



Young People's Resource Pack on *Faith, Love & Life*

A Contextual Bible Study Manual on

Sexual and Reproductive Health and Rights

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Sexual and Reproductive Health and Rights***

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Foreword

For over sixty years, the All Africa Conference of Churches (AACC) has worked alongside its member churches in responding to various challenges to human dignity. This has been achieved through both the prophetic word and services that result in healing. Of particular concern have been the challenges facing Africa. The majority of Africa's population is young people under the age of thirty-five (35). These young people face numerous sexual and reproductive health challenges that undermine their well-being and the continent's peace and security. The future of our nations and churches rests on how well our young people are empowered to respond to these challenges.

Sexual and Reproductive Health and Rights (SRHR) issues, in particular, came into focus back in March 1963, at the All Africa Seminar on the Christian Home and Family Life (also known as the Christian Family Life Seminar), which was held at the Mindolo Ecumenical Institute. Similarly instrumental was the women's consultation meeting held in Kampala in April of the same year, pre-AACC's Inaugural Assembly. Both meetings shaped the AACC's role in empowering churches to address SRHR issues across the continent.

While there have been commendable achievements in this front, significant challenges still remain. Teenage pregnancies have risen unabated, the rate of spread of HIV and other sexually transmitted infections remains worrisome and there is a growing prevalence of sexual violence. Young people, by and large, are making some regrettable decisions, an indication that many

still lack access to information and essential services for SRHR.

This Contextual Bible Study (CBS) Manual on Sexual and Reproductive Health and Rights (SRHR), developed by both lay and ordained young theologians within the AACC's All Africa Youth Network, will play a critical function in facilitating conversations surrounding SRHR. Thanks to it, youth and church leaders can now be trained on how to use Scripture to promote quality sexual and reproductive health among people in their communities.

In as much as this resource is by the youth and for the youth, it should not be considered as lacking any meaningful benefit to others who are not youth. In using it, one will gain scriptural, cultural and scientific wisdom, necessary for addressing misleading theologies on SRHR and mitigating the impact thereof.

My hope is that the use of this manual will strengthen the church's witness across Africa, deepen our commitment to a holistic mission and encourage a new generation of young Christians to not let anyone look down on them because they are young, but set an example in speech, in conduct, in love, in faith and in purity (1 Timothy 4:12).

Rev. Dr. Fidon Mwombeki
AACC General Secretary

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Introduction

Brian Muyunga

Since its establishment in 1963, the All Africa Conference of Churches has remained committed to promoting health and healing for the African people. We are driven to bring everyone to experience the abundant life that Christ offers (John 10:10). In doing this, AACC mobilises, empowers and accompanies its members to interpret and respond to challenges to human dignity. One of the organisation's priority areas in this work is promoting sexual and reproductive health and rights in order to achieve a better quality of life for African youth.

Faith communities in Africa have a significant role in promoting sexual and reproductive health and rights among young people. However, their leadership in this area is usually challenged by limited access to relevant and user-friendly faith-based resources, limited safe spaces that facilitate sincere conversations and limited expertise in the subject area. This resource pack capably addresses the above challenges. In it are fifteen contextual Bible studies that youth and church leaders can use as guides in facilitating transformative engagements on SRHR, capable of positively transforming mindsets and inspiring life-affirming actions that lead to quality sexual and reproductive health.

Using biblical texts as primary sources, the resource pack offers friendly interactions with adolescents or young adults. It can be used within intergenerational settings at home among family members, in schools during student fellowship meetings, during peer-to-peer encounters, ministry meetings, fellowships and Bible Study sessions, among other relevant spaces.

The Bible studies in this manual aim to:

1. *Create awareness on SRHR issues facing young people in the church and community.*
2. *Inspire faith-based advocacy and activism for life-affirming attitudes, practices and policies on sexual and reproductive health and rights.*
3. *Support youth and church leaders in creating and facilitating safe spaces for honest and transformative conversations on various Sexual and Reproductive Health issues.*

Understanding the 'Contextual Bible Study' Concept and Methodology

Contextual Bible Study simply refers to a participatory way of reading biblical passages, in the sense that it provides room for the dynamic interaction between the text and the readers' contemporary contexts. It is a group-based and action-oriented method of Bible study where everyone engages with the biblical text in a way that resonates with his/her realities.

It was developed and advanced by South African Professor, Gerald O. West and the Ujamaa Centre at the University of KwaZulu-Natal. Thanks to their efforts, CBS has become a resource that

bridges faith and action, enabling communities to read the Bible in ways that affirm dignity, confront oppression and inspire collective transformation¹.

Through Contextual Bible Study, one can create and facilitate safe spaces for conversations on any subject within a faith-based setting. It has helped equip individuals and groups for evidence-based advocacy and activism, creating awareness on issues of concern and inspiring the transformation of mindset, behaviours and structures to promote people's health and well-being.

Requirements for Conducting a Successful Contextual Bible Study

Conducting a successful Contextual Bible Study requires the following five key things.

1. Leadership

The CBS leader(s) are the person(s) who organise others and put together everything needed for the CBS to take place. They are tasked with identifying or aiding in the identification of contextual issues that a CBS should address, the relevant biblical text to study, examining the text(s) ahead of time, developing questions and activities necessary for

engaging with the text, facilitating the Bible study and, finally, documenting the process and outcomes of the CBS. They are not to impose their beliefs, assumptions, positions or knowledge on others, but instead inspire participants to express themselves in a way that ultimately brings about transformation. Anyone can facilitate a CBS. The CBS leaders must have clear goals and targets that they want to achieve through the CBS.

¹ Here below are three references we used to define the CBS methodology. You can look them up and read more.

- I. Ujamaa Centre. (2020). Contextual Bible Study methodology. University of KwaZulu-Natal. Retrieved from <https://ujamaa.ukzn.ac.za>; West, G. O. (2016).
- II. The Ujamaa Centre and its pedagogical (and theological) method of Contextual Bible Study. HTS Theologies Studies/Theological Studies, 72(1), 1–7. <https://doi.org/10.4102/hts.v72i1.3410>
- III. West, G. O. (2019). Reading other-wise: Socially engaged biblical scholars reading with their local communities. Society of Biblical Literature.

2. A Community/Group of People

CBS is group-based and participatory and thus should happen between at least two individuals—the more the better. The group size should be just big or small enough for every participant to actively engage in the process. It is important that CBS leaders and participants use their experiences and facts to engage on the matters at hand.

3. Safe Space for the Study

A safe space refers to an environment where people feel free to participate without fear of intimidation or harm, whether physical, spiritual or psychosocial. To create such a space, participants must be assured of mutual respect and safety from being misrepresented. The space hosting the CBS can be physical, such as a church premise, in a workshop, during a family Bible Study meeting, or it might be online, depending on one's setting.

4. Study Materials to Guide Engagements

These include the Bible (biblical texts marked for study) and any other sources of knowledge and information that might be necessary for the particular discussion, such as policy briefs, etc. Depending on the setup, different stationery may be needed, as determined by the CBS leader/s.

5. Time

Time is an essential resource for a CBS. The CBS can last between 30 and 120 minutes, depending on the scope being covered. Facilitators must be sensitive to the amount of time available for the group to engage when setting targets and coming up with the CBS approach, questions and activities. For instance, a group with only 30 minutes can choose to use only one or two questions. For a different group that can afford 120 minutes, they could dedicate an hour to general discussions, 30 minutes to group discussions and another 30 minutes to hearing feedback and experiences.

Process of Facilitating a Contextual Bible Study

The process of facilitating a CBS has three stages: before, during and post-Bible Study meetings. These are explained below.

Stage 1: Pre-Bible Study Meeting

This is the time prior to the group/community convening to engage in the CBS. It involves identifying the context, the relevant passage to study and the needs, after which the CBS guide is prepared.

During this stage, the CBS facilitators should take time to identify the real-life situations that the CBS seeks to address. This should be followed by identifying a relevant biblical text that can aid in transformative engagement on the issue. Identifying relevant texts and facilitating successful Contextual Bible Studies requires a dependence on God's providence and the help of the Holy Spirit. The facilitator should therefore spend ample time in prayer during this stage.

This stage also requires knowing the individuals who will participate in the study. Such information as age group, gender, number, religious affiliations and cultural identities, among others, should be gathered. The venue for hosting the CBS, the time and the duration of the CBS should also be decided. All necessary communication targeting participants, such as invitations to the CBS, must be sent on time during this stage.

Preparing the CBS Guide

The facilitator(s) should read the chosen Bible passage repetitively until they are familiar with its narrative. Once this is done, they should proceed to develop questions that prompt critical engagement with the passage in light of contextual realities. The questions can be in the following three categories.

- 1. Questions in the text**—focusing on the characters, themes, words, phrases, flow of events, among other things.
- 2. Questions that link the text with the current context**—inviting participants to share experiences similar to what is reflected in the text, comparing what is in the text with the contemporary context or lived experiences, among others.
- 3. Action-oriented questions**—questions that inspire needed actions and changes to effect the desired change in individuals, church, family or community. This category of questions prompts participants to come up with realistic plans of action to address specific issues.

Stage 2: Bible Study Meeting

During this stage, the group meets for the Bible Study and the facilitators should be ready to offer the needed leadership and, above all, share and learn from the whole group and process.

The stage involves the following aspects.

Helping participants settle and build/strengthen trust and assurance of safety

The session should begin with prayer and any other activities that need to be done to help participants settle, build trust and establish that the space is safe enough for them to engage freely and honestly.

Introducing and reading the text

The facilitator announces the text and invites participants to engage in a participatory reading of the passage. Different people can read the text in portions, one section at a time.

The text should be read repetitively (at least three times) to ensure that the participants get familiar with the narrative.

Facilitating interactions and engagements on the text

Thereafter, the facilitators invite people to engage with the text by using the guidelines, questions or activities they prepared in stage 1. While doing this, the facilitator should be flexible enough to allow the conversation to flow as naturally as possible. The facilitator should also be open to the possibility of people bringing up new questions or issues. Sometimes the

group's interactions may actually influence the facilitator into changing the flow or framing of the questions. However, even as facilitators give room for such possibilities, they must be careful to ensure that the conversation and engagements remain relevant to the goal of the study. Whenever the group seems to veer off, they are expected to bring them back on course in a very respectful manner.

It is essential that the facilitator ensures the active participation of all group members, including those who may seem quiet and reserved. One can do this by gently inviting them by name to contribute. If the group is large, participants can be organised into smaller discussion groups.

The group should be organised in such a way that participants engage respectfully, even when the conversations get heated. The facilitator should ensure that participants listen to one another and speak with grace and compassion.

Stage 3: Post Bible Study Meeting

After the meeting, it is important that all necessary communications are made. These include compiling a report, sending out appreciation messages and conducting follow-ups.

The Process of Developing This Contextual Bible Study Manual

The tool was developed by youth leaders from the AACC member churches, courtesy of two youth leaders' workshops: one on using Contextual Bible Studies to promote SRHR and the other on Sustainable Population Growth for Quality of Life in Africa. Both were held in 2024, in Zambia and Sierra Leone, respectively. Following these workshops, different webinars were held in May, June and July in 2025, which

featured intergenerational consultations on the aforementioned themes.

Inspired by the webinars, a team of youth leaders volunteered to be trained by AACC and subsequently contributed to the manual. With some assistance, they identified relevant biblical texts, developed the CBSs and submitted them for compilation and publication.

Structure of the Manual

This CBS manual has four sections. The first is titled ***Wonderfully Made in God's Image: The Human Body and Its Sacredness***. It consists of five Contextual Bible Studies that guide engagements on menstrual health care, period stigma, modern slavery & sexual abuse, body autonomy and matters of consent.

The second section is titled ***Choosing Life: Safe and Unsafe Sexual Practices***. It consists of four Contextual Bible Studies that aid families and communities in interrogating issues of power, abuse and manipulation of sexual relationships, intergenerational and transactional sexual relationships, realities around sex and substance abuse.

Choosing Life: Transformative Accompaniment and Advocacy for Health and Healing is the third section. It is made up of three Contextual Bible Studies which facilitate discussions on: promoting access to healing for sexual and reproductive health complications, countering life-threatening SRHR challenges and promoting advocacy for health and justice in the context of SRHR.

The fourth and last section is on ***Building Healthy Relationships***. It consists of two Contextual Bible Studies. One focuses on love, dating and courtship and the other on marriage.

NOTE

Each of the CBS in each section has a title by the author, a biblical text under study, the author's brief discussion on the biblical text, a description of contemporary issues that the text speaks to and proposed questions for discussion. When facilitating the CBS, you may choose not to ask participants to read the discussion on the text and contemporary issues, as these are provided for the facilitator to reflect on during preparation.

The questions provided for each CBS may be too many to be covered within the available time per session. You are at liberty to spread one CBS over several sessions or choose only specific questions for use in any one session. You also are at liberty to rephrase some questions or even come up with others, depending on the scope you want to cover, the prevailing contexts or flow of the discussion, among other factors.

Section 1

The Human Body and Its Sacredness

Overcoming Period Stigma: From Ritual Exclusion to Radical Inclusion

Ruth Kilango

Biblical Text: Matthew 9:20-22

And behold, a woman who had suffered from a haemorrhage for twelve years came up behind him and touched the fringe of his garment; for she said to herself, "If I only touch his garment, I shall be made well." Jesus turned, and seeing her, he said, "Take heart, daughter; your faith has made you well." And instantly the woman was made well. (RSV)

Discussion

This passage tells the story of a woman who had suffered from bleeding for twelve years. Her condition likely made her ritually unclean, socially isolated and emotionally burdened. She lived in silence, unable to participate fully in religious or communal life. Yet she approaches Jesus quietly, with deep faith and touches his garment. Jesus does not rebuke her for breaking purity laws. Instead, he calls her 'daughter' and affirms her faith and heals her publicly.

This story is not far from our own realities and it speaks directly to the stigma surrounding menstruation in many African communities. Menstruation is often treated as shameful, impure or taboo. Girls and women are silenced, excluded and made to feel dirty or weak. But Jesus' response is radically different: he restores dignity, breaks the silence and affirms worth. I remember a time in the village when I needed vegetables (mboga) for cooking. I didn't have any in our garden, so I went to a neighbour's place to ask. She was kind enough to give me some, but when I headed out to harvest them myself, she stopped me.

"Let me do it for you," she said. "If you're having your period, you won't tell me the truth. And if you touch the vegetables, they'll die."

I stood there stunned. Not because she refused to share, but because she refused my touch. According to her belief, a menstruating woman could cause crops to wither or rot.

In that moment, I felt reduced to a threat. My body, something natural, something sacred, was seen as dangerous. For me, it wasn't just superstition. It was rejection. It was a belief that my presence, my hands, my touch and my womanhood could bring harm.

Notes

[illegible]

Discussion Questions

1. How would you title this story?
2. Describe the character trait of the woman in the passage.
3. Which kind of people does this woman represent in your community?
4. Describe the character traits of Jesus in the passage.
5. Which categories of people does Jesus represent in your community?
6. Have you witnessed or experienced exclusion or shame related to menstruation in your community? Please share with us.
7. What practical steps can we take to support menstrual health and challenge period stigma?

Jesus as the Role Model for Promoting Quality Menstrual Health

Dr. Princess Matapo Mkandawire

Biblical Text: Luke 8:43–48 (NIV)

And a woman was there who had been subject to bleeding for twelve years, but no one could heal her. She came up behind him and touched the edge of his cloak, and immediately her bleeding stopped. "Who touched me?" Jesus asked. When they all denied it, Peter said, "Master, the people are crowding and pressing against you." But Jesus said, "Someone touched me; I know that power has gone out from me." Then the woman, seeing that she could not go unnoticed, came trembling and fell at his feet. In the presence of all the people, she told why she had touched him and how she had been instantly healed. Then he said to her, "Daughter, your faith has healed you. Go in peace."

Discussion

This passage presents Jesus' encounter with a woman who suffered from chronic bleeding for twelve years. In courage and faith, the woman quietly approached Jesus and touched his garment, believing she would be healed. Her action suggests that, much as she needed help and was ready to seek and get it from Jesus, she also desired discretion. When, against her wishes, she finds herself in a conversation with the Lord, he engages with her in a way that is affirming and compassionate.

Contemporary Issues the Text Addresses

This story offers us a valuable example of how we ought to relate to matters surrounding menstruation and period stigma. The example of Jesus in this story challenges us to be agents of sound menstrual health.

Discussion Questions

1. Describe the woman's menstrual health challenge in the text.
2. What menstrual health challenges are prevalent in your community today and how do they affect young girls and women?
3. Describe Jesus' behaviour and attitude towards the woman in this text.
4. What are the common perspectives and attitudes towards menstruation among people in your community/society?
5. In what ways does Jesus address the woman's menstrual health challenge in the text?
6. What can you do to address the menstrual health challenges in your community highlighted above as:
 - a) an individual?
 - b) a church?

Sexual Relationships and Matters of Consent

Brian Muyunga

Biblical Text: 2nd Samuel 11:2-5

One evening David got up from his bed and walked around on the roof of the palace. From the roof he saw a woman bathing. The woman was very beautiful, and David sent someone to find out about her. The man said, "She is Bathsheba, the daughter of Eliam and the wife of Uriah the Hittite." Then David sent messengers to get her. She came to him, and he slept with her. (Now she was purifying herself from her monthly uncleanness.) Then she went back home. The woman conceived and sent word to David, saying, "I am pregnant."(NIV)

Discussion

This text recounts the story of King David's encounter with Bathsheba. While walking on the roof of his palace, King David sees Bathsheba bathing. Struck by her beauty, he sends messengers to bring her to him and he sleeps with her. Shortly thereafter, Bathsheba discovers that she is pregnant.

This biblical account has various implications on discussions concerning bodily autonomy and sexual and reproductive rights, particularly from a justice and ethical standpoint.

First and foremost, there is a power imbalance between David and Bathsheba in this text that must be acknowledged. As a king, David is a man with supreme authority, whereas Bathsheba is

a woman in a vulnerable position. When David admires Bathsheba, he sends for her and has sexual intimacy with her without seeking her consent. Bathsheba's autonomy is effectively overridden by King David's desire and this raises serious ethical concerns about coercion and consent. Secondly, Bathsheba becomes pregnant not by choice but as a result of an act she had little to no control over. This parallels many contemporary situations where women bear the physical and social costs of sexual violations, often without justice or recourse.

Contemporary Issues the Text Addresses

The passage reflects a number of modern cases of abuse of sexual and reproductive rights involving power imbalances, such as workplace sexual harassment by supervisors or public figures, sexual coercion in conflict zones, where women and girls are sexually exploited by armed actors or peacekeepers and sexual abuse by religious leaders who take advantage of those under their care. It also mirrors the violation of Bodily Autonomy (the right to control what happens to one's own body).

In this story, that right is taken from Bathsheba. In our world today, this speaks to issues such as rape and sexual coercion, forced marriages and cultural and religious practices that deny women decision-making over their own sexual and reproductive health matters.

Discussion Questions

1. Give the story a title (What is the story about?).
2. What are the main characters in this story? What are their character traits?
3. What challenges to body autonomy do we see in this story?
4. Which aspects of sexual and reproductive rights do you find in the story?
5. How are they abused by the different characters in the text?
6. Which factors do you think are responsible for the abuse of sexual and reproductive rights you mentioned in 5 (above)?
7. Have you come across or heard about experiences that are similar to this story in any way? Please share with us.
8. What are the common challenges to respecting body autonomy in your community today?
9. Which sexual and reproductive rights are commonly abused in your community?
10. Which factors are responsible for the abuse of sexual and reproductive rights you mentioned in 9 (above)?
11. What can we do differently to address these factors in order to promote body autonomy and stop the abuse of sexual and reproductive rights mentioned in 9 above:
 - a) as individuals?
 - b) as a faith community?

Sex and Slavery

Rev. Mary Mwangi

Biblical Text: Genesis 16:1-11

Now Sarai, Abram's wife, had borne him no children. But she had an Egyptian slave named Hagar; so she said to Abram, "The Lord has kept me from having children. Go, sleep with my slave; perhaps I can build a family through her." Abram agreed to what Sarai said. So after Abram had been living in Canaan for ten years; Sarai his wife took her Egyptian slave Hagar and gave her to her husband to be his wife. He slept with Hagar, and she conceived. When she knew she was pregnant, she began to despise her mistress. Then Sarai said to Abram, "You are responsible for the wrong I am suffering. I put my slave in your arms, and now that she knows she is pregnant, she despises me. May the Lord judge between you and me." "Your slave is in your hands," Abram said. "Do with her whatever you think best." Then Sarai mistreated Hagar; so she fled from her. (NIV).

Discussion

The text centres on an Egyptian slave in the household of Sarai and Abram. Unable to bear children, Sarai decides to give Hagar to Abram as a secondary wife to produce an heir, a decision made without Hagar's consent. Her

body becomes a tool to fulfil Sarai's desire for family, stripping her of dignity and her right to consent. Hagar conceives and becomes pregnant, leading to a conflict between Sarai and Hagar. Sarai, feeling wronged, seeks Abram's help to deal with Hagar. This chapter highlights the themes of faith, impatience and divine plan, as well as the complexities of relationships and the lengths to which people may go to fulfil their desires.

Contemporary Issues the Text Addresses

These days, stories of young people, especially women, who in their desperate pursuit of greener pastures outside their home countries, found themselves trapped as victims of modern slavery have become rampant. In many cases, they end up as sex slaves, forced to perform sexual acts against their will, just like Hagar, who was given to Abram as a secondary wife for sex and childbearing without even seeking her consent. The biblical text above offers a compelling lens through which we can examine the causes, forms and effects of sex slavery and inspire effective faith-based agency against such evil practices that undermine human dignity and the protection of sexual and reproductive health and rights.

Discussion Questions

- a) individuals?
- b) church leaders?
- c) youth networks?

Notes

[illegible]

Section 2

Choosing Life: Safe and Unsafe Sexual Practices

Sex, Gender and Power Dynamics

Rev. Elijah Dodlyn Lasite-Dixon

Biblical Text: Judges 19:22–30 (NIV)

While they were enjoying themselves, some of the wicked men of the city surrounded the house. Pounding on the door, they shouted to the old man who owned the house, “Bring out the man who came to your house so we can have sex with him.” The owner of the house went outside and said to them, “No, my friends, don’t be so vile. Since this man is my guest, don’t do this outrageous thing. Look, here is my virgin daughter, and his concubine. I will bring them out to you now, and you can use them and do to them whatever you wish. But as for this man, don’t do such an outrageous thing.” But the men would not listen to him. So the man took his concubine and sent her outside to them, and they raped her and abused her throughout the night, and at dawn they let her go. At daybreak the woman went back to the house where her master was staying, fell down at the door and lay there until daylight. When her master got up in the morning and opened the door of the house and stepped out to continue on his way, there lay his concubine, fallen in the doorway of the house, with her hands on the threshold. He said to her, “Get up; let’s go.” But there was

no answer. Then the man put her on his donkey and set out for home. When he reached home, he took a knife and cut up his concubine, limb by limb, into twelve parts and sent them into all the areas of Israel. Everyone who saw it was saying to one another, “Such a thing has never been seen or done, not since the day the Israelites came up out of Egypt. Just imagine! We must do something! So speak up!”

Discussion

This is one of the most disturbing accounts in Scripture and portrays a complete breakdown of respect for bodily autonomy and human dignity. The Levite’s concubine is abused in the worst way, subjected to gang rape and ultimately loses her life after her husband sends her out to the men who wanted to have sex with him as ‘ransom’ for his safety.

Contemporary Issues the Text Addresses

This text invites us to reflect on how societies, churches and families handle issues of sexual coercion, sexual orientation and gender-based violence.

Discussion Questions

1. If you were to give this story a modern-day title, what would it be?
2. Who are the main characters in the passage and what are their character traits?
3. What are the main themes in this text?
4. Share with us an experience or story about an incident in your community on any of these themes.
5. Pick one of the themes identified in Q3 above and discuss the current and recent trends around that theme in your community.
6. Discuss how families and relationships are affected by these trends.
7. Discuss how churches respond to the trends, identifying what you think should be strengthened and what should be changed in their responses.
8. How did the different characters react to the incidents in the text and what does it reveal about their perspectives on gender, sex and power?
9. What actions can we take to promote a culture of respect for bodily autonomy as:
 - a. *an individual?*
 - b. *a church?*
 - c. *civil Society?*

Intergenerational Relationships: Power Abuse and Manipulation

Beatrice Ruara

Biblical Text: Genesis 39:4–12

Joseph found favour in Potiphar's eyes and became his attendant. Potiphar put him in charge of his household, and he entrusted to his care everything he owned. From the time he put him in charge of his household and of all that he owned, the Lord blessed the household of the Egyptian because of Joseph. The blessing of the Lord was on everything Potiphar had, both in the house and in the field. So Potiphar left everything he had in Joseph's care; with Joseph in charge, he did not concern himself with anything except the food he ate. Now Joseph was well built and handsome, and after a while his master's wife took notice of Joseph and said, "Come to bed with me!" But he refused. "With me in charge," he told her, "My master does not concern himself with anything in the house; everything he owns he has entrusted to my care. No one is greater in this house than I am. My master has withheld nothing from me except you, because you are his wife. How then could I do such a wicked thing and sin against God?" And though she spoke to Joseph day after day, he refused to go to bed with her or even be with her. One day he went into the house to attend to his duties, and none of the household servants was inside. She caught him by his cloak and said, "Come to bed with me!" But he left his cloak in her hand and ran out of the house. (NIV).

Discussion

This story shows Joseph, a young man working in Potiphar's house, enjoying his master's trust and God's blessing. Potiphar's wife, an older woman with more power, notices Joseph's good looks and starts asking him to sleep with her. She doesn't ask once, but she keeps asking again and again. Joseph refuses every time. He tells her it would be wrong to betray his master and, even worse, to sin against God. One day, she grabs his clothes and tries to force him. Joseph quickly runs out, leaving his cloak in her hand. We see a big gap in power between the two; she is married, older and in charge of the house, while Joseph is a servant. This makes it harder for him to say no without fear. But Joseph shows that respect, consent and faithfulness to God are more important than comfort or rewards. He chooses to protect his dignity, even though it costs him.

Contemporary Issues the Text Addresses

Today, this story reminds us of situations where older people use their power, money or position to pressure younger people into sexual relationships. This can happen at work, in school, in church or at home.

Sometimes, young people are promised gifts, school fees, rent or other benefits in exchange for sexual favours in such relationships. Other times,

some may feel like they cannot say “no” because of threats or pressure. This is not a choice; it takes away someone’s right to decide what happens to their own body. The story also challenges us to respect other people’s boundaries. Joseph’s “no” should have been enough, but Potiphar’s wife kept pushing.

In our communities, this can be seen in cases of harassment, forced sex or “sponsor” relationships (*wababaz and wamamaz*) where money or gifts are exchanged for sex. Joseph’s example shows it is possible to walk away from temptation and protect your dignity, even when it costs you.

Discussion Questions

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| <ol style="list-style-type: none">1. If you were to give this story a new title related to intergenerational sex, what would it be?2. Who are the main characters in the story? How would you describe each one of them?3. How do we see a difference in power between Joseph and Potiphar’s wife?4. What do Joseph’s words and actions teach us about respect and consent?5. How does Potiphar’s wife misuse her position in the home?6. What do you learn from Joseph’s courage to say “no” and run away? | <ol style="list-style-type: none">7. Can you think of real-life examples where an older person took advantage of a younger person? How are they like or unlike this story?8. Why might some young people feel pressured into relationships with older partners?9. What dangers can come from these relationships to health, emotions and faith?10. How can young people protect themselves from situations like the one Joseph faced?11. What can families, churches and communities do to prevent intergenerational sex and help those who want to walk away from it? |
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Social Pressure, Substance Abuse and Relationship Dynamics

Princess Chikoto and Brian Muyunga

Biblical Text: Genesis 19:30-35

Lot was afraid to continue living in Zoar, so he and his two daughters went to live in the mountains in a cave. ³¹ One day, the older daughter said to the younger, "Our father is old. Everywhere on earth, women and men marry, but there are no men around here for us to marry. Let's get our father drunk and have sexual relations with him. We can use him to have children and continue our family." That night the two girls got their father drunk, and the older daughter went and had sexual relations with him. But Lot did not know when she lay down or when she got up. The next day, the older daughter said to the younger, "Last night I had sexual relations with my father. Let's get him drunk again tonight so you can go and have sexual relations with him, too. In this way we can use our father to have children to continue our family."³⁵ So that night they got their father drunk again, and the younger daughter went and had sexual relations with him. Again, Lot did not know when she lay down or when she got up. (NIV).

Discussion

The text features two sisters who so badly want to have children but are neither married nor in any relationship with any man who could have children with them. To satisfy their desperation,

they come up with a plan to intoxicate their father using alcohol so that they could have sex with him and bear children. The story has issues of violation of sexual and reproductive health rights, incest, substance abuse and rape, in addition to providing insights on how cultural dynamics and gender expectations intersect with sexual and reproductive health matters.

Contemporary Issues the Text Addresses

The text under study highlights the intense social pressures, desperation and fears around family continuity. The decisions made by the two sisters in the text are troubling and indeed reflect how cultural expectations can sometimes drive people into making harmful choices. In today's context, this speaks directly to how social pressure can shape relationship dynamics, especially when young people feel pressured to meet societal expectations surrounding fertility, marriage and other social matters, such as the need to prove one's worth. The use of alcohol in the text shows how substance abuse can cloud judgment and enable situations of sexual violation, a reality mirrored in many contemporary cases where intoxication is linked to abuse. This Bible Study can help us reflect on how communities today can address social pressures, prevent substance abuse and foster healthy and respectful relationships.

Discussion Questions

1. Give the story a title (What is the story about?).
2. What are the main characters in this story and what are their character traits?
3. Describe the main themes in this story and how they manifest?
4. Describe the two daughters' actions in the text.
5. Which factors are responsible for their actions?
6. How are the sexual and reproductive rights of the different characters abused in the text?
7. Have you come across or heard about experiences that are similar to this story in any way? Please share with us.
8. Which factors do you think are responsible for the actions of the different people involved in the experience(s) shared in response to Qn. 7 above?
9. Which kind of people do Lot's daughters represent in your community today and why?
10. What makes the sexual encounters between the different characters in the text unsafe?
11. Which unsafe sexual practices do young people engage in today and how can they impact their lives?
12. What can a local youth church leader do to reduce or eliminate young people's vulnerability to unsafe sexual practices?

Prostitution and Transactional Relationships

Pastor Victoire Wamunyu

Biblical Text: Genesis 38:12-19

¹² After a long time, Judah's wife, the daughter of Shua, died. When Judah had recovered from his grief, he went up to Timnah, to the men who were shearing his sheep, and his friend Hirah the Adullamite went with him. ¹³ When Tamar was told, "Your father-in-law is on his way to Timnah to shear his sheep," ¹⁴ she took off her widow's clothes, covered herself with a veil to disguise herself, and then sat down at the entrance to Enaim, which is on the road to Timnah. For she saw that, though Shelah had now grown up, she had not been given to him as his wife. ¹⁵ When Judah saw her, he thought she was a prostitute, for she had covered her face. ¹⁶ Not realising that she was his daughter-in-law, he went over to her by the roadside and said, "Come now, let me sleep with you." "And what will you give me to sleep with you?" she asked. ¹⁷ "I'll send you a young goat from my flock," he said. "Will you give me something as a pledge until you send it?" she asked. ¹⁸ He said, "What pledge should I give you?" "Your seal and its cord, and the staff in your hand," she answered. So he gave them to her and slept with her, and she became pregnant by him. ¹⁹ After she left, she took off her veil and put on her widow's clothes again. (NIV)

Discussion

This passage tells the story of Tamar, who, after being denied her marital rights within the family, disguises herself as a prostitute to

secure offspring from Judah. As Judah seeks a sexual encounter, he ends up in a transactional relationship with Tamar, without recognising her. Their sexual encounter lacked honesty and any safeguards for health or dignity. The passage invites us to reflect not only on cultural and moral dynamics but also on the importance of protecting human dignity, promoting safe and respectful sexual practices and ensuring accountability in relationships.

Contemporary Issues the Text Addresses

This story mirrors the reality of today's society, where prostitution and transactional sex are widespread. In many modern societies, economic hardship, broken family systems and social pressures push young women and men into risky sexual engagements that compromise their health and dignity. Transactional sex, often driven by power imbalances, exposes individuals to unsafe practices such as unprotected sex, sexually transmitted infections, unwanted pregnancies and emotional harm. At the same time, the neglect of responsibility by those in positions of power, just like Judah, who failed to uphold his duty to Tamar, remains a challenge in contemporary contexts where gender inequalities limit people's control over their sexual and reproductive choices. This story challenges faith communities to speak openly about transactional sexual relationships as a major SRHR concern and to advocate for safe, respectful and responsible sexual relationships that protect both health and dignity.

Discussion Questions

1. If you were a news reporter tasked with writing about the incident in this story, which title would you give it and why? Describe the Sexual and Reproductive Health-related themes in this story?
2. Who are the main characters in this story and how do each of these characters' actions reflect their attitudes or perceptions on sex?
3. Have you ever heard of, read about, been part of or witnessed a story similar to what we see in the text within your community or elsewhere? Please share.
4. Why does Tamar disguise herself as a prostitute?
5. Why do people practice prostitution today?
6. How was Judah affected by his engagement in casual sex and transactional sex in the story?
7. What are the effects of causal and transactional sexual relationships on your community today?
8. What can your church do to reduce the vulnerability of young people to engaging in prostitution and all forms of transactional sex?
9. What are you going to do to ensure that your church implements the suggestions made in response to Qn. 8 above?

Section 3

Transformative Accompaniment and Advocacy for Health and Healing

Promoting Good Health Seeking Behaviours and Healing for Sexual and Reproductive Health Complications

Rev. Kobo Emmanuel

Biblical Text: Mark 5:25–34, ESV

And there was a woman who had had a discharge of blood for twelve years, and who had suffered much under many physicians, and had spent all that she had, and was no better but rather grew worse. She had heard the reports about Jesus and came up behind him in the crowd and touched his garment. For she said, "If I touch even his garments, I will be made well." And immediately the flow of blood dried up, and she felt in her body that she was healed of her disease. And Jesus, perceiving in himself that power had gone out from him, immediately turned about in the crowd and said, "Who touched my garments?" And his disciples said to him, "You see the crowd pressing around you, and yet you say, "Who touched me?" And he looked around to see who had done it. But the

woman, knowing what had happened to her, came in fear and trembling and fell down before him and told him the whole truth. And he said to her, "Daughter, your faith has made you well; go in peace, and be healed of your disease."

Discussion

In this text, we see a woman with an abnormal flow of blood getting healed by touching Jesus' garment. No one can hold you at fault for categorising this lady's condition as an abnormality of the female sexual and reproductive system, even though the cause of this condition is not stated in the Bible. Before she experiences healing, we are told that this woman had relentlessly pursued it, spending all her money on physician visits. She had suffered and was tired, but she never stopped seeking a cure. She wanted to be

well and when she heard about Jesus' ability to cure and heal diseases, she decided to try him as well. Thanks be to God that when she did, she actually got healed.

Contemporary Issues the Text Addresses

When I asked a friend in the medical field what he would call the woman's condition, he replied, "Severe, Chronic Menometrorrhagia." He explained that Menometrorrhagia is the prolonged and irregular vaginal flow of blood that is intense and lasting over months or years. I am not a medic and I will leave you to tell if his diagnosis is accurate or wrong, but one thing is certain: blood flow beyond the normal menstrual period is a sexual and reproductive health matter that should be of great concern in all human communities. Besides the abnormal bleeding, young people today (both men and women) experience various other sexual and reproductive health complications that negatively affect their well-being, subject them to suffering in many ways and make it impossible for them to experience and enjoy life in its abundance, as Christ desires in John 10:10.

These range from erectile dysfunction and impotency among males to abnormal menstruation and fibroids among females. There are also others that affect both males and females, such as cancers of the reproductive health system, infertility, STDs, among others. Due to self and social stigma, many times people with sexual and reproductive health challenges suffer in silence, some shying away from seeking treatment or any possible means of healing that exist, while others decide to sit back and wait for miraculous healing without making any attempts to get into spaces where such healing can be found beyond the place of prayer. The woman in this text teaches us not to give up on hoping and pursuing healing from SRH medical challenges when we find ourselves experiencing them. It also reveals that faith is active. When trusting for healing, do not hold back from summoning your faith into action and practically seek the healing. Inasmuch as this woman had tried many physical doctors, she still continued seeking healing, and when she heard about the spiritual healer, Jesus, she pursued him.

Discussion Questions

1. Give this story a title and explain why you chose that title.
2. Who are the main characters in this text and what does the text reveal to you about each of the characters?
3. What was the woman's health issue and how did it affect her life as revealed in the text?
4. What are the common Sexual and Reproductive health issues affecting:
 - a) *Adolescent, young and adult men in your community?*
 - b) *Adolescent, young and adult women in your community?*
 - c) *Both men and women in your community?*
5. How do these sexual and reproductive health issues mentioned in Qn. 4 affect the lives and well-being of people who suffer from them in your community? Please give real-life examples of experiences you heard about or witnessed at any given time.
6. Choose any of the issues mentioned in Qn.4 above and discuss what you know about their causes and treatments. (Discuss as many as you can, depending on time).
7. What can you do to ensure that people are confident enough to seek the help they need when confronted with any sexual and reproductive health illnesses?
8. What should your church do to facilitate your suggestions in Question 6 above?

Countering Life-Threatening SRHR Policies

Dr. Jeremiah Akinadewo

Biblical Text: Exodus 1:15–20

¹⁵The king of Egypt said to the Hebrew midwives, whose names were Shiphrah and Puah, ¹⁶"When you are helping the Hebrew women during childbirth on the delivery stool, if you see that the baby is a boy, kill him; but if it is a girl, let her live." ¹⁷The midwives, however, feared God and did not do what the king of Egypt had told them to do; they let the boys live. ¹⁸Then the king of Egypt summoned the midwives and asked them, "Why have you done this? Why have you let the boys live?" ¹⁹The midwives answered Pharaoh, "Hebrew women are not like Egyptian women; they are vigorous and give birth before the midwives arrive." ²⁰So God was kind to the midwives and the people increased and became even more numerous.

Discussion

This passage introduces us to Shiphrah and Puah, two Hebrew midwives who stood at the intersection of a state decree that can be equated to a policy in modern terms and a moral choice. Pharaoh's decree to have all Israelite boys killed at birth was to be enforced by the midwives. However, these women feared God

and knew that doing such a thing was ungodly and morally wrong. They, therefore, chose to defy the Pharaoh's orders and let the Israelite boys live.

Contemporary Issues the Text Addresses

The story highlights the courage to resist life-threatening policies when they contradict God's will and the sanctity of life. In today's world, policies related to Sexual and Reproductive Health and Rights (SRHR), including those on access to contraceptives, family planning, SRHR education and maternal health, can have profound impacts on people's well-being. Some policies, when poorly designed or unjustly enforced, endanger lives by limiting access to essential health services or by denying individuals the ability to make informed choices. Others, like the decree Pharaoh gave, are rooted in control and oppression rather than the flourishing of communities. The text invites us to critically examine SRHR policies in our own contexts and to consider how faith, conscience and justice can guide individuals and institutions in counteracting policies that threaten life and dignity, while supporting those that affirm and protect them.

Discussion Questions

1. What stood out to you in the story?
2. Who are the main characters and what are their character traits?
3. Describe the SRHR policy that Pharaoh required the midwives to implement?
4. What SRHR policies exist in your country? Which aspects of these policies are:
 - a. *life-affirming and why?*
 - b. *life-threatening and why?*
5. Which factors influenced the midwives' actions as policy implementers in the text?
6. Who are the implementers of SRHR policies in your community?
7. How can the church work with policy implementers in your communities to ensure that people are safe from life-threatening SRHR policies in your community?

Notes

[illegible]

Pursuing Health, Justice and Dignity

Elsie Macauley

Biblical Text: Proverbs 31:8-9

“Speak up for those who cannot speak for themselves; ensure justice for those being crushed. Yes, speak up for the poor and helpless and see that they get justice.”

Discussion

This text is a clear call for advocacy. It invites the leader to work for justice, fight for justice for those who may not be able to fight for themselves and speak up for those who may not be able to speak for themselves.

Contemporary Issues the Text Addresses

Sexual and reproductive health and rights are matters of justice that need intentional

advocacy to be upheld. In many communities, young people, especially women and girls, are suppressed when it comes to accessing quality sexual and reproductive health services they need and their sexual and reproductive health rights are often abused. Accessing SRHR services such as age-appropriate sexual education, menstrual health care, HIV preventive services and family planning remains unequal in many African communities. In communities where harmful practices such as female genital mutilation, early or forced marriages and widow inheritance, among others, are practised, SRH rights are virtually non-existent. The text under discussion invites us to speak up and call for justice amidst such realities. It invites faith communities and all duty bearers to accompany those who are vulnerable to these realities by advocating for just systems where SRHR is affirmed as a right, not a privilege.

Discussion Questions

1. Which words or phrases stand out for you in the text?
2. How do you relate to these words or phrases?
3. Which people in your communities need help to ensure that they achieve quality sexual and reproductive health?
4. Which people in your community need help to be protected from injustices related to sexual and reproductive health and rights?
5. Are there SRHR policies that crush people in your community? If yes, please share about these policies. What is the policy about? Whom do they crush and how? What would an alternative policy be?
6. Mention examples of young people (by category or experiences) that you can describe as helpless when it comes to accessing sexual and reproductive health and rights services.
7. What makes such people helpless?
8. What sexual and reproductive health and rights issues in your community would you want your leaders to speak up about and address and why?
9. What stories can you share of leaders and church members who, in your experience, have failed to protect and defend the Sexual and reproductive health rights of young people in your community?
10. If you were in their position, what would you do differently?
11. What can we do to ensure that the sexual and reproductive health and rights of young people are protected in our societies as:
 - a) *individuals?*
 - b) *A Church?*
12. How can or should the church partner with government and other key stakeholders to amplify the needs of those vulnerable to SRHR challenges in your society?

Section 4

Building Healthy Relationships: Love, Dating and Marriage

Love Matters

Isaac Ndegwa

Biblical Text: 1 Corinthians 13:4-7

Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It does not dishonour others; it is not self-seeking; it is not easily angered; it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes and always perseveres.

Discussion

1 Corinthians 13:4–7 gives us a powerful picture of what true love looks like. Love is not just a feeling; it is how we treat others. It is patient and kind. It does not envy or boast. It is not proud or rude. Love does not insist on its own way, easily get angry or keep a record of wrongs. Instead, love rejoices in truth, protects, trusts, hopes and never gives up.

The Bible and Christian tradition speak of different kinds of love:

- Agape - God's unconditional love for all people.

- Philia - love between friends.
- Storge - love within families.
- Eros - romantic love between partners.

This Bible Study focuses on Eros, the romantic love that leads to dating, courtship and marriage. The passage helps us understand that real romantic love must be rooted in respect, kindness, honesty and commitment. It challenges us to build relationships that reflect God's love, not selfish desires or peer pressure. When we understand love this way, we can make better choices in dating and marriage and help others do the same.

Contemporary Issues the Text Addresses

Human beings are social beings. We all desire, need and want to be loved. We also look for opportunities to love. One of the most important aspects of our human relationships is the romantic part of it and many of us, at a specific time, yearn and search for it, expecting that it will bring happiness and fulfilment in our lives. That's why we date, court and marry.

However, modern perceptions of love and romantic relationships are often shaped by selfishness, materialism and peer pressure. Many people are hurt by their love partners to the extent that some take their own lives. This text

invites us to examine romantic relationships and engage in conversations that can help us recognise and refuse to settle for anything less than real love as we date, court and run our marriages.

Discussion Questions

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| <ol style="list-style-type: none"> 1. Give this text an appropriate title. 2. Which description of love stands out to you in this text and why? 3. How is love understood and portrayed in this text? 4. How can the way love is portrayed in the text shape young people's approach to dating, courtship and marriage in Africa today? 5. Which human tendencies does the text describe as 'not love'? 6. Identify the human behaviours and practices that people in your society often do in the name of love but are clearly 'not love'. 7. What cultural practices in your community go against the model of love in the text? Share those that take place during: | <ol style="list-style-type: none"> a) <i>dating and courtship.</i> b) <i>marriage.</i> 8. What can you do to transform these practices as: <ol style="list-style-type: none"> a) <i>an individual?</i> b) <i>a family?</i> c) <i>a church?</i> d) <i>a community?</i> 9. What cultural and religious teachings in your community that go against the model of love in the text happen during: <ol style="list-style-type: none"> a) <i>dating and courtship?</i> b) <i>marriage?</i> 10. What can you do to transform these practices as: <ol style="list-style-type: none"> a) <i>an individual?</i> b) <i>a family?</i> c) <i>a church?</i> d) <i>a community?</i> |
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Love, Plots and God's Plan

Rev. Stanley Toddison

Biblical Text: Genesis 29:18–20

Now Laban had two daughters; the name of the older was Leah, and the name of the younger was Rachel. Leah had weak[a] eyes, but Rachel had a lovely figure and was beautiful. Jacob was in love with Rachel and said, "I'll work for you seven years in return for your younger daughter Rachel." Laban said, "It's better that I give her to you than to some other man. Stay here with me." So Jacob served seven years to get Rachel, but they seemed like only a few days to him because of his love for her. Then Jacob said to Laban, "Give me my wife. My time is completed, and I want to make love to her." So Laban brought together all the people of the place and gave a feast. But when evening came, he took his daughter Leah and brought her to Jacob, and Jacob made love to her. And Laban gave his servant Zilpah to his daughter as her attendant. When morning came, there was Leah! So Jacob said to Laban, "What is this you have done to me? I served you for Rachel, didn't I? Why have you deceived me?" Laban replied, "It is not our custom here to give the younger daughter in marriage before the older one. Finish this daughter's bridal week; then we will give you the younger one also, in return for another seven years of work." And Jacob did so. He finished the week with Leah, and then Laban gave him his daughter Rachel to be his wife. Laban gave his servant Bilhah to his daughter Rachel as her attendant. Jacob made love to Rachel also, and his love for Rachel was greater than his love for Leah. And he worked for Laban for another seven years. (NIV)

Discussion

Jacob saw Rachel and his heart just clicked. He told her father Laban, "Uncle, I don't have the bride price right now, but the love I have for this damsel, I will serve you for seven years." Laban saw a strong, willing guy and thought, *this one is better than the others*. Why not? So, Jacob put in seven full years of work for the love of his life. But because his love for her was so strong, the time felt like just a few days to him.

This biblical narrative brings to bear all the love scenes we could think of - love at first sight, a tough bride price (a never-ending concern for young men), a major "catfish" moment, rivalry in love games and God's plan unfolding in the middle of the love chaos.

Jacob saw Rachel, loved her and was ready to pay the price to have her—seven years of hard labour. To put it in context, that's exactly how long many doctors spend in medical school! His love (that eros, that strong romantic feeling) built endurance in him and made time fly. But then, he was deceived by his own Uncle, who pulled a classic bait-and-switch—giving Jacob the older sister, Leah, instead. Talk about a wedding night plot twist!

Contemporary Issues the Text Addresses

This passage resonates with numerous realities around the marriage process in most African communities, such as negotiation and payment of bride price, parental influence in relationships

and marriage, deception, among others. It provides an opportunity for us to engage on these issues and more.

Fun moment

- I. Jacob saw Racheal and his heart just clicked: Invite one or two members to volunteer and

share their experience of falling in love. How was it and what attracted you?

- II. Ask the following question: Who has ever crushed on someone and ended up being ignored? Encourage one or two people whose response is affirmative to share how they handled being ignored by their crush.

Discussion Questions

1. Give this story an African movie title. 2. Among the characters in the text, who is the hero, the villain and the victim? Why? 3. Have you heard of stories in your community that are similar to the one in the narrative? Please share with us. 4. What different “languages of love” are shown in the text? 5. Identify the key themes in the passage and how they manifest. 6. Describe the role of culture in love, dating and marriage in the text? 7. Uncle Laban’s move was a major 419². How do we see similar actions in modern relationships? 8. How did Jacob pay the bride price?	9. How do people pay bride price or dowry in your community? 10. Describe how the way people pay bride price or dowry today affects love, dating and marriage in your community. 11. What is the role of culture in love, dating and marriage today? 12. Which cultural aspects of love, dating and marriage increase: a) 13. Risks of contracting HIV and other STIs? b) 14. Vulnerability to Sexual and Gender Based Violence? 15. What can you do to transform such cultures into life-affirming practices around love, dating and marriage?
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² “419” is the section of the Nigerian criminal code that deal with fraud. So Nigerians have used the expression “419” to refer to acts that seek to deceive people.

List of Contributors

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Princess Matapo is a Senior Resident Medical Doctor, Public Health specialist and advocates against gender-based violence. She serves on the advisory board of Restored Hope Zambia, an organisation that fights against abuse in the church. She has years of experience working in rural Zambia and is passionate about serving under-resourced communities, integrating faith with clinical practice and promoting health and dignity for all.

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Princess Chikoto

Princess Chikoto is a member of the Youth and Young Adults of the Methodist Church in Zimbabwe, Bindura Circuit and Bindura Aerodrome Society. She serves as the chairperson of the Young Adults Organisation of Bindura Circuit, Vice Secretary of the Bindura Circuit Committee and as a Local Preacher on training. Academically, she holds a Certificate of Advanced Level in Arts and Humanities (Divinity, History, Literature, English and Communication Skills) at Parirewa High School in Zimbabwe. She is currently pursuing a Diploma in Theology at Anointed Bible Institute in Harare, Zimbabwe. She works at a mining company where she serves as an assistant administrator through on-the-job training experience and a voluntary Safety and Health Environment representative.

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The All Africa Conference of Churches (AACC) is a continental ecumenical body that accounts for over 200 million Christians across the African continent. AACC is the largest association of Protestant, Anglican, Orthodox, and Indigenous churches in Africa, and a member of the worldwide ecumenical network. As an ecumenical body, AACC is a fellowship of over 215 members comprising of Churches, National Christian Councils (NCCs), theological and lay training institutions, and other Christian organizations in 43 African countries.

"This Contextual Bible Study (CBS) Manual on Sexual and Reproductive Health and Rights (SRHR), developed by both lay and ordained young theologians within the AACC's All Africa Youth Network, will play a critical function in facilitating conversation around SRHR. Thanks to it, youth and church leaders can now be trained on how to use Scripture to promote quality sexual and reproductive health among people in their communities."

Rev. Dr. Fidon Mwombeki, AACC General Secretary

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