



F: Formation and Training of Leaders

F/5

Training Methods for Pastoral Workers

Adapted from Lumko No.10 Towards Non-dominating Leadership

TOPICS OF ASIPA TEXTS:

- A: GOSPEL SHARING(7 Steps)**
- B: SMALL CHRISTIAN COMMUNITIES**
- C: A PARTICIPATORY CHURCH**
- D: TRAINING FOR PARISH TEAMS**
- E: SPIRITUAL FORMATION**
- F: FORMATION AND TRAINING OF LEADERS**

AsIPA F: Community Training Series

Formation and Training of Leaders

F \ 5

Training Methods for Pastoral Workers

Introduction

In this session we would like to train new and emergent leaders in dioceses and parishes on how to organize diocesan and parish seminars and workshops. In some of these seminars and workshops the idea of community-building and methods of training and animation are discussed and practiced. In our session today let us discuss this idea of methods of training and animation for pastoral workers.

A. STORY

Fr. Barnabas had attended a training program on SCCs during his trip abroad and was enthusiastic about starting SCCs in the parish. During the Sunday homilies he stressed the need for SCCs to revive the parish. Two parishioners Philip and Matthew who were also members of the PPC mentioned that they too had attended a 3-day national program on SCCs but had not got a chance to implement the training received. Fr. Barnabas was extremely glad and together with them organized a local level training and invited many persons from the parish. Many attended the first training program. During the training program the participants asked many questions and wanted to clarify the deeper meaning of the communitarian vision and the Church's teachings on SCCs. Though they were convinced of the SCCs themselves, the training team were not able to convincingly reply to the questions. Fr. Barnabas was disappointed with his people and the people left the training program confused.

Questions:

1. *What did you find good in the approach of Fr. Barnabas in conducting the first training program in his parish?*
2. *What could he have done better? Why?*
3. *Why were Fr. Barnabas and his parishioners dissatisfied?*

Supplement

1. What was good?
 - Local training was good.
 - Many from the locality was able to participate
 - The two persons who were trained earlier got an opportunity to make use of their training.
 - There was an effort to communicate the vision

2. What could be better:

- The training team could have planned better.
- They could have attended another or more training programs to know the subject well.
- Initially they could have got someone from the national or diocesan team to conduct the program along with them so that they could learn the skills and know something more about SCCs.

Summary:

- ✘ Passing on a pastoral vision is not always an easy task.
- ✘ There is a process involved wherein the community is empowered to accept the vision and own it.
- ✘ Methods used in these seminars/trainings are inter-active leading to group work which leads to effective interaction.
- ✘ In these programmes through self-discovery, considerable change takes place. It inspires all.
- ✘ Continuous and ongoing formation is needed for all those involved in pastoral ministry. So attending a seminar once doesn't make one an expert.
- ✘ Skills and a vision is something to be taught and caught.
- ✘ A new vision of building community calls for a new attitude in the pastoral worker.
- ✘ Training others is the new role of the pastoral workers.
- ✘ The future church must have self supporting leaders
- ✘ Parish is a link between the many small Church communities and will be the resource centre for these communities and their needs.
- ✘ One of these needs is the continuous training required by its new and emergent leaders as well as on-going formation for different leaders.
- ✘ It is a bit difficult for pastoral workers since they themselves not trained. So training of trainers is also a need.
- ✘ Trainings at local level is better than the National level training.
- ✘ If the participants come from scattered places implementation is difficult.
- ✘ 15 to 25 participants is good for a training.

B: WE LEARN FROM SCRIPTURE.

Read the text given below and answer the questions

1. Luke 9:1-6

2. Questions for reflection:

- a. *Why does Jesus prepare/train his disciples for pastoral ministry?*
- b. *How did the preparation/training help the disciples in pastoral ministry?*

Supplement:

- ✘ The disciples were prepared by the life and ministry of Jesus
- ✘ He shared everything with them including his authority and healing powers
- ✘ Preparation/ training prepare one for the questions asked on the new vision and how to respond favourably.
- ✘ The preparation/training becomes more effective when one learns by doing.

C. WORKSHOPS ON METHODS OF TRAINING FOR EMERGENT LEADERS

- Let us consider how to organize a workshop on methods of training.
- What kind of methodology would be helpful in organizing a workshop of this nature?
- In organizing these workshops we have to concentrate on the use of learning cycle on skill training.
- The method used in the workshop is “learning by doing”.

Let us now study the outline of a training programme.

1. Short Introduction (10 minutes)
2. Skill outline given
3. Participants are divided into groups of two and given half hour to prepare a short training session. (Task sheet for demonstration will be given to them)
4. After the time of preparation one group is chosen by lot to demonstrate the training session for the rest of the groups.
5. Evaluating the demonstration session (read down the common mistakes the practicing trainers make)
6. Explanation on Learning Cycle (from earlier session)
7. Second demonstration session preparation by themselves for half hour

8. Conducting of the training session
9. Evaluation follows
10. Usually about 3 successive demonstrations held during skill training.

Common mistakes made by trainers during the training.

Most common mistake all the trainers make is, they tend to give long talks.

- ✘ Hardly give trainees a chance to learn by doing,
- ✘ Explain too many details,
- ✘ Treat the trainees as ignorant people and often not as adults,
- ✘ Tell them the things which they already know,
- ✘ Answer questions which the trainees could answer themselves,
- ✘ Make little or no attempt to allow them to participate actively,
- ✘ Hardly ever lead them to discover for themselves,
- ✘ Make hardly any attempt to give them confidence.

The result of this difficult opening experience was always the realization that there was much to be learnt concerning training methods. This realization is important, since most of the participants come with the idea that the training in such simple skills is easy.

D. Practicing the methods of skills training.

- Divide the group
- Give each group one text from A 1 – 5 of AsIPA texts Gospel Sharing series.
- Prepare and demonstrate

Task for Demonstration

Prepare yourselves in groups of 2 for conducting the training session. In this meeting you will train a group of 6 – 8 adults. Some of the course participants will play the role of such trainees.

Prepare yourselves for conducting a whole training session of one hour.

APPENDIX

Learning how to conduct an Awareness Programme (AP)

It is the same methodology to train in conducting APs

- ✘ Explain the nature of the programme
- ✘ Pre-designed theme is distributed to the group
- ✘ Task sheet is given
- ✘ Preparation of 30 minutes
- ✘ Demonstration to the group
- ✘ Evaluation of the demonstration (some mistakes can be noticed)
- ✘ Preparations and second demonstration followed by evaluation.

METHOD OF AsIPA TEXTS

AsIPA TEXTS are compiled for Christian men and women at grass root level of the parish. They can be conducted most fruitfully in Small Christian Communities, Neighbourhood Communities, Parish Pastoral Councils or any other small groups in the parish.

AsIPA TEXTS can also be used with larger groups, e.g. in the parish hall - provided the "participatory method" is maintained in smaller working groups.

Features of the "AsIPA approach"

1. AsIPA TEXTS adopt a "participatory approach" in which all participants of a group search and discover for themselves as far as they are able to.
2. The texts are compiled in such a way that the facilitator can use them with a minimum of preparation.
3. The facilitator is requested to follow the text as closely as possible and allow the participants to contribute when indicated in the text.
4. The facilitator is not content with one answer to a question but he/she encourages as many participants as possible to search for an answer. "Buzz groups" of 2/3 are helpful to achieve maximum participation.
5. The SUPPLEMENT can help add to the findings of the participants and summarize them.
6. The SUMMARY is meant to be used as 'input'.

AsIPA: As-ian -I-ntegral -P-astoral -A-pproach

The Asian Bishops declared in the Final Statement of their Fifth Plenary Session in Bandung: The Church of 1990s has to be a "Participatory Church", a "Communion of Communities", a Church that "witnesses to the Risen Lord" (FABC5,#8).

The question was, how to promote this "new way of being Church". Therefore, late in 1993, jointly sponsored by the FABC Offices of Human Development and of Laity, a consultation meeting was held in Malaysia. It was during this consultation that the pastoral process for promoting a "Participatory Church" in Asia was termed AsIPA: Asian Integral Pastoral Approach.

AsIPA TEXTS (training programmes) follow this directive:

ASIAN

They want to implement the vision of the Asian Bishops and help Asian Christians face Asian life in the light of the gospel.

INTEGRAL

They aim at achieving a balance between the "spiritual" and the "social", between the individual and the community, between hierarchical leadership and the co-responsibility of the laity.

PASTORAL

They train the laity in their pastoral mission in Church and world.

APPROACH

The process of AsIPA TEXTS can be described as a pastoral approach which is "Christ- and Community centred". It involves the participants of workshops to search for themselves and allows them to experience a "New Way of Being Church."