhappiness and failure in interpersonal relations often result from our inability to communicate with one another on deeper levels** in regard to feelings, expectations, and personal needs.
- f. **“The development of good communication skills on this deeper level is a gradual process which requires commitment and mutual participation .”**

7. EXERCISE: “SHARING OUR FEELINGS”

(Handout N° 1, Stage III. Distribute the handouts after reading the introductory paragraphs.)

“Purpose: to name and share our emotions or feelings.” Invite the group to repeat after you the first three sentences. Then say “Thank you.”

“All emotions are a gift from God. There is no such thing as ‘good emotions’ and ‘bad emotions’. What is good or bad is the manner in which we use our emotions. Therefore, we each need to learn to accept the fact that we all experience certain feelings or emotions. Our ability to express feelings depends primarily on our family and cultural formation, and not upon whether we are male or female.

“One of our most important and difficult challenges is to learn to recognize and name our feelings and those of others. By becoming aware of the feelings of others, we can prevent many misunderstandings and errors.

“We are going to do an exercise now, the purpose of which is to help us name our feelings and communicate these clearly to another. Each person will have an opportunity to listen attentively and to understand what his or her partner is feeling or experiencing.”

Written form:

Distribute to each person a clean sheet of paper (or let participants take it from their folders) and Handout N° 1, Stage III. This handout is a resource to help identify feelings. For younger children, you may distribute handouts of pictures of faces expressing different emotions. Invite the participants to write down whatever feelings he or she might be experiencing now. Say:

1. “Each person is invited to write 5 to 8 feelings that you are experiencing now.
 2. “The emotion you name may be positive or negative, strong or weak.
 3. “Try to associate each feeling with its source, for example, ‘I feel rested because I slept well last night.’
 4. “Note that saying ‘I feel that...’ does not express an emotion, but a thought. In order to express an emotion, take out ‘that’ and use the adjective (the emotion) directly after ‘I feel’.”
 5. “You may use this list to help you identify your feelings, or you may simply look within to discover what you are feeling at this time.”
- (A) Prepare individually, beginning each sentence with ‘I’.
- (B) Share with another person. “Share with your partner now, alternating sentences, in order to communicate to the other what each of you is feeling, and listen carefully to the other to understand what your partner is feeling.” On completing the time available, say, “When you are ready, I invite you to return to the circle.”
- (C) Share with the group: “I discovered about myself...” Suggest to the group that instead of naming the feelings they are experiencing, they reflect upon the experience itself. For example, was it easy or difficult to be in contact with one’s feelings?

Oral form:

“I invite you to close your eyes and to think of an emotion or feeling that you are experiencing right now. They might be feelings that are positive or negative, strong or weak, etc. Try to associate each emotion with its source, for example: ‘I feel rested because I slept well last night.’ When you have given a name to your emotion, open your eyes and share with your partner. Begin your sentence with ‘I’. Take turns sharing your feelings. I am going to give you six opportunities to close your eyes and then to share. Are you ready? I will tell you when to close your eyes and think and when to open your eyes and share. Please take turns alternating who begins, but each time both will share their feelings with one another. Please close your eyes now...”

8. **TEACHING: “THE COMMUNICATION CYCLE”**

(Handout N° 2, Stage III)

Facilitators are invited to adapt the vocabulary of this teaching to meet the needs of the present group.

We suggest that the facilitators distribute the Communication Cycle (in plastic sheet protectors) to each participant. Then, before initiating this teaching, the facilitating couple place the **Communication Rugs** on the floor in an open space that allows the participants to stand around them and observe while the facilitators demonstrate their use. Say, “The purpose of this demonstration is to show how the **Speaker** and the **Listener** remain in their respective roles until they complete the Cycle, and then they change places.” Then, the facilitating couple stand on the rugs, one taking the role of the Speaker and the other the role of the Listener. As the facilitators explain the Cycle, they move from one point to another, thus demonstrating how the Speaker and the Listener share in the conversation. This physical demonstration helps the participants to grasp how the Communication Cycle functions.....

Then the facilitators say:

“**This teaching on communication has two aspects:**

1. “**Speaking:** How to become more aware of our own ‘I’ and learn to communicate our ‘I’ with clarity and simplicity to the other; and
2. “**Listening:** How to learn to listen to the other so as to comprehend what the other wants to reveal of him/herself to us, as the basis for our mutual communication.

“We are going to study these two aspects in order. Then we’ll combine these new understandings and abilities in the **Communication Cycle**. There are 4 steps to the Communication Cycle, and each person must remain in his or her role as Speaker or Listener until the Cycle is completed. Then the two individuals exchange roles. Like any new skill, this communication tool may seem awkward to you at first; but with consistent practice, it will soon become your normal speaking and listening style!” Point to the teaching chart:

“The Communication Cycle

- I. **The Speaker sends a message:** expressing him or herself.
- II. **The Listener receives the message:** pays attention, restates, inquires.
- III. **The Speaker responds:** confirms, clarifies, or corrects.
- IV. **The Listener encourages:** invites the Speaker to continue.”

9. **TEACHING: “HOW TO EXPRESS ONESELF”**

The facilitator points to the **first step** of the Cycle (of the teaching chart or the handout each one is holding): “I. **The Speaker sends a message**, expressing him/herself.” Then the facilitator says: “In this teaching chart we see the **first step of the Cycle in detail**: **The Speaker sends a message**,

expressing him/herself.’ A **topic of interest** or a **subject for discussion** may be anything that you want to talk about. To begin to explore any theme, the **Speaker** sends a message, telling something about him or herself.

- (a) “The **Speaker** uses sentences that mainly begin with ‘**I**’ and the appropriate **verb**, according to the 9 aspects suggested here, taking responsibility for oneself. This precision enables the **Listener** to summarize the message being sent.
- (b) “Sentences beginning with ‘**you**’ tend to accuse or blame the other. This frustrates the mutual understanding which both want. Therefore, **we avoid ‘you-messages’** and ‘**disguised you-message**’. For example, ‘I feel that you...’ On the other hand, when one of the persons experiences pain or injury in the relationship, he/she may express it appropriately with this very useful phrase: ‘**I feel _____ when you do or say _____.**’ However, there is one ‘you-message’ that is an exception to the ‘**I-message**’ rule: It is always correct to say to your family member or friend, ‘You are special/ wonderful!’
- (c) “When the **Speaker** is exploring any subject, it is advisable first to express oneself according to the first eight aspects or facets of his/her being (all except the **performance/action**), and these eight facets in any order. One may also return to any facet of one’s being as many times as one desires. This means that the person exploring a topic may need more time for reflection before deciding on a specific action or behavior.
- (d) “Of course, all of our ideas may be expressed in the past, present, or future tense. The purpose of the Communication Cycle is to enable our self-awareness and self-expression.

“Around every subject there are grouped a variety of data and impressions of different types. For example:

1. “**Information:** There is **information** (perceptions, data) that I **receive** through my five **physical senses** (sight, hearing, touch, smell, and taste) and with my **spiritual and psychological senses**: I see...I hear...I observe...I note...I perceive... (This is **not** information that I give to the Listener, but rather information that I **receive** from my environment.
2. “**Thoughts:** As soon as I receive this sensory data, I begin to **think** about or **reflect** upon the subject: I remember...I understand...I think...I believe...I am of the opinion...I imagine...I consider...
3. “**Sentiments:** I also have **sentiments** (feelings, emotions) regarding the topic under consideration: I feel... (Remember: ‘I feel that’ is a thought, not an emotion.)”
4. “**Expectations:** I expect...I anticipate...
5. “**Needs:** I need..
6. “**Desires:** (for myself, for others): I desire...I want...I wish...
7. **Values:** We assign a value or importance, to each topic: This subject has _____ worth or significance to me.
8. “**Intentions:** (goals, plan, target, commitment): I intend to...I am committed to...I plan to.... I promise...
9. “**Performance:** (putting into action, behavior, participation, implementation): I decide to act...I am going to...”

The facilitator names each facet as he/she points to the key words on the chart. Then the facilitator may help the participants to memorize these 9 points in smaller segments by associating the words with the acronyms, ITS END: V.I.P. For example, the facilitator may say: “As we begin this study, the idea

of handling so many facets may seem difficult, but never fear! Together we are going to memorize them right now. If we divide these 9 words in 3 groups, we have ITS END: V.I.P. Is this not one of our goals, to recognize that we are all **Very Important Persons**? Treating one another as V.I.P.'s, valuing one another, changes our whole perspective, doesn't it?!!

“So let's use the first letter of each word: I for Information, T for Thoughts, S for Sentiments. What does it spell? ITS. Information, Thoughts, Sentiments: ITS.” (Repeat this process with the group several times.) “The first letter of each of the next three words, Expectations, Needs, Desires spell END. Will you please repeat these words and their acronyms with me? END--Expectations, Needs, Desires.” (Do it several times.) “And now the last 3 words: Values, Intentions, Performance: V.I.P. Would you like to repeat this with me? V.I.P.: Values, Intentions, Performance.” (Repeat this with the group several times, then say...) “Super! Now let's repeat all of the acronyms and words. I'll give you the acronyms one at a time, and I invite you to say the corresponding three words. Ready? ITS: Information, Thoughts, Sentiments. END: Expectations, Needs, Desires. V.I.P.: Values, Intentions, Performance.”

Do this several times until the group is comfortable with the 9 facets. Congratulate them for their good work. Next, the facilitators may invite the group to **choose a theme** and then guide them through an **oral application of the 9 facets**. The facilitators may name the facets one by one, and each time wait for **volunteers in the group to complete the sentence**, using the phrases in the parentheses. Thus the **group**, responding spontaneously, making the application. They thoroughly enjoy this, and usually there is much laughter.

If the group does not choose a theme (which is rare), you may use the following theme of spring. For example, **not reading the answers, but inviting the contributions of the participants** to complete the phrases, one of the facilitators says:

“Each season or time of year offers new and different opportunities for family fun. Would you like to practice these 9 points using as a theme one of the seasons (spring, summer, autumn, winter) or the epoch (of rain or drought)? For example, in the spring...

1. **Information:** I see... (the grass turning green); I hear... (the songs of birds);
I taste... (fresh fruit, fresh vegetables); I notice... (that my friends need time to relax);
I observe... (that the days are beautiful). I think... (that spring is a lovely season,
that a loved one was ill last spring, that it is delightful to be out-of-doors).
2. **Thoughts:** I expect... (to play ball, to find wild flowers, to spend time in the garden, to rest);
3. **Sentiments:** I feel... (happy, sad, ready to work, enthusiastic);
4. **Expectations:** I hope (to go swimming; to go on a trip, to go for a walk with a friend);
5. **Needs:** I need... (to be renewed, to be out-of-doors);
6. **Desires:** I desire... (to work in the garden, to put on light clothing, to play ball);
7. **Value.** This has _____ importance for me...
8. **Intentions:** I intend to... (discover the needs of my friends, also);
9. **Performance:** I am going to... (get outside, shop for plants).

“I will be responsible for sending messages that reveal things about myself to others, sentences that begin with ‘I’. I will try to become more aware of my ‘I’, and I will do all possible to express myself with clarity to others. When it is my turn to be the **Speaker**, I will try to send complete messages that include all of these facets of my being and points of view so that we can understand one another better..... At the



beginning, 9 dimensions may seem like a lot. However, frequently we have the tendency to express ourselves with only about half of these, and that is one reason why we do not fully understand one another. If we wish to deepen our mutual understanding, it is worth making the effort to express our ITS END: V.I.P. If I want to express some grief or pain related to the relationship, I will send non-blaming ‘**I messages**’, being responsible for my thoughts and feelings like this: Remember? ‘**I feel ___ when you say or do ___,**’ or ‘**I felt ___ when you said or did ___.**’” (Invite the group to repeat this phrase aloud.) “In that way the **Listener** will be able to restate what I perceive, think, feel, expect, need, desire, value, intend, and do. I will do the same for the other when he or she is the **Speaker**.”

10. **EXERCISE: “DEVELOPING THE CAPACITY FOR SELF-EXPRESSION”**

(Handout N° 3, Stage III)

“Purpose: To become more aware of the information I receive, my thoughts, feelings, expectations, needs, desires, values, intentions, and performance and to share these appropriately with others.”

Written form:

“Have you ever gone out with the family on a special day or date, and on returning home someone said, ‘That’s not what I wanted to do. I didn’t like that.’ If so, perhaps it was because not everyone had shared his/her ITS END: V.I.P. beforehand. In this moment we are going to apply the **guidelines for expressing oneself** to the theme ‘**Planning a Family Outing**’.

For this exercise I invite each of you to formulate sentences beginning with ‘I’ to express your information, thoughts, sentiments, expectations, needs, desires, values, intentions, and proposed performance (2 of each) in relation to this theme. We suggest that (1) you wait until you converse with another family member before deciding on the action (performance), and that (2) this be a plan which you will later further develop with the entire family and will hopefully carry out in the near future

(A) Prepare individually.

(B) Share with another family member. “Begin by taking turns reading aloud what each person has written for the first 8 parts of the exercise and then talk about the ideas each has contributed. Express yourselves with clarity and also listen carefully to the other. After taking turns sharing and listening to one another try to combine your ideas so as to formulate a possible plan for your family outing (Performance of ITS END” V.I.P.)” When the available time is up, say: “When you are ready, I invite you to return to the circle.”

(C) Share with the family group. “What would you like to do as a family?” (Share briefly.) “Hold onto those great ideas and don’t lose them, so that later when you plan your family outing, each of you will be making a contribution to the process. But now, I invite you to look beyond these ideas and to share something of what you discovered about your style of communication and formulation of plans. Please begin with the phrase, ‘I discovered about myself that ____.’ Who would like to begin?”

Oral form: (Use introduction to Written Form)

(A) Think individually, (1 minute, eyes closed) about the plan that each person would like to develop.

(B) Sitting face to face, talk with another person, 1 minute per facet (1/2 minute per person, for 8 minutes), taking turns sharing verbally the first 8 dimensions of ITS END VIP, each one striving to express him/herself with clarity and also listening carefully to the other. Finally, take 4 minutes to dialog about the ideas each has contributed and arrive at a tentative plan, using facet 9 of ITS END: V.I.P.). When the time is completed, say, “When you are ready, I invite you to return to the circle.” When this additional time is up, say: “When you are ready, I invite you to return to the circle.”

- (C) Share with the family. Use the words from (C) of the Written form. “Very good. What do you think? Do you feel more aware of your ‘I’ and better able to communicate with clarity with another? Did the 9 dimensions help? It’s not difficult, is it? And it is so good to know one another better. I invite you to share your experience, beginning with the words. “I discovered about myself...””

REST TIME (Relaxing exercises)

11. **TEACHING: “HOW TO LISTEN TO THE OTHER”**

“Purpose: To present guidelines which help us to listen.

“Having studied and practiced guidelines which help us to express ourselves, **now we move to the second part of the teaching on communication.** The focus will be on learning to listen to the other person in order to understand what he or she wants to express, as the basis for conversation and mutual understanding. To listen in order to understand the other should take priority over speaking in order to be understood. In his powerful prayer ‘Make me an instrument of your peace’, St. Francis of Assisi pleads ‘O divine Redeemer, grant that I may not so much seek to be understood as to understand.’ This is love in action.”

Read Mark 9:35; Luke 22:24-27; Rom. 12:10; 1 Cor. 10:24; Phil. 2:8. Then point to the teaching chart and handout “**The Listener receives the message**”, which explains step two of the Communication Cycle.

“**Here are 3 guidelines that can help us improve our ability to listen.** They are simple:

1. “**Pay attention, observe, note, with your mind, heart, and body.** One must **want** to listen to the other. Turn off the television. Close the newspaper. Free oneself of all activities in order to pay attention to the other. Listen actively with your whole being. Listening is not a passive role, but rather a very active one. It requires that the **Listener** give his/her undivided and focused attention to the **Speaker**. It is important to observe all non-verbal expressions (gestures, posture, facial expressions, silences, tone and volume of voice). Also, carefully note the verbal expressions as the other expresses him/herself. Listen to the **Speaker** with the **sole purpose** of understanding the other’s perspective or point of view. Do not listen in order to criticize, nor to look for defects in the other, nor to prepare to respond defensively.
2. “**Restate:** After each sentence or two (or 3 or 4), the **Listener** summarizes the message being sent in order to be sure that he/she has heard correctly. The **purpose** of restating or paraphrasing is to capture both the words and also the feelings behind the words. By so doing the **Listener** helps the **Speaker** better understand his or her own mind and heart. The **goal** is to enable the Speaker to get more in touch with him/herself, and sensitive summarizing will do just that. It is by practicing careful listening and restating that we acquire the ability truly to understand and be supportive of one another. To summarize with both the thoughts and the appropriate emotional identification assures that the message received is the same as the message sent: ‘I understand that you want ____’ ‘You are perplexed...’ ‘You feel...’ ‘You need...’ ‘You expect...’

If the **Listener** will pay careful attention to the **verbs** the **Speaker** uses, it will help him/her remember the message being sent. Thus the **Listener**, by carefully reflecting back the message sent, may help the **Speaker** to know and fully express his/her **ITS END V.I.P.** Sometimes a person may say ‘I understand’. That may be correct or incorrect. The best way to be certain that the **Listener** has understood is to **restate**, so that the **Speaker** may confirm, clarify, or correct the **Listener**.

Restating (summarizing or paraphrasing,) is key to good communication. Restating requires that both speak and both listen.

3. **“Inquire:** Immediately after hearing the paraphrase, the **Listener** asks, ‘Is that correct?’...’Did I understand you?’ The purpose of listening is not to satisfy my need to know, but rather to help the **Speaker** express him/herself thoroughly/completely on the theme being explored. Then the **Listener** asks the **Speaker** to confirm, clarify, or correct the summary..... The **Listener**, by listening actively, should observe which of the 9 points the **Speaker** is using, and if the **Speaker** misses any of these, thus sending an incomplete message, the **Listener** may inquire ‘And how do you feel?’ or ‘What do you need?’ or some other phrase, according to whatever point may have been omitted. This is a very important role, because the facet omitted may be the key to our loved one’s heart.

“Occasionally, when someone begins to share a grief or challenge in his/her life, the **Listener** , without really listening, begins to give the other advice. ‘Why didn’t you...?’ Or ‘Why did you do...?’ Nevertheless, the **Speaker** does not need for the **Listener** to give unsolicited advice or criticism, but rather to listen profoundly in order to help the one speaking to discover the solution within him/herself...Even if someone asks the other for counsel, the biggest favor that the **Listener** can do is to help the **Speaker** find his or her own answers, arrive at decisions for himself or herself.,

“To listen carefully to another human being is precisely the work of the professional counselor, is it not? Therefore, one of the greatest gifts one person may give to another is to listen profoundly and carefully, employing the Communication Cycle. To listen to another with careful attention and sincere interest, and together to search for guiding principles, is to care for another family member with love.....When two persons are conversing about something that is important to them both, it is indispensable that they listen to and value the ideas of one another. That is why it is important to wait until both have had adequate opportunity to explore the subject (using the first 8 facets) to hear and to be heard, before arriving at joint decision for action (facet 9). Of course, not every conversation requires that the two persons use the entire 9 points. The main concern is that they thoroughly understand one another. Are there questions or observations?”

12. **TEACHING: “III and IV: HOW TO COMPLETE THE COMMUNICATION CYCLE”**

“Purpose: To learn how to complete the Communication Cycle.” Point to the chart “How to complete the Communication. Cycle”.

“Shall we review? The **Communication Cycle** begins when the **Speaker sending a message**, expressing him or herself. Secondly, the **Listener receives the message**. Finally, the Communication Cycle is completed with steps III and IV. They are:

III. **“The Speaker responds:**

1. **Confirms:** ‘Yes, that is correct’, ‘That’s right’,
2. **Clarifies:** ‘I also said...’, ‘That’s almost correct’, ‘Let me clarify’, or
3. **Corrects:** ‘Please let me explain again.

IV. **“The Listener encourages:**

“When the **Speaker** confirms that the **Listener** has restated the message correctly, the **Listener** encourages the **Speaker** to continue. ‘What else would you like to tell me?’, ‘Is there anything more?’, ‘Tell me more’, ‘Carry on.’

1. Until the **Speaker** has expressed all he/she wants to say in regard to the topic, or
2. Until the agreed upon and available time is ended.
3. Then the two change roles. In this way the Communication Cycle is completed. Frequently, in our conversations, when the **Speaker** breathes, the **Listener** jumps in to inject his/her opinion. We want to change this chemistry. Instead of competing to be the **Speaker**, the **Listener** encourages or invites the **Speaker** to say more. The **Listener**'s purpose is to help the **Speaker** to be in contact with his/her whole being and to express him/herself clearly and completely.
4. If a very important thought comes to the mind of the **Listener**, one which he/she wants to share with the **Speaker** when it is his/her turn, the **Listener** may write it down in abbreviated form, while still being attentive to the **Speaker**.
5. In addition, if one or both persons arrive at some important insights or decisions, it is well to write these down also, so as not to lose them.
6. The **Listener** does not interrupt the **Speaker** with questions, because this might distract the **Speaker** from his/her own line of thinking. Only when the **Speaker** says, 'That's all...' 'I have nothing more to say' may the **Listener** ask questions such as: what?, where?, when?, who?, how?, why?, with whom?, etc. Questions that have 'yes' or 'no' as answers should be avoided, because they may begin to control or manipulate the direction of the conversation.

"When the tendency exists for one person to speak and the other to be silent, the Communication Cycle brings equilibrium to the relationship. The person who is usually quiet makes an effort to speak and to share his/her thoughts. The person who talks a lot learns to pay attention, restate, inquire, and finally to encourage or invite the **Speaker** to say more. Are there questions or observations?"

The facilitators once again point to the 4 parts of the chart "The Communication Cycle" to complete the teaching.

13. **EXERCISE: "PRACTICING THE COMMUNICATION CYCLE"**

"Purpose: To practice the Communication Cycle in its entirety."

Point to the teaching chart **Guidelines for Dialogue**. "We invite you now to practice the **Communication Cycle**. Before we begin, here are some **guidelines** to facilitate your dialogue with your partner. First, I will read them in detail. Then I will invite you to read the chart with me, step by step:

1. "Sit face to face. Respect the other and his/her contributions. Wait until your partner finishes speaking. Do not interrupt.
2. "Listen carefully and accept the other person's feelings.
3. "Accept the other's ideas, even though you may disagree. For the moment, put aside your own agenda. Later it will be your turn to be the **Speaker**, and the other will be the **Listener**.
4. "Use what?, how?, when?, where?, who?, with whom?, only to clarify what the **Speaker** wishes to explain to you, only to increase understanding, and this only when the **Speaker** says that he/she has no more to say.
5. "Employ the 4 parts of the **Communication Cycle** in order. Correctly used, the Cycle enables us to renounce all control, all manipulation, all domination in the relationship.



6. “The two persons take turns speaking and listening. If the **Listener** is afraid that he/she may forget an important thought before time to be the **Speaker**, he/she may note it briefly on paper while continuing to listen to the **Speaker**.

“Please sit face to face and let’s practice what we have learned. Within each family group, choose partners and form two concentric circles. (Wait until they have done this, then continue.) We invite each of you to hold the laminated **Communication Cycle** in your hands. A possible theme for your conversation is: What might I do to improve my part of our family relationships? The persons on the outside circle will be the **Speaker** first, and those on the inside circle will be the **Listener**. During 5 minutes the **Speaker** will send his/her message while the other listens. After 5 minutes you will change roles, and the **Listener** will become the **Speaker**. Remember that the **Speaker** should not send more than 1 or 2 messages before allowing the **Listener** to restate.

During these 10 minutes, use only the first 8 facets of ITS END: V.I.P. Finally, you will have 2 minutes each to arrive at a conclusion/ action/ performance (facet 9). This will be your first practice with the Communication Cycle. Therefore, remember to use it in its entirety. I will indicate the minutes and when to **change roles.....Are you ready? Please close your eyes and focus your thoughts.** Share on the theme: **What might I do to improve my part of our family relationships?.....** Now open your eyes and begin. The outside circle will be the **Speaker**, the inside circle the **Listener**.” (Wait 5 minutes.) “Now the inside circle will be the **Speaker**, the outside circle the **Listener**.”

- (A) Share with another person, taking turns. When the time is up, say:
“When you are ready, we invite you to return to the circle.”
- (B) Share with the entire group: Ask:
“How did it go? Did the Communication Cycle help you to understand one another?” Wait for answers. Then ask: “What did you decide to do to improve your part of family relationships or your relationship with God?”

14. **TEACHING: “THE COMMUNICATION RAINBOW”¹**

(This is found on the reverse side of the laminated Communication Cycle. It is Handout N° 4, Stage III, and may be turned to now.)

“Isn’t it true that there are different ways of expressing what we want to say? If we want to grow as persons in our interpersonal relationships, it is important to examine our styles of communication. The **Communication Rainbow** helps us analyze our manner of speaking and the impact of our words on others. All communication has two sides: a **message** (the objective aspect) and a **purpose** (the subjective aspect). These 2 aspects are combined in every interchange to produce a **Communication Rainbow**.”

Invite the participants to take into their hands the laminated **Communication Rainbow**. As the teaching unfolds, invite the group to read aloud with you the following lines:

“The six colors of the **Communication Rainbow** indicate various things:

1. The **point of view** of the Speaker.
2. The possible **variety of impressions** (positive and negative) of each interchange.

1 Adapted and used with permission by Phyllis and Rand Michael: “Colors of Communication”, 1994. 14385 S.W. 80th Place, Tigard, OR, 97224. Copyrighted.

3. The **shades of meaning** of verbal and non-verbal expressions.
4. The **attitude** or intent of the Speaker.
5. The **emotion** (gestures, tone of voice, facial expressions) of the Speaker.
6. The degree of **responsibility** for him/her self.”

Next, we suggest that after reading the definition of each color, the facilitators dramatize that attitude or speaking style at the moment indicated by the asterisk (*). They have one purpose: these brief dramas should be carefully focused so as to define briefly and demonstrate clearly (in two or three brief interchanges) the particular color being portrayed. These dramas may or may not be based on the facilitators’ own experience. After each presentation, the facilitators may complete the reading of the explanation. We suggest that they use the same theme to dramatize each color. Some possible themes to develop are:

- a. Friends or family: Celebrations and important dates.
- b. Conflicts in the house: Who washes the dishes or shops for food?...Things we’ve borrowed and not returned...Who takes out the garbage and cleans the bathroom?...Who cleans the house and takes care of the laundry?
- c. The work: Who is responsible for the family finances?...Who pays the bills?...Who is working?
- d. Sports and recreation: Who decides what to do and how to finance these?
- e. The ministry: Fulfillment of commitments...Participation in church activities.
- f. Politics: Different perspectives.
- g. Religion: Different points of view.
- h. Study: What are our goals and how do we plan to attain them?

“The significance or meaning of each color is as follows:

1. “The first color, **red**, symbolizes a **combative, aggressive or argumentative** attitude. (We are going to dramatize this color.)” (*) “Red in human relations, as well as in the traffic lights, means ‘**stop**’, or ‘**danger**’. Therefore, when we become aware of an aggressive or argumentative spirit within us, when we feel annoyed, it is advisable to stop and make a careful self-analysis before taking a path that may hurt our loved one. Instead of attacking the other, it is well to admit our need and ask for help, or perhaps spend some time alone, asking God to show us the root feeling behind our annoyance or aggressive feelings, and then express them appropriately to the other, using sentences that begin with ‘I’.

“Although we should aim at eliminating red from our speaking style, we can learn to use it positively. For example, red may signify a topic or challenge in our relationship that we need to resolve. When red appears, use this as an opportunity to grow.

2. “The second color, **orange**, may be a warning to the person with tendencies to be **controlling, manipulative, or dominating**. (We are going to do the same sketch with the color orange.)” (*) “No one likes to be dominated. Therefore, it is never appropriate to try to control another, but rather to practice the Golden Rule. The color orange tends to undervalue, to discredit, to use sarcasm, to presume, to demand, to blame the other. For example, ‘You never do a favor for me...’ ‘If you are my friend, you would do what I ask...’ Orange frequently provokes a defensive reaction.

“Silence may be another way of controlling the other. The person who chooses not to share his/her
ITS END: V.I.P. may manipulate the other by passivity or simply by a lack of participation in the relationship. At times it is easier to withdraw than it is to face a situation or responsibility.



“We also need to eliminate all orange from our communication. Nevertheless, if orange appears, we may benefit from the experience if we use it to discover a challenge in our relationship which needs resolution. Once again, we may make this the theme of a conversation and use it as an opportunity to evaluate, to change, to grow.

3. “The third color, **yellow**, symbolizes a **respectful, conciliatory and polite** attitude. (Now, the sketch for yellow.)” (*) “Do you remember Moses’ experience when God called to him in a flame of fire out of the midst of a bush, saying, ‘**Put off your shoes from your feet, for the place on which you are standing is holy ground**’ (Exodus 3.5). Yellow adopts this attitude toward the other. Our neighbor is ‘holy ground’. Therefore, it is always appropriate to act and speak with tact, to take time to listen carefully to the other before responding. For example, ‘Let me think about it...’ ‘I want to hear you...’
4. “The fourth color is **green**, the color of **new life**. It symbolizes a **collaborative, cooperative and helpful** attitude. (We are going to try to demonstrate this.)” (*) “When the family members share this spirit, there is new life in their relationships or home each day. Behind the words there is a deep desire to grow in the relationships and to bless one another mutually. All work is considered ‘ours’. If anyone is facing a particular challenge, the other persons are supportive in the struggle. All topics important to them are faced and resolved together, with all members sending clear ‘I-messages’ and listening carefully to the other to discover the ITS END: V.I.P. of the other. For example: ‘May I help with the cleaning?...May I set the table for you?... When do you want to go shopping?’”
5. “The fifth color, **blue**, seeks to be **caring, affectionate, to express appreciation, valuing the other** in all aspects of daily life. (Here is the same situation dramatized in blue.)” (*) “**To love is to be sensitive to the feelings and needs of the other and to express that love in both practical and verbal ways**. Use the magical words: ‘please’ and ‘thank you’ frequently. Some examples of affection and appreciation are: ‘Welcome home! How did it go today?’ (A welcoming hug or kiss)... ‘That hurt. I’m sorry...’ ‘Please help me...’ ‘Thanks for the good work you did!’
6. “The sixth color, **purple** reveals a **querying** attitude, an **openness to seek answers, to discover new possibilities, and to create new options**. (The final drama, purple.)” (*) “Together the family members seek answers to every challenge. Both parents study pertinent information, consider various alternatives, and ask open-ended questions to grow the relationship (not questions that anticipate a ‘yes’ or ‘no’ answer). For example: ‘What do you think?...’ ‘May we study this and resolve it together?...’ ‘I appreciate your point of view...’ ‘You have gifts in this area that can help us arrive at a good decision...’

“The **goal** of our conversation is to employ the four colors which are positive and edifying: yellow, green, blue, purple. The **object** is to change me, not the other. The **key** to the **Communication Rainbow** is flexibility, always seeking the most pertinent color or attitude in each conversation. Remember that correctly used, every color may be useful, profitable. While we are **both** striving to learn to communicate, if one of the participants uses red or orange, it might be helpful for the partner to ask gently, ‘That felt like (color) to me. What do you think?’ Are there questions?”

14b. **Alternative teaching: “THE COMMUNICATION TRAFFIC LIGHT”**

(Use Handout N° 16, Stage III, the alternative for Handout N° 4, Stage III)

“Is it not true that there are different ways of expressing what we want to say? If we want to grow as persons in our interpersonal relationships, it is important to examine our communication style. The

Communication Traffic Light helps us analyze our styles and the impact of our words on the other. All communication has two sides: a **message** (the objective aspect) and a **purpose** (the subjective aspect). These 2 aspects combine in every interchange to produce a **Communication Traffic Light**

“The **meaning** of each **color** is the following:

1. “The first color, **red**, symbolizes an **combative, controlling, aggressive, argumentative, dominating, and manipulative** attitude.” (*) “Red in human relations as well as in traffic lights indicates ‘**Danger! Stop!**’ Therefore, when we note an aggressive or argumentative spirit within ourselves, or a tendency to want to control or manipulate the other, it is advisable to stop and reflect carefully before saying words that would harm another person.
2. “The second color, **yellow**, symbolizes a **respectful, conciliatory or polite** attitude. It also reveals a **querying** attitude, an **openness to seek answers, to discover new possibilities**. (*) Yellow, both in the traffic light and in human relations signals ‘**Caution!**’ Together the persons involved seek answers to each new challenge. They examine information, consider alternatives, create new options, and ask open-ended questions. For example: ‘I need to think about it carefully...’ ‘What do you think?...’ ‘May we study this and resolve it together?’
3. “The third color, **green**, symbolizes a **cooperative, collaborative, helpful, caring, affectionate** attitude, **valuing** the other and **expressing our appreciation**. (*) Green in the traffic light means ‘All work is considered ‘ours’. If one of the partners experiences a particular challenge, the other lends moral support in the struggle. Decisions are faced and resolved by both speaking clearly from their ‘I’ and listening carefully to one another. For example: ‘May I help you?...’ ‘That hurt. I’m sorry...’ ‘May I accompany you to your home?...’ ‘Thank you for the good job you did!...’

15. **EXERCISE: “MY USE OF THE COMMUNICATION RAINBOW”**

(Handout N° 5, Stage III)

“Purpose: To become more aware of the colors of communication that predominate in your relationship with others and to consider the changes you wish to make.”

Written form:

(A) Prepare individually. Complete the answers to the 6 colors only. Leave the last 2 questions until you have shared with your partner.

Oral form:

(A) The leader will slowly read the first 6 parts of the exercise, allowing time for each person to think about the answers, in preparation for the next step of the exercise.

Written and Oral forms:

B) “May I have your attention, please? You now have 10 minutes to converse with another member of your family. We suggest that the **theme** of your conversation be ‘My use of the 6 colors of the **Communication Rainbow** and what I want to change.’ With the Communication Cycle in your hands, during the first 5 minutes one of you will be the **Speaker** and the other the **Listener**. At the close of the 5 minutes you will change roles. **Finally**, each one will have 2 minutes to respond to the last 2 questions: ‘Which colors do I use most in my part of the relationship?’ (Thoughts) and ‘What changes do I want to make in my use of the 6 colors?’ (Intentions, the I of VIP).”

Written form and Oral forms:

(C) When the participants have completed their '10 and 10', the facilitators may invite volunteers to share with the group their answers to the last 2 questions of the exercise, beginning with 'I'.

15b. **Alternative exercise: "MY USE OF THE COMMUNICATION TRAFFIC LIGHT "**

(Handout N° 6, Stage III)

"Purpose: To become more aware of the colors of communication that predominate in your relationship with others and to consider the changes you wish to make."

Written form:

(A) Prepare individually. "Complete the answers to the 6 colors only for the handout 'My use of the Traffic Light of Communication'. Leave the last 2 questions until later.

Oral form

(A) The leader will slowly read the first 6 parts of the exercise, allowing time for each person to think about the answers, in preparation for the next step of the exercise.

Written and Oral forms:

(B) "May I have your attention, please? I want to explain the next step of this exercise. You now have 10 minutes to converse with another member of your family. We suggest that the **theme** of your conversation be 'My use of the 3 colors of the **Communication Traffic Light** and what I want to change.' With the Communication Cycle in your hands, during the first 5 minutes one of you will be the **Speaker** and the other the **Listener**. At the close of the 5 minutes you will change roles. **Finally**, each one will have 2 minutes to respond to the last 2 questions: 'Which colors do I use most in my part of the relationship?' (Thoughts) and 'What changes do I want to make in my use of the 6 colors?' (Intentions, the I of VIP)."

Written form and Oral forms:

(C) When the participants have completed their '10 and 10', the facilitators may invite volunteers to share with the group their answers to the last 2 questions of the exercise, beginning with 'I'.

16. **TEACHING: "REFLECTIONS"**

"We want to remember that good communication is of the utmost importance in our homes, in our place of work, and in each of the social groups to which we belong. Sometimes in our families we say that we don't have time to sit down together and communicate with one another every day. **Let us remember that the first Church is our home.** Therefore, it is important that we dedicate time to communicate with each other daily what we are thinking and feeling, without carrying wounds or misunderstandings from the past. We encourage you to **covenant with one another** to reserve some time each day for this kind of communication, to express your love each for the other. When we are faithful to do this, we discover that we are actually **saving time** for doing other things. There is peace and tranquility within and among us, which leads to greater personal and relational fulfillment. **May you experience success and blessing through this new way of communicating with one another!**"

17. **EXERCISE: "DO I REALLY KNOW MYSELF?"**

(Handout N° 7, Stage III)

Purpose: To know ourselves and each of the family members a little better.

"Sometimes we think that we know ourselves better than we really do. This exercise gives us an opportunity to know ourselves better and also to know one another more.

- A. We invite you to answer the following questions individually. You may write them down.
 - 1. What are your greatest physical needs and non-physical needs?
 - 2. What is your biggest dream that you want to become reality?
 - 3. What new things would you like to do?
- B. Share among your family members, alternating sentences, each one speaking by turns. Listen to one another very carefully, being sensitive to one another.
- C. When each person has shared, take time to think and to write down how you may help each one of your family members to accomplish at least one of their hopes or dreams. Offer these thoughts to one another.

18. **TEACHING: “HOW TO INVITE OTHER PERSONS TO A FUTURE WORKSHOP”**

“Frequently, when someone experiences a Family Enrichment Workshop, they will say, ‘We have friends and relatives who would benefit from this experience. May we invite them to a future workshop?’ The answer is a resounding ‘Yes!’ It is our desire that you be able to share with others what you are learning and experiencing. Therefore, we invite each person present to be thinking about another family you would like to **recruit** and integrate into a future workshop, by written or oral invitation, as may be appropriate. The facilitators will hand out the invitations for your use at the close of the final session.”

19. **FINAL MOMENTS AND PRAYER** (with soft background music)

“Beloved Father, Creator of all communication, thank you for these new teachings. We each have so much to learn. We know that words wound and words bless. We ask forgiveness from you for poorly chosen words, for unkind voices. We remember how Jesus said that ‘It is out of the abundance of the heart that the mouth speaks’” (Luke 6:45). “Give us new hearts. Before you, Lord, we extend forgiveness to

those who have offended us.... We pray that you heal the painful memories of words that we have spoken which have left wounds until now.... Please help each one of us to practice what we have learned, to edify one another with our words....

“Now we invite you to stand face to face with a member of your family and, looking at one another, to repeat phrase by phrase, following me, the benediction of Aaron:

“The Lord bless you and keep you;
 The Lord make his face to shine upon you
 and be gracious to you;
 The Lord lift up his countenance upon you,
 and give you peace. Amen.”

(Numbers 6:24-26).



A TESTIMONY

Finally, we thank our Lord Jesus Christ for your ministry with couples, and we confess that our own marriage has been profoundly enriched by the principles we have learned from you. We also want to tell you that our daughter Monica Alejandra is noticeably happier. And we are certain that she will become even more content to the measure that we continue to practice these principles and to share with other couples what we have received from the Lord through you. We thank you a thousand times over, and pray that you and your children and their children for generations to come will be blessed by the Lord.

We are experiencing an enormous peace in our hearts, and we believe that this comes from the security of knowing that yes, it is possible to have a happy marriage, founded on the Word of God.

We love you.
In Christ Jesus our Lord.
Gregorio and Marlene Lopez
Instructor Couple, Colombia

THE FAMILY ENRICHMENT WORKSHOP (FEW)



GLOBAL OUTLINE

SESSION III (4½ hours)

STAGE III: LEARNING NEW SKILLS: EFFECTIVE COMMUNICATION (continued)

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It is suggested that the facilitators prepare beforehand on large sheets of paper and bring ready to hang in the meeting room the following teaching charts with the key points of: **(Or project with power point.)**

1. Schedule for Session III
2. Anger and Biblical Principles
3. The Affection-Anger Cycle
4. Three Possible Decisions
5. Inadequate Ways to Process Anger
6. Process the Anger
7. Resolve the Disagreement
8. The Great Commandment

SESSION III



STAGE III: LEARNING NEW SKILLS:
EFFECTIVE COMMUNICATION (continued)

1. **A SONG OF PRAISE**

“Let us stand and sing_____.”

Sharing concerns and celebrations (with prayer)

“Are there concerns or celebrations you wish to share?”

Outline for the session

“The schedule for this session is the following...”

2. **TEACHING: “ALL PERSONS ARE OF EQUAL VALUE IN GOD’S SIGHT”**

“This session we shall continue our study of effective communication, and we shall begin by considering the **example of Jesus**. As his disciples, we want to live as nearly as we can in accordance with his life and teachings, because it is from him that we learn who we are as men and women, as boys and girls, and how we are to relate to one another and communicate with one another.

“But first, as background for our study,¹ it is well to begin by asking: **How did men and women relate to one another in the world in which Jesus lived?** Jesus had to confront many concepts and practices of his day which were in direct opposition to the values of the Kingdom of God. One of these had to do with girls and women: their identity, their role. There were prejudices which were very difficult to change.

“For example, the **Greek philosophers** thought that a woman is a ‘badly formed male’ and therefore, less than a complete person. In the Greek culture, women were considered to be the pagan gods’ worst punishment for men’s sins.

“As for the **Romans**, while Jesus walked the earth and during the early centuries of the Christian era, the lives of women were also greatly de-valued.

“Although in theory **Hebrew** men valued marriage and hated divorce, they considered women to be very inferior to men; and in this contradiction they stumbled and fell. According to the teachings of some rabbis, a woman was a ‘thing’ and not a person, with minimum legal rights, totally subject to her father or husband:“

¹ Our thanks to William Barclay, David Joel Hamilton, and David Mace for their contributions to the historical and cultural background for this teaching.



”**Jesus changed all of this**, revealing to us the heart of the Father and the values of the Kingdom. Jesus defined once and for all the identity of persons, their relationships, their roles.

1. “**Jesus was revolutionary in his life:** by the manner in which he related to the rejected and the oppressed: women, the poor, Gentiles, children.
2. “**Jesus was revolutionary in his teachings:** He saw every person, man or woman, boy or girl, rich or poor, Jew or Gentile, as equal and precious, all created in love by his Father and theirs.

“Those who dominated the society of his day rejected him. They could not believe that every person is precious, of equal value. That was the basic reason why they killed Jesus! Still today we seek to understand the radical impact of his life and teachings

“In his gospel Luke tells us that ‘Jesus went on through cities and villages, proclaiming and bringing the good news of the Kingdom of God. The **twelve** were with him, as well as **some women** who had been cured of evil spirits and infirmities: Mary, called Magdalene, and Joanna, the wife of Herod’s steward Chuza, and Susanna, and **MANY OTHERS** who provided for them out of their resources’ (Luke 8:1-3).

“When Jesus was crucified ‘**the women who had followed him from Galilee** stood at a distance watching these things’ (Luke 23:49). When they buried him these same ‘women who had come with him from Galilee followed, and they saw the tomb and how his body was laid. Then they returned, and prepared spices and ointments’ (Luke 23:55-56). ‘But on the first day of the week, at early dawn, **they** came to the tomb.’ The fact that feminine disciples who had been saved by Jesus accompanied and cared for him and his disciples was revolutionary, even scandalous, because the cultural rules of his time disapproved public conversation between a rabbi and a woman, to such an extent that they even prohibited public conversation between a rabbi and his own wife. But these female disciples attended the university of Jesus all the days of his ministry. No wonder that they were prepared to be leaders in the new Church!

“It was first of all to a woman that the risen Christ revealed himself on the first day of the week. What a precious scene! **Mary Magdalene** was standing outside the tomb, weeping, when a voice from behind asked, ‘Woman, why are you weeping? For whom are you looking?’ Supposing him to be the gardener, she said to him, ‘Sir, if you have carried him away, tell me where you have laid him, and I will take him away.’ Jesus said to her, ‘Mary!’ (John 20:15,16). No one else spoke her name as he did! Her heart leapt within her. ‘Raboni! Raboni!’ she cried. Then Jesus sent Mary to tell the disciples the news of his resurrection. A woman was the first person to meet the risen Lord! **The first evangelist** was a woman named by the Lord himself to share the good news! This must have seemed revolutionary, indeed unbelievable, to the men of their day, but it revealed the intent of God, to create men and women to be equals, companions, men and women who together would live for the glory of God.

“**Paul** captured how revolutionary Jesus was when he wrote to the Galatians: ‘There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you all are one in Christ Jesus’ (3:28). Therefore, we invite you to think together on two wonderful stories. The **first** is about how God used three girls to accomplish His will in valuing a tribe of unknown people. The **second** story shows how God used two boys and their fathers to make history when they valued one another.

“**First, the story of three teenage girls.....** Youth With A Mission believes that God has gifted and called young people to spearhead mission and ministry. During a Discipleship Training School in 1983 Braulia Ribeiro, the present National leader of YWAM Brazil, then a teenager, along with a couple of other teenage girls, were seeking the Lord.. They felt the Lord showed them that there was an unreached and

unknown tribe in a particular location in the Amazon jungle that needed the Gospel. When they shared this impression with others, they were told that there was no such tribe in that area. People from the government of Brazil told them there was no such tribe. Other tribes in that area told them they were not aware of any such tribe since they had never had any contact with them.

“However, these three teenage girls felt strongly that the Lord had given them this word, so they proceeded to try to find the tribe. It took a lot of courage and self-sacrifice. They traveled for three weeks by boat, by canoe and by foot through unexplored jungle in search of this tribe. They took a compass and machetes and went into the area the Lord had shown them. One day they suddenly found themselves surrounded by warriors. These warriors then took them to their village. They were brought before an older woman, whom they later found out was the village witch doctor. The older woman came up to them and looked closely into their faces and then a big smile broke out on her face. She warmly welcomed them into the village. These girls then spent months with these people seeking to learn their language and bring the Gospel to them.

“Eventually they learned that this tribe thought they were the only survivors left on the earth. Disease had been killing off members of the tribe and they were worried that the entire tribe would die off. There were only about 75 people left in the village at the time the girls arrived. The witch doctor had tried everything to save her people but to no avail. In desperation she prayed that if there was any other god who could save them to please do so. She then had a dream or vision and in the dream she saw the faces of three women and heard a voice say to her, "These are the ones I have sent to help you." When the three girls arrived, their faces were the ones she had seen in the dream.

“YWAM has worked faithfully with this tribe for the past 26 years and the entire tribe has now come to the Lord because three teenage girls listened and obeyed the Lord as best they could. Two of the tribe’s leaders were present in recent meetings in Brazil. It was their first time to come out of the jungle. It was an incredibly moving experience to see these tribal leaders and to hear them sing praises to the Lord in their native tongue. No other people in the world had previously heard this tribe's language or heard them praise the Lord. The name of the tribe is the Suruwaha people. Amazing, right?

“The second story shows how God used two boys and their fathers to make history when they valued one another. The first father’s name was Fleming, and he was a poor Scottish farmer. One day, while trying to make a living for his family, he heard a cry for help coming from a nearby bog. He dropped his tools and ran to the bog. There, mired to his waist in black muck, was a terrified boy, screaming and struggling to free himself. Farmer Fleming saved the lad from what could have been a slow and terrifying death.

“The next day, a fancy carriage pulled up to the Scotsman's sparse surroundings. An elegantly dressed nobleman stepped out and introduced himself as the father of the boy Farmer Fleming had saved.

“‘I want to repay you,’ said the nobleman. ‘You saved my son's life.’

“‘No, I can't accept payment for what I did,’ the Scottish farmer replied waving off the offer. At that moment, the farmer's own son came to the door of the family hovel.

“‘Is that your son?’ the nobleman asked.

“‘Yes,’ the farmer replied proudly.



“I’ll make you a deal. Let me provide him with the level of education my own son will enjoy. If the lad is anything like his father, he’ll no doubt grow to be a man we both will be proud of.’ And that he did..

“Farmer Fleming’s son attended the very best schools and in time, graduated from St. Mary’s Hospital Medical School in London, and went on to become known throughout the world as the noted Sir Alexander Fleming, the discoverer of Penicillin.

“Years afterward, the same nobleman’s son who was saved from the bog was stricken with pneumonia..What saved his life this time? Penicillin.

“The name of the nobleman? Lord Randolph Churchill. His son’s name? Sir Winston Churchill.

“**Two amazing stories** – one of three teenage girls who discovered an unknown tribe in Brazil, and another of two young boys whose fathers were faithful. Just two of countless stories to illustrate God’s plan that both boys and girls, men and women, whoever and wherever they are, all are equally valuable and chosen to do God’s will. This is what Jesus lived and taught!

“**Every culture** today, just as in the time of Jesus, has its concepts as to what the roles of boys and girls, men and women, should be. All must be examined in the light of the life and teachings of Jesus, because **the values of the Kingdom of God are radically different from the values of the world. God wants to free us** from all worldly values so that we might simply be his children, walking side by side, living the values of the Kingdom of God, always seeking to grow in all of our relationships through mutual respect, fulfilling the Great Commandment and serving one another as equals before God. What do you think?”
(Read together again the **Great Commandment** chart.)

3. **EXERCISE: “PERSONS WHO HAVE INSPIRED ME”**

Purpose: to give thanks for persons who inspire me.

Oral form:

(A) Each person thinks of:

1. A family member who inspires me.
2. Someone, not a family member, living or with the Lord, who has inspired or taught me something significant. Include both men and women, boys and girls.

(B) Share these stories among the family.

(C) Together give thanks for their lives..

4. **TEACHING: “BRIDGES TO EFFECTIVE COMMUNICATION”¹**

(Handout N° 8, Stage III) “Purpose: to create bridges to effective communication.”

“Until now, through teachings and exercises we have studied how we may become more aware of our ‘I’ and communicate our thoughts and feelings with clarity to the other. Also, we have looked at the Communication Cycle and the Communication Rainbow. All of these help us to listen better, to converse more effectively, and to increase our mutual understanding. Now, in addition to the Guidelines for Dialogue, we want to share some Bridges to Effective Communication that are founded on the Golden

¹ Adapted and used with permission from A.C.M.E., P.O. Box 10596, Winston-Salem, NC 27108.

Rule (Matthew 7:12) which says (let's read it now): 'In everything, do to others as you would have others do to you.'"

The facilitators may invite the men and boys to read aloud the uneven numbers and the women and girls to read the even numbers. At the conclusion of the reading, invite participants to comment on any point that they find especially meaningful. After discussing these, participants may want to add their own ideas.

“These bridges are:

1. Choose an hour and create an environment conducive to listening, free from all distractions.
2. Pay close attention and listen as if the success of your relationship were in danger.
3. Appreciate the opinions and rights of the other. In the area of human communication, there may always be distinct and equally valid points of view.
4. Treat each person and each situation as if they were the most important.
5. Listen with the heart to the message behind the words.
6. Try to see life from the other's perspective.
7. Be courteous and use a friendly voice.
8. Continually deepen your understanding of the other as both of you seek to change and grow as persons, and also as you grow older.
9. Trust others and communicate that trust to them.
10. Accept with an open mind what others say, although you may not be in agreement.
11. Be very attentive to and accepting of both positive and negative emotions of the other.
12. Create and maintain an atmosphere of respect, do not interrupt one another.
13. Be patient.
14. Do not offer unsolicited advice, nor criticism, but rather help the other to discover his or her own answers and solutions.
15. Accept the fact that the other has private thoughts and feelings.
16. It is not a good idea to share every thought. One must always choose what to say and seek edifying ways to express oneself.
17. Before sending a negative message, ask yourself 4 questions: 'Is it true?', 'Is this the best time?', 'Is it constructive?', 'Will it enrich our relationship?' If the answer to any of these questions is 'no', it is better not to speak. Be aware of your own ITS END: V.I.P. and send messages beginning with 'I'.
18. Avoid the use of 'always' and 'never', when this involves an exaggeration.
19. Use 'why' only to obtain information, not to require self-justification. It is preferable to ask, 'What happened?'
20. Learn from the past, but seek to focus your communication primarily on the present and future.
21. Clear up inevitable misunderstandings as quickly as possible.

5. EXERCISE: “SHARING WITH OTHERS”

“Purpose: To practice communication skills. This will be your final exam.”

- (A) Invite the participants to sit face to face in pairs within the family groups. Designate one person of each pair as the number 1 and the other as the number 2 of the pair. Then the number 1 of each pair picks up two treats. Say:
- “We are going to give you an opportunity to practice all that we have studied about good communication. The exercise goes like this: Close your eyes. We will take turns reading a phrase at a time. With your eyes closed, think about how you wish to complete the phrase. Then, open your eyes and answer by turns. The numbers 1 will respond first to the uneven numbers, and the numbers 2 will respond first to the even numbers. Both persons will complete each phrase. When both have answered, you may reward one another by feeding a 'treat' to your partner. Are you ready?”



Directions for the leader: Give the participants sufficient time to converse, but when most of them have finished, go on to the next phrase.

A list of phrases to be completed:

1. In my family relationships I feel happiest when...
2. In my family relationships I feel saddest when...
3. In my family relationships I feel angriest when...
4. The best part of my life is...
5. I feel most anxious and fearful when...
6. I feel most loved when...
7. I feel most appreciated for the things I do when...
8. A concern I have is...
9. What I like most about others is...
10. I have most difficulty in sharing with others the feelings of...
11. I can share most easily with others the feelings of...
12. In this moment I feel...

(B) When the exercise is completed, you may invite the participants to share with the group what they learned from the experience. Use the phrases: “I discovered _____ about myself.”

REST TIME (Relaxing exercises)

STAGE III: LEARNING NEW SKILLS: THE CREATIVE USE OF CONFLICT

1. **TEACHING: “ANGER AND BIBLICAL PRINCIPLES”**

Invite the group to repeat the first 4 sentences, giving them one short phrase at a time. At the conclusion say “thank you” as a sign that that is sufficient, and continue with the teaching.

“Conflict is normal, because we are all different. Anger is normal. In fact, it is a gift from God. What we do with conflict, what we do with anger, that is what is good or bad.... Abuse of any kind is totally unacceptable in any relationship. The Bible is full of stories of anger rightly used and wrongly used. Jesus, as God incarnate, tells and shows us how to use anger correctly. Therefore, let us look at the word of God and at our Lord Jesus, who was well acquainted with conflict and anger, to help us learn how to use these in creative ways. Here are some biblical principles concerning the creative use of conflict to inspire us and to guide our thoughts.”

Invite the participation of the group. Ask for volunteers to read each passage. When all the passages have been assigned, invite the volunteers one by one to read their passages aloud for the group to hear. After the reading of each passage, a facilitator will ask: **“What does it say?”** Gently insist that each person talk about what the passage **says**, not an interpretation. After each person has shared his or her paraphrase, a facilitator may **also read aloud** the following summaries and observations:

- a. Proverbs 15:1 - ‘A soft answer turns away wrath...’
This wisdom is the fruit of long experience.
- b. James 5:9 - ‘Do not grumble against one another...’

James tells us to speak responsibly with ‘I’ messages and to avoid ‘you’ messages that accuse the other. At times, also, one hears a person complain about another to a third party. If there is dissatisfaction or conflict with anyone, with whom should we talk first? Yes, with that person. There is one exception: If there is any kind of abuse, the abused person should seek help from a professional counselor.

- c. Ephesians 4:25-27 - ‘Be angry, but do not sin. Do not let the sun go down on your anger...’
This principle functions very well. It is very important, insofar as it depends on us, never to go to sleep before we are reconciled with the person with whom there is misunderstanding. Nevertheless, experience has taught us that we can resolve conflicts much sooner if we also employ the preventive principles for the creative use of conflict which we are going to study during this session.
- d. Matthew 5:39-41 - ‘Do not resist an evildoer...’
Probably this kind of enemy is not willing to listen. Nor is he/she interested in working to achieve a better relationship with you. In this case, the best solution is graciously to accept the other and avoid more conflict.
- e. Matthew 18:15-17 - ‘If another member of the church sins against you...’
It is a totally different situation with your brother or sister in Christ. Seek to use the Communication Cycle with him or her and use the preventive principles for the creative use of conflict to understand one another and to strengthen the relationship.
- f. Matthew 6:14-15 - ‘Forgive...that you may be forgiven...’
Pardon/forgiveness is indispensable in all human relations, a decision we make.
- g. Matthew 18:21-22 - ‘Seventy times seven...’
Our heavenly Father sets no limits on the forgiveness he extends to us. Neither should we limit the forgiveness we offer to others. Father desires that in all interpersonal relations, forgiveness continually heals wounds
- h. Matthew 5:23-24 - ‘Leave your gift at the altar...first be reconciled...then come...’
Pardon and reconciliation are so important to our Lord that he commands that these be placed in first priority before going to worship. In Luke 10 Jesus tells the parable of the Good Samaritan. The priest and the Levite, perhaps focused on some religious act they are about to perform, leave the wounded man beside the road, without help, without aid. A question for all of us: Have we ever acted in a similar manner? Something for us to ponder.....
- i. Luke 6:27-28 - ‘Love your enemies...do good...bless...pray...’
Even when we are in conflict and suddenly another person becomes our adversary, Jesus commands us to love, do good, bless, and pray for him/her. There is no escape!
- j. Romans 12:2 - ‘Do not be conformed...but be transformed...’
It is our hope and prayer that through the renovation of our understanding and the daily practice of the teachings and preventive principles learned in this workshop, we may all be transformed more and more!”

2. EXERCISE: “THE USE OF BIBLICAL PRINCIPLES: THE CREATIVE USE OF CONFLICT”

“Purpose: The application of the teaching.



“Let’s try to put these Bible passages to practice. We invite you to sit face to face with a new partner, take a moment each to think and individually choose one of these biblical teachings that you hope to employ more in your interpersonal relationships. Then, using sentences that begin with ‘I’, converse with your partner.”

- (A) Think individually. Each person reflects on the Bible passages on the teaching chart and chooses one that he/she wishes to employ more in the family.
- (B) Share with another person in the family.
- (C) Share with the family group. “One passage I hope to apply more fully is...” A facilitator ends by saying: “I appreciate the thoughts and feelings you have shared.”

3. **TEACHING: “CONFLICTS”**

The **facilitators** are encouraged to **substitute** a conflict they have experienced in their own family life for the one recounted here:

“Monica and Libby are sisters and they are trying to figure out how to improve their use of the closet space for the bedroom they share. This is the conversation which took place at bed time.

Monica: I didn’t like the way you organized our closet.

Libby: Oh, really, Monica? I’m sorry. It sounds like you are pretty unhappy about it. What did you not like?

Monica: Oh, let’s just forget it, Libby! I have to go to sleep.

Libby: You have to go to sleep right now? Without explaining it to me? What’s the matter? Tell me..

Monica: Not now. I’m too tired.....

“When there is not good communication, relationships result difficult and conflictive. If Monica had answered Libby’s questions and clearly communicated with her instead of leaving her wondering, they might have shared in a constructive conversation and both slept well. Instead, Monica was angry and Libby was confused..”

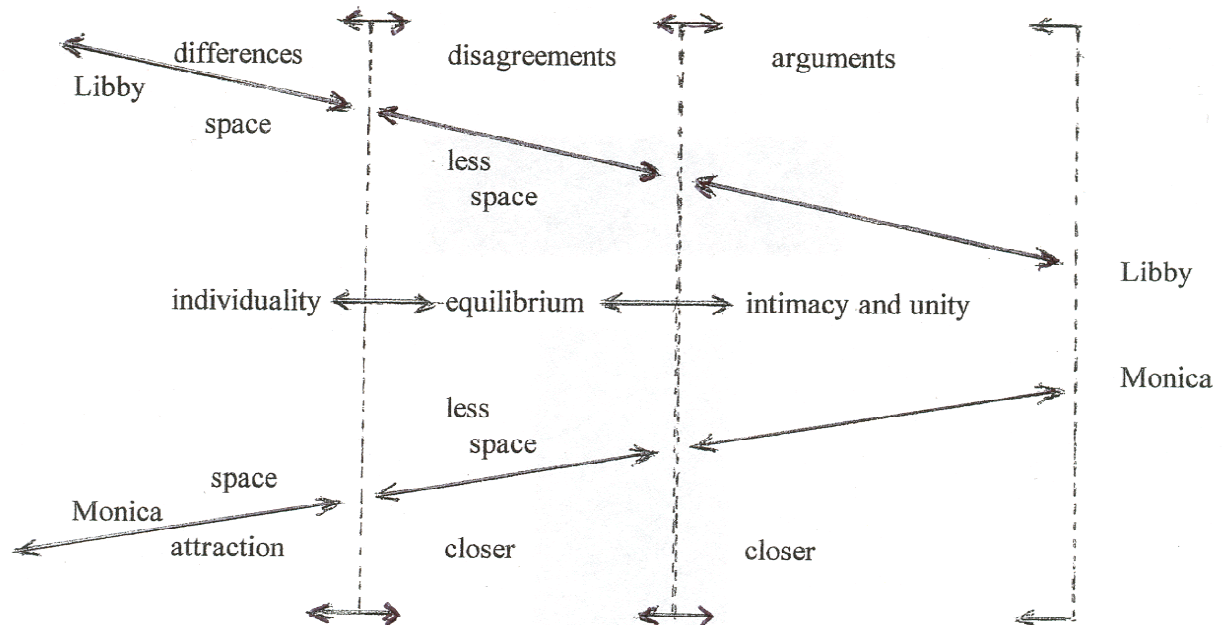
4. **TEACHING: “THE AFFECTION-ANGER CYCLE”¹**

“That’s life! Have any of you ever had a conflict with another person? Conflict is normal because we are individuals with our own thoughts, understanding, and motives.. In the following study we will use ‘conflict’ as a generic word, to describe any difference or disagreement between two people. The chart ‘The Affection-Anger Cycle’ illustrates what can occur in our relationships. Please note the words above: differences, disagreements, arguments. The words below say attraction, closer, closer. Between the convergent lines there is less and less space, as indicated. The key horizontal words in the middle signal the search for an equilibrium between ‘individuality’ and ‘mutual appreciation’. The arrows indicate movement in both directions.

¹ Adapted and used with permission. We use “affection-anger” instead of “love-anger”, the original phrase of the Maces, because we understand that affection and anger are temporary emotions, but love is a decision, a permanent commitment, enduring, unchanging, unnegotiable, which sustains the relationship during moments of anger and affection.

THE AFFECTION-ANGER CYCLE¹
(The Search for Friendship)
Conflict is normal

Anger incorrectly handled -----> separation by domination or estrangement
 Anger creatively handled -----> greater friendship and unity at the same time that there is greater respect for individuality



1. This Affection-Anger Cycle is applicable for family relationships as well as friendships of all kinds. When two persons or family members want to strengthen their relationship, they seek to experience greater mutual trust and at the same time maintain their own identities..
2. "As their relationship deepens, they begin to share different kinds of experiences: sadness, joys, failures, successes, dreams. But sooner or later collisions come. Differences are inevitable. The more they seek to know one another better, the more possibility there is for conflict.
3. "When two persons draw closer in a relationship, they will experience disagreements and possibly arguments, because of their individual differences and way of looking at things. Each one frustrates some of the desires of the other.
4. "Sometimes anger takes over, causing a disagreement to explode into open conflict. The arrows going backward and forward indicate that either of the two persons in any moment of the process may choose to resolve or increase the conflict. If the conflict is not resolved, the Affection-Anger Cycle is repeated. Anger is a fact of life.

¹ Adapted from "The Love-Anger Cycle", op. cit., p.41, A.C.M.E., P.O. Box 10596, Winston-Salem, N.C. 27108.

5. “Please note that when faced by a conflictive situation, one may choose one of three possible decisions.” (Point to the chart ‘Three Possible Decisions’ to illustrate this.)

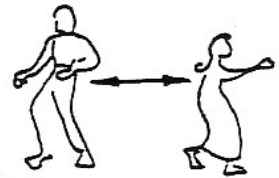
(a) **“Domination**

The first possible choice is: One of the two is dominant and the other is submissive.



(b) **“Alienation**

Secondly, the conflicts are not resolved, the two gradually distance themselves from one another, becoming less and less involved with one another, until the relationship remains empty.



(c) **“Resolution/Individuality and unity**

There is a third possible decision. David Mace says: **‘If (the persons) only knew how to work through the conflict until they resolved it, they would strengthen (their relationship) because ‘the conflicts in our (relationships) are really the growth points, and the creative use of conflict is the golden key that opens the door to lasting (friendship).’** Thus, instead of fearing conflict, we can embrace it creatively.



6. **“Anger badly handled can separate us from one another, by domination or alienation. But, anger well handled can lead us to improved relationships.**
7. “It is always up to us to choose what to do with anger. If we do not learn to resolve conflict in a satisfactory manner, we may begin to avoid one another. For example:
- (a) “The persons involved may choose to give priority to work, study, sports, or whatever interest to such an extent that he/she no longer has time to invest in the relationship.
- (b) “The persons avoid any kind of in-depth sharing, choosing to keep the relationship superficial, preferring other activities as a way of isolating oneself, thus becoming closed to sharing him/herself with the other.
8. “Therefore, it is important to understand anger and its function in our relationships. **David Mace defines anger as an automatic defense system of our ego, an unexpected and involuntary surge of energy that appears when one is faced with any danger or pain (physical or psychological).**
9. “Do you remember that in the exercise ‘Sharing our feelings’ we discovered we can simultaneously experience a variety of emotions? In all relationships, these two emotions exist: affection to unite us more and anger to help maintain our individuality.
10. “The anger protects us from a suffocating relationship and an unhealthy interdependence, while the affection leads to greater unity and intimacy. The equilibrium between individuality and unity

fluctuates continuously. The most important thing is that this equilibrium is maintained and that these emotions are used in a creative manner. Thus, rather than being opposites, these two emotions, affection and anger, may function in combination to strengthen the relationship and help it to grow.

11. “Therefore, the Affection-Anger Cycle in and of itself is not negative, but rather positive, because the anger protects the individuality of each of the persons, while the affection leads them to greater friendship and mutual appreciation. This fluctuation is repeated continuously in the family and in all relationships we establish. The more that we use the preventive principles for the creative use of conflict, the less frequent and less intensive are the conflicts. In this diagram/scheme of things, there may be simultaneously greater individuality and greater mutual appreciation.. This cultivates healthy relationships.
12. To the extent that the two persons learn to face their conflicts honestly and creatively, ‘a warm feeling of trust replaces the feeling of revulsion the (disagreement and anger) had caused...The result is that they find in time that their disagreements cease to threaten them, because they know they can be handled and resolved...Each potential conflict is treated as a growth point. It is used to strengthen the relationship.’¹

“Friends, do you know what is **one of the greatest gifts** we can give to others? It is the **experience of a healthy relationship** in which we are committed to value and respect each person, and in which we seek to employ biblical principles of communication and the creative use of conflict.”

5. **TEACHING: “INADEQUATE WAYS OF DEALING WITH ANGER”²**

We suggest that the **facilitators** choose a theme to dramatize, develop it sequentially, and thus illustrate these four inadequate methods. Possible themes are as follows:

- a. who pays the bills?.....celebrations and important dates...
- b. conflicts in the house: who washes the dishes or buys the groceries?
- c. things borrowed and not returned...who takes out the garbage and cleans the house?
- d. work: who keeps track of household finances?...who does the laundry?
- e. sports and recreation: recreational plans and activities
- f. ministry: participation in the church and other organizations...fulfillment of commitments...
- g. politics: different positions and opinions...
- h. business/shop/garden: divisions of labor...the sale of the produce...
- i. study: who is responsible for what?

Invite the groups to repeat each of the first **5 sentences**, phrase by phrase.

“Anger is a normal emotion, and as is true of all emotions, it is a gift of God. Anger itself is neither good nor bad. It is a part of the life of every human being. It may appear suddenly, through whatever unexpected provocation. What is of great importance is what we do with this emotion.

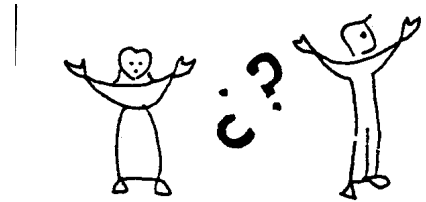
¹ David and Vera Mace, *How to Have a Happy Marriage*, Abingdon, Nashville, 1977, p. 106.

² Adapted and used with permission from *Basic Training Workshop*, Participants Guide and Resource Manual, edited by Phyllis and Rand Michael, A.C.M.E. 1992, p. 42.

There are both appropriate and inappropriate ways of expressing oneself, adequate and inadequate ways of managing anger. It must **never** be used to abuse another by words or actions. Someone has named four inadequate ways of dealing with anger. They are:” (Point to the teaching chart and **after naming** each method **dramatize** it with a ‘sketch’ when you see the **asterisk** “*” before reading the definition. See page 59 for details concerning these dramas.)

(a) **“Deny that one is angry***

I deny that I am angry — both to the other and to myself. The anger may be expressed in hidden and unhealthy ways, for example: by silence, by denying value to the other, or by refusing to resolve the conflict. Frequently, unacknowledged and unprocessed anger affects and damages one’s health.



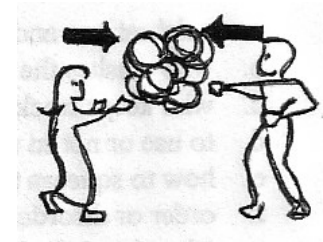
(b) **“Distance oneself from the other***

I can choose to withdraw physically or emotionally from the other. For example, I may occupy myself with something so I do not have to come face to face with the other. When this is done, the anger is not processed and the conflict is not resolved.



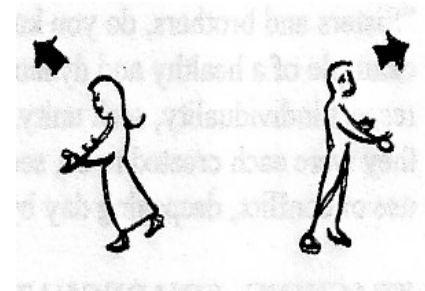
(c) **“Detonate***

To detonate or explode means that I strike out at the other to seek to control the other or to discredit, humiliate, or blame the other. To attack the other with words only leaves wounds and resolves nothing. Of course, physical abuse is totally out of the question. Sometimes in the conflict, one of the two detonates and dumps, and then acts as though nothing had happened, leaving the other hurting, perhaps resentful. The detonator may say something like: ‘Oh, I just say it like it is and I forget it...it’s all over for me.’



(d) **“Divorce oneself from the other***

The final result of the use of these inadequate methods is emotional separation. Frequently this ends in indifference, unforgiveness, and permanently severing the relationship.”



6. **EXERCISE: “10 AND 10: WHEN I AM ANGRY”**

(Handout N° 9, Stage III. This exercise is to be done only in the oral form, but with the handout in the hands of the participants. Please read all of the exercise aloud with the group, then carefully complete all of the instructions for the Oral Form, just as they are presented.)

“Purpose: To explore the situations, feelings, actions, and desires that I experience when I am angry.....Please take the plastic sheet protected Communication Cycle from your folders. We are going to do an important exercise now.”

Oral form:

(A) “Next, we invite you to converse with a family member on the theme ‘When I am angry’. This affords each one an opportunity to explore situations, feelings, actions, and desires related to your anger and to share these specifically with your companion. If you experience anger afresh as you prepare and share this exercise, don’t worry. That, too, is normal! Here are the instructions. Divide into pairs.” (Wait for them to do this.) “**First**, sit face to face. Decide who will be **number 1** and who will be **number 2** in the exercise.” (Do this, then continue.) “Hold the exercise in your hands, but do not write your answers. This exercise will be carried out only orally. **Secondly**, with your eyes closed, think individually and then share those thoughts with your family member by turns, one theme at a time. Try to use the 4 steps of the Communication Cycle. **We will give you one theme at a time.** You will have **5 minutes** to address each theme: **one minute** at the beginning to close your eyes and focus your thoughts, and then **2 minutes each one** to share with your partner. Use sentences that begin with ‘I’. The **number 1** will speak first on points 1 and 3. The **number 2** will speak first on points 2 and 4. Are there any questions? Are you ready?”

(Begin music.) “Please close your eyes and focus your thoughts. The **first theme is Causes: What kinds of situations cause me to be angry with you?**” (Repeat theme twice. Wait 1 minute. Then say,) “Please open your eyes and begin. This time the **number 1** will be the **Speaker** and the **number 2** the **Listener.**” (At the end of 2 minutes say) “Now the **number 2** will be the **Speaker** and the **number 1** the **Listener.**” (Wait another 2 minutes.)

(When the 5 minutes are up, repeat:) “May I have your attention, please? Please close your eyes and focus your thoughts. The **second theme is Sentiments: What other feelings or emotions do I experience when I am angry with you?**” (Repeat twice.) “Please open your eyes and begin. This time the **number 2** will be the **Speaker** and the **number 1** will be the **Listener.**” (Allow 2 minutes.) “Now the **number 1** will be the **Speaker** and the **number 2** the **Listener.**” (Allow another 2 minutes to complete 5 minutes per theme.)

(When the 5 minutes are up, repeat:) “May I have your attention, please? Please close your eyes and focus your thoughts. The **third theme is Actions: How do I behave when I am angry with you?**” (Repeat twice.) “Please open your eyes and begin. This time the **number 1** will be the **Speaker** and the **number 2** will be the **Listener.**” (Allow 2 minutes.) “Now the **number 2** will be the **Speaker** and the **number 1** the **Listener.**” (Allow another 2 minutes to complete 5 minutes per theme.)

(When the 5 minutes are up, repeat:) “May I have your attention, please? Please close your eyes and focus your thoughts. The **fourth theme is Desires: How do I wish I had acted in moments when I was angry with you?**” (Repeat twice.) “Please open your eyes and begin. This time the **number 2** will be the **Speaker** and the **number 1** will be the **Listener.**” (Allow 2 minutes.) “Now the **number 1** will be the **Speaker** and the **number 2** the **Listener.**” (Allow another 2 minutes to complete 5 minutes per theme.)

(B) When participants have completed the exercise, a facilitator may invite volunteers to share with the group their answers to questions 3 and 4, using the phrases: “I do...” and “I wish...”



7. **TEACHING: “HOW TO PROCESS ANGER AND RESOLVE THE DISAGREEMENT”**

(Handout N° 10, Stage III)

(The facilitators should adjust the language of the teaching according to the ability of participants.)

“Once we recognize that conflict is just disagreement heated up, and that disagreement arises out of differences that are accentuated when we try to (relate to one another), we can see clearly that reconciling our **differences** is the main task in building (friendship)...But when two people unite to reconcile the changes together, it can be a very pleasant and rewarding task.”¹

“In order to use conflict creatively in our interpersonal relations and to develop new methods that help us to achieve a greater mutual appreciation: **FIRST**, we must **process the anger**; and **SECOND**, we must **resolve the disagreement**, and **in this order**.² Unless we first process the anger in order to calm the emotions (and lower the temperature), it is difficult or impossible to resolve the disagreement.

Emotions are calmed when both feel **valued**. Processing the anger (the emotions) involves 2 steps. Then, resolving the disagreement involves 2 steps, also.”

(Distribute Handouts N° 10 and N° 11, Stage III, placed back to back and in a plastic sheet protector. We suggest that, during this teaching, the facilitators invite the participants to repeat aloud several times the main points of Processing Anger and Resolving the Disagreement to help assure that the participants are internalizing the principles being shared.)

A. “**Process the anger**:

1. “**Before conflicts and between conflicts, we create a life style**:

(a) “**We affirm one another and build the relationship** in every way possible, seeking:

- » to live according to the Golden Rule;
- » to love one another as Christ loves us;
- » to cultivate clear communication;
- » to value one another and to demonstrate it in our daily lives.

(b) “**Before the anger appears** in a relationship, there may be a disagreement and the persons begin to argue. Perhaps by words or attitude one says, ‘Listen to me’. We can change this demand to an invitation. The person who first becomes aware of a potential conflict may say, ‘**I want to listen to you.**’” (Read Matthew 11:29; Romans 12:10; Philippians 2:4; I Corinthians 10:24. After listening to the reading of each passage, invite the group to repeat: ‘I want to listen to you’.)

(c) “**We agree to recognize and accept our anger** as soon as we are aware of it, but not to ventilate it, **not to attack** one another either verbally or physically. (Read James 1:19,26.) To close one’s mouth and reflect first avoids hurtful reactions and gives time for us to begin to think creatively and responsibly. A verbal attack leaves indelible emotional wounds and therefore is not an option. **This self-control is key to the process.** (Read Proverbs 15:1.)

¹ David and Vera Mace, *How to Have a Happy Marriage*, Abingdon Press, Nashville, 1977, pp. 117-118.

² To try to deal with anger solely by ‘renouncing one’s rights’ is to by-pass the need first to process the anger (the emotions) prior to seeking a solution to the challenge the two are facing. Rather, **renouncing (yielding)** is the **first of four options for resolving the disagreement** and should be addressed only after the primary emotion beneath the anger has been processed.

It is in the very moment after the anger appears that we decide what to do with the anger. (Read Matthew 5:22.) In the first phrase, Jesus says, ‘When you are angry, beware! What are you going to do with the anger? The decision is in your hands!’ In the phrases immediately following, it is clear that the angry person has decided to wound the other with words. It is best to close one’s mouth and reflect, to think carefully before speaking.

With these steps we create a life style.” (Invite the group to read aloud together this part of the handout, then continue.) “However, in moments of anger, what can we do? Here are **4 clear and effective steps** which we may take.”

2. **“In the moment of anger, process the anger:**

- (a) “Agree among ourselves to accept anger as a normal emotion and therefore **admit it when we are angry**. (Read Matthew 5:37.) Isn’t it true that we are aware when the inner physical change begins, when the anger begins to mount within us? Instead of being silent or denying our anger, without waiting to explode (detonate), we must learn to verbalize it in a constructive way. For example, ‘I’m beginning to feel angry (uneasy, uncomfortable, bothered),.’ Being silent does not help because no one is a mind-reader. No one can guess what we are feeling. Say: **‘I am beginning to feel angry.’**
- (b) “We agree that **each one will ask the other for help** to process the anger that either one may be experiencing. The ‘challenge’ is something outside of us, between us, which we can resolve together. We decide to confront the problem, not the person with whom we are in conflict. Thus the other is treated as our ally, not our adversary! (Read Matthew 5:44.) One may need some time to reflect (a brief time of cooling down) to look within and discover the cause of the anger, but it is important that the 2 persons are committed to finding the earliest possible time to sit down together and to share. Say: **‘Help me to process the anger.’** Remember: **process the anger**, not the situation.
- (c) “**We share our feelings**. The person who is angry is responsible for looking behind the anger to find **the primary emotion**, in order to discover the real cause of the uneasiness. Typically, anger is a secondary emotion, prompted by a primary emotion which is even stronger: such as feeling oneself threatened, hurt, devalued, trapped, discounted, fearful, deceived, impotent, ridiculed, frustrated, humiliated, etc. A good example of this is found in Mark 3:1-5." Please read this now, then ask: “What was the primary emotion behind Jesus’ anger?” (Wait for responses.) “Yes, grief. Behind Jesus’ anger, he felt a profound grief (sadness) because of the hardness of heart of the religious leaders. Once we identify our primary emotion which produced the anger, **we communicate that calmly**, using the phrase, ‘I felt _____ when you said or did _____.’

“For example, someone arrives home much later than was expected, and the waiting one explodes. On reflecting, the mama might say, ‘I’m aware that the root of my anger was fear for your safety. You didn’t come home and it was getting so late. I was very worried for fear that something had happened to you.’ The late one might respond, ‘I raised my voice because I felt unjustly attacked. The bus I was on broke down and we were stuck for 3 hours. There was no way to let you know.’ Or he/she might say, ‘I raised my voice because I felt guilty. I forgot to tell you I would be arriving late.’



“If both persons are angry, they can both follow these guidelines: ‘I’m angry...’, ‘Help me to process the anger...’, ‘Find the primary emotion...’ **We should not interrupt** the other while he/she is sharing important feelings, but rather **listen with our whole heart** so that we might better understand our friend or family member. This is a good time to use the first 8 parts of the **Communication Cycle**. When each is listened to deeply, accepted and understood, each one feels valued. It is **when we feel valued that the anger subsides**. Isn’t that true?”

When a friend or loved one shares the **primary emotion** behind the anger and says ‘I felt _____ when you said or did _____’, the offender may respond, ‘I’m sorry. I didn’t realize that _____ caused you pain (embarrassment, frustration, etc.). I will try to change my behavior so that I do not offend you in this area in the future.’ **Total** change of behavior might not come immediately, but the offending one can begin to do his/her utmost to act differently. As this is achieved, each issue is **truly resolved and need not cause conflict in the future**. The previously offended one is truly grateful for the effort the friend is making to change his/her manner of acting or speaking. **This is how anger may be used creatively.**

Through this process the friends come to know, understand, love and appreciate one another more. **To name and to share the primary emotion is key to processing the anger**. That is why we must first find the primary emotion and share it and then turn our attention toward resolving the disagreement. Discovering the primary emotion is so important that when we learn to recognize it quickly and to share it immediately with the other, the secondary emotion, the anger, only rarely appears. This comes with practice as two people work on the relationship together. Let us say: **‘Find the primary emotion, share it, and listen to one another.’**

- (d) **‘Forgive one another.** When two people understand one another, they are ready sincerely to forgive and to ask forgiveness, ready to be truly reconciled. To forgive is a decision, a choice that we make. Failure to extend forgiveness to one another keeps us tied to the past, prisoners, enslaved, with broken relationships. ‘You will always be a victim until you forgive.’¹ Jesus said in Matthew 6:14-15: ‘For if you forgive others their trespasses, your heavenly Father will forgive you; but if you do not forgive others, neither will your Father forgive your trespasses.’ Freedom comes only when we ask forgiveness and offer forgiveness to another. Forgiveness is the most powerful healing force in the universe. It brings peace to the heart. This is God’s plan. If you have followed the preceding steps, you are now ready to say: **‘Will you please forgive me?...’, ‘I forgive you...’**

“These are the four essential steps for processing the anger in any moment of conflict. Remember that **we learned how to handle anger** primarily during our childhood; not by taking a course, but by observing others. Now we can **learn more positive ways** to manage this ‘normal emotion’. It just requires some effort. If until now, in the presence others, we have used the inadequate methods, or if we have erroneously thought we were hiding our conflicts from them, we suggest that now, **in front of others** we use these **healthy methods**. If we do so, we shall not only improve our relationships, but we shall also provide positive models for children, family members, and friends. Are there questions?”

¹ Stephen R. Covey, *The 7 Habits of Highly Effective Families*, Golden Books, N.Y. 1997, p. 58.

It would be appropriate in these moments for the facilitators to share something of how anger was handled in each of their own families of origin and how possibly these different methods and experiences contributed to their own struggles in times of conflict.

Then add:

“It might be helpful to note that the preventive principles we are sharing were unknown until the last few decades. Probably our parents had not heard of them. Perhaps, as many, they had inherited inadequate methods of communication, conflict, and sexuality from their ancestors, and thus they transmitted to us the best that they knew. However, now that we are learning to use these new tools, we have the possibility of avoiding some of the errors of the past.

(Optional) “The following two questions have been asked by workshop participants: (1) ‘Why do some of us seem more angry and more explosive than others? (2) How do we handle past anger?’

Let us share some reflections: **First**, some of us may seem angrier than others because of models we have internalized, and if so, we may simply need to learn and practice new ways of responding to conflict and anger, using the preventive principles. **On the other hand**, there may be stored up anger that erupts in conflictive situations, the result of holding onto unforgiveness in one’s heart. There may be need for therapy, for seeking professional help, but we can do a lot for ourselves through self-examination and confession to our forgiving Father: Guided by the Holy Spirit, we can each take time to make a list of every person whom we may need to forgive, find the primary emotion, process the anger, then choose to extend unilateral forgiveness to each one as Jesus did from the cross (Luke 23:34), and finally ask God to forgive us for holding onto resentment. We can also make a list of persons whom we may have offended, whose forgiveness we need to ask. If possible, we may get in contact with these persons, seek to resolve the relationship or situation, and take appropriate action to make restitution, as the Lord leads. Then, **free from the past**, we can burn these two lists, knowing that what we have done on earth has been ratified in heaven. Each of us can do this in our personal time with God. What do you think?

“Processing the anger is the first step toward using conflict creatively. Now let’s look at the second step. We can make this part of the process both fun and creative.”

B. **“Resolve the disagreement** (dealing with the focus of the conflict):

We suggest that the facilitators choose a **theme to dramatize** to illustrate the Four Options. These dramas may or may not be sequential. The goal is to define each concept clearly and briefly. A list of possible topics may be found on pages 77-78 .

1. **“Consider the ‘Four adequate ways to resolve disagreements’.”¹**
(Handout N° 11, Stage III, in the plastic sheet protector)

“Once the anger (the emotion) is processed, we are ready to resolve the disagreement (the issue which is the focus of the conflict) by employing facet 9 (performance/ practice/ action/ implementation) of the Communication Cycle:

¹ Adapted and used with permission from *Basic Training Workshop*, A.C.M.E., p. 44.



“Here we have four adequate ways to resolve disagreements, and there are only four! There are no more, so we may always choose between these four. All are valid and all may be used from time to time, and all should be used with an abundance of grace. The goal is to resolve each disagreement in such a way that both win, both feel affirmed and satisfied with the

solution. If either one of the two is not totally satisfied with the projected plan, together they should continue seeking to create a new possibility until the proposed solution fulfills the needs, expectations, and desires of both persons.”

It is suggested that after reading each option the facilitators (1) dramatize it, and then (2) invite the group to read aloud together the corresponding definition in the Handout N° 12. See page 59 for details concerning dramas.

- (a) “**Yield.*** One of the two submits to what the other desires (Ephesians 5:21). It is a voluntary relinquishing of rights, full of grace, free of resentment. There should be reciprocity (take turns yielding). The favored person should seek an early opportunity to bless the other by yielding on another occasion. It is a gift of love.
 - (b) “**Compromise.*** Each one gives up something and each receives something so that there is equality in the relationship and the needs and desires of both are met. This act of compromise also should be granted and accepted freely, with grace (Matthew 7:12).
 - (c) “**Co-exist.*** The two persons agree that at times they may come to different decisions, choose different activities, make different plans. Each one recognizes that both have individual tastes, needs, and interests. With grace, each encourages the other to develop these (Phil. 2:4; 1 Cor. 10:24).
 - (d) “**Discover a new possibility.*** This final option allows the two persons to work together to discover new solutions which neither one had thought of previously. Together they may brainstorm, together explore all of the possible options (perhaps 5 to 10!), use their imagination, and have fun doing it. After carefully considering all of the various possibilities, they may take them to God, seeking his direction. God will surely guide them! (Proverbs 8:17; Jeremiah 29:13; Matthew 7:7).
2. “**Make a personal and family commitment for the creative use of conflict.**”

“In our next session we are going to have an opportunity to put together in written form all that we have been learning about how to use conflict creatively.’ This will be a pledge to God and to ourselves. The purpose of creating this personal and family commitment is to help us to clarify and put into useful order all that we have been learning about the creative use of conflict, so as to enhance the way we relate to others. It will be very helpful and you will have fun creating it.

Congratulations on the great work you have already accomplished!

8. **FINAL MOMENTS AND PRAYER** (with soft background music)

“In all of life and in every relationship there are wounds, large and small. Do you remember in your childhood, when you hurt yourself, you went running to an older trusted person so that he/she might kiss

away the hurt? And once kissed, it was healed in an instant! God is the one who heals our wounds when we bring them to him. We believe that God not only can, but he wants to heal us. We invite each of you right now to sit with your family and to take a few minutes to share with one another any need, and to pray for one another. Our heavenly Father will heal your hurts, as He promised. We shall close with a benediction.”



THE GOAL

**“I regard everything as loss
because of the surpassing value
of knowing Christ Jesus my Lord...
I want to know Christ and the power of his resurrection
and the sharing of his sufferings,
if somehow I may obtain the resurrection from the dead.
Not that I have already obtained this
or have already reached the goal,
but I press on to make it my own,
because Christ Jesus has made me his own.
Yes! This one thing I do:
forgetting what lies behind and
straining forward to what lies ahead,
I race toward the goal for the prize,
which is the upward call of God
in Christ Jesus our Lord.”**

PAUL

Philippians 3:12-14

THE FAMILY ENRICHMENT WORKSHOP (FEW)



GLOBAL OUTLINE

SESSION IV (4½ hours)

STAGE III: LEARNING NEW SKILLS: THE CREATIVE USE OF CONFLICT (continued)

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5	1. A song of praise	89
	Sharing concerns and celebrations	
	Schedule for the session	
15	2. Scripture and <i>Teaching</i> : “Subject to Christ and to one another”	89
2	3. Exercise: “Mutual Submission”	92
5	(A) prepare individually	
8	(B) share with another person	
5	(C) share with the group	
2	4. Exercise: “How do I resolve disagreements?”	93
	(Handout N° 12, Stage III)	
5	(A) prepare individually	
7	(B) share with another person	
6	(C) share with the group	
10	5. <i>Teaching</i> : “Coping with conflict constructively”	93
	(Handout N° 13, Stage III)	
10	6. Review of the <i>teachings</i> : “The creative use of conflict”	94
20	Rest time (Relaxation exercises)	94
5	7. Exercise: Each family prepares and decorates their	
	“Commitment for the creative use of conflict”	94
5	(A) prepare individually	
40	(B) create “Commitment for the creative use of conflict” with the family	
15	(C) sharing of the commitments	

STAGE III: LEARNING NEW SKILLS: UNDERSTANDING OUR ROLE IN THE FAMILY

15	1. <i>Teaching</i> : “My Role in the Family”	95
2	2. Exercise: “Understanding my role in the family”	98
	(Handout N° 14, Stage III)	
5	(A) prepare individually	
30	(B) share with the family	
30	(C) share with the entire group	

	3.	<i>Teaching:</i> “Making wise choices:	99
	4.	“Exercise: “Making wise choices	100
		(Handout N° 15,Stage III)	
		(A) prepare individually	
		(B) share with the family	
		(C) share with the entire group	
15	5.	Prayer circle and closure: “Prayer of St. Francis”	100

It is suggested that the facilitators prepare beforehand on large sheets of paper and bring ready to hang in the meeting room the following teaching charts with the key points of:

1. Schedule for Session IV
2. Sexuality
3. The Judgment of the Nations

SESSION IV



**STAGE III: LEARNING NEW SKILLS:
THE CREATIVE USE OF CONFLICT** (continued)

1. **A SONG OF PRAISE**

“Let us stand and sing _____.”

Sharing concerns and celebrations (with prayer)

“Are there concerns or celebrations you wish to share?”

Outline for the session

“The schedule for this session is the following...”

2. **SCRIPTURE AND TEACHING: “SUBJECT TO CHRIST AND TO ONE ANOTHER:
WHAT IT MEANS TO BE FAMILY ACCORDING TO SCRIPTURE”**

Read: Ephesians 5:18-25.

- A. “Let’s think together what it means to be family according to scripture. In Ephesians 5:21 we read: ‘Be subject to one another out of reverence for Christ.’
1. “What does the passage say? **Out of love for Christ, humble yourselves mutually before one another**, no one dominating. ‘Be subject to one another.’ Let each one have the spirit of **servant**. Jesus said, **‘The Son of Man came not to be served but to serve, and to give his life a ransom for many’** (Mark 10:45). Jesus is always our example, our guide, our source of strength. How radically different from the world! The world seeks to be the boss, the one in charge. Paul, as Jesus’ disciple, has caught the vision. Every follower of Jesus Christ should imitate His example. The culminating sign of being a follower of Jesus is this: that instead of seeking the best for ourselves, we count the other as better. We who would follow Jesus, must be servants of one another out of reverence for Christ.
 2. “What do these words mean for us? Submission to one another means seeking the maximum good for the other at all times and in all ways. **Our motivation should always be love.**

“The difference between submission in the world and submission in the Kingdom of God is the following:
 3. “**In the world**, ‘to be subject’ means:
 - (1) domination of one person by another,
 - (2) a relationship that is obligatory and oppressive, imposed from the outside,



- (3) one human being taking advantage of another,
 - (4) one person believing him/herself superior to another.
4. “However, **in the Kingdom of God** ‘to be subject’ means:
- (1) a mutual attitude and act,
 - (2) offered freely, voluntarily,
 - (3) with divine love which frees and builds up the other,
 - (4) between persons of equal and infinite value.
5. “Again, the example of Jesus Christ and his relationship with us is **key**. In our relationship with Jesus, all is grace. Therefore,
- ❖ for those who really know Jesus and choose to follow Him,
 - ❖ for those who have experienced his forgiveness and his love,
 - ❖ these are subject to Christ and to one another mutually, freely, with self-giving love, affirming the indescribable value of both.

Paul applies this to family relationships..... First, to husband and wife:

- B. “In Ephesians 5:22 and 24 we read: ‘Wives, be subject (submitted) to your husbands as you are to the Lord ...as the church is subject (submitted) to Christ.’”
1. “What does it say? ‘**Wives**, be subject to your husbands...’ Paul has already explained that submission should be mutual, but now he speaks specifically to women regarding their relationship with their husbands. How does Paul describe this relationship? He says, ‘**As you are to the Lord’...with the greatest appreciation, loving one’s husband and treating him as if he were Christ himself**. Here we have a model of the marriage relationship which is totally new, radically different, because Paul perceives that Christ has redefined human relationships and what it means to be subject to one another.
- C. “In Ephesians 5:23 we read: ‘For the **husband** is head of the wife as Christ is head of the church, his body, and is himself its Savior. Just as we have studied what it means to be ‘submitted’ or ‘subject’, now let us see **what it means to be the head**:
1. “What does Paul say? Paul says that the husband is the head of the wife, but what kind of a head? Paul says, **Christ himself has redefined what it means to be the ‘head’**. In Luke 22:25-27, (Jesus) said to them: ‘The kings of the Gentiles lord it over them...But I am among you as one who serves.’ Jesus both teaches and demonstrates **servant headship**.
 2. “According to Ephesians 5:25, ‘**Christ loved the church and gave himself up for her**’. The **first** characteristic of what it means to be ‘head’ is **to love**. In his first letter to the Corinthians 13:4-8, Paul defines love: ‘Love is patient; love is kind; love is not envious or boastful or arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice in wrongdoing, but rejoices in the truth. It bears all things, believes all things, hopes all things, endures all things. Love never ends...’
 3. “According to Paul, the **second** characteristic of what it means to be ‘head’ is **to give one’s life, to sacrifice oneself, for the beloved**. In John 10:18, Jesus says: ‘No one takes

it (my life) from me, but I lay it down of my own accord.’ Gladly, because of the great love that he has for each one of us, ‘Christ emptied himself... and became obedient to the point of death’--even death on a cross, to save us...Therefore God also highly exalted him’ (Philippians 2:7-9). The husband’s greatest desire should be to follow the example of Christ Jesus. Yes, according to His example, **being subject to one another includes loving each other and laying down one’s life for the beloved.**

4. “What do these words mean for us? As husbands and wives, this is our model, our goal!”

D. “Being **subject** to one another, or **submitted** to one another means **putting the other person first**. It is an important expression of **family love**. **The mutual submission that Dad and Mom practice is the model for the way that all family members are to serve one another**. In our families it means taking turns, sharing, each person doing his or her part, forgiving, learning together, treating the others as you would have them treat to you, accepting one another.....

“With mutual submission as the basis for all family relations, what are the specific functions of parents and children?”

1. “God has delegated to **parents** responsibility for raising their children according to our heavenly Father’s will. What are these responsibilities?”

- (a) To provide for their children’s **physical needs** in order that they may grow and develop into healthy and strong adults. This includes nutritious food and all medical and physical care that enables each child to feel protected and loved. I Timothy says: ‘If any one does not provide for his relatives, and especially for his own family, he has disowned the faith and is worse than an unbeliever’.
- (b) To provide for their children’s **intellectual needs**, to see that they receive the best possible education so that they may become men and women who make a positive contribution to their community, their nation, and to the world This preparation should be holistic, based on biblical principles. 2 Timothy 3:16-17 says, ‘for training in righteousness, that the man or woman of God may be complete, equipped for every good work.’
- (c) To provide grounding in an ample **moral-spiritual preparation**. Parents are the spiritual leaders of the home, and daily every family should spend time in family devotions, in training for this life, to do our Father’s will, and for eternal life. Prov. 22:6 – ‘Train up a child in the way he should go, and when he is old he will not depart from it.’

2. “**Children** also have a responsibility toward their parents as they invest their lives in their care. God asks us:

- (a) To **obey** our parents. This means to pay attention to their words and follow their instructions with devotion, respect, appreciation, and love. In Ephesians 6:1 – ‘ Paul says, ‘Children, obey your parents in the Lord, for this is right.’ In Proverbs 4:1 the writer says, ‘Hear, o children, a father’s instruction, and be attentive, that you may gain wisdom, get insight ‘ We should not only have a teachable spirit, but also be eager to learn from those who are more experienced than we.



- (b) To **honor** our parents. As youngsters growing up we make many mistakes along the way. When we are corrected, we should learn to respond without anger or reticence, but with great respect and thanksgiving for those who are caring for us, eager to learn how we may do better. Our parents deserve to be honored.. Proverbs 3:11-12 reads, ‘My son, do not despise the Lords’s discipline or be weary of his reproof, for the Lord reproves him whom he loves, as a father the son in whom he delights.’ The fifth commandment in Exodus 20:12 reads: ‘Honor your father and your mother, that your days may be long in the land which the Lord your God gives you.’ This is the first commandment with a promise.

“These are not recommendations, but simple and clear commands so that each of us may learn how to live life fully and abundantly, and so do our heavenly Father’s will. As we do so, our homes will be places where peace and harmony reign.

“ To close, here are some **definitions of what love is** by some 4 to 8 year old children.....

"When my grandmother got arthritis, she couldn't bend over and paint her toenails anymore. So my grandfather does it for her all the time, even when his hands got arthritis too. That's love." (Rebecca- age 8)

"When someone loves you, the way they say your name is different. You just know that your name is safe in their mouth." (Billy - age 4)

"Love is when you go out to eat and give somebody most of your French fries without making them give you any of theirs." (Chrissy - age 6)

"Love is what makes you smile when you're tired." (Terri - age 4)

"If you want to learn to love better, you should start with a friend who you hate," (Nikka - age 6) – (We need a few million more Nikka's on this planet)

"Love is like a little old woman and a little old man who are still friends even after they know each other so well." (Tommy - age 6)

"You really shouldn't say 'I love you' unless you mean it. But if you mean it, you should say it a lot. People forget." (Jessica - age 8)

“A four year old child’s next door neighbor was an elderly gentleman who had recently lost his wife. Upon seeing the man cry, the little boy went into the old gentleman's yard, climbed onto his lap, and just sat there. When his Mother asked what he had said to the neighbor, the little boy said, "Nothing, I just helped him cry"

3. **EXERCISE: “MUTUAL SUBMISSION”**

“Purpose: To think positively about how we might value and respect one another more.”

- (A) Prepare individually. “First, we invite each of you to take a moment to think about:
- (1) some insight from the teaching that you liked or that was new;
 - (2) how that idea might help you to improve the way that you relate to others..”

(B) Share with another person of the family: “Turning in your seat and facing one another, share these thoughts with your partner. Always begin your sentences with ‘I.’”

(C) Share with the entire group. “What I discovered about myself was...”

4. **EXERCISE: “HOW DO I RESOLVE DISAGREEMENTS?”**

(Exercise N° 13, Stage III. This exercise is the application of the teaching “How to resolve disagreements” which was presented near the end of Session III.)

“Purpose: To give the participants an opportunity for self-analysis as to the options of resolution that they now employ.”

Written form:

(A) Prepare individually. “You may have used some of these four options for resolution previously, but have not called them by the names used here...Remember that all four options are good and should be used from time to time.”

(B) Share with another person of the family. On completing the available time, say “When you are ready, I invite you to return to the circle.”

(C) Share with the group. Individuals are invited to share their answers to questions N° 3 and N° 4, beginning with the words “I discoveredabout myself.”

Oral form:

“I invite you to take a moment to think individually, and then to share with another person. Please sit face to face.” (Pause to do this.) “I will give you themes one at a time. The inside circle will speak first on themes 1 and 3 and the outside circle will speak first on themes 2 and 4. You will have 4 minutes per theme to respond to the following 4 questions:”

(A) “Which of these four options of resolution do I employ most frequently to resolve conflicts?”

(B) “Having utilized these options, what level of success have I experienced in resolving conflicts?”

(C) “Other options I would like to use to strengthen my resolution process are:

(D) “What am I willing to do to improve the way I process disagreements?”

The facilitator will pause for four minutes between questions. At the end of these conversations he/she will invite participants to share some of their answers to questions N° 3 and N° 4 (C and D), using the remaining minutes for this exercise.

5. **TEACHING: “COPING WITH CONFLICT CONSTRUCTIVELY”¹**

(Exercise N° 13, Stage III)

“In addition to employing the preventive principles for the creative use of conflict which include:

¹ Adapted from *Basic Training Workshop*, Participants Guide and Resource Manual, 1992, edited by Phyllis and Rand Michael. A.C.M.E., P.O.Box 10596, Winston-Salem, NC 27108. Used with permission.



- (1) Processing the anger; and
- (2) Resolving the disagreement,

“Here are 15 more guidelines that will help us manage anger and conflict in positive ways.”
Distribute the handouts. The facilitators may invite the women to read the unevenly numbered sentences and the men to read the evenly numbered sentences. At the conclusion of the reading, invite participants to comment on any point that they find especially meaningful.

- “1. Be aware of and deal with your own complaints and hostilities.
 2. Be honest with your feelings.
 3. Listen to the other without interrupting.
 4. Be precise with your facts.
 5. Choose an appropriate time to resolve the disagreement.
 6. Postpone processing the anger only until a specific time that same day.
 7. Be committed to resolving the conflict as soon as possible.
 8. Choose the topics, one at a time.
 9. Confront the problem, not the other person.
 10. Explore together what can be changed and what cannot.
 11. Use the Communication Cycle: Summarize what you think you heard to be sure you have understood correctly, and that what was said has the same meaning for both of you.
 12. When there is a question as to the meaning of non-verbal messages, ask the other to clarify what he or she wants to express.
 13. The person who first becomes aware that you have a conflict of ideas may say, “We seem to have a conflict. I want to listen to you.”
 14. Do not bring old issues to the present conflict.
 15. When you have resolved the conflict and understand one another, forgive each other.”
6. **REVIEW OF THE *TEACHINGS*: “THE CREATIVE USE OF CONFLICT”**
Give emphasis to the two main steps: first, processing the anger, and secondly, resolving the disagreement. (See Session III, Handouts N° 10 and N° 11.)

Rest Time

7. **EXERCISE: “EACH FAMILY PREPARES AND DECORATES THEIR COMMITMENT FOR THE CREATIVE USE OF CONFLICT”**

“Purpose: To help each family create a commitment for processing anger and resolving disagreements.”

“Each family will now have an opportunity to prepare a ‘Commitment for the creative use of conflict’. These will help you to use conflict in such a creative manner that, even through conflict, you may gain greater understanding and appreciation of one another. I shall indicate the steps one by one.”

Written form:

- (A) Prepare individually. “First, each person is invited to take 5 minutes to make a list of the main points for the creative use of conflict that you want to include in your Commitment. It will be a list of the promises you wish to make, the changes you want to accomplish in your life. Remember that first we must process the anger and then resolve the disagreement. Therefore,

be careful to include in your commitment (1) what you will do between conflicts, (2) what you will do in the moment of conflict, and (3) what you will do to resolve the disagreement.”
(Pause so that the participants may do this.)

- (B) “Secondly, when you have decided what you want to include in your family Commitment, you may share your ideas with one another and then put it into its final form. This will require listening carefully to one another and then designing your commitment. Be sure to include the ideas of every person and to design it together. Make it a beautiful and artistic representation of who you are as a family. It is your Commitment. Remember to sign it and date it so as to review it from time to time. Here are the marking pens and paper for your use. You will have about 40 minutes to complete your work.”
- (C) The participants share with the group. This is a special moment. Then say, “These Commitments are not to file away, but are to be tools for your continued growth. Therefore, they will be useful to the extent that you use them. Therefore, we invite you to hang your Commitment in your home in a visible and accessible place, and when there is just the beginning of any kind of conflict, run to it, reread it, and fulfill what you have committed yourselves to do. Do you agree? **During the final worship service, Session V** Each family will be invited to bring their Commitment to the Communion table and to dedicate it there to the Lord.”

STAGE III: LEARNING NEW SKILLS: UNDERSTANDING OUR ROLE IN THE FAMILY

1. **TEACHING: “MY ROLE IN THE FAMILY”**

“Today we are going to consider the **role** or part that each of us plays in our family of origin. I am going to begin by telling you something about my own family as the basis for each of you to reflect on **your role** in your own families. We call this our “**family of origin**” because that is where each of us originates or begins, and it is the most formative experience of our lives..You young ones are here with your parents in your **families of origin**. And you parents are here with your **immediate family**, both of you sharing with your children much of what you learned in your **families of origin**.

“Out of many stories I might tell (I am now 87 years old), I’ll choose some of those which influenced me most in my own life. **What I describe will be my role in my family as a little girl**. Since then I have had a variety of **defined** roles – as a university student, a social worker, a seminary student, a friend, a young wife and mother, a partner with Keith as we raised our family, an aunt, a missionary, a sister-in-law, a mother-in-law, a pastor, a grandmother, and now a great grandmother! Because I have had to learn something new and significant through each of these experiences, we may ask what was my **relational** or **developmental** role in each one? But let’s begin at the very beginning – what did my family of origin expect of me, and how did I respond and understand myself? How did that influence the person that I am today and the values that I hold?

“The one overwhelming thing about my family is that Jesus was the center of our life together. As a family, we experienced many of the ups and downs of the life that was going on around us. My own story began in 1923 in Linton, a town of about 5000 citizens, in the state of Indiana, USA. My parents were fairly poor, though I seldom felt that in my childhood. Early on Dad worked as the head of the men’s clothing department of Woford’s Department Store, and as a little girl, I felt very proud of that, because he was highly respected. When I walked to town (a mile away from home) as



a child of 6, I knew that everyone along the way knew that I was George Baker's daughter. Later, as the Great Depression progressed, the store where Dad worked folded, and my folks struggled to make ends meet, I did experience the financial challenge my folks had. But they never complained.

They only gave it their best shot. As I was in my senior year of high school, the skirt I wore for my senior picture was one Mother had made from a remnant when I was a freshman, and I was quite aware that another friend had a trunk load of new clothes to go to college. But Mother always said that regardless of how poor a person was, one could wear clean and mended clothing. It seemed the right attitude, and I never heard them complain, nor did we children. **Our role** was to give thanks to God for His gifts.

I was next to the eldest child, and the only girl of a family of 5 children. Bob was my older brother, Jack was a year younger than I, Joe was two years younger than Jack, and David was born when I was almost 16. In those days "the boys" (typical of their generation) had more privileges than I did as a girl, and a **part of my role** as sister was to take care of them and clean their rooms, and to keep every drawer of the house in order. All were taught to work hard, and we did share good sibling relationships.

However, the thought of equality of the sexes did not exist. I was Mother's right hand, and I was trained with great detail in all the skills of homemaking, cooking, cleaning, washing and ironing. Mother did develop arthritis when she was rather young, and Dad said that as long as Mother was working, **my role** was to be beside her. Since she seldom paused, it seemed that I was busy most of the time and had little time for myself or reading. **My role** was to learn from Mother!

Mother loved working in her flower gardens, which was often used as her prayer time. She supported me in 4-H and taught me how to cook and sew. Friday was the beginning of a thorough cleaning of the house (she moved everything once a week), and Saturday I helped her complete the cleaning, bake up a storm of pies, cakes, and fresh breads, and see to it that all the kids and the dog were bathed in the wash tub which was filled with warm water and placed in the middle of the kitchen floor. She was a true follower of Susanna Wesley who said that "cleanliness is next to godliness." In the summer the house was always decorated with bouquets of fresh flowers. She could have been the CEO of any company! Yes, **my role** was to learn from Mother!

If a neighbor was sick, Mother would prepare food for the family, clean the house of the sick neighbor as needed, wash and care for her as the best nurse would have done. Mother was also an evangelist. She never stopped inviting children of the neighborhood whose families did not attend church to walk with us to Sunday School. And not only that, if the parents of such a child said that "he or she does not have sufficient clothes to attend", Mother made clothing from a remnant for those children, then picked them up on Sunday morning, and together we walked to church. No wonder that when I was nine years old and one Sunday evening some of my little friends and I decided together to go to the altar and give our lives to Jesus, one of the highly respected saints of the church said to me, "Marilynn, you are going to grow up to be a fine lady just like your Mother". **My role, imitate Mother.**

She and Dad taught us all of the skills they knew for a good upbringing, including speaking correct English and practicing good table manners! Meal time was usually a joyous occasion. It was always a family time. The food was prepared with love and was delicious. Of course, **my role** was to assist Mother in all aspects of these events. No one sat down at the table until all was ready. We came to the table together, a prayer of thanksgiving was offered, and we children were taught how to

pray as we grew. We were expected to use good table manners, to say please and thank you, to eat properly, to be respectful. Dad and Mother often talked of current events at the table, as well as the sharing of happenings of the day. No one left the table until all had finished eating and were dismissed, unless due to some scheduling conflict, one of us had to leave early with “Excuse me, please.” We often had guests, and on Sundays if there were a visitor at church, that person was invited for Sunday dinner.

Mother taught Sunday School and ardently prepared to lead the children’s department in worship on Sunday morning. She and Dad together painted the furniture of the basement of our Methodist Episcopal Church, made and hung new curtains, etc. because, they said “The first impression the children have of God is their experience here in Sunday School, so it must be beautiful.” Dad always taught a well-attended boy’s class. I learned from my parents to **put the Lord first** in my life.

Mother and Dad were partners in everything, and they loved one another deeply. They were our models for a Christian marriage. As children of their generation, Dad was boss. He would defend Mother to the death, but when it came to making decisions, if they had a difference, it was clear who was in control. **I was being trained** for adulthood. This was also the early pattern for my marriage with Keith, as he had grown up with the same expectation of male dominance. In time, through many experiences, **we changed that pattern**, and ours has become a fully egalitarian relationship.

Dad and Mother had generous hearts, and lived their faith, as best they knew how. Our home was always open to all persons, neighbors and strangers. Let me tell you one of my precious memories. During the Great Depression when Dad was in and out of work, Mother even hired herself out as a nurse for \$2.00 a week to care for women who had just given birth. Also, we had many men come to our door looking for food. They had gotten off the freight train and come to town looking for work. Mother would always stop whatever she was doing to invite the stranger into our home. She would prepare for him a basin of warm water, soap and clean towel to “wash up” while she prepared him a good meal. He was invited to sit down at our table and thanksgiving was given for the food. He was treated with kindness and respect and left nourished in body and soul. Mother said, “We never know when Dad might be in that position and need someone to share a meal with him.” Generosity toward all and treating every person with dignity were important models for me. **My role, learn generosity and caring for those in need.**

We never had a car because Dad and Mother chose instead to pay for piano lessons for each of us kids. My brothers and I were expected to practice the piano at least an hour a day. Therefore, we walked everywhere, to school, to church, to the park. We sometimes hiked down the railroad track together on Sunday afternoons. We played lots of table games in the winter and croquet in the summer. Thanks to that commitment of my parents, when I was about 10 or 11 years old someone in Indiana had the idea of 125 pianos playing together in a huge field house in Indianapolis. There were 25 solo pianos and 100 pianos with two persons playing together. Our music teacher took me to Indianapolis for several weeks to prepare for the grand concert. Four groups of performers participated in the concert. Another girl and I played one of the 100 pianos. It was a great and memorable occasion. And all because my parents chose music for us instead of a car. They were **my role model for right choices**, sometimes involving sacrifices, and Keith and I shared these values with our children..

While there was much goodness in what I received through my early childhood training, through the years I have examined, broadened, and redefined certain aspects of my role. **Some** of that role was



limited by societal expectations set on women and needed to be challenged. **Much** of it required that I move out of my own comfort zone in order to respond to family and ministry needs. **Some** of it has been a matter of personal choice – like learning to give myself permission to enjoy reading. My **greatest** ongoing challenge and struggle is to be a more faithful follower of Jesus Christ, who calls me ever onward. **We may each choose** to evolve and expand our roles in life . Ultimately, the decision is ours.

The good and lovely we received from our families of origin Keith and I have tried to pass on to our own children, and we have sought to overcome and forgive the perceived mistakes of our parents. Our children have done the same. They have each worked hard to fulfill God’s plan for their lives, to overcome the limitations they received from us, to forgive our errors, and to continue to grow into the likeness of our Lord. We praise God that each of them is an adult of whom we are very proud, living a fruitful life for the glory of God.

We began thinking about the **role** or the part that each of us plays in our family of origin. Obviously, we as **parents** play an **indelible role** because of the model we set for our children. What are the values that we are transmitting to each child? What are we doing to help each one discover and develop his or her special gifts and to feel loved? As children, what are we doing to learn from our parents, to honor them and to feel proud of ourselves, to come to know Jesus better and to follow Him? Are there roles that need to be questioned or changed? Let us pause and reflect.....What is the **role** of each of you at this time? What is God calling you to be and to do so that you become more fully the person God had in mind when He created you? Has God brought you together as a family for some special purpose? We think so. What is it?

Dad and Mom: You may already be familiar with **Erik Erickson’s** renowned “stages of psychosocial development”. If you so wish, you may study this insightful teaching from Wikipedia, the free encyclopedia at the following web site for your study at home, at:

<[http://en.wikipedia.org/wiki/Erickson’s stages of psychosocial development](http://en.wikipedia.org/wiki/Erickson's_stages_of_psychosocial_development)>.

2. **EXERCISE: “UNDERSTANDING MY ROLE IN THE FAMILY”**

(Handout N° 14, Stage III)

“Purpose: To continue to deepen my vision and understanding of my role in the family.”

Facilitators, this is a step deeper than the one begun in Session I, “Positive Aspects”

Written and Oral form:

- (A) “We invite you to close your eyes for a minute and to think about **your present role** in your family. Then each member of the family will complete the exercise “Understanding my role in the family.”
- (B) Among family members they will each share the results of their work. This may be both an opportunity to grow, implementing new insights gained from the workshop, and a joyful celebration. Invite the families to end with **thank you prayers** for each member of their family. They may take 30 minutes.
- (C) Take time for families to share their insights with the entire group

3. **MAKING WISE CHOICES**

“God is in charge. God **chose** to create this universe. Throughout all of time and history as He guided the development of life, God has been making **choices** . At one time God **chose** Abraham and through him his descendants to be His instruments for His self-revelation. Isaiah 44 reads – “But now hear, O Jacob my servant, Israel whom I have chosen! Fear not, for I will pour my Spirit upon your descendants...”... In the fulness of time God **chose** to send Jesus, the Son, to show us Father’s unconditional love. Jesus was fully God in human form.

“Not only does God make choices. In His wisdom **God has given to human beings** the opportunity and the **responsibility to make choices**, moral, ethical choices, day by day and hour by hour. One of the important responsibilities of parents is to make wise choices, in keeping with our Father’s will, and to teach our children how **daily** to make wise choices as they mature. In a recent meeting of members of our Growth Group, this theme was introduced, and various persons present began to share out of their experiences. These were some of their thoughts.....

“Helen remembered how she taught her young children and now her grandchildren by giving them an opportunity to choose between two **simple choices**. For example, which of two outfits they would like to wear, or which of two healthy snacks they would like to eat. Helen also remembered how she had chosen to give up college and to stay at home with their two children until they were old enough to go to school. The **consequence** was secure children. Her husband Bill is thankful for her choices.

“Patti said it helps children to make better choices if they know the **consequences** of those choices, and how their choices affect others. She remembered a young lady whose mother explained how certain types of clothing, or lack of clothing, sent messages to boys that she did not intend to send. And on the other side, she knows a young man who had been trained to avert his eyes when he saw a young lady in revealing clothing. Both were making choices.

“Dewey also spoke of how important it is to teach our children that all actions have **consequences**. He remembered a time when one of their sons was involved in a Halloween prank of throwing eggs on the neighbor’s garage. The son was told he must go to the neighbor and apologize for what he did and also to clean the eggs from the garage. Dewey went with him to fulfill his duty.

“Kay remembered how another son had chosen to skip school and spend time with friends. When Dewey and Kay learned of this, they sat down with him and talked about what they **expected** of him as well as the **consequences** of his actions. Another time, when one of the boys was invited to attend a party, Dewey and Kay called to ask if the friend’s parents were going to be present, and if there would be any drinking. Since the friend’s parents did not give a clear answer, Findleys did not allow their son to attend. They chose **parental responsibility**.

“Everyone agreed that although as parents there are many ways we can teach our children to make wise choices, so much of that teaching is done on a daily basis by the way we live together.

“Recalling our own experience, Keith remembered how important it is to be in touch with our feelings and to speak the truth in love, to use good communication, and to build strong relationships through creative activities. In our own family we practiced **daily family devotions**, **weekly family council meetings**, and tried to be **teachable parents**. Through it all, we sought to live daily by the **Golden Rule** and the **Great Commandments**. Although we often failed and we had much to learn, we sought to **make Jesus the Lord of our family life**. Our daughter Beth recalls that when we had



important decisions to make, we tried to listen to each other, and then we prayed, **each person listening to the Lord's voice** until we had clear and unanimous guidance from Him. God is very patient with His children.

“These are just a few ways in which we trained our children to make wise choices. **What are some of your ideas and experiences?** Did you hear any new ideas? What else would you add that works for you? We invite you now to share together in your family circle, and then we'll have a time of sharing with the entire group. What can we learn from one another?”

4. **EXERCISE: “MAKING WISE CHOICES”**

(Handout N° 15, Stage III):

Purpose: To consider how we as individuals and as a family make choices and how we may improve

Written and Oral forms:

(A). Each person does a self-evaluation, writing ideas on the handout..

(B). The family shares. Each family unit may discuss how they make choices.
 What are we doing at present?
 What new thoughts and plans do we wish to include in our family life?

(C). All families share ideas and experiences with one another.

5. **PRAYER CIRCLE AND CLOSURE**, with very soft background music
 (Handout N° 16, Stage III)

“The Prayer of St. Francis of Assisi” has been a great blessing to our family, as we taught it to our four children and often prayed it together during family devotions. We suggest that you read it together now, talk about its meaning, and begin to memorize it – if you do not already know it! Then, close the session with family prayers as you choose.”

THE RELATIONSHIP ENRICHMENT WORKSHOP (REW)



GLOBAL OUTLINE

SESSION V (4½ hours)

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STAGE V: CLOSURE WITH EVALUATION, AFFIRMATION, AND CELEBRATION

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It is suggested that the facilitators prepare on newsprint beforehand and bring ready to hang in the meeting room the following teaching charts with the key points of:

1. Schedule for Session V

It is suggested that the facilitators also prepare:

1. A table with an appropriate tablecloth
2. The elements and service for Holy Communion
3. A large candle ready to be lighted for the Communion table
4. Matches
5. Several pillows for kneeling at the Communion table. You may place large, clean sheets of paper beneath the pillows to keep them clean, and secure the paper to the floor with masking tape.
6. Certificates ready to be handed out before the beginning of the closing worship.

SESSION V



STAGE IV: PLANNING FOR GROWTH

1. A SONG OF PRAISE

“Let us stand and praise God singing _____.”

Concerns and celebrations, with prayer

“Has anyone come with a concern or a celebration? After sharing we’ll bring them before the Lord.”

Outline for the session

“The schedule for this session is...”

2. **TEACHING: “THE USE OF PRINCIPLES OF COMMUNICATION and the preparation of the Communication Rugs by each family group”**

“Why is good communication so important? In Matthew 25:31-46 the gospel writer tells us that one of the last three parables that Jesus told his disciples before his crucifixion was about the last judgment. Let’s read it again.” (Read aloud.) So why do we make an effort to learn to communicate better with one another? Not only does it help us to hear and express ourselves with those we love, but it also enables us to do our Father’s will – to be about doing those acts of love and mercy which the Lord requires of every follower. The focus is on “one of the least of these”.

“We now invite each family group to create their own set of Communication Rugs. Here are sets of the rugs and all the materials you may need to enable you to trace the originals and easily make your own set of rugs. At home, these rugs will enable clear family communication, help each family member to express him or herself and listen carefully to one another, and it will be a lot of fun.”

The facilitating couple should have ready 5 sets of plastic Communication rugs from which the families may trace their own rugs on their pieces of plastic.

Instructions for preparation of the Communication Rugs.

“For this work, it is necessary to use permanent wide-tip marking pens with strong colors. We recommend black for all words and any combination of colors for the lines and drawings. Since the ink you use is permanent, you will want to think together how best to share this family work. As you have already noted, the rugs have the words of the Communication Cycle, and they also have pictures that illustrate that word. We encourage you to modify the pictures so that they are meaningful to you. For example, some of the rugs have shoes and some sandals, according to the climate of the users. Some may have loaves of bread for “needs” and some may have a bowl of rice. Create those pictures that speak to your family. Also, here are rulers to make the outlines. After using the rugs on the floor at home, one may dust them off with a dry or damp cloth, and if with use the colors fade, they can easily be traced anew.



“Any error in the preparation of the rugs may be corrected with a bit of cotton and fingernail polish remover or rubbing alcohol. You will have about an hour to do your work as a family. We shall be here to assist you in any way you may need. You may now begin.”

(Each family group will receive the necessary materials to prepare their set of family rugs. When all have completed the preparation of their set of rugs, the facilitators may continue.)

“We are going to practice the Communication Cycle with the use of your new rugs, remembering that the keys to communication are:

1. Speak for yourself.
2. Respect one another.
3. Be attentive to the information, thoughts, sentiments, expectations, needs, desires, values, intentions, and performance of the other.
4. Listen actively, ask open-ended questions, and be careful to understand the other accurately.

But first, please listen to a review of the Communication Cycle.

3. **REVIEW OF TEACHING: “THE COMMUNICATION CYCLE: THE SPEAKER - Parts I and III”** (Each family group extends and stands by their own set of Communication Rugs while the facilitators stand on one set of rugs, moving from one part to another as they explain the cycle.)

“Kindly place your set of rugs on the floor. Place them so that **Speaker** and **Listener** are standing face to face, but do not step on the rugs yet. First, let’s do a quick review of the Communication Cycle. While you are learning to use the rugs, it will be very helpful to **hold the Communication cycle in the plastic sheet protector in your hands as a guide**. Do this. We are going to begin now by reviewing the Communication Cycle together.

Part ‘I. The Speaker sends a message

Information: What information am I receiving about the subject I wish to explore?

Thoughts: What do I think about the subject?

Sentiments: How do I feel about it?

Expectations: What do I expect?

Needs: What do I need?

Desires: What do I desire for each person involved?

Values: What importance or value does it have for me?

Intentions: To what do I commit myself?

Performance: What have I done, am doing, will do?

“In order to express myself clearly to my partner, I must first be aware of and value my own **ITS END: V.I.P.**, and then graciously communicate that to the **Listener**.

“Part ‘III: The Speaker responds’ also corresponds to the **Speaker**

Each time that the **Listener** summarizes your message, you may point your toes toward the word, (but not step on it) which best describes your reaction (confirms, clarifies, or corrects) and speak from that word. Then, when the **Listener** invites you, you may proceed by sending another part of your message, thus continuing the expression of your point of view.”

4. **REVIEW OF THE TEACHING: “THE COMMUNICATION CYCLE: THE LISTENER - Parts II and IV”** (Family groups continue to stand by their set of rugs.)

“Having examined once again the role of the **Speaker**, now we review the role of the **Listener**. To be a good **Listener** for our family member or friend is truly a gift of love. A good **Listener** learns to put aside his/her interests and give undivided attention to the other person. The goal is to understand the other. In Session II we studied **3 steps** which can strengthen our listening style.

“**These three correspond to Part II. ‘The Listener receives the message’** of the Communication cycle:

1. “**Pays attention.** Stop whatever you are doing, turn toward and listen to the other with your whole being. Observe such non-verbals as the other’s facial expression, the volume and tone of voice. Carefully note the information, thoughts, feelings, expectations, needs, desires, values, intentions, and projected actions which the **Speaker** expresses and also any dimension of his/her being which may have been overlooked or omitted.
2. “**Restates.** To paraphrase, restate, summarize what the **Speaker** says assures both **Speaker** and **Listener** that the message sent is the same as the message received
 - (a) Before summarizing, the **Listener** stands with toes pointing to the word ‘**Restates**’ as a signal that he/she is ready to summarize/paraphrase and asks: ‘May I restate what I understood you to say?’ Or the **Speaker**, taking the initiative, may ask: ‘Would you like to restate what I said?’ Experience has shown that for many persons it is difficult to summarize more than one or two thoughts at a time, at least as we begin to try to communicate more clearly and fully. However, as both persons grow in their expertise in regard to the use of the Communication Cycle, the **Speaker** may wish to express more thoughts before the **Listener** summarizes.
 - (b) Then, the **Listener** repeats in his/her own words what he/she believes to have heard, also trying to reflect the feelings behind the **Speaker**’s words.
3. “**Inquires.** After paying attention, listening and paraphrasing, the **Listener** may ask, ‘Is that correct?’, ‘Did I understand you clearly?’

“**Part IV. ‘The Listener encourages the Speaker to continue’** (Part IV of the Communication cycle) also corresponds to the **Listener**. He/she may ask ‘What else would you like to share?’, ‘Tell me more...’

“Then, the two may exchange roles. Thus the **Communication cycle** is completed.

“To summarize the entire use of the Communication Cycle::

1. The **Speaker sends a message**: expressing him/herself fully.
2. The **Listener receives the message**: pays attention, restates, inquires.
3. The **Speaker responds**: confirms, clarifies, or corrects what has been understood.
4. The **Listener encourages the Speaker** to say more, until he/she has heard all that the **Speaker** wishes to say in regard to the selected subject, or until their time is up.

5. **TEACHING: “INSTRUCTIONS FOR USING THE COMMUNICATION RUGS”**



“**Now we invite you to have two persons stand on your set of rugs**, one person as the **Speaker** and one as the **Listener**. As you take turns standing on the Communication Rugs, here are some **instructions for their use**. Be careful not to slip when stepping on the plastic. Does every family have two persons standing on the rugs?

1. “First, one person stands on the rectangle entitled ‘**States the topic**’ of the **Speaker’s** rug and announces the subject you wish to explore.
2. “Move to any word in the rectangle ‘**I. The Speaker sends a message**’ and speak about what you *perceive, think, feel, expect, need, desire, value, intend, and will do*, always **pointing** toward (not stepping on or surrounding) the chosen word with your toes.
3. “Speak from each and **all** of the first 8 words, always being careful to reflect precisely the sentiments or thoughts that correspond to each part of your message. This is your opportunity to be more aware of and express yourself fully, and your spouse’s opportunity to know your needs and concerns, your heart.
4. “You may move in any direction and return to any word as many times as you like, but always being careful to include all 8 aspects of your being. For example, you may have several different perceptions, feelings, or thoughts in relation to the theme.
5. “Continue moving from word to word until you have shared all you wish to say concerning the chosen theme. In time, it is logical to implement an intention by acting upon it (*performance*) or perhaps by choosing a series of preliminary actions. Nevertheless, if the **Speaker** is exploring a complex theme, it is not necessary to arrive at a decision on performance immediately. He/she may want to listen to the spouse’s perspective in several interchanges before the two, together, come to a joint decision. While the **Speaker** is expressing him/herself, the **Listener** begins by standing on the *pays attention* segment of ‘**II. The Listener receives the message**’. After listening to one or two thoughts/sentences from the **Speaker**, the **Listener** moves to *restates* and paraphrases what he/she believes to have heard. Then immediately the **Listener** moves to *inquires* and asks, ‘Did I understand correctly?’
6. “Next, the **Speaker** moves to the rectangle ‘**III. The Speaker responds**’ and *confirms, clarifies, or corrects* the **Listener**, according to the word which best describes the situation, always pointing to (never stepping on) the appropriate word with one’s toes.
7. “If the **Speaker** signals *clarifies* or *corrects*, the **Listener** returns to *pays attention* and then *restates* and *inquires*. Once the **Speaker** *confirms*, the process continues.
8. “The **Listener** speaks from the segment ‘**IV. The Listener encourages**’, inviting the **Speaker** to say more, and then passes directly to *pays attention* of ‘**II. The Listener receives the message**’.
9. “The **Speaker** continues expressing him/herself until he/she finishes sending the message or until the available time is ended. When the **Speaker** does not wish to speak anymore, he/she stands once again in the rectangle ‘**States the topic**’. If there is time (depending on the agreement the spouses have made), the **Speaker** and the **Listener** may change roles. It is important to plan the use of the rugs together in such a way that the spouses may share the time more or less equally, taking turns being the **Speaker** and the **Listener**.

6. **TEACHING: “PRACTICE OF THE USE OF THE COMMUNICATION RUGS”**

“Are there questions? Now it is your turn to practice. You will have 30-40 minutes to take turns practicing as a family. We’ll be here to assist you as you practice. Enjoy your new Communication Rugs!”

(Facilitators will allow the needed time for each family to fully understand and be able to use the rugs.)

REST TIME: (Take pictures of the group)

STAGE V: “CELEBRATION AND CLOSURE”

1. **TEACHING and EXERCISE:**

“PREPARATION OF FAMILY BANNERS BY EACH FAMILY GROUP”

“There is a hymn which speaks to us very deeply. The words are by Fred Kaan and the music by John Ness Beck. We share it as our prayer to begin Stage V and prepare for closure. It goes like this..... “ (Facilitators, please read this with much expression.)

“Help us accept each other as Christ accepted us;
teach us as sister, brother, each person to embrace.
Be present, Lord, among us, and bring us to believe
We are ourselves accepted and meant to love and live.

“Teach us, O Lord, your lessons, as in our daily life
we struggle to be human and search for hope and faith.
Teach us to care for people, for all, not just for some,
to love them as we find them, or as they may become.

“Let your acceptance change us, so that we may be moved
in living situations to do the truth in love,
to practice your acceptance, until we know by heart
the table of forgiveness and laughter’s healing art.

“Lord, for today’s encounters with all who are in need,
who hunger for acceptance, for righteousness and bread,
we need new eyes for seeing, new hands for holding on,
renew us with your Spirit, Lord, free us, make us one!”

Words: Fred Kaan USA and Canada © 1975 Hope Publishing Co., Carol Stream, IL 60188. All rights reserved. Used by permission. www.hopepublishing.com World outside USA and Canada © Stainer & Bell Ltd. London, England

“As we have gathered together, you have each shared in many ways. We hope that you feel affirmed and inspired, that hopefully we have all grown in our understanding of ourselves as families and what the Lord would have us to become. Has that vision become clearer?”

Written and oral forms:



Our last activity will be to prepare a family banner to take home and hang in a prominent place. It will be a creative way to express what you want to be known for as a family. It should display your most important family values and goals as you understand them today. And hopefully, it will be a compass for you to remind you of that to which God is calling you to be and to do as a family. Share your thoughts with one another and discuss them. Then formulate one statement for each point.

(A) Here is the handout (N° 1, Stage IV) to guide you in the preparation of your work, and here are materials for your use. Enjoy!!! (The facilitators will supply poster board or something similar, marking pens, decorations, etc., so as to make the preparation fun, creative, and beautiful.)

How to make a Family Banner:

First, you need to agree as a family that you want to develop your family vision together. Ask God to lead you. Then, each person should consider the following questions and share his or her thoughts.

1. **Who we are:**
 - Names, ages, nationality
 - Information about ancestors and previous generations
 - Marriage vows, scriptures, promises made, etc. (parents)
 - A song, picture, or scripture which describes our family.
 - Experiences which have influenced us deeply.

2. **Our most important values and principles** (list them)

3. **Where we are going:**
 - Our dreams, visions, desires.
 - Special scriptures or words God has spoken to us.
 - Our calling
 - Concrete goals and steps

4. **What we want to be known for as a family:**
 - If someone were to write an article about our family in the newspaper 15 years from now, what would it say?
 - As a family, what do we want to be able to look back on and celebrate in 25 years?
 - Create your family motto or slogan.

(B) When all have completed their work, come together again and share the Family Banners. Rejoice!

(The above plan is borrowed from “**Families in Ministry**” by Andreas and Angela Fresz, Directors of Family Ministries International of Youth With A Mission. It is used with permission.)

2. **“EVALUATION OF THE FAMILY ENRICHMENT WORKSHOP”**
(Handout N° 1, Stage V)

Prepare individually. If you wish, a facilitator may read the questions aloud and wait after each one for the participants to answer them. You might use joyful and appropriate instrumental background music.

3. **NEXT STEPS: “WHERE DO WE GO FROM HERE?”**

If during Session I the facilitators have written down the “anxieties and expectations” of the participants on a large sheet of paper, it would be well to bring this before the group once again and let them see how their anxieties have been allayed and their expectations fulfilled.

“Where do we go from here? What have we accomplished so far? What other needs do you have?”

After listening to their expressions, the facilitators may say:

“Perhaps you as a group would like to plan a time in the near future when you can meet to organize a Growth group. We recommend that you seriously consider the formation of such a group in order that you may mutually encourage one another in your personal and family growth. A Growth group consists of interested persons who meet in the homes of the members once a month, in order to share experiences, to strengthen one another, and to continue to study, to learn, and to grow. Does this sound like something you would like to do? What do you suggest? When and where would you like to meet for a get-together? (Invite someone to write down these ideas. So as to follow through.)

4. **TEACHING: “HOW TO INVITE OTHER FAMILIES TO A FUTURE WORKSHOP”**

(Handout N° 2, Stage V)

(A) “As we explained in the second session, it is our hope that you who have participated in this workshop will invite others to become a part of a future Family Enrichment Workshop. In order to accomplish this, we invite you to share the following invitation with another family :

- **recruit** them and integrate them into a future workshop, advising them of the date, schedule and place through a written or oral invitation, as seems best;
- **sponsor** this family by,
 - (1) giving their names to the coordinators of the Growth group in your first meeting;
 - (2) encouraging the newly recruited family` to participate in the workshop; and
 - (3) praying for them from the moment of recruitment and throughout the workshop, that God might work in their lives and abundantly bless each one.

(B) **The use of this material:**

“Because these workshops are created with a very special process, we hope that you will NOT use the material of this workshop for other purposes or mix it with other material, so that these teachings, principles, and exercises may remain intact, fresh, new, and special for future participants. It is our desire that you will always present the workshop in its entirety, because only thus can it have the transforming impact on lives that it was designed to have.

However, when we are consulted we shall give permission to use certain teachings separately. You may call or write us at our email address. If you do use any part of the material separately from this workshop, we trust that you will give appropriate credit to this source, REAPP. Thank you for respecting these guidelines.” (Please see **General Instructions, page 22** for details).

5. **PREPARATION FOR WORSHIP AND PRESENTATION OF CERTIFICATES**

In preparation for this time of worship, the facilitators may **invite the participation** of everyone present in some form.



- (1) Someone to lead the two choruses that will be sung at times indicated.
- (2) Three persons to lead the three prayers: inviting the presence of the Lord, a prayer of repentance, and a prayer of thanksgiving.
- (3) Everyone else may be involved in the reading of the Bible passages.
- (4) Bring the Commitment for the creative use of conflict and Family Banner to the Communion table to dedicate them there.

When these decisions have been made and all is ready, before initiating the worship service, the facilitators may **present each person with a certificate for the Family Enrichment Workshop**

6. SERVICE OF WORSHIP AND HOLY COMMUNION

A song of praise

Prayer, inviting the presence of the Lord

Scripture reading: Isaiah 65:24

Story time

“We wanted to share a very special story to close this workshop for families. We thought about so many outstanding and inspiring men and women whose stories we wanted to tell. We do hope that as families you will spend lots of time learning from their lives when you gather together for family times. But now, this story came to us. It is about a little child and prayer. It was told by a doctor who worked in Central Africa. He said,

‘One night I had worked hard to help a mother in the labor ward; but in spite of all we could do, she died, leaving us with a tiny, premature baby and a crying two-year-old daughter. We would have difficulty keeping the baby alive; as we had no incubator (we had no electricity to run an incubator). We also had no special feeding facilities.

‘Although we lived on the equator, nights were often chilly with treacherous drafts. One student midwife went for the box we had for such babies and the cotton wool that the baby would be wrapped in. Another went to stoke up the fire and fill a hot water bottle. She came back shortly in distress to tell me that in filling the bottle, it had burst (rubber perishes easily in tropical climates).

'And it is our last hot water bottle!' she exclaimed. As in the West, it is no good crying over spilled milk, so in Central Africa it might be considered no good crying over burst water bottles. They do not grow on trees, and there are no drugstores down forest pathways. 'All right,' I said, 'put the baby as near the fire as you safely can, and sleep between the baby and the door to keep it free from drafts. Your job is to keep the baby warm.'

‘The following noon, as I did most days, I went to have prayers with any of the orphanage children who chose to gather with me. I gave the youngsters various suggestions of things to pray about and told them about the tiny baby. I explained our problem about keeping the baby warm enough, mentioning the hot water bottle, and that the baby could so easily die if it got chills.. I also told them of the two-year-old sister, crying because her mother had died.

‘During prayer time, one ten-year-old girl, Ruth, prayed with the usual blunt conciseness of our African children. 'Please, God' she prayed, 'Send us a hot water bottle today. It'll be no good

tomorrow, God, as the baby will be dead, so please send it this afternoon.' While I gasped inwardly at the audacity of the prayer, she added, 'And while You are about it, would You please send a dolly for the little girl so she'll know You really love her?'

'As often with children's prayers, I was put on the spot. Could I honestly say 'Amen'? I just did not believe that God could do this. Oh, yes, I know that He can do everything; the Bible says so. But there are limits, aren't there? The only way God could answer this particular prayer would be by sending me a parcel from the homeland. I had been in Africa for almost four years at that time, and I had never, ever, received a parcel from home. Anyway, if anyone did send me a parcel, who would put in a hot water bottle? I lived on the equator!

'Halfway through the afternoon, while I was teaching in the nurses' training school, a message was sent that there was a car at my front door. By the time I reached home, the car had gone, but there on the porch was a large 22-pound parcel. I felt tears pricking my eyes. I could not open the parcel alone, so I sent for the orphanage children. Together we pulled off the string, carefully undoing each knot. We folded the paper, taking care not to tear it unduly... Excitement was mounting. Some thirty or forty pairs of eyes were focused on the large cardboard box.

'From the top, I lifted out brightly-colored, knitted jerseys. Eyes sparkled as I gave them out. Then there were the knitted bandages for the leprosy patients, and the children looked a little bored. Then came a box of mixed raisins and sultanas - that would make a batch of buns for the weekend.

'Then, as I put my hand in again, I felt the..... could it really be? I grasped it and pulled it out. Yes, a brand new, rubber hot water bottle. I cried. I had not asked God to send it; I had not truly believed that He could. Ruth was in the front row of the children. She rushed forward, crying out, 'If God has sent the bottle, He must have sent the dolly, too!

'Rummaging down to the bottom of the box, she pulled out the small, beautifully-dressed dolly. Her eyes shone! She had never doubted! Looking up at me, she asked, 'Can I go over with you and give this dolly to that little girl, so she'll know that Jesus really loves her?'

'Of course,' I replied!

'That parcel had been on the way for five whole months, packed up by my former Sunday school class, whose leader had heard and obeyed God's prompting to send a hot water bottle, even to the equator. And one of the girls had put in a dolly for an African child - five months before, in answer to the believing prayer of a ten-year-old to bring it 'that afternoon'. '

Many centuries ago the prophet Isaiah wrote: **'Before they call, I will answer.'** (Isaiah 65:24)

Dear ones, we all belong to this awesome, loving God. Let us trust this One who is with us as mighty Father, Jesus Christ his Son, and Holy Spirit, the **One who answers before we call** Knowing this, as families let us daily spend time with Him in prayer."

HOLY COMMUNION (This is an awesome experience of Christ's presence. However, when appropriate, another consecration-prayer service may be substituted for this and our Lord will also bless.)

The table should be prepared with an appropriate table cloth, the elements for Holy Communion, a large decorated candle ready to be lit.



- A. Explain the procedure for participating in the Holy Communion.
 1. The facilitators may invite each family unit to bring the things they have prepared to the Communion table to dedicate them to the Lord.
 2. The participants may come to the table in any order as a family group, kneel in prayer, and when they are ready, each person may take or break off a piece of bread, dip it in the cup, and partake of these in remembrance of Jesus.
 3. Then, if they wish, they may continue kneeling in prayer, consecrating their lives as persons, their Commitment for the creative use of conflict, and their Family Banner to God, while those seated in the circle intercede in silence for them.
 4. Subsequently, each group will go to the table and follow the same directions while the others pray for them. The group will follow this procedure until all of the participants have been served. The facilitators will be the last ones to come to the table.
- B. Begin soft sacred instrumental background music.
Prayer of repentance, led by the person chosen beforehand
- C. **Lighting of the central candle.** Then one of the facilitators may kneel at the table to offer the elements to God as the other facilitator **reads the scripture** of I Corinthians 11:23-26 in the act of consecration.
- D. The participants may come to the table **family by family**, following the instructions as given above.
- E. Finally, the facilitators may serve themselves, then rise and cover the elements.

Prayer of thanksgiving, led by the person chosen beforehand

A song of praise

Benediction: Ephesians 3:14-15, 20-21. Extinguish the central candle. You may finalize this time of worship by inviting all to share signs of friendship with others around the circle.

Evaluation of the Family Enrichment Workshop: Each person fills out the form, as he/she is able.

7. FINAL MOMENTS

- A. “Be sure to take with you the drawing of your family history, the folders of materials, your Commitment for the creative use of conflict, the Communication rugs, your Family Banner, and the invitation to a future Family Enrichment Workshop to give to friends.
- B. “We are giving you a copy of the text “Growing in Our Family Relations” to take home. During your family times, we encourage you to review the teachings and exercises which you’ll find in the five sessions and which we have shared. After these you will find three appendices. We especially want you to read together the appendix on “**Making Family Finances Fun**” by Keith. It has some great ideas and would be excellent material for a family council meeting. We guarantee you’ll love it!” (Distribute books.)
- C. Express **appreciation** for the hospitality you have received.....Give out **Invitations** for others.
- D. Circle of prayer and thanksgiving.
- E. Benediction: Acts 20:32.
- F. Mutual affirmation between members of the group, embraces, farewells.

APPENDIX A

THE FAMILY ENRICHMENT WORKSHOP (FEW)



HANDOUTS

Forms:

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Stage II:

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Nº 3 “Personal potential inventory”	118
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Stage III:

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REGISTRY OF PARTICIPANTS

Workshop _____ Place _____ Date _____

Names--participants	Mailing address	Email	Church/Group
1			
2			
3			
4			
5			
6			
7			
8			
9			
10			
11			
12			
13			
14			
15			
16			
17			
18			
19			
20			



OUR FAMILY HISTORY

FEW: Handout N° 1, Stage I

FAMILY OF ORIGIN (everyone)

- » your name and date of birth;
- » the names of your parents and their vocations;
- » something important that you learned from each of them;
- » your place of birth, the community or city where you were born;
- » the number of brothers and sisters and your place in the birth order,
- » a sad experience of your childhood;
- » a happy experience of your childhood.

PRESENT LIFE OF THE PARENTS

- » how you met and when you were married;
- » your present civil state (single, widowed, divorced);
- » names and ages of your children (if you have any);
- » your profession, vocation, employment, or student;
- » a happy experience as an adult;
- » a sad experience as an adult;
- » an outstanding spiritual experience
- » one of the most memorable experiences of your life.



OUR FAMILY TIME
FEW: Handout N° 1, Stage II

Invite participants to respond to the following in writing. Parents may help young children as needed.

A. Two ways that we walk with God as a family.

1. _____.

2. _____.

B. Two things we do to unite us as a family, and two more things we could do.

1. _____ and _____.

2. _____ and _____.

C. Two practical things we could do together as a family to bless other families in our community:

1. _____.

2. _____.



FIVE CHARACTERISTICS OF A CHRISTIAN FAMILY: THE GREAT COMMANDMENT

FEW: Handout N° 2, Stage II



You are invited to initiate a self-evaluation of yourself according to these five characteristics. On thinking about them, put a circle around the number that best describes your situation in relation to each of the five characteristics. Please use the following scale of evaluation.

- N° 1 means that **I need to begin to grow** ((just became aware)
 N° 2 means that **I want to grow** (intention without action)
 N° 3 means that **I am committed to grow** (intention with plan of action)
 N° 4 means that **I am focused and already growing in this area** (recent action)
 N° 5 means that **I am very strong and will continue to grow in this area** (prolonged action)

- (1) **‘You shall love the Lord your God with all your heart’** means to develop and enjoy intimate companionship with God, knowing him, loving and obeying him. Prayer, intercession, study of the word, congregational worship and making him known to others.

1 2 3 4 5

- (2) **‘With all your soul’** means to love God intensively with all your being. It includes submission of your will and your emotions to him: To see yourself as God sees you and to discover God’s purpose for your life and the mission that only you can fulfill.

1 2 3 4 5

- (3) **‘With all your strength’** means with all your physical being: To care for your own body as the temple for the Holy Spirit, to promote good health, to do all work as ‘to the Lord’, to be good stewards in everything, to cultivate holiness in sexuality.

1 2 3 4 5

- (4) **‘With all your mind’** means with all of your thoughts, with all of your intellectual capacity: Read, study, prepare yourself for a vocation, memorize, administer your gifts and talents, so that you may become all God created you to be.

1 2 3 4 5

- (5) **‘And your neighbor as yourself’** means to learn to love as God loves you, to love other human beings even in their differences, to love and respect your parents, family, friends, and even enemies. To seek peace, forgiveness, sensitivity, unity, understanding, dialogue, service and giving yourself for others.

1 2 3 4 5



**PERSONAL POTENTIAL INVENTORY¹**

FEW: Handout N° 3, Stage II



Each person, working individually, scores each item on a scale from 1 (unsatisfactory) to 10 (very satisfactory).
What is your self-evaluation in regard to your personal potential?

1. Goals _____
2. Values _____
3. Commitment to growth _____
4. Communication skills _____
5. Creative use of conflict _____
6. Self-esteem _____
7. Ability to give and receive appreciation/affection _____
8. Acceptance of your identity as a man or woman _____
9. Cooperation/team work _____
10. Ability to earn and administer money _____
11. Ability to make decisions and fulfill them _____
12. Family relationships _____

¹ Adapted and used with permission. A.C.M.E., P.O. Box 10596, Winston-Salem, NC 27108.



SHARE OUR FEELINGS

FEW: Handout N°1, Stage III



Here is a list of words that describe emotions. Perhaps it will remind you of some of your own feelings and help you express them.

abandoned	accepted	afraid	affectionate	affirmed
aggressive	alarmed	angry	anxious	ashamed
astute	awed	belittled	bitter	blessed
bold	bored	bothered	brave	broken
calm	capable	capricious	caring	challenged
cheerful	competent	comfortable	cold	confident
confused	content	cool	cordial	cowardly
crafty	creative	crushed	cunning	curious
decided	defenseless	denied	depressed	despised
discontent	discouraged	desirous	doubtful	encouraged
egotistic	empty	esteemed	embarrassed	evasive
expectant	exposed	failing	fallible	fantastic
fascinated	fearful	fine	firm	forgotten
frightened	frustrated	fulfilled	furious	gallant
gorgeous	great	grieved	grieving	handsome
happy	hesitant	honored	hot	hug-able
humbled	hypocritical	hysteric	impatient	important
impulsive	incapable	indifferent	indignant	insecure
inspired	intimate	intolerant	irritated	jealous
jeopardized	joyful	jubilant	justified	kind
kissable	knowledgeable	languishing	lonely	loved
lovely	marvelous	melancholy	merry	moved
needy	nervous	nice	offended	optimistic
overwhelmed	pained	paralyzed	passionate	pathetic
patient	permissive	perplexed	perturbed	pessimistic
playful	pleased	preoccupied	protected	proud
provoked	quick	quiet	rejected	relaxed
renewed	repelled	repugnant	resentful	respected
restless	resolute	robust	rushed	sad
satisfied	scared	scorned	secure	self-centered
sensual	serene	sick	sincere	skeptical
sleepy	special	speedy	small	smart
smashing	sneaky	spiteful	spoiled	static
stimulated	stubborn	stupid	strong	supported
suspicious	sympathetic	tearful	tender	tense
terrible	terrific	terrified	thankful	threatened
timid	tired	tranquil	trapped	trusting
uncomfortable	undervalued	uneasy	unhappy	unsteady
unyielding	useful	useless	valiant	valued
valueless	vibrant	weak	well	wounded



THE COMMUNICATION CYCLE

FEW: Handout N° 2, Stage III



I. The Speaker sends a message, expressing him or herself.

1. **Information:** Information that I receive through my 5 senses and also with my spiritual and psychological senses: I see...I hear...I smell...I touch...I feel...I observe...I note...I perceive...
2. **Thoughts:** I remember...I think...I believe...I understand...I am of the opinion...
3. **Sentiments (emotions):** I feel...
4. **Expectations:** I expect...I anticipate...
5. **Needs:** I need...
6. **Desires:** (for myself, for others): I want...I wish...I desire...I would like...
7. **Value:** This signifies for me...This has ____ importance for me...
8. **Intentions:** I am committed to...I intend to...I promise...I have decided...
9. **Performance:** I am going to...

II. The Listener receives the message.

1. **Pays attention:** He or she observes the verbal and non-verbal expressions.
2. **Restates:** After each sentence or two, the Listener summarizes or paraphrases the message heard to be sure that he or she has understood correctly: I understood you to say...I think you said...I believe I heard...Restating is key to effective communication.
3. **Inquires:** Is that correct?...Did I understand you correctly...?

III. The Speaker responds.

1. **Confirms:** Yes, you understood correctly...That's right...
2. **Clarifies:** I also said...
3. **Corrects:** Please let me explain again...

IV. The Listener encourages the Speaker to continue.

What else would you like to say?...Anything more?...Tell me more...

1. Until the Speaker ***has expressed all*** that he or she wants to say in regard to the topic, or
2. Until the agreed upon and available ***time is ended***.
3. Then the two ***change roles***. In this way the Communication Cycle is complete.
4. If a very important idea comes to the mind of the Listener while listening, he or she may ***write it down*** in abbreviated form (to be shared later), while still listening to the Speaker.





DEVELOPING THE CAPACITY FOR SELF-EXPRESSION

FEW: Handout N° 3, Stage III



You are invited to consider the theme “Planning a group outing” and to formulate sentences that begin with “I” to express yourself in relation to that theme:

1. Two bits of **information** (physical, spiritual, or psychological perceptions):
I see...I hear...I smell...I taste...I touch...I perceive...I observe...I note...

2. Two **thoughts**: I remember...I think...I believe...I understand...I am of the opinion...I imagine...

3. Two **sentiments** (emotions): I feel...

4. Two **expectations**: I expect...I anticipate...

5. Two **needs**: I need...

6. Two **desires** (for myself, for others): I want...I wish...I desire...

7. Two **values**: This signifies for me...This has _____ importance for me...

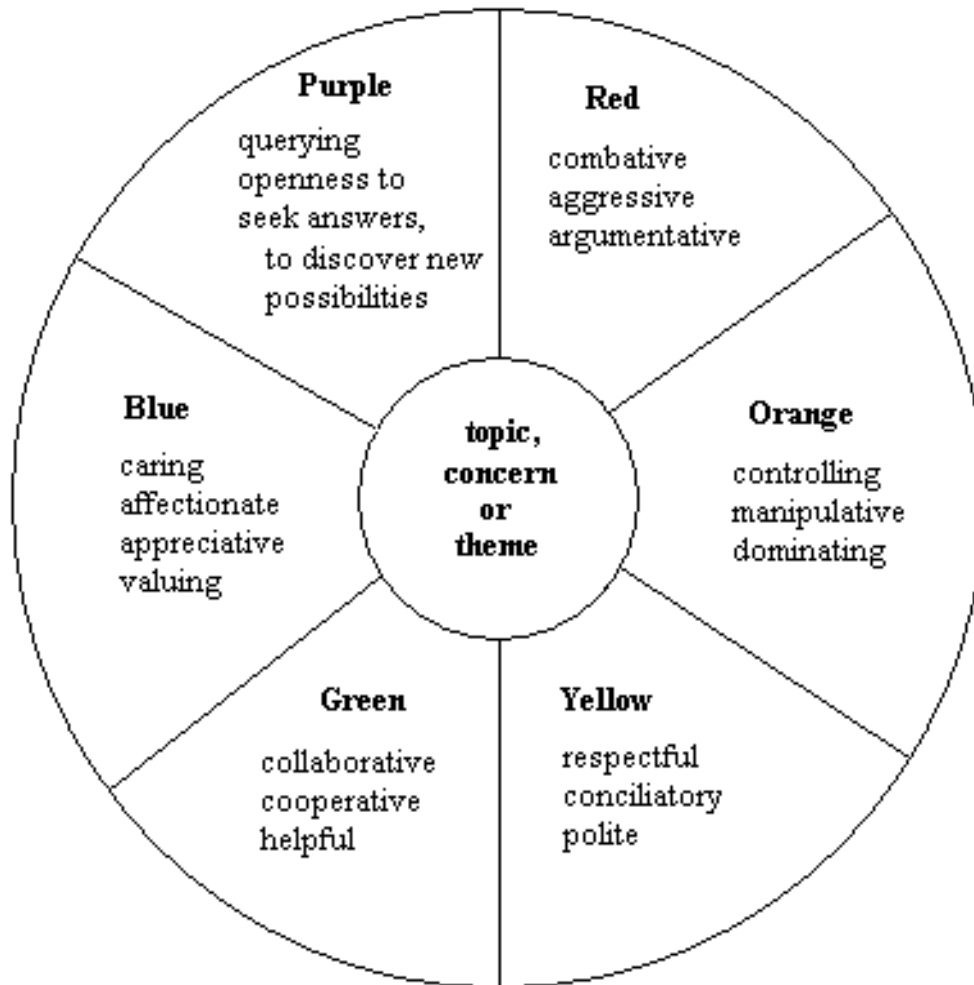
8. Two **intentions**: I am committed to...I intend to...

9. Two **performances** (actions): I am going to...



THE COMMUNICATION RAINBOW¹

FEW: Handout N° 4, Stage III



The six colors of the Communication Rainbow indicate:

1. The **point of view** or the **position** of the Speaker,
2. The possible variety of **expressions** (positive and negative) of each interchange,
3. The **shades of meaning** of verbal and non-verbal expressions,
4. The **attitude** or **intent** of the Speaker,
5. The **emotion** (gestures, tone of voice, facial expression) of the Speaker,
6. The **degree of responsibility** of the Speaker.

¹ Adapted and used with the permission of Phyllis and Rand Michael: The Colors of Communication. 1994. 14385 S.W. 80th Place, Tigard, OR.97244. Copyright.

**MY USE OF THE COMMUNICATION RAINBOW**

FEW: Handout N° 5, Stage III



Try to remember conversations that you had last week. Write down one or two sentences that you spoke to others in which you may have used the 6 colors.

Aggressive (Red)

Controlling (Orange)

Conciliatory (Yellow)

Cooperative (Green)

Affectionate (Blue)

Open to seek answers (Purple)

Which colors of the Communication Rainbow or attitudes predominate in your manner of speaking?

What changes do you want to make in your use of the six colors?



MY USE OF THE COMMUNICATION TRAFFIC LIGHT

FEW: Handout N° 6, Stage III)



Try to remember conversations that you had last week. Write down one or two sentences that you spoke to others in which you may have used the 3 colors.

Red (Aggressive and Controlling)

Yellow (Caution and Inquiring)

Green (Collaborative and Caring)

Which colors of the Traffic Light of Communication or attitudes predominate in your manner of speaking?

What changes do you want to make in your use of the three colors?





DO WE REALLY KNOW OURSELVES AND ONE ANOTHER?

FEW: Handout N° 7, Stage III



Purpose: To know ourselves and each of the family members a little better.

“Sometimes we think that we know ourselves better than we really do. This exercise gives us an opportunity to know ourselves better and also to know one another more.

We invite you to write your answers to the following questions individually. .

1. What are your greatest physical needs and non-physical needs?

2. What is your biggest dream that you want to become reality?

3. What new thing would you like to do?



BRIDGES TO EFFECTIVE COMMUNICATION¹

FEW: Handout N° 8, Stage III



1. Choose an hour and create an environment conducive to listening, free from all distractions.
2. Pay close attention and listen as if the success of your relationship were in danger.
3. Appreciate the opinions and rights of the other. In the area of human communication, there may always be distinct and equally valid points of view.
4. Treat each person and each situation as if they were the most important.
5. Listen with the heart to the message behind the words.
6. Try to see life from the other's perspective.
7. Be courteous and use a friendly voice.
8. Continually deepen your understanding of the other as both of you seek to change and grow as persons, and also as you grow older.
9. Trust others and communicate that trust to them.
10. Accept with an open mind what others say, although you may not be in agreement.
11. Be very attentive to and accepting of both positive and negative emotions of the other.
12. Create and maintain an atmosphere of respect, do not interrupt one another.
13. Be patient.
14. Do not offer unsolicited advice, nor criticism, but rather help the other to discover his or her own answers and solutions.
15. Accept the fact that the other has private thoughts and feelings.
16. It is not advisable to share every thought. One must always choose what to say and seek edifying ways to express oneself.
17. Before sending a negative message, ask yourself 4 questions: 'Is it true?', 'Is this the best time?', 'Is it constructive?', 'Will it enrich our relationship?' If the answer to any of these questions is 'no', it is better not to speak. Be aware of your own ITS END: V.I.P. and send messages beginning with 'I'.
18. Avoid the use of 'always' and 'never', when this involves an exaggeration.
19. Use 'why' only to obtain information, not to require self-justification. It is preferable to ask, 'What happened?'
20. Learn from the past, but seek to focus your communication primarily on the present and future.
21. Clear up inevitable misunderstandings as quickly as possible.

¹ Adapted and used with permission. A.C.M.E., P.O. Box 10596, Winston-Salem, NC 27108.

PROCESS THE ANGER

FEW: Handout N° 10, Stage III



1. **Before conflicts and between conflicts, we create a life style:**
 - a. We affirm one another and build the relationship in every way possible, seeking:
 - » to live according to the Golden Rule;
 - » to love one another as Christ loves us;
 - » to cultivate clear communication;
 - » to value one another mutually and to demonstrate it in our daily lives.
 - b. When there is disagreement or potential conflict, before the anger appears, be the first to say, “I want to listen to you.”
 - c. Recognize and accept our anger:
 - » agree not to attack the other;
 - » self-control is key to the process.
2. **In the moment of anger, process the anger:**
 - a. Anger is a normal emotion; admit it.
“I am beginning to feel angry.”
 - b. Each will ask the other for help.
“Help me to process the anger.”
 - c. Search for the primary emotion behind the anger.
Share it and listen to one another without interrupting.
“Name the primary emotion, share it, and listen to one another.”
 - d. Forgive one another.
“Will you please forgive me?”, “I forgive you...”



FOUR ADEQUATE OPTIONS FOR RESOLVING DISAGREEMENTS¹

FEW:: Handout N° 11, Stage III



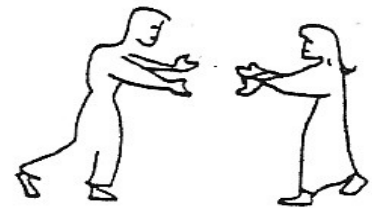
YIELD

One of the two submits to what the other desires (Eph. 5:21). It is a voluntary relinquishing of rights, full of grace, free of resentment. There should be reciprocity (take turns yielding). The favored person should seek an early opportunity to bless the other by yielding on another occasion. It is a gift of love.



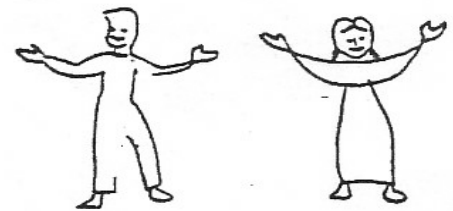
COMPROMISE

Each one gives up something and each receives something, so that there is equality in the relationship, and the needs and desires of both are met. This act of compromise also should be granted and accepted freely, with grace (Matthew 7:12).



CO-EXIST

The two persons agree that at times they may come to different decisions, choose different activities, make different plans. Each one recognizes that both have individual tastes, needs, and interests. With grace, each encourages the other to develop these (Philippians 2:4; 1 Corinthians 10:24).



DISCOVER A NEW POSSIBILITY

This final option allows the two persons to work together to discover new solutions which neither one had thought of previously. Together they may brainstorm, together explore all of the possible options (perhaps 5 to 10!), use their imagination, and have fun doing it. After carefully considering all of the various possibilities, they may take them to God, seeking His direction. God will surely guide them! (Proverbs 8:17; Jeremiah 29:13; Matthew 7:7)



¹ Adapted and used with permission. A.C.M.E., P.O. Box 10596, Winston-Salem, NC 27108.

HOW DO I RESOLVE DISAGREEMENTS?¹

FEW : Handout N° 12, Stage III



1. Which of the four options of resolution do I employ most frequently to resolve conflicts?
2. Having utilized these options, what level of success have I experienced in resolving conflicts?
3. Other options I would like to use to strengthen my resolution process are:
4. What am I willing to do to improve the way I process disagreements?

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COPING WITH CONFLICT CONSTRUCTIVELY¹

FEW: Handout N° 13, Stage III



In addition to employing the preventive principles for the “Creative use of conflict” which include:

1. Processing the anger and
2. Resolving the disagreement.

Here are 15 more guidelines that will help us manage anger and conflict in positive ways:

1. Be aware of and deal with your own complaints and hostilities.
2. Be honest with your feelings.
3. Listen to the other without interrupting.
4. Be precise with your facts.
5. Choose an appropriate time to resolve the conflict.
6. Postpone processing the anger only until a specific time that same day.
7. Be committed to resolving the conflict as soon as possible.
8. Confront the problem, not the other person.
9. Choose the topics, one at a time.
10. Explore together what can be changed and what cannot.
11. Use the Communication Cycle: Summarize what you think you heard to be sure you have understood correctly and that what was said has the same meaning for both of you.
12. When there is a question as to the meaning of non-verbal messages, ask the other to clarify what he or she wants to express.
13. The person who first becomes aware that you have a conflict of ideas may say, “We seem to have a conflict. I want to listen to you.”
14. Do not bring old issues to the present conflict.
15. When you have resolved the conflict and understand one another, forgive each other.

¹ Adapted and used with permission. A.C.M.E., P.O. Box 10596, Winston-Salem, NC 27108.



“MAKING WISE CHOICES”

FEW: Handout N° 15, Stage III



1. What are some of the ways that I make choices? List them.....

2. New ways I would like to include in my manner of making choices.



PRAYER OF ST. FRANCIS OF ASSISI
FEW: Handout N° 16, Stage III



Lord, make me an instrument of your peace.

Where there is hatred, let me sow love;

where there is injury, pardon;

where there is doubt, faith;

where there is despair, hope;

where there is darkness, light;

and where there is sadness, joy.

O Divine Master, grant that I may not so much seek

to be consoled as to console;

to be understood as to understand;

to be loved as to love.

For it is in giving that we receive;

it is in pardoning that we are pardoned;

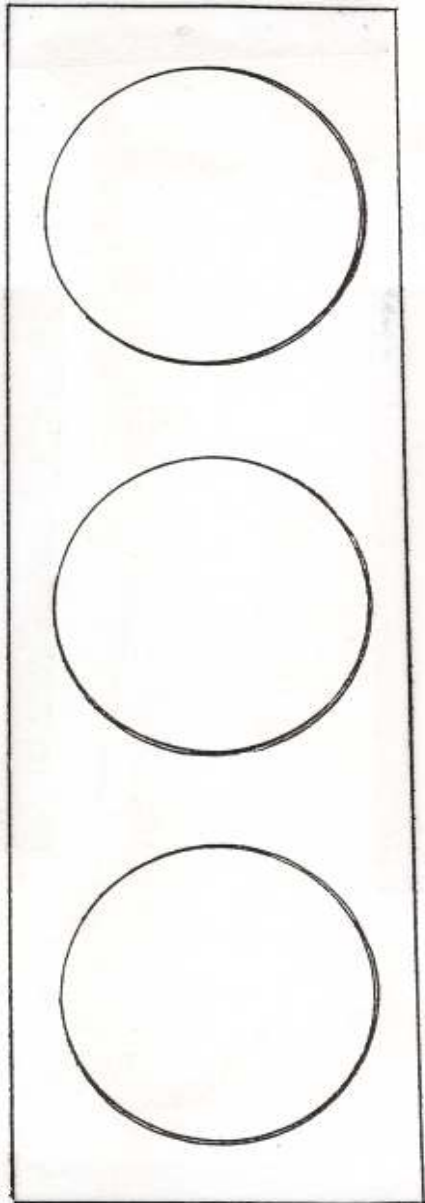
and it is in dying that we are born to eternal life. Amen.





THE COMMUNICATION TRAFFIC LIGHT

FEW Level I): Handout N° 16, Stage III
(Alternate for Exercise N° 4, Stage III)



Red

combative
aggressive
argumentative
dominating
controlling
manipulative

Yellow

respectful
conciliatory
polite
querying
openness to seek answers
to discover new possibilities

Green

collaborative
cooperative
helpful
caring
affectionate
appreciative, valuing



HOW TO MAKE A FAMILY BANNER

FEW (Level I): Handout N° 1, Stage IV



First, you need to agree as a family that you want to develop your family vision together. Ask God to lead you. Then, each person should consider the following questions and share his or her thoughts.

1. **Who we are:**
 - Names, ages, nationality
 - Information about ancestors and previous generations
 - Marriage vows, scriptures, promises made, etc. (parents)
 - A song, picture, or scripture which describes our family
 - Experiences which have influenced us deeply.

2. **Our most important values and principles** (list them)

3. **Where we are going:**
 - Our dreams, visions, desires.
 - Special scriptures or words God has spoken to us.
 - Our calling
 - Concrete goals and steps

4. **What we want to be known for as a family:**
 - If someone were to write an article about our family in the newspaper 15 years from now, what would it say?
 - As a family, what do we want to be able to look back on an celebrate in 25 years?
 - Create your family motto or slogan.



©Relationship Enrichment by Applying Preventive Principles (REAPP)
FEW (Level I) Handout N° 2, Stage V

INVITATION

Dear _____,

Family Enrichment Workshops have only one purpose: to nurture the personal and relational growth of families in the areas of effective communication, the creative use of conflict, and other skills. Through your presence, each one of you will be giving to yourself a precious gift: twenty-two hours of focus on your person and your family relationships, learning and practicing preventive principles which will bring a lifetime of joy. Toward that end, we invite you to participate in a **Family Enrichment Workshop** which will take place:

Location _____ Date _____

Schedule _____

Facilitators for the event: _____ Telephone _____

The **local organizers** _____ Telephone _____

Pre-registration cost _____ Total cost per person _____

This amount covers _____

Final payment will be due at the beginning of the FEW. Closing date for registration _____

If for any reason you are unable to attend, please advise the **local organizers** as soon as possible, so that another person may fill the vacancy. In case of cancellation at the last minute, the cost of supplies (included in the pre-registration) will be retained, and the difference returned to the sender.

CONFIRMATION

In order that we may organize the **Family Enrichment Workshop** in the best way possible, please provide us with the names, addresses, and pre-registration cost of those who plan to attend, as confirmation of their intent. We look forward to an enriching and remarkable experience together! (Please print.)

First and last names of parents and each family member _____

Address _____ Telephone _____

Pre-registration fee enclosed _____ To be canceled at the workshop _____



JOHN ROBERT WOODEN

John Robert Wooden (Oct. 14, 1910– June 4, 2010) was an American basketball coach.

He was inducted into the Basketball Hall of Fame as both player and coach,
the first person ever to be enshrined in both categories.

His 10 NCAA national championships within a 10 year period while at the University of California Los Angeles (UCLA) are unmatched by any other college basketball coach.

Among many other teachings, writings, and quotes Coach Wooden said this:

**“THE MOST IMPORTANT WORK A PERSON WILL EVER DO IS
PARENT.”**

APPENDIX B

THE FAMILY ENRICHMENT WORKSHOP (FEW) TEACHING CHARTS

Suggestions for the preparation of the charts:

1. Use a good quality of durable paper. It may be white bond or preferably a durable translucent oil paper which is easy to fold for storing and light weight enough to be fastened to the wall.
2. Count the number of lines required for each chart and measure the sheet of paper in equal parts. Or, use one sheet of paper as a model for making all of the charts by drawing lines in black, 2"(5 cm.) apart. Place this pattern beneath each sheet as a guide for writing. You may also draw finer intermediate lines, 1" (2.5 cm.) apart in another color, to help guide the formation of the small (lower case) letters. Draw 2 vertical guidelines for left margins. This guide will serve to prepare all of the charts except for the Schedules of Sessions II and III, and "Process the Anger", which require lines 1 5/8" (4 cm.) apart. For these charts you may make another writing guide of 1 5/8" (4 cm.) 1" (2.5 cm. for intermediate lines). Before you begin this work, it would be well to measure the length and width of your sheet of paper and calculate if the above measurements work for your charts, or if they need to be adjusted. The dimensions of these large sheets vary from nation to nation. You may also wish to adjust the length of some of the suggested lines of the charts in this appendix, and therefore add more lines to a chart. Count these lines carefully before beginning your work, and decide if you need to shorten some of the lines. If making charts is a new experience for you, you may want to prepare the chart in pencil first, and then go over the words with the marking pen.
3. Use bright-colored, wide tip marking pens with clear lettering so that your charts may be easily read from a distance. Do not use yellow or orange for words.
4. Reinforce the charts by placing masking tape around the 4 edges on the back side of each sheet. Then, in the lower right hand corner (on top of the tape already placed on the back side) place the initials of the workshop, the session number, and the chart number. For example: REW - II - 3. When the charts are ready, fold each one 3 times for storage (top to bottom, middle of chart to bottom, and left to right), so that the identification code remains on the outside and visible, and facilitates hanging them at the right moment.
5. In the preparation of the Schedule charts, if you use one color for the teachings (Stage III), another color for the exercises (Stages II and IV), and a third color for Stages I and V, it will help all to distinguish the stages of the process.
6. When you complete the preparation of the charts, they may be separated and ordered according to the five sessions and each session placed in a plastic envelope or wrapped in a clean sheet of the same paper. Each package may be marked on the outside according to the workshop and corresponding session and stored. Well cared for, these charts will last for many workshops.
7. To hang each chart by turn, use two rings of masking tape. These are made by doubling 7-8 cm. Of tape with the sticky side outside, and bringing the 2 ends together to form a neat ring. Attach these rings to the masking tape border on the back side of the chart at the two upper corners. Then press it firmly against the wall.
8. 🍀🍀 indicates the end of each chart in this appendix.





Schedule for Session I

Stage I: Establishing a sense of security and community

1. Praise
2. Introductions
3. Anxieties and expectations
4. Congratulations and overview
5. Concerns and celebrations
6. FEW - origin and objectives
7. Five stages of the process
8. Ground rules
9. Exercise: Family History

Rest time

Stage II: Evaluating family relationships

1. Teaching: Three characteristics
2. Exercise: Our Family Time
- 1B. Teaching: Five characteristics
- 2B. Exercise: Five characteristics...
3. Exercise: Family Potential Inventory
4. Exercise: Positive Aspects.
5. Final moments



The Golden Rule

In everything
do to others
as you would have others
do to you.

Matthew 7:12



Four Essential Ingredients

1. A **commitment growth**
2. An **effective system of communication**
3. The **creative use of conflict**
4. Understanding of the **role of each person in the family.**



The Five Stages of the Process

1. Establishing a sense of security and community (Security)
2. Evaluating family relationships (Self-evaluation)
3. Learning new skills: (Teachings)
 - ▶ Effective communication
 - ▶ Creative use of conflict
 - ▶ My role in the family
4. Planning for growth (Growth plan)
5. Celebration and closure (Celebration)



Ground Rules

1. We will share our own experiences, not opinions or theories.
2. We will send “I” messages and take responsibility for ourselves.
3. There will be no confrontation; only mutual affirmation.
4. We are not here to diagnose, analyze, or give advice.
5. Everything shared in the group is confidential.
6. Punctuality is necessary.
7. All participation is voluntary.
8. No cell phones during sessions.
9. As we learn the new principles, we shall practice them in the group.



The Goal

Not that I have already obtained this,
or have I already been made perfect,
but I press on, to take hold of that
for which Christ Jesus took hold of me.

Yes! This one thing I do:
forgetting what lies behind and
straining forward toward what lies ahead,
I press on toward the **goal** to win the prize,
which is the upward call of God
in Christ Jesus our Lord.

Philippians 3:12-14





The Great Commandment

You shall love the Lord your God
 with all your **heart**,
 and with all your **soul**,
 and with all your **strength**,
 and with all your **mind**,
 And your **neighbor** as **yourself**.

Luke 10:27



Schedule for Session II

Stage III: Learning New Skills:

Effective communication

1. Praise, concerns, celebrations, schedule
2. **Teaching:** God and the value of each person
3. Exercise: Our gifts
4. **Teaching:** Communication and biblical principles
5. Exercise: The use of biblical principles: Com.
6. **Teaching:** The importance of communication
7. Exercise: Sharing our feelings
8. **Teaching:** The Communication Cycle
9. **Teaching:** I - How to express oneself
10. Exercise: Developing capacity for self-expression

Rest time

11. **Teaching:** II - How to listen
12. **Teaching:** How to complete the Com. Cycle
13. Exercise: Practicing the Com. Cycle
14. **Teaching:** The Communication Rainbow
15. Exercise: My use of the Com. Rainbow
16. Final moments



Communication and Biblical Principles

1. Matthew 5:37 'Yes, yes. No, no.'
2. Matthew 12:34-37 'By your words you will be justified...or condemned.'
3. James 1:19 'Quick to listen...'
4. James 1:26 'Bridle their tongues...'
5. Ephesians 4:15 'Speaking the truth in love... grow up...into Christ.'
6. Ephesians 5:19-20 'Giving thanks to God the Father at all times and for everything...'



The Importance of Communication

1. Communication is complex.
2. All communication is learned.
3. It is impossible not to communicate.
4. Good communication requires constant practice.
5. Unhappiness and failure in interpersonal relations often result from the inability to communicate with one another on deeper levels.
6. It is a gradual process which requires mutual participation and commitment.



The Communication Cycle

- I. **The Speaker sends a message:**
expresses him or herself.
- II. **The Listener receives the message:**
pays attention, restates, inquires.
- III. **The Speaker responds:**
confirms, clarifies, or corrects.
- IV. **The Listener encourages:**
invites the Speaker to continue.



I. The Speaker Sends a Message

1. **Information** (perceptions): I see...
I hear...I observe...I note...I perceive...
2. **Thoughts**: I remember...I think...
I believe...I understand...
3. **Sentiments** (emotions): I feel...
4. **Expectations**: I expect...I anticipate...
5. **Needs**: I need...
6. **Desires** (for myself, others):
I want...I wish...I desire...I would like...
7. **Values**: This signifies for me...
It has..... importance for me.
8. **Intentions** (goal, plan): I am committed to...
I intend to...I promise...I have decided...
9. **Performance** (actions): I am going to...



II. The Listener Receives the Message

1. **Pays attention**: The Listener listens actively with mind, heart, body. Observes verbal and non-verbal expressions.
2. **Restates**: After each sentence or two, the Listener summarizes, paraphrases message:
“I understood you to say...” “I think you said...”
3. **Inquires**: “Is that correct?”
“Did I understand you correctly?”



III. The Speaker Responds

1. **Confirms**: “Yes, you understood correctly.”
“That’s right.”
2. **Clarifies**: “I also said...”
3. **Corrects**: “Please let me explain again...”

IV. The Listener Encourages

1. Until the Speaker has expressed all that he or she wants to say in regard to the topic, or
2. Until the agreed upon and available time is ended.
3. Then, the two change roles.



Guidelines for Dialogue

1. Sit face to face. Look at one another.
2. Respect one another and the other's contributions. Do not interrupt.
3. Listen carefully. Accept the other's feelings.
4. Accept the other's ideas, even though you may disagree.
5. Use what?, why?, where?, when?, who?, with whom? only to clarify what the other wishes to say.
6. Employ the 4 parts of the Com. cycle.
7. Speak and listen by turns. Note down ideas while continuing to listen.



Schedule for Session III

Stage III: Learning new skills:

Effective communication (contd.)

1. Praise, concerns, celebration
2. **Teaching:** All persons of equal value
3. Exercise: Do I really know myself?
4. **Teaching:** Bridges to effective com...
5. Exercise: Sharing with others

Rest time

Stage III: Learning new skills:

The creative use of conflict

1. **Teaching:** Anger and biblical principles
2. Exercise: The use of biblical principles
3. **Teaching:** Conflicts
4. **Teaching:** The affection-anger cycle
5. **Teaching:** Inadequate ways...
6. Exercise: 10 and 10: When I am angry
7. **Teaching:** How to process...and resolve...
8. Closure



The Communication Rainbow

(Copy Communication Rainbow diagram, page 123 of this manual.)





Anger and Biblical Principles

1. Proverbs 15:1 'a soft answer ...'
2. James 5:9 'do not grumble ...'
3. Ephesians 4:25-27 'be angry but do not sin...'
4. Matthew 5:39-41 'do not resist an evil doer...'
5. Matthew 18:15-17 'if another member...'
6. Matthew 6:14-15 'forgive ...'
7. Matthew 18:21-22 'seventy times seven...'
8. Matthew 5:23-24 'leave your gift...first ...'
9. Luke 6:27-28 'love your enemies ...'
10. Romans 12:2 'do not be conformed...
but be transformed...'



The Affection-Anger Cycle

(Copy the illustration, page 75 of this manual.)



Three Possible Decisions

(Copy the illustrations, page 76 of this manual.)



Inadequate Ways to Process Anger

(Copy only the 4 titles and illustrate with drawings, page 78 of this manual.)



Process the Anger

1. **Before conflicts and between conflicts, we create a life style:**
 - a. Affirm one another, seek
 - » to live according to the Golden Rule,
 - » to love one another as Christ loves us,
 - » to cultivate clear communication,
 - » to value one another and show it.
 - b. When there is disagreement or conflict, before there is anger, be the first to say "I want to listen to you".
 - c. Recognize and accept our anger:
 - » agree not to attack the other with words,
 - » self-control is key.

2. **In the moment of anger, process the anger:**
 - a. Anger is a normal emotion; admit it. "I am beginning to feel angry."
 - b. Each will ask the other's help. "Help me to process the anger."
 - c. "Find the primary emotion behind the anger, share it, listen without interrupting."
 - d. Forgive one another. "Will you please forgive me?", "I forgive you..."



Resolve the Disagreement

1. **Consider the options for resolution:**
 - a. Yield
 - b. Compromise
 - c. Co-exist
 - d. Discover a new possibility

(Use figures to illustrate, page 130, MEW)

2. **Make a commitment for the creative use of conflict:**
 - a. A commitment is a statement which defines what you intend to do.
 - b. It is easy to implement.
 - c. For a short period of time.
 - d. It may be revised.
 - e. It's goal: to achieve the greatest possible growth.





Schedule for Session IV

Stage III: Learning new skills:

The creative use of conflict (continued)

1. Praise, concerns, celebration, schedule
2. **Teaching:** Subject to Christ and to one another
3. Exercise: Mutual submission
4. Exercise: How do I resolve disagreements?
5. **Teaching:** Coping with conflict constructively
6. Review: The creative use of conflict

Rest time

7. Exercise: Persons prepare their Commitments

Stage III: Learning new skills: Sexuality

1. **Teaching:** My role in the family
2. Exercise: My role in the family
3. **Teaching:** Making wise choices
4. Exercise: Making wise choices
5. Closure



Schedule for Session V

Stage IV: Planning for Growth

1. Praise, concerns, celebrations
2. **Teaching:** The use of principles of communication; preparation of Communication rugs
3. Review: The Speaker
4. Review: The Listener
5. **Teaching:** How to use Com. Rugs
6. **Teaching:** Practice

Rest time

Stage V: Celebration and closure

1. **Teaching and exercise:** Family banners
2. Evaluation of FEW
3. Next steps
4. **Teaching:** How to invite others...
5. Preparation and certificates
6. Service of worship
7. Final moments



APPENDIX C
 ♡♫♡
MAKING FAMILY FINANCES FUN
 by Keith

Frequently money (or its use) is the root cause of many conflicts within the family. Here are a few suggested guidelines (principles) as to how to have fun while doing the impossible -- balancing the budget, that is! ☺☺

First, I want to start by putting first things first! I remember how proud I was as a little boy when I could tie a penny in the corner of my handkerchief (which at that time represented a tenth of my weekly allowance!) and head off for Sunday School. My Dad taught me many things in my life, but for that one lesson of **putting the Lord and his Kingdom first**, I will be eternally grateful. It is now, and always has been a joy to give, to **be generous** with whatever the Lord provides, and to **be thankful for his generosity with us!** Tithing is the bottom line, and whatever God leads us to do beyond that. A thankful heart could be counted as a **second** principle!

A **third** principle that I received through experience in my family of origin was this: My Dad showed me how to keep accounts, so that the books balanced at the end of the month. I learned early to note down everything I spent, and to **be accountable for every penny**. I believe God has made us **stewards**, and all that we have belongs to him. Sometimes I'm kidded about the little pieces of paper on which I keep my daily list of monies spent, but it's a habit which has proven worthwhile in times of depression and in times of affluence! We always know how much we have on hand, outstanding bills, monies that will be coming in, and our potential. I still keep my little notes to put on the computer. However, it matters not if we keep accounts on the computer or in a notebook. What is most important is for each family member to be accountable to God and to one another.

A **fourth** idea I caught from my Dad was the matter of **budgeting**. Not only did he keep books on his monthly expenditures, he had a **plan for spending**. I know that I will never forget how he pressed \$5 into my hand whenever I came home to visit, because he wanted me to have a little cash for the road. Just a way of saying, "Thanks! Thanks for coming home to see me. God bless you on your journeys and in your ministry. Buy the next tank of gas on me!" That was when gasoline cost a little less than it does now!... Having a family budget, has also been our family custom. We need to plan carefully to be able **to fulfill the mission** we believe God is placing before us, to sit down together and put that **plan into writing**. Also, it's amazing how a budget frees up resources for the unexpected or for emergencies when they come along, as they have a way of doing!

Fifth, I also learned from my Dad **not to spend what I didn't have**, but to **save** for things I really wanted, and then to **pay for them in cash**. In the past several years, we have carried a MasterCard while traveling overseas, and it's always been good to have for identification purposes, and to have the certainty of being able to pay for things even when absent from home for six months at a time. (Our bank carefully pays the MasterCard balance each month on time.) Through the years we have never paid interest charges because we learned early on to be **content** with what we had, **to save to accomplish family goals**, and **to spend within our means**.

A **sixth** principle for making family finances fun is for **all members of the family to participate**. This is half of the solution! When everyone is informed and involved, together they may take appropriate steps to cut expenses, reduce demands, and even to contribute creative ideas as to how to save or earn more. To accomplish this, a regular time for **family council** is indispensable! Include all family members to the maximum!



Seventh, ever since we were married, we have considered **all income as family income** (with the exception of monies earned by the children). There have been no secrets. Everything is **ours** and therefore to be shared. It has never mattered who brought home the check. It all belongs to “us”. Through the years we have each tried to give our best in every way we could to care for one another.

Eighth: It has been a joy to have a life partner who shares these goals with me. We have come to believe that **two heads are better than one**. It has not been easy for me to admit that! But a few years back, Marilyn requested that she participate a little more in the preparation of the early tax returns. Now, I have considered myself to be the financial EXPERT in the family. Do you think I felt challenged by her insisting on becoming a full-time participant in my area of expertise? You can bet your bottom dollar I felt threatened! So, what did I do? I put one of the basic preventive principles of our workshops into practice and decided to LISTEN to my wife. And, do you know what? She was right, and we saved a bundle of money that year, just by following a suggestion from my spouse, who didn’t realize I had all the answers!

Then, there’s the matter of **learning from one’s offspring!** We had always had an assured monthly income, either as a local pastor in the States or under the General Board of Global Ministries of our church during the years we were missionaries in South America. It was always a modest amount, but at least we could count on having something coming in each month to pay the bills. So, imagine the audacity of our son volunteering to go as a missionary with a group of young people who lived by faith...no salary! Who was going to pay for his trip to Europe? Well, this organization, Youth With A Mission, tells all their young people to **ask God to provide it all**: travel expenses, food, clothing, etc., with no assurance of receiving an income on a regular basis! It blew my mind!

Let me illustrate how our son taught me more about the meaning of generosity and **trusting God** -- a **ninth** principle! Some years ago he had all his plans made to go to Holland for a Discipleship Training School, and God had provided just exactly what he needed to pay for the ticket to get there! Finally, on the Sunday before he was to leave, he was home to say good-bye to the folks...great son!...though not thinking straight, from my perspective. But I was pastor of the home church, and I knew they would be generous when our son presented his case in the Sunday morning worship service. You know what.... he just stayed in the pew that morning and didn’t say a mumbling word! In fact, what’s worse, he looked like he was going to sleep in the middle of my stimulating morning message! He told me later that he had been praying! As he was listening, God spoke to him and told him to give a certain amount of his own travel money to another student at college who didn’t have enough to travel to Holland! Committing that amount to God for his friend meant that he would not have enough for his own ticket — and he was to travel the next day! But he secretly said “Yes” to God. The amazing thing is that as people filed out that morning, they pressed bills into his hands, and the amount he received at the door of the church was exactly the amount God had told him to give to his friend! But he had to be willing to do that BEFOREHAND and not keep it for himself! Being willing to give sacrificially is hard at times, but **God is trustworthy!** I stood amazed as I saw God replenish his generous gift and send him off to Holland...his Dad a far wiser man! Learning from one’s spouse and children is a healthy way to stay young in heart! Trusting God for finances has been David’s life style for the last 30 years, and God has been just as faithful.

Finally, a **tenth** principle: Since retiring, we’ve been doing volunteer work, training couples in South America as leader and instructor couples in Marriage Enrichment Workshops. Wherever we go, people ask, “How are you supported? Are you working under a mission board? Who pays for all your airline tickets?” We just smile, and say, “The Lord provides!” And He does! It begins with having **clear priorities and goals** that reflect our **values** to guide our decision-making — a sense of God’s purpose for

these years, developing our mission statement, if you like. With that in mind, we try to put family values and needs above personal wants, so as to accomplish the goal! By so doing, it is amazing how much pressure is relieved! Most of God's provision comes from just living carefully 5-6 months of the year so we have enough to pay for the air tickets the other 6-7 months we're "volunteers"! **Setting priorities!**

Someone has written in the Christian Growth Study Bible: "One great paradox of our humanity is that we're created with the need both to have security and to take risks. Most of us want to be financially secure, fully insured and otherwise prepared for the ups and downs of life. But another side of our humanity loves adventure, risk and even hardship. Thankfully, both of these needs are met in God. He is the same yesterday, today and forever, so our need for security can always be satisfied by trusting in his character and in his written Word...Our need for uncertainty is also met in God, who is always doing new things (Isaiah 43:19). He continually calls us to live on the edge, to walk by faith and not by sight and to go beyond our places of comfort and security to carry out his will, to be God-dependent beings" (p. 1194)...With God and one another **WE CAN MAKE FAMILY FINANCES FUN!**



APPENDIX D
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HOW TO MAKE THE COMMUNICATION RUGS

If you are leading in a Family Enrichment Workshop, you may already have a set of the Communication Rugs in plastic that you made during your Basic Training Workshop. If not, if you are studying this book as a couple or with a group of friends. The models for the two Communication Rugs may be found in the pages that follow. You may prepare your rugs with or without including the drawings that accompany each word or phrase. The symbols are especially useful if you are going to use the rugs with young children or persons who do not know how to read. If not, the words alone are sufficient. These symbols may also be adapted and contextualized according to the culture.

First, one must buy 2.20 meters by 1 meter of a clear plastic of good quality. Divide it as follows:

- (1) 1 m. x 1.20 m. (**the Speaker**) and
- (2) 1 m. x 1 m. (**the Listener**).

The portion of plastic for the **Speaker** is arranged in 3 parts:

- IV. The Speaker sends a message (50 cm. X 80 cm.)
- III. The Speaker responds (25 cm. X 80 cm.)
- States the subject (25 cm. X 80 cm., with 1.5 cm. between each rectangle)

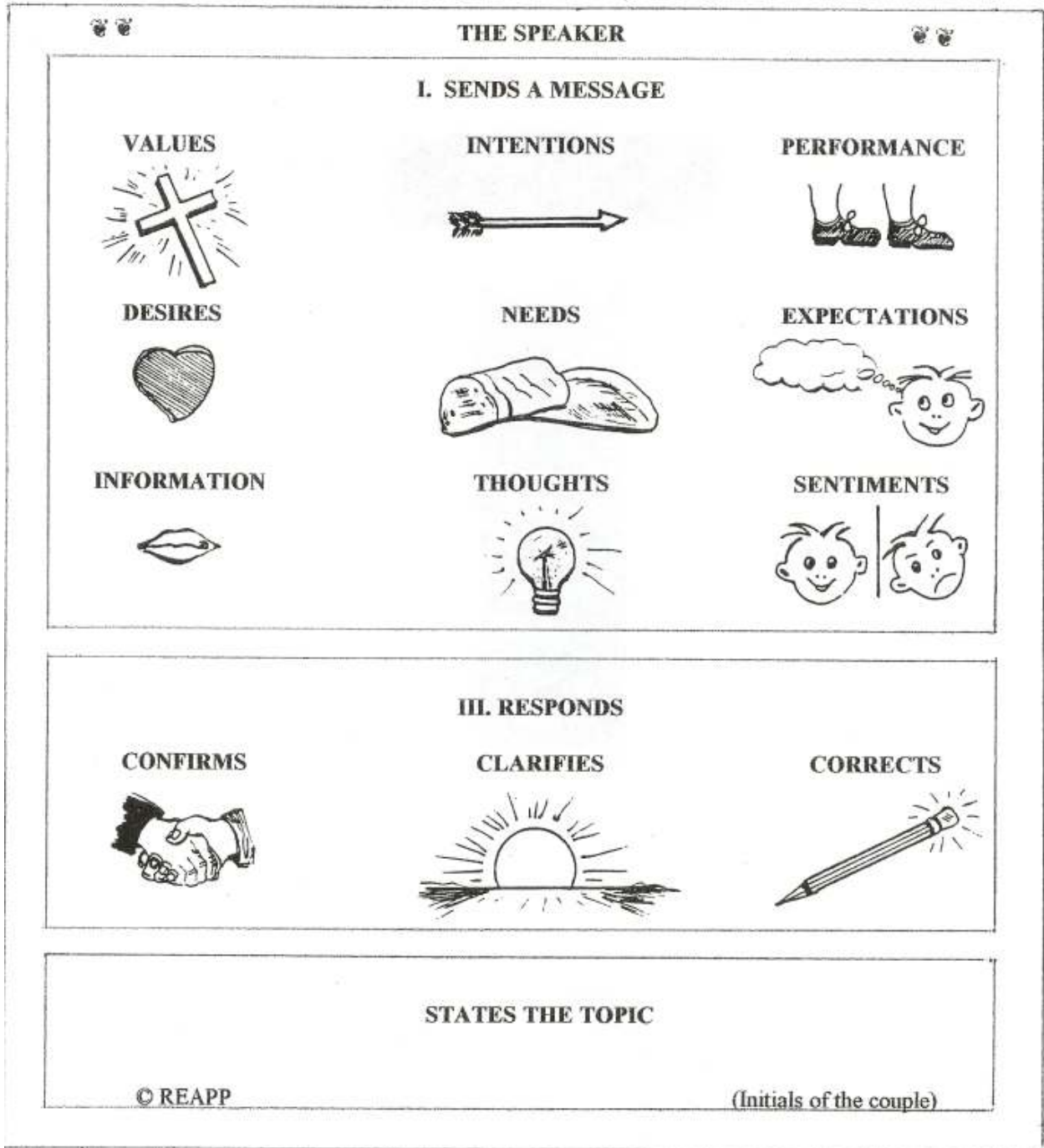
Then write the appropriate words in each rectangle, following the model on p. 86.

The portion of plastic for the **Listener** is arranged in 2 parts:

- II. The Listener receives the message (40 cm. X 80 cm.)
- IV. The Listener encourages (36 cm. X 80 cm.)





Then write the appropriate words in each rectangle, following the models below. For this work, it is necessary to use permanent wide-tip marking pens with strong colors. We recommend black for all words and any combination of colors for the lines and drawings. Any error in the preparation of the rugs may be corrected with a bit of cotton and fingernail polish remover or rubbing alcohol. After using the rugs on the floor, one may dust them off with a dry or damp cloth, and if with use the colors fade, they can easily be traced anew.

COMMUNICATION RUG – THE SPEAKER





COMMUNICATION RUG – THE LISTENER

	THE LISTENER	
II. RECEIVES THE MESSAGE		
PAYS ATTENTION 	RESTATES 	INQUIRES 
IV. ENCOURAGES 		
© REAPP		(Initials of the couple)

**MAY YOU BE STRENGTHENED WITH ALL POWER,
ACCORDING TO HIS MIGHT,
FOR ALL ENDURANCE AND PATIENCE WITH JOY,
GIVING THANKS TO THE FATHER,
WHO HAS QUALIFIED US TO SHARE IN THE INHERITANCE
OF THE SAINTS IN LIGHT.
HE HAS DELIVERED US FROM THE DOMINION OF DARKNESS
AND TRANSFERRED US TO THE KINGDOM
OF HIS BELOVED SON,
IN WHOM WE HAVE REDEMPTION,
THE FORGIVENESS OF SINS.**

Colossians 1:11-12

THANKS BE TO GOD!



ABOUT THE AUTHORS

Keith and Marilynn Hamilton retired in 1989 after 41 years of pastoral and missionary work, 21 years of which were spent in South America. In 1991 at the age of 68, they became involved in the area of Marriage Enrichment. Having been prepared by the Association for Couples in Marriage Enrichment (A.C.M.E, founded by Drs. David and Vera Mace) as trainers (instructors), they introduced Marriage Enrichment in South America. Three years later the Hispanic work took on its own identity as the Association for Couples in Marriage Enrichment of Latin America (**Asociación para Parejas en Enriquecimiento Matrimonial de América Latina -- APEMAL**).

By the grace of God, in the next 14 years the Hamiltons had the privilege and joy of presenting more than 340 workshops in 26 nations of South America, Central America, North America, islands of the Pacific and Caribbean regions, and in various countries of Europe, Asia, Africa, and New Zealand to participants of some 80 nations. Their goal is to equip others who will multiply the workshops to the ends of the earth. Some of those couples and singles who have been trained as facilitators (Level 2), instructors (Level 3), and advanced instructors (Level 4) are now actively sharing the workshops in other nations and training more facilitators and instructors. This is the most exciting part! They thank God for each one of them. Thanks to enthusiastic facilitators, their books have since been translated into more than 20 languages.

These self-instructive books for couples were first formally published in Spanish by UNILIT, the editorial arm of Spanish House, in 1997. Their title is ***Creciendo en el Amor Conyugal, Tomos I y II***. The first English edition of the two volumes was created in 1998, under the title of ***Growing in Marital Love, Volumes I and II***. APEMAL adopted the name of **REAPP (Relationship Enrichment by Applying Preventive Principles)** when the books were translated into English.

Also in 1998 a team of instructors in Cali, Colombia, made an adaptation of the Marriage Enrichment materials so as to create the Taller de Relaciones Interpersonales Para Solteros (TRIPS), and the books were entitled *Creciendo en Nuestras Relaciones Interpersonales, Tomos I y II* (Spanish). A year later this material, too, was translated into English and became the Relationship Enrichment Workshop (REW) for singles. These books are entitled *Growing in Our Interpersonal Relations, Volumes I and II*.

With **Ricardo and Gladys Molina**, an advanced instructor couple from Colombia, the Hamiltons began to dream of a **Family Enrichment Workshop**, and this book is the result of the combined work of these two couples. The **Molinas** deserve a huge vote of thanks for their self-giving, sacrificial, and inspired contribution to the creation of this workshop. With them, in 2010, the Family Enrichment Workshop (FEW) was created and *Growing in Our Family Relations, Vol. I* in English and *Creciendo en Nuestras Relaciones Familiares, Tomo I* came into being.

They invite you to visit **their web site** : <www.ywamconnect.com/sites/KandMHamilton>. The latest editions of all their books in English and Spanish **may be downloaded as a gift** to all who wish to grow in their marriage, singles, or family relations.

Marilynn was born in Indiana and Keith in Iowa. She completed her studies in sociology (B.A.) at Baldwin-Wallace College. **Keith** served in the Air Force during World War II and finished his studies in meteorology (B.S.) at the University of Chicago. Marilyn also completed her Master of Arts degree (M.A.) in Spanish Literature from Indiana University. **Both** spouses completed theological studies at Garrett-Evangelical Theological Seminary (M.Div.) and are ordained pastors of the United Methodist Church. The Hamiltons are Specialists in Marriage Enrichment of A.C.M.E. (new name, Better Marriages) and in 1999 were recipients of the Special Recognition Award of that international organization. They work extensively with Youth With A Mission (YWAM) and all Christian churches and community groups. They have four living children, eight grandchildren, two great granddaughters, and in December of 2010 they will celebrate 64 years of marriage — thanks be to God!

Jesus Christ is Lord of the workshops.