

St Peter's



Church of England
Primary School

Christian Values at St Peter's Church of England Primary

Over the course of seven years at St Peter's children will learn about a variety of values as part of their class collective worship. Many of these values can be seen as shared human values which all people of goodwill would want to foster and develop. These values are also viewed by us as Christian values and the Christian faith underpins our approach to them and at times we may refer to some of the Christian teaching below.

Many of the values we share are ones that St Paul talks about as being "Fruit of the Spirit".

"the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness and self-control" (Galatians 5: 22)

We also incorporate British values as part of this experience.

Reception

Belonging	<p>The use of the original Greek word emphasises the strength and importance of this concept within the Christian faith.</p> <p>Koinonia means 'that which is in common' and is often translated as 'fellowship' or 'community'. Other translations might include 'union', 'partnership', or 'being yoked together'. A yoke is a shaped piece of wood that goes across the shoulders, often linking two animals. By combining their strength, it helps work to be done and burdens to be carried.</p> <p>Koinonia expresses the quality of relationship within the Christian community. It is based on fellowship with Jesus. Through him, Christians share the relationship that Jesus has with God. In John 17, Jesus prays that all his followers may be 'perfectly one' as he and the Father are one. Through him, Christians become sons and daughters of God and therefore brothers and sisters of each other. They are all members of the same family. A central element of being a family is interdependence: all are needed and valued and each person is important to the whole. The same message is found in Paul's image of the Christian community as the body of Christ. Each member of the body shares the joys and sufferings of the others and each depends upon every else.</p> <p>The foundation of Christian koinonia is Christ's self giving on the cross, the supreme demonstration of his love for all. We love because he loved us first.</p> <p>For the first Christians, this was expressed in a genuine common life with shared meals, shared possessions and practical support for the poor. The Christian church today continues to serve not only those within the Christian community but any who are in need.</p>
Kindness	1 Cor 13. Love is patient and love is kind.

	There are many parables that illustrate the importance of kindness – e.g. The good Samaritan.
Friendship	<p>Friendship is an undisputed value in our society, with children often spending more time with their friends than with family. It is a key concept in the Christian framework, with Jesus being criticised for being ‘the friend of sinners’ and eating with those whom society rejected.</p> <p>Sharing a meal with someone is an explicit sign of friendship and the word ‘companion’ literally means ‘one with whom you share bread.’</p> <p>Jesus tells stories of the heavenly banquet to which all are invited. The barriers between people are broken down in a loving community around God and Jesus had stern words to say to those who refused to recognise that all are included in this community of friendship.</p> <p>The Bible has many sayings about friendship:</p> <p>‘A friend loves at all times.’ (Proverbs 17:17)</p> <p>Friends are not afraid to tell each other the truth and a friend’s loving criticism is worth more than the empty compliments of someone who does not really care for you.</p> <p>‘Wounds from a friend can be trusted, but an enemy multiplies kisses.’ (Proverbs 27:6)</p> <p>The writer of Ecclesiastes puts it very simply: ‘if one falls down, a friend can lift him up’. (Ecclesiastes 4:10)</p> <p>The friendship of David and Jonathan is very strongly emphasised in the Bible, Abraham is described as the friend of God (James 2:23) and Jesus explicitly calls his disciples not servants but friends (John 15:14 - 15).</p> <p>Trust, feeling comfortable in each other’s company, being able to share joys and sorrows are all features of friendship and these are things of immense value. True friendship enables each person to grow and ensures that the unique individuality of each person is recognised. All this echoes the value placed by God on the preciousness of each person.</p>

Year 1

Co-operation	Although there are no references to this word in the Bible there is a strong sense in Christian theology of human being co-operating with God to bring good to the world.
Joy	<p>Joyfulness is seen throughout the Bible and in many different contexts.</p> <p>God is seen as the bringer of joy and Christians are encouraged to rejoice in God.</p> <p>The psalms contain many references to “singing for joy” as a response to what God has done.</p> <p>At the Last Supper Jesus often talks about joy and his joy being in his disciples.</p> <p>Key texts for this :</p>

	John 15: 11, John 16:20-24, Galatians 5.
Thankfulness	<p>Thankfulness has always been at the centre of the life and worship of God’s people. Under the Law of Moses, there were not only sacrifices for forgiveness, there were ‘thanks offerings’ as well.</p> <p>‘Songs of thankfulness and praise...’ are at the heart of Christian worship. Thankfulness is directed towards God who gives and sustains life. Seeing the world as God’s creation underpins the way we approach everything in life, seeing it as a gift and not as a right. Thankfulness is important. Luke tells the story of the ten lepers who were healed and is probably challenging his readers to examine themselves when he tells of the amazement of Jesus that only one, a Samaritan, came back to thank him. (Luke 17:11-19).</p> <p>Jesus gave thanks to God (Matthew 11.25) and although the word ‘thankfulness’ is not common in the Gospels, recognition of his dependence on the Father infuses the whole life of Jesus. Thankfulness is a wholehearted response. It stems from a consciousness of God’s gifts and blessings. It is a joyfulness that erupts into praise. Paul frequently encourages us to ‘be thankful’ (Colossians 3:15), to ‘give thanks in all circumstances’ (1 Thessalonians 5:18) and says that our lives should ‘overflow with thankfulness’ (Colossians 2:7). For Christians the greatest of all acts of worship is simply called ‘thanksgiving’ - eucharistia in Greek - thanksgiving for the death and resurrection of God’s Son and the way of forgiveness that is opened up</p>

Year 2

Encouragement	<p>This value links strongly to our behaviour for learning keys and is strongly promoted in our school.</p> <p>The New Testament is full of exhortations to “encourage one another”. St Paul often writes of other people who have encouraged him and St Barnabas is known as “son of Encouragement”.</p> <p>Key text include:</p> <p>1Thess 5:11 “encourage one another and build up each other.</p>
Truth	<p>Jesus claims to be “the way, the truth and the life”. He also is often quoted in the gospels when he is teaching as saying “I tell you the truth.....”.</p> <p>Pilate also asks “What is truth” at Jesus trial.</p>
Compassion	<p>‘Compassion’ and ‘sympathy’ have much in common and both are stronger in meaning than simply ‘feeling sorry for’ someone.</p> <p>The words have their roots in the idea of ‘suffering with’ someone, putting yourself in someone else’s shoes and experiencing what they experience. This leads to a desire to act, to do something. It is not patronizing. It is not about ‘doing good’ from a position of strength or ‘remembering those less fortunate than ourselves’. Compassion requires an act of imagination and humility to share in the lives of others. Notice the qualities that Paul links together. He says ‘clothe yourselves with compassion, kindness, humility, gentleness and patience.’ (Colossians 3:12)</p> <p>Jesus showed compassion towards the ‘harassed and helpless’ crowds (Matthew 9.36) and</p>

	<p>his works of healing were always prompted by compassion for people’s suffering. He wept at the death of Lazarus and was moved to act.</p> <p>The father in the parable of the Prodigal Son is not just forgiving. He is described as being filled with compassion. ‘But while he was still a long way off, his father saw him and was filled with compassion for him; he ran to his son, threw his arms around him and kissed him.’ (Luke 15:20) The father seems to understand everything that his son is feeling and responds by giving him everything he needs: a whole-hearted welcome, acceptance and love.</p> <p>Christians have always had to wrestle with the problem of how a loving God could allow there to be evil and suffering in the world. There is no simple answer to this but we make the first step towards understanding when we grasp the idea that God the Father is not passively observing the suffering of the world from the outside. God fully identified with human suffering in the life and death of Jesus and continues to work to transform the sufferings of the world through the work of the Holy Spirit.</p>
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Year 3

<p>Courage</p>	<p>There are several commands to be courageous – particularly in the Old Testament e.g. Joshua 1. Perhaps the Christian value is seen in having the courage to stand up for and side with the outsider, the poor and the weak.</p>
<p>Patience</p>	<p>There is much in our world that is very immediate and the concept of patience is not one that we easily grasp. We want things quickly. But there are times when we need to be patient with one another and where moving slowly ensures better and wiser decisions.</p> <p>In the Bible God is portrayed as patient with human beings as they search for him.</p>
<p>Responsibility</p>	<p>There are very few mentions of the word in the Bible but there is certainly the belief that we are stewards of God’s gifts and creation.</p> <p>A number of Jesus’ parables also talk about being stewards of the talents we are given. (Matthew 25)</p>

Year 4

<p>Trust</p>	<p>Trust is the very essence of faith; trust in the God who is trustworthy.</p> <p>‘Trust in the Lord’ is a central theme in the Psalms. Time and time again, God is the acknowledged as the source of all true security and strength. This is contrasted with trust in chariots, horses, weapons, wealth or princes (Psalm 20:7; 118:8-9). We can easily think of the modern day equivalents. Trust placed in the wrong things is close to idolatry. Trust is essential to human life and lies at the heart of all relationships. Trust entails vulnerability, putting yourself in others’ hands. We have to trust experts - pilots, dentists, surgeons. Yet, within our society, there often seems to be mutual distrust between people and those responsible for governing them.</p> <p>Marriage is founded on trust and is a God-given framework in which human trust can be</p>
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	<p>developed. The wording of the Christian marriage vows sends out a strong message in a society where the breakdown of trust is widespread.</p> <p>Trust is central to civilised society, to living together in harmony, so it is to be valued and honoured. With wisdom and discernment, we can relearn to trust. We can begin to rebuild trust in our mistrustful society by being reliable ourselves, by not letting people down. Similarly, when we work with others, if we are willing to let go of control ourselves and trust in the abilities and integrity of others, everyone can be enriched. Jesus, after all, entrusted his ongoing work to his disciples and ultimately to us</p>
Generosity	<p>In John's Gospel, Jesus' signs are all signs of abundant life, such as healing, feeding, and raising the dead. And the first, archetypal sign is gallons and gallons of water turned into wine at the wedding at Cana (John 2:11). It is a sign that does what is necessary to save the day, and far more than is necessary. It was a quiet, untrumpeted sign, done for the common good of the host and guests, to celebrate one of the most universal social realities, coming together in marriage; and it seems that most of those present were not even aware that Jesus was responsible for it. Yet some, his disciples did have eyes to see it, and believed.</p>
Forgiveness	<p>Living before God and living with and for others go together in Jesus. He embodies the centrality of relationships in love, compassion, generosity, truth-telling, forgiveness, and gathering a community. The community of his followers is bound together in a covenant that commits us to love God and be good neighbours to all, in line with his Jewish scriptures that Jesus taught: 'You shall love the Lord your God with all your heart, and with all your soul, and with all your might' and 'You shall love your neighbour as yourself' (Deuteronomy 6:5; Leviticus 19:18; see Matthew 7:12, 22:36-40; Luke 10:27). Jesus's Sermon on the Mount gives a vision of life as part of the family of a God who is fully inclusive in loving, 'making the sun to rise on the evil and on the good, and sending rain on the righteous and on the unrighteous' (Matthew 5:45). The centrality of relationships in education is inspired by our conviction that the love Jesus taught and lived is at the heart of reality.</p> <p>The Lord's prayer also points us towards "Forgive us our sins as we forgive those who sin against us".</p> <p>Jesus' teaching to forgive is seen in his response to Peter when he asks how many times he should forgive.</p>

Year 5

Justice	<p>When thinking about 'justice', some people think first about giving wrongdoers the punishment they deserve. 'Justice' evokes ideas of 'just deserts', 'the punishment fitting the crime', 'an eye for an eye and a tooth for a tooth'.</p> <p>However, that would be a one-sided picture of justice. Justice also means giving all people - particularly the poor and oppressed - what it is right and fair for them to have: life, health, freedom and dignity. It is about acting out of a concern for what is right and seeing right prevail. It is about social justice, especially for those who suffer most and are least able to protect themselves.</p> <p>In Exodus, the people are instructed to deal with everyone fairly and never to show partiality to one group above another (Exodus 23:2,6).</p>
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	<p>The Bible emphasises that 'The righteous care about justice for the poor' (Proverbs 29:7). Isaiah says: 'Seek justice, encourage the oppressed. Defend the cause of the fatherless, plead the case of the widow' (Isaiah 1:17). Justice is the 'plumb line' by which society is measured (Isaiah 29:17).</p> <p>According to Amos, its presence in society should be constant and abundant: 'Let justice roll on like a river, righteousness like a never-failing stream!' (Amos 5:24) Throughout the Bible, it is emphasised that justice is immensely important to God. It is fundamental to God's character. 'For the LORD is righteous, he loves justice; upright men will see his face.' (Psalm 11:7)</p> <p>Justice is not about a culture which encourages everyone to insist on their own rights at the expense of others. It is about a community that knows that everyone's well-being is bound up with that of everyone else.</p> <p>A commitment to justice leads to fierce opposition to injustice in whatever form it may be found. Justice is a pre-requisite of peace: without justice there can be no peace</p>
<p>Acceptance</p>	<p>Jesus embodies the love and compassion of God for each person, and Christians are called to follow him in this, and to join with others in demonstrating it. He paid special attention to the disadvantaged, excluded, despised and feared. The ultimate worth of each person is shown in the Gospels through his teaching, healing, feeding, sharing hospitality, befriending, and forgiving. In some of the earliest Christian writings, Jesus is himself understood as 'the image of the invisible God', who renews that image in human beings across differences of religion, race, nationality, gender, and economic or social status (Colossians 1:15, 3:10-11; Galatians 3:28). To encounter Jesus is to be invited into 'life in all its fullness' (John 10:10).</p>
<p>Humility</p>	<p>Humility has a central place in Christ's teaching. It is contrasted with pride, where people ascribe to themselves the honour and glory which is God's alone. Ultimately, pride seeks to compete with God, whereas humility acknowledges that God is God and that we should live in trusting dependence upon God.</p> <p>The story of the Fall and the Tower of Babel are both about the potential of humanity to overreach itself, to want to be like God. Thousands of years of human history demonstrate the persistence and pernicious effects of this tendency.</p> <p>Jesus taught his followers that if they wished to enter the Kingdom of Heaven they must be like children. This is no sentimental picture of children, who are quite capable of arrogance and the desire to see the whole world revolve round them. Jesus is challenging people to become like those who have no legal or social standing, to become like servants. Throughout his teaching, Jesus uses a series of images and examples to encourage his disciples to 'take the lower place', or 'to wash each other's feet.' The words 'humility' and 'humanity' are directly linked, both being derived from 'humus' - the earth. God made us from the earth and in being humble we 'earth' our view of ourselves in reality. When compared to God we are nothing but that nothing is infinitely valuable to God who shared human nature.</p> <p>The Christian doctrine of the Incarnation - the Son of God taking human flesh - is presented by Paul as the supreme act of humility in which Christ 'emptied himself' and took the form of a slave (Philippians 2:5-11).</p>

	<p>The Christian message insists that it is through identifying with Christ's humble service and sacrifice that we rediscover that other truth about ourselves - that we are sons and daughters of God and made in God's image.</p> <p>The Bible makes it clear that God is on the side of the humble and against the proud. As Mary sings in the Magnificat: He has brought down rulers from their thrones but has lifted up the humble (Luke 1:52).</p> <p>In the parable of the Pharisee and the tax-collector, Jesus criticises those who are 'confident in their own righteousness' (Luke 18:9-14). He contrasts the self-congratulatory prayer of the one with the penitent humility of the other and concludes with the words: 'Everyone who exalts himself will be humbled, and he who humbles himself will be exalted.'</p>
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Year 6

<p>Respect</p>	<p>This is a key value in our school behaviour policy. Christians believe that all people are made in God's image and as such deserve respect.</p> <p>Respect for other people's views and beliefs is also important with the school and a key way in which we will build a tolerant, peaceful world.</p> <p>As children mature it will also be important to help children to discern the accuracy of information and the legitimacy of views expressed by others.</p>
<p>Dignity</p>	<p>Our commitment to the dignity and ultimate worth of each person, rooted in each being created in the image of God and loved by God, is further shaped by the person, teaching and example of Jesus. Jesus embodies the love and compassion of God for each person, and Christians are called to follow him in this, and to join with others in demonstrating it. He paid special attention to the disadvantaged, excluded, despised and feared. The ultimate worth of each person is shown in the Gospels through his teaching, healing, feeding, sharing hospitality, befriending, and forgiving. In some of the earliest Christian writings, Jesus is himself understood as 'the image of the invisible God', who renews that image in human beings across differences of religion, race, nationality, gender, and economic or social status (Colossians 1:15, 3:10-11; Galatians 3:28). To encounter Jesus is to be invited into 'life in all its fullness' (John 10:10). Among issues especially relevant to dignity in education are safeguarding, prevention of bullying, special educational needs and disabilities. Ensuring our children are kept safely from harm and educated in an environment where all God's children are valued is of the highest priority and highlighted in our work on the prevention of homophobic bullying. Special educational needs and disabilities are often associated with shame, humiliation and lack of self-worth. We see it as vital for the health of our whole educational system that we do well with regard to both issues, and we will search out and spread good practice.</p>
<p>Hope</p>	<p>The Christian understanding of hope illustrates how trivial our everyday use of the word can be. We hope that it will not rain for the picnic, or that the car will start or that the plumber will come tomorrow.</p> <p>At a deeper level, hope is a universal human phenomenon. People hope for peace in time of war; food in time of famine; justice in time of oppression. Where hope is lost there is despair and disintegration. Hope generates energy and sustains people through difficult times. For some people, hope is so strong that it inspires self-sacrifice to turn hope into reality.</p>

True hope is much more than a general idea that things will get better. It is more than a belief in progress, which sees the world and people as getting better all the time, growing away from violence, ignorance and confusion. There has, of course, been genuine progress: in technology, in communications, in medical care and in the protection of people's rights through the law. Nevertheless, terror and oppression, death and disease, greed and self-serving still govern the lives of millions. In the light of all this, belief in human progress looks facile and deluding.

Christian hope is grounded in the character of God. Often, in the Psalms, the writer says to God: 'My hope is in you'. It is a hope rooted in the love and faithfulness of God. Hope is not wishful thinking but a firm assurance that God can be relied upon. It does not remove the need for 'waiting upon the Lord' but there is underlying confidence that God

is a 'strong rock' and one whose promises can be trusted. The writer to the Hebrews describes the Christian hope as 'an anchor for the soul, firm and secure'. Even when experiencing exile, persecution, doubt or darkness, the Biblical writers trust in God's 'unfailing love' and know that he will be true to his covenant promises. That is the basis of their hope.

Hope is not always spontaneous or easy. There is work to be done. As well as trusting God, we have to develop qualities of steadfastness in our own character.

Paul says: 'We know that suffering produces perseverance; perseverance, character; and character, hope.' (Romans 5:3-4)

Hope is coupled with faith and love as one of the three most enduring gifts of the Spirit (1 Corinthians 13:13).

