

# The New Community

Finding God when we meet together

## Leader's Manual

edited by Roger Morgan

*The New Community is Book 2 of *The God Who Is There*,  
an interactive discipleship course for small groups*

The Mathetes Trust

Copyright © Roger Morgan 2012  
2<sup>nd</sup> edition revised and updated 2023

The right of Roger Morgan to be identified as the author of this work has been asserted by him in accordance with the Copyright, Designs and Patents Act 1988.

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without the prior written permission of the copyright owner.

Published by:  
The Mathetes Trust  
[www.mathetetrust.org](http://www.mathetetrust.org)  
Charity no. 1169869

ISBN 978-1-912124-25-1

Unless otherwise stated, all Bible translations are taken from the New Revised Standard Version of the Bible, Anglicized edition, copyright © 1989, 1995 by the Division of Christian Education of the National Council of the Churches of Christ in the United States of America, and are used by permission. All rights reserved.

Cover photo © istockphoto.com  
Images on pp 11,13,18,24,32,35,47,51,73,82,104 © iStockphoto.com  
Images on pp 10b,14,19,22,28,30,31,39,43,45,48,53,64,65,  
66,76,86,84,86,91,93,99,106 © Fotolia.com  
Images on pp 10a,63,77 © Microsoft.com  
Image on p 52 Public Domain  
Image on p 23 © Alison Morgan  
Image on p 78 © Patrick Genet, Wikimedia CC licence

This course is edited by Roger Morgan, working with Anita Benson and Alison Morgan. The following people contributed to the writing of the individual sessions: John Benson, Ian Bishop, Pete Greaves, Mike Harrison, Richard Morgan, Michael Selman, Karin Silk, Elaine Sutherland, Lauren Wicks, Angela Zvespar.

# The New Community

## Contents

Preface	Page 5
1. Baptism – joining the community	Page 9
2. Honouring the holy presence of God	Page 23
3. Praise	Page 34
4. Looking back and looking forward	Page 42
5. Learning to pray together	Page 49
6. More about prayer	Page 61
7. Expressing our love for God	Page 72
8. The power of words	Page 79
9. A community of love	Page 89
10. Deepening our love	Page 98
Key verses	Page 107



# Preface

Welcome to *The God Who Is There*, a three-part series on discipleship. The series consists of three books, each providing a course of ten sessions suitable for small groups. The first book, *Beyond Ourselves*, begins with the question ‘Is there anything beyond ourselves?’ or in other words ‘Is God there?’. By the end of the course group members should be able to say ‘Yes – I am sure God is there, because I have experienced him for myself.’ This second book, *The New Community*, is about finding God to be there whenever a group of Christians come together. By the end of this book, group members should be able to say ‘Yes – we are sure that God is there because again and again we have experienced him in our meetings.’ The third book, *Shining Like Stars*, is about finding God to be there in ordinary day-to-day life.

*The God Who Is There* takes its inspiration from an earlier series, *Rooted in Jesus*, written in 2002 for rural Africa and now in use in 19 African countries. Because of its success in Africa many people asked us to release *Rooted in Jesus* for use in the West, and *The God Who Is There* is our response: it has the same aims and conversational style as *Rooted in Jesus*, and much overlapping content. At first we thought we could keep the same structure and session titles, but we found that the cultural differences between Africa and the global north meant that in practice we needed to rewrite the course completely – particularly in this second book, which we think is radically different from anything you will find elsewhere. In *Beyond Ourselves* the challenge was to relate the material to western moral and philosophical assumptions. In *The New Community* the challenge has been to present the corporate nature of discipleship and the essence of worship in the context of our individualistic, consumer-driven society.

For each of the three courses in the series there is a Leader’s Manual and an accompanying Coursebook for each group member. The series is suitable for groups of any size. It will work well with just three people or it could be used by a large church with many groups meeting together at the same time.

The series was written by a team of contributors and then edited by Roger Morgan, working with Anita Benson and Alison Morgan. Roger and his team are able to offer training to churches or to group leaders. If you would like to find out how we can support you, please do get in touch with us by emailing [admin@mathetetrust.net](mailto:admin@mathetetrust.net) or calling 01749 679865. Or visit our website, [www.mathetetrust.net](http://www.mathetetrust.net) – from which you can order copies of the accompanying group member’s booklet.

Taken together the three books in this series are our attempt to explain the fundamentals of Christian discipleship. In the first book we learned that discipleship is entering into a relationship with God, a relationship based on promises and therefore on faithfulness and trust. In this second book we learn that discipleship is not just an individual thing; discipleship is intended as a group activity, a shared journey in which we find a new identity as part of a community centred on Jesus. Finally, in the third book we learn that discipleship is about how we conduct our lives in the daily reality of our families and communities. In all the ups and downs of everyday life we find that God is there setting us standards, leading us on, and helping us at every turn.

## How the course works – notes for the leader

*The New Community* envisages a group of between three and twenty people who will meet together for a series of ten sessions, each lasting an hour and a half. The session can be preceded by a shared meal or a simpler form of refreshment.

This Leader’s Manual is for the leader only, and it gives minute by minute suggestions for how to spend the time. You will need to prepare carefully and come up with your own detailed plan for each session. Some leaders will prefer to follow the book in every detail. Others may wish to adapt the course to suit their own style or to suit the composition of the group.

In each session the sections are carefully timed; you will need to keep your eye on the clock and stick more or less to these times. If you get

behind on one section you must make it up on the next. With some groups this will be quite easy but with others, where people are more talkative, keeping to the timings will be quite difficult. If this happens then you may wish to over-run a little, or you may prefer to complete one session in two meetings or even two sessions in three meetings. If you start the sessions late you are bound to run into problems. Better would be to start early and allow more time.

Each session contains a key verse from the Bible for group members to write out on cards and keep with them. In the African version of the course, where it is normal for the groups to memorise the verses, our experience is that those who take the memorisation most seriously make the most progress. The same will be true for those who work through *The God Who Is There* series. So suggest to the group that it would be a good plan for them to memorise these key verses. If they do they will greatly benefit from the experience, but if the group is opposed to the idea of memorisation then do go along with their wishes.

There is a separate Member's Coursebook which you should give to each of the group members during the first session. This coursebook contains exercises, four for each session, which are designed to help group members work out the practical implications of what they are learning. Three of the exercises follow on from the session, and one is there to help them prepare for the next session. There are various ways of introducing the exercises for groups of different kinds (see below), but do bear in mind that if the exercises are omitted, the impact of the course will be greatly reduced.

Here are three ways in which you could use the exercises:

- Agree with the group that each of them will choose one exercise and try to complete it before the next session starts. Those who are keen can do more than one. With most groups it would be best to work in this way. Make sure that time is allowed in the sessions to report back on the exercises.
- If your group lacks much formal education then it may work better if you choose one of the exercises for each session and

suggest that everyone in the group tackles the same one. If reading skills are a problem it may be better to describe the chosen exercise orally and not use the coursebooks at all. Another idea which sometimes works well is for the group to divide themselves into pairs and then for each pair to meet up to do the chosen exercise together.

- As a third alternative you could choose to build the exercises into the group sessions themselves, and devote two meetings to each session. This will work extremely well if the group is happy to do the course over twenty sessions rather than ten.

Colossians 3.16 suggests that, when Christian believers get together, one of the things they should always do is sing. So this course includes opportunities to sing together, and at various points you will find that we suggest that you turn to music. Each time this happens, we will recommend an appropriate song or songs: our list consists of 21 songs, and the words can be found at the end of the Member's Coursebook along with the sources. Musical accompaniment for the songs can usually be accessed via YouTube or Spotify, or you may have someone in the group who can play. If you prefer to use other songs than the ones suggested, please feel free to do so – but make sure that you choose songs which are relevant to the things that are being taught in that part of the course, rather than simply ones which are currently popular.

There is more to running a small group well than just running meetings; a good group leader will also care for the group members individually. So put time into developing a relationship with each group member. Do this in any way that seems appropriate, for example meeting up for coffee, going shopping together, playing sports, doing something with your children, or going to a film. If you show them that you love them, you will find that what you are teaching in the sessions will get across much more effectively.

Roger Morgan  
Wells, October 2023



# The New Community

## Session 1: Baptism – joining the community

*Please note that this session is divided into 8 sections. Timings are given for each section with 90 minutes in all. You may decide to leave some sections out, but if you want to include them all then you will have to stick carefully to the timings. If you do wish to leave some sections out you will find that either the third section 'the church is like a body', or the sixth section 'how children join the church', could be omitted without spoiling the continuity of the session.*

### **Things you will need for this session:**

- A copy of the member's coursebook for each person
- A whiteboard or flipchart, and pens
- A DVD of the life of Jesus
- Bibles for any who do not have them
- Small cards for people to write out the key verse
- A picture/diagram of the human body
- A large sheet of paper or card with 1 Corinthians 12.13 written out clearly
- A CD player and the course CD

### Introduction

(10 mins)

Begin the session by welcoming everyone to the group, and if it is a new group ask the members to introduce themselves.

Give each member a copy of the member's coursebook, explain that this is the material which you will be looking at together in the next ten sessions, and ask them to briefly skim through the book as they sit.

Now listen together to a song. The song we suggest is called 'Timeless words of life', and the words can be found in the Member's Coursebook (no 19). You may prefer to suggest a different song, and

you may wish to invite the group to sing along to the song you have chosen rather than just listening to it.



## The new community (15 mins)

Now refer to the course title, 'The New Community', and say that the course will be about learning together how to be a good community. All of us belong to communities, for example our families, our work places, our schools, a team we play for, and so on. We join these communities, we belong to them for a time, and then for one reason or another we leave. Sometimes the experience of belonging to a particular community is good; sometimes it can be quite painful.

Ask them to each share a good and then a bad experience of community. As leader of the group be ready to speak first. Perhaps, for example, you once belonged to a workplace in which you were very unhappy, or perhaps you belonged to a football team which has brought you many lasting friendships. When everyone has shared their stories, open in prayer asking God to make your group's experience of community a good one.



Then say that you are going to begin by looking at the Bible and consider a community formed 2000 years ago on the day of Pentecost in Jerusalem. Make sure that everyone in the group has a Bible and then turn with the group to **Acts chapter 2**.

Explain the context from the point of view of someone who was in the crowd in Jerusalem on the day of Pentecost. You have come to Jerusalem for the festival. It is a holiday, a day of celebration, and everyone is there. Peter is preaching and you are listening, just one of the crowd. Peter has been saying that although the Jewish and Roman authorities crucified Jesus, God has raised him from the dead. He is providing plenty of evidence that this really has happened; and you

know that rumours have been circulating in Jerusalem. Now, on this very day, Peter is saying, the risen Jesus has begun to pour out his Spirit from heaven on all who believe in him. Amazing things are happening here in Jerusalem.

Now ask the group to look at **verse 37**. This sermon from Peter is powerful. It is having a profound effect on you. You want to respond to what Peter is saying.

Ask the group to look at **verses 38-39**. Peter is looking for both an inward and an outward response. Ask the group 'What is the inner response Peter was looking for?' The answer is repentance – which means a change of mind and a change of heart.

Then ask, 'What is the outward response that Peter was looking for?' The answer is that they were to be baptised. Look at **verse 41**. Ask 'How many people from that crowd were baptised?' The answer is 3,000. Invite them to imagine that they were one of those 3,000.

Summarise like this: 'A message was preached in Jerusalem on that day, and 3000 people made a profound response to that message'. On your board/flipchart write the words:



The message : Jesus is alive  
The Holy Spirit has come  
The response : Repentance  
Baptism

Now ask: '3000 people repented and were baptised. What was the result? What happened next?' Let them answer and then say that we can see what happened next in **verses 42-47**. Divide the group into pairs and give them 3 or 4 minutes to look at these verses.

Bring the group together again. Now ask them 'After the baptisms were finished what happened next?' Let them answer and then summarise as follows: 'After the 3000 were baptised the Holy Spirit came upon them all and formed them into a new community. The

Spirit's presence in the community was shown in all kinds of ways as we have seen from the passage – devotion to God, miracles, joyful praise, sacrificial love, many new converts and so on.'

On your board/flipchart add these words:

The result : The Holy Spirit came  
A new community was formed  
God was present in that community  
Life for those people was never the same again

Refer the group to what you have written and then explain: 'As it was then so it is today. These are still the first steps in forming what this course calls the new community. It begins with the preaching of a message. In response to the message there must be repentance. Then there must be baptism. And then the Spirit will come. It is the Spirit who forms people into communities like the one described in Acts 2.'

Then ask some questions. First ask if they themselves have ever heard the message 'Jesus is alive – the Holy Spirit has come,' and have believed it. When did they first hear this message?

Now ask them if they have ever fully responded to the message. Have they repented of their sins? When did they first do this? Remember that repentance is not always an emotional experience. The word repentance means a change of mind. Did they ever make a decision to stop living in one way and to start living in another?

Then ask them if they have made the outward response to the message. Have they been baptised yet? And if so when? Most of them probably will have been baptised, but some may not. Many of them will have questions about baptism. If they do, say that these questions will be answered later in the session.

Now ask them if they have received the Holy Spirit. And if so when? How do they know they have received the Spirit? If some are unsure, say that you will return to this at the end of the session today when you will pray together to receive the Spirit. You need to do this

because unless we have the Spirit we can never experience what it means to be a new community. The new community is one which is created by the Spirit – not one which is created by us.

Explain that one word which the Bible uses to describe this new community is the Greek word *ekklesia*, which means ‘called out’, and is used to refer to a gathering or assembly of people. In our Bibles this word is sometimes translated as ‘church’. Those 3000 people had been formed by the Holy Spirit into the first ever church. We often assume that the word church refers to a building, but it doesn’t – in fact the first church buildings were not put up until the third century! So a church is a gathering of people who have been called out of their existing lives and invited to form a new community. And this brings us to the other thing we need to understand about church. A church doesn’t just exist, it has to be formed – and it’s formed by the Holy Spirit, the one who does the calling out. In this course, you will be trusting the Holy Spirit to form your little group into a church. To be a church you do not need a building, or a professional minister, or large numbers of people – all you need is for the Holy Spirit to inhabit your community.



The church is like a body

(10 mins)

Now show the group the picture or diagram of a human body (if you can, give a copy to each person) and ask someone to read out **1 Corinthians 12.12-27**. Say to the group that the Bible often uses the

picture of a human body to describe the church or the new community. A church, like a body, is made up of many members.



If the group already know one another, do the following exercise. If they are still strangers to each other, leave it out. Ask them to look at the picture of the human body, and think about the person sitting on their left. Which part of the body do they think this person is? Do they see them as an eye, or a leg, or a tiny bone, or what? Have some fun sharing the answers.

Then say that in the human body probably the most important part is the head. In the church, and in your group, it will be the same. All of us matter, but the head matters most.

Ask the group 'Who then is the head of our community?' The answer is not you, it's Jesus. Jesus is the head of the body, and the most important member of the new community.

Explain that the picture of the church as a body illustrates both the similarities of the church to a good secular community, and also the differences. In a human body none of the members are superfluous and each needs the others. In a football team not all are goalkeepers, but all depend on the goalkeeper. The same is true of any human community that works well, and it is certainly true of the church. In this group each person matters, and each has a different role to play.

The difference between secular communities and your new community lies in the headship of the community. Football teams have a manager and a captain, but your group has a different kind of head, Jesus himself. His presence with you is crucial to the success of your community. If you learn to trust him, Jesus will become your teacher, inspirer, helper, guide and friend.

Turn with the group to **Revelation 7** and read **verses 9-12**. Explain that this is a picture of the new community as it one day will be: we will all

be there. We will be able to see Jesus, the lamb, with our eyes, and he will be the focus of everything we do. Then help them to understand that here on earth it's the same: Jesus is here, he's our head, and our attention is on him. The only difference is that one day we will relate to Jesus by sight, whereas now we relate to him by faith. We must not be discouraged by not being able to see him, for we will still find that he is very definitely here with us.

To say that Jesus is here with us is just another way of saying that the Spirit is here with us. The New Testament presents Father, Son, and Spirit as a unity. If one of them is present, all are present.

## Baptism - Joining the church

(20 mins)

Refer the group back to what you have written on the board or flipchart. The way that someone enters the new community is by repentance and baptism. Repentance is an essential inner attitude; without it baptism is meaningless. But baptism is the actual joining ceremony. To join the new community you must first be baptised.



Tell the group that you are going to show them how a person would have been baptised in biblical times. It is still done this way today in many churches.

Ask for three volunteers to act out a baptism. One is to be baptised, and the other two are to do the baptising. Explain that a baptism uses a lot of water. Invite the group to imagine where it might take place – perhaps in a river, the sea, a swimming pool, or in a church building. Ask them now to imagine that all 3 people are standing waist deep in water. Ask one of those doing the baptism to say to the baptism candidate, ‘Do you believe and trust in God the Father?’ The candidate will reply, ‘I believe and trust in him.’

Continue through these questions and answers:

- Do you believe and trust in Jesus Christ his Son  
I believe and trust in him.
- Do you believe and trust in the Holy Spirit?  
I believe and trust in him.
- Do you turn to Christ?  
I turn to Christ.
- Do you repent of your sins?  
I repent of my sins.
- Do you renounce evil?  
I renounce evil.



Invite those baptising to say: 'As you have declared your faith, I baptise you in the name of the Father, and of the Son, and of the Holy Spirit. Amen.' Each of the two doing the baptising should now link arms with the candidate and lower her beneath the surface of the water and out again. They should then lay hands on the baptised person's head and pray that the Holy Spirit will fill her with his presence.

Now read **Romans 6.3-4**, which gives Paul's explanation of the meaning of baptism. Help the group to see that when baptism candidates are lowered under the water, this symbolises the end of their old life. It is like a dead person being buried. When they rise again from the water, they are beginning a completely new life.

It is important to realise that Jesus himself was baptised. You may like to watch a short clip from one of the many films of the life of Jesus. Choose a scene where John the Baptist is preaching and baptising people, and show the baptism of Jesus. If you are unable to access a DVD, turn instead with the group to **Luke 3.1-22**. Read the passage aloud, and ask the group to sit in silence and imagine the scene. After watching the clip or thinking about the passage, you could invite them to share their impressions.

Ask the group why they think it was that Jesus allowed himself to be baptised? Here are some of the points which you could bring out:



- Jesus knew that he would have to undergo both death and resurrection from death, so he submitted himself to baptism, which pictures both. His baptism, like our own, is a picture first of death and then of life. For Jesus, baptism pointed forward to a time when he would actually die (on the cross) and then be raised to life. In the same way, our baptism points forward to the time when we, like Jesus, will die physically and then be raised again.
- Jesus wants us to identify with him so he identified with us. By being baptised Jesus identified with all those like us who would one day be baptised as a sign of their faith in him. When we are baptised, we are identifying with Jesus – this is why baptisms are usually done publicly. As we identify with Jesus in baptism, we are saying that we intend to live life his way with the same values, by the same power, with the same mission to the world, and with the same hope for the future.
- For his ministry on earth Jesus needed the Spirit's power. He was baptised because baptism is the gateway to the gift of the Spirit. At his baptism, Jesus received a special and particular anointing by the Spirit. It was through the power of the Spirit that Jesus was able to minister as he did. Explain that sometimes we receive the Spirit first, and baptism comes later – as it did, for example, for St Paul.

Now turn to the end of Matthew's Gospel and read **Matthew 28.18-20**.

Explain that these words are spoken by Jesus after his death and resurrection. He sends out his disciples to make disciples of all nations, 'baptising them in the name of the Father and of the Son and of the Holy Spirit.' Remind the group that in Acts 2 we see Peter and the other disciples put these instructions into practice. Jesus expects that when a person becomes a Christian he will be baptised. Baptism is for all believers.



## Key verse

(5 mins)

Say to the group that once a person has been baptised they immediately belong to the body of Christ, the new community.

This idea is expressed very clearly in **1**

**Corinthians 12.13**. You will have written

out this verse on a large sheet of paper so that it can be seen by everyone; show it to them now:



‘For in the one Spirit we were all baptised into one body – Jews or Greeks, slaves or free – and we were all made to drink of one Spirit.’

Give each member of the group a small card and ask them to write the verse on the card and then to keep it with them, perhaps in a wallet or purse. Ask them to be quiet for a few minutes and to think carefully about the verse they have written out.

Explain that in each session of the course there will be a key verse, a verse chosen because it gets to the heart of what the session is about, and that **1 Corinthians 12.13** is the key verse for this session. Explain that as you go through the course, you would ideally like the group to memorise each of the key verses. Explain that experience shows that groups which memorise the verses make the most progress, even though it can sometimes seem like hard work. Ask them how they feel about doing this.

If they decide to go for the memorisation, learn the verse by reading it out aloud, including the reference. Then repeat this ten times – but on the tenth time ask the group to repeat the verse from memory. Avoid the temptation to repeat the verse fewer than ten times – it is important to learn it thoroughly. Even if they decide against memorisation, encourage them to meditate daily on the verse during the coming week.

## How children join the church

(10 mins)

Ask the group if any of them have children or grand-children. Say that Christians who have children have always believed that their children are automatically included in the new community. But should they be baptised like adults, or should they wait until they are old enough and then decide for themselves? Ask the group what they think. Say that Christians have always disagreed about this, because the Bible does not give us a simple statement of what we should do.



Explain that some Christians choose to baptise their children by immersion, just like adults. Others prefer to baptise babies by sprinkling water on them. And some Christians believe that although children are part of God's family they should not be baptised until they are old enough to understand what is happening. Christians who think like this usually bring their young children to church for an act of thanksgiving and dedication. The minister blesses the child, who is then regarded as a full member of the community.

Ask if anyone in the group has ever been confirmed, and if they understand the meaning of confirmation. Explain that the need for confirmation arises when a person who has been baptised as a baby wishes to make an adult commitment to Jesus. Rather than baptise them again, an alternative is to lay on hands and ask for the gift of the Holy Spirit. When this is done in a formal ceremony by the local bishop, the ceremony is known as confirmation. Churches which practice infant baptism expect that children will grow in their faith as part of the church family, and that later, when they are ready, they will affirm their faith in a confirmation service.

Ask if there is anyone in the group who feels that they have a step to take now. Some may never have been baptised. Some may have been baptised as infants but not confirmed. Some may have been baptised

and confirmed, but now that they have become Christians wonder if there is some further step that they can take. Some may have children who have never been either baptised, confirmed, or formally dedicated. Offer to make arrangements if there is anyone who wishes to take steps to formally join the church in this way, either for themselves or for their children. It is especially important that anyone who has never been baptised should be baptised as soon as possible.

## Asking for mercy – Asking for the Holy Spirit (15 mins)

Remind the group that Jesus said he came not for the righteous but for sinners. Invite the group to sing a song of confession. The suggested song is the song 'Jesus, I have forgotten', and the words are given in the Member's Coursebook (no 14). Choose a different song if you prefer.



Following the song ask them all to stand.

Say that your purpose now is to seek the gift of the Holy Spirit for each person, so that he may come among us and form us into a new community. This is done on the understanding that anyone in the group who has not been baptised will be baptised as soon as possible.

Some in the group will have prayed like this before, but encourage them to pray again. Asking to be filled by the Holy Spirit is something that every Christian should do, not just once but repeatedly.

Ask each person to speak out the words used in the Anglican baptism service:

- I turn to Christ
- I renounce evil
- I repent of my sins

Say these one at a time, with you as leader going first.

Then read out the words from **Revelation 3.20**: 'Listen! I am standing at the door and knocking; if you hear my voice and open the door I will come into you and eat with you and you with me.'

Explain that this is the Holy Spirit speaking. He promises to come and live in anyone who opens their heart to him. Jesus himself promised that the Holy Spirit would be given to all who ask.

Say that all that we need to do is ask with expectancy and wait for God to respond. Ask everyone in turn to pray and ask in their own words for the gift of the Spirit. Then ask them to simply stand and wait. What happens next depends on God and not on you.

Keep your eyes open and watch. Listen to God, and do not be in a hurry. Pray for each person but in no particular order. When you pray lay hands gently on their head or shoulders and pray in the words that God will give you. Do not use a formula; depend on God to know what to say. Before you pray for someone make sure that you have their permission – just say 'May I pray for you?' Ask permission too before you touch them.

When you have prayed for everybody, ask them to pray for you that you too will be filled again by the Holy Spirit and given the gifts you need to serve God. A good way is to kneel, ask them to gather around you, and invite two or three to pray aloud.

## Homework exercises (5 mins)

Before people go, ask them to turn to pp 5-10 in the coursebooks. Explain that after each session there will be some homework exercises. These are there to help us put into practice the things that we learn in the sessions; they are an important part of the course.

Then explain that you could use these exercises in one of three ways and ask which they would prefer:

- The coursebook suggests that each person choose one exercise from each session and tries to complete it before the next session. Those who wish to can do more than one exercise.
- You could choose one exercise together now, and decide that everyone will attempt the same one. Some might like to do the exercise together. Those who wish could do the other exercises as well.
- You could take more time for the course and decide to use the next meeting to do the exercises. This would double the length of the course, but perhaps people would not mind that.

Unless it seems inappropriate, embrace each person before they leave. You have just prayed for these people. They are your family, sharing with you in one Spirit. Let them know that you love them.

