

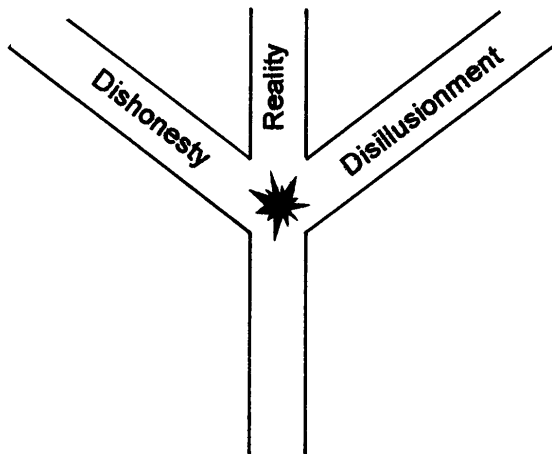
Session 5

You will probably want to go round the group, letting each person share if they have done the work since last time. Don't let the mood get too heavy – encourage those who have discovered something new.

Find a confident participant to read the Bible reading

5.1: State the aim of the session succinctly.

5.2: Project slide 5



When a bad thing happens to us, we have three choices: dishonesty, disillusionment and reality.

Together, examine a worked example. Imagine that Harriet, overworked and overtired, has driven her car into a village war memorial. She is not seriously injured (though she's sprained an ankle), but her car is written off, and she's destroyed the war memorial.

Break the group into two. One group has to list the things which Harriet could do which constitute "dishonesty", while the other group has to list the things she could do which constitute "disillusionment".

Get the groups to share their findings (maybe one member of each group could "be Harriet" to feed back their choices?). Then, together, list the decisions Harriet will need to make to choose the path of reality. (Note – this is likely not only to include honesty about the war memorial, but also something about her own lifestyle).

There are many unhelpful ways to picture the forces of evil. In this session, we're seeing them primarily as the forces that lead us to dishonesty or disillusionment, and we're seeing our right response to them mainly as deciding to choose reality.

5.3-6 Show the slides. Don't read them out loud (unless you have a participant with visual impairment unable to read the screen, or you suspect literacy is an issue); just pick out one or two ideas on each slide. Remember, participants have their guides to take away, so they don't need to take notes on each slide – 30 seconds is the maximum time any one slide needs to be displayed. You certainly do not have time to ask participants to look up verses in bibles.

When you get to the end of 5.6, stop, and ask what the participants' reaction is. Some may be uncomfortable with personifying evil; for them, speaking about "the forces

of evil” may be more helpful. You may find it helpful to re-use your pieces of paper about words for healing from the previous session:

• **Luke 8.43 Therapeuo - to care, treat, cure, heal - “no one could heal her”**

• **Luke 8.47 laomai - to heal - “she was healed”**

• **Luke 8.48 Sozo - to save - “your faith has saved you**

If these things are God’s will for us, what are the opposite things that the forces of evil wish for us? (If the conversation ends up suggesting that the world is a battleground between two forces, make sure that you end by emphasizing that these forces are not equal; one day God will intervene decisively and evil will be utterly defeated).

5.7-8 Move through the slides fairly quickly - don’t let yourself be diverted by the temptation to spend 10 minutes on horoscopes, Halloween or Freemasonry (you may just have to say ‘the slides are from the Diocese of Chesham and Bucks, I’m not an expert on any of this’). The point is - when we encounter evil it’s sometimes our fault and sometimes just something that happens to us.

5.8 “Gaining Freedom in Christ”. Go round the room, asking each participant to read a line out in turn.

Practical Work Finish by asking participants to read silently through the “practical work” section. When they have done so, go round the circle asking each person if they are ready to affirm their baptismal faith - if anyone isn’t that’s fine, and reassure them so. Lead the liturgy, or ask someone else to do so.

Note: if the person saying the final prayer is not a priest, it is the convention that they do so in the “we” form, that is:
May Christ dwell in our hearts through faith,
that we may be rooted and grounded in love
and bring forth the fruit of the Spirit.