
The Bishop's Certificate and Diploma in
Theology for Ministry

Situation Analysis

for Ministry and Mission

Handbook One

*Personal, Work and
Vocational Audit*

Name:



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Welcome to Situation Analysis

General Introduction

The purpose of the Bishop's Certificate and Diploma in Theology for Ministry programmes is to help you to learn about and reflect upon key areas of Christian belief and practice and their relationship to contemporary mission and ministry, in order for you to further develop your God-given gifts and skills for the service of God.

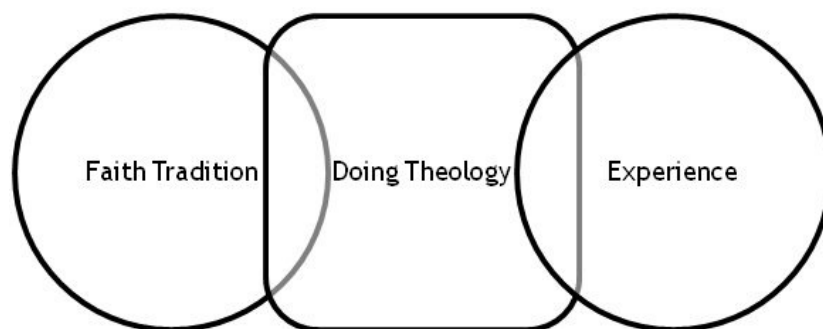
To facilitate this process we need to explore and analyse the context in which mission and ministry are located. This means that in addition to learning how to develop further the ways that we think theologically (which we hope will be nurtured by the courses in the programme) and in addition to the opportunities for us to develop our skills for ministry, we also need to develop tools of analysis to help us to understand the features and dynamics of the world in which we live.

We might like to think of this as the twin processes of deep listening and double listening.

Deep listening is an intentional way of being. We want to know more than just the facts and figures, or what appears to be happening on the surface. We are concerned, instead, to engage deeply in a situation, putting our own pre-conceptions to one side as we seek to find out through listening to the experiences of others the reality of the situation.

Double listening is the process through which we then seek to find meaning in the reality which we have uncovered. We listen on the one hand to the experiences of those around us, and on the other to the experiences of our Christian tradition.

Another way of looking at this is that we are being asked to listen carefully to the word (that is, the printed word and God's Word), and to listen attentively to the world (the experiences of our wider communities).



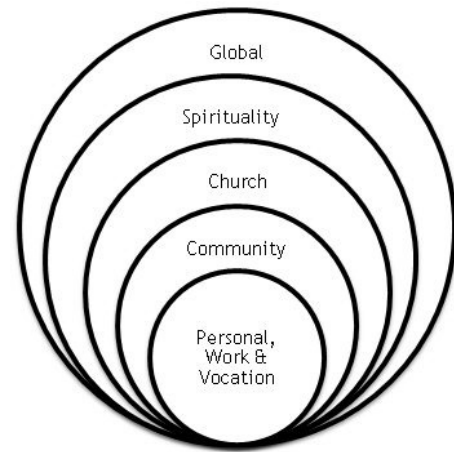
This is not a one way process of applying our theology to our situation, because our experience of the world may (as it has done throughout Christian history) inform, change and develop our theology as well.

So the challenge for us is to listen deeply to both the experiences of our wider communities, and the breadth of the Christian tradition as well, as we seek to uncover what is going on around us.

The focus for this intentional conversation will be the situation analysis handbooks which we will be using throughout the programme.

These handbooks invite us to look closely and carefully at a number of different areas in order to build up a database of information about ourselves and the world in which we live.

The process of Situation Analysis for Mission and Ministry is sometimes seen as a series of circles in which we begin with an exploration of ourselves and then move outwards to explore facets of the world we inhabit.



In the Certificate programme we will be focusing our situation analysis research on the first three audits: *Personal, Work and Vocation, Community and Church*. Participants continuing in the Diploma programme will have the opportunity to engage in the second three audits during their Diploma studies.

You will notice that this is not called '*situation description*' it is '*situation analysis*'.

The difference between description and analysis is important. Whereas '*description*' implies that we become absorbed in what we describe in its own terms, '*analysis*' requires that we:

- stand back from the area of study;
- use various categories of analysis which we have consciously chosen in order to try to understand more about the area of study;
- develop precise use of the various “vocabularies” and “structures” which are distinctive to the chosen categories of analysis.

We intend to move beyond a description of what appears to be happening on the surface, to an analysis which asks why things are as they are.

We anticipate that once we have developed tools of analysis appropriate to our situations, we will continue to use them to reflect critically upon our ministries in the future. This may mean that as we look back over our situation analysis data during the programme we will want to update it and revise it as we discover new realities and new insights.

We may be tempted to think that our situation analysis work is an optional extra in the programme: this is not the case. Our integration of this situation analysis data with the rest of our learning is of paramount importance in our journey of discovering how we may better connect with the mission which God is already engaged in around us.

Sessions will be provided at the learning weekends to help us in this task.

The First Three Audits

We need to be aware that all of us wear glasses which help us to see the world in a particular way. This is perfectly normal, but we do need to understand what kinds of filters are attached to our glasses. The *Personal, Work and Vocational Audit* which is contained in this handbook will help us to do this.

In this first audit you will focus on some issues relating to your own life, your work and your vocation. We will use a series of exercises to help us to understand the person we are, what makes us 'tick', and the ways that our family background, education and work have contributed to the development of our distinctive 'point of view'.

Once we have looked inwards, we can then be more confident to engage in listening and conversation with our local community. We can be sure that we have much to bring to a discussion with others, which is quite different from thinking that we bring pre-packaged solutions.

The second handbook, the *Community Audit* will help us to uncover what is going on around us, and will be a useful source as we plan for future mission and ministry.

In the second handbook we will therefore turn to look at the community in which we live and minister in order to gather data that will aid our understanding of the dynamics which shape it and the issues which confront it.

It is only when we understand the nature of the forces at work in our community, and the ways in which individuals and families cope with the issues that confront them, that we are able to engage in forms of mission which are relevant.

In the third handbook, the *Church Audit* we will be invited to collect certain pieces of information about the way that our local Church is organised, worships and functions. In doing this it will be vitally important to keep in mind that this programme has been developed to help us to explore the practice of ministry and mission in our local context.

It may well be that some of the information that we are asked to identify may raise some quite major questions about the effectiveness of ministry and mission. This will not be something to feel uncomfortable about but rather, it will be an important element in the process of our becoming a reflective practitioner, one who analyses their practice of ministry and mission in the midst of their work, in order to improve and enhance its effectiveness.

The cumulative process of situation analysis is intended to improve our skills as a critical thinker, one who is able to weigh up ideas, arguments and practices in terms of their effectiveness.

The student - not on an NSTM programme, let it be said - who when asked to comment on one's critical ability in an evaluation, responded "I am a Christian and I'm not willing to be critical of anybody or anything!", missed the point.

Being critical is not the same as being derogatory and negative: it is about forming a judgement about the effectiveness of our actions and activities.

Some of the key issues we come across in terms of mission and ministry, may cause frustration and even anger. We ought not to be afraid to confront these questions which may be related to a number of things: poverty of vision or imagination, issues of power and control, fear or resistance.

If we are critical thinkers we will ask why this or that is happening and go on posing the question 'why?' to the explanations we receive until we can identify root causes. Only when the root causes are identified can problems be satisfactorily addressed.

Our responses to the questions in these audits will combine to build up data which we hope will then be a source for further reflection on the ministry and mission opportunities available to us and our local congregations.

If you are a member of a Parish Ministry Team in a Ministering Community in Mission it would be a good idea for you to take your situation analysis findings with you to team meetings. If you are not in a Parish Ministry Team you will need to think about how this information can be integrated with the mission goals and plans of your parish in other ways.

The Situation Analysis Journal

Throughout this programme you will be developing two kinds of learning journals:

- One learning journal will contain responses to the questions and integrative exercises from the six courses in the programme.
- The other learning journal will contain your growing database of situation analysis data, which will be made up of responses to the questions in each of the situation analysis handbooks.

We recommend that, where possible, these journals are typed on a computer so that they are clear and able to be edited before being printed and submitted.

If you are not able to type your learning journals you can choose the form in which they are prepared. Participants have learnt in the past that it is best to use ring binders rather than exercise books, so that additional information can be added as you go along.

When you are asked to submit the learning journals at the completion of a block of courses you will be expected to submit both your learning journal for the courses and a separate learning journal for your situation analysis research as well.

A Word of Warning About the Internet

The internet is one of the most significant sources of information available to us, but we cannot take for granted that the information which it provides is accurate or relevant. Whilst we know that this warning is true for all sources of information, the fact that it is very cheap (and often free) to publish information on the internet from anywhere in the world, means that we need to be even more careful about its accuracy.

At the same time we also need to ensure that we do not fall into the trap of thinking that if we print some information from the internet our task is done. In the past some participants have presented learning journals containing reams of printing from the internet without any evidence that this has been read or applied to their local context.

Please do not attempt to submit large amounts of printed information from the internet in your situation analysis learning journals.

The internet is a wonderful source of information, if we use it critically and apply the information carefully.

A Note about Confidentiality

Because your responses to the questions which follow are to be entered session by session into your situation analysis learning journal, which will be submitted for assessment purposes to your local group leader, you may have some issues about another person viewing some of your responses which contain personal or sensitive information - we understand this completely.

You are absolutely free to not include information or material which you regard as confidential. Should you feel that some of the information (for example about your family, or your employment) should remain confidential there are two ways of handling this.

The more complicated way is for you to devise a code for the material so that only you can interpret it, but that is very time consuming. The simplest way is, when responding to a sensitive question in your learning journal, to note "Confidential" as the formal response, but to respond to the question and keep the information in a private notebook. On seeing "Confidential" your local group leader will respect your privacy but know that you have done the work required.

You will need to join this information back up at some point so that your situation analysis learning journal will be complete when you need to refer to it at a later point.

Remember that your learning journal may be seen by your local group leader and members of the NSTM Board's Moderation Group. No one else will see your learning journal without your permission.

Introduction to this Handbook

Where we stand often determines how we see and understand what is going on around us.

Imagine a fisherman in a boat that is in trouble out on the waters. Somebody standing at the sea's edge would have a partial view of the situation because the waves would obscure the boat from time to time.

A person standing halfway up the hill would have a much better idea of what was happening to the boat.

Someone sitting at the top of the same hill would have a 360 degree panoramic view, and might see all kinds of things happening. For that person the fisherman's crisis might be one of a number of events taking place in view, and not necessarily the most important.

Another person standing on the far side of the hill might hear some distant shouts, but would have no idea of exactly what was taking place.

But "where we stand" is not just a question of geography, although our physical location is important. Where we stand is also heavily influenced by how we interpret what we see happening around us.

What we see will be determined by the sources which are available to us. How we understand what we see will be closely connected to our personal history and the values systems which we have embraced (consciously or sub-consciously) or been exposed to.

So "where we stand" is about much more than the information which is available to us: there will be other powerful forces which determine how we approach the events which we encounter, and indeed how we understand the world in which those events take place.

Would it make a difference to the person watching the fishing boat, for example, if they knew that it was a foreign fisherman operating illegally in Australian waters? Perhaps for some people, perhaps not for others.

Might the person respond in a different way if they thought that it was morally wrong to catch fish? Again, maybe.

Would a bystander understand the situation differently if they believed in a fatalism which said that all events are dictated by God and that personal intervention to help the fisherman would therefore be futile? It is possible.

The purpose of our situation analysis throughout this course will be to listen carefully to what is going on around us so that we can move from “guess work” to a more informed understanding of the complex issues in our world. This information will, in turn, help us to identify those needs and situations around us which we as Anglicans in mission may be able to respond to with loving service.

But before we can look at the world around us, we need to honestly identify where we stand. We need to look inwards before we can look outwards, because how we see the world will be influenced by what we understand to be normal - in other words, our values will affect how we understand what we see around us.

So we need to do some situation analysis research on ourselves in order to discover where we have come from, why we see certain things as important, and how we have come to understand the world in the way that we understand it.

We may need to remember a word of warning here. Sometimes we will be inclined to say that we hold the values that we hold because we are Christians. We might find ourselves saying, “I see the world this way because I believe in the Bible” for example.

Over the last one hundred years there are examples of politicians of many political persuasions who have built their values and policies on a reading of the Bible. People point to the Bible to justify many different views of the world and how it should be governed.

Often the most ardent proponents and opponents on any moral issue (take abortion or contraception for example) are Christians. Both sides of the debate appeal to aspects of our Christian tradition to uphold the world as they see it. Both believe themselves to be right, and both think that their views are consistent with Christian values. So we will need to dig further below the surface in our research about ourselves to uncover why we stand where we stand.

Over the next twelve sessions this uncovering of ourselves will be the focus of our situation analysis research. We hope that this will provide a firm foundation of personal awareness for our later research in to what is going on in our community around us and the wider world.

Session One

MY GRAND PARENTS, PARENTS AND ME

From the earliest moments of our lives we are taking in, processing, and making sense of information. Our families have a key role in helping us to interpret what is going on around us.

Some of us will have grown up in what we consider to be fairly normal families, others of us will look back on very complex and perhaps multiple families.

The things which we were taught as children, and which were expected of us as we grew up will have helped to shape who we are now. In some situations we will be defined by the values which were explicit or implicit in our families, in other situations we will be defined by wanting to be different from those values.

Most of us will have taken on board from our families ways of seeing the world which we are not even aware of.

A participant in last year's programme told a funny story which illustrates this well. She was puzzled to find out that her husband's family did not cut the ends off a piece of lamb meat before cooking it. A conversation developed in which she said that she always cut the ends of lamb meat during its preparation. She simply assumed that everyone did this.

Finding out that this was not a universal practice she went back to her own mother to ask her why she did it because this is where she had learnt to do it. Her mother did not know either, so she went next to her grand mother.

“Oh,” said her grandmother, “I always cut the ends of the lamb because I did not have a big enough baking tray to cook the whole piece of meat in one go!”

Please respond to the following questions in your situation analysis learning journal:

- 1. How far back can you describe your family? Which country did they come from? Why did they come to Australia? What did they do before and after they arrived here?**
- 2. Think about the lives of your grand parents and parents. In what ways are you like them? In what ways are you different from them?**
- 3. Can you remember any particular stories or wise sayings which your grand parents and parents taught you which you still use today?**
- 4. Try to identify the core values of your grand parents and parents. How were the values of your grand parents different from the values of your parents? How are both of those sets of values similar and different to yours?**
- 5. If you have children, what do you hope that you have passed on to them?**

Session Two

MY FORMAL EDUCATION

Attending school and being involved in other processes of formal education are another important way in which our understandings of the world, and our place within it, are influenced and developed.

We may look back on our schooling with positive or negative memories, and probably a mixture of both. Whatever our experiences of formal education, we will have become aware during our lives that the teaching which we received was not “neutral.”

The way in which the teaching of history has developed in schools is a good example. For some of us, our history lessons consisted of learning the facts and details of colonisation here in Australia and the various battles and wars which have been fought around the world. In years past this history was concentrated on the experiences of the people in power (the colonisers) and on the ones who won the battles and wars (the victors).

In more recent times teachers of history have sought to give their students a much more balanced understanding of the dynamics of those historical situations, focusing on all of the different groups involved, and not just on one of them.

During our formal education certain views of our place in the world will have been underlined and reinforced, whether we were aware of this at the time or not.

Some schools will have given great value to outdoor sports, and almost no attention to learning musical instruments or reciting poetry. In other schools boys would have learnt carpentry whilst the girls learnt to sew and knit.

These examples illustrate the way in which formal education has a powerful influence not only on what we learn, but on what we consider to be normal and worth while.

Please respond to the following questions in your situation analysis learning journal:

- 6. Where and how were you educated? Name the various institutions that you have attended for formal education (schools, colleges etc.)**
- 7. Who was your favourite teacher (or instructor or lecturer)? What did you most appreciate about them?**
- 8. Write a statement which would best describe the foundational values of your school. In some cases this may have been expressed in a motto or values statement, if so to what extent did the school live up to its motto?**
- 9. Think about your experience at school. Can you identify examples of things that happened at school which were designed to help you to understand your place in society?**
- 10. If you have children, what were the most important considerations which you took in to account when deciding on where and how they would be educated?**

Session Three

MY CURRENT SOURCES OF INFORMATION

So far we have been thinking about sources of information from the past, looking back to what we learned from our parents and grand parents, and our experiences of school and other places of formal education.

Sometimes we can fall into the trap of thinking that our education ended when we “grew up” and left school or left home to begin our adult lives. Although our formal education may have ended when we left school, or later when we left college, we have been in a process of learning throughout our lives.

This learning has been influenced by many things such as events in our life and how we have responded to them, reading books, engaging in conversations, watching television or listening to the radio, and our interaction with friends and colleagues.

This accumulation of knowledge and experience, and the ability to reflect and act out of that knowledge and experience is often characterised by the word “wisdom.” Wise people are people who carry on learning, and applying that learning to the situations which they find themselves in.

Over the last fifty years the way in which information is provided for us has changed beyond recognition. Fifty years ago we may have relied on one main daily news programme on the radio or television, now news is available from

around the world as it happens on 24 hour television stations, and through the internet.

The sheer number of sources of information (which are sometimes contradictory about the same events) reminds us that just as our formal education was not “neutral” so also all of our information sources come from a particular bias or motivation as well. We therefore have to work hard sometimes to evaluate the accuracy and reliability of information, and the difference between the information itself and the interpretation of that information which is given alongside it.

11. What sources do you rely on for information about what is going on in the world? Draw a table similar to the one below and fill it in.

Source of Information	Frequency of Use <i>(eg. Hourly, daily, weekly etc.)</i>	Details of the Source <i>(eg. Newcastle Herald, SBS TV News etc.)</i>
Television		
Radio		
Newspaper		
Magazines		
Internet		
Campaigning Groups' Newsletters		
Groups You Attend		
Information Received by Word of Mouth		
Statements made by your Best Friend		
Statements made by the Prime Minister		
Statements made by the Bishop of Newcastle		
Statements made by Leaders of Other Religions in Australia		

12. How trustworthy is the information which you receive? Copy the list below and indicate next to each source of information how trustworthy you consider it to be when you are assessing information. (Use 10 for absolutely trustworthy and 0 for absolutely untrustworthy, and the numbers in between for the degrees of reliability).

Source of Information	Trustworthy (0-10)
Television	
Radio	
Newspaper	
Magazines	
Internet	
Campaigning Groups' Newsletters	
Information Received by Word of Mouth	
Groups You Attend	
Statements made by your Best Friend	
Statements made by the Prime Minister	
Statements made by the Bishop of Newcastle	
Statements made by Leaders of Other Religions in Australia	

13. Look at what you consider to be the most and least trustworthy sources of information. What were your reasons for considering the source to be trustworthy or not?
14. What Christian resources, if any, do you use to help you to interpret the information which you receive from these sources?

Session Four

MY WORK – PART ONE

Engaging in full time employment is one of the most significant ways that many of us spend our time and use our energies.

Some of us will find our work highly stimulating and an opportunity for us to use our skills and talents creatively. Others of us will struggle to enjoy and make meaning out of the work that we are employed to do, and we engage in it as a way of paying the bills.

Brother Lawrence, born in 1610, was a remarkable monk who was responsible for preparing meals for over one hundred monks in a monastery in Paris for fifteen years before his duties were shifted to the sandal repair shop for the monastic community.

In his writings on “The Practice of the Presence of God” he wrote about his own struggles to be stimulated by the work which he was given to do, and to seek to continually find the presence of God in the pots and pans of the kitchen. He wrote,

“I walk before God simply, in faith, with humility and with love; and I apply myself diligently to do nothing and think nothing which may displease Him.”

In the Rule of the Brotherhood of St Gregory, a religious community of Friars founded in 1969 in The Episcopal Church (USA), work is affirmed in this way:

Work, being our share in creation and partnership with God in that creation, can be sanctified. All labour is equal in glory, honour and importance and the work of a brother should bear these qualities. Keeping in mind that all talents are gifts of the Holy Spirit, the work of all brothers must be to the greater glory of God. Work is an oblation to God, as is service to our fellow man. We must therefore give the best that we can offer.

Some of us may no longer be in formal employment, either on a full-time or part-time basis. If this is the case for you, you may wish to respond to these questions by reflection on either a job which you have had in the recent past, or a role which you hold in a community organisation, or your role in home and family.

Some national economies are in fact dependent upon the unpaid work of women and men who maintain family homes and care for children and relatives. This is sometimes referred to as 'shadow work' and is overlooked in the presentation of national accounts.

Please respond to the following questions in your situation analysis learning journal:

- 15. What is the mission or aim of the organisation which you work for? If there is a formal statement then include it, if not try to summarise what you think the mission of the organisation is.**
- 16. What are the values of the organisation which you work for? If there is a formal statement then include it, if not try to summarise what you think the values of the organisation are.**
- 17. What is your role within the organisation? Try to give the job title, and also list the main responsibilities or tasks which are involved.**

- 18. To what extent are the mission and values of your organisation consistent with or in conflict with your personal aims and values?**

- 19. If your primary work role is within your home and family (a) identify your role(s); (b) what are the main tasks that you undertake? (c) what are the values upon which your role/work is based?**

Session Five

MY WORK – PART TWO

In this session we will continue our reflection on our work by focusing on the following questions. Please respond to the questions in your situation analysis learning journal:

- 20. Do you understand your work for this organisation as Christian ministry? Try to reflect on why.**
- 21. What most motivates you in your work?**
- 22. What do you find heavy going about your work?**
- 23. What are you trying to achieve through your work, and what are the main methods being used to achieve these goals?**

Session Six

MY SOURCES OF STRENGTH FOR LIFE AS A DISCIPLE – PART ONE

One of the great New Testament images for our lives as Christians is “running the race.” This image reminds us that our discipleship will include a series of experiences rather than just one single event. These experiences will include both high and low points. Through these experiences we will learn and grow.

Unlike a normal running race, the course may not always be clearly marked out for us. Sometimes we might take a wrong turn, or go the long way around rather than taking a shorter route, and we may only discover this much later.

Like all runners we need to pace ourselves for the race - marathon runners do not run at a sprint pace if they want to finish the race successfully.

One expression of this journey of discipleship is the physical journey which Christians take on pilgrimage. These pilgrimage journeys are reminders of the larger journey of discipleship in Christ which will continue throughout our whole lives.

At times we will feel like we are journeying productively, at times we will feel that we have come to a stand-still or are moving backwards, but through these experiences our ongoing transformation into the likeness of Christ is taking place.

Please respond to the following questions in your situation analysis learning journal:

- 24. Was there a moment when you felt that you made a decision to become a Christian, or has there been a time when you have felt that your Christian discipleship moved on to a new stage? Try to describe the influences which led to this happening.**
- 25. What are the main sources which you use to learn more about the Christian faith?**
- 26. What do you like about the world you live in?**
- 27. What do you dislike about the world you live in?**
- 28. What kind of world would you prefer to live in?**
- 29. What would be its main features and values?**

Session Seven

MY SOURCES OF STRENGTH FOR LIFE AS A DISCIPLE – PART TWO

In this session we will continue our reflection on our sources of strength by focusing on the following questions. Please respond to the questions in your situation analysis learning journal:

30. **How do you react when you hear people giving a “Christian” view or interpretation on something which is different from your own view or interpretation?**

31. **What do you regard as the best way to read the Bible? Draw a table similar to the one below and tick those statements which are nearest to your own way of reading the Bible.**

Ways of reading the Bible	Tick
As the literal word of God	
Having regard for the context in which it was produced	
As a treasury of myths and legends which point to a deeper truth	
In the light of contemporary biblical scholarship	
In dialogue with your own experiences of life	
As a spiritual resource	
As the inspired word of God	
Aware of the lack of our understanding of the world of many of the writers	
As a guide for morals and behaviours	
As the infallible word of God	
As a tool for social analysis	
As an instrument illuminating the human condition	

32. Try to think of some examples of how you use the Bible or another source within the Christian tradition in your life or work.

Session Eight

THE WAY THAT I USE MY TIME AND MONEY

We express our priorities in a number of ways. Sometimes we may join with others in making formal statements about our priorities, by signing a petition for example, or by reciting the Nicene Creed in Church. We use our vote at elections to signal our priorities for the future of our society. We may also have an idea of those things which we are most committed to, and therefore which have the highest priority for us.

One of the best ways of assessing what our priorities really are is to ask two basic questions:

- How do I use my time?
- How do I spend my money?

These questions shine a light onto our real priorities, which may be different from the things which we think or talk about.

If, for example, we say that one of our priorities is living a life of service to God in the community of the Church, but we find that we actually spend far less time in ministry than we do at the local TAB then there is clearly a mismatch between what we say our priorities are and what they actually are.

The tithe in our Christian tradition has been a way of expressing our priority to give the first of all that God has given to us back to him, both in terms of our finances and the gifts which God has given us for use in ministry.

It is likely that our priorities will alter at different stages in our lives. There will be times, for example, when our priorities are focused on building a future for ourselves through gaining employment and finding a home to live in. For some of us there will be times when we are focused on caring for and nurturing a growing family. There may also be times when our energy is concentrated on local community organisations, or the life of the local Church.

The way that we use our time and our money is one of the best ways of focusing on our actual priorities and commitments.

Please respond to the following questions in your situation analysis learning journal:

- 33. What involvements do you have with organisations other than the Church in your local community?**
- 34. What do you feel you gain from these involvements?**
- 35. Are there other organisations that you would like to join?**

36. How do you use your time? Draw a table similar to the one below and indicate the way in which you use your time in an average week (if you don't have an "average week" choose any week as an example). The items in the activity column should be modified to categories which are relevant to you.

Activity <i>Please add other relevant activities</i>	Time in Hours
Employment	
Time with Family	
Sports/Other Recreation	
Christian Ministry	
Clubs and Organisations	
Voluntary Work for the Wider Community	
Reading and Study	
TOTAL	<i>The total should add up to around 100 hours</i>

37. On the basis of the way that you use your time, what are your priorities?
38. Can you see any differences between the way that you actually use your time, and the priorities which you talk about?
39. Repeat this exercise (both the table above and the reflection questions) but this time focus on the way that you use your money.

The suggestion is that you do not submit this financial exercise in your situation analysis journal, but keep it privately for your own reflection.

Session Nine

MY GIFTS – PART ONE

Each of us has developed skills and talents during our lives through the opportunities which we have had to try new things, and to learn from what has gone well and what has not.

In addition to our natural skills and talents we believe that God has given each one of us special gifts for use in our lives, and particularly for use in ministry within the Church.

These gifts are not our private possessions, they have been given to us for the building up and equipping of our fellow brothers and sisters in Christ, and for mission and ministry. It is often easier to see these gifts in others than to see them in ourselves, but within the life of the Church we need to have regular opportunities to celebrate each others gifts, and if necessary to point them out to one another for encouragement and affirmation.

This session, as we near the end of this audit, we have the opportunity to reflect upon our gifts, skills, talents and passions, and the way that we make use of them.

40. What are the things which you do really well?

41. What are the things which you feel least able to do?

42. Do you work best on your own or with others in a group?

Session Ten

MY GIFTS – PART TWO

In this session we will continue our reflection on our gifts by focusing on the following questions. Please respond to the questions in your situation analysis learning journal:

- 43. What are the current ministries which you are involved in on behalf of or within the Church?**
- 44. What would you like to do in ministry which you are not doing now?**
- 45. What skills would you most like to develop for the future, why would you like to develop them?**

Session Eleven

LIVING MY LIFE TO THE FULL - PART ONE

We are called to live our lives to the full in grateful response to all that God has given to us. How we do that will be different for each of us. In this last two sessions of this audit we have the opportunity to reflect on our lives now and to look towards the future.

Please respond to the following questions in your situation analysis learning journal:

46. **What do you most celebrate about your life at the current time?**
47. **What is the best thing that you have ever done?**
48. **What is the most significant change that has happened in your life?**
49. **What do you most enjoy doing?**
50. **How do you relax?**

Session Twelve

LIVING MY LIFE TO THE FULL - PART TWO

In this session we will continue our reflection on living life to the full by focusing on the following questions. Please respond to the questions in your situation analysis learning journal:

- 51. Do you think that you allow sufficient space for your personal relationships?**

- 52. Do you think that you allow sufficient space for yourself?**

- 53. Do you have a personal mission statement? If you do then include it, if not then try to formulate a simple statement of purpose for yourself.**

You need to bring your situation analysis journal to the session at the next learning weekend so that you can discuss it with your fellow participants.

Please therefore do not submit your situation analysis journal to your local group leader until after the learning weekend.

