

Ten Christian Values:

Introduction—The Wheel and the stick of rock—pg 2

Agape—love - pg 5

Koinonia—community—pg 8

Thankfulness—pg 12

Compassion—pg 15

Peace—pg 19

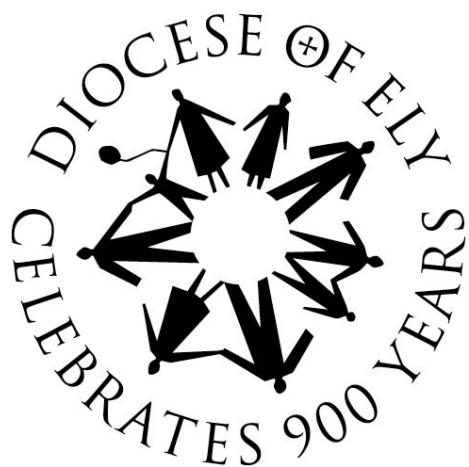
Forgiveness—pg 23

Justice—pg 27

Service—pg 30

Courage & Self-sacrifice—pg 35

Hope—pg 39



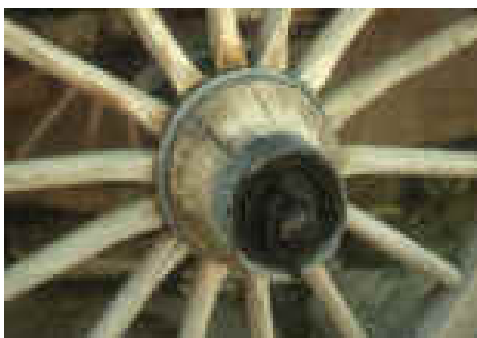


Two Images of Christian Values

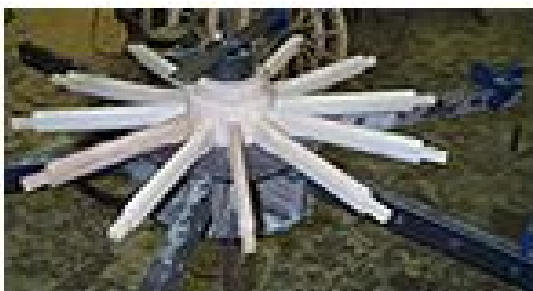
"Christian values" can seem a nebulous term—what are those values supposed to be? What makes the specifically Christian, are they not universal values in some way? This is actually a question it can be difficult to answer because any culture such as ours which has absorbed centuries of Christian teaching can hold "Christian values" at its heart without actually realising how these values originated and making that link as to how they were embedded into the national psyche.

The two images above try to explain thinking about Christian values, and could be applied both to the Christian Church and to the life of a church school.

The first image is the carefully crafted cartwheel made of three distinct parts—each has an important part to play in the functioning of the whole and should one fail the wheel collapses:



At the centre of a wheel is the hub, the core which holds the whole together and on which everything depends—the wheel cannot be built without it. For a Christian this has to represent their belief in and relationship with God, and the teachings of the Bible which is the core of their being. In a church school this will be the two Great Commandments—love of God and love of neighbour.



From the hub comes the spokes—these are what could be called Christian values. The values are firmly rooted in Christian teaching, they are not free floating, and Christians will be able to link them with the teaching and example of Jesus or other pertinent Bible teaching. Christians (and church schools) are called to be Christ-like.

Finally comes the rim—the part of the wheel which meets the road or the world. This is effectively what everyone sees of the Church or the school. In the church school this could be policies, relationships etc. It may be that in appearance these outworkings of the church school look strikingly similar to those of other schools, but if you follow back the route taken to reach these decisions you should be able to find they go back to Christian principles.



The second image is a stick of seaside rock. The chief characteristic of the rock is that the same words run all the way through every stick rolled from the first lump. So it should be with a church or a church school, if Christian values are at the heart of the organisation and shared effectively with the whole community through collective worship, relationships, policies and teaching, then “cut” the church or school anywhere and there should be an understanding of the Christian principles which undergird it, at an appropriate level of course....

The Concept of this Booklet

This is not intended to be an exhaustive collection of Christian values—that would be an impossibility! It is a selection of ten values (or perhaps eleven, as courage and self-sacrifice have been linked) which have been chosen because of their centrality in Christian thinking. Additionally some of them have been particularly selected because they are named as examples in the locally agreed RE Syllabuses used in the Diocese of Ely. Each value section has three main parts—the first is a VERY short explanation of the value, the second explores how the value is worked out in school life (the rim of the wheel), whilst the third section is a Christian story of the value in action and how it might be used in both RE and collective worship.

There are three other resources which will support a school’s work on Christian values:

<http://www.christianvalues4schools.co.uk/> This is a very good new website which will grow and grow—go here for definitions of the values and ideas of how to embed them in the ethos, curriculum and worship of your school. Includes a number of cameo videos from real schools—so you know the ideas work! Heartily recommended. As well as the values in this booklet, the site also covers: reverence, wisdom, humility, endurance, trust, friendship.

http://www.ely.anglican.org/education/schools/collective_worship/documents/Christianvalues.pdf some of this booklet previously appeared in a Bible Study type of publication we use for governor training and sessions thinking about the aims and values of a church school. The original booklet is still available and additionally includes : truthfulness, equality & inclusiveness, stewardship.

Gloucester Diocese has an excellent collective worship pack called Values for Life—packed with materials and a very popular resource. You can acquire it from Jumping Fish <http://www.gloucester.anglican.org/downloads/798.pdf>

Using the materials to think about the Aims of your School

Often church schools talk about their school being “built on Christian values”, or a similar statement, but it is sometimes difficult to tease out exactly what these values are in real terms. Often the Christian values are expressed in terms of being a caring community, but this is only a part of the whole, as the rich variety of nominated values in this booklet demonstrates. Can you actually identify what your key Christian values are?

Take the time as a group of professionals (staff and governors) to look at the “What is.....?” sections of this booklet—you can do this as individuals, pairs, or any other grouping—and select those values which you feel particularly gel with your school and the way that it works as a community. It is very possible that you will say “yes” to all of the values listed!

Explore the questions in the “..... in school” section—if you feel the value you are looking at is one the Christian values strongly represented in your school, does it show itself in real actions (where the wheel hits the road..) If not, why not? There may be ideas on <http://www.christianvalues4schools.co.uk/> for how you can put this value into action—take time to watch some of the real life videos and comment on them together.

Decide how you are going to share those values with your pupils. Collective worship is an ideal vehicle for this and the folder of worship materials from Jumping Fish mentioned on the previous page is an excellent resource to support this approach. This booklet also contains just one example of an act of collective worship based on each value and it may be that this will remind you of other stories which could be used in the same way.

It may be that you would wish to partially incorporate your Christian Values into your Every Child Matters agenda and approaches—each of the five ECM statements can be interpreted and readily linked to Biblical teaching, even Economic Well-being *could* be linked to Agape and Service—“Love your enemies. Then your reward from heaven will be very great.” Luke chapter 6 verse 35—and, of course, even the Apostle Paul worked as a tentmaker so as not to be a drain on the communities he served!

It may be that you would wish to think in terms of promoting particular values at different times within the school, with a weekly “Child of Compassion Award” or similar. You probably already have awards of this kind—so why not overtly link them to your school’s Christian Values? What about highlighting a Value for a term or a half-term, particular values could fit closely to times of the Church’s Year e.g. agape, service, and courage would all link with Easter, peace would be particularly appropriate at Christmastide.

Display your Christian values in the hall or entrance—perhaps your pupils could design appropriate posters when they have spent time thinking about the values in circle time or PSHE.

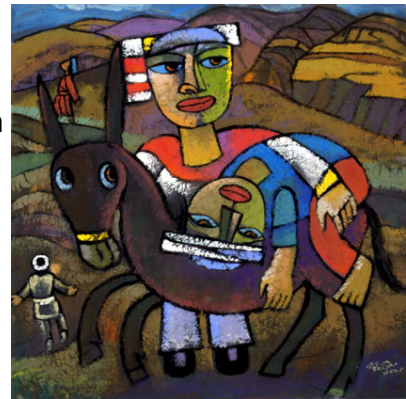
And finally, don’t forget to go back to those Christian values in staff meetings or governor meetings when new policies etc occupy your minds!

Agape—Christian love

What is Agape? (αγάπη pronounced ah-gah-pay)

For Christians *agape* is the key Christian value—it lies at the root of all other values. It means respect, affection, benevolence, goodwill and concern for the welfare of the one loved. It is selfless, and means putting others first before oneself. The word is Greek and is used throughout the New Testament for Christian love—it is different from, and more than, friendship. The supreme explanation of the word agape is the unearned love God had for humanity — a love so great that God was willing to send his only son to suffer and die on the cross.

In his *Parable of the Good Samaritan*, Jesus made the point that we should extend our Christian love to *all* people of the world, regardless of race, religion, nationality or any other artificial distinction. We must practise that Christian love even toward our enemies. (Matthew chapter 5: verses 43-48) in fact agape does not distinguish between worthy and unworthy people or friends and enemies Jesus' Golden Rule is, "Do unto others as you would have them do unto you." We should not say or do anything unless we are certain that we are happy the same thing should be done to ourselves. We should also be positive about doing good to others.



I Corinthians chapter 13 verses 4-7: **Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres.**

Agape in School

In school, *agape* translates into an ethos of care and concern which embraces all members of the school community and beyond. It should not be thought of as a wishy-washy concept—it can take the form of “tough love” for the good of the community.

- How do you support the “friendless” members of your school community? How are those who seem different for any reason given support and know they are wanted?
- How does the school position on rewards and sanctions / behaviour relate to the concept of agape? Do the “rules of the classroom” promote agape? Do we “hate the sin but love the sinner”?
- What positive actions are taken to keep before the school the needs of the global community? How are pupils encouraged to act on behalf of others locally, nationally, internationally (e.g. charity fundraising)?
- Do we believe we have an obligation to ensure every child has a good childhood, as a person in their own right with rights?
- Do we seek to build a world where every child has a place at its centre not on its margins?

An Agape Story—Eyam Plague Village



In 1665 the bubonic plague arrived in London from Europe and began to spread through the country. In September a tailor called George Viccars who lived in the village of Eyam in Derbyshire received a parcel of cloth from his suppliers in London. He shook out the damp cloth and hung it in front of the fire to dry. What he did not know was that it was filled with plague infested fleas; very soon he was ill with a raging fever and he died a few days later. The plague had reached Eyam!

As other people began to fall ill some of the villagers began to leave. The vicar, William Mompesson, knew that once the people of Eyam began to scatter they could carry the plague all over Derbyshire. He asked all the villagers to stay put—that way they ran the risk of dying of the plague, but by isolating the village many hundreds of other people could be saved.

It must have been a very tough decision for the villagers to make, but their strong Christian convictions helped them all to follow William's lead. The villagers were able to support themselves by growing fruit and vegetables but many other things had to be brought in, especially medicines. A plague boundary was set up around the village, and people from the neighbouring area brought them supplies which they left at the boundary markers or by the well. If the villagers of Eyam had to leave any money for their goods they left the coins soaking in vinegar so that they would be disinfected.

William decided it would be best to close the church building because if everyone met together for services they might infect each other. However, the families still came together to worship and pray to God, but they did it outdoors on the hillside where they could spread themselves out.

The villagers of Eyam helped each other as best they could through this terrible time but if you go to the village today you will see plaques on most of the old houses that date from that time giving the names of whole families which died there. Even the vicar's family was not safe because William's wife Catherine helped nurse the sick and she caught the plague and died too.

The plague raged in Eyam for fourteen months until the last victim died in November 1666. By that time 260 of the villagers had died.

The people of Derbyshire have never forgotten the courage and sacrifice of the people of Eyam—every year there is a Plague Sunday service on the last Sunday in August at Cucklett Delf, the hill which served as the village church during the plague years. The worshippers also leave a bouquet of roses on Catherine Mompesson's grave in memory of all 260 victims, of their courage and their selfless love (agape) for their neighbours.

Using the story in RE

Agape is the great “catch all” it sums up Christians’ relationships with all other people and with God, and so this story could actually figure in many other sections in this book—courage, self-sacrifice, community, compassion, service.

This story could be used at Easter time in particular when discussing the death and resurrection of Jesus and how his death upon the cross is seen by Christians as agape in its purest form. The story of Eyam shows how far people are prepared to go in imitation of Christ and love for their neighbour.

Using the story in Collective Worship

Bring in a red heart shape or a Valentine card ask what the symbol means and who you might give it to. In America and Canada Valentines are frequently sent to everyone you care for, not just the person you are in love with—ask do you think this might be a good idea and why. Consider whether you would be prepared to send a Valentine to someone you didn’t know, or even more difficult, to someone you didn’t like.

If you really loved someone what would you do for them? Would you give them your time? Would you give them your money? Would you worry about them? Would you try and help them if they were in trouble? Would you die in their place? Share I Corinthians chapter 13 verses 4-7 as what Christians believe about love.

Share the story of the village of Eyam. Understand that the Christians of Eyam acted as they did out of love for the neighbours they knew and love for those further away who they did not know. Their actions probably saved many hundreds of other people from dying of plague—but they personally paid a huge price for their Christian love.

Return to the verses from Corinthians. We are not being asked to die for our friends and those we love, but reflect on whether there might be messages for us here as well.

PRAYER

Dear God, thank you for all those people who love us and care for us, may we be ready to be welcoming and open to other people and show them we care. Help us to remember that we are not just linked to the people we have met and know, but also to all those people who we shall never know.

Amen

Invite all the adults in the room to come and sign your Valentine to the school—you could also tell the children that the card will be out at break and lunch time if any of them wish to sign it as well, but remember they must only sign if they feel they can try to love and care for *everyone* in the school.

What is Koinonia?

Yes another Greek New Testament word! This one also has a rich variety of meanings: fellowship; community; union; partnership. It is the same word as is used for animals which are yoked together and thus work together as a pair, sharing the burden equally. In Christian teaching “koinonia” describes how Christians come together as a family, with believers being regarded as “children of God” and brothers and sisters in Christ (see John chapter 17)

I Corinthians chapter 12 verses 12-31 gives us the picture of the Church as being like a body—in a body different parts have different functions, but each part is an important part of the whole, and the body would be incomplete without its legs or its hearing etc and not be able to function so well. Moreover, as we all know, if one part of the body is in pain, the whole part is affected—we cannot easily ignore a nagging tooth or a broken wrist. In the same way, the members of a family are interdependent: all are needed and valued and each person is important to the whole—this is the message for the Church... and for the school.

Everyone’s different gifts are at the service of the community.

Koinonia in School

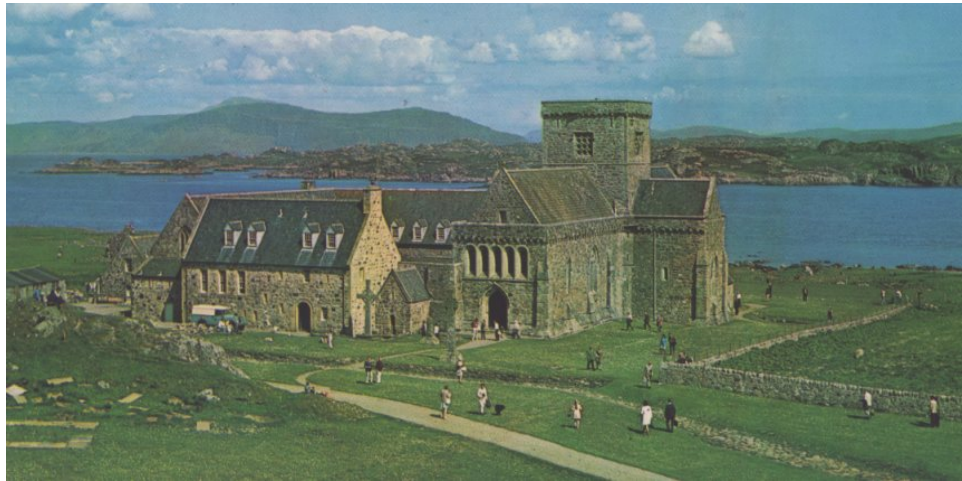
The Christian value of koinonia asks you too look at your school as a place of Christian fellowship and of inclusion:

- How do you know that all members of the school community feel included (and remember that the community is more than just the pupils)? How are pupils supporting each other and building friendships through buddy systems, peer mentoring etc? How are pupils given a stake in the school through ownership of school aims and missions statements? Do you have a shared school prayer which shows what it is to be part of the fellowship of your school community?
- How are the values of the school shared through collective worship? Do the rituals used in worship help build a sense of community? Are pupils given the role of worship leaders to help demonstrate their importance in the worshipping life of the community?
- How are parents and the community made to feel a welcome part of your school?
- How are two-way links with the local church community grown and maintained? Are worship and other resources shared between the two communities?
- How are staff and governors supporting each other and valuing each other?



A Koinonia Story—the Iona Community

Off the west coast of Scotland is a tiny island called Iona which thousands of people visit every year. They come here because in the year 563 a monk called Columba and twelve of his friends arrived here from Ireland and founded a



monastery. The monks lived simple lives fishing, farming and studying the Bible. They held eight or ten services a day. When Columba died just over thirty years later the monastery on Iona had become a famous Christian centre. Monks from here set out over the whole of Scotland and the north of England to bring people to the Christian faith.

Iona monastery has had a very exciting history! Several times it was attacked by Vikings, at other times it was just so unsafe to stay there that many left Iona to go to monasteries in Ireland. Eventually the main monastery was closed and pulled down in the Reformation.

This sounds like the end of a story, but in fact this is a story with a new beginning! In the 1930s life was very grim in the city of Glasgow. There was a Depression on and many people were suffering because of the high unemployment and poor living conditions. One man who was very worried by all that he saw was a minister (priest) from Govan, one of the poorest areas of Glasgow, called George McLeod. George knew that people he met believed that Christianity was no use to them at all, they couldn't eat it, it didn't bring them in money and preaching at them was no help at all! George wanted the people to know Christ cared for them. His solution, strange as it may seem, was to take a group of ministers and unemployed ship builders to the island of Iona to rebuild the ruined church at the abbey. As they worked together on the building site the men discussed the Christian faith and prayer. This was the beginning of the organisation known as the Iona Community. Although the group is still known as the Iona Community its main base is still in Glasgow, and Iona is what is called its "spiritual home".

Nowadays the Iona Community is a group of Christians from all different churches who live all over the world. All of them work to help their local and global communities. For example, some of the community members are working to help young people who have broken the law when they are released from Young Offenders Institutions and need homes and friends to go to. In the Middle East, community members are working to help people in war zones by providing for their needs, elsewhere others campaign for eco-issues or against nuclear missiles. Christians should always be concerned about others needs, whether they are earthquake victims, refugees, children who have been sold into slavery or the homeless people on the streets of our area. Whatever special needs you can think of in our world there will probably be a member of the Iona Community trying to do

something about it! Some of them work full time to help others, but lots of them have ordinary jobs and spend all their spare time on their Christian work.

As well as working for social action, all members of the Community promise to read the Bible and pray every day, as well as giving a percentage of the money they earn from their ordinary jobs to support the Community's work. The members of the Community can be found mainly in the UK, but there are members all over the world. They meet together as often as they can and try to come back to Iona regularly.

So in many ways the Iona Community today is like the first communities of monks who came to the island over 1400 years ago: for both groups the most important thing in their lives was their Christian faith and living a Christian life. Also for both groups it was very important to get out into the world and help others. The communities do not aim to look after themselves and shut everyone out— no, they look out and invite everyone in.

You may not have actually met a member of the Iona Community, but you may have sung one of their worship songs or heard one of their prayers— the Iona Community publishes a lot of wonderful worship materials. Look out for the name "Wild Goose Publications".



Using the story in RE

The Iona Community is an excellent example of Christians whose beliefs are manifested in their actions ("people of commitment") and the story is best used in this context. You can research the concerns of the community very easily on their website by downloading copies of their magazine "The Coracle" or reading their e-bulletins—both available from <http://www.iona.org.uk/coracle.php> once you have shared the Iona story you may like to research one of these as an example of Christianity in action

Using the story in Collective Worship

Think together about the kind of things you do with your friends (make sure some adult voices as well as children's voices are heard here). Look around the room for your friends—are you looking for special people, or does everyone in the room come under the heading "friend"? If you can manage it, have a ball of wool or string and create a huge friendship circle by passing it round the edge of the room so that everyone falls inside the circle—introduce the word community, and how the school is all one community together and how we should support each other because we are all in the same "team".

Start to think of the wider community that you link with, you don't look inwards all the time of course. Top of the list would be your school families, (and church) but who else would be on it? Create a list from everyone's suggestions so that everyone can see how far your community stretches.

Share the story of the Iona Community, if possible, show a map of the UK / world to explain how the influence of the inhabitants of this small island has had national and

international ramifications because of their Christian faith.

Reflection—How does the effect of your school community compare? Is there more that you could be doing?

PRAYER

This is the first verse of the Iona worship song "A Touching Place"

Christ's is the world in which we move, Christ's are the folk we're summoned to love,
Christ's is the voice which calls us to care, and Christ is the one who meets us here.
So be it Lord, Amen.



What is Christian Thankfulness?

The concept of thankfulness is important in Christianity, and can be seen especially in worship where songs and prayers of thankfulness and praise are an important feature. Paul tells his readers to be thankful in all circumstances (I Thessalonians chapter 5 verse 18) and it is this conviction that everything is ultimately for good to those who love God that has sustained believers through the most dreadful trials.

Christians are thankful to God for many reasons firstly, and not least, for the gift of life itself. Seeing God as the Creator and Sustainer of all things naturally affects how one thinks of and treats the world and all that is in it. Here thankfulness is linked with the idea of stewardship, where mankind's thankfulness is demonstrated by his good care of the world.

It is important to remember that the word "Eucharist" actually comes from the Greek word for thanksgiving (*eucharistia*). This core Christian act of worship is an act of thanksgiving for the death and resurrection of God's Son which opened up the way of forgiveness to all mankind.

Saying thank you to other people is also important. The story of the ten lepers (Luke chapter 17:verses 11-19), in which only one came back to say thank you for his healing is a message for us all. Another practical outworking of thankfulness to God is generosity to other people (Acts chapter 20 verse 35: the Lord Jesus himself said: 'It is more blessed to give than to receive.')

Thankfulness in School

In schools there are many opportunities to be generous with time and support, and many people who work in schools or support them give "above and beyond the call of duty". It is always important to remember to say thank you—especially for those things or those people that get taken for granted!

Is saying "please and thank you" a matter of manners or a real sentiment?

The saying of Grace at school mealtimes (either in the dining hall or the classroom) is a practical and prayerful way of engaging with this Value. The notion of thankfulness also figures in many Christian worship songs which you may be using in collective worship. Church schools may also include regular Eucharists in their pattern of worship (termly for example).

How Eco aware is your school? Thankfulness for Creation is more than the annual Harvest Festival celebration, it is also about caring for the environment and thinking about the products used and wasted in your school. In practical terms this may be seen in the creation of vegetable plots, sensory gardens or even spiritual gardens.



A Thankfulness Story—Communion on the Moon



One of the names for the Holy Communion Service is "Eucharist" this comes from the Greek word "Eucharista" which means "thanksgiving. The service has been called this name for hundreds of years because when Christians share the Holy Communion together they are giving thanks to Jesus for his death on the cross which has saved us from our sins.

Millions of Christians will go to a Communion Service every Sunday, in fact some will want to go every day

because the service is so important to them. Many people will want to make their Communion when they are ill or dying, or they may want it to be part of their marriage service or celebrated at a special time of their lives such as an anniversary. For most Christians the Communion Service is an important moment when they say thank you to God.

This story is about the strangest place anyone has had Communion, and only one person has done this. If I tell you that person's name is Buzz Aldrin, then that will be a most enormous clue because Buzz was one of the first men to walk on the moon when Apollo 11 landed there on July 20th 1969.

Buzz Aldrin was a Christian and he usually worshipped at the Webster Presbyterian Church in Texas. He wanted to express his faith and give thanks to God by taking Holy Communion on the moon. His church gave him a wafer and a tiny, tiny, chalice and a little container of wine, about the size of the tip of his finger, which he was able to put in his kit bag. During the morning of his day on the moon he radioed back to NASA headquarters and said: "Houston, this is Eagle. This is the LM pilot speaking. (*Eagle was the name of the lunar module*) I would like to request a few moments of silence. I would like to invite each person listening in, whoever or wherever he may be, to contemplate for a moment the events of the last few hours, and to give thanks in his own individual way."

"In the radio blackout," he wrote later, "I opened the little plastic packages which contained the bread and the wine. I poured the wine into the chalice our church had given me. In the one-sixth gravity of the moon, the wine slowly curled and gracefully came up the side of the cup. Then I read the Scripture, 'I am the vine, you are the branches. Whosoever remains in me, and I in him, will bear much fruit for you can do nothing without me'." "Eagle's metal body creaked. I ate the tiny Host and swallowed the wine. I gave thanks for the intelligence and spirit that had brought two young pilots to the Sea of Tranquility on the Moon. It was interesting for me to think: the very first liquid ever poured on the moon, and the very first food eaten there, were the communion elements."

Buzz had asked for his radio to be blacked out because he knew that some powerful people back in America would object if he gave a Christian message from the moon, so it was about twenty years later before anyone found out about this story. Buzz himself has

always wished that he had been able to share his special Holy Communion moment with all the people of the earth who were watching him.

Three days later the three Apollo 11 astronauts were almost back at earth, getting ready to splash down in the Pacific Ocean. This time Buzz read some verses from the Bible to the whole world which summed up for him the wonderful mission he had been on and his own Christian faith: "*When I consider the heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man that thou art mindful of him? And the Son of Man that thou visitest him?*" (Psalm 8 verses 3 & 4) In other words—God who made the Universe, I am just so thankful that you look after me too!

Buzz brought his little chalice back to earth with him and gave it to his church—every year on the Sunday nearest to 20th July they celebrate Lunar Communion Sunday to remember this special event.

Using the story in RE

Use this story when you are learning about the Holy Communion service as an example of how precious the Eucharist is to Christians.

Using the story in Collective Worship

Have your helpers begin the worship by distributing small sweets to everyone in the hall—send them in pairs and ask them secretly to count how many people said thank you and how many forgot to say thank you. A reminder about how important saying thank you is might be appropriate at this point—or, of course, some praise!

Think together of the different ways you can say thank you to someone—it might be with a gift for example—and then think together of the different things Christians might say thank you to God for and how they might do it—e.g. saying grace for food, in prayers and hymns, or at Harvest Festival.

Explain that here is one special Christian service whose name actually means "thanksgiving" (you could show a photograph of a chalice and paten at this point) and it is a way in which Christians remember and say a thank you for Jesus' death and resurrection. Because this is such a special way of saying thank you people will often want a Eucharist or Communion story to mark a special point in their lives and say thank you to God for being with them. Tell the story of Buzz Aldrin as an example of this.

Reflection—we probably haven't got quite such an exciting day as Buzz Aldrin today, but what might we be thankful for?

PRAYER

God of the Universe, we thank you that you are with us wherever we go and whatever we do. Help us to remember you care for us at all times and for other people too.

Amen

Compassion

What is Christian Compassion?

In the Gospels we find many stories of Jesus showing compassion to the sick and the downtrodden of society as he healed them or welcomed them into his circle. Christians believe that their attitudes and actions must reflect the kindness, mercy and compassion of Jesus, and the love of God for everyone, with that special concern for the poor and the oppressed. "Compassion" is a much stronger word than "sympathy", it is more than "feeling sorry for someone". If you have compassion for someone you step into their shoes, you share their experiences and sufferings, and you have a desire to support them and, where possible, to act on their behalf. If you read Colossians chapter 3 verse 12 you will see that Paul links the idea of compassion firmly with kindness, humility, gentleness and patience, and this shows you how what might be described as "acts of compassion" should be carried out.

Christians have always had to wrestle with the problem of how a loving God could allow there to be evil and suffering in the world. There is no simple response to this question, but part of the answer is that God the Father is not passively observing the suffering of the world from the outside—He identified with human suffering in the life and death of Jesus and continues to work to transform the sufferings of the world through the work of the Holy Spirit.

Compassion in School

In the school community this means showing kindness and true **respect** to each other. It is related to the way in which new people are welcomed into the school family and nurtured and supported. It is reflected in the ways in which members of the community support each other through difficult times, such as bereavement, and how those who struggle are supported and included. It may be shown through hosting parenting programmes for the neighbourhood, or the way in which relationships are created with local communities, such as those in sheltered housing schemes or night shelters.

The international dimension of compassion is not only about fundraising in response to regular charity initiatives (although this can be very important), but also in forming close links with an overseas partner, such as an African school, and coming to an understanding of their joys and needs through personal communication, sharing stories, and an understanding of their real-life context.



Compassion is also shown in the way a school responds at special times in the calendar—how is Remembrance Day marked? Is there an emphasis on reconciliation and healing of wounds? How is the news of a terrorist atrocity or a natural disaster dealt with? Is there both prayer and positive action?

A Compassion Story—Ida Scudder

Did you know that all the churches in Cambridge-shire and West Norfolk have a special link with India? This is because we are twinned with the Diocese of Vellore in South India. If you visit the town of Vellore you will find there a huge



Hospital called CMC. CMC stands for Christian Medical College and this is not only one of the best hospitals in India, it is a training college for nurses and doctors too. This story is about the beginnings of CMC in Vellore:

Ida Scudder came from an American missionary family. Her grandfather was the first medical missionary from the United States to work in India. He had seven sons who all worked as doctors in South India. Ida's father, John, was the youngest of the seven brothers. John had four sons and one daughter, Ida, and they all became medical missionaries as well.

At first it had not been Ida's intention to become a doctor at all. She went back to America to school and did not plan to return to India to work. However, on one of her trips back to India to visit her family she had a sad experience which changed everything: in one evening three very worried men came to the doctor's home - a Hindu priest, a Muslim and then another Hindu. Each of the men had a wife seriously ill at home, but they would not allow a male doctor to visit her because of the strict religious laws (*purdah*) which prevented these women being seen by men who were not of their own family. As there were no women doctors available, the Scudders could not help them. During the night all three women died. It was at this point that Ida determined that she must train as a doctor to help women like these.

Ida trained in America and returned to India to work on 1st January 1900. She worked from her father's surgery in the family bungalow, but only five months later her father died and she was left as the only missionary doctor in the area. Over the next two years she treated 5,000 patients! Many of these patients came from miles and miles away because otherwise they could not get any medical help at all. Ida trained nurses to help her in her work, but there were still no other lady doctors.

The Indian Government set up a training college for male doctors in the area, but the problem of who was to treat the local women remained, the work was just too much for Ida to carry out by herself. Ida Scudder decided she must start a training college at Vellore for women to train as doctors. She had a shed built where the students could dissect bodies, she hired a hall where she could give lectures and she bought books, a microscope and a skeleton—she was ready! Ida chose the best and cleverest women to be her students, she did not worry about whether they were Christians, Hindus or Muslims, although she did make sure that she taught all of them about the Christian faith as well as about medicine! There were fourteen women students in the first group and they had to take the same examinations as the men at the government training college—Ida was delighted to find that although only 20% of the men had passed their exams, all of the women did!

At first Ida's women students qualified as "Licensed Medical Practitioners" which meant they could only work with other women in purdah. This continued until the Second World War when the Government ordered that all Indian doctors should be trained for the M.B. and B.S. degrees to the same standards as those in America and Britain. Ida Scudder was then in her sixties, but still working at the Vellore hospital. and under her guidance, and with the help of over 35 missionary societies, the hospital was re-equipped and new missionary doctors found to help with the new training.

Ida Scudder worked at the hospital at Vellore for 50 years, until she was eighty! She died ten years later, in 1960. Her hundreds of students and the local people called her the "Queen of Vellore".

Now the hospital at Vellore sees thousands of patients every year and teams of doctors go out into the remote villages to hold clinics for the poor people who cannot make the long journey to the town. Nobody is ever turned away. The doctors and nurses show the same Christian compassion for their patients as Ida did nearly a century ago when she decided she needed to become a doctor to help the women of India.

Using the story in RE

Use a series of maps such as Google Earth to look at your neighbourhood etc, gradually drawing out to look at the whole planet. Ask which of these places we know something about. Think briefly about how everyone is interlinked through trade, climate change etc. Ask children which of these countries or areas they are interested in or worried about.

Explore the Parable of the Good Samaritan (Luke chapter 10 verses 25-37) and its question "who is my neighbour". Remember that the Samaritan in the story would have been an enemy of the Jew and that the hearers would have been shocked that he was the hero of the parable. Discuss the message of Jesus that true compassion has no boundaries (see also Matthew chapter 5 verses 43-48).

Share the story of Ida Scudder.

Find out about how the Church in Vellore is following in Ida Scudder's footsteps by following the "Self and Community" and "Natural World" links at <http://www.ely.anglican.org/education/schools/vellore/Introduction.html>

Discover what your own local church community is doing as compassion in action, either by working in the locality or supporting work abroad. If possible invite someone in from the church to talk about this.

Using the story in Collective Worship

Play the “Neighbours” theme tune and see if anyone recognises it. Ask the children if any of them live in the same street as each other or right next door, like the people in the TV series, or whether they can tell you the name of any of their neighbours (don’t let this go on too long!).

Ask if anyone knows Jesus’ story about neighbours. The Good Samaritan (Luke chapter 10 verses 25-37) is probably a story you will already have used in collective worship or RE so this a chance to recap the story with the aid of the children’s memories! The important point to draw out is that Jesus’ message was basically that our neighbour is anyone who needs our help. Depending on which version of the story you are using or telling the word “compassion” may have been used to describe the attitude of the Samaritan towards the mugging victim.

Share the story of Ida Scudder—she originally had no desire whatsoever to be a doctor in India, but it was her Christian compassion for the suffering which changed her mind. If your school supports the local ecumenical link with Vellore, remind them of this.

Reflection—think about how simply being sorry for what is happening to someone is not enough, if we have compassion for them then this will show itself in actions too. Think about what this might mean in your own individual situations.

PRAYER

God our Father, help us not just to feel sorry for people, but to also think about the ways we can give practical help to those in need.

Amen



Peace

What is Christian Peace?

Matthew chapter 5 verse 9 says “**Blessed are the peacemakers, for they shall be called children of God**”. The word Peace is used frequently throughout the scriptures to describe God Himself, while the Christian message is “the Gospel of Peace”. Jesus gives the gift of Peace to his disciples, and it is also described as one of the “gifts of the spirit”.

You may have heard the word used for peace in the Hebrew of the Old Testament—it is Shalom—a very close cousin of the Arabic word Salaam. The Biblical concept of peace is not just the absence of war. It includes peace with God, positive harmony and healthy relationships between people. It involves spiritual as well as material security. Peace is a state of true wholeness, a state of well-being.

The Biblical picture of the coming age of Shalom is not just about an age without war (“swords will be beaten into ploughshares”) but one where traditional enemies live in total harmony (“the wolf shall lie down with the lamb”) and their leaders govern with wisdom, understanding and justice (Isaiah chapter 2 verses 2-4 and chapter 11 verses 1-9) Peace, in the sense of total well-being for the whole of creation, is the ultimate goal; this includes harmony between people, harmony between people and God, and harmony between humankind and the whole created order.

Jesus told us not to worry or be concerned about material things for God knows our needs. Anxiety is a denial of peace. However this is a message people constantly have to re-learn as it does not seem to come naturally—our temperaments and our culture often means that our natural reactions in a situation are hostility and suspicion rather than Peace.

Peace in School

In the school context peacemaking actions can include everything from conflict resolution to creating times and places for stillness and reflection.

Who are the peacemakers in your school? Is the atmosphere the school engenders one of deep peace, or uneasy truce? How are conflicts resolved between pupils and between adults? How do methods of classroom management foster peaceful classrooms? How do different methods of teaching and learning foster co-operation and mutual support?

Does the school have quiet spaces (for adults and children)? Are there reflection corners or spiritual gardens? Does the school environment promote peace?

Is there pastoral care for the staff? Does your church support you with this? Who can anxious people turn to in a “no blame” culture?



A Peace Story—Christ of the Andes

Every year on the third Sunday in March groups of pilgrims from Argentina and Chile trek up into the high Andes mountains. They are heading for the La Cumbre Pass, the highest pass on the old mountain road between Mendoza in Argentina and Santiago in Chile. The Pass is 3,832 metres above sea level. In winter temperatures here can drop as low as



minus thirty degrees centigrade, and the Pass is closed with deep, deep drifts of snow. The road is not used very much now because a long tunnel has been cut through the mountains between Argentina and Chile—so why are people walking, cycling and driving up these steep mountain roads and braving the strong winds in order to get to the Pass?

The answer is that the pilgrims are going to pray at the statue of Christ the Redeemer of the Andes. If you look at a photograph of this statue (Google Images will find plenty for you) you may wonder why it is so special. The figure of Jesus is two times life size, his right hand is stretched out in blessing and he holds a large cross in his left hand. The statue stands on a pedestal made out of rock carved out of the Andes themselves, but otherwise it doesn't look special or different.

You have probably guessed that it is the story about why the statue of Christ has been built at the La Cumbre Pass which is important. For this information you have to go back to the year 1900 when the two countries of Argentina and Chile were getting ready to go to war with each other. They were fighting over where the exact border between their two countries should be.

It was Easter time and the churches in both countries were full of people celebrating the resurrection of Jesus. One of Jesus' titles is "Prince of Peace" and it must have seemed strange to many people that two countries which called themselves Christian nations were soon going to get involved in a bloody war. Often government leaders do not listen to faith leaders when they speak out against war, but two important Christian leaders in Argentina were determined to do their best to bring about peace. The first leader was Monsignor Marcelino del Carmen Benavente who just one year earlier had been made Bishop of Cuyo. He started to preach against the war and began travelling up and down the country asking everyone to petition the government to settle the problems with their neighbour peacefully. He was helped by Angela Oliveria Cezar de Costa—she was a rich woman but also the President of the Mother's Union in Buenos Aires, perhaps importantly, her brother was also an important figure in the Argentinean army.

On the other side of the border the Chilean Christians began to act as well. Dr Ramon Angel Jara, the Bishop of San Carlos de Ancud in Chile also began to preach for peace. At last, even the rulers of the two countries realised it would be better to sort out their problems by talking rather than fighting.

Several exciting things then happened (not all at once!):

- England and America helped the leaders of the two countries to sign a peace treaty together. The two governments promised each other they would never again go to war with each other until they had stopped and talked first.
- Angela Oliveria Cezar de Costa founded the South American Association of Universal Peace (she was later nominated for the Nobel Peace Prize for her work).
- And the Christ of the Andes statue was made to remind the two countries of the importance of Peace. It was placed right on the border between them—which they had at last agreed!

The statue is made out of old bronze cannons which the Spanish had left behind in Argentina a hundred years earlier, these were melted down, so that the weapons of war became a symbol of peace.

On 13th March 1904 the armies of Chile and Argentina and 3,000 spectators from the two countries came together to bless and dedicate the new statue. The two armies fired gun salutes in celebration (how much better that was than firing at each other!). The two bishops who had been so important in the peace movement were there too of course. On the base of the statue two special messages had been carved (both in Spanish). The first was Ephesians chapter 2 verse 14: "He is our Peace who has made us both one". The second says: "Sooner shall these mountain crags crumble into dust than Chile and Argentina shall break this peace which they have sworn to maintain at the feet of Christ the Redeemer."

Using the story in RE

- Talk together of the different meanings of the word "peace" from "peace and quiet" to absence of war—how many variants can you come up with me? Don't forget to think about personal inner peace as well.
- Look together at Matthew chapter 5 verse 9 and Jesus' call for people to be peacemakers. Develop this by looking at the words of the hymn "Make me a channel of your peace". Collect as many descriptive words as possible for the type of peace Christians are promoting.
- Share the story of the Christ of the Andes.
- Look at current news stories to find where in the world peace is needed today, then think of the problems of our society—homelessness, poverty for example—where a different kind of peace is needed.
- Find out what Christians locally are doing to be peacemakers in the broadest sense of the word—one way of doing this is looking at the work of the Salvation Army—their UK website is at http://www1.salvationarmy.org.uk/uki/www_uki.nsf and you can find their international website at http://www.salvationarmy.org/ihq/www_sa.nsf If at all possible invite a member of the Salvation Army into school.

Forgiveness

What is Christian Forgiveness?

In the Lord's Prayer we ask God to forgive us our sins or trespasses "as we forgive those who sin against us". What a thing to ask—we are saying we wish God to treat us in the same way we treat other people! God is merciful and forgives our sins and failings (Numbers chapter 14 verse 18). In the same way, the Lord's Prayer assumes, we must be merciful and forgive other people who sin against us or do us harm. Christians forgive because they know themselves to be forgiven (Ephesians chapter 4 verses 32) Unfortunately, as we know, people frequently find it difficult to apologise to other people, or to forgive each other. Jesus gave us an example of how this was done in his *Parable of the Prodigal Son* (Luke chapter 15 verses 11-32). An even more potent example of this is his forgiveness of his persecutors as he hung upon the cross.

Bearing a grudge and seeking revenge are *never* appropriate responses to a perceived wrong. A grudge destroys the grudge-holder with bitterness, and revenge only escalates hostilities. Jesus told us we must reconcile with our adversaries, forgive their transgressions, and let go of the anger that may tempt us to commit an act of revenge: **I tell you: Love your enemies and pray for those who persecute you, that you may be sons of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.** (Matthew chapter 5 verses 43-45) On another occasion (Matthew chapter 18 verse 21) Peter (who probably feels he is being very generous) asks Jesus if he should forgive someone as many as seven times before he cracks. As Peter was known for his hot temper, forgiving someone this many times would have been a supreme act of will. Jesus' shocking answer is that no, you must forgive seventy times seven—this does not literally mean that when someone irritates you for the 491st time you can thump him at last, it is actually an expression meaning "forever". Or, in other words, "When can I stop forgiving?" "Never!"

Forgiveness in School

In school this Christian value relates to repairing damaged relationships and conflict resolution. Do children and adults know that whatever they do, forgiveness is possible? ("Love the sinner but not the sin.") Or is there the sense that someone can be forgiven thus far and then no further?

How are pupils involved in decisions relating to sanctions and behaviour? How are pupils reconciled to the school community—do they know themselves to be forgiven once they have come to terms with any wrongdoing? Is forgiveness seen by adults and children as an action of strength or of weakness? How does the school respond to parents who object to children (other than their own) being forgiven and reinstated after extreme actions?



- Do we work to ensure that no child is disqualified from a good childhood?
- Do we make sure that our own or others' differences of opinion, shortcomings or mistakes do not come between us and those with whom we work?
- Do we seek to build a world where every child is allowed the freedom to explore, to make mistakes and to grow?

A Forgiveness Story—My daughter's dead!

Gordon Wilson held his daughter's hand as they both lay trapped beneath a mountain of rubble. It was 1987, and he and Marie had been standing together watching a peaceful Remembrance Day service in Enniskillen, Northern Ireland, when a terrorist bomb went off. The rescuers dug them out of the rubble and rushed them to hospital. But, by the end of the day, Marie and nine other people were dead.

A few hours after the bombing, when interviewed by the BBC, Gordon Wilson forgave the terrorists who had killed his daughter. He said that he would pray for them. This is what he said:

"(Marie) held my hand tightly, and gripped me as hard as she could. She said, 'Daddy, I love you very much.' Those were her exact words to me, and those were the last words I ever heard her say." To the astonishment of listeners, Gordon went on to add, "But I bear no ill will. I bear no grudge. Dirty sort of talk is not going to bring her back to life. She was a great wee lassie. She loved her profession (*she had been a nurse*). She was a pet. She's dead. She's in heaven and we shall meet again. I will pray for these men tonight and every night." He also begged that no-one took revenge for Marie's death. "That", he said, "will not bring her back."

The loss of Marie shattered Gordon Wilson and his wife Joan, but, they were anxious that bitterness and hatred should not rip apart the small town of Enniskillen. Before the bomb, Protestants and Catholics in Enniskillen had lived side by side, and the Wilsons wanted it to stay that way. The bomb had done a lot of damage, not just to the buildings in the town but in the relationships between Catholics and Protestants. As Christians, the Wilsons wanted to help repair this damage between people. The bombers had wanted to damage the good relationships between the two Christian groups.

After his television interview, Gordon Wilson received many letters from people elsewhere in Britain and across the rest of the world. Many people supported him, but a large number of the letters criticised him for being soft on the terrorists. Even though he insisted that the terrorists should be punished for their crimes, people accused him of excusing them. What Gordon had actually been trying to do was to stop being bombing and killing each other in so-called revenge for the Enniskillen bomb. His Christian faith told him that forgiveness and love are important and revenge is wrong.

Throughout the rest of his life, Gordon Wilson worked hard to bring reconciliation between people in Northern Ireland. The Irish government rewarded his work by making him a Senator in the Irish parliament.

Gordon often met with terrorists as part of his work for peace. At one time he came face to face with the people who had planned the Enniskillen bombing. The terrorists apologized for killing Marie. But when Gordon asked them to stop bombing and shooting, they refused.

Gordon Wilson died in 1995. After his death, many people in Northern Ireland carried on his work. Today, in Northern Ireland, the bombings and shootings have stopped thanks to the work of people like Gordon Wilson.



Gordon and Joan Wilson

Using the story in RE

- Use SEAL or other materials to talk about saying sorry and forgiveness and explore with pupils whether it is easy or hard to forgive others. Does the answer depend on the magnitude of the original crime? Are there some things they, or society, should not forgive? Is forgiveness weak or strong?
- Look at the Lord's Prayer (Matthew chapter 6 verse 12) and the words about asking to be forgiven as we forgive others and discuss this as a principle. See Luke chapter 23 verse 34 where Jesus forgives his executioners on the cross and see this as a supreme example of this teaching in action. Understand that for Christians the cross itself is a symbol of forgiveness—a reminder of God's love for us by sending His Son and that he wants to forgive the wrong that we do so that we can live in peace with Him and others.
- Share the story of Gordon Wilson. Is his forgiveness weak or strong? If you had listened to Gordon's BBC interview and written him a letter, what would you have said?
- If you wish to extend this topic you may like to use the materials on reconciliation from Ely Diocese's booklet on teaching the World Church. There are copies of this also at http://www.ely.anglican.org/education/schools/collective_worship/documents/compilation.pdf or find out about the Corrymeela Community and their work to bring peace and reconciliation to Ireland <http://www.corrymeela.org/>
- If you have not already done so elsewhere, look at and make different crosses from around the world and consider their symbolism using the resource A-cross the world <http://www.cms-uk.org/tabid/452/articleType/ArticleView/articleId/1902/Across-the-World.aspx>

Please note that when you talk about the troubles in Northern Ireland you should stress that the terrorists were NOT acting in accordance with the Christian faith—rather the names of two Churches had become the names of political factions as a result of the vicissitudes of Irish cum British history.

Using the story in Collective Worship

Share a story with the children about someone who did something and needed to be forgiven. This could be a personal story from your family, or you might like to use one of your class reading books—perhaps children could act this out.

Talk together with the children about whether they feel forgiving people is a hard or easy thing to do—if it helps, give them some scenarios. Is it important that the person who is being forgiven first says sorry?

Share Gordon Wilson's story and how he worked for peace after his daughter's death.

Put up a copy of the Lord's Prayer on display and look especially at the lines about forgiveness—explain how we are praying that we should be forgiven for the harmful things we do in exactly the same way as we forgive others. Does this affect your thinking in any way?

Pray the Lord's Prayer together.

Prayer

**Our Father in heaven,
hallowed be your name.
Your kingdom come,
your will be done on earth
as it is in heaven.
Give us today our daily bread
and forgive us our sins as we
forgive those who sin against us.
Lead us not into temptation but
deliver us from evil. For the kingdom,
the power and the glory are yours,
now and for ever. Amen.**

Justice

What is Christian Justice?

See Amos chapter 5 verse 24: **let justice roll down like a river, righteousness like a never-failing stream!** There are many different facets to the Biblical concept of Justice.

Justice and mercy are key themes of the writings of the Old Testament prophets. Biblical justice is **more** than fairness and equality, it is a strong bias towards the weak, the poor and the socially disadvantaged who are cared for, *whether they 'deserve' it or not*. All have a right to life, freedom and dignity. In God's eyes every person is precious and oppression or discrimination, on any grounds, has no place (Exodus chapter 23 verses 2,6). God's justice is gracious—He always acts justly and he calls on people to do the same.

Justice is often interpreted in terms of seeking rights for oneself or one's own group ('we demand justice') when biblically it is really an action on behalf of others. This does not mean that one has to ignore injustices to oneself, but it does shift the focus. 'Justice' is not for 'just me'. This means that Christians will be more keen to protect others than themselves and will always wish to see right prevail.

When thinking about 'justice', some people will think first about giving wrongdoers the punishment they deserve. 'Justice' evokes ideas of 'just deserts', 'the punishment fitting the crime', 'an eye for an eye and a tooth for a tooth'. However, that would be a one-sided picture of justice. Justice builds a community where everyone's well-being is bound up with that of everyone else. Without true Justice there cannot be true Peace.

Justice in School

In the school situation this Christian value relates to the call to take responsibility for one another, and is anti-discrimination. Pupils should also be inspired to recognise injustice in the world and to think about their own potential role in fighting it. In whole school terms this may include such things as becoming a Fair Trade school.

Do pupils and adults show respect for each other e.g. in respecting each other's property and that of the school? How are pupils encouraged to support each other e.g. buddy benches or the use of "family" groupings?

How is the school budget used creatively to provide experiences for pupils (and staff?) which they might otherwise be unable to afford such as trips, artists in residence, music tuition?



How is everyone included in an open and fair decision making process (staff, governors, pupils, families, church?)

Do we actively seek out and embrace the richness that each person brings to our work, rejecting the things that diminish their contribution in any way?

A Justice Story— A local hero

If you visit Wisbech you will find there a statue to Thomas Clarkson, one of a group of people who helped to end the slave trade. When Thomas was at Cambridge University he entered a competition to write an essay about whether it was right that people could be made into slaves. At this time a lot of people in England and the Americas were making a great deal of money from capturing people in Africa and shipping them to America where they worked as slaves growing sugar or cotton. Thomas won the essay prize, but all the research he had to do about the slave trade shocked him. He felt God was calling him to bring slavery to an end.

Thomas soon joined a small group of people who worked with the MP William Wilberforce against the slave trade. Thomas' job in this group was a dangerous one—because he was asked to collect evidence against the traders and publicise it. Slave trading was legal in those days and the rich slavers did not want to lose their fortunes. On a visit to Liverpool in 1787 Thomas was attacked and nearly killed by a group of sailors who had been paid to assassinate him!

Once Thomas had recovered he started travelling all over England to visit all the major ports. He interviewed over 20,000 sailors and heard their descriptions of the trade. He got hold of some of the dreadful equipment used on the slave ships such as handcuffs, chains and branding irons and published drawings of these and showed them to people in public meetings. He also collected some of the wonderful things people had brought back from Africa such as carvings and jewellery, or spices and crops, and he asked people at his meetings whether it was right to treat the Africans who made and owned these wonderful things so badly.

Thomas also wrote down many of the stories he had heard and got them printed. While William was busy trying to persuade Parliament to end the slave trade, Thomas kept lecturing and selling his books, in the hope that people would join the anti-slavery movement.



For a while the anti-slavery group had to stop most of their work while Britain was at war with France, but in 1804 Thomas got on his horse once again and spent another ten years campaigning all over Britain.

Finally, in 1807 the British Parliament passed an anti-slave trade act, but Thomas' work was not finished because other European countries were still trading in slaves and the slaves who had already been taken to America had not been freed. Thomas kept on working, he went to France and America, he spoke to huge conferences about how evil slavery was, but it was not until 1833 that the British Parliament voted to end slavery, and in America slavery continued until 1865, almost twenty years after Thomas had died.

Using the story in RE

Have a series of photographs / posters or questions about different scenarios to discuss on the theme of "is it fair when...." These should range from the mundane ("is it fair that I never get picked to give out books in class..") to the life afflicting ("is it fair that I have no clean water to drink..."). Think about the differences in the severity of the different questions.

There are many verses in the Bible which refer to the need for justice e.g. Isaiah chapter 1 verse 16-17. if you put justice into the keyword search at <http://www.biblegateway.com/keyword/> you will be given a large selection of references. Look at some of these together, you can see the emphasis they contain on concern for the poor and afflicted who suffer through no fault of their own. Read together the passage about the sheep and goats in Matthew chapter 25 verses 32-45 where it is clear that doing right as a Christian includes a care for the downtrodden and their needs.

Share the story of Thomas Clarkson as a man whose Christian convictions drove him to seek justice and freedom for African slaves.

Understand that there is still great need in the world—look at the work of Christian Aid <http://www.christianaid.org.uk/whatwedo/> as an example of the Christian search for true justice in action.

Using the story in Collective Worship

Ask the children if they have ever experienced something they thought was unfair and how that made them feel inside (be careful not to let this get too long and complaining!) Then ask them if they see something bad happening to someone else which is not fair how do they feel then/ do they ever feel that they should help out or do something about it?

Read / dramatise / share the story of the lost sheep (Luke chapter 15 verses 3-7) emphasising how the shepherd (God) didn't simply shrug off the loss of a sheep, thinking it had wandered off and it was its own stupid fault, but went to rescue it and bring it back. In the same way Christians want to help those who have got into trouble or are in a mess and to help them back.

Share the story of Thomas Clarkson.

Display some posters or photographs from Christian Aid or similar, and explain that there are still a lot of people with problems and difficulties through no fault of their own who need help—they need justice, they need their fair share. Take time to reflect how we can make a difference in the world (even if it's only in supporting fairness and being fair in school and at home). This may be a point at which to discuss Fair Trade.

PRAYER

Loving God, we know that you care for every person in the world. Help us to see other people like you see them and to care about their well-being, and if we know that there are people in need who we can help then may we do our best to help their needs.

Amen

What is Christian Service?

Properly understood, Christian Service is a revolutionary concept. The notion of service calls individuals to lay selfish things aside for the needs of others. It is also an important value for all social relationships. Words relating to 'servant' and 'service' are central in Christian theology. Some of the most important prophecies in Isaiah speak of the coming of the 'Servant of the Lord' and his role as a 'suffering servant.' That is why Jesus said that he 'came not to be served, but to serve, and to give his life as a ransom for many.'

The story of Jesus washing the feet of his disciples at the Last Supper is well known—this is where he takes on the role of the lowest servant rather than that of the master. Jesus tells us clearly what is the meaning of this action: 'Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. I have set you an example that you should do as I have done.'

Serving God means serving others. Meaning is found in service rather than in self-centredness. It runs counter to the idea that life is all about competition, or that freedom simply means doing what suits me, or my group, best. It also means that we cannot serve other masters as well (i.e. focus on these as the things of greatest importance) - such as money and possessions.

However, Christians would say that service of Christ and in imitation of Christ is not all about restrictions: "His service is perfect freedom."



Service in School

Many involved in the life of a church school will be able to describe their role in terms of service or vocation. Are pupils being inspired by the same notion?

How are people encouraged to "find" their gifts and to use them for the good of the (school) community?

How do you show gratitude for those who serve / help your school?

Is the notion of headteacher as servant leader in the image of Christ a helpful leadership model in school?

A Service Story—Shelter for the Homeless

Many different charities have been started by Christians as a way of serving the needy of their own or the international communities. This story is about the beginnings of Shelter, but equally it could have been about the Sue Ryder Foundation, Tear Fund, Christian aid, Cafod, the Cheshire Home Foundation, any number of hospices etc.

Bruce Kenrick came from Liverpool, he started work as an accountant, but when World War Two broke out he joined the army. After the war he went to Edinburgh to train as a doctor, but changed his mind half way through and decided to work for the church instead. He started off working in New York in a tough area of the city known as Harlem, and then when he came back to England he went to a similar area of London—Notting Hill.

Nowadays if you have heard of Notting Hill it will probably be because of its famous carnival, but when Bruce arrived there in 1963 it was an area full of poor quality houses where families were charged high unfair rents by their landlords and lived in crowded and unhealthy conditions. Many of the people who were suffering in this way were families which had recently arrived from the Caribbean—they found it difficult to find homes in London because many people were prejudiced against them because of their colour.

Bruce was horrified by all that he saw and he began to raise funds to see if he could help those who were in difficulty. He started a trust called the Notting Hill Housing Trust and wanted to buy one large house where several families could live and pay a fair rent. Other people shared Bruce's enthusiasm, and by the end of the first year the Trust had actually bought five houses and housed 57 people—after five years nearly 1,000 people had been housed.

Bruce came up with many different ideas about how the homeless could be helped with different kinds of money support and training, the Trust also helped some people to improve their skills and to get jobs.

The Notting Hill Housing Trust still exists and is still working hard to improve housing all over London. Bruce also went on to become one of the founder members of Shelter. Shelter is the largest housing charity in the country—it works with the homeless, with young people on the streets, with families evicted from their homes, with squatters, in fact with anyone who needs a shelter.

You may like to see real life stories of people helped recently by Shelter—see http://england.shelter.org.uk/get_advice/real_life_stories

Using the story in RE

Shelter is just one of the many charities founded by Christians inspired by the Christian notion of service to the poor—some of these, such as Christian Aid or Tear Fund retain their Christian links and values, others, such as Shelter, do not promote these in the same way although the Christian values are clearly still an inherent part of their make-up.

Share the stories of Jesus washing the disciples' feet and look at the teaching in I John chapter 3 verses 17-18 of how Christian love needs to be expressed in action. If the time

of year is appropriate, make the link to the annual Royal Maundy ceremonies at different cathedrals around the country.

Collect /ask pupils to find adverts , donation envelopes etc related to different charities or research names using the internet. Research as far as you can whether these charities are Christian or have Christian origins (something such as Wikipedia should be of use here). Share the story of Bruce Kenrick.

Talk with members of your local church about different kinds of Christian service, these could include: freely undertaking tasks for the church such as church cleaning; being a Sunday School leader; fundraising for a charity or even going abroad to work for others; choosing a particular career perhaps in one of the caring professions. Link what these visitors have told you to the Christian hymn "Brother, sister let me serve you".

Using the story in Collective Worship

Ask the children if their Mum, or their teacher, ever tells them to wash their hands during the day—when and why is she likely to do this? Does your Mum or teacher ever wash your hands for you while you just sit there? (Obviously with the youngest children the answer might still be "yes" but the top classes should have grown out of this! Now ask about washing your feet—does your Mum or teacher tell you to wash your feet everyday—do they do it for you? In what kind of countries do you think they might want to wash their feet a lot? *(those where wear sandals on bare feet and roads are dusty)*

Tell the story of Jesus washing the disciples feet (John chapter 13 verses 3-9) and enact it by washing the feet of one of your youngest children. Ask them how they feel afterwards and explain how the disciples were really embarrassed when Jesus washed their feet because he was their teacher and only the lowest of the lowly servants should do that job. Show that they understood Jesus was showing them that they should not be proud and haughty but, like him, be ready to do whatever they could to serve other people. This doesn't mean that Christians always look for jobs serving in shops or things like that (although they might) but that they always try to think about how they can be of help.

Tell the story of Bruce Kenrick. Bruce's Christian faith told him that he should help those poor exploited people who lived in Notting Hill and this service grew and grew until it evolved into the major charity helping people with housing problems in the whole UK!

If you know the hymn "Brother, sister let me serve you" then sing this today as your prayer, or you may use just its first verse:
Brother, sister let me serve you, let me be as Christ to you; pray that I may have the grace to let you be my servant too.
Amen

See over the page for materials on TEARFUND and the role of the Church.

Is the church saving the world? - A 2009 news release from the TEARFUND website

Local churches are the answer to community needs, according to a report published by Tearfund.

In the Thick of It, a position paper making the case for Tearfund's view that local churches are key players in international development, describes the role that local churches are taking around the world in meeting local community needs.

Pulling together a substantial body of evidence confirming the value of faith-based organisations in addressing development needs, Tearfund speaks from over 40 years' experience of working through local churches in the poorest parts of the world.

'We passionately believe that local churches have something extremely valuable to offer, around the world,' says Matthew Frost, Chief Executive of Tearfund.

'In our experience, faith and development are inextricably linked in the developing world, and that makes the church an essential partner in delivering sustainable development at the heart of the world's poorest communities.

'In fact, we would argue that there are some parts of the world where development simply would not happen without the local church.'

In the Thick of It calls for Governments and international donors to recognise the role of faith in development and to develop strategies to engage with faith groups.

Published a fortnight after the UK Government's Department for International Development (DfID) White Paper Building our Common Future, Tearfund welcomes the Government's increasing recognition of the role of faith groups in mobilising communities to find locally sustainable solutions to development issues.

'It's very encouraging to see the UK Government take a huge step forward in recognising the role of churches in meeting local needs and in engaging with local communities to facilitate discussion and come up with local solutions,' says Matthew Frost.

'We need to see governments and donors harness the unique position of church-based organisations to make sure that people in poor communities have a greater say about decisions that impact their livelihoods and wellbeing.'

In the Thick of It argues that local churches are uniquely placed to address local needs because:

- The local church is not an external organisation coming in to help poor people – it is the poor, and its members share in the suffering
- The local church doesn't leave after a few years – it remains in place and is committed to long-term sustainable solutions
- The local church has unparalleled resource in the form of motivated and committed local volunteers.
- The local church has invaluable local knowledge and understanding, and represents the people who are in need as well as those who are offering help, so is ideally placed to facilitate local discussions and community engagement

- The local church often has a level of credibility and authority within the community that others cannot replicate
- The local church can offer support beyond the practical, meeting emotional and spiritual needs

Drawing on examples of good practice in the UK and Ireland as well as in developing countries, *In the Thick of It* presents anecdotal as well as empirical evidence of the contribution that local churches make to the lives of communities.

And the position paper also describes work that has already started to support local churches in developing countries to address their own limitations, including paternalistic approaches to welfare or beliefs about the role of women. Uniquely placed to work with churches to challenge these traditions and promote best practice in development, Tearfund is the first UK agency to achieve certified Humanitarian Accountability Partnership compliance in recognition of its high standards of accountability to the people it serves.

As a natural progression from delivering services through local church networks around the world, Tearfund also runs Connected Church; a project linking UK churches with those in developing countries, in order to encourage UK churches to follow best practice when supporting overseas development projects and to engage with poverty issues back home too.

'It's time to translate debate about faith and development into active partnership,' says Matthew Frost.

The full report is available from <http://www.tearfund.org/thickofit>

The image shows a screenshot of the Tearfund website. At the top left is the Tearfund logo. Below it is a navigation menu with the following items: Home, What we do, Giving, Campaigning, Praying, Get involved, Resources, News, and Transform. The main content area features a large banner with a photograph of a woman and a young child. Overlaid on the image is the text: 'LOOK AFTER ORPHANS AND WIDOWS IN THEIR DISTRESS' followed by 'JAMES 1:27'. At the bottom right of the banner is a button that says 'GIVE AND FIND OUT MORE'. On the far right edge of the screenshot, there are partial views of other website elements, including 'At', 'Co', 'Pr', 'Jo', 'SEA', and 'K'.

Courage & Self-Sacrifice

What is Christian Courage & Self-Sacrifice?

Basic to Christian faith is the belief that God is present in every situation, and this has led to great acts of courage. Courage takes many forms: it may mean facing up to opposition or personal danger; it may mean overcoming your personal fears or phobias; it could mean making a stand for the right.

The Bible is full of such stories of courage: David and Goliath; Daniel in the lions' den; Paul on his missionary journeys; Jesus himself in the Garden of Gethsemane.

It often takes real courage to be truly self-sacrificing, which is why the two values are linked here. The ultimate picture of this is shown in Philippians chapter 2 verses 6-8 where Paul describes how Jesus "emptied" himself of all the privileges of being God to become a man, subject to cold, pain, rejection and , ultimately, a painful lingering death.

For Christians this self-sacrifice may include sacrificing their personal plans and ambitions, their property, reputation or comfort, for what they know to be the will of God in their lives.

Self-sacrifice is not an occasional event (a giving up of chocolate biscuits for Lent) but a formative lifestyle. Christians would argue that a life which looks inward to one's own personal pleasures becomes dull and boring, but a life which looks outward to put others before self is a fulfilling life.

Courage & Self-Sacrifice in School

In the school situation this could relate to questions of self-esteem, standing up to bullying, or challenging oneself to do one's best. Many of your children may already be "children of courage" as they deal with home problems or ill-health.

How does the school positively support children who are facing personal difficulties, for a variety of reasons, and help them to face these problems with courage?

Is your school culture one of selfishness or selflessness?

What encourages the people of your school to persevere in the face of difficulty?



A Courage and Self-Sacrifice Story—Maximilian Kolbe

Many different stories can be told about the courage and self-sacrifice of individual Christians from every century of the Christian Church's history, here is just one which is from Poland during World War II.

Maximilian Kolbe was a Roman Catholic priest and monk who was also very good at understanding modern communications. As well as founding monasteries in Poland and Japan, he ran a daily newspaper in Rome for a while and then another one in Japan, and he was also an amateur radio expert!



During World War II he was in a monastery in Poland when the Nazis invaded the country. He bravely used his monastery to help hide at least 2,000 Jews as they fled from the country as refugees. He also started a pirate radio station which he used to tell the Polish people about the appalling things the Nazis were doing.

In February 1941 the German Gestapo managed to hunt Maximilian down and arrest him. They sent him first to Pawiak Prison and then to Auschwitz. Auschwitz was a death camp. Most people who arrived there were murdered immediately, but strong and fit people were made to work in dreadful conditions until they died. Maximilian was given the number 16670 and set to work.

When Maximilian had been in the camp for just two months a man who lived in the same barrack block as him disappeared. If anyone escaped from the camp the camp commander took ten people at random from the same barrack block and put them in the "hunger bunker" where they were left to starve to death. One of the ten men selected to die was called Franciszek Gajowniczek. He had been a farmer before he was made to join the Polish army, and when he was chosen he called out "My poor wife! My poor children! What will they do?" When Maximilian heard this he came forward and said "I am a Catholic priest from Poland. I would like to take his place because he has a wife and children."

Maximilian's request was granted and he joined the other nine men in the hunger bunker. After three weeks of hunger and dehydration there were only four of them left alive, including Maximilian. He spent his time in the cell leading the men in songs and prayers to keep their courage up. At the end of the three weeks the four survivors were murdered.

After the ten men had been put into the hunger bunker the Nazi guards discovered that the man they had thought had escaped had actually collapsed and died elsewhere in the camp. However they did not release the other ten men from their "punishment".

Despite the terrible conditions, Franciszek survived for five years and five months in Auschwitz and was freed at the end of the war when he finally went home. He was reunited with his wife, but sadly his children had all died during the war.

If you visit Westminster Abbey in London you will see a statue of Maximilian Kolbe above the Great West Door—he is one of ten martyrs from around the world whose statues were

put there recently.

Using the story in RE

- Explore together the times in your own lives when you might need courage and how this can be linked with self-sacrifice e.g. standing up to bullies on someone else's behalf or facing up to a phobia to help someone in need. Talk about where this inner courage comes from. You may wish to use SEAL materials to support this.
- Look at the story of Jesus in the Garden of Gethsemane (Luke chapter 22) and understand how Jesus knew about his imminent arrest and death, even asking God that he should not go through this suffering unless necessary ("take this cup from me"). His courage came from knowing he was doing God's will. His death could perhaps have been avoided if he had run and not stayed.
- With older pupils explore at a suitable level the Christian belief that Jesus' death brought salvation to mankind—look at Philippians chapter 2 verses 6-8 together and explore its meaning.
- Explore how Christians are inspired by Jesus' self-sacrifice to live in the same way. This may mean living in difficult circumstances to help others, and on some occasions it may mean being willing to die for others or for your faith.
- Research the meaning of the word "martyr". You may wish to differentiate this from its current colloquial usage (if pupils seem aware of it) in which it is used as a derisory term for people who make a show of denying themselves some pleasure etc.
- Hear the story of Maximilian Kolbe. Explore the role his faith had in his actions. Discuss what you might have done in similar circumstances. How do you think Franciszek felt about what happened? Why did the guards not release the people in the hunger bunker when they realised they had made a mistake?
- In small groups, research stories of other Christians who have stood up for their beliefs at the risk of their lives e.g. Martin Luther King or stories from the Bible e.g. David and Goliath, Daniel in the Lion's Den. Create a "Courage Award" and display. Share the information discovered by means of drama or ICT presentations.

Using the story in Collective Worship

Use a photograph of an Amnesty International candle, or even better, create one—it's simply a candle circled by barbed wire (take all safety precautions).

Talk about how sometimes bad things happen to people because they refuse to change their minds about what they think is good and true. Explain how the barbed wire around the worship candle is a symbol of an organisation called Amnesty International which tries to help people all around the world who are put in prison for what they believe. Some people are put in prison because of their faith, others may be imprisoned because they disagree with the way their country is being run. These are usually people of great courage because they carried on doing



what they knew to be right, even although their lives were under threat.

Tell the story of Maximilian Kolbe.

Reflect on how Maximilian was standing up to people who were the most dreadful bullies and helping others to do the same by being with them and encouraging them to pray. His faith in God gave him the inner strength and courage to act as he did.

You may have recent events in your school life where people have shown great courage, and it would be appropriate to affirm them here. Alternatively this may be an opportunity to reinforce the anti-bullying policy and talk about friendship.

Spend a few moments reflecting on how people must feel when they are separated from their families and imprisoned for their beliefs.

PRAYER:

God our Father, today we remember the people of courage throughout our world who stand up for what is right and do their best to help other people and suffer for it. We pray for the work of those who, in their turn, are trying to help those imprisoned unjustly. Be with us when we too face difficult choices and worry about them. Help us to be people of courage in all that we do and to stand up for what we know to be right.

Amen



Children of Courage Awards 2009

Hope

What is Christian Hope?

Hope is a word that we use a great deal in ordinary conversation and has consequently lost something of its power—"I hope you can join me for lunch" - "The children hope that the school will be closed by snow tomorrow".

At another and a much deeper level, hope is a universal human phenomenon which sustains people in times of great personal difficulty . People hope for peace in time of war; for food in time of famine; for justice in time of oppression and this hope can sustain them and give them energy. Where there is no hope society spirals downwards. For some people, hope is so strong that it inspires self-sacrifice to turn their hope into reality.

Christian hope is more than a general expectation that things will get better, it is grounded in the Christian's understanding of the nature of God: God is known to be loving and faithful, and there is a confidence that His promises can be trusted. This confidence in God supports Christians through the greatest suffering. Christians' hope is a future hope, to be with Christ, it is based on God's promises and salvation through the death of Jesus. Love and goodness ultimately will (in fact already have) overcome all evil.

Hope is linked with faith and love as one of the three gifts of the Spirit in I Corinthians chapter 13 verse 13.

Hope in School

How does the school give children "hope for the future" by recognising their potential and encouragement to fulfil their potential? Are you optimistic or pessimistic about the life chances of your children?

Is the school a place which offers "a new start" to those who need it?

What is your vision for the school and its future? How is this future hope shared with your wider community?

How do you deal with difficult situations which lay any school low— including problems within local families and the community which have their ramifications in school?



A Hope Story—Rodrigues Island

In the Indian Ocean, near Mauritius, is an island called Rodrigues Island. It is not a rich island like Mauritius, and things are very expensive there because everything you need which cannot be grown on the farms or made locally has to be brought in on ships. There are about 35,000 people living on the island, there is a lot of poverty and unemployment and most of the population live in small brick houses or corrugated iron huts. Although primary schools are free, only about 30% of the population is able to read and write.

It may surprise you to know that 1,000 of the 35,000 people on the island are registered as handicapped. There are no Special Schools for them, no special training schemes and no job opportunities—they have no hope for the future. Except...

In 1994 the Gonzague Pierre Louis Special Learning Centre was opened on the island. It began by helping deaf children, but now it also helps blind children and some with special educational needs. Younger children receive an education and older children run a



canteen and kitchen garden and are trained in bee-keeping and local handicrafts. Many of these go on to work in the Craft Aid Workshop which is part of the Centre. The Centre also has a hostel named after Trevor Huddleston, a famous Archbishop of Cape Town (*his life story is also worth reading!*) The local minister visits the Centre regularly to take assemblies—just like the vicar does in your school!

Here is the story of one person the Centre has helped. His name is Glenford.

Glenford was born with severe hearing problems and because of this he did not learn to speak. He was not very old before both his parents died and he ended up living on the street. To start with he lived by begging from shops and sleeping in a cardboard box down on the beach. He wandered all over the place and people were usually kind to him and gave him food when he begged, or perhaps even a few coins to spend. Soon though Glenford had to start stealing to survive and eventually he was picked up by the local police. Because Glenford was deaf and dumb the police needed help from the Rodrigues Association for the Disabled to help understand him. The secretary at the Association decided the best way to help him would be to take him home to live with her family! Now Glenford goes to school at the Centre regularly. The Centre staff discovered that he was not totally deaf, and once he was fitted with a hearing aid he began to hear at last. Once he could hear people talking and start to understand what they were saying, the staff heard him start to imitate them and realised that Glenford wasn't actually dumb at all! So now he is learning to speak and understand people and doing very well indeed. It turns out that Glenford is actually a very clever boy (he must have been to survive living rough on the streets) and now he is learning new skills for the future—he has been given new hope.

Using the story in RE

Talk together about what your hopes are for the future of the world (not personal hopes but your global view). You may like to compare this to UNICEF's document on the rights of

the child which you can find as an appropriate download at http://www.unicef.org.uk/tz/resources/assets/pdf/every_child_colour_leaflet.pdf This actually looks more holistically and realistically at future needs than your pupils may have done.

Explore how the Bible also talks of future hope in similar but more poetic and perhaps obscure terms than the UNICEF document e.g. Isaiah chapter 11 verses 1-9, Revelation chapter 41 verses 1-4). (The children will need help with these verses they are quite difficult, but the overall sense is clear.)

Think about how Christians work to bring hope to people in a huge variety of situations—explore the Rodrigues Island story and any others you might know.

Think about how you yourselves might become “agents of hope”.

Using the story in Collective Worship

Have ready some tiny seeds (if at all possible mustard seeds) and some photographs of the mustard tree from http://www.flowersinisrael.com/Salvadorapersica_page.htm (please note—make sure you have a picture of the mustard tree, not the bright yellow shrub we are used to seeing in this country).

Share experiences of growing seeds and bulbs—probably at least one of your classes will have done this during the year. Look at your tiny seeds and ask what they might grow into, compare them with a bulb and a daffodil or similar, then reveal the picture of the mustard tree.

Remind them how people often talk about children and others “reaching their full potential” - can they tell you what this means? For the little seed its full potential is a huge tree, big enough for birds to build nests in the branches. Jesus talked about small mustard seeds and huge trees (Mark chapter 4 verses 30-32) when he wanted an example of something small and insignificant becoming something amazing and wonderful, and there are plenty of examples from around the world of Christians taking something small and insignificant and turning it into something wonderful too. We have an old saying in this country “great oaks from little acorns grow” which means the same thing.

Tell the story from Rodrigues Island. There are two stories of hope here—one is how the high proportion of deaf and dumb children on the island are being given hope by the Special Learning Centre, and the other is about how one person, Glenford, is being helped to reach his full potential—something originally he would never have dreamed of. The centre is actually becoming quite famous as a centre of hope—two people you will know who have been there to see them there are Prince William and Rolf Harris!

Reflection—take time to think about whether we are fulfilling our full potential and to remember that we have many more advantages than the people on Rodrigues Island.

PRAYER

Thank you Lord that however small things are when they start out they have the potential to grow if they are nourished by care and love. May we grow and help others to grow too. Amen

Be Children of God

42

Do justice
Be strong
Be generous
Don't ignore those who need you
Don't damage the earth

Love mercy
Be kind
Be forgiving
Don't bear grudges
Don't withhold love

Walk humbly with your God
Be attentive
Be obedient
Don't run away from wisdom
Don't wander off the road

Love God with all that you have -
Your mind, your heart, your soul,
Your dreams, your tears, your
laughter

And love your neighbour as
yourself
Let your children play together;
Share your stories and food

Be salt
Be light
Be leaven
Be happy

Be who you are
Be children of God

