

A PLACE OF SAFETY?

ISSUES CONCERNING REFUGEES, ASYLUM AND SANCTUARY

Bible passage for reflection:

Matthew 2:13-16

People become refuges for different reasons, but behind every claim for asylum is the threat or reality of violence. "Take the child and his mother, for Herod is going to search for the child to kill him." (Matt.2:13) So Joseph, Mary and Jesus become asylum seekers. Alongside the flight from danger there is the need for a compassionate response. With echoes of John 1:11, while Israel proves hostile, Egypt offers sanctuary. Hospitality becomes even more pressing when vulnerable people need protection. This viewpoint lies behind the famous parable in Matthew 25:35-36. The clear implication in all these passages is that it is God who is asking for asylum. Those who would say no bear a heavy responsibility.

That night they left for Egypt where they stayed until Herod's death.

In this way, what God had said through the prophet was fulfilled.

Herod was furious, and gave orders to kill all the young boys in Bethlehem.

The prophet Jeremiah foretold bloodshed: now that prophecy was fulfilled.

A PRAYER

God of life and liberty,
You lift up the persecuted and bring down those who abuse power.

In a world where intimidation is commonplace, protect the vulnerable, confront the tyrannical, challenge the self-satisfied and warm the cold-hearted,

that people who fear for their lives may know peace and security.

Through Christ our Lord. Amen.

Ideas for preaching and discussion

- what response would you hope for if you were forced from your home by violence?
- we are used to seeing Christ as offering the welcome, as in Matthew 11:28. How do things change if, instead, Christ is the one seeking refuge, as in Luke 9:58?
- what difference might Luke 6:30 make to our treatment of asylum seekers?

Scripture in worship (read responsively)

When the wise men had gone, an angel of the Lord spoke to Joseph in a dream.

"Get up and flee to the land of Egypt with the child and his mother!"

A PROJECT WE FUND

The Body of Christ Community Project is a local charity in **Hackney**, founded to help bring about unity amongst the Black and Minority Ethnic community in the area. With a large and diverse community, newcomers face isolation, attack and fear. Hackney is one of the most deprived boroughs in Europe, so Body of Christ's provision of a number of services for clients who do not have English as a first language is a lifeline to many. Clients speak French, Lingala, Swahili and Portuguese. A drop-in and advice centre helps provide a safe place for 200 local families.

The Racial Justice Fund was able to fund the organisation's ESOL project and help train volunteers to become qualified interpreters.

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A focus for discussion:

Battling with the system - James's story

I came to London as an asylum seeker when I was 16. When I was given the right to stay in this country I was given the Job Seekers' Allowance and the Council paid the majority of my rent. I tried to catch up on my education but at the same time had to do training with the Job Seekers' Allowance which interfered with my studies. Eventually I won a place at University. Even though the college wrote numerous letters to the Job Centre, the Job Centre still insisted that I took part in a daytime training programme when I was in the middle of doing exams and finishing assignments. They also insisted that I sign on at the Job Centre each morning. Because this would have affected my lectures I was not able to visit the Centre every day. Consequently, the Job Centre stopped paying me any benefit. Without this allowance I could not feed myself. Some other young people told me that they had given up University because they could not fight with the Job Centre any more.

When I started at University I lost my bed-sit on the grounds that I could get University accommodation. When I applied for this, I was told I lived too close to the University, so I did not have any home at all. It seems to me that the systems in this country are not set up to address the needs of ex-asylum seekers, especially if you were a minor when you arrived, with no family.

ACTIVITY FOR YOUNGER PEOPLE

Arriving in a strange place can be difficult and frightening, but other people can make it easier for us. This imagination game allows us to discover what we can do to help someone who is "new."

Materials:- A4 sheets of paper, pens, waste bin. Place all the chairs in a circle. Ask one volunteer to take their chair and sit alone in the middle of the circle. This person is "new." Imagine it is their first day at a new school where every other child is already at home.

Get each person in the circle to suggest something that will be difficult for the one who is "new." Write each suggestion on a large sheet of paper, and ask the person in the circle to give it to the person in the middle. (Arrange all the suggestions on the floor around the chair in the middle.) When everyone has had a turn, take a moment to see what difficulties confront someone who is "new."

Ask each person in the circle to say how they might help the "new" person with any of the problems. That person may then remove the difficulty by screwing up the paper and putting it in the bin.

Continue until all the problems have been resolved.

Discussion:- Ask the group to imagine what problems have to be overcome by people arriving in a new country for the first time.

CHALLENGE TO ACTION

- ① Ask your local authority for information about refugees settling in your town/city/county. Make links with a Refugee Forum working in your area. Invite a representative to speak at a meeting or service in your church.
- ② Join the Churches Refugee Network and make sure the information is passed to others in the congregation.
- ③ Arrange a special service in the Christmas period with a focus on refugees, using the passage in Matthew 2 where the family of Jesus are forced into exile.

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A BRAVE NEW START?



Stories of Christians migrating to another land

Bible passage for reflection: Genesis 12:1-5

God's call to Abram reminds us that God often initiates migration. Whatever the circumstances, the decision to up-sticks and move is always a step of faith, and a costly step at that. Much of one's precious identity must be left behind "Leave your country, your people and your father's household," and often the exact destination is unclear. "...and go to the land I will show you." (Gen. 12:1)

Many migrants, like Abram, leave with great hope for the future, dreaming of prosperity and a better life for their descendents, but the obstacles can be formidable. In the end, every step of faith is a matter of obedience, and every taste of blessing is a gift of God!

I will make your name great and you will be a blessing.

I will bless those who bless you and curse those who curse you,

And all the families of the earth will be blessed through you.

A PRAYER

Lord Jesus Christ who had no place to lay your head,

thank you that our lives are enriched by people from other cultures and places.

We pray for the safety and well-being of all those who make their home in a new land.

May we grasp their vision and share their courage.

Amen.

A PROJECT WE FUND

The Voice of Dalit International highlights and campaigns both nationally and internationally for the rights of Dalit Peoples. Dalits are the former "untouchables" in South Asia where they are still treated as sub-human. Unfortunately the Caste system which still discriminates against them has followed them wherever there are large numbers of south Asians living together. **The Racial Justice Fund** was able to fund the purchase of one computer and software for the organisation's volunteers who help deliver the ongoing work.

Ideas for preaching and discussion

- what are some of the other biblical stories of migration?
- what are the challenges – for migrants themselves? - for the receiving country?
- in the Bible, God calls not just individuals but whole peoples to move. What difference might this knowledge make to our view of migration?

Scripture in worship (read responsively)

The Lord told Abram, 'Leave your country, your relatives and your father's house.

Go to a land that I will show you.

I will make you into a great nation and I will bless you.

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A focus for discussion:

A prophecy fulfilled - Raoul's story

We are Congolese and married since 1991 and have three children.

My wife was born again in 1987 and myself in 1994. The first time that God had spoken to us about being abroad for his work was when our first child was just a baby (1992/3). He said to my wife that when Jean-Marc will be nine years old you will be abroad, not in Africa.

The second time was in 2000 during a prayer meeting. While praying for my request about a job our pastor had a revelation from God telling him that I will be his servant in Europe and precisely in UK.

Once in the UK, in 2001, we realised that our first child was in fact nine years old; and at that moment we knew for sure that God is going to use us for his purpose. In Glasgow, God has confirmed the same message four times by different servants of God (Pastors and Prophets from America, Scotland and Ghana).

ACTIVITY FOR YOUNGER PEOPLE

People move all over the world for many different reasons: looking for work, to be near family, to avoid war, escaping from natural disaster... What does your own "life map" look like?

Materials:- large sheets of paper, coloured pens
Create a life map by drawing symbols of the changes that have occurred in your own life, with arrows to link them together. Things to include: where I came from; places I have lived; where I went to school; a time I would live over again; ups and downs along the way; people who have helped me on my journey; where am I heading now?

Discussion:- in small groups, look at each other's life maps. What do you learn from them? How different (or similar) are other people's journeys to your own? What do you think about where you are heading now?

CHALLENGE TO ACTION

- ① Conduct a survey of the congregation to discover where each person originated and when and why they moved. (Make the results into a visual display, using both world and local maps.)
- ② Discover other congregations in your area that serve particular national groups. Set up a joint event – a social gathering is probably better than worship at this stage – to share aspects of culture and the experience of migration.



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A WARM WELCOME?



What welcome have we given to people who have migrated?

Bible passage for reflection: Luke 7:44-47

The guests and Simon himself were scandalised by a woman who showed inappropriate affection for Jesus. Typically, the woman was considered to be both sinful and unwelcome. After refusing to condemn the woman for her tears and her wastefulness, Jesus shifts the focus onto the subject of hospitality, shaming Simon for his lukewarm welcome. It is the woman who has exemplified hospitality, while Simon, blinded by prejudice towards both the woman and Jesus, has neglected the most basic of responsibilities.

In Genesis 18:1-8, the Lord appears to Abraham in the guise of three travellers, and by offering warm hospitality, Abraham receives a life-changing promise from God. Who knows what revelations and blessings we miss if we fail to welcome the stranger?

Ideas for preaching and discussion

- what things might have prevented Simon from welcoming Jesus more warmly?
- sometimes truth is revealed by the negative: how might Luke 10:10-11 be relevant to the question of our hospitality to outsiders?
- what do you feel Hebrews 13:2 and Revelation 3:20 might have to say to us about welcoming people who have migrated?

Scripture in worship (read responsively)

Jesus said: "Do you see this woman? You gave me no water for my feet,

Yet she wet my feet with her tears and dried them with her hair.

You gave me no kiss of welcome;

She has kissed my feet again and again.

You gave me no oil for my head,

But she has poured perfume on my feet.

I tell you, she loved much, so her many sins have been forgiven,

But whoever is forgiven little shows only a little love.

A PRAYER

Father God, meeting us in the stranger at the door,

make us always open to new friendships,
always sympathetic to people far from home,
always generous to those in need
and always ready to play our part in building a
community of welcome.

Amen.

A PROJECT WE FUND

The Chinese Welfare Association is based in Belfast. It aims to secure the future of the Chinese community in Northern Ireland by contributing to the development a healthy framework of Racial Equality thereby equipping the Chinese community to develop and identify their own participation within the wider society.

The Racial Justice Fund, by helping to sustain some of their ongoing projects and campaigns, was able to help alleviate the suffering of those who face racial harassment on a daily basis, as well as raise the profile and debate on racial justice issues within Northern Ireland.



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A focus for discussion:

Called for interview, but never appointed - Peter's story

I came to England from Ghana via Holland. I was an accountant back in Ghana and found that in Europe my qualifications were not rated as highly as back home. I had to do several exams to prove my worth.

I settled in North London as I had relatives already living here. I found the area welcoming and saw that there were people here from quite a number of ethnic backgrounds.

When I began to apply for jobs I found that I was always called for an interview but would never get the job. Once I asked for feedback and was told my accent was too strong, the clients wouldn't be able to understand me. I felt so demoralized. I got a job as a bookkeeper which I stayed with for three years.

ACTIVITY FOR YOUNGER PEOPLE

Much of the recent public debate about integration has put the onus on minorities to *want* to participate in the host society. In reality, of course, the majority community can be less than welcoming to newcomers. This role play encourages children to explore social exclusion and its impact.

The leader divides the group into three. One sub-group will be playing a game of cards; a second will be at table eating a meal; the third will be dancing at a birthday party. They all have instructions not to allow anyone else to join their group.

The leader goes to each sub-group in turn, appealing to be allowed to join in. Encourage the children to behave and speak as they might to someone they didn't want to take part in their activity.

Discussion:- (with the children still in their sub-groups) – how does it feel if you are left out?

Return to the role play. This time, each group will do whatever is need to include the newcomer (set an extra place at the table, deal the cards again, enlarge the circle etc.

CHALLENGE TO ACTION

- ① Conduct a “welcome audit” in your church. Ask someone from outside the church to come to a regular service and give honest feedback on the quality of the welcome. Include such matters as publicity/information, access to the building, help with where to sit/what to do etc, language used, hospitality before and after the service, friendliness of the congregation, and so on.
- ② Design and install prominent welcome notices inside and outside your building, using the different languages in your neighbourhood.
- ③ Arrange a community meal where people are encouraged to bring food from their own culture and to try food from someone else's!

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A LEVEL PLAYING FIELD?



Involving people of minority cultures in church life

Bible passage for reflection: Acts 6:1-6

The church in Jerusalem had at least two distinct cultural groups: Palestinian and Greek-speaking Jewish converts. The original group of disciples had been diverse and Jesus clearly attracted people from many backgrounds, but it seems that the early church struggled with cultural difference.

In a similar situation our churches often go into denial, but wisely, the apostles accepted the strength of feeling and decided to act. They addressed the complaint structurally by setting up a new and fairer system, and they also showed faith in those who were aggrieved by giving responsibility to some of their group alongside others. The results speak for themselves – the church flourished. This simple strategy has much to teach us today: those who felt unfairly treated had the courage to speak, and those in the majority had the courage to listen.

Ideas for preaching and discussion

- why do you think it is so difficult for Christians to acknowledge racial prejudice within the church?
- what accusations of unfairness might be brought by minorities in today's church?
- what needs to be different in our churches for us to deal more honestly with discrimination?

Scripture in worship (read responsively)

As the number of disciples rapidly increased, there were rumblings of discontent.

Those who spoke Greek felt their widows were being overlooked in the distribution of food.

So the Twelve called a meeting of all the disciples.

“Choose seven people who are well-respected and are full of the Holy Spirit and of wisdom: put them in charge of this business.”

They chose Stephen, Philip, Procorus, Nicanor, Timon, Parmenas and Nicholas from Antioch.

They were presented to the Apostles, who prayed and laid hands on them.

So the word of God spread, the number of disciples grew rapidly in Jerusalem,

And many priests were converted too.

A PRAYER

God of diversity,
through whom all people enjoy the gifts of your creativity,
teach us better to appreciate the contribution of every person,
both in the church and the world,
and strengthen our desire to remove all barriers that deny opportunity to any of your children.
Amen.



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A PROJECT WE FUND

The Well is a project led by the **Church of Scotland** which seeks to reach out to the **Asian Community in Glasgow** through the provision of information and advice in a safe friendly atmosphere. Opened in 1994, in Govan Hill, The Well has an estimated 3000 visits a year and has its roots in the long history of the Church of Scotland being involved with the Asian community. This has encouraged trusting relationships between Christians and their neighbours in Glasgow. The **Racial Justice Fund** has been able to support the organisation to continue to provide advice and assistance for its clients.

A focus for discussion:

God said, I will send you! - Eno's story

In June 2000, when I was praying God said "Eno, I will send you in Northland, and then you will serve me."

He told me these things in French but the word Northland was in English.

I looked for Northland in the Atlas to know which country this town is in. But I didn't find it. In Congo we used to attend a charismatic Catholic church, a Pentecostal church and a Protestant church as God led us.

One year later when we escaped the troubles my family found itself in Glasgow. It's at this time that I knew the meaning of Northland and realised that Glasgow is in the North of the UK. In Glasgow we are near to two churches. God showed us we should go to the one five minutes from my house and there I take part in the prayer team, am a community group leader and I play the drums in the worship team and clean the church.

ACTIVITY FOR YOUNGER PEOPLE

Thinking well of people, seeing the good qualities in them, is really important in building a community (school, church, town etc.) where everyone is included. This game allows everyone to learn how to both give and receive compliments.

Materials:- large bowl of assorted sweets
Sit in a large circle with the bowl of sweets in the middle.

Players may only take a sweet when they have said something complimentary about someone else in the group. That player must then say something complimentary about a *different* person in the group – and so on.

The object of the game is to finish the bowl of sweets in such a way that they are shared evenly among the whole group.

Discussion:- How does it make you feel when someone else says something nice about you? What sort of power do you think nice words have? How does it feel when we are not included in a group? What can we do to try to include other people?

CHALLENGE TO ACTION

- ① Set up a creative group in your church with the task of making the building itself a better reflection of today's multi-cultural society. Think about the use of artwork, displays, poems, notice boards, news items – and especially photographs. Try to make especially sure that the various cultural groups in the neighbourhoods near your church are represented. Use as many images of people as possible, making sure that different age groups and both genders are included.
- ② Conduct an "inclusion audit" of your church life, looking not only at the congregation and groups within the church but especially at public roles of leadership and representation. Discover how fully your church includes women as well as men, younger as well as older people, recent arrivals as well as old stagers, ethnic minorities as well as the majority. Arrange for the results to be presented at your next leaders' meeting and AGM.

A LAND OF OPPORTUNITY?

People who migrate for economic reasons

Bible passage for reflection: Deuteronomy 11:8-12

The freed slaves had nowhere to go. The wilderness was so harsh that even slavery in Egypt seemed preferable. In response God promised, “a land flowing with milk and honey” (Deut. 11:9) Once in the land they were to establish themselves and “take possession” of it, for God had said it would be theirs – a perspective we rarely acknowledge in the case of today’s economic migrants.

However, Deuteronomy overlooks the existing population of “Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites.” (Exodus 3:8) No doubt they viewed events very differently, but notice that God appears to favour the migrant rather than the resident. Economic migration has been a reality through history and is often a matter of survival, especially in the early days. But how you tell the story depends very largely on where you stand.

Ideas for preaching and discussion

- how might a Canaanite respond to a passage like this one?
- what fears or concerns are raised by the expression “take over” or “possess” the land?
- many Christians migrate for economic reasons: how should Christian faith challenge both the migrating and the settled populations?

Scripture in worship (read responsively)

Be careful to obey every command I am giving you today,

So you may have strength to occupy the land you are about to enter.

If you obey you will enjoy a long life in the land flowing with milk and honey.

For this land is not like the land of Egypt from which you came.

In that land you planted and watered as you would in a vegetable garden.

But this is a land of hills and valleys and plenty of rain. It is a land the Lord your God cares for.

A PRAYER

God of the poor and powerless,
Forgive our reluctance to share the wealth you have given.

In a world of inequality, we pray for justice and compassion that will give all people the chance to rise above poverty.

Make us willing to allow others the opportunities we have enjoyed.

In the name of Jesus, Amen.

A focus for discussion:

Keen to integrate: desperate to be re-housed - Ozden's story

Ozden arrived in Britain in 1996. She came to study, intending to return to her home in Istanbul with better career prospects. Married in 1998 to a man who had been settled here for 15 years, she now has two children. Ozden would love to return home, but feels she must stay for the sake of her husband.

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Since making her home in Tottenham, North London, Ozden feels that she has been welcomed by the local community and has friends from many different ethnic groups. She believes that people of all backgrounds should integrate, but acknowledges that she needs to improve her spoken English in order to make friends more easily. Since coming to London, Ozden and her family have been housed in very poor accommodation. She says it is common for people to ring her bell asking to use the toilet. The family desperately want to be re-housed.

A PROJECT WE FUND

New Seasons is an exciting project developed by The New Testament Church of God, in **Newport Wales**. The project was set up to help tackle the chronic deprivation and lack of opportunity for local people. New Seasons provides I.T., basic education and life-skills to local people who have hitherto felt intimidated by the local college. **The Racial Justice Fund** was able to provide funds to upgrade the computers for the now oversubscribed classes. The first batch of students are now being enrolled by Gwent College as the project goes from strength to strength.

ACTIVITY FOR YOUNGER PEOPLE

By law, people new to this country now have to pass a citizenship test. Everyone is expected to have a good general knowledge of life here, including the history and culture.

Quiz: Imagine all of you were applying to live here, and set each other this fun quiz. First answer the questions on your own and then agree together on the right answers!

- Ⓐ Who was the British prime minister before Margaret Thatcher?
- Ⓑ What is the capital of Wales?
- Ⓒ Who wrote *Treasure Island*?
- Ⓓ What name is given to the religious group that left England to found the Plymouth colony in America?
- Ⓔ What costume is traditionally worn by men in Scotland?
- Ⓕ Which town in England is most associated with William Shakespeare?
- Ⓖ Name four cities from which ships took part in the Slave Trade
- Ⓖ What is the name of the small pieces of wood that go across the top of cricket stumps?
- Ⓘ What type of animal, according to legend, is not found in Ireland because of St. Patrick?
- Ⓢ Where in Britain or Ireland might you go to see a working coal mine?

Discussion:- do you think a test is a fair way to decide whether someone should be allowed to live in this country?

If it is, what do you think would be good questions to ask.

CHALLENGE TO ACTION

- ① Find out where migrant workers are commonly used in the local economy (such as agriculture, health and domestic service.) Consider arranging an outreach activity from your church that will connect with that migrant community in some way.
- ② Identify one or more people from your congregation who have moved to another part of the world for reasons of work. Set up an email correspondence with them to maintain a living link. Included them in your church "family news."

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THE END OF AN EVIL?

200 years since Abolition of the Slave Trade Act

Bible passage for reflection: Exodus 3:7-11

The Israelites were slaves in Egypt. Being set free shaped not only their life as a nation but also their understanding of God. "I have seen the misery... so I have come down to rescue them." (Ex.3:7-8) See also NT passages like Romans 6:16-18.

In Exodus, who set the slaves free? On one level it was Pharaoh; on another, Moses. But ultimately God was the prime mover in ending the slavery of the Israelites. A similar debate concerns the events of 200 years ago. Did Parliament abolish the slave trade? Was it Wilberforce and the others who campaigned, or was it the slaves themselves who struggled for freedom, often paying with their lives? Martyrs, campaigners and legislators all play their part, but we do well to remember that ultimately liberation is the work of God.

Ideas for preaching and discussion

- where else in the Bible does God act as the Liberator?
- what should Christians today learn from God's call to Moses?
- into what contemporary situations might God speak to the powerful as he does to Pharaoh?

Scripture in worship (read responsively)

I have seen the misery of my people in Egypt,
I have heard their cries for deliverance,
I am moved by their suffering,
so I have come to rescue them from the hand of Egypt.

I will rescue them from the slave drivers
and lead them to a spacious and fertile land.
So go now – I am sending you to Pharaoh.
You will lead my people out of Egypt.

A PRAYER

Just and compassionate God,
We recall the millions who were transported into slavery,
and acknowledge that the wealth of many individuals, institutions and nations derived from this evil trade,
Make us determined to remember these things honestly,
to repent of them wholeheartedly, and banish them forever
as we seek the justice of your kingdom.
Through Christ our Lord. Amen

A PROJECT WE FUND

Ihsan Community Project is a vibrant voluntary project started by a group of Muslim women who had moved from London to **Norwich** in 1995. The women wanted to make a positive contribution to their wider community both as Muslims as well as Black people. Ihsan provide holiday projects for local young people, theatre workshops, education outreach in local schools as well as African dance, head-wrapping and holistic ladies' days throughout East Anglia. **The Racial Justice Fund** was able to fund Ihsan holiday activities in 2007 for over 50 local young people from all ethnic and religious backgrounds.

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A focus for discussion:

Different now — but God has not changed! - Gloria's story

I came to England in the 1960s. I joined my husband who was here some time before. I came with the intention of studying nursing. We would save money and we would both go back to St. Vincent. I had to take a test to gain entry to the nursing college. I found it hard to study and look after four children. My husband was working nights on the trains. We all lived in two rooms and shared the kitchen and bathroom with other tenants. My nursing school did not have a lot of black students and the few there were had to work harder than their white counterparts to get by.

I went to church when I wanted my child to be christened. The minister obliged but then told us not to come back as his congregation was not comfortable with our presence. I was so shocked that a man of God could talk like that. We then joined a small group of West Indians who had just formed a church. It was good for a time, but I still wanted to go to my traditional church as I felt I was doing the wrong thing. We moved from the area we were living in at the time and I went to another church which was much better. All the black people would sit at the back and everyone was polite, but that was it. Things are a lot different now, but God has not changed!

ACTIVITY FOR YOUNGER PEOPLE

As is well-known, the slave trade was a three-cornered trade in produce, goods and people. In this activity, children re-create that trade and think about its impact.

Materials:- several bags of sugar, a pile of clothes. You will need a group of at least 10 children for this activity, in a large room cleared of furniture.

Place the sugar and clothes at opposite ends of the room, against one wall. Select 4 pairs of children. Allocate one of the pairs to “sugar” (1) and the other pair to “clothes” (2) and get them to stand with those items. Place the third pair in the middle of the wall facing (3), to make a triangle. The fourth pair (4) stands in the middle of the room – these are the “traders.” Stand all the remaining children (the more, the merrier) with (3).

Traders go first to (1). Take a single bag of sugar to (2) - return empty-handed. (Leader explains that one bag isn't enough – how can they produce more?) Traders go to (3) – take two children to (1). (Leader explains they will help produce more sugar.) Traders take two bags of sugar to (2). (Leader asks, how can they pay for more slaves?) Traders take a few clothes to (3) – then take two more children to (1), two more bags of sugar to (2), more clothes to (3), more children to (1) – and so on.

Discussion:- ask the children to imagine the feelings of the slaves who were captured, transported and put to work. Write the (one-word) answers on a large sheet of paper.

CHALLENGE TO ACTION

- ① Organise a visit from your church to the nearest slave trade museum - London, Liverpool and Bristol all have good ones. In Scotland, perhaps you might book onto the Black History Tour of Glasgow – details at www.mcleanscotland.co.uk/blackhistory (Don't forget to include a time for reflection on lessons learnt from your visit.)
- ② Encourage children in your church to do a special project on slavery, using pictures, maps, stories, drama, songs etc. – then make an opportunity for them to present it to the whole congregation.
- ③ Ask a keen house group to investigate modern forms of slavery. (Try www.antislavery.org for information.) Use the results of your search for a month's prayer focus in your worship.