

# A guide to using

## How to be a **'Close to Home'** congregation



**Close**toHome

# A guide to using

## Introduction

*How to be a 'Close to Home' congregation* is a resource for your whole congregation, aiming to help you build an integrated, intergenerational community of God's people which is able to effectively pass on faith to all your children and those currently outside the church. As a leader in this process, you will be helping to encourage a '*Close to Home conversation and culture*', whatever your size, location, or characteristics. The aim is to encourage the development of doing things on purpose based on covenant theology which will keep your children and young people feeling right at home in a joined up community of all ages.

## This guide will give you:

- A vision for how this resource can be used in your congregation;
- Possible options for how to use the resource;
- Suggested timings and ways you can adjust the session to suit your situation;
- A key learning point for each session;
- Some thoughts on responses and discussion you might expect in response to the questions.

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# How to be a Close to Home congregation

## Outline

The resource aims to help all kinds of people to better understand the basics of how covenant theology shapes our identity and impacts the basic things we do in church. There are seven sessions which are specifically designed to take participants on a journey and should ideally be used in the given order, but could be used as stand-alone sessions also. It starts with a study of the nature of covenant theology itself and then reflects on how this should shape our identity as congregations, before reflecting on how this all might impact five key areas of congregational life:

Session 1. <b>What it is and why it matters</b>	Covenant
Session 2. <b>Who we are</b>	Identity
Session 3. <b>How we relate to each other</b>	Community
Session 4. <b>How we develop faith at home</b>	Family
Session 5. <b>How we celebrate</b>	Sacrament
Session 6. <b>How we sing, pray and learn</b>	Worship
Session 7. <b>How we connect with others</b>	Welcome

## How to use this resource

*How to be a 'Close to Home' congregation* has been designed with flexibility in mind. The hope is that it will be useful in any congregation and adaptable to different settings according to the desired outcome there. It can be used in home groups, evening services, midweek meetings, session meetings or specific organisations – you can make it work for your situation. The intention is to not only help create a stronger church family for those already there, but a more welcoming community for those not yet a part.

There are some suggested outlines of different possibilities on the following pages, but the most important factor in deciding how to use the resource is having a God-given vision for the outcomes you want. This may mean using it in a small way to build a foundation before using it more widely at a later date; or picking the right time to try to encourage as many as possible in the congregation to embrace the learning and implications of this material. It is here to be a tool in your hands, with God's power, to produce the outcomes that are right in your context.

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## Structure of sessions

Each session has three elements which seek to bring participants on a journey with each of the seven topics, starting with a biblical basis, reflecting on what others are doing and seeking to consider what God might do in your context.

**1. UNDERSTANDING** from Scripture and knowledge

The first section will give a platform for understanding the topic through the lens of covenant theology and is based in Scripture. The session includes:

- **Video interviews** to help understand the issue biblically;
- **A Bible study** (which can be replaced, or augmented, by a sermon);
- **Research and literature** to add further, optional insight.

*It is important to assess the needs of your target group and engage them effectively with the session's key biblical learning; you know your context best and the material is suitably flexible. Having a well-briefed and suitably skilled facilitator will make a big difference.*

**2. REFLECTING** on others' experiences

This section will enable participants to reflect on a real example from the PCI context through:

- **A video clip** with a real story from a Presbyterian congregation;
- **Discussion questions** to help reflection on what can be learned from this.

*The stories are not intended to be perfect examples, but models of a work in progress which reflect intentional practice based on covenantal values. Discussion should not aim to be a critique but a chance to identify learning from the story and consider: How might we do this?*

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## Feedback

It would be ideal if emerging ideas do not stay within the group but are passed on. You might find it useful to agree a system where the thoughts and suggestions coming from the discussion may be passed on to the minister and Kirk Session for further consideration.

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## 3. APPLYING to our congregation and life

The final section is the where participants are encouraged to come to practical conclusions via:

The final section is the where participants are encouraged to come to practical conclusions via:

- **Discussion questions** to help identify helpful actions on two levels: personally and together.

*Try to ensure this is not intimidating. A small, simple step is all that is needed – something achievable but which could make a difference, especially if everyone does something similar!*

- A **time to pray** about what emerges from the discussion.

*There are suggested prayer points, but groups should not feel restricted by these.*

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## Practical ideas and resources

Further ideas and resources, which can be adapted to your context as appropriate, can be found on the denominational web site [www.presbyterianireland.org/closetohome](http://www.presbyterianireland.org/closetohome) These will be regularly updated and accompanying sermon/talk outlines are also available.

## The role of the leader

**Leadership, of course, comes first from the minister and Kirk Session; the resource will be most effective with an agreed vision which can be used to brief those who are facilitating the material.**

If you are a leader of a small group, this guide will help you to prepare and adapt the sessions to suit your group; it gives additional insights and ideas to help group members get the best from the sessions. You will be best equipped to help your group maximise the value of this material if you have completed the session in advance and considered how to help everyone engage with it, depending on the nature of the group. Consider which parts to skip and how long discussion of various questions should be allowed to continue. Encourage group members to prepare in advance but be aware that not everyone will do so and you may need to keep everyone on track.

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## Possible ways to use this resource

### 1. Large gathering

(e.g. evening service / midweek)

This is one suggestion of how to use this material with a bigger, perhaps a multi-generational, group. The suggested times allow for a range of approximately 40-75 minutes, but you can adapt further to your needs.

#### INTRODUCTION 5-10 MINS

- Use the introduction on the first page of the session or your own approach to lead the group gently into the topic.
- Clarify the nature of the topic and how it fits with other sessions – you may wish to give a brief recap, especially for those who have missed a previous session.

#### UNDERSTANDING 15-30 MINS

- Show the first video clip (most are around 3 minutes). This can proceed without much comment or with brief comments before or after; you could even have very brief 'buzz groups' to allow reflection on what has been seen.
- Teach the passage – you may find the sermon outline provided on the web site helpful, or prefer to teach it in your own style.

#### REFLECTING & APPLYING 15-25 MINS

- Show the second video clip (approximately 5-6 minutes).
- Allow a time of discussion in small groups (perhaps of 4-6 people, depending on the flexibility of your seating etc.) Consider how you might integrate people in these groups and whether they need any facilitation.
- Even if time is short, allow for a time of application.

#### CONCLUSION & PRAYER 5-10 MINS

- Bring the time to a close with summary comments.
- End with prayer, either led from the front or in small groups, as appropriate.

**Total time:** 40-75 mins

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## 2. Small group

(e.g. home groups)

Again, this is a suggested format and we encourage careful briefing of small group leaders so they can lead sensitively and tailor the material for their particular group.

### INTRODUCTION 5-10 MINS

- Core: introduction section.
- Optional: one or two brief introductory questions just to get everyone warmed up.

### UNDERSTANDING 15-25 MINS

- Core: watch first video clip, read Bible passage and discuss the numbered study questions; use other parts on main page if possible, especially if they are red.
- Optional side-bar quotes and questions: intended for further detail.

### REFLECTING 15-30 MINS

- Core: watch second video clip, and at least two discussion questions (more if possible – use discretion to seek quality reflection over answering all questions).
- Optional: all the discussion questions if this is conducive to fruitful reflection.

### APPLYING & PRAYER 10-25 MINS

- Core: at least 5-10 minutes discussion of potential practical responses. Prayer should never be missed, but can vary according to time available.
- Optional: personal application can be at the time or before next session.

**Total time:** 50-90 mins

### 3. Sunday service linked to separate small group participation

- As well as a sermon outline as an alternative for each of the study passages, there will be a suggested outline for an alternate passage.
- This would allow a complementary passage to be preached on the Sunday before small groups and would complete the main study. This also enables members of the congregation who are not in small groups to be exposed to some of the themes of the studies to increase the impact of the resource more widely.

### 4. Specific group

(e.g. kirk session, PW, youth group)

There are various settings where this material could be used to engage a particular strategic group within the congregation and help them to apply it to their particular context and responsibilities. Here are some examples:

- Use the material as part of Kirk Session meetings over a period of time. This may require compressing the sessions, perhaps using only one video, or perhaps taking one element of the material for discussion. This could either be before the material is used in the wider congregation or as a way of processing and responding to feedback from groups who have already used the material.
- Use some of the sessions as part of a church weekend, or an elders retreat.
- In a PW group, either taking a session as a stand-alone discussion, or using all the sessions over a period of time.
- Adapt the material for use in a youth fellowship or young adult group. This would require some thought as to how to make some of the concepts and teaching accessible – e.g. teaching the passage in a youth friendly way may be more effective than a Bible study, but discussion groups on the reflection



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video may work well if the questions are adapted. Most of the concepts within the resource are not beyond the reach of even younger teens if they are facilitated by someone who understands their learning needs.

- It might also be a useful experiment to bring two or more groups together for a limited time to study the material e.g. midweek meeting and young adults group/PW and girls group/adult Bible class and youth Bible class. This will obviously require careful planning and adaptation of the resource to suit the varied needs.
- Another option to use the resource in this kind of context might be to split each session into two, with the 'Understanding' section of the session on the first occasion and the 'Reflecting' and 'Applying' sections on the next occasion.
- If the material is used in any of these settings it should ideally be part of a wider strategy to engage the whole congregation over time. The positive way to present is to emphasise how every one of us can make a difference, even as an individual, if we have a covenant 'Close to home' mind-set and approach.

The Council for Congregational Life and Witness will be seeking out stories of how different congregations have used this material within their context, in order to encourage other congregations to follow their lead. It is our conviction that this material can be fruitful in any congregation with appropriate flexibility. Please do not hesitate to ask for advice when considering how to make use of the resource.

**DVDs are available through the website or the office for the Council for Congregational Life and Witness. On purchase of a DVD, details will be given of how the clips can be downloaded individually if this is more convenient.**

## Session 1

# Covenant in a 'Close to Home' congregation

*What it is and why it matters*

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**KEY: Covenant theology is a framework to understand the entire gospel story and provides a vital lens to understand the Christian faith today.**

### INTRODUCTION

The main point of the introduction is to show how God's relationship with us is very different to any other relationship and is based on His promises which He never breaks.

### UNDERSTANDING

This section may be a bit of a shock to some but does not need to be too heavy or intimidating – emphasise that this is not a theological resource. Covenant theology matters because it is inseparable from the gospel and ultimately points to Jesus who was the one who came to keep our side of the covenant, as we were always bound to break it.

*(Note: 'The Covenants' animation includes representations of God and Jesus; please watch it first to consider if it may cause any offence to anyone and use it with discretion.)*

Genesis 15:1-21

1. Genesis 12 was also a covenantal moment. God's promises are covenantal, not merely assurances. Chapter 15 is the covenant ceremony we would expect to come at the same time as the promise, but

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it happens in a way that underlines that the key thing is the promise not the ceremony. Hence circumcision is not the big deal it was later made to be – the promise underneath the sign is far greater.

2. Humanly speaking, nothing God told Abram made sense. But he believed God anyway!
3. Needing reassurance is not necessarily the same as doubt – and doubt may not exclude faith. Through the studies we will think a lot about the visible signs God gives to reassure His people.
4. You cannot be much more passive than being asleep! This is a significant pointer to God's whole plan of salvation where He shows He needs to keep both sides of the covenant.
5. God was saying, "If this covenant is broken, let what has happened to these creatures happen to me." This was ultimately fulfilled in Christ, broken on the cross, keeping the covenant for us.
6. Jesus was not a 'plan B' but was always the pinnacle of God's intended rescue plan for us.

## REFLECTING

Our primary responsibility is simply to trust God and live by faith in Him.

Encourage your group to ask honest questions and make it clear that it is ok if we do not have them all answered at this stage. If anyone is keen to learn more, point them to the resources section and to the website.

## Session 2

# Identity in a 'Close to Home' congregation

*Who we are in covenant with Christ*

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**KEY:** Our identity as a church is best understood as people belonging to a faithful covenant God – a theological identity shaping all we do.

### INTRODUCTION

Try not to let this discussion get too detailed as it is meant purely to get people thinking about how they understand and express individual and congregational identity – what makes you 'you' and what makes us 'us'?

### UNDERSTANDING

Use the video as a way of understanding how Scripture defines our personal and corporate identity, and importantly, how we do not have an individual identity which is outside of our identity together. In an age when everyone wants to be free to 'be themselves' their true self is understood in covenant relationship with God.

1 Peter 2:1-12

1. You might expect some discussion of how spiritually growing Christians have a unity in Christ which comes from understanding the impact of God's grace in our lives.
2. This question seeks to highlight that our identity in Christ comes from an exchange:  
He who was a living, precious, beautiful, beloved,

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King... became unattractive, un-majestic, rejected, despised, punished, and crushed... so that we who were ugly, sinful, nobodies could have a status of being healed, forgiven, precious, chosen, holy and beloved people of God.

3. The point obviously here is that our identity in Christ is shared, not solely individual. Try to identify at least one example of how each role could be worked out in practice. This is a key to the resource.
4. Encourage a discussion about the sheer lavish grace inherited by us – through no ability of our own, we have become a royal, priestly people of God – our status completely reversed.
5. A response of uninhibited praise and worship to God for His amazing grace. Does “declare” suggest that we are *compelled* to tell others of our rescue from darkness into light?

## REFLECTING

Make sure the discussions do not become too focused on the detail of each of the scenarios but use them to enable reflection on the realities of congregational life. It is important to be honest – no church is perfect and we can see where we can change, but do not let ourselves become negative and critical of our church, the leadership or any individuals. Exercise wise judgement in how you steer this conversation to be one which allows positive reflection on how identity impacts practice.

If it suits your time better, you may wish to choose two of the scenarios or split the group into smaller groups (twos or threes?) to consider one each and feed back to the wider group. Use them as you think is most useful for your group.

## Session 3

# Community in a 'Close to Home' congregation

*How we relate to each others*

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**KEY:** The community of faith shares spiritual responsibility for each other, especially children and young people who belong at the heart of the 'family of families'.

### INTRODUCTION

One of the recurring themes of this resource is how covenant opposes the cultural movement towards individualism and this session allows initial discussion on these. If you have time, you may find it useful to make sure people understand what this issue is all about.

### UNDERSTANDING

There are a lot of themes in this session and the video helps set the scene for understanding the biblical framework of a shared faith. Do also make sure it is understood that covenant sees children as already part of the church and this should impact the outlook of youth and adults.

1 Corinthians 12:12-27

1. This should lead to a discussion about connections, interdependence and everyone having a place. Some of these themes are then picked up in detail in the following question, so try to establish the overall principle here.

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2. Push for some honest identification of the things that can divide us today: class, income, background, race, gender and sectarianism. While not allowing the discussion to get side-tracked on controversy, ensure people get the point that those who are in Christ have no division but are one.
3. It might be helpful to consider some of the cultural reasons why people feel they do not have an important part to play in the church. Why do you think people wait to be asked to serve?
4. This discussion could get very complex as there are many issues around inclusiveness which may come up. You may find it helpful to anticipate where this might go and, rather than cutting it off totally, channel the discussion into the 'Application' session.
5. This is another very important area in this whole discussion but will be a recurring theme in other studies so it is not necessary to fully discuss it here.

## REFLECTING

Remember that the point here is not to critique or compare but to learn from what you see. Help folks to identify key principles from the story of Saintfield Road and to consider the implications of these in your congregation. The biggest question is not "Should we have a church weekend?" but "How can we continue to develop a community of faith of all ages where we learn and grow together in the context of strong relationships?" Allow some particular reflection on the place of children and young people in your context.

## Session 4

# Family in a 'Close to Home' congregation

*How we develop faith in our homes.*

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**KEY: Christian parents have primary spiritual responsibility for their children so congregations must prioritise the support and resourcing of them to do this.**

### INTRODUCTION

The nature of your group will influence the discussion; parents will obviously be focused on their role, but people with grown up or no children may be best engaged by understanding families in the context of community. The opening discussion questions will help folks to think their way into the core of the subject.

### UNDERSTANDING

There are some strong statements in the video about the relative roles of family and church community. The questions in red on page 25 are designed to test whether people are challenged by this and what they really think, which will be helpful to later discussion.

Deuteronomy 6:1-12; 20-25

1. This important question for the rest of the session is not meant to be complicated; simply it is to highlight that though families are the prime place to pass on faith, they do so in the context of community.
2. Desiring children who "fear the Lord" and have commandments "impressed" on them may not be the kind of language we use today: can any parents present articulate spiritual desires for their children?



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3. The research showed that when young people grew up in a home where parents modelled this kind of “loving God from the heart” this had a significant impact on their family’s faith.
4. This is intended to draw attention to the everyday nature of passing on faith. You could ask what everyday examples would be relevant in today’s cultural context.
5. Refers to Israel, once they had reached the Promised Land, not forgetting how God had rescued them and brought them there. You could lead discussion around how we can become comfortable and feel self-sufficient, forgetting God’s daily provision, and gracious salvation in Jesus.
6. This gets to the heart of the question: what are we to teach children and young people?
7. On this page there is a quote from Mackenzie & Crispin, which mentions the word “law”. Bear in mind that this refers to the entirety of Scripture, not specifically the Old Testament laws. If you are preaching this chapter instead of doing a study, you may choose to include verses 13-19. Discuss what it teaches us about fearing God only and not allowing other things to become idols in family life – there are many directions this could be taken in today’s world. The “partnership triangle” is an extra element to this study, but try not to leave it out if possible. Briefly consider the broad culture in your congregation and how much people value the importance of Christian parents passing on faith and the concept of partnership of the 4 parts of the diagram.

## REFLECTING

These are moving and powerful stories of two families seeking to pass on faith as part of their everyday lives. If there are parents in your group they might be inclined to compare themselves or feel guilty about what they do not do – emphasise that the point is not to compare but to aspire to take small steps to being more intentional in putting the principles of Deuteronomy 6 into practice. Regardless of the makeup of the group, ensure the conversation reflects how your church can encourage and equip parents in this vital task, rather than burdening them with something which will make them feel guilty.

## Session 5

# Sacrament in a 'Close to Home' congregation

*How we celebrate baptism and communion*

**KEY:** Baptism and communion are key expressions of our identity and sense of belonging to Christ and to one another, from the youngest to the oldest.

### INTRODUCTION

Remember the discussion in session 1 about how Abraham wanted God to give him reassurance and God gave him a sign? Bear this in mind but also know that although sacraments may be very familiar, many of us have lost sight of their purpose as a sign and seal of God's promises to us.

### UNDERSTANDING

The video should start to earth some of the familiar practices in church in the context of covenant. Again, this may be familiar to some, but allow for the fact that this may give many a fresh and helpful perspective and try to give time during this session to ensure this is understood.

Luke 22:7-20

1. This question is simply to highlight that this was a very intentional and planned event, and a very significant one.
2. Jesus explained He would not celebrate communion again until we are reunited with Him in heaven.

### CORRECTION

Please note the title of the Understanding film from Session 5 in the printed Bible study booklet is incorrect. The title should read 'Explaining Sacrament' not 'The Covenants'.

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3. Clearly it was His death, but they of course did not appreciate what was about to happen the following day.
4. You can find the account of the first Passover in Exodus 12 – if you have time, verses 12-14 are very important in this connection. Verses 24-27 are also poignant in light of discussions in sessions 3 and 4.
5. If anyone in the group can articulate helpfully how much communion means to them, this might be helpful in bringing this point to life. You may find some in your group are starting to see communion in a new and fresh light so allow space for this if necessary.
6. When Jesus relates significance of His death to His disciples, He refers to a biblical theology of covenants. In Matthew 26, Mark 14, Luke 22 and 1 Corinthians 11 Jesus explains the meaning and significance of His death to old and new covenant. “This cup is the new covenant in my blood” (v20). Only Jeremiah uses the term “new covenant” i.e. “I will be sealing the promises of God from prophet Jeremiah 600 years ago.”
7. Note that these verses in Romans also use those key phrases “sign” and “seal”.

## REFLECTING

There is a danger that this section could lead to folks being negative or critical, perhaps of what does or does not happen in your situation; try to keep the conversation positive and reflect on the good things that do happen and the potential. Recognise that many of the variables are the prerogative of the minister, but allow connections to be made between the way sacrament is experienced and the covenant community. Let it lead to a clear consideration of “What is my part in making this more intentional and effective?”

## Session 6

# Worship in a 'Close to Home' congregation

*How we sing, pray and learn together*

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**KEY: When we gather to worship it is an opportunity to encounter God together and an affirmation of our gratefulness for His covenant faithfulness.**

### INTRODUCTION

This introduction has two key purposes: to root the worship of God firmly in the context of the family of God of all ages and backgrounds, and to focus our attention on our practice and attitude in worship.

### UNDERSTANDING

The video picks up both those themes strongly: intergenerational community and an intentional practice of worship. As with other sessions, this will be a refresher for some, but a total revelation to others so allow time for the key points to sink in. This may not be the first passage we would think of when considering worship, but it allows a useful bird's eye view.

Ephesians 5:1-21

1. Just in case there is any confusion, the three phrases are: "imitators of God", "dearly loved/beloved children" and "live a life of love" (NIV)/"walk in love" (ESV). They speak together of our attitude, our status and our whole lifestyle.

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2. Many of these verses focus on negative actions and attitudes which we are to avoid but within these verses it says something profound about the way we are to behave, particularly to one another. The clear message of verses 19 and 20 is that true worship of God is the opposite of such behaviour.
3. "Children of light" echoes our status as covenant children, the family of God, joined together in Him.
4. This all highlights the connection between our horizontal and vertical relationships. These verses and the verse from Matthew (p40) shows that God wants us to know how our worship of Him is profoundly connected to our human relationships with our brothers and sisters in His covenant family.
5. As those under grace, together we praise God for His covenant faithfulness to us as His people.
6. This might be either very helpful or very provocative but is right at the heart of this passage.

## REFLECTING

Worship is another area which has the potential to be explosive and divisive! You know your context well and what issues are likely to emerge so it might be helpful to consider how to positively respond to these beforehand. The skill of a group leader will be not to deny any frustrations or problems which exist, but to move on and reframe them positively within the context of the discussion. The goal of this session is to help people see worship as a response to God's covenant faithfulness and something we do together as a people of all ages, so even if some of the responses are not within the ability of members of your group to make a reality, everyone will have a contribution to make towards a more positive, covenantal outlook.

## Session 7

# Welcome from a 'Close to Home' congregation

*How we connect with others outside the church family*

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**KEY:** Our primary motivation for reaching others who are not in the faith community is that we have experienced grace – we are blessed in order to be a blessing.

### INTRODUCTION

This is the final session and may be an unexpected area of discussion but gets to the heart of how a clear understanding of our identity will impact our behaviour as individuals and a community. Do try to get a sense of whether folks understand outreach as something that comes from who we are as opposed to an occasional activity that we do.

### UNDERSTANDING

Depending on your group, the video may be a greater challenge to some than others; if they are mission-minded they may already have considered the sense of mission being through the whole Bible, but for others the video will help them take a fresh look at the nature of mission.

John 4:1-42

1. Jesus could have avoided it by crossing the Jordan and travelling up the other side. His motive was to show His good news was to be for all people, including those from a different ethnic, religious and/or cultural community, not just for those inside the community of faith.
2. Rather than shun her, Jesus recognised that she had something that she could contribute to Him, no matter how insignificant a drink of water might appear to us (i.e.

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He valued her), He was prepared to break all the cultural taboos to build a relationship with her.

3. Note there are similarities with Q5 so use this as a progressive discussion. This question seeks to identify how Jesus talked about real life and made her feel valued as a part of natural conversation. This then leads to talking about more significant things and pointing to Himself as Messiah.
4. What we need to increasingly be aware of are those areas of life that cause people to feel rejected, dissatisfied, empty and seek to show that Christ is the one who can offer life in all its fullness.
5. Building on Q3, applicable principles of Jesus approach: value the person for who they are; begin where God's story intersects with the person's own story; two-way conversation; address the person's perspectives, hopes and disappointments; raise possible alternative worldview; point to Jesus as the one who makes sense of their story and how the prevailing culture's worldview fails to do this.
6. The disciples were looking out for themselves and had no idea why Jesus would want to talk to the woman.
7. Try not to let people's enthusiasm run away with them – this kind of relationship building takes time and commitment but will be more effective coming from a culture of grace.

## REFLECTING

This is another powerful story which might evoke various responses so be aware of the potential for emotion and, if possible and appropriate, allow people to share their responses. Try to facilitate a good exploration of covenant, grace and the gospel and how this could increasingly shape the way your congregation engages with people who do not know Jesus.

### CORRECTION

Please note the title of the Reflecting film from Session 7 in the printed Bible study booklet is incorrect. The title should read 'A welcoming community' not 'What is covenant theology'.

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## Video clip credits

We are very grateful to many people who helped greatly in various ways in producing this resource, and particularly those who agreed to appear in the video clips. The following is the cast of *How to Be a 'Close to Home' Congregation*:

### 1: Covenant

**Understanding:** *The Covenants* animation, reproduced with kind permission from The Bible Project ([www.jointhebibleproject.com](http://www.jointhebibleproject.com)) featuring the voices of Chris Neilands and Beth Hand.

**Reflecting:** Very Rev. Principal Stafford Carson (Union Theological College), Rev. John Kirkpatrick (Portrush), with others.

### 2: Identity

**Understanding:** Original dramas written by Play it By Ear drama company, performed by Ross Jonas and Chris Neilands. ([www.playitbyeardrama.com](http://www.playitbyeardrama.com)).

**Reflecting:** Gilly Carson (First Portadown), Stafford Carson and John Kirkpatrick.

### 3: Community

**Understanding:** Gilly Carson, Rev. Nigel McCullough and Pete Wright (both Hill Street, Lurgan).

**Reflecting:** Rev. Alistair Bill, Alistair McCracken, Johnny Bell and Debbie McKnight (Saintfield Road).

### 4: Family

**Understanding:** Stafford Carson, Nicki Jemphrey (Knock), John Kirkpatrick, Pete Wright.

**Reflecting:** William, Cathy, Isaac, Sophie and Emma Diffin, Jim, Eva, Sophie and Peter Brown.

### 5: Sacrament

**Understanding:** Stafford Carson, John Kirkpatrick and Nigel McCullough.

**Reflecting:** Rev. Noble McNeely (First Holywood) and Rev. Tommy Bruce (Letterkenny).

### 6: Worship

**Understanding:** Rev. Karen Campbell (Kilbride) and Matthew Welsh (Carnmoney).

**Reflecting:** Rev. Alistair McNeely, Mark Vallely, Leila Graham and Bobby Farquhar (Richhill).

### 7: Welcome

**Understanding:** Rev. Stephen Richmond (Donegal Town and Stranorlar) and Rev. Dr. Mark Welsh (CLW).

**Reflecting:** Rev. Marty McNeely and Jean Reid (Ballykeel).

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