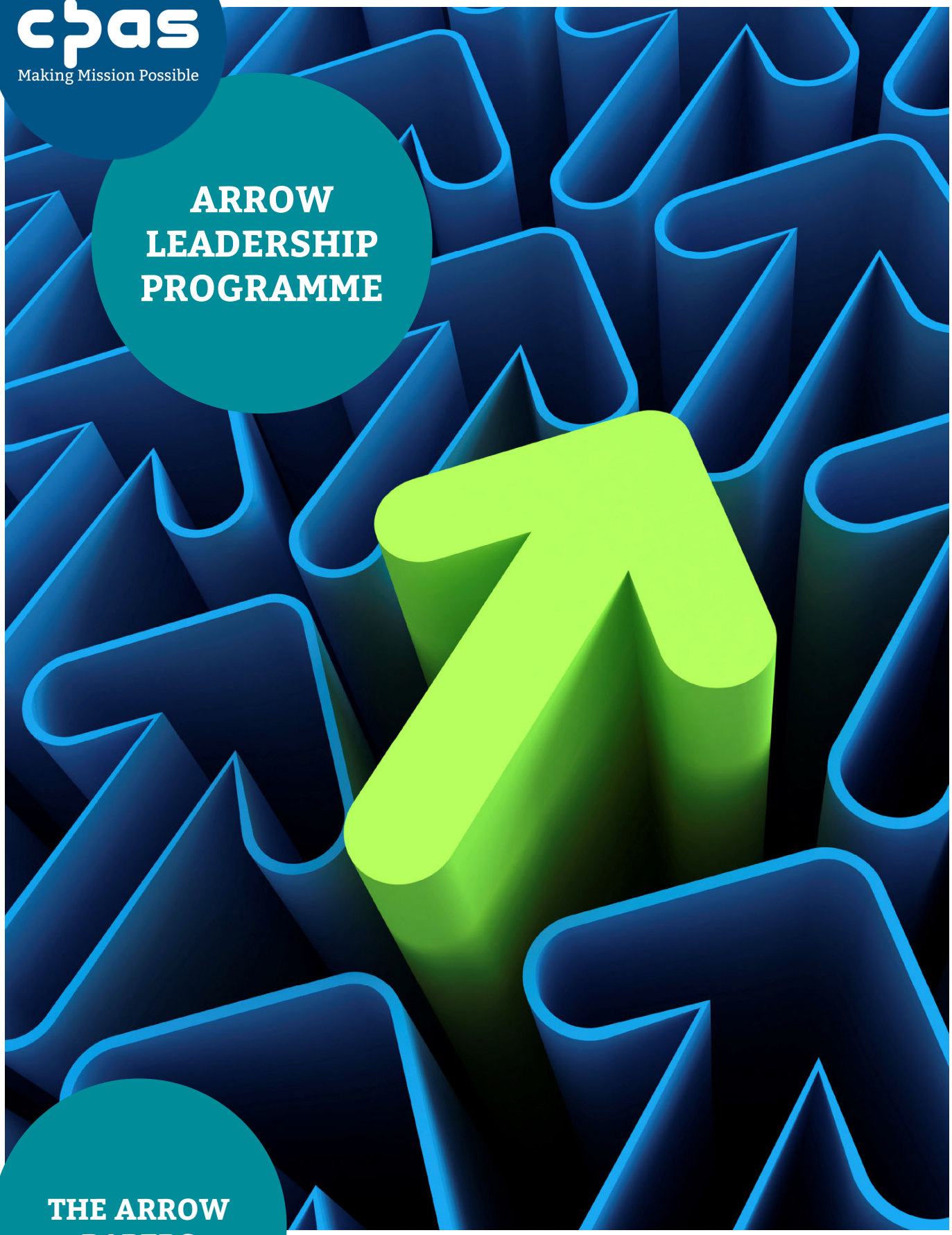
cpas
Making Mission Possible

ARROW LEADERSHIP PROGRAMME



THE ARROW PAPERS

BE LED MORE BY,
LEAD MORE LIKE,
LEAD MORE TO JESUS

MISSION/FOCUS/VALUES

Introduction

Throughout Arrow we are committed to providing the best possible environment for women and men to be transformed by Christ and equipped in leadership and evangelism.

This booklet contains a series of short papers that outline Arrow's approach to:

- Worship.
- Pastoral care.
- Conflict.
- Learning.
- Change.
- Community.

They are not meant to be the last word on each subject, but rather to provide information as to how we approach things, theologically and pastorally.

If you have questions or would like more information please get in touch with Jo McKee or Matt Hustwayte.

Arrow's Mission

Arrow's purpose is to develop Christian leaders for the Church of the 21st century:

- Leaders dependent on the grace of God, confident about who they are in Christ, and empowered by the Holy Spirit.
- Leaders clear about their unique call and consistent in living it out.
- Leaders serving the kingdom with personal lives modelled on the servant character of Jesus.
- Leaders passionate for and committed to evangelism.
- Leaders skilled and competent to lead organisations or churches at a time of great challenge and change.

Arrow is part of the wider ministry of CPAS, and therefore affirms the supremacy of Scripture and the goal of the society's founders, namely, 'the gospel to every person with a single aim to glorify God'.

Arrow's Focus

Enabling leaders:

- To be led **more by Jesus**, knowing him and understanding his will.
- To lead **more like Jesus**, working well with others to enable his people to be a missional community.
- To lead **more to Jesus**, helping people of all ages come to know Jesus in our generation.

Arrow's Values

Bible God's Word written, our supreme authority.

Prayer God's people dependent on his grace.

People God's compassion and integrity in our dealings with everyone.

Pioneering God's future for his Church.

Wholeheartedness God's standards our standards in all we do.

Relevance God's answers to today's questions.

Reproduction God's pattern for developing leaders.

Passion God's heartbeat for the lost.

Kingdom God's kingdom built, not empire building.

Community God's all age family learning together.

©CPAS

VALUES

Introduction

There are a number of values we've identified as core to the Arrow process. Over the years we've reflected a little on these and offer this as a summary of our thoughts.

1. The Bible

TAKING GOD'S WRITTEN WORD AS OUR SUPREME AUTHORITY

Arrow seeks to be biblical in not only what we do but also the way we do things. The Bible forms our model of Christian leadership and our understanding of the priorities in leadership development. It shapes the way we run the programme and our desired outcomes from the process. We want to engage rigorously, faithfully, creatively and thoughtfully with the Scriptures as our supreme authority. We encourage all our session leaders to be faithful to the Scriptures, although we recognise the variety of ways in which the Bible may be used in the leading of sessions.

2. Prayer

GOD'S PEOPLE DEPENDENT ON HIS GRACE

Grace is at the heart of the Christian faith, and is one of the defining marks of the faith. We acknowledge our utter dependence on God's grace (and have plenty of stories to tell of his abundance in this area). Without him we can bear no fruit that will last (John 15). Prayer is our right response to God's grace, and we seek to ensure that it is central to the life of the Arrow Team, our own personal lives, and the programme as a whole.

3. People

GOD'S COMPASSION AND INTEGRITY IN OUR DEALINGS WITH EVERYONE

Relationships are central to God's purpose in creation. They are also marred and dysfunctional. Right relating involves both tender and tough love – being willing to acknowledge wrong, confront problems, and challenge the status quo, as well as caring concern, gentleness, and genuine humility. As a team we seek to live out what we're encouraging others to take on.

4. Pioneering

GOD'S FUTURE FOR HIS CHURCH.

In a time of transition in society, we are committed to pushing the boundaries, exploring the new and taking risks. Not to glory in the new, but rather to follow where God seems to be leading. We will review and revise what we do, refusing to settle for what 'has been' unless we discern it is what best serves God's purposes today. We recognise risk as a part of faith-filled living, and seek to live by the maxim 'Dare to do something that if God didn't show up is bound to fail.'

'Values inform us of what to and what not to do... It is not one specific incident that defines the importance that people give to values; it is how choices are made over time.'

Kouzes and Posner

5. Wholeheartedness

GOD'S STANDARDS OUR STANDARDS IN ALL WE DO

We used to call this value 'excellence', but after some thought, wondered if wholeheartedness was a more biblical way of expressing it (see 1 Corinthians 7:35). It is doing the best we can with what we have, recognising that for different people this will mean different things. We want to link it with servant-heartedness, honesty and modelling. We want to inspire but not dishearten. Wholeheartedness honours God, and serves others, enabling people to receive what God wants to do in their lives without anything getting in the way.

6. Relevance

GOD'S ANSWERS TO TODAY'S QUESTIONS

And there are lots of questions. And lots of people asking questions. So we want to tailor what we do on Arrow to each person who attends, and to each community as they form. This necessitates engagement, listening, and flexibility. We will attempt to avoid 'settling in' to one way of doing things, instead being open to what seems most appropriate for each programme.

VALUES

7. Reproduction

GOD'S PATTERN FOR DEVELOPING LEADERS

We want to inspire and enable Arrow participants to pass on all that they learn through the process to others. We'll do this through modelling a willingness to grow ourselves, by providing practical resources for participants to use with those they lead, and by including a spouse or friend of each participant through the process.

8. Passion

GOD'S HEARTBEAT FOR THE LOST

Central to Arrow is that it is not to be approached in a 'consumer' mindset i.e. this is just for me and what I can get out of it. Rather it is to be approached with an 'investment' mindset i.e. this is for me and what God wants to do through me in the lives of others. Because God's heart beats for those who don't know him, we're invited to share that heartbeat in our ministry. We will do things in a way that heightens our concern for the lost.

9. Kingdom

GOD'S KINGDOM BUILT, NOT EMPIRE BUILDING

Too much Christian work builds the empire or the emperor. Christians are called to build the kingdom and honour the King. As such we will work with others in furthering leadership development, will be gracious in our comments about others, and will promote all that furthers God's kingdom in kingly ways.

10. Community

GOD'S ALL AGE FAMILY LEARNING TOGETHER

Arrow is a community of people drawn together for a specific purpose, but it is only partial. Our commitment is to the whole community of God's people, an all age community. We will encourage development of this wider community through Arrow.

Conclusion

Inevitably we will not always live up to these values, but we believe they are at the heart of Arrow's vocation. Therefore we acknowledge the inspiration they provide, and the grace of God in Jesus offering forgiveness when we fail.

We also invite participants to help us see where we are not living by these values, and alert us to this in an attitude of humility and service.

©CPAS

Worship on Arrow

This paper is not an attempt to limit the nature of worship during the Arrow programme, rather it seeks to describe the landscape of an evangelical understanding within which all such activity on Arrow takes place. Its aim is to outline some of Arrow's foundations and the way in which we seek to be intentional about their application during the programme. The paper is not an exhaustive theology of worship but the current expression of Arrow's understanding, with the aim of guiding those charged with responsibility for this aspect of Arrow and informing those joining as participants.

Foundations

A single Hebrew word, *abad*, sustains three English translations: work, service and worship. Conversely most English translations of the New Testament offer one word where Greek uses three distinct terms: *proskeynein* (surrender/submission through bowing), *latreuein* (to serve), *leitourgein* (priestly service). Each embraces particular contexts, and gives our English term a wider reference than might first be appreciated. However, within this range of different nuances, a single common thread is discernable: 'worship' always describes an aspect of appropriate human response to the free grace of God.

At the heart of Jesus' new covenantal fulfilment of God's kingdom, the three terms above combine to form two crucial facets to what we term 'worship'. The focus of attention shifts from style and form in relation to the Jewish cult (essentially the 'how' questions) to that of person and relationship in relation to the eternal king (essentially the 'who' questions) in that:

- Worship's central activity is engaged intimacy with God in the person of Jesus through the Spirit of Jesus: he is its focus and goal (John 5:22-3; Philippians 2:10).
- Worship's particular engagement is experienced in the believer's life through both adoration of and action for/with Jesus: it is the Christian's way of being in the world (Hebrews 13:15-6).

> '(Worship is) our participation through the Spirit in the Son's communion with the Father, in his vicarious life of worship and intercession. It is our response to the Father for all that he has done for us in Christ. It is our self-offering in body, mind and spirit, in response to the one true offering made for us in Christ, our response of gratitude (eucharista) to God's grace, our sharing by grace in the heavenly intercession of Christ.'
>
> James Torrance

In seeking to understand this Christological centre the church has often fallen into misguided attempts to prescribe different ways of being. For instance, the historical roots of much evangelical theology lie in the reformed project to reshape Christian living away from monasticism's via contemplativa and via activa. However much contemporary Christianity subconsciously repeats these concepts by implying a sacred/secular divide: either church activity is exalted above 'secular' demands, or 'worship events' are driven by consumerist rhetoric or 'spiritual' language ('let's just have a time of worship', 'we call down God's presence'). Thus, sub-Christian dualisms are reaffirmed within (post-) modern packaging. Likewise many current debates seek inappropriate exclusivity by elevating one Greek word group over another, forcing communities to adopt an 'either/or' position of worship as 'the whole of life', or worship as 'gathered event'. At their extremes the former often eschews the very intimacy Jesus describes (and in the process ignores aesthetics), whilst the latter often feeds on psychological mysticism and implicitly inculturates a modern experienced-based gnosticism.

We find no basis in the New Testament for either approach and thus want to maintain that worship is the human response of engaged intimacy with God, made possible through the earthly and heavenly ministry of Jesus, and expressed through adoration (private and corporate) and action (personal and communal).

These two distinct, but equally essential, forms of human activity do not imply mere activism or grace-less living. They are the worshipper's 'way of being in the world'

> Through Jesus, therefore, let us continually offer to God a sacrifice of praise – the fruit of lips that confess his name. And do not forget to do good and to share with others, for with such sacrifices God is pleased.
>
> **Hebrews 13:15-16**

through which the authentic life is lived: dependent on grace, empowered by the Spirit and lived by faith. Both streams (of adoration and action) are channelled by controlling biblical principles, but each must be present in the life of individual and church for worship to be truly Christian.

Applications

Whilst similar at many points, the Arrow programme is not a 'church'. We are an authentic form of Christian community to which our worshipping life is central. Complementing the settled and broad nature of local church ministry, our primary formation is as a temporary Christian community for a specific purpose.

Our residential experience is also a partial Christian community, in that the fullness of the programme exists in residentials plus peer cells, individual study, local interaction and mentor relationships.

Similarly, the life of participants resides in families, households and local churches/organisations dispersed around the country. This extended life is the backdrop of our gathering and the context for our community, and thus provides the normative element of what it is to be 'church'. To this extended non-Arrow community we rightly leave issues of public discipline, direct management and observed integrity. However, in common purpose with this community, we take the following as guidelines for our worshipping life:

1. THE ETERNAL SOURCE IS GOD'S GRACE AND THE GOAL IS HIS LOVING REDEMPTION OF THE WHOLE UNIVERSE (EPHESIANS 3:10-11).

On Arrow this leads us to:

- Gather people through proclaiming truths about God and his grace, as forgiveness is, in gospel terms, logically prior to repentance. We avoid implying that the fallen-ness or human sin are the necessary precursors to God's grace: we aim to position confession and repentance as responses to kingdom proclamation.
- Seek to avoid moving from intimacy to introspection (through song choice and focus, especially over use of 'I' centred songs, use of time, balance of items etc.) which lose sight of God's eternal purposes.
- Include a worldwide and creation-wide scope in our expressions of worship during each residential. We will seek to give this perspective a practical and visual element each time we gather to remind us of our wider context.
- Embrace a broad aesthetic which rejoices in a wide range of art forms and modes of communication through which we experience and understand the gospel. In particular to affirm 'Time Out', and other creative opportunities, as an equal, yet different, way of engaging with God on Arrow.
- Avoid un-biblical exclusivity in language or action with regard to gender, sexuality or race which might attribute human anthropology to God or hinder the Arrow community's growth in discipleship.

2. THE ACTIVE AGENT IS THE PRIESTLY MINISTRY OF JESUS THROUGH HIS SPIRIT (HEBREWS 6:20, 7:25-8, JOHN 17).

On Arrow this leads us to:

- Acknowledge the continued ministry of Jesus as the true leader of our worship (Hebrews 8:2) and emphasise his continued intercession on behalf of the Arrow community throughout the programme.
- Encourage intimacy of body, mind, soul and spirit, with God through various ministries within times of gathered worship, because in Jesus we can draw close (Hebrews 9:1ff).
- Use a range of people to lead different gathered events to avoid an inappropriate exaltation of human worship leaders or personalities.
- Release participants from the need to prepare contributions to gathered worship. This is to relieve them from the direct leadership role and encourage them to receive afresh the priestly ministry of Jesus, while still encouraging an informal and 'un-prepared' mutual use of gifts (see five overleaf).
- Avoid any form of dependency in prayer counselling (or similar) encounters, or ministry that inappropriately implies that spiritual power is in the gift of human agency. We will seek to emphasise the desire of God to bless, and leave individuals to take forward the specifics of their response in whatever context is appropriate (see also Arrow paper on Pastoral Care).
- Regular use of orthodox Trinitarian formulas to appropriately greet, end, bless, pray for and absolve each other in participation with the one and several ministries of the triune God.

3. THE GATHERED COMMUNITY IS CALLED TO EDIFY, PARTICIPATE IN AND ANTICIPATE THE KINGDOM.

Edify The building up and encouragement of the people of God (Ephesians 4:7-11; 2 Corinthians 10:8, 12:19). The primary referent here is oikodomein – literally the building of houses and community. The activity is mutual sharing of teaching and encouragement; and oikodomein's purpose is not simply to make an individual

©CPAS

feel better, but rather to emphasise God's creation of his people, his community of grace for his purposes.

Participate The participation in the life of the triune God through the activity of edification described above. The congregation (gathered and dispersed) is the place where the divine Spirit dwells (1 Corinthians 3:17-19), by faith through the Spirit in a ministry of word and sacrament.

Anticipate Worship is an expression of the age of the Spirit, only fully revealed in the return and eternal rule of Jesus (Romans 8:19-15). As such, the mutual indwelling and expression of divine love is the crowning evidence of authentic worship in which God's future reign and rule are experienced now through the experience of kingdom values lived in the congregation, and to which all Christian gatherings point (Ephesians 3:10-11; Revelation 7:15, 20:1-21:27).

On Arrow this leads us to:

- Make space within meetings for mutual encounter, encouragement and building up, within the particular context set by the ministry of the word (see also four and five).
- Regularly use words and other resources that encourage a 'heavenly' perspective, in particular to use congregational material from Revelation, both traditional and contemporary.

'RELEASE PARTICIPANTS FROM THE NEED TO PREPARE CONTRIBUTIONS TO GATHERED WORSHIP.'

- Remind participants of our common baptism as the basis from which we worship now, and to make regular provision for sharing the Lord's Supper together in a variety of creative contexts.
- Use technology to enhance our communication and participation and to uplift the community. However we also want to avoid the temptation to overuse it simply because we have it, to imply superiority over those who do not use/possess it, to affirm consumer materialistic attitudes by using it, or to devalue relationships and human interaction by assuming that novelty and innovation should be unconditionally welcomed.
- Ensure our gathered times are 'safe' spaces for participants, allowing any 'disturbance' or 'challenge' to be from God (as far as possible), by avoiding overtly inappropriate use of sound, light, imagery. This includes the manipulative and suggestive use of language to produce change by undermining participants' psychosocial well-being.

4. THE SPIRIT-FILLED WORD IS WHERE GOD'S VOICE IS NORMATIVELY HEARD, BY WHICH 'LIFE IN THE SPIRIT' IS DESCRIBED AND EXPERIENCED, AND AGAINST WHICH ALL PUBLIC MINISTRIES MUST BE MEASURED (2 TIMOTHY 3:14-17).

On Arrow this leads us to:

- Place the public reading of Scripture and its clear explanation early in our gathered meetings.
- Be creative and faithful in our presentation of Scripture throughout each residential.
- Provide encouragement and space for appropriate individual and corporate responses within which we assume (and encourage participants to be conscious of) and intentionally name the work of the Spirit within the context of the teaching given. This will include avoiding naming certain sections of meetings as being 'ministry' time, which might give the inappropriate impression of the Spirit's absence during Bible teaching or others' ministries.
- Assume and encourage life-change as a result of the living God's ministry through his living Word.
- Seek a balance in the way we use the Bible to avoid 'Marcionite' tendencies within:
  (a) the choice of Scriptures used within any residential,
  (b) the guidance and encouragement given to Bible teachers to set their given texts within a 'whole Bible' (e.g. salvation-historical) context,
  (c) the implications about the nature of God from the range of Scripture chosen (i.e. avoid partial presentations where possible).
- Encourage informal contributions in meetings to

'ASSUME AND ENCOURAGE LIFE-CHANGE AS A RESULT OF THE LIVING GOD'S MINISTRY THROUGH HIS LIVING WORD.'

further illuminate or apply or affirm the core of the Bible teaching without endlessly repeating the carefully considered ministry of others (see also five below).

- Open accountability within the community for any teaching or leading. Participants and team members are encouraged to engage in an appropriate biblical model with the person concerned (see Arrow policy on dealing with conflict and disagreement).

5. THE MUTUAL ACTIVITIES OF 'PRAISE', 'SONG', 'PRAYER', 'PROPHECY', 'INTERCESSION', 'THANKSGIVING' AND 'TEACHING' ARE CRUCIAL OUTWORKINGS OF THE EXERCISE OF ONE TO FOUR ABOVE (EPHESIANS 5:19-20).

On Arrow this leads us to:

- Use a creative balance of different modes of worship and spiritual gifts within each residential.
- Regularly offer a ministry of praying for individuals within the context of gathered worship. These will abide by the guidelines on Pastoral Care and also points under one and two above.
- Provide a mechanism where individuals are able to share what they believe to be the 'mind of the Spirit' for the whole community. For participants it is assumed that such insights will arise informally, rather than requiring preparation (see three above). Such insight may come in a variety of forms according to gifting ('tongues', 'insightful words', 'songs', 'prayers' etc. Ephesians 5:19, 1 Corinthians 14:26f). The following is our usual practice:

  (a) All members of the community must pray, if they receive any sense of wanting to encourage others, for appropriate wisdom and sensitivity. Our governing principles for appropriate sharing are that the material:

  (i) is consonant with the implied and direct teachings of the Bible (see four above),
  (ii) is clearly and openly aimed at 'building up the body of Christ' (and is free, as far as can be told, from personal agendas) and
  (iii) is conveyed with clear and open love and integrity.

  (b) If perceived in a meeting that there might be time for sharing and encouragement. If not, or the issue is personal or appears very significant, then (c) to (d) below apply.

  (c) The individual talks as soon as practicable, in the first instance, with the worship leader (or if necessary another team member) who would then seek to discern (in relation to four above) with the programme team the appropriate context, if any, within which material can be shared.

  (d) Anything which is appropriate and helpful for the community as a whole will be brought to their corporate attention at an appropriate and considered time by the individual concerned at the invitation and with the support of the programme team.

  (e) In respect of five (a) to (d) the programme team commit to deal with integrity and openness all who bring such material to them, regardless of its eventual decision.

Conclusion

Of necessity these guidelines help the Arrow community towards what must be a partial earthly expression of our limitless eternal calling: to glorify God. Although worship truly expresses the reality of the kingdom that has already come, we offer praise in the hope and longing that one day darkness will fade and we shall encounter God face to face. This hope is certain.

Even though our expressions of adoration and action on Arrow will be fallible, we nevertheless find joy on our lips and in the heart of God. Because this God knows that the work of Jesus' cross and the divine Spirit's power will liberate us into the glorious freedom of the children of God. And as we gather, so the angels, the saints and all the company of heaven celebrate with us the purposes and presence of God because:

HOLY, HOLY, HOLY
IS THE LORD GOD ALMIGHTY,
WHO WAS, AND IS, AND IS TO COME.
REVELATION 4:8

©CPAS

Guidelines for Pastoral Care

> 'We proclaim him, counselling and teaching everyone with all wisdom, so that we may present everyone perfect in Christ.'
>
> Colossians 1:28

Introduction

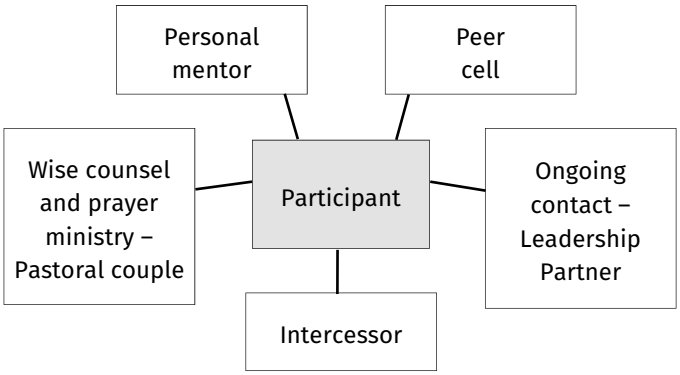
One of the roles of the Arrow programme team is to serve and care for the participants. The level at which this takes place varies from team member to team member, with a particular responsibility for this role falling on the pastoral couple. The nature of the programme inevitably means that significant issues are often raised in people's lives, and these guidelines provide us with a safe way of handling such situations.

Definition

Pastoral care happens whenever, in the name of Christ, we extend help and care to another. This happens as a sign of God's freely accorded love through Jesus Christ. It is not the same as counselling.

Structure

Pastoral care operates at a number of levels on the programme, within the overall care for one another that we exercise as a Christian community.



General Good Practice

We're committed, through the grace of God, to adhere to the following guidelines:

- Prayer, dependence on God, love of people, and a wise use of the Bible are at the heart of good Christian pastoral care.
- Whatever the presenting issue we seek to value and affirm the individual as a child of God.
- Our role is to serve and care for people, not to manipulate or control them.
- We need to be sensitive of gender issues and will only meet a person of the opposite gender in a public place. Our normal practice is to meet with someone of the same gender.
- When praying for an individual of the opposite gender we will seek to also involve a person of the same gender as the person we are praying for.
- We are aware of our own limits and experience, and are therefore happy to 'refer on' as appropriate.
- Our pastoral care is in the context of the specific pastoral responsibility exercised by the local church or organisation from which a participant comes.

Confidentiality

This means providing safety and privacy to enable people to talk at a high level of trust and confidence, knowing that the content of the discussion will not be shared with other people (not even for prayer). There are degrees of confidentiality, from a very high level, through to a more limited confidentiality allowing for some sharing. It is important to be clear about what level of confidentiality is expected in any situation. If in doubt, ask.

Within the programme team, we inform one another of those we're spending time with, although we don't divulge the content. However, we recognise the need to 'care for the carers', and where necessary members of the team may speak with the team leader about individuals, for their own support.

In some circumstances it is necessary to speak of things outside the pastoral relationship. These include occasions when there may be grounds for believing that serious physical or sexual harm could be caused, serious crime is involved, or child safeguarding would be compromised. Whenever possible, a decision to break with the norms of confidentiality should only be made after consultation with the team leader.

Support

The team has agreed lines of support and accountability to help us in our pastoral care of participants. This includes lines of support outside the Arrow team within the wider CPAS community.

Conclusion

In all of this our desire is to be available to the participants to help them grow in maturity in Christ, for his glory and the good of his kingdom.

PASTORAL CARE AND SEXUALITY

Context

We are committed to:

- **Community** Creating an environment in which genuine open and deep relationships may form. In creating community we want to experience the blessing of Christian community and to model the theological heart of our understanding of leadership. Leadership in the Bible is always expressed in community, reflecting the nature of the church as body and God as Trinity.

> 'Christ's concern is for both the saving of individuals and the forming of community. He is both Saviour and Shepherd.'
>
> **Gilbert Bilzekian**

- **Vulnerability** We invite participants to move beyond honesty to vulnerability, the self-revelation of our unresolved selves. Many Christian leaders carry huge burdens and have no place to share them. Arrow is meant to be a place for the 'big stuff' of life to be addressed and resolved.
- **Confidentiality** As already identified, we recognise the importance of appropriate confidentiality.
- **Gender equality** We are committed to women and men participating on Arrow, and to acknowledging the blessing of diversity.
- **Individuality** Each person on the programme is unique, and the relational context they come from is unique. Some are married, some with children, some live alone, whilst others live in extended households, some live with same sex attraction. Our primary relationships with those we love must take priority over the relationships within the Arrow community. Arrow is committed to providing a context that is 'safe' and 'honouring' to these primary relationships.

Reality Check

We would be naïve not to recognise the sexual dynamic at work in any community. Indeed the very things that we value on the programme can also be the things that make us vulnerable to inappropriate thoughts and behaviour. Therefore as a team we have identified the following guidelines to help keep us in a safe place. We would also like to suggest these guidelines are adhered to by participants.

Guidelines

As a team we've agreed the following, and invite participants to join us in these guidelines:

- We will only have conversations with people of the opposite sex in 'public rooms/places'.
- When praying with someone of the opposite sex as part of prayer ministry, we will seek to involve another team member of the same gender as the person being prayed for.
- We are committed to keeping each other accountable to our guidelines by always informing the other members of the team with whom we've had pastoral conversations. We will also raise any concerns we might have with another team member directly.
- We will make this area a consideration in our daily team prayers.
- We will place ourselves in accountable relationships with our mentors to ensure we have a place to work on any issues that are raised through the programme.
- Team members are encouraged not to have contact with current participants on social media other than the ALP Facebook page.

For everyone:

- We need to be wise in our conduct. Sometimes it helps to ask ourselves the question 'If my spouse/friend or mentor was here, would I be behaving any differently?'
- Whilst enjoying humour we're committed to not engaging in 'cheap' humour at the expense of the other sex.

If at any point there is cause for concern around this area, the team will honestly address the issue and, where necessary, talk with individuals. In extreme cases it may be appropriate for a participant or team member to leave a residential.

Conclusion

In all this we want to rejoice in diversity, grow in godliness, enjoy friendships and experience the best of community.

©CPAS

RESOLVING CONFLICT

These brief guidelines exist to assure participants that we've thought through how to handle conflict should it arise in the future.

POTENTIAL SOURCES OF CONFLICT

Conflict between team members, a team member and a participant or a session leader, participants, a participant and a session leader.

OUR COMMITMENT BEFORE CONFLICT ARISES

- To keep a short account with one another. This helps prevent conflict escalating, and means there is less 'baggage' to be drawn into a situation if it does arrive.
- To pray for protection from the evil one.
- To face conflict positively/prayerfully, not to avoid it.
- To help one another face conflict constructively and creatively through commitment to the life of the team and the growth and development of each member.
- To learn from any conflict situation the things we can only learn at times of conflict.
- To abide by a mutually agreed set of guidelines.

RESPONSIBILITIES WHEN CONFLICT ARISES

In order of priority:

1. **Safety** Physical, mental, emotional and spiritual.
2. **Honouring others** Even when conflict can't be resolved, as Christian people we are called to love our enemies, bless those who persecute us, be patient with one another, and pray for our sisters and brothers.
3. **Justice** The need for all parties to be dealt with fairly. This is not the same as saying all parties should be dealt with in the same way.
4. **Openness** Conflict should not be denied or dismissed.
5. **Resolution** If at all possible we are committed to resolution, recognising that this isn't always possible at the time, and sometimes not for a long time.

ACTION WHEN CONFLICT ARISES (SUMMARISED OVERLEAF)

Following the biblical pattern we expect:

- Individuals will go to the person concerned and seek to resolve the conflict (recognising they may need to talk it through with someone else beforehand). We advise this is done in a public place not in private. If this isn't possible or isn't wise...
- An individual will go to a member of the programme team to seek help in resolving the situation. If it involves the programme team, they should seek the help of the pastoral couple.
- If the situation can't be resolved in this way, we may need to seek the help of an outside person.

People in conflict need to know someone is 'there for them'. Therefore when conflict arises the team leader will assign someone from the programme team to each person, to ensure they have someone to talk with and someone who cares and prays for them. If the situation requires additional help the team leader will ask for an external facilitator to be involved. If the conflict involves the team leader, any other member of the programme team can insist that an external facilitator is brought in if they feel it is necessary.

If necessary those involved in the conflict may be asked to abstain from any attempts to resolve the conflict during the residential, or may be required to attempt a resolution. If a person then violates this request, they may be asked to leave the residential.

When conflict reveals character issues within participants or team members that ideally need working on, one of the programme team will talk this through, and where necessary challenge the person in an appropriate way and at an appropriate time.

RESOLVING CONFLICT

CONFLICT BETWEEN PARTICIPANTS

When conflict arises between participants and is at a level where it is damaging relationships or the programme we expect the participants to:

- Talk with one of the programme team about it.
- The programme team member will share it with the rest of the team, and the team leader will allocate a member of the team to each person involved.
- The team leader will talk with individuals and, in consultation with the rest of the team, decide the appropriate course of action.
- This will be explained to the participants and they will be expected to act upon it.
- If the situation worsens an external facilitator can be invited in.

CONFLICT BETWEEN A PARTICIPANT AND TEAM MEMBER

When conflict arises between a participant and a team member and is at a level where it is damaging relationships or the programme, we expect them to:

- Talk with the team leader about it.
- The team leader will share it with the rest of the team, and the team leader will allocate a member of the team (in the first instance most likely to be the pastoral couple) to each person.
- The team leader will talk with individuals and, in consultation with the rest of the team, decide the appropriate course of action.
- This will be explained to those involved and they will be expected to act upon it.
- If the situation worsens an external facilitator can be invited in.

CONFLICT BETWEEN SESSION LEADER AND SOMEONE ELSE

When conflict arises between a session leader and someone else, and it is at a level where it is damaging relationships or the programme we expect them to:

- Talk with the team leader (or in the case of it involving the team leader with the pastoral couple) about it.
- The team leader will share it with the rest of the team, and will allocate a member of the team to each person involved.
- The team leader will talk with individuals and in consultation with the rest of the team decide the appropriate course of action.
- This will be explained to the participants and they will be expected to act upon it.
- If the situation worsens an external facilitator can be invited in.

©CPAS

Arrow and the Process of Knowing

Central to the Arrow Leadership Programme are the issues of learning, understanding and knowing. This information sets out the way in which Arrow seeks to help people learn and grow.

'The Arrow Leadership Programme offers unrivalled opportunities to learn new things'. What do you understand by those words? There was a time when educated people living in the western world would take the claim on trust. However, these days it's more likely that you would ask sceptical questions: 'What proof do you have?' 'What kind of opportunities?' 'How so, "unrivalled"?'

Knowing Today

Over the years we have become used to thinking that there are distinctions between objective, public facts and subjective, personal beliefs: in today's world the statement about Arrow must be proved with research, charts, diagrams and eye-witness accounts. Whether the question concerns Arrow, or 'why is water wet?', the philosophy behind much contemporary education is 'I think, therefore I am.' Knowledge is an objective, individual pursuit of the intellect. In all this our society, and its education system, has come to assume firm distinctions between beliefs and knowledge, opinion and facts.

'At the heart of Arrow is the belief that true, gospel knowing leads to life change both subjectively and objectively.'

In some ways this has been a good thing. After all, if we are to drive a car safely it's good if the brakes have been well tested. However, such tests will only give a limited view. Full understanding is when you buy the car and have to stop for yourself. So experience and action are essential parts of knowing, both for cars and also for Christianity.

At the heart of the Arrow Leadership Programme is the belief that true, gospel knowing leads to life change both subjectively ('I think I've changed') and objectively ('Wow, What's happened to you!'): true knowing is discipleship. In this process Arrow maintains that there is no proper distinction between believing and knowing. For learning is a complex personal process, which will not avail itself to simplistic detachment or solely intellectual evaluation of facts. Rather, in common with true scientific knowledge and daily living, Arrow requires the participant to make a personal act of faith and learn, 'as if' that change were an authentic reality for them.

Knowing on Arrow

Taking notes in a taught module is just one place to start the journey of knowing. Understanding will take place when its relation to our fears and hopes are confronted with our mentor, when we work with someone to put ideas into practice, or when we reflect on what happens during the quiet day on the next residential. Of course placing personal energy, belief and faith into something leaves the learner at risk of losing the wager, not understanding and being cut adrift in isolated unknowing.

However the reality of seeking to learn 'as if it were true or real for you' places the learner in a position of strength in relation to a problem or novelty: in embracing its full implications for their whole person they can now be personally objective about its value, rather than detached in suspicious observation which breeds fear.

When learning becomes this whole-person activity of in-dwelling a truth, ethic or idea, the participant has the gift of true freedom to assimilate or lay aside from a position of strength (opened up by vulnerability). This is in stark contrast to the educational experience of many where defensive confrontation, driven from an Arrow detached reading of meaning, so often prefigures educational defeat. Conversely learning 'as if' seeks out personal understanding, and what seemed impossible becomes a reality.

Likewise those taking the position of educator within this environment are called to a position of faith. From this perspective they are asked to present information as one who is personally involved in its authenticity. The passing on of a second-hand car, where one has never actually tested the brakes, is of limited value to both buyer and seller: the former risks death, the latter chances disillusionment and no repeat business!

Without suggesting inappropriate disclosure, Arrow requires all module leaders and tutors to engage with

their material, and therefore the way in which they share it with participants, at the vulnerable, personal level.

'As if...'

In the words of Jesus this learning 'as if' requires heart, mind, soul and strength. Jesus' words enact authentic 'as if' education. He breathes the possibility of new meaning into the demands of the Torah and creates the potential for life-change into which the rich young man is invited. So gospel education cannot take place in the isolation of the self: it must arise from the living tradition of God's word and community as they impact the complex unity of our emotional, physical, mental and spiritual faculties.

Arrow works educationally because the experience of living the programme offers both a community of friends to whom there is accountability, and personal connections linking heart (emotional decision), mind (intellectual capacity), soul (Christ indwelling) and strength (bodily nature).

'Thus, on Arrow we believe together and love unconditionally in order to understand personally.'

In the modern world such connections are thought to be risky. Personal opinion is merely relative, and so remaining 'professional' and 'detached' is prized above all else. But for life to be transformed, such connections are essential. Without them true learning is limited. However, unlike many other learning contexts, the risk of making them is worth taking because the Arrow community has already decided to love both educator and learner whatever the outcome.

In Conclusion

Thus, on Arrow we believe together and love unconditionally in order to understand personally. When that happens lives are transformed. Of course, there is only one way to work out if all that's true...

Topics Covered

PREPARATION DAY
How to make the most of Arrow

RESIDENTIAL 1
Daily Bible teaching on an OT leader
Personal development
Discerning personal vision (1)
Leadership Matters – character and competence
Leading well with others
Evangelism in a post-truth world.

TAKE TWO
Time for participant and their spouse/friend to explore the impact of Arrow.

RESIDENTIAL 2
Daily Bible teaching on dealing with barriers to godly leadership
Discerning personal vision (2)
The resilient life
Encountering God – the vital place of spiritual disciplines
Modelling evangelism.

RESIDENTIAL 3
Daily Bible teaching from Revelation
The prayer life of the leader
Discerning personal vision (3)
Handling change
Interpersonal style
Ordering a community around evangelism (1)

RESIDENTIAL 4
Daily Bible teaching on 2 Timothy 'Going the Distance'
A return to resilience
Handling conflict
Leadership – essential skills
Ordering a community around evangelism (2)

BETWEEN RESIDENTIALS

- **Mentor** Each Arrow participant is matched with a mentor. With the participant they work through their developmental plan, meeting regularly to interact over specific assignments and to give coaching.
- **Peer cell** To enable interaction with peers who are learning similar things, each Arrow participant is part of a group of four to six peers who meet twice between each residential.
- **Preparation tasks/development goals** These are linked with the content of each residential and help with the 'life change' that is at the heart of Arrow.

©CPAS

HOW WE CHANGE

Introduction

The focus on Arrow is life change. Yet what sort of change can we expect in the Christian life? It is an important question, because, as one author put it, 'we all find change hard to bring about and generally we don't see as much of it as we would like.'

Over time many in Christian leadership begin to wonder if change, real deep lasting change, is possible as they grapple with the same old issues.

This may be personal: we have changed in the past, but if there appears to be little change more recently it is easy to lose faith in the possibility of real change in the future, and to lose confidence that it will ever be different this side of heaven.

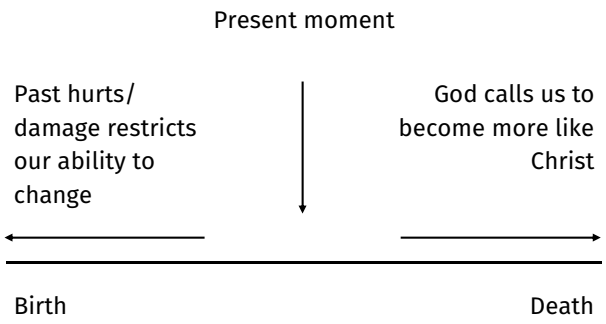
It may be other people: having seen people come to faith and then fall away, or seemingly go backwards in their discipleship of Jesus Christ, we begin to lose hope that real lasting change can occur in people's lives and begin to accept the status quo ('that is just the way s/he is').

Here we addresses why change is important, what sort of change we can expect this side of heaven, and how change takes place.

The Issue

Three factors make understanding the process of change vital.

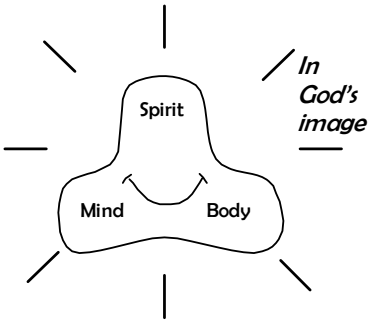
1. **Christians are to be transformed into the likeness of Christ** (Romans 12:1). Growing and maturing inevitably involves change. The process of change is a constant one. It is not simply a matter of self-reformation fuelled by sufficient motivation, right thinking, and sheer determination. In a Christian framework it involves Christ transformation rather than self-reformation, dependent on grace and the work of the Holy Spirit in our lives to transform us into the likeness of Christ.
2. **Christians are not excluded from the damage of living life in a fallen world** Every person is restricted in their ability to live life as it was meant to be by things (both people and events) that have affected them. Freedom from these things is fundamental to change taking place in the future.
3. **Those in leadership often experience the 'paradox of leadership'** The very things that have helped them to a position of leadership can scupper them when they take up that position. If change doesn't occur, they may damage not only themselves but also those they lead (we explore this further on residential 2).



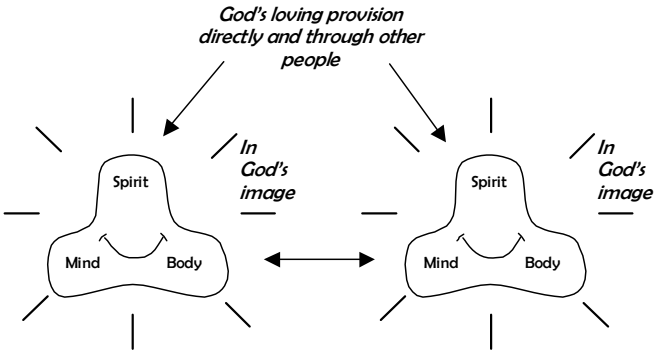
Most leaders grapple with the issues around change, and as Arrow is focused on 'developing' leaders, change is central to the process. So what level of change can we expect, and how does it happen?

Beginning at the Beginning

People are created in the image of God as a perfect whole with three main aspects – mind, body, spirit.



We were made with three needs: physical need for air, water, food, light, sleep; spiritual need to live in a loving relationship with God as the one who leads us through life, and who gives us purpose/meaning in life, peace/contentment/joy in our hearts, and the power to live as he directs; emotional needs for intimacy with other people (see below).

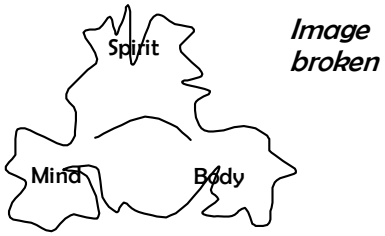


HOW WE CHANGE

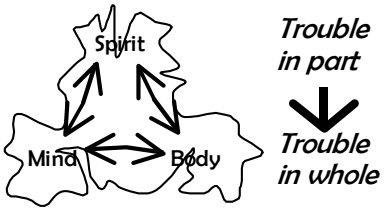
Because we are created in the 'image of God' we are relational beings. Therefore the first crisis for Adam is pre-fall when in Genesis 2:28 God says 'It is not good for man to be alone.'

The first crisis for humanity is aloneness (people's neediness) not fallenness. This has nothing to do with sin, but rather how God made us – needing intimate human relationships. Adam needed not only a relationship with God, but also with others. This need requires people to express humility, exercise trust and experience intimacy. In the relationships that God ordained – family, church, marriage – he created ways to address aloneness.

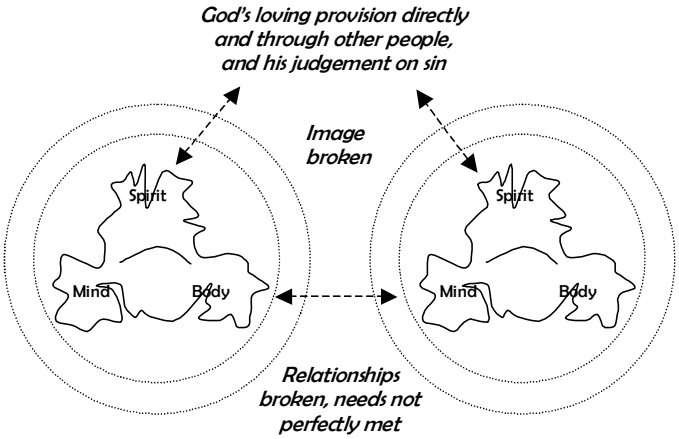
With the fall, the image of God was shattered, and every aspect of our being was distorted and spoilt, including the ways we strive to have our God-given needs met (see Ephesians 4:18-19). The image in Genesis 3 is of broken relationship with God (Adam and Eve hiding from him), broken relationship with one another (Adam accusing Eve), broken relationship with ourselves (Adam and Eve no longer at peace with themselves, cast out of the garden). These broken relationships are clearly present throughout the world, and, if we are honest, within our own families and lives. Now we strive to meet our God-given needs through self-reliance and selfishness.



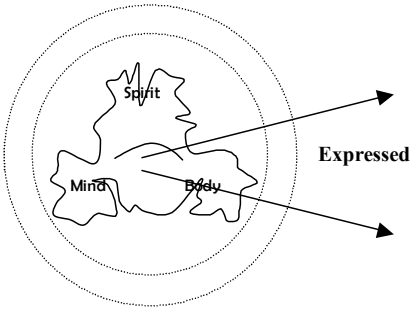
Each aspect of who we are is closely inter-related, therefore trouble in one part leads to trouble in the whole.



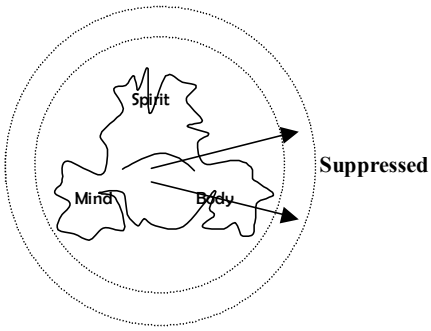
Our relationships are broken and therefore our needs aren't met. We feel pain. We can't face the pain of unmet needs so we begin to try to find ways of meeting needs in unhealthy ways (inappropriate ways of being, becoming, believing and behaving) as well as erecting barriers and defence mechanisms to protect us from further pain.



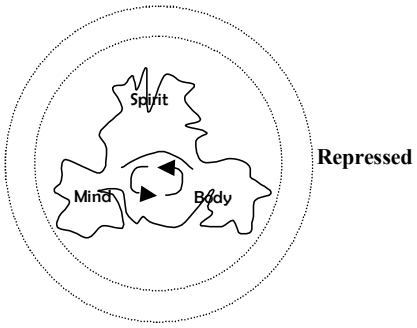
This pain leads to a number of negative emotions that fill our 'emotional cup'.



These are sometimes obvious for everyone to see (expressed).



Sometimes they bubble away under the surface unknown to us but often visible to others (suppressed).



Sometimes they are deeply buried within us, unknown to ourselves and others (repressed).

God's ultimate aim is that the image or likeness of God should be restored in us; 'And we, who with unveiled faces all reflect the Lord's glory, are being transformed into his likeness with ever increasing glory, which comes from the Lord, who is the Spirit.' (2 Corinthians 3:18).

©CPAS

HOW WE CHANGE

This will involve both our aloneness and our fallenness being resolved. Our fallenness is dealt with through our sin being forgiven by Christ's death on the cross. Our aloneness, our intimacy need, is dealt with through restored relationships with God as Father and with people as God's means of providing for needs to be met.

Can we be Changed?

The Bible clearly says we can. Our essential self, or in biblical language, the old nature, is distorted, incomplete and sinful without Christ. By the nurture of the Holy Spirit, our new nature can develop. It is gradual... it is a process... but it does happen.

As God's Spirit works within us we slowly move towards balance, maturity and a sense of identity; a sense of 'being me' in Christ.

The work of the Holy Spirit necessarily dovetails with our repentance, commitment, receptivity and obedience to God's word.

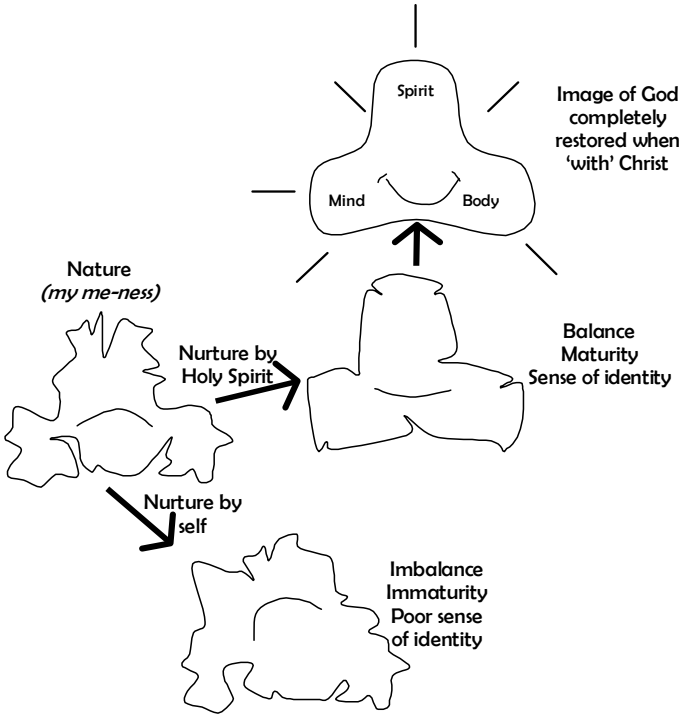
The raw material of people's lives varies from individual to individual; their personality, heredity, environment, experience all affect progress towards spiritual maturity, much of which may be barely understood this side of glory.

Growth in maturity is characterised by love of God, others and ourselves.

Areas for Change

It also helps to be clear about where change is likely to take place, particularly in the areas of personality and character. These are two sides of the same coin, closely interwoven with one another. Personality is given, character is formed.

- **Personality** This is the basic building block of who we are, and is focused around preferences. Our personality is value neutral. One type of personality isn't 'better' than another, just different. Each human being has preferences because of the way they are wired up, for example extravert/introvert, feeling/thinking, sensing/intuition, perceiving/judging (to use Myers Briggs terminology). They are a combination of nature and nurture. These preferences are generally in place by the time we are an adult. For example, if you are an extravert, it is unlikely this will change much through life. Our personality can be polished like a pearl, but not changed very much. Therefore the key is growing self-awareness (maturity) which helps us to understand our preferences better and how they impact others.



- **Character** On Arrow we define this as 'the aggregate of the distinctive qualities characteristic of an individual.' Character contains a value judgment; you can be a person of good or bad character. As Christians we believe God wants to grow us in Christ-like character, in qualities such as godliness, integrity, faithfulness, humility, servant-heartedness. These are not preferences or optional extras, but an essential part of following Christ. There is always the danger that our ministry exceeds our character. With character we need to be humble about our strengths and prayerful about our weaknesses, allowing Christ to transform us.

Character develops through a number of things:

Intentional development Costly choices based on values. The groove (habit) deepens as we consistently make these choices over time. This is costly because character is formed in the crucible e.g. breaking through quitting points, dealing with disappointments, facing our dark side, fulfilling our personal commitments to growth, exercising spiritual disciplines.

Responses to life Trials and tribulations (James 1:2-5) test our faith and lead to endurance, steadfastness, wisdom and insight. Romans 5:1-5 'suffering produces perseverance, perseverance character, and character, hope.'

HOW WE CHANGE

How does Change Happen?

Conversion is at the heart of the Christian faith, a process of being transformed ever more into the likeness of Christ. The three tenses of salvation identify the reality of the process: 'I have been saved', 'I am being saved', 'I will be saved'. All of this is God's work of grace and our appropriate response in co-operating with the Spirit at work within us.

There are three aspects to such change:

1. A growing awareness of who we really are, what we are really like, what we've settled for in life. A sense of dissatisfaction and a longing for something more.
2. A growing recognition of the potential for what we could be. This is fuelled by meditation on Jesus, the fully human being, and by a desire to be transformed ever more into his likeness; in this sense to become the person God created us to be.
3. A growing realisation that we can't change ourselves, that ultimately it is about God's work in us, a work of grace, within the body of Christ. There is a very real sense of letting go, and trusting God.

Yet we do have a part to play, and biblically there are three roots to change taking place as a response to grace:

1. The focus of the heart.
2. The discipline of training.
3. The meeting of fundamental needs.

ROOT 1: THE FOCUS OF THE HEART

When the Bible talks about the heart of change it talks in terms of a change of heart.

The Reformers identified a key principle here: what the heart loves, the will chooses and the mind justifies. I like chocolate and want to buy some, so I decide I will. Of course, I then think to myself. 'Well, I've been working hard and I do deserve a reward. And I'm not buying the biggest bar. And after all it is on sale. Anyway, I'm sure I read somewhere that chocolate is good for you.' Ultimately it is my love of chocolate that drives my will, and my mind dutifully makes me feel better about the whole situation.

Of course our hearts are sinful, and we cannot change them, but God can (Ezekiel 36:26). What our heart loves is the engine room driving our thoughts and actions, so we need to focus on loving God with all our heart (the Great Commandment). This best occurs when we constantly turn afresh to Jesus' love for us, which rekindles in us a heart of love for him which expresses itself in right actions. Ultimately this will lead to change, as God's heart is formed in us.

> 'When the Bible talks about the heart of change it talks in terms of a change of heart. '
> **Simon Roberts**

ROOT 2: THE DISCIPLINE OF TRAINING

Change doesn't occur without effort, but all too often people think of this in terms of trying harder rather than training wisely.

John Ortberg identifies this problem in his excellent book 'The Life You've Always Wanted'. He uses the illustration of running a marathon. Imagine you wake up one morning deciding you want to run a marathon, and the day comes and you try really hard. You're not going to get far. Running a marathon takes far more than just effort, you need to train for it. The discipline is exercised over many months in preparation for the big event. It is the focused training that enables you to do what you couldn't previously do. Therefore 'spiritual disciplines' have always been at the heart of godly change, training wisely.

Paul encourages Timothy to 'train yourself to be godly' (1 Timothy 4:7). Why? 'For physical training is of some value, but godliness has value for all things, holding promise for both the present life and the life to come.' (1 Timothy 1:8).

ROOT 3: THE MEETING OF NEEDS

Change occurs when people's fundamental needs are met.

First, people need their sin forgiven. Sin here is not primarily the things that we do wrong. These are a consequence of a far more fundamental problem, our sin of rebellion towards God. Sin is first and foremost a God-oriented word, and speaks of an attitude of rebellion towards God that pushes him out of his rightful place as King (Lord) of our lives. Forgiveness for this act occurs through Christ's death on the cross and effects the greatest change possible in life – the movement from the kingdom of darkness to the kingdom of light, from estrangement with God to friendship with God, from death to life, from being lost to being found. This is the most essential change that all human beings need. It can only be effected by a work of God's Spirit in our lives through grace, and our appropriate response of faith and repentance (Mark 1).

Second, people need their God-given emotional needs for intimacy to be met. This occurs through receiving God's provision for these needs, both directly from him and

©CPAS

indirectly from him through others. This is an equally important change, as we were made with these needs. Joy and contentment in life come through a relationship with God and meaningful relationships with others.

These two needs are deeply interconnected. The first change occurs through embracing all that Christ has done for us, but how does the second change take place? That will be the focus of the rest of this paper, not because the primary need isn't important, but because we are assuming participants on Arrow have experienced the primary need being met for themselves and are likely to have already reflected on this both theologically and experientially. The secondary needs are often recognised, but there is little reflection on how they are met, and therefore often little change taking place in people's lives.

How are Emotional Needs Met?

God created us so that relationships remove aloneness and meet emotional needs. These needs are met by:

- **Acceptance** To receive another person willingly, favourably and unconditionally; to regard as good and proper. (Romans 15:7)
- **Affection** To communicate care and closeness through appropriate physical touch and affirming words. (Romans 16:16)
- **Appreciation** To recognise with gratitude, to communicate with words and feelings personal gratefulness for another person, to praise. (1 Corinthians 11:2)
- **Approval** To express commendation; to build up or affirm; thinking and speaking well of one another. (Mark 1:11, Ephesians 4:29)
- **Attention** To take thought of another; to convey appropriate interest and consideration; to enter another's world. (1 Corinthians 12:25)
- **Comfort** To come alongside and respond to a hurting person with words, feelings and touch; tender consolation. (2 Corinthians 1: 3-4)
- **Encouragement** To urge forward and positively persuade towards a goal; to inspire with courage, spirit or hope; to stimulate. (1 Thessalonians 5:11, Hebrews 10:24)
- **Respect** To value and regard highly; to convey great worth; to esteem. (Romans 12:10b)
- **Security** Freedom from exposure to danger; to put beyond hazard of losing, want or deprivation; confidence of 'harmony' in relationships. (Romans 12:16a,18)
- **Support** To come alongside and gently carry a problem or struggle; to assist; getting underneath a burden with them; to provide for. (Galatians 6:2)

Ephesians 4:29 encourages us to build others up 'according to their needs'. God not only created us with relational needs, he made provision for those needs. He instructs the body of Christ to minister to those needs in one another.

Yet, because we live in a fallen world those needs haven't been met and people are in pain. As they embrace the positive way God-given needs can be met in the present, it helps to be freed from the damage of those needs not being met in the past. One of the reasons why so many Christians progress little in maturing in their faith and life is that they never deal with the underlying damage that restricts their ability to be open to God's Spirit at work in their lives, directly and indirectly.

How is Past Pain Dealt With?

Dealing with past pain is aided by two processes: (1) eliminating hindrances and (2) embracing new patterns of living that reflect God's priorities for life.

Change occurs by people encountering God at their point of pain with the power of his truth. This truth both eliminates hindrances and provides the pattern for new living (belief, and behaviour, all in the context of belonging within the loving fellowship of the church). The Bible has a vital role to play. 2 Timothy 3:16-17 reminds us 'All scripture is God breathed and profitable for…'

- 'Doctrine' – the rational purpose of truth, we study God's word for correct belief.
- 'Reproof and correction' – the behavioural purpose of truth, we obey God's word for right behaviour.
- 'Training in righteousness' – the relational purpose of truth, we experience God's word for loving relationship with him and others.

The Bible is not meant to be solely a doctrinal text book or a manual on good behaviour, but also a living word through which we experience truth. How does this work out?

1. ELIMINATING HINDRANCES

This encounter with God's truth normally occurs through someone else being the vehicle for God's compassion and care. Too often these things are so painful or deeply buried within us that we either cannot connect with them or dare not face them without the help of a

compassionate and caring person. For example, if we take the five commonest areas of pain in people's lives:

Hurt God's comfort heals hurt. (Matthew 5:4, 2 Corinthians 1:3-4)

- When people are hurting they need the blessing of comfort, God's comfort is normally ministered through another person.
- Hurt is often connected with a deep sense of loss, sorrowfulness or powerlessness that needs to be grieved, and this mourning is helped by others mourning with us.
- Compassion is expressed through loving words or appropriate touch.

Anger God's forgiveness heals anger. (Ephesians 4:31-32)

- Often linked with bitterness, resentment, unforgiveness and rage. Anger is dealt with through the miracle of forgiveness.
- When forgiveness is attempted without hurt being comforted, anger may resurface at any time.
- Forgiveness really is an issue of stewardship. It is only as we know we are forgiven that we can find it possible to forgive others. Therefore we need to experience his forgiveness first. It is as though God sees some of his forgiveness in us and asks us to share it with another person.

Fear God's perfect love displaces fear. (1 John 4:18-19)

- Yesterday's pain prompts today's fear about tomorrow. Fear can prompt hopelessness about the future.
- Fear can lead to people trying to control everything about their lives, or other people's lives.
- Often beneath the fear are lies, and his truth frees us from lies by taking captive the thoughts and beliefs beneath the fear.

Guilt Confession empties guilt from a person. (1 John 1:9 and James 5:16)

- Agree with God (that is the root meaning of confess) that it is wrong and see the impact it has had. This godly sorrow leads to softening of the hardness of our heart and genuine repentance.
- In confession it helps to be specific, naming the offence for what it is.
- We not only need to confess our sins to God but at times also to those we have hurt.

Condemnation Truth heals condemnation. (John 8:32 and Romans 8:1)

- People experience a sense of unworthiness and insignificance.
- Condemnation is general and attacks who I am and degrades my sense of self-worth.
- Often 'absorbed' from parents; spouses communicating criticism; labels, and negative comparisons.
- Can come from unrealistic expectations, being ignored or neglected, and abuse.
- Freedom from condemnation comes from the overwhelming truth of the value God puts on our life, how he sees us.

In each of these areas God's Word reveals action that will bring freedom from past pain, normally ministered through another person.

2. EMBRACING NEW PATTERNS OF LIVING

Clearing away the hindrances needs to be complemented by embracing new patterns of living. These new patterns are helped by a number of factors:

- Modelling and reinforcing productive patterns.
- Experiencing positive emotions.
- Internalising healthy thinking.
- Encouraging the meeting of intimacy needs.
- Giving to others.

Discipline is a vital part of this, but not simply self-will. Rather, knowing who we are in Christ, and following his pattern of training for right living. Without these, mere resolutions don't work because we don't have a clear knowledge of who we are and we don't have a clear picture of where he wants us to go.

Practical aids to embracing new patterns include:

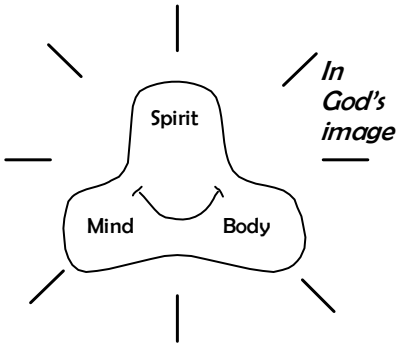
- **Assessment** Identify what we sense God may want to change in us. The Arrow assessment process is designed to help with this. This may involve change in thinking and/or behaviour. Then it helps to carefully define the new way of living we wish to develop. A vital resource here are the verses of the Bible that help us to know who we are in Christ. These can be learnt and recited to help us gain God's perspective on our identity.
- **Commitment** Determine a path to change. It will inevitably involve cost. Key to this is making and keeping promises. We need to begin as we intend to go on, and we need to go on as we began. Part time application doesn't work. Consistency and persistence are vital. We need to resist the temptation to return to old patterns (often rationalised by 'just this once won't matter.')

©CPAS

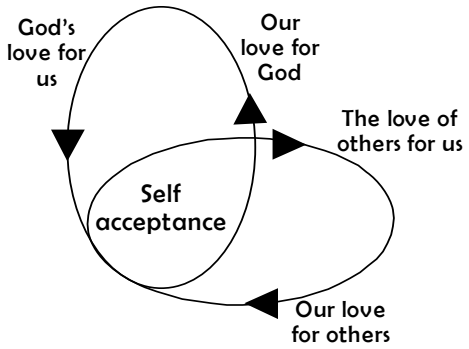
- **Feedback** Ask people to help us change. Few significant changes take place without the support of others. Being accountable to someone can help us on the way. It helps to identify who can best help us, and what we will ask them to do. (On Arrow the mentor and peer cell are a significant resource for help, but do think of others in your immediate context as well). Create other ways of gaining accountability, for example put up small reminders in strategic places, creating new routines, attaching a positive act of giving/praying when temptation is particularly hard.
- **Follow through** Be willing to work on other related areas because these things are nearly always interrelated.

Conclusion

People can change. God brings about radical change both through conversion and through transforming us into the image of Christ (justification and sanctification). It is first and last a work of his grace, and our appropriate response is to surrender ourselves to his work and will.



Then change occurs best when the focus is on the fundamental needs of people (aloneness and fallenness) rather than on the symptoms of their behaviour, linked with understanding the focus of our heart and appropriate 'training'. Such change brings about an increased knowledge that we are loved by God, and an increased ability to love others and ourselves (thus fulfilling the great commandment and the great commission).



This leads to an increasingly strong sense of our identity in Christ, so that we can say with conviction, 'Christ made me, Christ loves me, Christ is changing me, and it is ok'.

On Arrow we focus on growing leaders. Our prayer is that God in his grace may help us to become more like Christ, that we may bring glory to his name and be safe leaders to follow.

(This paper is indebted to the insights of David Ferguson of ILM, Jacky Bowers, Roger Hurding, Roots and Shoots, for the diagrams, and an article by Simon Roberts in The Briefing Issue 302).

A Very Wide Word

On Arrow we speak a fair amount about community. We believe community is the best context for growth, learning and leadership development. Yet this word is used at many levels, from Rowan Williams' view that marriage is the smallest community, through language of sustainable communities as a Government phrase for neighbourhood regeneration, to National, European or United Nations communities. Community is vastly topical, universally popular and usually utterly undefined.

Various Levels of Community

1. **Individualism** No intrinsic or ongoing relationship. This is a possible 'curse' of rationalism/modernity/urban lifestyles.
2. **Franchise** Use of common name/brand/product/training, but not relational e.g. McDonalds.
3. **Association** Meet for a common purpose. Relationships are an enjoyable by-product e.g. leisure activity such as a sailing club.
4. **Partnership** Operation with other people for a common purpose. There may, or may not, be formal, financial or legal commitments. Bad relationships are a major stress e.g. when accountancy partners or doctors relationships go wrong.
5. **New order** Commitment with and to each other, some taking vows for life, for a joint purpose, with some rule of life, but in dispersed locations. Relationship/community is an intrinsic part of the task e.g. Northumbria Community.
6. **Historic monastic** Life commitment with and to each other, for a joint purpose, with a rule of life, in a focussed location e.g. mother house of Franciscans.
7. **Closed order** Exclusive life commitment with and to each other, for a joint purpose, with rule of life, in focussed and protected location, to focus on contemplation and intercession e.g. Carmelites.

REFLECTIONS ON THESE LEVELS

1. This does not imply that each succeeding option is better. They are simply tighter expressions of community, appropriate to function. Around level four the language of intentional community comes into play.
2. Levels one to three tend to describe connection for economic or leisure purposes, but could be used as critical descriptors of too much experience of church as deficient community.
3. Family and extended family are two other forms of different community. Because of blood ties, they are givens not choices. Often they exist alongside the previous list, sometimes in conflict with, or repudiation by, choice-based adherence. Church has tended to operate a view that works with both family and congregation for complementary nurture, education and routes for evangelism. 'Family' is often a euphemism for community in churches and used to reinforce congregationalist values.

Theological Sources for the Importance of Community

1. THE IMMANENT TRINITY

This is theological language for the inner life of the Trinity. From Orthodox roots, there is now widespread attention on the Trinity as the primary source of, and ultimate endorsement for, seeing life and Church as loving, communal, interdependent, united and diverse, mission orientated and involved with us.

> 'Creating community is at the heart of the Christian theological tradition in the doctrine of the Trinity. Individualism, separateness and fragmentation give way to individuality mutuality and belonging.'
>
> **Mike Lowe**

2. HUMANITY IN THE IMAGE OF GOD

This is shifting from a focus on being human as creative, rational, moral and social, all cast in an individualistic (empiricist) framework, to reflecting the above insight that God is more communal and relational than simply individual. Southern hemisphere Christianity is also helping restore the primacy of the communal over the individual. Robert Warren's Being Human, Being Church is a classic title reflecting this trend.

3. ECCLESIOLOGY

This is shifting from an emphasis previously rooted in Cyprian's interpretation of one holy catholic and

©CPAS

apostolic Church, in which oneness was literally the controlling word. Cyprian as a Roman and lawyer assumed and valued Latin organisational and legal categories. Relational and communal images of the Church are replacing this. Biblical images that command respect include a recognition of generic Church as the people of God, a Catholic emphasis on the body of Christ, a Protestant preference to talk of covenant people (Bradshaw, The Olive Branch), a Pentecostal stance called the community of the Holy Spirit (Newbigin, The Household of God) and a wide rehabilitation of the image of the community of disciples – from as far afield as pioneers of cell thinking and leaders of the New Churches. Biblical images are either relational or communal e.g. bride, army, living temple, holy nation. No wonder some ecclesiological writing claims that if the church has one mark, it is love.

4. SALVATION

The above mean that salvation is no longer solely to be seen as an individualistic, forensic matter of a person being put right with God. Rather it is about entry into both the community of God and the community of his people. Hence Graham Cray writes 'It is not possible to belong to Christ apart from belonging to his church'. The Kingdom is also communal – a rule of the communal God over those called to be people and on out into his world. Discipleship is a group following Christ – being with him and sent by him (Mark 3:13-14). This is why both baptism and communion are public events and are misunderstood if only taught as acts of individual witness or piety. Thus heaven, the final stage of salvation, is a strongly communal concept, pictured as a city, populated by an idealised large group, with very diverse elements welcomed into it.

Why has this Shift to the Communal Occurred?

In addition to the theological changes above, reasons may include:

- The influence of renewal since the 1960's.
- The lay collaborative ministry revolution.
- The rise of BECs in South America.
- The later more accurate re-reading of Scripture in the plural voice.
- The shortage of clergy and inability to sustain buildings, shifting attention to church as people.
- Secular distrust of institutions.

Implications for Arrow

We're committed to 'developing leaders for the church of the twenty-first century'. Such leaders will need to not only understand the place of community within their missiology and ecclesiology, but also to model it in their leadership. For this reason we believe community is the most appropriate context for developing missional leaders, even a limited expression of community as there is on Arrow.

Therefore, on Arrow we build community through:

- **Modelling** Creating an environment in which genuine open and deep relationships may form. In creating community we want to experience the blessing of Christian community and to model the theological heart of our understanding of leadership. Leadership in the Bible is always expressed in community, reflecting the nature of the church as body and God as Trinity.
- **Vulnerability** We invite participants to move beyond honesty to vulnerability, the self-revelation of our unresolved selves. Many Christian leaders carry huge burdens and have no place to share them. Arrow is meant to be a place for the 'big stuff' of life to be addressed and resolved.

> 'Community neither comes naturally nor is it purchased cheaply. Demanding rules must both be learned and followed. But there are rules, quite clear ones. Saving ones. They are not obscure.'
>
> **Martin Scott Peck**

- **Confidentiality** As already identified previously, we recognise the importance of appropriate confidentiality.
- **Gender equality** We are committed to women and men participating on Arrow, and to acknowledging the blessing of diversity.
- **Individuality** Each person on the programme is unique, and the relational context they come from is unique. Some are married, some with children, some live alone, whilst others live in extended households. Our primary relationships with those we love must

take priority over the relationships within the Arrow community. Arrow is committed to providing a context that is 'safe' and 'honouring' to these primary relationships.

- **Mutuality** Every person has something to offer and something to learn. We dissuade participants from getting into 'unequal' relationships. One way we do this is through discouraging participants from being involved in 'leading' anything during the residential element of Arrow.

Conclusion

Community is never easy. In 'Life Together' Bonhoeffer highlights the danger of unrealistic expectations of Christian community. Yet our experience on Arrow confirms it has a vital part to play in the Arrow process.

Appendix

O'Halloran's differences between 'group' and 'community' from Base Ecclesial Communities:

- A group has a specific purpose (e.g. to study the Bible or save the whales), whereas a community has broad interests (e.g. worship, evangelisation, peace and justice, environment, youth, and so on).
- The members of a group are usually of the same age, specialisation or sex (e.g. youth or married couples); in a community, on the other hand, people differ in age, social condition, race, sex and even religious practice (in the case of an ecumenical community).
- The group is temporary, assembles for a purpose, and disbands when its objective is achieved; but a community of its nature tends to be long-term or permanent.
- The most profound distinction is that in a group the members do not necessarily have the intention of relating in depth, yet in a community they do have such an intention.
- A group is not generally a priority for its members, whereas a community most certainly is.

(Much of this paper is taken from an unpublished paper by George Lings of The Sheffield Centre. We're grateful to George for his willingness for us to reproduce large parts of it here.)

©CPAS