

The Faithzone : TEACHER NOTES

TEACHER NOTES

THE VIDEOS

These videos were originally designed as a lynch-pin of the Faith Zone at the Millennium Dome. They were not made with school learners or teachers in mind, but it is not often that schools have access to short films made by the BBC which give leads into several curriculum areas via the history of Christianity in Britain.

Copies of the videos and the accompanying booklet have been sent to all secondary schools in England and Wales. The full resource comprises:

- Video containing 9 x 4 minute (approx) films
- An accompanying booklet
- This website giving
 - Summaries and transcript of the programmes
 - Ideas for discussion and activities, including weblinks
 - Collective worships for each programme.

The National Society have also produced a site expressly for church use. You can access it at <http://www.natsoc.org.uk>

Major areas of curriculum development which could be supported include RE, PSHE and History, and in Citizenship; it is particularly suitable for tutorial and general discussion work. Under Section 351 of the 1996 Education Act, schools are required, 'at all key stages to provide a curriculum which is *balanced* and *broadly based* and which

- a) promotes the spiritual, moral, cultural, mental and physical development of pupils at the school and of society; and
- b) prepares pupils at the school for the opportunities, responsibilities and experiences of adult life.'

However they are presented, the activities and information provided in this resource contribute directly to all these requirements.

For feedback or further information please contact us: enquiries@thefaithzone.org.uk

COLLECTIVE WORSHIP

- Viewing videos is a passive experience. These collective worships, written by a writer who has written for many famous soap operas, are designed to stimulate (and sometimes perhaps shock) students into active reflection and involvement. The keys lie in the title, (*YOUR* Education; *YOUR* Justice; etc) and the phrase at the end of each one: '*Think about it*'.
- The videos are explicitly Christian. The Collective Worships have been designed for use in multi-faith, multi-cultural settings.
- There are a number of ways you can use this material: here, the video segments are used as the basis for collective worship. They are designed for use with Key Stages 3 & 4 but you have the option of adapting them to younger children.

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- These collective worships tend to be more effectively thought-provoking when students are actively involved by 'performing' them. They are designed to be spoken by four students but you could alter them to suit more or fewer students. You might want to play some music while the speakers ask questions of the gathered students – something which aids them in making quiet reflections on the points raised.
- The content could also be used in classroom situations, perhaps in conjunction with other activities and discussions suggested on this site.

Full transcripts of the texts of each video segment are from the web site at <http://www.thefaithzone.org.uk/>

The Faithzone : JUSTICE

This PDF version contains all the material relating to this section of the Video formatted for easy printing and comprising:

- Summary
- Transcript
- All questions/activities listed together
- Each question/activity listed on a separate page with pointers for discussion
- A collective worship

Summary

Presenter: Dan Brennan, Chairman, the Bar Council of England and Wales

Serving justice – the work of a lawyer.

Christian influences on individual lawyers and the legal system.

Church and law in history: the Ten Commandments – opening the legal year – swearing oaths in court.

Christianity and the spirit of the law.

Valuing and respecting one another.

Discussion

What evidence can you find that the British legal system is based on Christian principles?

The Faithzone : JUSTICE

Transcript

My name is Dan Brennan. I've worked in the legal profession for over thirty years, specializing in disaster cases, whether they be medical negligence or personal injury.

I'm currently Chairman of the Bar Council of England and Wales, which means that I represent all barristers. A barrister's work is to advise people and to represent them in court. In other words, to serve justice. For me and for many barristers, what we do is based upon our Christian beliefs. But those principles don't just influence individuals: Christian beliefs and traditions are at the very heart of our legal system.

In the past, it was a connection that would have been very clear. Indeed there was a reminder every time you went to church. You see, in the late sixteenth century, Queen Elizabeth the First decreed that every church should display these: the Creed, the Lord's Prayer and, above all, the ancient Jewish laws we know as the Ten Commandments.

Here in Lidbury, northern Shropshire, is one of the best surviving examples from that time. This one dates from 1615. Texts like these, put up in almost every church in the country, would have been a clear reminder to everyone of their duty both to God and to their fellow man - duties such as a respect for property, for life, for the sanctity of marriage and for truth.

Today there are still links between the law and Christianity that everyone can see. Every October, the legal year opens with a service in Westminster Abbey and every day in court witnesses swear on the Bible to tell the truth.

But the influence of Christianity on the law today goes much deeper than that. The spirit, rather than the letter, of the Ten Commandments, still gives us a profound respect for both the rights of the individual and for the sanctity of human life. It's taught us the value of each other, respect for each other, as Jesus said, "To love our neighbour as ourselves". With these principles in mind, over time, we have progressed to our present system, where fairness and justice are at the heart of it.

I believe in these principles. They have stood the test of centuries. I am convinced that they will prevail. Of course, we must change the way the law works wherever justice requires it, but Christianity and the diversity of religions we now have in this country, will continue to be the bedrock on which justice truly depends.

The Faithzone : JUSTICE

Activities

1. “Justice for the Birmingham Six”
“Justice for the world’s poor!”
“All I want is justice!”
What do people mean when they use the word “justice”?
2. Jesus suggested that there was a way that went further than the Law seen in the Jewish scriptures. For example, he said, “*You have heard that it was said, ‘an eye for an eye and a tooth for a tooth’. But I tell you, do not resist an evil person. If someone strikes you on the right cheek, turn to him the other also. And if someone wants to sue you and take your tunic, let him have your cloak as well... You have heard that it was said ‘love your neighbour and hate your enemy’, but I tell you, love your enemies and pray for those that persecute you..*” (see Matthew 5:38-48)
Do you think it is really possible to use Jesus’s ‘laws’ in the real world?
3. Dan Brennan claims that “Christian ideas are at the heart of the British legal system.” Do you think that this is true?
4. Over 90% of cases in England are heard at some point in Magistrates’ Courts. When magistrates sentence offenders they will consider, among other things, the ideas of deterrence, retribution (punishment), compensation, protection of society and reform. Did Jesus think any of these three ideas were important?
5. Should you always obey the law?
6. In Genesis, the first book of the Bible, God’s first act is to separate Light from Darkness. In Revelation, the last book of the Bible, God is shown separating the Saved from the Wicked. The God of the Bible is seen as a ‘Righteous’ God – a God whose being is incompatible with darkness / evil. During the Middle Ages, God’s final judgment on humankind was often vividly pictured. Note that Kings, Queens, Bishops and other powerful people are shown as just as likely to end up in Hell as anyone else! If you were commissioned to paint a 21st century version of the Last Judgment, who would you depict being cast into Heaven / Hell?

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Activity 1

“Justice for the Birmingham Six”

“Justice for the world’s poor!”

“All I want is justice!”

What do people mean when they use the word “justice”?

Dictionary definitions tend to restrict the term to the administration of a legal code – the *‘exercise of authority or power in maintenance of right; vindication of right by assignment of reward or punishment; requital of desert. The administration of law. The infliction of punishment...’* In everyday conversation the term often refers to the strict / proper application of a country’s legal code. More broadly, though, it is often used as a synonym for ‘fairness’.

The two definitions are not necessarily identical, though! Think of all those people in the 18th century who were hanged for what we now consider petty thefts – or, conversely, the many examples of obviously guilty people who are freed because of legal technicalities.

On the other hand, ‘legal technicalities’ can be used by both sides in a case. Many folk tales delight in the idea of poor people, who have nothing but their wits to depend on, obtaining justice through their native intelligence. Younger pupils might enjoy hearing some of these tales – and then writing their own versions. For some examples see

- *‘The Clever Lawyer and the Cleverer Client’* (from Kashmir)
<http://www.koausa.org/Folk/Sadhu/16.html>
- *‘The Magistrate and the Little Boy’* (from Korea)
<http://www.csun.edu/~hcedu004/magistrate.html>
- *‘The Wise Girl’* (from Russia)
<http://www.geocities.com/Athens/Agora/5873/wisegirl.html>

Extension

Older students could discuss the difference between ‘justice’ and ‘fairness’. Which – if either – could be seen as the most ‘Christian’ response to a situation?

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Activity 2

Jesus suggested that there was a way that went further than the Law seen in the Jewish scriptures. For example, he said, “*You have heard that it was said, ‘an eye for an eye and a tooth for a tooth’. But I tell you, do not resist an evil person. If someone strikes you on the right cheek, turn to him the other also. And if someone wants to sue you and take your tunic, let him have your cloak as well... You have heard that it was said ‘love your neighbour and hate your enemy’, but I tell you, love your enemies and pray for those that persecute you..*” (see Matthew 5:38-48)

Do you think it is really possible to use Jesus’s ‘laws’ in the real world?

Jesus summarized the Law as ‘*Love the Lord your God with all your heart and with all your soul and with all your mind... Love your neighbour as yourself. All the Law and the Prophets hang on these two commandments.*’ (Matthew 22:37-40)

In doing this, he is quoting the Old Testament (Deuteronomy 6:5 and Leviticus 19:18). Although he appears to be keeping to the Law, Jesus’ instructions in the Sermon on the Mount are really very challenging. They would, if kept to the letter, destroy any secular legal system. If people forgave every offence against themselves, there would be no need for laws, courts or prisons!

The Hutterites

Is such an approach a real possibility? Few Christians have had the courage to try it out. The most successful are the Hutterites, who share all their possessions and are pacifists. Their only defence against violence, rape and theft is to move their communities; they will not resort to the secular legal system.

The Hutterites began in the 16th century and, after initially flourishing in Moravia, were savagely persecuted. In the 19th century they were reduced to a few dozen people. They have only recently flourished in the relatively benign tolerance of Canada. The Amish communities of America do not hold property in common but share a commitment to non-violence. They are most popularly known through Peter Wier’s film *Witness*. The whole film contrasts the radical Christian values of the Amish community with the violence of the surrounding society. The incident towards the end, where a group of Amish are taunted and react pacifically (only to have Harrison Ford wreck it all with his fists!), provides a good starting point for a discussion of the practicality of strict adherence to Jesus’ teachings. If you want to know more about the Hutterites, one of their groups has a website on <http://www.hutterites.org>

Extension

The informative Peace Pledge Union site at <http://ppu.org.uk/indexa.html> has many resources for use with young people, including lots of biographical information about people, both in this country and abroad, whose commitment to non-violence has put them in conflict with law.

- Pupils could research some of these biographies and turn the court appearance of their subject into a piece of short drama, with roles for the defendant, prosecution, witnesses and judge.
- Afterwards, the group could debate the particular case – and whether justice was done!

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Activity 3

Dan Brennan claims that “*Christian ideas are at the heart of the British legal system.*” Do you think that this is true?

A difficult question! In the 16th and 17th centuries there were disputes between Christians about tolerating diversity of belief and practice – religious tolerance has never come easily. This is one of the reasons why today’s legal system is explicitly secular.

Christian influence is noticeable, however, in particular laws. The ‘rules’ of war were influenced by a recognition that violence was forbidden by Jesus; the banning of slavery was largely brought about by Christian campaigners. Today Christians are involved in many campaigns that affect legislation – on abortion law and the status of the human foetus in medical research, for example. Other features of the British legal system – jury service for example – are not particularly Christian in origin. At the same time, the rituals of court, such as swearing oaths to be truthful on a holy book and the church services marking the beginning of the legal year, acknowledge the presence of a higher authority than human law systems alone.

Extension

Dan Brennan argues that the spirit of the British law is fairness and that this spirit is Christian in origin. Students might also like to consider the controversial application of Sharia law in some predominantly Islamic countries, where the link between the prevailing religion and the law is much clearer. The problem with such a system is that religious minorities or those of no religion can feel alienated from the legal system. However, the same could be said to apply to those of minority religions living under British law.

To take another example, some areas of Australia are considering formally recognizing traditional tribal law precisely because many aboriginal people feel alienated from the dominant legal system – spearing in the leg is seen as a much more culturally acceptable punishment than incarceration in a soulless jail.

Can the students identify the issues involved in this debate and explain what they feel about the implications?

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Activity 4

Over 90% of cases in England are heard at some point in Magistrates' Courts. When magistrates sentence offenders they will consider, among other things, the ideas of deterrence, retribution (punishment), compensation, protection of society and reform of the offender. Did Jesus think any of these three ideas were important?

Jesus clearly advocated endless forgiveness (see Matthew 18:21-22 '*Lord, how many times shall I forgive my brother...up to seven times? Jesus answered: "I tell you, not seven times but seventy-seven times."*'). Nevertheless, he was not afraid to be forceful where necessary. His rhetoric against the Pharisees, who had a reputation for following the law minutely, scrupulously and pitilessly, could be fierce (see Matthew 23.23 '*You snakes! You brood of vipers! How will you escape being condemned to hell!*')

Jesus seems to have varied his approach and language to suit the context. To those who were weak and broken he spoke words of encouragement, while to those who were secure in their self-satisfaction, his language was a tool to shake their foundations. It seems clear that Jesus saw human activity within the context of the righteousness and judgment of God, but his attitude towards human systems of punishment could be seen as negative (see notes for Question 2). It is difficult to imagine Jesus taking anyone to court!

On the other hand, Jesus was preaching a gospel of repentance and rebirth, and the gospels only relate to a short period of his life. A refusal to be involved in human systems of law and punishment is, perhaps, easier if you have no family, no home and no property, and if you and your followers believe that a radical change is about to take place in the world (e.g the events believed to be heralded by the coming of the Messiah).

What do you think?

Extension

Read the incident in Luke 22:19-26 Here his opponents are trying to trick Jesus into admissions of disloyalty to the state that would condemn him as a traitor.

What do you think the phrase 'Give to Caesar what belongs to Caesar and to God what belongs to God' means in everyday life? People sometimes say that the church should not get involved in politics. How can you distinguish between what is 'secular' and what is 'religious'?

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Activity 5

Should you always obey the law?

This question could be used as a basis for general discussion. It is clearly possible to imagine many situations where disobedience of law could, in fact, be the right thing to do. What are the implications of this? How are they different, or more or less effective, than using other, legal, means of protest?

The next step could be to organize a formal debate using a contemporary/particular situation. The IDEA Debatabase at <http://www.debatabase.org/> is dedicated to providing ideas and material for such debates. It gives, for example, arguments for and against the practice of civil disobedience at <http://www.debatabase.org/details.asp?topicID=86>

The question of 'non-violent-direct-action' has been highlighted by environmental and anti-globalisation activists.

Extension

Apart from straightforward criminality, questions of obeying the law are ultimately to do with attitudes to authority – and with conscience. Each of us respects some form of authority - even the greatest rebel accepts his or her own authority allowing any other form to be ignored! In faith communities throughout history, and today, tensions have arisen through different manifestations of conscience among their members.

So where does 'authority' come from? How is it known and understood? Will it succeed if imposed without consent? Can people accept authority from more than one source simultaneously? What are the different levels of authority that govern our lives? Jesus said 'No man can serve two masters' – what did he mean?

This is a deeply fruitful subject for a discussion, which could be started by brainstorming sources of authority and how the authority is established (by law, by personal respect, by tradition etc). Then try to establish a hierarchy of authorities, with the one for which people would be prepared to sacrifice most at the top. Give reasons for each. How has each authority been established? And where does your conscience fit in?

This activity could be done from several viewpoints, e.g. for individuals, for 'everyman' and for society, or for a specific topic.

Conscientious Objection

For an interesting specific example, the issue of 'conscientious objection' was very controversial in Britain during the First and Second World Wars. The law said that you must serve King and Country in time of war if called upon to do so. Some, notably Quakers, believed that under no circumstances could their conscience allow them to fight. In fact the principle of 'conscientious objection' was tolerated on condition that a price was paid either by imprisonment or by serving in a non-combat role, such as ambulance or rescue worker.

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Activity 6

In Genesis, the first book of the Bible, God's first act is to separate Light from Darkness. In Revelation, the last book of the Bible, God is shown separating the Saved from the Wicked. The God of the Bible is seen as a 'Righteous' God – a God whose being is incompatible with darkness / evil. During the Middle Ages, God's final judgment on humankind was often vividly pictured. Note that Kings, Queens, Bishops and other powerful people are shown as just as likely to end up in Hell as anyone else! If you were commissioned to paint a 21st century version of the Last Judgment, who would you depict being cast into Heaven / Hell?

[illustration of final judgement from <http://paintedchurch.org/doomcon.htm>]

Judgment of one sort or another, and particularly the Last Judgment, has always been a popular theme in art. It is used as a potent way of commenting on the social issues of the time and relating them to beliefs about God and the human condition.

As well as depicting *who* you might cast into Heaven / Hell, how might you depict a modern scene of heaven and hell to show what you think is good or bad about today's society.

Extension

The theme of final judgment – your life choices catching up with you - would work well for a poem or short piece of creative writing. What, in the end, do people hope for? Justice, or mercy? What do condemnation and forgiveness feel like? Does hope figure anywhere on the scene?

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Collective Worship - YOUR JUSTICE

Four students move forward to begin...

SPEAKER 1: This morning we are going to see a short video.

SPEAKER 2: Then we'll ask some questions about it afterwards to find out what you think about what's said in the video.

Show the video, which lasts about 4 minutes, then play the music as the four speakers begin addressing the students.

SPEAKER 3: Let's pretend for a minute that you are busy pinching someone's DVD player. Imagine how it would feel to be burgling a house. If it helps you to concentrate, close your eyes and try to imagine every detail.

SPEAKER 4: You've got in through a window and there is a really expensive looking DVD player in the corner of the living room. Easy to carry. Easy to get rid of. You'll easily get enough for it to pay for that bike you've been dreaming of buying for yourself. A bike – or something you really want. It couldn't be easier and you're certain you'll get away with it.

SPEAKER 1: (loudly) BUT SUDDENLY... !!!!

Everybody jumps!!

SPEAKER 1: ...there's somebody coming in. Must be the owner of the house.

SPEAKER 2: You try to scarper but they catch you!! And – worse luck - he's a big bloke and you can't get away from him! You put up a fight but he knocks you senseless.

SPEAKER 3: He gives you a serious belting that you're not going to forget in a hurry! Then drags you down to the station and hands you over to the police!

SPEAKER 4: There you are in a police cell – feeling very sorry for yourself. But your lawyer tells you that you can ask the police to charge the house owner with assault. He had no right to beat you up. Are you going to do it? Would that be fair? Is that true justice? Think about it.

The speakers wait 10-15 seconds before proceeding.

SPEAKER 1: Charging that man with assault... does that fit in with your sense of what is right and wrong – your sense of justice? What is your sense of justice? Have you ever thought about it? Maybe you should.

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SPEAKER 2: The man in the video - Mr. Dan Brennan said: *“The spirit, rather than the letter, of the Ten Commandments, gives us a profound respect for both the rights of the individual and for the sanctity of human life. It’s taught us the value of each other, respect for each other, as Jesus said, “To love our neighbour as ourselves”.*

SPEAKER 3: Do you love your neighbour as you love yourself? That sounds a bit funny I know but the important question is - is that a good basis on which to make the laws of the nation? Do you even know what the ten commandments are?

SPEAKER 4: If you’re not interested in the ten commandments or thing they’re outmoded and old fashioned, then where do you get your sense of justice from? To put it really simply – the world is full of rules and regulations but what rules to do you really believe in and actually respect? Have a think about it.

The speakers wait 10-15 seconds before proceeding.

SPEAKER 1: Is it okay to steal as far as you’re concerned? Is it okay to beat somebody up? Have a think about it.

The speakers wait 10-15 seconds before proceeding.

SPEAKER 2; Does what you think change if it’s you that gets beaten up? Or if it’s your DVD player that gets stolen? Have a think about it.

The speakers wait 10-15 seconds before proceeding.

SPEAKER 3: You might say – “some rules are stupid and irritating. That’s when I ignore them.” That’s when they don’t apply to you. Is that a good basis for making laws? On what principles would you make laws to make sure we live in a society that is just and fair? What are the rights of an individual?

SPEAKER 4: To finish off - let’s think about a new law that might come in soon. To prove that you really love your neighbour as much as you love yourself – any one who buys a Mars bar from now on has to share it with everybody else in the room. Is that a good law? Is that just? Is that fair? Have a think about it.

The Faithzone : EDUCATION

This PDF version contains all the material relating to this section of the Video formatted for easy printing and comprising:

- Summary
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Summary

Presenter: Vicki Hackett, Actor, Riding Lights Theatre Company

Bringing the Bible alive.

How the Bible was first translated in to English in the 15th century.

William Tyndale: scholar, priest and martyr – his life and work.

The impact of the Bible in English.

Education for all – setting up church schools.

Today one in five primary school children attend church schools.

Discussion

What meaning or relevance can a 2000-year-old book have for today?

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Transcript

I'm Vicki Hackett. I'm an actor and I often work with Riding Lights Theatre Company.

Riding Lights takes theatre with a spiritual heart to all sorts of communities all over the UK. One of our aims is to bring the Bible alive to people in a way that they can understand, wherever they are.

[Words from Riding Lights play extract:

"I'm reading the holy prophets!"

"Doesn't it make you sick?"

"This is the holy word of God!"

"I meant reading in a chariot..."

"No, I just wish I understood it more."]

Until this appeared, almost nobody could understand the Bible. What makes this book so special is that it's one of the first copies of the New Testament printed in English and it dates from 1525. Believe it or not, this book provoked such an uproar that the man who translated it ended up in prison.

He was William Tyndale, a priest and a scholar. He lived during the reign of Henry VIII. Back then, the Bible was only available in Latin but Tyndale believed passionately that everyone should be able to hear and understand the message of Jesus for themselves. Not everyone agreed. The Church knew knowledge was power and Tyndale's work was very threatening to many people in the establishment. But he was determined to continue, so he left for the continent. Pages of his translation were printed abroad and smuggled home. As soon as they arrived they were seized upon, either by those who were desperate to read them, or by those who were just as desperate to destroy them.

Out of the first print run of 6,000 copies, only two survive today and this, the Tyndale Bible, is one of them. Now it is priceless. In 1535 it cost Tyndale everything: he was arrested, and after a year in prison, he was burnt at the stake as a heretic.

Tyndale knew how dangerous his work was, so why did he do it? Before he fled England, he said to a critic that "If God spare my life, ere many years pass, I will cause a boy that driveth a plough shall know more of the Scriptures than thou dost."

Tyndale can't have known how close his vision was to being realized. Within a year of his death, the first complete English Bible was licensed. The impact was massive. Anyone who could read English could now read the Bible for themselves, so now the task for Christians was to teach everyone to read.

For centuries the Church had taught the elite, but now it started to bring education to people from all backgrounds, not just through schools run by the established church but growing non-conformist groups like Methodists and Quakers and movements like Sunday School, founded to educate children on their day off from factory work. In communities up and down the country we can still see that link between church and

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education. In fact, one out of every five primary school children still attend a church school.

I doubt Tyndale could have guessed the effect an English Bible would have on our country but he clearly knew the difference it would make to people like me.

[Words from Riding Lights play:

“ ‘*Mundum*’ – that means ‘world’

“Oh Mr Tyndale, we thought you had given up on us!”

“Never!”]

The desire to make the Bible’s message of hope and challenge accessible drove Tyndale to publish this book. To me keeping that same message alive is just as important today as it was for Tyndale five hundred years ago.

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Activities

1. Many people think 'education' is important. What do you understand by 'education'? Do you think it is important? Why?
2. Did Jesus value people by how clever they were? Why does our society place such a stress on 'educational success'?
3. For many centuries, the Church was the main provider of education in Britain. What is the situation today? What role does the Church have to play in mainstream education?
4. Why was William Tyndale perceived as a threat by the Roman Catholic Church of his time? Should we always be allowed to express our ideas and opinions?
5. What makes a good teacher? Jesus was sometimes called 'Rabbi' (teacher). What sort of role model does he provide?

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Activity 1

Many people think 'education' is important. What do you understand by 'education'? Do you think it is important? Why?

- In the 'Freedom' section, we reflect on what could happen in a 'free' school – a place where no learning is compulsory. Why not extend the thought-experiment even further? What would it be like if society banned education altogether? How would the pupils spend the days/weeks/years of their childhood? Would they regret not having the possibility? What would be the implications for society? Would the world descend into a state of savagery? Or would a different set of values come into play?
- In the Middle Ages there was speculation about whether children, if left without nurture, would revert to the 'natural' language of Adam and Eve – i.e. Hebrew! No-one carried out the experiment. However, there are several examples of feral children. None of these could speak Hebrew or any other language. Younger pupils are fascinated by their stories, particularly on Victor the wild boy of Aveyron, and Kamala and Amala, the two young girls found living with wolves in the 1920s. Information can be found at http://www.btinternet.com/~neuronaut/webtwo_features_feral_kids.htm Their stories could be used as the basis for some first-person creative writing on what it might be like to have no education at all.

Extension

Who do students think should be responsible for deciding what is taught in schools? What criteria should be used to guide this choice?

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Activity 2

Did Jesus value people by how clever they were? Why does our society place such a stress on 'educational success'?

- Jesus' first disciples came almost exclusively from the lower, uneducated levels of society. For Jesus, what seemed important in a person was not how much they knew, but how aware they were of their need to know. As the New English Bible puts it, 'How blest are those who know their need of God; the Kingdom of Heaven is theirs.' (Matthew 5:3).

St Paul also emphasized that the first Christians would not necessarily match up to traditional views of learning and that God's way was not necessarily the way of the world: "For the foolishness of God is wiser than man's wisdom." (see 1 Corinthians 1:18-25). It would seem that cleverness is not an important measure of worth within Christianity! Yet many parents are obsessed with their children 'doing well' in school tests and exams. Why is this? What are the students' own experiences? For example, have they been promised financial or other rewards if they pass their GCSEs?

- Younger students might like to imagine how they could 'measure' kindness or generosity. Could they design some sort of x-ray machine – or even a ruler! – that would measure such intangible, but essential, qualities? Or what about designing a weekly timetable, sample exams and certificates for a school which placed such values at the centre of its life?
- In many folk tales, the foolish/simple (but kind) character triumphs over clever (but nasty) rivals. Why not write a story based on this model? Hans Christian Andersen's *The Emperor's New Clothes* provides a variation on this theme – the child exposes the hypocrisy of the adults. A funny version of this story, *Twigmuntus, Cowbellianus and Perchnosius*, in which a simple farm boy confounds a collection of learned pedants, can be found at <http://www.pitt.edu/~dash/type1641c.html#twigmuntus> This also gives links to similar tales.

Extension

The idea that there are many different types of intelligence is becoming better known. What sort of intelligence can students identify (e.g. physical, numerical, verbal, emotional...)? What are their characteristics, strengths and drawbacks? What would happen to the world if there were only one sort? Christians believe that each person is created and loved by God. What implications does that have for the way we view different intelligences?

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Activity 3

For many centuries, the Church was the main provider of education in Britain. What is the situation today? What role does the Church have to play in mainstream education?

- The church, as the film makes clear, has played a crucial and honorable role in providing education over the past 1000 years. Recently, the Government has expressed a wish to see more 'faith' schools in Britain. However, riots in inner cities and the events outside the Holy Cross school in Belfast have been cited by others as a reason not to divide and separate young children in this way as it will encourage a sense of 'us' and 'them'

Students could research this subject using recent press cuttings from a variety of different types of newspaper, making a list of the reasons for and against keeping/extending church schools. What do students think? Do they think a church school should be there to teach people who belong to that faith, or that the churches have a duty to everybody (If the latter, what might people 'owe' the church in return?)

(N.B. approximately 25% of primary schools are church schools. Many of these are small schools, the only educational presence in rural communities, run by the Church of England or the Roman Catholic Church. For more information about the Church of England's role in education, see the National Society's website (www.natsoc.org.uk)

Extension

Extend the discussion about whether Church schools. Are all 'faith' schools the same? (e.g. is a small church primary school which has been the only school in a village for 150 years, the same as a new secondary 'faith' school in an urban area in terms of how it sees its mission?). How can cultures retain their identity and, at the same time, be open to alternative ways of thinking and believing.

The Faithzone : EDUCATION

Activity 4

Why was William Tyndale perceived as a threat by the Roman Catholic Church of his time? Should we always be allowed to express our ideas and opinions?

The medieval Roman Catholic Church in Britain felt itself under threat from the 'Lollards' well before Tyndale's time. Lollards called into question many church practices – devotion to saints, pilgrimages, etc – and encouraged scriptural translation and debate of theological ideas by lay people. Tyndale's unauthorized translation openly called in question many Catholic practices ('penance', for example, which was thought of as a sacrament, was translated as 'forgiveness').

- Tyndale was unquestionably a learned and devout Christian and it is almost impossible not to respect his historic role as a truth-teller. Yet most societies, including our own, have their taboos and restrictions on 'free expression.' Britain has blasphemy laws (though they only apply to the Church of England) and laws against incitement to racial hatred. Other countries legislated against Holocaust denial, while some states in America insist that 'Creation Science' is taught alongside Darwinian theories. Why is total freedom of expression seldom practiced? The Tyndale Society website can be found at <http://www.tyndale.org/>

Extension

Is 'Truth' always desirable? It certainly might prove uncomfortable for most of us. In the film *Liar Liar*, Jim Carey plays a lawyer who, for one day, is utterly unable to lie. Whatever he is asked, he is compelled to tell the truth. The idea has potential for creative use. What would the world be like if everyone behaved like this? As the students to write their own story or script following through the implications of this scenario.

The Faithzone : EDUCATION

Activity 5

What makes a good teacher? Jesus was sometimes called 'Rabbi' (teacher). What sort of role model does he provide?

Jesus had the advantage of disciples who wanted to learn from him – although there were others who challenged him and made his life difficult. He did not have the constraints of a classroom, but on the other hand he could not put everything behind him at the end of the school day!

- Jesus seldom answers a question in a straightforward way. Frequently he uses parables, which have the effect of throwing the question back and making the questioners work out their own answer. Does this provide a working model for most teachers today? Discuss what the students think makes a good teacher. Would they want to do the job? If so, how would they do things differently?
- Perhaps Jesus is best thought of as a 'guru', a teacher who deals with wisdom rather than practical lessons and facts. Here, though are some of the questions he was asked:
 - 'Why do you speak to the people in parables? (Matthew 13:10)
 - 'How many times shall I forgive my brother when he sins against me?' (Matthew 18:21)
 - 'Teacher, what good things must I do to get eternal life?' (Matthew 19:16/Luke 10:25)
 - 'Who is the greatest in the kingdom of heaven?' (Matthew 18:1)
 - 'By what authority are you doing these things?' (Mark 11:28)
 - 'Of all the commandments, which is the most important?' (Mark 12:28)
 - 'What is truth?' (John 18:38)

Do the students know how Jesus answered these questions? What would their answer have been to those questions? Could they embody their answer in the form of a parable?

Extension

Building on the thoughts about how Jesus answered questions, could students give an answer to such questions in a non-verbal form – an abstract picture or collage for example? Is it possible?

The Faithzone : EDUCATION

Collective Worship - *YOUR* EDUCATION

Four students move forward to begin...

SPEAKER 1: This morning we are going to see a short video.

SPEAKER 2: Then we'll ask some questions about it afterwards to find out if you agree with everything said in the video.

Show the video, which lasts about 4 minutes, then play the music as the four students begin addressing the students.

Speaker 3 holds up a bible.

SPEAKER 3: *In the video, Vicki Hackett said "The desire to make the Bible's message accessible drove Tyndale to publish this book in English."*

SPEAKER 4: As we've seen in the video: five hundred years ago William Tyndale was having a few hassles with the authorities who didn't want to give people the chance to educate themselves by reading the bible in English.

SPEAKER 1: Imagine what it was like having priests or monks tell you what everything in the bible meant – what was right and what was wrong - but not being able to check it out for yourself because you had never learned Latin like they had.

SPEAKER 2: I wouldn't have liked that all and I'll tell you why.

SPEAKER 3: Why?

SPEAKER 2: Because "information is power". And power is good. Useful. Makes you rich. I read in some magazine... we're living in the information age now and without information you're nothing.

SPEAKER 4: Information is good but knowledge is better.

SPEAKER 2: What's the difference?

Speaker 4 has their trusty dictionary with them.

SPEAKER 4: Information: "A collection of facts from which conclusions may be drawn" - if you've got the knowledge to do so. And knowledge is (*consulting the dictionary again*) "The result of perception and learning from information". So, knowledge is more important than information. Knowledge is power. Get it?

SPEAKER 2: Sort of.

SPEAKER 4: To give you a really simple example: You could get the information that 200 plus 200 equals 400. But that's not real mathematical knowledge until you know why that is the right answer. You have to understand the principles of maths.

The Faithzone : EDUCATION

Speaker 3 turns to the gathered students and addresses them directly...

SPEAKER 3: You might want to think about that. Or another example: If you're typing something on a computer – it doesn't mean you know how the computer works, does it?

SPEAKER 2: No.

SPEAKER 3: But the real power lies in knowing how the computer works.

SPEAKER 1: I get it. You could train a chimpanzee to add 2 and 2 together and come up with 4 but the chimp can't explain why that is the right answer.

SPEAKER 4: Exactly. And even better than knowledge is wisdom. Wisdom is better than knowledge and information. Wisdom is the real power.

SPEAKER 2: And do I hear a dictionary definition coming up?

SPEAKER 4: (*reading from dictionary*) Wisdom is "The ability to apply knowledge" - with a bit of common sense and insight chucked in to make it even better. Wisdom is the real power.

SPEAKER 3: That magazine you were reading is well out of date. We were living in the information age last century but now we're living in the knowledge age. And tomorrow we'll be living in the age of wisdom – so it's going to be important to learn how to manipulate information.

Speaker 3 turns to the gathered students and addresses them directly...

SPEAKER 3: You might want to think about that too. Schools and colleges are not here to stuff you full of information – but to teach you how to handle that information. To give you knowledge and – if you're especially tuned in – wisdom too. But just being good at school doesn't make you wise. Some very wise people aren't even good at exams.

SPEAKER 4: Let's take a couple of minutes to think about what we've been talking about. How are you going to get from having information to having knowledge? Think about it.

The speakers wait 10-15 seconds before proceeding.

SPEAKER 1: How are you going to get from having knowledge to having wisdom? Think about it.

The speakers wait 10-15 seconds before proceeding.

SPEAKER 2: Maybe the trick is this... to gain power from knowledge you've got to take the information you get from the world and from teachers here and start using it - for yourself – in your own way. Think about it.

The Faithzone : EDUCATION

The speakers wait 10-15 seconds before proceeding.

SPEAKER 4: Five days a week you come into this building called a school and you go to classes and get information from the teachers. But there's only one person who can turn that information into wisdom. That's you. Think about it.

The Faithzone : HEALING

This PDF version contains all the material relating to this section of the Video formatted for easy printing and comprising:

- Summary
- Transcript
- All questions/activities listed together
- Each question/activity listed on a separate page with pointers for discussion
- A collective worship

Summary

Presenter: Ruth McCabe, Manager, Milestone House HIV and AIDS hospice.

Jesus as healer – an inspiration.

The story of Reher: medieval jester and monk, founder of St Bartholomew's Hospital London.

Christian symbols in medicine: nursing sisters, chaplains and St John Ambulance.

Pioneering the hospice movement.

Developing the hospice environment: a safe place for all.

Providing unconditional love and support.

Discussion

What do you think are the characteristics of good physical and spiritual healthcare?

The Faithzone : HEALING

Transcript

My name is Ruth McCabe. I'm manager of Milestone House, which is an HIV and AIDS hospice in Edinburgh. I am a Christian and I find the way that Jesus cares for people inspires me in what I do.

Here in this hospice, I try to follow his example by creating a safe place where people of all backgrounds can be cared for in both a physical and a spiritual way. But what goes on here is nothing new. Jesus's example of healing has motivated Christians to care for others for many centuries.

Just how many is reflected in this ancient document. It's a grant, drawn up by monk called Reher to raise money for a hospital he founded back in 1123. Today, Reher's shrine is in the church of St Bartholomew the Great in London. But he hadn't always lived a religious life. Before becoming a monk he was a jester in the court of Henry 1. When he became a monk, though, he went on a pilgrimage to Rome, and on the way he became seriously ill. Turning to prayer, he vowed that if he was healed he would go back to England and found a hospital for the welfare of others.

He did recover, and when he got home he founded this monastery to care for the poor and sick of London. He named it after the saint to whom he accredited his recovery, St Bartholomew. This place of prayer soon became known as a place of healing and St Bart's, as it's better known today, has been providing health care for the people of London for over eight hundred years.

But while St Bart's may be one of the earliest reminders of Christianity's influence on our health services, it's far from the only one. There are lots of other symbols revealing its Christian roots. The Charge Nurses you will find on any ward today were until recently called 'Sisters', a title reflecting the work of the nuns who often acted as nurses in the monasteries. In every modern hospital and hospice you will still find spiritual care available, now provided by Chaplains, paid for by the NHS and available to patients of every faith.

And even outside the hospital the signs are still there, especially in St John Ambulance whose roots go back to an order of knights founded in the twelfth century to protect pilgrims and care for the sick.

More recently, individual Christians have influenced healthcare – people like Dame Cicely Saunders who pioneered the modern hospice movement, where the combination of physical and spiritual care that Reher would have known has re-emerged.

But Reher's grant reminds me of even more than that. I believe that however, and wherever people are cared for, in hospital, in a hospice or at home, we need to pay attention to their heads, their hearts and their spirits. We need to see them as individual and special people and, just like Jesus, to provide them with unconditional love and support.

The Faithzone : HEALING

Activities

1. What is 'Health'?
2. What is meant by 'spiritual health'? What is the difference between spiritual and physical health? How might they be related?
3. Why did Jesus heal people?
4. Christians believe that Jesus continues to heal people today. What do they mean by this? What examples might they give?
5. Why are many Christians antagonistic to / reluctant to accept ideas of euthanasia/abortion? Why do others believe that they are acceptable in certain situations?
6. In the Middle Ages, people's health was threatened by starvation, infant mortality and diseases such as leprosy and bubonic plague. What are the health challenges today? To what extent does our society itself cause these problems?

The Faithzone : HEALING

Activity 1

What is 'Health'?

Ask students to write their own definition of the term. The often-quoted World Health Organisation definition is: *Health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity.* This definition was written for the Preamble to the Constitution of the World Health Organisation as adopted by the International Health Conference, New York in 1946, signed by representatives of 61 states and entered into force two years later. It has not been amended since 1948.

- Talk and share ideas about the concept of Health by writing a 'prescription' for a healthy life – either for an individual or for the planet as a whole. The ingredients of this prescription needn't be too solemn!

Extension

How far can any individual or group protect the health of another? Think of examples where help is possible and others where it may not be possible. For many Christians, the body is seen as the 'temple of the spirit', a gift from God. What implications could such a view have for lifestyle choices?

The Faithzone : HEALING

Activity 2

What is meant by 'spiritual health'? What is the difference between spiritual and physical health? How might they be related?

The idea that the whole person – body and spirit – needs to figure in any therapy recurs throughout the video. This idea has become very popular and is perhaps partly responsible for the increasing interest in 'alternative' medicines. However, the potentially unhealthy aspect of this attitude is that sometimes unwell people feel they should blame themselves for what are in fact unavoidable illnesses.

The need for spiritual health could be talked about and reflected on by asking the pupils to write a script for a school assembly. Base it on one of the many TV hospital drama programmes – only in this case the patients who are rushed in for emergency treatment are suffering from 'spiritual' illnesses – anger, sloth, greed... suitable symptoms can be created for each illness (e.g. red face, high pulse, sweating etc for anger) and great play made of detecting such problems with high-tech wizardry. In the end, though, the point is emphasized that these are intangible problems. What medicine can the student suggest for each case?

Extension (for advanced discussion)

Would you prefer to be spiritually healthy and physically unhealthy, or physically healthy and spiritually unhealthy?

What do students understand by the concept of 'sin'. How far could it be seen as the opposite of spiritual health? Discussion could include the idea of a situation that divides the individual from God, or things that are good, by a choice or action that is bad for spiritual health.

The Faithzone : HEALING

Activity 3

Why did Jesus heal people?

Divide students into groups to look at some of the healing miracles. Examples might include:

- The healing of Bartimaeus (Mark 10:46-52)
- The healing of the paralytic (Matthew 9:1-8)
- The healing of the demon-possessed man (Mark 5:1-20)
- The healing of the sick woman and Jairus's daughter (Mark 5:21-43)
- The healing of the blind man (John 9)

Ask the students to analyse the incidents from two perspectives

1. What happened?
 - a. Can they put a name to the physical problems suffered in these stories?
 - b. What did Jesus do?
 - c. Have they any explanation for what happened?
2. Look at the stories from the perspective of 'what was going on' – the 'meaning' of the story. Most biblical scholars would see the miracles as emphasizing the breaking in of the Kingdom of God into present reality, but there are often more particular points being made.

Extension

Some people's idea of Jesus includes a view of him as a miracle worker, or one whose life was surrounded by various miracles and supernatural events. Other views would see the miracles, and anything else apparently miraculous about Jesus' life and work, as stories which help people to understand what Jesus and the Kingdom of God are like. Discuss both points of view. If there were positive proof that the miracles never took place, should that be a reason for Christians to stop believing in Jesus?

The Faithzone : HEALING

Activity 4

Christians believe that Jesus continues to heal people today. What do they mean by this? What examples might they give?

As the film emphasizes, Christians - and Christian organizations - are still very active in healthcare activities. As seen in the example of Rehere, Christians have always employed the latest technology (from leeches to electro-magnetic imaging) to tackle ill-health and disease. Yet the idea of access to a source of spiritual healing – miracles – continues to fascinate and excite debate. For example many people, from many different Christian traditions, believe that miraculous healing continues to take place, e.g by the laying on of hands, casting out of evil spirits or blessing from shrines associated with healing such as Lourdes

What do the students think? Are such events possible? Can they be explained 'scientifically'?

Extension

- For older students (to help reflect on the crucifixion image as healing):

As a way of focusing on the possibility of Jesus's continuing healing presence in the lives of the sick, reflect on the function of the Isenheim altarpiece.

This shocking image of Christ's pain-wracked body was commissioned by Antonite monks, between 1512 and 1516, for the chapel of a hospital at the order's monastery in Isenheim, 15 miles south of Colmar. There the monks ministered to patients suffering from the painful, and often fatal, leprosy-like disease known as St Anthony's Fire names (as were the monk's themselves) for a figure who himself had known great suffering.

- What effect would the daily exposure to this picture have had on people who were suffering from this terrible disease?
- Is it just gruesome sadism?
- Or does it suggest that God shared in the sufferings of humankind – and continues to do so?

This image, and others by the painter Mathias Grunewald, can be found at the excellent Web Gallery of Art site at

<http://www.kfki.hu/~arthp/html/g/grunewal/isenheim/>

- For younger students (to help reflect on continuing Christian involvement in healthcare):

Write a modern day version of the life of Rahere. He is certainly an intriguing figure. Lots of information and images about this jester/monk can be found at

<http://www.themediweb.net/Lecture/historyofmedicine/bartsandrehere.htm>

- What made him change? (Rudyard Kipling wrote a rather obscure poem that seems to suggest that the roots of his change lay in manic depression - this poem can be found on the Jester website at <http://www.thenoodlebowl.com/jesters/pages/rahere.html>)

Students could think of a modern scenario in which a comedian has his eyes opened to the harsh realities under the surface of things – and in doing so is changed.

The Faithzone : HEALING

Activity 5

Why are many Christians antagonistic to / reluctant to accept ideas of euthanasia/abortion? Why do others believe that they are acceptable in certain situations?

Both euthanasia and abortion are subjects ripe for debate, although unfortunately opposing sides are often intolerant of each other!

Dame Cicely Saunders, mentioned in this film, is the pioneer of modern palliative care and was instrumental in creating the modern hospice. She is opposed to euthanasia, as she believes it makes vulnerable people feel unwanted and a burden. Instead, she believes, scientific effort should be devoted to developing increasingly effective methods of relieving pain. Like many Christians, she emphasizes that human life is special, and a gift, which should be treated with reverence; she is wary of any attitude which suggests disposability. From this perspective, euthanasia is seen as suggesting latent eugenics – a fear that, in the name of National health, the weak, handicapped and infirm will be picked off. It was, after all, the mentally ‘subnormal’ who were first eliminated by Hitler.

Counter-arguments can be found at the website of the Voluntary Euthanasia Society at http://www.ves.org.uk/Deb_Intro.html

Younger pupils might approach these issues through the collective worship material based on the life and work of Cicely Saunders at http://www.culham.info/cw/assemblies/001s_saunders.html

This site, and the St Christopher’s Hospice site that it points to, could also be used by older students to start a formal debate (though it is sometimes profitable to ask what their initial stand on the issue is and then to encourage them to research and write on the opposing arguments.

The Faithzone : HEALING

Activity 6

In the Middle Ages, people's health was threatened by starvation, infant mortality and diseases such as leprosy and bubonic plague. What are the health challenges today? To what extent does our society itself cause these problems?

Details of the current state of world health – and of the different medical problems which confront various societies – can be found on the World Health Organization web site <http://www.who.int/home-page/>

It is clear that while western society has made almost unbelievable progress in preventing and dealing with many illnesses, it has generated its own particular life-threatening problems. Many of these are directly related to our wealth and over-consumption. Older students might find a way into this issue by reflecting on this adage by Frederick Douglass, the 19th century slave-turned-abolitionist: “*Food to the indolent is poison, not sustenance*”.

Never before has so much food been so readily available, while at the same time there is tremendous pressure on young people for their body to conform to excessively thin patterns. Caught between the Scylla and Charybdis of Obesity and Anorexia, would students prefer life in the Middle Ages where there was only starvation and plague to contend with? The UK's Eating Disorder Association website, at <http://www.edauk.com/default.htm> includes some interesting poems by young people, which might provide another way in to reflect on this particular issue.

Extension

- What other health problems seem to be caused by modern living in western societies? Gather reports in the newspaper on the causes of illnesses such as lung and other cancers, asbestosis, stress etc.
- For two games (one for secondary, one for primary) showing the effects of modern life on the individual's wellbeing, see the REEP (RE and Environment) website <http://www.reep.org/>

The Faithzone : HEALING

Collective Worship - YOUR HEALING

Four students move forward to begin...

SPEAKER 1: This morning we are going to see a short video.

SPEAKER 2: Then we'll ask some questions about it afterwards to find out what you think about everything said in the video.

Show the video, which lasts about 4 minutes.

SPEAKER 3: Ruth McCabe seems like a really nice person. She's obviously thought a lot about what is important to her and has found a way to help people she cares about.

SPEAKER 4: She told us she's a Christian and has been inspired by Jesus to follow his "*example by creating a safe place where people of all backgrounds can be cared for in both a physical and a spiritual way.*"

SPEAKER 1: At the end of the video she re-capped her view of what's most important; She said...

SPEAKER 2: "*I believe that wherever people are cared for... we need to pay attention to their heads, their hearts and their spirits. We need to see them as individual and special people and, just like Jesus, to provide them with unconditional love and support.*"

SPEAKER 3: Perhaps what she is saying is that medicines are important but we also need to pay attention to their heads, their hearts and their spirits. Sometimes people use the words body, mind and soul to refer to the same things that she talks about.

SPEAKER 4: That's right. And the question that occurs to me is this: even if someone is healthy – don't we still need to think about their heads, their hearts and their spirits?

Speaker 4 addresses the gathered students directly...

SPEAKER 1: We're not just a body – we're a mind and a soul too. So let me ask you this question... Are you taking care of your body, mind and soul? Most people here would put an elastoplast on their finger if they cut themselves and maybe even some antiseptic cream - but what do you do to make sure your mind is calm? What do you do to make sure your spirits are high?

SPEAKER 2: What do you NEED to be healthy, happy and sane in body, mind and soul? Think about it.

The speakers wait 10-15 seconds before proceeding.

SPEAKER 3: Let's think about what Ruth McCabe supplies to her patients and see if we need those things too. Even though we're not sick like the people she cares for perhaps we need certain things to keep us healthy.

The Faithzone : HEALING

She said...

SPEAKER 4: *“Here in this hospice, I try to follow Jesus’ example by creating a safe place where people of all backgrounds can be cared for.”*

SPEAKER 1: It makes sense. We all need and deserve a safe place to live. Feeling in constant danger is one of the fastest ways to becoming ill. If you don’t feel safe there are people you can talk to about that. There’s nothing to stop you talking with a counsellor here in the school. *(Adjust to suit the circumstances.)*

SPEAKER 2: Ruth McCabe went on to talk about health care, meaning making sure that her patients eat properly and receive any medications they need.

SPEAKER 3: We all need good food to stay healthy. Do you eat the sort of food that’s going to keep you fit and healthy? Can you really expect to become a good sportsman or woman if you eat junk food all the time? Take a few seconds to think about what you ate yesterday.

The speakers wait 10-15 seconds before proceeding.

SPEAKER 4: Ruth also said *“In every modern hospital and hospice you will find spiritual care available, now provided by Chaplains, paid for by the NHS and available to patients of every faith.”* So feeding your soul is as important as feeding your body and mind.

SPEAKER 1: Feeling rotten or confused or anxious about anything is a state of mind and you can learn to change the way your mind sees whatever is making you feel angry. There’s nothing to stop you talking to someone about that. Talk to friends or arrange to see a chaplain or counsellor. They all want to help you.

SPEAKER 2: Or, if you think that wouldn’t work, try giving yourself a treat. A long soak in a warm bath often gets rid of the blues faster than anything. Or give yourself a foot massage. You can laugh but the Chinese have been making themselves healthy for hundreds of years by doing that. And top-rank sportsmen and women all over the world make sure their feet are in good shape because they know how important it is. Wherever makes you feel better is worth doing again and again. What are the things that make you feel really relaxed and happy? Think about it.

The speakers wait 10-15 seconds before proceeding.

SPEAKER 3: And the last words Ruth spoke on that video were these: *“We need to see our friends as individual and special people and, just like Jesus, to provide them with unconditional love and support.”*

SPEAKER 4: So after you’ve given yourself a treat why don’t you look for ways of helping friends and family and other people you care about? Find ways of making them feel special. It doesn’t have to be anything big or dramatic – just show that you care about them. Have a think about how you could do that.

The Faithzone : MISSION

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- Summary
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- A collective worship

Summary

Presenter: Jemima Presadum, Christian Missionary, Birmingham, UK

Jesus's command to spread the good news.

The gospel through words and actions: the influence of mission.

A 19th century example from South India.

Missionaries – a mixed blessing?

Mission Partners: mission reborn in the 20th century.

The gospel in multi-faith Britain.

Mission as dialogue.

Discussion

How do you think Christians can most effectively spread the Gospel in the 21st century?

The Faithzone : MISSION

Transcript

My name is Jemima Presadam. I now live and work in Birmingham, but before coming to Britain I used to live in South India. It's a part of the world that is mainly Hindu, but my family was different. A hundred and twenty years ago, British missionaries so impressed my grandfather with their love and care that he became a Christian and my family remained Christian ever since.

Those missionaries were following the command of Jesus to spread the good news, something that Christians have done through their words and actions for the past two thousand years.

But the commitment that led to my family's conversion is a recent story and one that is represented by this collecting box, used by Victorians to raise money at home for missionary work abroad. During the eighteenth and the nineteenth centuries, the idea of spreading the gospel right round the globe caught people's imagination and many missionaries, financed through collecting boxes like this, packed their bags and set sail to the Americas, to Africa and to Asia.

By the beginning of the twentieth century, Christians from Britain, Europe and America had reached just about every country in the world. But their arrival was often a mixed blessing. Many missionaries may have known their Bible, but few understood the people they went to convert. Most had little respect for the culture of the land and no knowledge of other religions. What's more, their work was often underpinned by colonial power, like the Raj in the case of India.

It was far from being all bad though. At their best, missionaries transformed communities, creating the Church and bringing education and healthcare, particularly for the poorest, positive effects that you can clearly see today.

A hundred years after the year that this box represents, something new is happening. Today's missionaries are called Mission Partners. And they aren't just sent from Britain – they are invited to Britain. I myself work as a mission partner within British churches and with the Church Mission Society. Now I am a parish priest in Birmingham. Here I have a congregation of African, Caribbean and White, one that lives with Hindu, Sikh and Muslim neighbours.

Like the missionaries of the past, we live the gospel through our actions, based on Jesus' gift of fullness of life for everyone. But learning, from their mistakes, we try to positively identify with people and through a whole range of activities to build relationships between all the different faiths in the area.

Mission used to be a monologue but I believe it can now be a dialogue – a two-way conversation leading not just to deeper friendship but also to mutual understanding and trust.

The Faithzone : MISSION

Activities

COMMUNICATION

1. How do we communicate?
2. How do we cross frontiers?

CHANGE

3. How did Jesus want to change the society in which he lived?
4. Monologue or dialogue - what's the difference?
5. Command or serve – what's the historical record?

The Faithzone : MISSION

Activity 1

How do we communicate?

Communication, of course, involves far more than spoken or written language. Gesture, scent, colour, movement, touch, sound ... any reflection on how we communicate must involve thought about these additions/alternatives to using words.

- Ask groups of students to explore the various ways in which emotions can be symbolized – fear, forgiveness, anger, happiness, for example. How can these emotions be expressed in sound, gesture, colour, movement. (It is sometimes helpful to think about how animals express these feelings.) Develop the ideas into a form of ‘Emotional Charades’. Can the various groups interpret each others’ ‘meaning’?
- Words make things easier in some ways, but words can be slippery things too. Extend and focus the previous activity by asking groups/individuals to brainstorm (or use a thesaurus) to generate synonyms for their key emotion. For example, ‘fear’ can suggest timidity, anxiety, terror, suspicion... Then create a collage using these various words. As written words are physical things, students will have to design a suitable ‘typography’ for their words, which will reflect their meaning.

Extension

Discuss the different senses and the sort of information that they give us. If one sense is not working properly, what limitations will that impose on the individual and how might s/he compensate for that? In the case of e.g. sight or hearing, think in particular about what the person with full sensory perception might do to make themselves clearer.

The Faithzone : MISSION

Activity 2

How do we cross frontiers?

Any kind of ‘mission’ involves crossing frontiers. These frontiers are not just geographical – they may be social, cultural, racial or political. The following activities may help students reflect on this aspect of communication.

- What journeys have the students made to ‘strange’ or ‘foreign’ places? Talk and write about these places. What was different for strange about the place that they visited? Did they learn anything from their journey? Did the journey change them? How did their perception of the ‘home’ society change on their return?
- The recent film *Lord of the Rings* has renewed interest in Tolkein’s book of the same name. One of the most engaging aspects of Tolkein’s work was his creation of a coherent fantasy world, with its own geography, culture and languages. Rather than beginning with a narrative, younger pupils might like to create their own world with at least two separate societies. As well as creating their world’s geography, encourage them to create distinct societies each with, as in Tolkein, its own script. Once the world has been created, they can write a Tolkeinesque narrative about travelling through their world. Some examples of scripts which might inspire pupils can be found at <http://www.geocities.com/Athens/Pantheon/6077/alefbet.htm>
- The theme of ‘communication’ inevitably suggests drama. Scenarios can be created based on this theme – particularly the problems. Young pupils might enjoy creating scenarios based on ET-style meetings between earthlings and visitors from outer space. Other scenarios might include how to communicate in a country where you don’t have the language, or involve attempts to brake out of isolation. – prisoners in cells trying to escape from their solitude.
- Christian missionaries have always faced the problem of how to translate the Christian message into the language of the society they are working in. This is not simply a linguistic problem. Missionaries to Anglo-Saxon England portrayed Christ as a warrior figure battling against dark forces, in an attempt to communicate with their warlord-aristocratic hosts. The Rothwell Cross is a good visual example of this process of cultural translation. There is a fascinating site about the Rothwell Cross at <http://flsouthern.edu/eng/abruce/rood/home.htm> This site also includes the Anglo-Saxon poem *The Dream of the Rood* in runes – as on the cross – which might be useful for the first activity above.

The Church Missionary Society website provides extensive material based on the idea of designing a cross for different cultures in the world. This material can be found at <http://www.cms-uk.org/resources2.htm> and then using the ‘A-cross the World’ download. It might also be worth designing a cross for different groups *within* our *own* society. The modern church has always had problems communicating with ‘youth’ – perhaps students can come up with some better ideas?

The Faithzone : MISSION

Activity 2

Extension

- The theme of ‘communication’ inevitably suggests drama. Scenarios can be created based on this theme – particularly the problems. Young pupils might enjoy creating scenarios based on ET-style meetings between earthlings and visitors from outer space. Other scenarios might include how to communicate in a country where you don’t have the language, or involve attempts to brake out of isolation. – prisoners in cells trying to escape from their solitude.

The Faithzone : MISSION

Activity 3

How did Jesus want to change the society in which he lived?

Jesus' words and actions were all focused on pointing to and initiating the Kingdom of God. Bringing the Kingdom of God into being includes, but goes beyond ideas of personal salvation. Is it possible to envisage this ultimate Kingdom? Probably not, though some of the best attempts to depict a place of complete harmony have come from the hands of 'naïve' artists.

- Students could design their own 'Kingdom of God' images. John Muafangejo's woodcut of Noah's Ark might provide a model which pupils could use. It comes from the Island Gallery (Oxford) site at <http://www.islandgallery.co.uk/pics/muaf137b.jpg>
If you want to find out more about this wonderful artists, then try the John Muafengejo trust at <http://www.johnmuafangejo.com> which has more examples of his work.

Extension

Many groups have tried to realize their vision of the Kingdom of God on earth – ready for the New Millennium/second coming. They saw Jesus as challenging established values and wanted to reflect this in their everyday life. Often – even almost inevitably - this involved going against the everyday norms of their time. Examples include Gerard Winstanley and the Diggers 17th century England and Thomas Muntzer who led the 1525 Peasants revolt in Germany. The most enduring community of this kind are the Hutterites and, less radically, the Amish/Mennonites and other Anabaptist ('without baptism') traditions. Count Zinzenndorf and the early Moravians could also be seen in this light.

Try to find out more about these groups and what they believe. If you were to found a millennial community, what would its basic beliefs and values be?

The Faithzone : MISSION

Activity 4

Monologue or dialogue – what's the difference?

A monologue is a voice talking at you; a dialogue is a conversation. Of course, dialogue does not preclude persuasion (argument!) and change. In many ways we live in a society in which, more than in any previous society, people are surrounded by voices telling them what to do – namely adverts. These can be seen as an insidious form of monologue. Sometimes it feels as if there is not much we can do about this, short of defacing the billboards or boycotting commercial television.

- The church feels a need to advertise too. Students could devise their own 'Go to Church!!!' Ad campaign. One of the most successful recent models involved paralleling Jesus with Che Guevara. Some accused this campaign of blasphemy – see http://news.bbc.co.uk/1/hi/english/uk/newsid_250000/250752.stm

Extension

Follow up the above exercise by a discussion of the limitations to such a form. Adverts might sell consumer goods, but how many people have ever been converted by such an advertising campaign alone. What are the sorts of things that are most persuasive and effective in changing people's lives or causing them to have commitment to something?

The Faithzone : MISSION

Activity 5

Command or serve – what's the historical record?

One of the most striking features of the film is the way Jemima Presadum, an Asian woman minister, calls into question assumptions about the church as a white, patriarchal institution. However, the film also suggests that things were different in the past.

- Does the church need to be apologetic for what happened in the past? Is it appropriate to judge behaviour in earlier periods by contemporary standards? Does the evidence support the negative assumptions that are given here? Older students could debate these issues with reference to the behaviour and attitudes of 19th century missionaries. It would be best to focus on a single area.

China makes an interesting case study. Christian missionaries were accused of arrogance and were tortured and murdered during the Boxer Rebellion. Does this justify a negative assessment of 19th century Christian missions? Using a search engine, students could research information on the causes and course of the Boxer Rebellion, noting evidence that would support the claim that missionaries were often culturally arrogant. There is an interesting article on this subject at the Christianity Today website at <http://www.christianitytoday.com/ch/52h/52h031.html>

On the other hand, evidence of selfless devotion and respect for indigenous culture could be found, using a search engine, by browsing for material on Hudson Taylor/China Inland Mission, Gladys Aylward, Minnie Vautrin and Charles T. Studd, to name but a few.

What is the general verdict of the evidence – arrogance or service?

Extension

The work of the Salvation Army is founded on convictions held by its founder, William Booth, who lived at the height of a time of missionary work into 'darkest Africa'. He did not hesitate to talk about 'darkest England', referring to the enormous levels of poverty and ignorance that limited and blighted people's lives in our own country. Find out more about the Salvation Army today. Their reputation for social work is second to none, but there is no hiding their motivation, to bring people to know Jesus. In today's largely secular society, what role can religious organizations play in meeting social need?

The Faithzone : MISSION

Collective Worship - YOUR MISSION

Four students move forward to begin...

SPEAKER 1: This morning we are going to see a short video about healing.

SPEAKER 2: Then we will ask some questions about it afterwards to find out what you think about what's said in the video.

Show the video, which lasts about 4 minutes, then play the music as the four students begin addressing the students.

SPEAKER 3: Jemima Presadum ended that video by saying; "*Mission used to be a monologue but I believe it can now be a dialogue – a two-way conversation leading not just to deeper friendship but also to mutual understanding and trust.*" Did you get the feeling that is really important to her?

SPEAKER 4: It must be important to her because she's travelled all the way from India to Birmingham to share her ideas with the people she now lives with.

And it can't have been easy for her – she's probably faced many difficulties in her life but she's dealt with those challenges because her mission is to spread the ideas she believes will make the world a better place.

SPEAKER 1: What is your mission? What do you want to achieve while you're here on earth?

SPEAKER 2: There is an ancient Hindu word – *Dharma*. It's not easy to translate it into English but some people say it means something like 'your reason for being here'. For example, you might say – "What is your dharma?"

SPEAKER 3: And I might answer; "My reason for doing everything I do in my life is to help Manchester United win the European Cup every year from now on. (*Alter this to a local team – or your school netball team, or whatever.*)

SPEAKER 4: Of course not everybody fulfils their dharma but it's a good idea to keep asking yourself that important question... what is your mission in life? What is your reason for being here?

SPEAKER 1: Let's face it - until you find out what you want to achieve it's hard to figure out how to make it happen. So that's the order of events... ask what you want to make of your life and then set about achieving your goals.

SPEAKER 2: If you do that it's much easier to score the goal you're hoping for. Otherwise you could wander around not really knowing what's important to you and before you know it – you'll have missed the opportunity to make it happen.

SPEAKER 3: And how will you feel if you waste your time chasing stupid goals?

SPEAKER 4: How would you feel if – in ten years time - these comments are being made about you? "S/he's got about as many brains as a turkey."

The Faithzone : MISSION

(These comments can be altered in anyway you prefer to suit your school and locality – all boys school, all girls school, mixed culture school, etc.)

SPEAKER 1: “He was really clever when he was at school and then suddenly he gave up caring about anything and just became a drifter.”

SPEAKER 2: Listen to the comments carefully and close your eyes if it helps you concentrate more easily. Really try to understand how you would feel if someone said this about you.

After each statement the speakers wait for 10 seconds.

SPEAKER 3: “S/he was the best team captain we ever had. Really good”

SPEAKER 4: “S/he wanted to become the first astronaut to land on Mars and against all odds s/he made it.”

SPEAKER 1: S/he’s lazy. S/he’s wasted every opportunity s/he’s been given.

SPEAKER 2: How would you feel if somebody said that about you?

SPEAKER 3: “His/her problem is that s/he’s got no confidence. Thinks s/he’s rubbish. Such a waste.”

SPEAKER 4: S/he’s nice to be with. “Before I got to know her/him I thought s/he was really stuck-up. But now I’ve realised s/he’s a really genuine person who cares about other people.”

SPEAKER 1: “The problem with him/her is s/he’s totally selfish. No wonder s/he hasn’t got any friends now.”

SPEAKER 2; “You’ve got to give it to him/her. S/he made a decision and s/he stuck to it.” What’s your mission?

SPEAKER 3: “Manchester United would’ve still been in the European Cup if he’d got his act together.”

SPEAKER 4: I’d trust him/her with my life.

SPEAKER 1: Do you know what your mission is?

SPEAKER 2: Do you know how you’re going to achieve your ambition?

SPEAKER 1: And who you can trust to help you?

SPEAKER 3: Is this a good time to start thinking about it?

SPEAKER 4: Think about it.

The Faithzone : WORSHIP

This PDF version contains all the material relating to this section of the Video formatted for easy printing and comprising:

- Summary
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- All questions/activities listed together
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- A collective worship

Summary

Presenter: Noel Robertson, professional musician and worship leader

Worship – a vital part of life for Christians.

The long tradition: a history of worship in Durham Cathedral.

Connecting earth and heaven.

Different styles of worship for different times and places, but the same message.

Beyond church - memorials and celebrations.

Respecting the past; finding new expressions of faith to ensure a vigorous future.

Discussion

What styles of worship can be found in churches today and how do they reflect the beliefs of the worshippers?

The Faithzone : WORSHIP

Transcript

My name is Noel Robertson. I am a professional musician and a full time worship leader.

I'm based here in Tooting, South London, but I travel all round the country playing and teaching other churches how to enhance their worship.

[Father be glorified tonight...]

To me, Christian worship is a vital part of my life and it has been essential to the life of this country for centuries. It's quite easy to forget that in a modern church

[Give the Lord a handclap in this place...]

But go to an ancient building and you soon realize that our Christian history goes back a long way. This is the cathedral in Durham. It has been a place of worship for just over nine hundred years. But its story goes back even further than that, ever since a group of monks chose this spot as a resting place for the remains of Cuthbert, the great Celtic saint, who brought Christianity to the north of England, back in the seventh century.

The shrine of St Cuthbert has brought people to worship in Durham for centuries. In the mediaeval world, cathedrals symbolized the connection between heaven and earth. They were also mysterious places and the worship would have been completely different to what I'm used to.

Back then, services were led by monks sung in chant and conducted in Latin. But though they way they did things was very different, what they did was just the same as we do today. We today, just like they did yesterday, used prayer and music because they help us speak to God. Like them, when we hear the Bible we find him speaking to us. And at the heart of our worship, as it was for the earliest Christians, is the communion service, celebrating the death and resurrection of Jesus.

Of course many churches today practice these things in many different ways. We are free to express ourselves in ways that are relevant to our culture and tradition. Whatever the style, though, the substance is just the same.

But don't think it's just the church that's been affected by all these years of history. Even though only a minority of people now attend church on a regular basis, when we as a nation want to celebrate or mourn together, something of the old ways of worship resurface.

I believe that without the past we don't have a future. Durham Cathedral is a reminder that our traditions of worship are ancient and their roots run deep. We have to learn from our history, to adapt our worship and to find new ways to express our faith. If we do that, then rest assured: the church will still be worshipping in another thousand years.

The Faithzone : WORSHIP

Activities

1. What is 'prayer'?
2. All worship involves a sense of being in the presence of the object of worship. Religious places of worship use sight, sound and smell to create a sense of the presence of God. If you had to design a space for worship, how would you do it?
3. Listen to two pieces of devotional music – medieval plainchant and modern Gospel. What kind of effect does each have? Which do you prefer?
4. What are sacraments?
5. Only about 9% of British people regularly worship in church although a greater number would say they were Christian. Do you attend a church or other place of worship? Why - or why not?

The Faithzone : WORSHIP

Activity 1

What is prayer?

There's plenty of room for debate on this issue. In all religious traditions, prayer involves trying to bring oneself into the presence of God.

In the Christian tradition, prayer is traditionally thought of as having three facets:

- Praise
- Penitence
- Petition

Pupils could think about how they respond to these three areas of prayer

- What would they be praising or giving thanks for?
- What do they regret about their own lives and the society they live in?
- What would they ask God for?

What ways of praying are used other than words? (Think of examples in the different styles of Christian and in other religious traditions e.g. bells, music, incense, candles, prayer flags etc) Why is each used? Which seem most effective?

Extension

Discuss what words or metaphors you think best describe the act of prayer. Pupils could write their own list-poem: ideas, images, emblems, metaphors which they feel help define this mysterious activity.

George Herbert, the famous 17th century poet who was also a clergyman, wrote several poems about prayer. His poem '*Prayer*', and more about him, can be found at <http://www.luminarium.org/sevenlit/herbert/>

The Faithzone : WORSHIP

Activity 2

All worship involves a sense of being in the presence of the object of worship. Religious places of worship use sight, sound and smell to create a sense of the presence of God. If you had to design a space for worship, how would you do it?

Aztec pyramids, a Quaker Meeting House, Stonehenge, a medieval cathedral... photographs of places of worship from religious traditions can be found at http://build.tripod.com/imagebrowser/photos/Architecture/World_Religion/categories/1.html

Look at the various images and at related images from other similar pages at the same site. You can also get free photographs of churches at <http://www.freefoto.com/pictures/church/building/index.asp>

Can you work out details of worship and belief from evidence in the pictures? For example:

- is the building designed for communal or private prayer?
- Is the building divided into different areas for God/people, priests/people, men/women etc?
- Does the shape of the building have a meaning?

Extension

For those unfamiliar with basic Christian architects, lots of information and activities can be found at <http://www.bbc.co.uk/history/programmes/cathedral/index.shtml>

The Faithzone : WORSHIP

Activity 3

Listen to two pieces of devotional music – medieval plainchant and modern Gospel. What kind of effect does each have? Which do you prefer?

These two types of music, referred to in the video, are just a small sample of the different styles of devotional music that have evolved in Christian worship over the last two centuries. These include everything from simple masses and chants such as those of the Taizé and Iona communities to great formal masses by Beethoven, Haydn, Mozart and, more recently, Vaughan Williams, Benjamin Britten, Duke Ellington's sacred music - not to forget the work of African, South American and other composers. In fact just about every music genre is represented in Christian music making somewhere in the world.

Extension

Write your own piece of music to accompany worship. Decide what aspect of worship you want it to reflect and chose a style, key and tempo that suit. You could, for example, either set it to the existing words of a poem or hymn, use it as background to a reading from a religious text or to create a particular atmosphere. The result should be used in a collective worship.

The Faithzone : WORSHIP

Activity 4

What are 'sacraments'?

The word 'sacrament' is traditionally described as meaning 'an outward and visible sign of an inward and spiritual grace.'

Across most Christian traditions, the two key sacraments are Baptism and Holy Communion. What are these activities, and what do they represent for worshippers? A thorough, but clear, discussion of their theology and meaning can be found at the World Council of Churches Faith and Order website at <http://www.wcc-coe.org/wcc/what/faith/bem1.html>

Both sacraments involve an acting-out of beliefs. For those who have no experience of church worship, discuss related secular rituals, e.g. birthday celebrations, joining a scout pack, school assembly (and school uniforms!), court procedures, receiving a degree or a prize, the Maori war-dance performed by the New Zealand rugby team... What is going on in these rituals?

Pupils could design their own 'sacrament'. For example: what would they do / say when a new person joins the class?

Birth, marriage and death are often thought of as being the three points at which people need some sort of ritual gesture. What are the differences between Christian and secular rituals at this point?

Do we need rituals only at these 'crisis' points? When else might we need them?

Extension

Japanese Buddhism generated the tea ceremony – a ritual which involves concentration on an 'ordinary' moment. Several sites tell you more about this ceremony, for example <http://www.teahyakka.com/> or <http://www.holytn.com/tea/Japanesetea.htm>

The sacrament of Holy Communion, when Christians commemorate the last supper that Jesus had with his disciples, is based on the ritual of a meal. Some groups, such as the Quakers, regard every meal as sacramental. In some families and places it is still customary to say 'Grace' before and/or after meals. Perhaps each of our meals could involve reflection and a gesture of gratitude and community – if so, how?

The Faithzone : WORSHIP

Activity 5

Only about 9% of British people regularly worship in church, although a greater number would say they were Christian.. Do you attend? Why – or why not?

An open question. Many who do not go to church might claim that they do not miss anything by not going - though, of course, people don't just go to church to 'gain' something, but for many other reasons. Ask the pupils to identify why people might go to church, e.g.

- to be part of the Christian community
- to be part of any community
- to give something back to God in thanks
- they enjoy the culture, music, ritual etc
- they have always gone – either from habit or because it has happy memories for them
- they feel they ought to, although they may not be quite clear why
- they are interested in discovering more about faith
- they are interested in finding out more about themselves.

What do you think of each of these reasons? Are some better than others? Which do you think are the most likely to keep people in church once they have got there?

Why do so many people choose not to go to church?

Should churches change their forms of worship to attract more people?

Do you think people have to go to church to be good Christians? Why – or why not?

Information about Christian practice in the UK can be found in the UK Christian Handbook's Religious Trends 3 and via the website at www.christian-research.org.uk

Extension

Is 'worship' something that is only done in the context of a faith? How would you describe 'worship'? Many people cannot imagine life without football, television or shopping. Does that mean they 'worship' these things?

The Faithzone : WORSHIP

Collective Worship - *YOUR* WORSHIP

Four students move forward to begin the collective worship.

SPEAKER 1: This morning we are going to see a short video.

SPEAKER 2: Then we will ask some questions about it afterwards to find out what you think about everything said in the video.

Show the video which lasts about 4 minutes, then play the music as the four students begin addressing the students.

SPEAKER 3: In that video Noel Robertson was looking at the church in the present and the past. He said "...*Though the way they did things was very different, what they did was just the same as we do today.*"

SPEAKER 4: It doesn't matter which period of history you look at, people have always found a way of connecting with their God through prayer and music plays a big part in celebrating that communication.

SPEAKER 1: The music Noel Robertson was using in his church is very different from the music used by worshippers hundreds of years ago.

SPEAKER 2: Do you think it makes much difference to God what sort of music we sing in church? Do you think God looks down and says "Yuck I didn't like that hymn? Why did they have to sing that hymn? They must know that's my LEAST favourite hymn of all time!!!"

SPEAKER 3: Most people would say God doesn't mind how you worship as long as it brings you closer together. The important thing is to find YOUR way to communicate with God.

SPEAKER 4: Even if you choose not to attend a church there's nothing to stop you communicating with God... whenever you like... wherever you are. You can do it walking down the street. You can do it in the middle of playing a game of football or during an aerobics class if you want to, but many people find it's even better if you find a few minutes to have a bit of quiet time

SPEAKER 1: Do you have a way of speaking with God?

SPEAKER 2: Have you ever tried it?

SPEAKER 3: Maybe you'd like it. Give it a try some time.

SPEAKER 4: Or, if the idea of ten minutes silence frightens you half death, why not put on your favourite music to inspire you. Just lie back and find out if it inspires God in the same way. All you've got to do is ask and God will respond. Think about it.

The Faithzone : FREEDOM

This PDF version contains all the material relating to this section of the Video formatted for easy printing and comprising:

- Summary
- Transcript
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Summary

Presenter: Iles Nevitt, singer and presenter

Freedom and equality, central to the Christian faith.

The story of Oludah Equiano, 18th century slave, Christian and abolitionist.

Modern forms of slavery: nuclear war, apartheid, poverty.

Christian Aid and Jubilee 2000 – the fight for a debt-free 21st century.

Discussion

How would you define ‘freedom’?

The Faithzone : FREEDOM

Transcript

I'm Iles. I'm a singer and a presenter. When I can, I work with the charity Christian Aid and recently made a film with them about the impact of international debt on Jamaica.

I'm a Christian and, for me, if my faith means anything then it's about following the example of Jesus in treating other people as you like to be treated yourself. It's a basic belief that brings many Christians to see issues of freedom and equality as central to their faith.

But one person that I find really inspiring is this man, Oloudah Equiano, someone who not only fought for the freedom of others but had to win his own freedom first. Equiano was born in West Africa in the middle of the eighteenth century but as a child he was kidnapped from his home, sold into slavery and shipped, in appalling conditions, across the Atlantic to the plantations of Virginia.

There he was bought by a British naval officer and introduced not only to a life at sea but also to the teachings of Jesus. But Equiano was an industrious man and managed to buy his own freedom, settling in England and even marrying into society. Having been a victim of slavery himself, Equiano became a passionate abolitionist, travelling around the country, telling his story and campaigning for an end to the slave trade.

But his greatest contribution came when he published this account of his life – an eighteenth century best seller. Telling the story of one man's road to freedom, it didn't just raise awareness of the inhumanity of the slave trade, it made its readers realize that the Africans involved were people just like themselves.

Olopudah Equiano died in March 1797, just ten years before slavery was abolished in Britain.

Since then, lots of other causes have been embraced by Christians. In the nineteenth century, the terrible conditions of women's prisons led Elizabeth Fry, a Quaker, to campaign for reform. And in the twentieth, the threat of nuclear war, the horrors of apartheid and the plight of the world's poorest, all moved Christians to take a stand.

One way I got involved is to work through Christian Aid with Jubilee 2000, a campaign that sees the unpayable debt of the developing nations as a modern form of slavery. Jubilee 2000 is fighting for a debt-free start to the millennium for a billion of the world's poorest people. To me, our generation now has a real chance to learn from the past and to create a fairer global community by putting Christian principles into practice. Or as Equiano once wrote, "May the time come when people gratefully commemorate the auspicious era of extensive freedom."

The Faithzone : FREEDOM

Activities

1. Is freedom always a good thing?
2. Can rich and powerful people be 'slaves'? If so, how?
3. What do Christians mean when they claim that Jesus 'makes us free'?
4. Karl Marx ended the Communist Manifesto with the famous words: "*Workers of the world unite. You have nothing to lose but your chains!*" Marx saw religion as one of those chains. Why do you think he was so antagonistic to religion?
5. How much do you know about Jubilee 2000? Do you think it has achieved its aims?
6. How would you define 'slavery'? Does slavery exist in Britain today? What about elsewhere in the world?
7. "*The worst enemy of freedom is a happy slave.*" Do you agree or not? Why?

The Faithzone : FREEDOM

Activity 1

'Is freedom always a good thing?'

In order to live together, humans (and animals) seem to need to have some kind of mutual understanding. These understandings range from unspoken agreements to harshly imposed rules. Some rules, like 'Thou shalt drive on the left hand side of the road' may seem more sensible than others.

Try discussing ideas about whether / how far societies need rules by using a relevant scenario, e.g. based on education:

- Should you be free to attend / not attend school
- Once at school, should you be allowed to choose whatever lessons / teachers you want to?
- Would a school work if this were allowed?

Society benefits by having an educated population. On the other hand, would having voluntary attendance solve the discipline problems of many schools?

Pupils love discussing the possibility of a 'free' school. The most famous example of such a school is Summerhill School, founded by A.S. Neill. The school's website provides thought-provoking material on the history and ideology of free education.

<http://www.first-ask.de/summerhill2001/>

Extension

Another good subject for discussion would be the issues surrounding free trade (see the issues raised in the Jubilee 2000 question in this section)

The Faithzone : FREEDOM

Activity 2

Can rich and powerful people be 'slaves'? If so, how?

In Roman society it was possible for a slave to be richer and more powerful than many free citizens.

But the Roman poet Juvenal wrote in his famous 10th Satire, the penniless traveller
'serene and gay,
walks the wild Heath and sings his toil away'
while the rich man
'...fears in dire vicissitude invade,
The Rustling Brake alarms, and quiv'ring Shade,
Nor Light nor Darkness bring his Pain Relief,
One shews the Plunder, and one hides the thief'

(translated by Samuel Johnson in *The Vanity of Human Wishes*)

Pupils might like to explore this paradox – perhaps writing their own version of Juvenal's Satire e.g.

- The richer you are, the more burglar alarms, security guards and electronic fences you need.
- The more food you have, the more unhealthy you may grow.
- The more money you have in the bank, the less you can trust that people love you for who you are, rather than for what you own (film and music celebrities are good examples to use here).

Extension

The idea of wealth as slavery is also the theme of many modern novels. Older students could discuss, e.g. the work of J.G. Ballard and the dysfunctional utopian societies he portrays in works like *Running Wild*. What drives the characters? Are they free? Does religion or religious thought appear in these societies? What effect might it have?

The Faithzone : FREEDOM

Activity 3

What do Christians mean when they claim that Jesus 'makes us free'?

St Paul interpreted Christian freedom as both

- freedom from the constraints of the Law (Galatians 4:21-31)
- freedom from sin and its consequences *'now that you have been set free from sin and have become slaves to God... the result is eternal life. For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.'* (Romans 6:22-23)

Such theological ideas can be a bit bewildering! John Bunyan envisaged this slavery to sin much more concretely when he wrote *The Pilgrim's Progress*, in which he describes Christian, a man who becomes aware of his own unworthiness and starts to search for God. Christian carries his heavy burden of guilt on his journey towards salvation and, after many adventurous encounters and struggles, is redeemed. The burden falls from his shoulders.

William Blake's engraving (*click to*) gives a powerful sense of Christian being weighed down by his burden. Show the pupils this picture and get them to create their own version, only this time they could list all that they feel 'burdens' them: bullying, things they have done to hurt others, too much homework... What would need to happen for this burden to be relieved?

Extension

The same activity could be repeated for people: people the pupils know, people in the local community, people in other parts of the world etc.

The Faithzone : FREEDOM

Activity 4

Karl Marx ended the Communist Manifesto with the famous words: “Workers of the world unite. You have nothing to lose but your chains!” Marx saw religion as one of those chains. Why do you think he was so antagonistic to religion?

Marx most famously described religion as “the opium of the people”. His full statement can be found in his *Critique of Hegel* published in 1844. The full text of Marx’s statement can be found at

http://www.baylor.edu/~Scott_Moore/texts/Marx_Opium.html

The paragraph in question is less critical than is sometimes thought:

‘Religious suffering is, at one and the same time, the expression of real suffering and a protest against real suffering. Religion is the sigh of the oppressed creature, the heart of a heartless world, and the soul of soulless conditions. It is the opium of the people.’

Nevertheless, religion is still seen as a fantasy which humanity has to cast off in order to be free. Marx, like St Paul, can be rather daunting.

An alternative way into these ideas for young people might be through the popular novels of Philip Pullman. Pullman’s trilogy *The Dark Materials* has an openly anti-Christian agenda, reworking ideas of God as a malevolent and oppressive being – rather in the tradition of William Blake and, for the early church, the Gnostics. Are the pupils familiar with Pullman’s work? What do they think of it?

A critique from a Roman Catholic writer can be found at

<http://www.geocities.com/amywelborn/reviews/pullman.html>

Is this a fair review?

There is an interview with Pullman on the Amazon site at

<http://www.amazon.com/exec/obidos/tg/feature/-/94589/104-5722738-0767937>

Extension

The debate about science and religion often uses similar arguments to political arguments against religion. A ‘rational’ viewpoint is seen as opposed to a ‘religious’ one. However, many scientists, notably Arthur Peacocke and John Polkinghorne, argue strongly that religion and science represent different ways of seeing the world, answering different questions (e.g. ‘why’ rather than just ‘how’). Do pupils think it is possible to reconcile science and religion? Why?

The Faithzone : FREEDOM

Activity 5

How much do you know about Jubilee 2000? Do you think it has achieved its aims?

The official Jubilee 2000 website (REF....) gives further information about the campaign but is geared primarily for the use of adults. However, there is a sign about the campaign for younger people at <http://www.jubilee-kids.org/>

Why not create a 'Debt Monster' based on the idea of Mammon, as in Matthew 6.24? Click on the Debt Monster icon on the bottom of the Index page and you will find a zany Flash movie about Mammon and a couple of Debt Monsters, based on the experiences of Jamaica and Bangladesh, as well as some suggestions on how to create an equivalent Monster, based on the situation in Bolivia.

Extension

The Debt Monster idea could be developed effectively as a collective worship.

The Faithzone : FREEDOM

Activity 6

How would you define 'slavery'? Does slavery exist in Britain today? What about elsewhere in the world?

The Anti-Slavery International – *'the world's oldest human rights organisation'*, tracing its root back to the late 18th century – is still very active. Find out more about its current concerns and campaigns at <http://www.antislavery.org/>

This website also provides some on-line educational material (click on the 'resources' icon.)

Many people assume slavery ended sometime in the 19th century. Why not adapt the school assembly provided in this section, which looks at the issue of 'bonded labour' in the modern world?

The Faithzone : FREEDOM

Activity 7

“The worst enemy of freedom is a happy slave.” Do you agree? Why – or why not?

A neat paradox which begs for debate! The idea could form the basis of a discussion or worked out through a piece of creative writing.

For example, the 17th century poet John Oldham wrote a poem which debates whether or not to take a service job as tutor in a rich lord’s house. In it, he imagines a discussion between a domestic dog and a free wolf. The *‘sleek and gay’* dog boasts that

*‘...I’m fed
With bones of Fowl, and Crusts of finest Bread:
With Fricesse, Ragoust, and whatsoe’re
Of costly Kickshaws now in fashion are,
And more variety of Boil’d and Roast
Than a Lord Mayor’s Waiter e’re could boast.’*

The wolf is impressed and agrees to try for a similar comfortable life with the lord but, as the sun rises, he sees that the dog’s neck is *‘all worn and bare’*. The dog confesses that, in order to live in luxury, he has to wear a collar. The poem finishes with the wolf saying

*‘A God’s name, take your golden chains for me:
Faith, I’d not be a King, not to be free:
Sir Dog, your humble Servant, so Godbw’y.’*

The idea of a debate between animals like this is, originally, derived from the writings of Aesop. Why not write a debate between a free, but hungry, wolf and a comfortable, but enslaved, dog?

Extension

What other examples of ‘happy slavery’ can you imagine in everyday life? When can ‘happy slavery’ turn to ‘unhappy slavery’? Addiction - of all kinds - is one possible area of debate here.

The Faithzone : FREEDOM

Collective Worship - *YOUR FREEDOM*

Four students move forward to begin the collective worship.

SPEAKER 1: This morning we are going to see a short video.

SPEAKER 2: Then we will ask some questions about it afterwards to find out what you think about what's said in the video.

Show the video which lasts about 4 minutes, then play the music as the four students begin addressing the students.

SPEAKER 3: As you saw there, Olaudah Equiano wrote in his book: "May the time come when people gratefully commemorate the auspicious era of extensive freedom."

SPEAKER 4: It's obvious that freedom meant a lot to him after all those years in slavery. I'm glad he got his freedom and made an interesting life for himself.

SPEAKER 1: Can you imagine what it would have been like to be a slave in America which is sometimes, amazingly, referred to as 'the land of the free'?

SPEAKER 2: Just imagine; waking-up every single morning of your life – in chains – knowing your day ahead will be nothing but forced labour. It's probably worse than going to school.

SPEAKER 3: Slaves all over the world have endured terrible hardships. And, by the way, having to wash the dishes every now and then doesn't count as being a slave... no matter how much you don't like it.

SPEAKER 4: Did you know that slavery still goes on today. Talk about man's inhumanity to man – human beings seem to find it very easy to be cruel to each other – or some people do. (*SARCASTICALLY*) That wouldn't apply to anyone in this room, of course.

SPEAKER 1: As Iles said in that video: "Freedom and equality are central to the Christian faith", though it has to be admitted that, in the past, some church leaders – and ordinary Christians - have conveniently forgotten that when it suited them. Hypocrisy is still very much alive today – just as it has been for centuries.

SPEAKER 2: We're lucky because we live in a world where we have quite a lot of freedom. Not always total freedom but probably much more than ever before.

SPEAKERS 3 & 4: Do you really value your freedom?

SPEAKER 2: In Europe we have freedom of speech. Do you want the right to say and write whatever you like?

SPEAKERS 3 & 4: Do you really value your freedom?

The Faithzone : FREEDOM

SPEAKER 1: Do you want the right to a fair day's pay for a fair day's work?
Do you want the freedom to wear whatever you want to a party?

SPEAKERS 3 & 4: Do you really value your freedom?

SPEAKER 2: Do you want the freedom to travel wherever you want to go?

SPEAKERS 3 & 4: Do you really value your freedom?

SPEAKER 1: Do you want the freedom to only wash the dishes when you feel like it?

SPEAKERS 3 & 4: Which is never ever.

SPEAKER 2: Do you want freedom of association? - to have, as a friend, anyone you like and want to spend time with?

SPEAKERS 3 & 4: Do you really value your freedom?

SPEAKER 1: Well, I've got news for you! If you want those rights and freedoms there's a price to pay for them.

SPEAKERS 3 & 4: I knew there must be a catch somewhere.

SPEAKER 2: What price?

SPEAKER 1: You have to remember something very important!

SPEAKERS 3 & 4: Like what?

SPEAKER 1: If you've got rights so have other people. Other people have the right to freedom too!

SPEAKER 2: Of course other people have the right to say what they believe in and wear what they want and travel and be friends with anybody they like.

SPEAKER 1: You said "of course other people have the right" but it's amazing how quickly some people forget the "of course" bit of that sentence.

SPEAKER 2: Okay – got the point. There's only one way to really look after and ensure your freedom and that is...

SPEAKERS 1 & 2 & 3: To value the freedom of EVERY human being on earth.

SPEAKER 1: Remember what Olaudah Equiano wrote in his book: "May the time come when people gratefully commemorate the auspicious era of extensive freedom." Respect, bruvver! Think about it.

The Faithzone : THE CHURCH IN THE LANDSCAPE

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- Summary
- Transcript
- All questions/activities listed together
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- A collective worship

Summary

Presenter: Simon Thurley, Director, Museum of London

Britain from the air: an overview of Christian history.
Pagan worship sites become Christian.
The Normans build churches and cathedrals.
The Reformation destroys monasteries.
Clues from archaeology.
The influence of the Non-Conformists.
Victorian church buildings and social service.
World War II – destruction and reconstruction.
Today's multi-faith landscape.

Discussion

What evidence will we leave behind to enable future generations to discover our beliefs?

How can you track the history of faith communities in your local environment?

The Faithzone : THE CHURCH IN THE LANDSCAPE

Transcript

Presented by Simon Thurley, Director, Museum of London

Some eighteen hundred years have passed since the message of Jesus first reached the British Isles. In that time, its impact has been enormous, transforming not just how we live but where we live.

Today, whether you look at it from the air or the ground, you'll find the story of Christianity in Britain is all around us. But for the missionary monks of the sixth and seventh centuries it was a very different world. Stone crosses marked their meeting places, often placed near centres of political or religious power.

Like right here, on an ancient pagan site, churches soon replaced crosses and Christians often used traditional sacred places as centres from where to spread their new faith. The success can be seen in the sheer number of communities they founded, indicated in 'llan' 'kirk' 'eccles' and 'minster', all ancient words for 'church' or 'sacred place'.

By the time William the Conqueror landed in Hastings in 1066, Christianity had spread right across the country. Norman Christians sparked a mediaeval building boom that went on to produce many of our great cathedrals and a vast number of churches, ten thousand of which still survive.

Back then, the church would have been the focus of your life. Your day would have been marked by the bell in its tower. A tenth of all your produce would have gone to the church in taxes. It would have been stored in tithe barns – some of the largest buildings to survive from that time. And the priest would have had his own farmland, the glebe, the origin of many village greens.

But in the mid sixteenth century, everything changed. Ruined monasteries, abbeys and priories, once a vital part of medieval life, show how this era came to an abrupt end. Their destruction was a product of the Reformation, when Henry VIII broke the church's traditional ties with the pope and over eight thousand monastic institutions were closed - many plundered, burnt and left in ruins.

But their legacy lives on and not just in street names. Here archaeologists excavating in Spitalfields, in London, are revealing how the layout of a mediaeval monastery buried deep beneath the surface still influences the plan of the streets today.

As the Reformation swept much of the mediaeval world away, a very different landscape emerged, often marked by chapels like these, places of worship for Christian groups like Quakers and Baptists who, from the seventeenth century onwards, split away from the Anglican church. Their buildings reflect a simpler, more bible-focused faith.

The Faithzone : THE CHURCH IN THE LANDSCAPE

But the established church still had huge influence, even in the towns and cities that grew up in the wake of the industrial revolution. Here's an old nineteenth century water pump. It doesn't only tell you when it was erected, but by whom. Until as recently as 150 years ago, people relied on the church, through its parish structure, for a whole range of amenities from workhouses to almshouses, from drinking troughs to graveyards. And places of worship, of course, like this – built in a slum for the benefit of the new urban poor. Just one of 30,000 churches built during Queen Victoria's reign.

Two world wars took their toll of the landscape of the twentieth century but in their wake the church not only reconstructed old buildings but began to build new ones, structures often reflecting the church applying its ancient faith to a modern world.

More recently, other religions have begun to make their mark on the places where we live and today past and present intermingle in skylines right round the country.

Eighteen hundred years of faith is written across our landscape. But what evidence will we leave behind for future generations to discover our beliefs?

The Faithzone : THE CHURCH IN THE LANDSCAPE

Activities

1. How has Christianity shaped the area where you live?
2. Is the church a building – or a community of people?
3. What did the Church of England gain – and what did it lose – when it became the religion of the state at the Reformation?
4. Is anything lost when a church building is abandoned – or turned into something else?
5. What evidence will we leave behind about our beliefs?
6. Will there still be churches in the landscape in another 200 (500, 1,000) years?

The Faithzone : THE CHURCH IN THE LANDSCAPE

Activity 1

How has Christianity shaped the area where you live?

This all depends, of course, on where you live – a small village? An ancient town? A new town? A modern housing estate? A city centre?

Begin with a map of your area. Are there any churches? Where? How old? Are they at the centre of things? Then try to investigate under the surface of things – there's a good chance, even in the most modern housing estate, that the land was once owned by a church institution!

Also, as the video makes clear, the church's influence was more than simply being a place of worship. It provided medical and social welfare, education and housing. Has this been the case in your area? Do you go to a church school? Are there alms houses nearby? Did the local hospital begin as a religious foundation (or as a workhouse?).

And what is the place of the church in your local community today?

If you need a map of your local area/town, try <http://www.streetmap.co.uk/>

Extension

Develop your work to look at the influence of places of worship of all the faiths in your area. How long have they been there? What are their distinguishing features? Who comes to worship at them, from how far away?

The Faithzone : THE CHURCH IN THE LANDSCAPE

Activity 2

What does 'Church' mean? Is it a building – or a community of people?

Many people refer to a 'church' as if it just means a building. But this was not the case in the New Testament. There references to 'Temple' are as likely to refer to the human body / self as to a physical structure or an institution (see e.g. 1 Corinthians 3:16-17 and 6:19-20). The Church is not just the building, but the people that form the community using that building – in fact, the whole Christian community.

The concept of 'landscape' can also be interiorized or made into an allegory. Pupils could reflect on and envisage their own interior landscape. How could inner emotions, e.g. of jealousy, love, anxiety, generosity, guilt, be translated into an inner landscape? Swamps, dark forests, mountains, lakes, pastureland, rivers, caves, inner city ring roads...?

Read Isaiah 11 for a biblical idea of how the literal landscape will change with the coming of the Messiah. Can this vision be translated in inner, personal terms? Alternatively, the 18th century hymn-writer Isaac Watts wrote *There is a Land of Pure Delight*, which envisages a landscape transformed by faith in Jesus. Versions and tunes can be found at <http://www.oremus.org/hymnal/t/t136.html> and <http://www.cyberhymnal.org/htm/t/h/e/threisa.htm> Although the words clearly belong to another age and culture, pupils could write their own version of this hymn, keeping only the first line, but reconfiguring the landscape to fit their own vision.

Extension

Can the Christian Church exist without buildings? Find out how the earliest Christians worshipped.

The Faithzone : THE CHURCH IN THE LANDSCAPE

Activity 3

What did the Church of England gain – and what did it lose – when it became the religion of the State at the Reformation?

The main gain, of course, was power and influence. But was the cost too great? Long before the Reformation, the institutional church was effectively owned by the rich and powerful in society.

Pupils could approach this subject in a number of ways:

- What kind of things would Jesus say about the institution that claims to represent him, if he returned to earth
 - today
 - at an earlier historical period.

- Debate what the church would lose / gain if every single Christian community in Britain today was evicted from its property? What would be lost might include e.g. a sense of identity, history, conscience ... while the gains might include reorganization of time and effort previously spent on maintaining the property and an opportunity to revise attitudes to life and worship. The example of the church in Soviet Russia might provide some examples of the strength and problems of an evicted church.

Extension

Older pupils might be able to debate specifically the issue of disestablishment of the Church of England. What benefits does 'establishment' give both the church and society? What restrictions or problems does it impose? Is it fair? What would be the gains and losses if the Church of England were no longer legally connected to the State?

The Faithzone : THE CHURCH IN THE LANDSCAPE

Activity 4

Is anything lost when a church building is abandoned – or turned into something else?

Pupils are probably familiar with examples of church buildings which have been converted for secular use. They could write an effective poem based on the idea of

- “Once the building was filled with song / old ladies wearing outlandish hats / young babies bawling / confetti / fat men snoring during a long sermon / people meeting their friendsetc”
- “Now the building is a supermarket where cash registers jingle and signs saying ‘Buy-One-Get-One-Free’ replace the ten commandments / an art gallery full of people sipping champagne at exhibition openings and worshipping art / a set of luxury theme flats with the graveyard as a garden...”

Or

- Once the building was dark and miserable, attended/visited by few if any people: Just neglected, you couldn’t believe people celebrated anything there...”
- “Now the building is alive and buzzing with light – lively like it was when it was first built/ different groups from the community meet and are happy there/ Sometimes, because of the shapes, lofty spaces and setting, people still make links with what it used to stand for.”

These poems could form the basis for a general discussion about what a ‘consecrated’ building is, and about what appropriate uses might be found for redundant churches.

Extension

Sometimes churches are changed into places of worship for other faiths. What are the potential benefits and problems of this type of re-use?

The Faithzone : THE CHURCH IN THE LANDSCAPE

Activity 5

What evidence will we leave behind about our beliefs?

In most medieval towns and villages there would have been a grand, well-built, highly-decorated church, cathedral or abbey, while all other buildings would have been less significant. But is that the case today?

If an archaeologist from the year 3,000 AD uncovered your town which say, like Pompeii, had been buried and preserved in an instant, what could s/he deduce about our beliefs? Which buildings dominate? Banks? Shops? Sport centres...? Rather than icons and wayside crucifixes, what would the pervading advertising hoardings have to say about our values?

Extension

Pupils could draw up a list of the buildings and objects that they consider would best describe their beliefs and interests to future generations, with a note on why they are important. This lists could also be the basis for a (sensitively handled) comparison and discussion.

The Faithzone : THE CHURCH IN THE LANDSCAPE

Activity 6

Will there still be churches in the landscape in another 200 years (or 500 or 1000 years)?

Who knows what will happen? But why might there be some – or none? If there were none, would it necessarily mean that there were no believers?

Extension

Some churches in America operate via electronic means, such as television and the internet. What would be the main differences between this and more traditional ways of worship? Can ‘virtual’ churches be visible in the landscape? What is lost or gained by such churches?

The Faithzone : THE CHURCH IN THE LANDSCAPE

Collective Worship - YOUR CHURCH IN YOUR LANDSCAPE

Four students move forward to begin the collective worship.

SPEAKER 1: This morning we are going to see a short video.

SPEAKER 2: Then we will ask some questions about it afterwards to find out what you think about what's said in the video.

Show the video which lasts about 4 minutes, then play the music as the four students begin addressing the students.

SPEAKER 3: As you saw in the video, people who converted to Christianity met at places where stone crosses were erected. But they soon moved on from that and started to build churches.

SPEAKER 4: That was probably just to get out of the rain.

SPEAKER 1: That's a good enough reason but there are other reasons why people wanted a building to meet in. Any group of friends want a place to meet.

SPEAKER 2: Meeting together in a building adds to the feeling of being part of a community. The real power of a church is the community of people who belong to it and are ready to support each other.

SPEAKER 3: Some people use their church as a place to go – by themselves - for quiet prayer. They call it God's house after all, so you can get a feeling of being closer to God inside a church.

SPEAKER 4: Many churches have a very good atmosphere - calm and peaceful - in which you can think about how you're feeling. It's a sacred space. A place for talking with God. A place where people can reflect on what's happening in their lives.

SPEAKER 1: But what about those people who never go to church? Do they have a place where they can have a quiet think about everything?

SPEAKER 2: Sometimes people go to the park if they want a bit of peace and quiet. Or, if it's cold, stay at home and go to their room.

SPEAKER 3: A friend of mine... his dad says the only place in their house where he can get any peace is the loo. Maybe that's his church....

Speaker 4 addresses the gathered students directly.

SPEAKER 4: Where do you go when you need some time to yourself? Where is your sacred space where you feel peaceful?

The Faithzone : THE CHURCH IN THE LANDSCAPE

SPEAKER 1: Of course you can talk to God anywhere and at any time but if you're at home you might try lighting a candle and some people like to light a stick of incense - just like they do in some churches.

SPEAKER 2: You could also listen to music – something that makes you feel calm. Definitely not Led Zeppelin, okay?

SPEAKER 3: Candles... incense... music... you'll find all of these things in churches but the most important thing you'll find is people – people who could be interested in the same things as you.

SPEAKER 4: If you've never been inside a place of worship like a church or a synagogue or a mosque maybe now is the time to check it out. You might like it and you'll never know until you try it.
Think about it.

The Faithzone : JESUS IN THE UK

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Summary

Presenter: Christopher Frayling, Rector, Royal College of Art

Images of Jesus: the history of the British peoples.

Jesus as a Roman god and Celtic warrior king.

The ruler of the medieval world.

Changing styles: a suffering Jesus.

The Reformation: shattering the image.

Jesus as cosmic Creator.

Jesus and Victorian responses to social and intellectual change.

Today: Jesus and the mass media.

'Ecce Homo' – Jesus as God made man.

Discussion

In what ways could Jesus be pictured effectively at the beginning of the 21st century?

The Faithzone : JESUS IN THE UK

Transcript

[Headings]

Vivid, powerful images, yet no-one knows what the Jesus of history really looked like.

These portraits aren't, for the most part, supposed to be accurate portrayals. Instead they tell a very British story. The story of a figure who reflects the hopes, ideals and terrors of British people over the last two millennia.

This is the earliest image of Jesus to be found in Britain. Third century Christians pictured him like a Roman god.

Later, Celtic Christians adapted their traditional patterns and decorations. This eighth century cross from Rothwell, in Scotland, shows Jesus like a Celtic warrior king, trampling death and sin underfoot.

In the early Middle ages, Christianity's power had spread across Europe. Jesus's life on earth came to be seen as the very turning point of history. This medieval map shows him as the ruler of a world in which the holy city of Jerusalem, the focus of his ministry, lies right at the centre.

So when the Holy Land and Jerusalem were conquered by Muslims in the eleventh century, soldiers from all over Europe rallied to save it. The Crusaders, going into battle, pictured Jesus as their military commander.

It was the same powerful Jesus who looked down at people at prayer. For hundreds of years the paintings, carvings and windows in churches and cathedrals were illustrated scriptures – a book which even the illiterate could read. Here Jesus was often shown presiding over the last judgment at the end of time.

Even in early representations of the crucifixion, Jesus is triumphant: eyes wide open, victorious over death.

But by the fourteenth century, it was a very different story. Plague devastated Britain and the crucified Jesus came to reflect the suffering of ordinary people. Jesus appears as a very human figure, in terrible pain, totally identified with the human experience of death.

These empty niches in Ely Cathedral tell the story of a radical upheaval in the history of Jesus in British art. As the Protestant reformation spread across Britain in the sixteenth century, vast amounts of medieval art and decoration were destroyed. The reformers, and later Cromwell and the Puritans, regarded images of saints, prophets and even of Jesus himself as idols, threatening to take God's place. Ornament was a crime. Public images of Jesus disappeared for nearly 200 years.

When they re-emerged, scientific progress in the eighteenth century had transformed the British view of the world, and God. He is a cosmic creator of a universe governed by rational laws. To study the natural world is to see God himself. This Jesus has shed

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the mystery and majesty of earlier images; he is a rational and moral teacher and healer.

In the Victorian era, people struggled to find ways to reconcile their ideas of Jesus with a period of huge social and intellectual upheaval. For the burgeoning middle classes, the 'gentle Jesus meek and mild', sitting with them as one of the family, confirmed their new-found values.

Other artists put the mystery of Jesus firmly in the world of fact and science, as real as the factory or the steam engine. In Holman Hunt's *Light of the World* every detail is accurate to first century Palestine – the lantern, the plants, the clothes, even the door hinges.

The twentieth century saw the rise of the mass media and, with it, an explosion of images of Jesus to suit all needs and agendas. He was portrayed as a victim of world conflict, a villager in Berkshire, a freedom fighter – even a film star. Multi-cultural, multi-national, multi-media.

Jesus surveys London. In Mark Wallinger's statue *Ecce Homo*, Jesus is now one amongst us, God made man.

Over the centuries he has been called King, Crusader and Saviour. How will we picture him in the next thousand years?

The Faithzone : JESUS IN THE UK

Activities

1. Images of Jesus often reflect the hopes and fears of the society in which they were created. What do a selection of images say about Jesus? What hopes, fears – or other emotions and attitudes – are reflected in them?
2. Mark Wallinger's statue in Trafalgar Square was very popular with the public. Why? Another image, displayed in Shrewsbury Abbey in 2001 was lambasted by the Daily Mail and the Daily Telegraph. Why?
3. If photography had been invented two thousand years ago, would the church find it easier or harder to preach the Gospel?
4. During the Reformation many windows, statues and other images were broken. Why? What is your reaction to this sort of iconoclasm?
5. How will we picture Jesus in the next 200 (500? 1000?) years?

The Faithzone : JESUS IN THE UK

Activity 1

Images of Jesus often reflect the hopes and fears of the society in which they were created. What do a selection of images say about Jesus? What hopes, fears – or other emotions and attitudes – are reflected in them?

These images are:

Christ Crowned with Thorns by Hieronymous Bosch

Christ by W. Sallmann (1940)

Page from the *Westminster Psalter* (c.1200)

Lamb of God by Francisco de Zurbaran (c.1635).

- Teachers could make their own selection from different historical periods and from different cultures. The images could be distributed individually and groups report back to the whole class their thoughts and feelings about their example. Alternatively, each person could analyse a series of pictures. A voluminous selection of Western Art from between 1200 and 1800, including many appropriate images, can be found at the web Gallery of Art at <http://www.kfki.hu/~arthp/welcome.html> Other images can be found via the links on Dr Mark Goodacre's site, New Testament Gateway, at <http://www.ntgateway.com/images.htm>
- This topic inevitably invites creative responses to the issues discussed. These could involve, initially, copying images in various styles, to develop a feeling for the different approaches and to develop a repertoire of techniques. Students could then create their own images, in a variety of media, remembering that each will have a theological significance – will give an insight into the artist's understanding about the nature of God.
- Another approach would be to focus on the cultural context of the images. The second half of the 20th century saw a reaction against the flaxen-haired Christ that predominated from the Victorians onwards. Could the students create images of Christ that reflect and speak to societies other than our own? (see also the 'Cross' activity suggested in the 'Mission' section.)

Extension

It is important to remember that the historical images do not just reflect the emotions of the society that produced them; they are also struggling with – and full of – theological ideas. For example, Christians believe that Jesus was Emmanuel ('God with us'), but what are the implications of this perception? Did it mean that God could suffer pain too? Images of Christ on the cross which show a triumphant or unperturbed Jesus are, possibly, trying to answer this question. Another interpretation is that they are looking through the moment of pain to the ultimate reality of the Risen Christ. Another interpretation would be....?

The Faithzone : JESUS IN THE UK

Activity 2

Mark Wallinger's statue in Trafalgar Square was very popular with the public. Why? Another image, displayed in Shrewsbury Abbey in 2001 was lambasted by the Daily Mail and the Daily Telegraph. Why?

In Ecce Homo, Mark Wallinger's simple, life-size Eveyman Christ subtly undercut the pomposity of many of the statues around it in Trafalgar Square.

The statue in Shrewsbury Abbey, *Naked Christ* by Michele Coxon, is made from sheep bones, rusting metal, tissue paper and resin. This is how she described the genesis and meaning of her work:

'The materials I have used are all found on my walks along the River Vyrnwy and around the fields of Meifod, Wales, where I live. The wood is worn, softened and shaped by the water. Metal is left abandoned by farmers to turn the colour of autumn rust. The bones of dead sheep are picked clean by crows and wild foxes and scavenged by the wind. To pass a carcass day after day, watching it slowly decay, and return to the soil, has influenced my art. When I started the naked Christ I did intend to have a cross, but over the weeks I could not find the right piece of wood. By then I realized that I did not need a physical cross. I wanted the image of a man who has suffered and whose earthly body is decaying, like the animals on my walks. The soul has flown, but only just.'

The Daily Mail (3rd August 2001), under the heading, 'The Image of Christ That's Deemed Too Disturbing', quoted a 34 year-old woman as saying:

'I'm glad I didn't bring my children along. The statue is obscene. It is very gory. It made me wince when I first laid eyes on it. I find it disturbing that a church would choose to display this so-called work of art.'

A 19 year-old boy found the sculpture '*extremely morbid and gruesome.*'

What do pupils think? Late Medieval Christians wouldn't have batted an eyelid – see the Grunewald Crucifixion in the 'Healing' section. Are modern audiences really unable to face a grim crucifixion? If so, why? Is it very different from the violence in modern war films? Are they unaware of the theology of Christianity, with death and resurrection at its heart? Or are such images, as some have argued, expressions of sadism and cruelty worship?

Extension

How often have other modern artists depicted the Crucifixion, as opposed to the other events in Jesus life? Clues could come from a search on art gallery websites, using key words in Jesus life such as Nativity, Entry to Jerusalem, Resurrection... Which is the most frequently depicted in the 20th century? Why might this be?

The Faithzone : JESUS IN THE UK

Activity 3

If photography had been invented two thousand years ago, would the church find it easier or harder to preach the Gospel?

If there had been a video camera there when the stone rolled from the entrance to Jesus's tomb, would people find it any easier to believe in the resurrection? Or would there always be reasons for disbelief? Christian theologians emphasize that belief is as much to do with an inner experience (the Holy Spirit) as it is to do with external evidence.

- Cinema is thought of as *the* 20th century art form. But has film shown itself able to cope with the Jesus story? Why are so many religious films frankly so bad and so deserving of parody? Is it down to the Hollywood lowest-common-denominator factor? Or is there something in the form itself that doesn't work with religious narrative and this sort of inner experience?
- There are several sites devoted to Christianity and the cinema. A good start can be made at the *Jesus: Real to Reel* site at <http://post.queensu.ca/~rsa/realreel.htm#Online>
Dr Mark Goodacre's site (homepage: <http://www.ntgateway.com/>) also has a page devoted to Jesus and film.

Extension

Discuss the students' experience of Christianity on film. If possible, find some examples to show the students – Mark Goodacre's site has details of which films are available (and is linked to Amazon!). *Monty Python's Life of Brian* – a good one to round off any discussion of Jesus and Hollywood – is available on both video and DVD.

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Activity 4

During the Reformation many windows, statues and other images were broken. Why? What is your reaction to this sort of iconoclasm?

Oliver Cromwell and the 'Puritans' come in for knee-jerk condemnation by art lovers. The destruction of the stone Buddhas in Afghanistan by the Taliban might, perhaps, be taken as a modern example of theology and art coming into collision.

- Islam and Judaism discourage images of God – and it was scriptural prohibitions that lay behind the destruction of images, such as those of God the Father, in stained glass. Statues of saints were destroyed because devotion to them was thought to be at the expense of devotion to Jesus Christ. Beautiful objects such as Rood Screens were dismantled because they embodied the division of the church into two castes – priests and laity. Glass, stone and wood may be beautiful, but for 16th century workmen they were symbols of oppression and wrongness – and for them true worship was more important than beautiful worship. What do the students think? Can Truth and Beauty be in conflict? (despite what Keats said, '*Beauty is Truth; Truth, Beauty*')
- Theological issues from the 16th century may be difficult to grasp, but certain images are charged with negative meaning in our own society and are therefore repressed. In the Netherlands, a generally liberal society, blacked-faced white people are still an integral part of the Christmas celebrations, welcoming St Nicholas (the 'Black Peters' are thought to be the ones who actually deliver gifts to the houses). In Britain, such caricatures would be thought deeply offensive and racist. In the Netherlands, too, 'golliwog' dolls are much more easily available (as is *Tintin in Africa* with its caricature black people – England is one of the few European countries that doesn't have a translation of this particular title). In Britain, a well-known jam label famously abandoned its golliwog emblem because of pressure to ditch such offensive images. Such examples are not an exact parallel with earlier theological disputes, but they do help bring home the point that images can be charged with offensive meaning by our own age. What other contemporary examples can students think of?

Extension

On occasion art and religion still come into open conflict. As in the case of Michele Coxon's *Naked Christ*, a religious image can offend a secular society, but the opposition can come from the other direction too. Blasphemy is still a crime in Britain.

It is in America, though, that one of the more interesting recent examples occurred. Andres Serrano's work *Piss Christ* – a photograph of a crucifix suspended in a phial of urine – caused great controversy when it was exhibited. Politicians called for funding to be withdrawn from the gallery in North Carolina that displayed it. In Australia, pressure from the Roman Catholic Church forced the National Gallery of Victoria to close an exhibition which included it.

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Activity 4 (continued)

What do the students think of this image? Is it beautiful – or offensive? What do they think the artist is trying to say? Even if it is taken to be a thoughtful and beautiful image, should it still be banned if it offends a large number of people's deeply held beliefs and their sense of identity?

Much more information about this image, its 'meaning' and the issues of free speech, can be found by feeding 'Piss Christ' or Andres Serrano into a search engine. One site including work by Serrano, that may provoke discussion among older students on the collision of modern art and Christianity, can be found on the *Sacred and Profane* website at <http://www.sacredandprofane.org.uk/home.html>

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Activity 5

How will we picture Jesus in the next 200 (500? 1000?) years?

Who knows?! Either students' answers will reflect a Jesus set in a timewarp, or a Jesus who is an example of how see people being in the society of the future.

The Faithzone : JESUS IN THE UK

Collective Worship - YOU IN THE UK

Four students move forward to begin the collective worship.

SPEAKER 1: This morning we are going to see a short video.

SPEAKER 2: Then we will ask some questions about it afterwards to find what you think about what's said in the video.

Show the video which lasts about 4 minutes, then play the music as the four students begin addressing the students.

The speakers move forward to continue...

SPEAKER 3 (*quoting from the video*): “The twentieth century saw the rise of the mass media and, with it, an explosion of images of Jesus to suit all needs and agendas. He was portrayed as a victim of world conflict, a villager in Berkshire, a freedom fighter – even a film star.... How will we picture him in the next thousand years?”

SPEAKER 4: Do you have an image of Jesus in your mind? Some idea about what he might've looked like? Everybody has probably got a slightly different image of him and the video is telling us that's because we have been presented with many different images over the centuries. So what does this tell us?

SPEAKER 1: It tells us that Jesus might've had the same publicity agent as Kylie Mynogue or Madonna or Robbie Williams.

SPEAKER 4: (*somewhat amazed at this answer*) Why?

SPEAKER 1: They've all successfully changed their image a number of times but still remained popular. So if you want to get famous and stay famous - get a good publicist.

SPEAKER 2: I don't think that's exactly what the video is saying but it's true that if you want to influence people you have to have the right image... and Jesus did want to influence people to lead better lives.

SPEAKER 3: True. He wanted people to follow him and learn to love one another or at least treat one another with respect. But do you really think that Jesus was that much interested in his 'image'?

SPEAKER 1: Maybe not.

SPEAKER 4: But the artists who made all the different pictures of him must have been. Every time a painter or sculptor starts an image of Jesus he or she must decide what they want to say about him because that's going to affect how they present him.

The Faithzone : JESUS IN THE UK

SPEAKER 1: Exactly the same as the publicists for Kylie Mynogue – they have to decide how they want us to think of her. They wouldn't want a photo of her in the newspapers, just seconds after getting out of bed in the morning – before she's had time to put her make up on.

SPEAKER 2: She wouldn't want to be seen like that. It would ruin her image and everybody has an 'image' whether they like it or not.

SPEAKER 3: I don't worry about my image.

SPEAKER 4: Yes you do. The way you get your hair cut. The shoes you choose to wear – that's all image-making. Did you do your homework last night?

SPEAKER 3: Yes.

SPEAKER 4: Maybe you did it – partly – so that you aren't seen as a lazy good-for-nothing slacker. We all try to project an image of ourselves as being the sort of person we want to be.

The speakers turn their attention directly towards the gathered students.

SPEAKER 1: Let's think about YOUR image. We're going to ask you some questions and you can have a think about them.

SPEAKER 2: Close your eyes if it helps you to concentrate.

SPEAKER 3: Some people would say about Jesus that he was a rebel who got into so much trouble with the authorities that they ended up executing him. But Jesus might not want to be seen as a rebel. Maybe he would prefer to be seen as a reformer who was offering a better way to organise society. Or someone who was showing people something about God they didn't already know. Do you want to be thought of as being heroic?

SPEAKER 4: Do you want to be seen as cute? Or a funny joker?

SPEAKER 1: Would you like to be thought of as mysterious?

SPEAKER 2: Do you want to be seen as meek and mild?

SPEAKER 3: Do you want people to think of you as a media star? Somebody who is really going places?

SPEAKER 4: Maybe you can see some advantage if people see you as some sort of sad victim who needs to be taken care of? Have you ever tried to get away with that image?

SPEAKER 1: Would you prefer to be seen as a clever and rational person with a strong intellect? Do you want people to admire you? Nothing wrong with that, but how do you organise the image that tells people that's what you really are like?

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SPEAKER 2: Do you want people to respect you? How are you going to manage that image?

SPEAKER 3: Do you think you're life will be easier if people are frightened of you? How long do you think you can keep that image up before they realise you're just a cowardly idiot?

SPEAKER 4: Do you want people to avoid you? That's easy to achieve by giving off the image of being selfish. Check it out if you really want to be a loner all your life.

SPEAKER 1: Or would you like to be seen as a real friend who can be relied on in times of trouble? That image will take effort to achieve but you'll get there eventually if you persist.

SPEAKER 2: Are you ready to put some work into making yourself into the person you want to be?

SPEAKER 3: It's easy to do – first decide what sort of person you want to be and then start creating the image to go with it – let people know who you really are and what you really stand for. But you've got to start living it for real too.

SPEAKER 4: Jesus did that and it brought him a heap of trouble. But, because of what he believed in, he got to be one of the most famous people in the history of the world. You don't have to aim that high but you might like to start by deciding what you really...

SPEAKER 1: really

SPEAKER 2: really

SPEAKER 3: really

ALL SPEAKERS: ... believe in.

Think about it.

The Faithzone : BEGINNINGS

This PDF version contains all the material relating to this section of the Video formatted for easy printing and comprising:

- Summary
- Transcript
- A collective worship

Summary

The 'Beginnings' section is significantly different from the other videos. It contains a series of quotations from children talking about the world around them, God and their feelings about their own experience.

Space and stars, God as creator, size and scale.

Feeling alone, sad moments and fears.

What really matters in life.

Discussion

How many of these children's thoughts ring true to your own experience?

The Faithzone : BEGINNINGS

Transcript

I wonder how many stars there are in the sky

I try to count them but I lose my count

I can never count them

I really wonder what space is like and how many galaxies there are in the whole universe

I wonder how it all started. How did our world begin?

Sometimes I like making things. I've got worker hands. I can make something very big you know.

God made the world with his big hands.

I think God made the whole world.

It's funny when you look at insects and think how big everything that you see is quite small must be to them.

The world is big for ants, middle size for people, small for the skies.

I would like to be an ant. The world would look huge.

It amazes me when you look down and see everything so big – the seas and all the land – it really amazes me.

If you have worries the sea's a nice place to be because it's big and like it makes you seem so small, and your problems so small.

When I think about God, sometimes I think he must be very big – he created all of these things.

ALONE

I was bullied once by someone who I thought was my friend. When I was bullied I felt a bit sad and on my own.

I'm running out of games with Zoe, and, she's changed. She's not like my best friend any more.best friends gone...I'm running out of friends

I get scared when I'm by myself.

I hate feeling lost. I hate it

The saddest thing I can remember in my life is sitting at the bottom of the stairs watching my dad and mum having a fight. It was scary, as well as extremely sad.

The Faithzone : BEGINNINGS

Wiggly worms, slugs and snails and dinosaurs and monsters and crocodiles and alligators. I'm scared they might eat me all up.

Lightning and when there's power cuts makes me really scared. It makes tingles go up my spine. I have to sleep in mum's bed.

When I think about death I feel a lurching feeling that makes me sick.

I believe in God because there has to be someone up there looking after us.

What matters to me most in the world is my family and if they are safe and me as well, if I'm safe and happy.

I think about my brother a lot, I do. I feel happy in my tummy, I do. My tummy always feels excited. He's one of my best friends or even more better than my best friends. He's my brother!

My brother's really nice to me now because he taught me how to do roly-polys.

God is nice because if you do anything wrong he doesn't tell you off or nothing – and your mum and dad do. He just forgives you.

If I had one wish in the whole wide world it would be to live with all my family because my mum and dad started to argue and so they split up.

My family are the most important things in my world because they love you and care for you. Nothing else.

The Faithzone : BEGINNINGS

Collective Worship

Four students move forward to begin the collective worship.

SPEAKER 1: This morning we are going to see a short video.

SPEAKER 2: Then we will ask some questions about it afterwards to find out what you think about what's said in the video.

Show the video which lasts about 4 minutes, then play the music as the four students begin addressing the students.

SPEAKER 3: Do you have a younger sister or brother? Or a younger cousin or friend's brother or sister?

SPEAKER 4: Sometimes little kids can be annoying - pesky little devils. Have you noticed how much they ask questions?

SPEAKER 1: Sometimes really stupid questions.

SPEAKER 2: That's because they are trying to make sense of the world.

SPEAKER 3: They're looking to you for ideas about how the world works and how to behave in it.

SPEAKER 4: They're trying to grow.

SPEAKER 1: Have you ever pushed a younger kid away from you – couldn't be bothered to deal with their questions?

SPEAKER 2: Couldn't you give them a hand up... to help them learn?

SPEAKER 3: Let's take a few moments to think back to when you were a kid.

SPEAKER 4: What were some of the things that confused you? Can you think of something?

The speakers give the gathered students time to think.

SPEAKER 1: Think back to when you were about seven or eight years old.

SPEAKER 2: Close your eyes if it helps you to concentrate.

SPEAKER 3: How did that feel? What can you remember?

SPEAKER 4: What confused you when you were about seven or eight? Did you like being confused?

The Faithzone : BEGINNINGS

SPEAKER 1: Really try to remember what it felt like when you were that age. Do you remember feeling small and everything around you seemed so big?

SPEAKER 2: How did you see the world then?

SPEAKER 3: Did you ever ask older people for help when you were that young?

SPEAKER 4: Did you ever get excited when somebody showed you how to do something new? Remember that?

SPEAKER 1: It was a good feeling, wasn't it – when someone took time to help you to learn?

SPEAKER 2: Well, here's the good news... that feeling will come back to you again and again because there's never a stage in life when you stop learning.

SPEAKER 3: Every day is a new chance to learn something interesting.

SPEAKER 4: All you have to do is ask – just like the little kids. Just ask somebody who knows. Ask stupid questions. Be a pesky little devil if you have to. And ask yourself too. It's the only way to grow and make sense of YOUR own world.

Think about it.