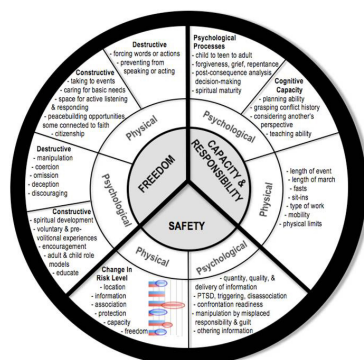


Child Peace-Building Wheel and Associated Questions

— By Mike McGill

The terms “reconciliation” and “peace-building” can often be used synonymously. God often uses children in the peace-building process. The Child Peace-Building Wheel below gives a concise visual overview of the triadic tensions to hold in a moral framework for children’s appropriate participation in peace-building. Children’s developing capacity and responsibility, efforts to nurture children’s peace-building freedom, and a commitment to ensure children’s safety all dynamically interrelate with one another to inform appropriate peace-building actions.

Figure 1 - Child Peace-building Wheel



Larger scale wheel
see page 7

There are different issues to consider in each quadrant of the Child Peace-Building Wheel. The Child Peace-Building Wheel offers practical assistance in explaining a moral framework for considering the appropriateness of a child’s participation in different peace-building efforts. It is presented as a descriptive moral framework and not a theoretical model, as further testing is needed to determine if the framework is normative.

The following questions travel progressively around the Child Peace-Building Wheel in the order they have been discussed above and represent some of the issues to consider in each quadrant.

Developing Capacity and Responsibility

- Physical Capacity and Responsibility
 - What is the child’s physical capacity?
 - How is the child physically limited?
 - What is the child’s strength, endurance, need for sleep and food?
- Psychological Capacity and Responsibility
 - Cognitive capacity
 - What level of complexity or simplicity of peace-building ideas is the child ready to learn?

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IN FOCUS



Reconciliation: A New Status, A New Identity

— Rosemary Sabatino,
Director

If anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new. Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation. ... For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.

2 Corinthians 5:17, 18, 21

(continued on page 2)

Child Peace-Building Wheel and Associated Questions

- What is his ability to consider the past and the future, and plan future events?
- What type of ideas, and with what methods, does she have the ability to teach other children and/or adults?
- What training would the child need to be able to equip others?
- With what depth can the child consider another's perspective?
- Psychological processes
 - What is the child's capacity for understanding emotions?
 - What is the child's capacity for understanding psychological processes such as forgiveness, grief, grace and repentance?
 - How developed is the child's faith, and in what ways?
 - How does he draw strength, security, confidence, conviction and/or guidance from his or her faith?
 - What is the child's ability to evaluate her options and the potential consequences of each, and choose with delayed gratification?
 - What is the child's depth of relational competence?
- Freedom to Participate
 - Physical Freedom to Participate
 - Destructive
 - Why might the child feel manipulated or coerced to participate in this peace-building project?
 - Is there anything that may make the child feel they will lose relationship, resources, safety or something else if they do not speak or act in a certain way?
 - Constructive
 - How is the child being given the physical freedom to build peace?
 - Do they have transportation to peace-building activities?
 - Are the child's basic physical needs cared for?
 - Does the child have peace-building opportunities that match his physical capacity?
 - Does the child have peace-building opportunities that connect with her faith community?
 - Are there clear places for the child to be heard and have his ideas valued and responded to?
 - Are child peace-building opportunities available within civic structures that nurture the value of children's citizenship?
 - Psychological Freedom to Participate
 - Destructive
 - Is there information being withheld from the child in order to achieve another's ambitions?
 - How might the child be deceived about her peace-building role, her power or voice in a project, the impact of her activity, the true aims of the project, or about other issues?
 - What voices or forces in a child's life may be discouraging him from peace-building, or communicating that he is incapable of building peace?
 - Constructive
 - How might we encourage the child?
 - Is the child offered a developmentally appropriate understanding of how her faith connects with conflict and peace-building, and her role in the two?
 - How might a child's faith community nurture his spiritual development in a way that increases his peace-building capacity and freedom?

(continued on page 3)

IN FOCUS

...continued

This quarter the Barnabas focus is reconciliation. The word “**reconciliation**,” translated from the Greek *katallage*, carries an interesting meaning: to bring about a change of status with the connotation of an exchange taking place.

Because Jesus became sin for us, a great exchange took place at the cross which resulted in an **incredible change of status** for those who are in Christ. We are no longer sinners deserving of eternal punishment. As new creations we are now **the righteousness of God in Christ**. Through Christ and the cross we are offered a **new identity**.

Identity is so important; it defines character, drives inner feelings and produces outward action. Praise God, that in times of trouble and even failure, no matter how the enemy may taunt, our identity doesn't change. We remain “the righteousness of God in Christ” because **He became sin for us**. What an unbelievable gift!

We are grateful for the gift of this quarter's contributing authors. Ann Harvey blesses us as she expounds on the meaning and implementation of our God given role; the ministry of reconciliation. The McConnell's challenge us to model Our Father by resolving conflict with our brothers and sisters. And, Mike McGill instructs us on how and why God is using children in the peace-building process, all of which is possible because we carry within us His gift.

Let us never forget that at the core of our ministry is the desire the Lord has for the hurting children to receive His precious gift — **a new identity**. Then, as His new creations, neither their past, present nor future circumstances will ever define them, but they will be defined by the indwelling love of God. ■

Child Peace-Building Wheel and Associated Questions ...continued

- How might adults let the child know she is a valuable peace-builder?
- Does the amount and type of conflict and peace-building information given to a child match the child's cognitive and psychological development?
- Does the peace-building education delivery method fit the child's cognitive and/or psychological development?

Safety

•Physical Safety

- What level of increased physical risk may occur in any of the following areas because of the child's peace-building involvement:
 - Location: To what degree may the location of the peace-building activity increase or decrease vulnerability or physical risk to the child?
 - Information: To what degree may the perceived or actual information the child gains through the peace-building activity increase or decrease vulnerability or physical risk to the child?
 - Association: To what degree may the perceived or actual relationships or associations the child gains through the peace-building activity increase or decrease vulnerability or physical risk to the child?
 - Protection: To what degree will the physical protection offered at or after the peace-building activity increase or decrease vulnerability or physical risk to the child? From what sources will the child receive protection?
 - Capacity and responsibility: Considering a desire to appropriately increase the child's physical and psychological peace-building freedom and the child's physical and psychological capacity, what degree of physical challenge and responsibility is reasonable to offer to the child?
 - Freedom: Considering the child's physical and psychological capacity and potential physical and psychological risks, what degree of peace-building freedom is reasonable to offer to the child?

•Psychological Safety

- Is past trauma delaying a child's psychological development?
- Are peace-building experiences or information, which seem age appropriate, triggering past memories and retraumatizing the child?
- Is the child psychologically prepared for confrontation that may occur in a peace-building activity?
- Are the quantity, quality and delivery of information developmentally appropriate for the child?
- How could the information be delivered with a developmentally appropriate method that helps orient the child to the issues without suggesting undue responsibility?
- Are a sufficient number of competent adults with significant knowledge of the children present, awareness of potential psychological risks, and knowledge of how to protect children from such risks supporting the peace-building activity?

The matrix of questions above is a tool that may be used to provide guidance to child peace-building mobilizers as they seek to hold appropriate tension between the different spokes of the Child Peace-Building Wheel. As with a bicycle wheel, the Child Peace-Building Wheel only functions efficiently when the tension is evenly balanced on all the spokes, and it cannot achieve its function without consistent, progressive movement from one part to the next. If too many spokes are unattended, the wheel falls apart. If the wheel stays grounded on only one part of the wheel, and there is no consistent progression from one part to the next, then the wheel does not achieve its end—to travel far. Child peace-building projects will go far as they hold this triadic tension and consistently progress through the parts of the Child Peace-Building Wheel. ■

About the Author

Mike McGill is founder and Director of Young Peacebuilders. As a scholar practitioner and a graduate of Fuller Theological Seminary, he is passionate about linking, improving, and increasing support to child and youth peacebuilders globally. For more than fifteen years Mike has designed and implemented research in conflict affected contexts, trained youth researchers, and facilitated productive interagency, international partnerships. Mike has traveled and worked in more than 50 countries. He currently resides in Uganda with his family to be near the center of the youngest and most conflicted region of the world.



Conflict Resolution

— Howard & Virginia McConnell

Conflict results when two or more people do not agree on something. The people involved in a conflict can be anyone—a spouse, a family member, a child, a coworker, a neighbor. Conflicts can occur anywhere—at home, at work, at church, at school and/or on the mission field. Generally, conflicts arise because of our own selfish greed and a desire to have our own way.

James 4:1 says, “What causes fights and quarrels among you? Don’t they come from your desires that battle within you?”

Our desires—whether godly or ungodly—usually differ with those of another person. How we respond to these differences can either result in glorifying God or in degrading idolatry. Our desires can easily become demands, which then become more important than trusting God.

Our world of relationships would be much improved if:

- We talked over our differences rather than avoid them.
- We strived toward unity rather than ending relationships.
- We treated disagreements as an opportunity to grow rather than be defeated.

We can resolve our differences—working toward agreeable solutions—only after we become willing to:

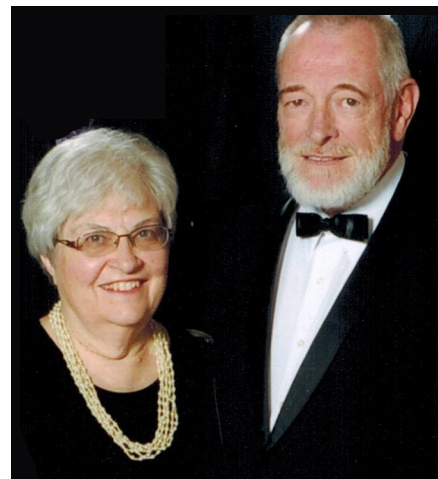
- Remove the log from our own eye (Matthew 7:3–5).
- Repent and commit to change.
- Forgive and forget.

So often we tend to respond by trying to escape or by attacking. When we escape, we are denying the problem exists, we are refusing to act and we are basically running from the situation. In other words, we are burying our head in the sand. We can go to the opposite extreme and become aggressive and verbally attack our opponent with gossip and malicious words to the extent of destroying the other person’s reputation.

An incident can be overlooked if it is honoring to God

(Romans 2:21–24) and is not damaging the relationship with others (Luke 17:2–3; 1 Corinthians 5:6). However, most incidents cannot be overlooked. Therefore, we must go to the other person and be reconciled—come to an agreement (Matthew 5:24). We need to speak truthfully with each other (Ephesians 4:25) and be willing to admit our selfish desires. If that does not work, we should willingly and cooperatively seek help (Proverbs 12:15) from an advisor or mediator (1 Corinthians 6:4–5). ■

**MAKE EVERY EFFORT TO KEEP
THE UNITY OF THE SPIRIT. (Ephesians 4:3)
GLORIFY THE LORD WITH ME, LET US
EXALT HIS NAME TOGETHER!!!**



About the Authors

Howard and Virginia McConnell grew up in Colorado, both in Christian families.

After finishing college, they moved to MN where Howard taught in the community college.

The McConnell's two children were born while they lived in MN. After 17 years, God called them to minister with WEC International where they served for 26 years in the finance office.

After their time at the US base, the McConnell's served in New Zealand WEC for 4 years. Their journey with God has now led them to CCTI to work in finance and administration, for which CCTI is incredibly grateful!

OUT OF THE MOUTH OF BABES



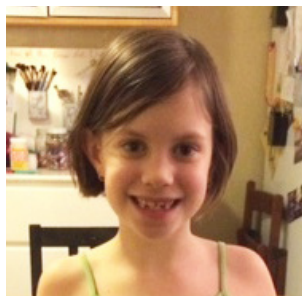
*Out of the mouth of babes and nursing infants.
You have ordained strength, because of your
enemies, that you may silence the
enemy and the avenger.
Psalm 8:2 NKJV*

Dedicated to children who hear their Father's voice

Kids Alive!

— By Lucy Morykon (in her own words)

Last summer I went to a kids conference at church and that's where God gave me my special prayer language – I felt so happy that I had a special way of talking with God. During the conference God gave me an idea to have a special conference at home for my friends; like a VBS. I called it **Kids Alive**. I was having trouble to stop sucking my thumb and my Mom said Jesus came alive and with Him in my heart He could help me and I stopped sucking my thumb so I said, "I know, I'll call it **Kids Alive**!"



I talked with my Mom and she said I should pray, plan and pin-down what to do. So then I had an idea to make a journal called **Kids Alive** for them to write in and draw whatever God shows them and also color the Bible story picture. All my friends came and we had singing and worship and I told the story of Jesus getting baptized by John the Baptist-I love that story. God said "this is my only Son and I am proud of Him." Then we had a time of quiet prayer. One girl sang a song her and her father wrote and another girl sang a song to God that she made up. It was really great because the kids were inviting Jesus into their hearts!

I think God wanted this VBS so kids could see what Jesus is like and who He is and ask Him into their hearts! ■

About the Author

Lucy Morykon is eight years old and she resides in Fort Mill, South Carolina with her parents Bryan and Joy Morykon and her sister Raymey (6) and her brother Liam (2). She loves to draw, paint pictures and do crafts as God speaks to her!



**Check out this URL to
see Lucy telling the
story of John the Baptist**
http://youtu.be/XsNiB2_VrBY





— Ann Harvey

Perhaps a simplistic way to describe God's dealing with man is: rescue, reconciliation, restoration. To some extent, we can also describe ministry to children who are in crisis and at risk in this way. If we think of it this way, reconciliation is central; it is the heart of effective ministry.

God, the Reconciler, reveals to us what reconciliation looks like. Jesus died, not only instead of us, but on our behalf (2 Corinthians 5:15). He entered into our sin (2 Corinthians 5:21), our humanity (Hebrews 2:14) and our punishment (Isaiah 53:5). He shared our death (Hebrews 2:9). This was the price for reconciliation, not reconciliation itself. God did this so that we can be reconciled (*katallasso*), or "thoroughly and completely changed." It is not the Lord Who needs changing; the need for reconciliation exists because we, like sheep, have gone astray. The unchanging God entered our pitiful state, into our dark, hopeless reality, and now we can be changed; even "made new" (2 Corinthians 5:17

NCV). The Immutable One shared in our separation (Matthew 27:46). We can now be changed so completely that it is possible for God to remain the same while still initiating relationship with us. He participated in our death, but we share in His resurrected life.

Since God has reconciled us, we can be like Him and share in death so that others can participate in resurrection. This is "the ministry of reconciliation" (2 Corinthians 5:18 NIV). Like Him, we can enter a world of pain, which is the child's world, and speak "the word of reconciliation," the gospel (2 Corinthians 5:19 NKJV). So go ahead and hold that child's hand who is dying of AIDS and tell him how much Jesus loves him. Allow yourself to love a child even though she will be returned to her drug-addicted parents tomorrow. Play with that little one who has scars on his body that speak of another life, and explain to him of the one with scars on His wrists and feet. Speak the word of restoration, and give the invitation: "Be reconciled to God" (2 Corinthians 5:20 NIV). Enter into these situations and the pain of them, remembering that as you do you are walking in the Spirit of reconciliation, a Spirit Who can "thoroughly change" everything in that child's life, thereby making a way for her to know her God. This is the place where death changes to resurrection.

Reconciliation is God's work in a human soul. All that we do can position a child for reconciliation. Only from that place flow true and complete rescue and restoration for the suffering child. ■



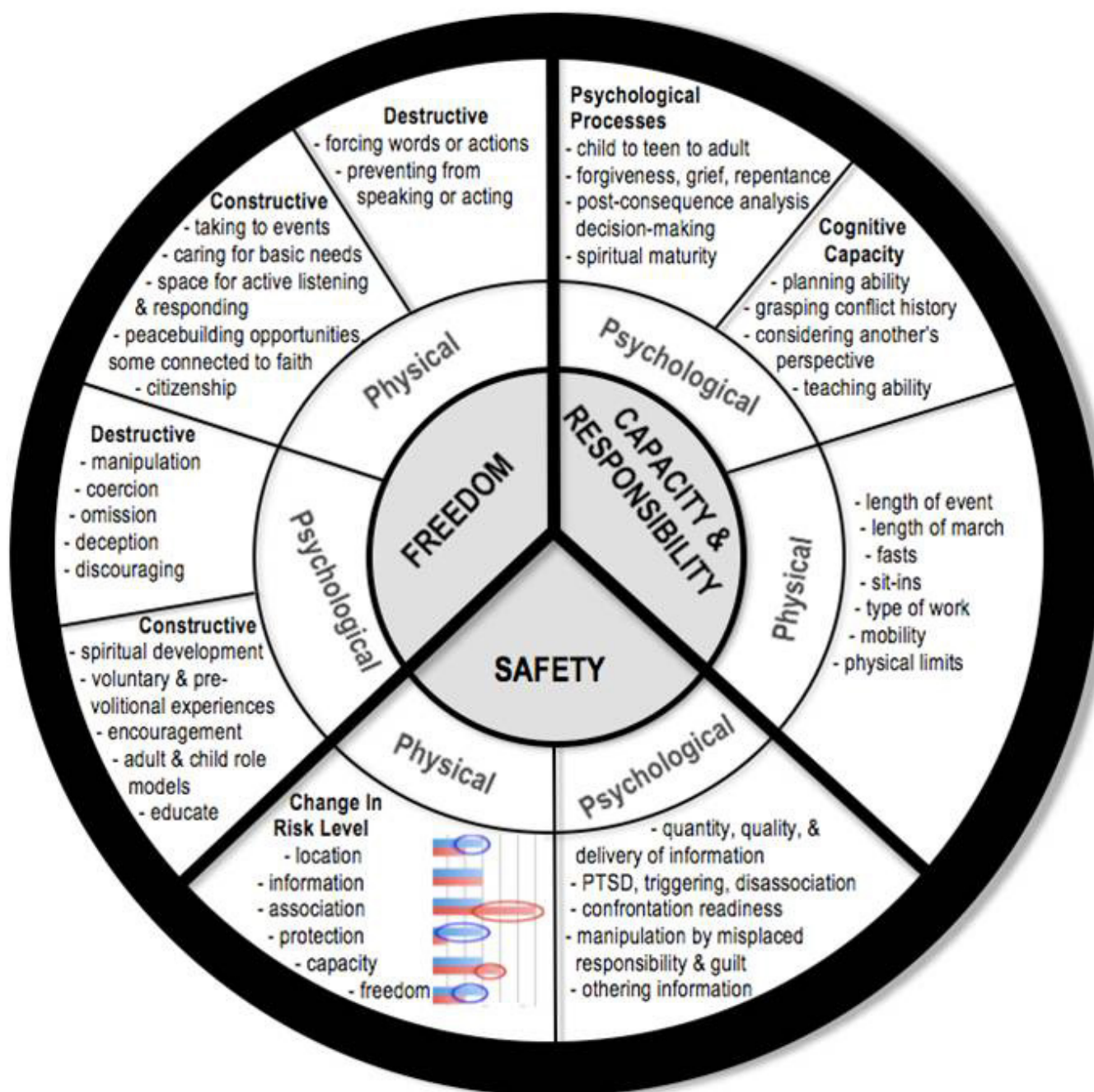
About the Author

Ann Harvey assists her husband, Tom, director of Rainbows of Hope, a ministry of WEC International to children in crisis and at risk. She and her husband ministered in Central Asia for 10 years, during which time the Lord brought them their son, Dennis. Dennis was an abandoned infant who opened their eyes to the needs of children in crisis. Ann lives with her husband and their four children in Charlotte, North Carolina. Dennis is in heaven, but they will see him soon.

Child Peace-Building Wheel and Associated Questions

(...continued from page 1)

Figure 1 - Child Peace-building Wheel



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