



AMAZING GRACE

Faith Resource

Archbishop Desmond Tutu



Desmond Tutu

The Bicentenary presents a pivotal moment where the Church must be courageous and prophetic in leading the redemptive journey of story-telling. In 1995, I led South Africa's Truth and Reconciliation Commission to investigate human rights violations that took place from 1960 to 1994. We aimed to deal with our past by trying to find out the truth and moving through confession and forgiveness to reconciliation. Telling their stories meant running the risk of opening wounds, of exposing the depths to which we humans can sink; heart-wrenching, burdensome tales of cruelty and torture, tragedy and sorrow. In the telling of the story, people experienced a healing, because the victims of injustice were able to express their pain to those who had the courage to listen. Opening the wounds in this fashion provided the chance of cleansing them and pouring a balm, an ointment on them, hoping they will heal. Healing can happen when you give truth-telling a chance. But you have to give it a chance.

The Bicentenary is our chance. The window of opportunity opens with Amazing Grace on 23rd March 2007. Amazing Grace is the story of William Wilberforce's faith in God and passion for justice that drove him to awaken the conscience of a nation and to end the dehumanizing slave trade in the British Empire after a twenty year long struggle in Parliament. Together may Amazing Grace and the Bicentenary initiate the flood-gates of an endless myriad of stories for the purpose of dealing with our past, finding the truth, moving through confession to forgiveness to reconciliation. There is power in the healing potency of story telling.

In our healing, we are free and empowered to create lasting legacies of social change. In addition to the past, people of faith must boldly lead discussions regarding issues of the present including but not limited to the role of Christian faith in politics, unity among white and black churches, rebranding evangelicalism, building bridges across faith groups and denominations, transcending bi-partisan platforms to dismantle and eradicate racism, and forging alliances between governments to combat modern-day slavery.

After all, as people of faith we belong in a story-telling community. We have been integrated into the community that tells the story of a God who brought a rabble of slaves out of bondage and led them through the desert into the Promised Land, and they commemorated it all in a feast, a festival, the Passover. We continued the saga in the story of a young man who died on a cross reconciled sinners to Himself, set captives free and we have been telling this story and its sequel ever since.

Amazing Grace and this Faith Resource serve as tools for the Church to engage in the truth-telling movement towards redemptive change. This movement begins from the pulpit, in Bible studies, prayer meetings, in schools, in the office, at home, and even in the local coffee shop. As we stand on the threshold of the Bicentenary, we possess the opportunity to become the leaders in the morals of dealing seriously with the effects of slavery and racism, past and present, and with the start of cultural reformation.

A handwritten signature in black ink, appearing to read 'Desmond Tutu'. The signature is stylized and includes a large, sweeping flourish at the end.

*The Most Reverend Archbishop Desmond Tutu,
Nobel Peace Prize laureate,
Patron of WISE
(Wilberforce Institute on the study of Slavery and Emancipation)*

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A Message from the Producers

It was in 25th March 1807 that the long, arduous anti-slave trade campaign spearheaded by William Wilberforce resulted in the passing of the abolition bill in the British Parliament. The 23rd March 2007 release date of the film is purposeful, coinciding with the 200th anniversary of the abolition of slave trade in Great Britain. In conjunction with the release of *Amazing Grace*, our Amazing Change campaign and partners, a campaign encouraging us all to take action on behalf of social justice throughout the world.

For a contemporary world, we at Bristol Bay Productions proudly commemorate one man's legacy through our film *Amazing Grace: The William Wilberforce Story* as an inspiration and an exhortation. Through this film and campaign, we rekindle one luminous story of one "great soul" and the good he sought to do. We hope it leads to the telling and re-telling of many other stories for years to come.

How to Use this Faith Resource

This Faith Resource is a tool for leaders to educate, engage and inspire.

We recommend watching or downloading film clips from www.amazinggracemovie.com or the Resource DVD to aid sermons, lessons, and small group discussions. The aim of the questions are that through group discussion and personal reflection, to prompt responses directed inward, upward and outward. Many of these questions, including 'Conversations over Coffee', are ideal for outreach opportunities and post-film discussion.

The life and faith of William Wilberforce and the Bicentenary presents an important opportunity for the universal body of Christ to unite in the redemptive journey towards cultural transformation. We hope the conversations sparked from this film might be a catalyst for change.

VOICES FROM THE PAST



(1759 - 1833)

William Wilberforce

Wilberforce has been given, amongst many, the accolade of the 'conscience of Parliament'. However, it was not until his conversion experience in 1785 that Wilberforce resolved to commit himself fully to the service of God, manifested in a parliamentary career dedicated to bringing about social reform. Wilberforce's first experience of Christianity was through his aunt, whom he was sent to live with when his father died however, both his grandfather and mother were concerned at his leaning toward evangelicalism, and brought him back to Hull in 1771.

In 1776 Wilberforce went to St John's College Cambridge, where he immersed himself in the social round of the students, and felt little inclination to apply himself to serious study. Although Wilberforce writes of his initial distaste at the behavior of his fellow students, "I was introduced on the very first night of my arrival to as licentious a set of men as can well be conceived. They drank hard, and their conversation was even worse than their lives", he later pursued a hedonistic lifestyle while at Cambridge himself.

However, his dissolute lifestyle changed completely when he became an evangelical Christian. A period of intense personal reflection was followed in 1784 by a trip to Europe in 1784 with Methodist, and former teacher, Isaac Miner, who reintroduced Wilberforce to the principles of Christianity. So convicted was Wilberforce that he immediately immersed himself in the bible and in religious books and abandoned his previously indulgent ways. His fervent desire to dedicate his life to God was translated into his political career on meeting with the Clapham sect, who in 1785 persuaded him to live out his beliefs precisely in the place of influence in which he found himself.

Wilberforce later wrote in his diary, "My walk is a public one. My business is in the world, and I must mix in the assemblies of men or quit the post which Providence seems to have assigned me."

"No Englishman has ever done more to evoke the conscience of the British people and to elevate and ennoble British life." Plaque from Wilberforce's birthplace, Hull.



William Wilberforce

VOICES FROM THE PAST



(1725-1807)



John Newton, line engraving by Joseph Collyer, 1808
© National Portrait Gallery

John Newton

Aged 82, John Newton proclaimed, 'My memory is nearly gone, but I remember two things, that I am a great sinner, and that Christ is a great Saviour.' Newton's renowned understanding of grace is reflective of his years as a slave trader. The son of a shipmaster, Newton was at sea at the age of eleven and was pressed into military service seven years later. Having attempted to desert, Newton was reduced to the rank of common seaman, clapped in irons, and transferred to a slave ship bound for Africa.

Six months later Newton sought to make his fortune as a slave trader off Sierra Leone, but instead became a servant, brutally used by his master. Eventually, his fortunes improved and he was found by a ship's captain. Returning to England with him in 1748 they encountered a severe storm, which threatened to overwhelm the ship. As the vessel filled with water, Newton prayed for God's mercy. Miraculously, the severely damaged ship reached the Irish coast and the port of Lough Swilly. It was this experience which Newton was later to mark as the point of his conversion to Christianity. Yet, Newton was to captain three further voyages aboard slave-trading vessels, before finally, in 1754, he recognised the inadequacy of his spiritual life and gave up his association with the maritime trade.

Newton returned to Liverpool, where he studied for the ministry. He was ordained into the Church of England in 1764 and, for the last 43 years of his life, preached the Gospel in Olney and in London. Newton's tombstone reads, "John Newton, Clerk, once an infidel and libertine, a servant of slaves in Africa, was, by the rich mercy of our Lord and Savior Jesus Christ, preserved, restored, pardoned, and appointed to preach the faith he had long labored to destroy." His testimony remains encapsulated in the most famous of the many hymns he wrote, 'Amazing Grace how sweet the sound/I once was lost but now am found/was blind but now I see.'



(1745-1797)



Portrait of Olaudah Equiano

Olaudah Equiano

Though exact dates are debated, most scholars agree that Olaudah Equiano was born sometime around 1745 in Isseke, Nigeria. At the age of 10 or 11 he was kidnapped by Aro peoples and was sold to various masters within Africa. He was then shipped to Virginia, enduring the treacherous "Middle Passage" to Barbados along the way. He was a slave for a short time on a plantation when, in 1757, he was bought by Michael Henry Pascal, a British Naval officer. Equiano was named Gustavus Vassa by Pascal and taken to England.

This was the beginning of Equiano's life at sea, a life that would force him to battle in the Seven Years War (the French and Indian War), sail as a tradesman between the West Indies and the American colonies, Italy, Turkey, Spain, Nicaragua, and even to the North Pole – or as close as anyone had made it up to that time. He was allowed to purchase his freedom by a Quaker businessman, who also helped him to find a genuine and personal faith. Eventually he returned to England, soon establishing the Sons of Africa in London and personally supporting the Society for the Abolition of the Slave Trade.

At a time when most Africans were thought to be ignorant and unteachable, Olaudah Equiano stunned British society with the publication of his eloquent and literate 'Interesting Narrative of the Life of Gustavus Vassa', or Olaudah Equiano, the African. Within a few years it was published throughout Europe and the United States and would ultimately influence the style and tone of all "slave narratives" written afterwards, including those of Frederick Douglass, Booker T. Washington, and Hallie Q. Brown.

Not all were pleased with Equiano's work. Those who profited from the slave industry attacked Equiano's account at every possible opportunity. They even challenged his birthplace, arguing that he was not an African at all, but the child of American slaves. Equiano refuted the claims of his detractors and persevered alongside Abolitionists like William Wilberforce and Thomas Clarkson to expose the cruelty of the slave trade. In 1792 he married Susan Cullen, a well-to-do Englishwoman. They had two daughters. He died in London in 1797.

* contributed by Philip Glassborow

VOICES OF THE PRESENT

Faith Leaders



Senior Pastor
Jesus House for all the nations
www.jesushouse.org.uk

Pastor Agu Irukwu

I am black, an African (Nigerian), British by Citizenship, but most importantly, Christian. Some may think this poses a conflict. On the contrary, it is a privileged place that allows me to understand the various cultures that I am a part of. As a result, I understand the guilt felt in the Western World at the terrible act of slavery and the desire to do something about the complicity of our ancestors.

We must ask what led some to dehumanise fellow human beings, thus permitting the slave trade, and what continues to fuel the trafficking of humans that sadly exists in parts of the world today? The answer – economic gain. The Apostle Paul sums it up in his letter to his protégé Timothy in 1Timothy 6:10 where he says, “For the love of money is the root of all kinds of evil.”

All who were involved in this most heinous of acts; the slave traders, those who worked on the slave ships, the politicians in our parliament, the plantation owners and the Africans who sold their own into slavery, were driven by an evil spirit of greed. That this malevolent spirit could blind man to the consequence of this trade sheds light on Paul’s words to ‘Timothy’. A people who are consumed by mammon (the god of money) will do all kinds of evil in his name. As Jesus so aptly put it in Matthew 6:24, “No man can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. A person cannot serve both God and money.”

On the contrary, the Bible guides us to what should be paramount in our lives and human relationships, which is “to love the Lord our God with all our heart and with all our soul and with all our mind, and to love our neighbor as ourselves”. To love one another automatically translates to treating each other with dignity.

As we celebrate the bicentenary of the abolition of slave trade, we must be encouraged by Wilberforce’s life. We must commit ourselves to fighting against other forms of slavery, most notably the trafficking of human beings that continues in various parts of the world. Christians have a responsibility to pray and act. It’s amazing what God can do with one person who surrenders himself or herself to be used by Him.



Vice President Designate
Methodist Conference

Ruby Beech

I am a white British woman who has been a member of the Methodist Church since I was fifteen years old. Part of what drew me to the Methodist Church was its global nature, particularly the statement of its founder, John Wesley, that the World was his parish. In the light of this proclamation Wesley was deeply involved in the abolitionist movement. Six days before his death in 1791, Wesley wrote his last letter to William Wilberforce expressing his opposition to slavery and encouragement for Wilberforce to take action for change*. I see this as part of my heritage in seeking to love God and my neighbour as myself.

I am inspired by the way that Wilberforce’s faith led him to make changes for good not just in his own life but throughout society. He fought tirelessly for the things he believed in and also worked with others who shared his values and concerns even where they did not all share his faith. I hope the Bicentenary will inspire the Church and individuals to work to effect healing and reconciliation, to end modern forms of slavery and oppression, to recognize the value of all people and to reflect on the legacies of the slave trade including racism and underdevelopment.

The history of the slave trade is a reminder of the evil that people do to each other and the potential to think that there are those whose worth is less than our own. It is also a reminder that the church had a role in abolition and in slavery and that abolitionists were slave and free, black and white, male and female. When we have concerns about how trade is based in other parts of the world we need to remember the legacies of the slave trade and its impact on British commerce in the 18th and 19th centuries. In the world today there is a need to have trade justice that does not arise from the exploitation of some people by others. In considering the way forward for the Church, I would join with Olaudah Equiano, the slave from Nigeria who was eventually able to buy his own freedom and was a member of the London Abolition Committee. He said “After all, what makes any event important, unless by its observation we become better and wiser, and learn ‘to do justly, to love mercy, and walk humbly before God?’” For, “The Lord loves righteousness and justice; the earth is full of God’s unfailing love.” Psalm 33:5

*See Letter entitled, Balam, February 24, 1791

VOICES OF THE PRESENT

Faith Leaders



Senior Pastor
New Testament Assembly
Christian Centre

Reverend Esme Beswick MBE

I was born in Jamaica and for the last 35 years I've worked as a nurse, a hospital chaplain, pastored a church and spent several years working in the community on various local and national boards. I'm also the founder of the Joint Council of African and Anglo Caribbean Churches and a past President of, 'Churches Together in England' the first Black Woman to hold this post.

I've always had a deep connection with my own heritage and a concern for present day issues of justice, equality and opportunity. Looking at the history of the slave trade reminds me of how evil human beings can be if left morally unchecked. It is vital that we, as Christians, always champion justice in obedience to Christ's teaching and remain at the forefront of change, leading the way to truth and righteousness.

William Wilberforce was inspired by his faith; it was the driving force that brought about the change which he sought. The bicentenary provides an opportunity to reflect upon the past, some of which is-of course- painful, yet it is also a time to look toward the future. Facing the past allows wrongs to be addressed, forgiveness to be sought and from this arises the opportunity to move forward. Thus, the challenge for the Church is to remain true to the teachings of Christ, to act as a light in what is often a dark world. "Being fully persuaded that, what He promised, He was able to perform." Thus may we, like Wilberforce, go out in the knowledge that Christ, our saviour is with us!" Romans 4:21



Vicar
Holy Trinity Brompton
The Alpha course
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Reverend Nicky Gumbel

Ever since I became a Christian I have been fascinated and inspired by the life of William Wilberforce. I was not brought up a Christian - my father was a German Jew, and my mother was an Anglican who did not attend church. I came to faith in Christ through reading the New Testament in my first year at university.

He got involved: Wilberforce was a member of the Clapham Sect, a group of committed Christians, who met to pray, study the bible and worship. At times it must have been tempting to withdraw from the precarious political arena, but at the advice of John Newton, Wilberforce continued to campaign against the slave trade in Parliament. Jesus said to a group of ordinary people that they can have an enormous influence on the world around them (Mt 5: 13-16). Wilberforce is an inspiration to Christians who are seeking to respond to that call to be salt and light in the world and to fight for the removal of injustice in our society.

He fought for an unpopular cause: The British Empire had been rising to prominence since the beginning of the 1700s and slaves were vital to its navy and its trade. The British people enjoyed the prosperity that the slave trade brought and did not come face to face with the injustices of slavery. The cause, therefore, was not a popular one but Wilberforce said this: 'So enormous, so dreadful did its wickedness appear that my own mind was completely made up for abolition. Let the consequences be what they would; I from that time determined I would never rest until I had effected its abolition.'

He persevered: What strikes me most about Wilberforce is that he kept going for 45 years in his fight against injustice. We are bound to face obstacles and opposition when seeking to bring the good news of Jesus Christ to the world and to transform society. But Wilberforce reminds us that our motto must be perseverance. We can often feel overwhelmed by the massive needs in the world. The challenge facing us today is to follow in Wilberforce's footsteps, to speak up for the needy and marginalized, and to challenge injustice.

As Nelson Mandela said, 'It's not the kings and generals who make history, but the masses of the people'

VOICES OF THE PRESENT

Faith Leaders



Bishop of Lancaster
Chair of the Office for Refugee Policy
Catholic Bishops
Conference of England & Wales

Right Reverend Patrick O'Donoghue

As a Bishop in the Catholic Church I look with gratitude to the teaching of the Church from Apostolic times to the present day, which has consistently condemned slavery. The adage that, 'If we don't learn from history we are bound to repeat it' comes to mind. Man's oppression of his brothers and sisters for social or economic advantage continues. The dreadful history of the slave trade does not just leave a scar on our past but points to the painful open wound of our current situation, where, even in Britain, slavery is still evident

Following his conversion experience Wilberforce appears to have been particularly struck by the answer of Jesus when he was asked by the scribe, "Master, which is the first of all the commandments?" Jesus replied, 'this is the first: Listen Israel, the Lord our God is the one Lord, and you must love the Lord your God with all your heart, with all your soul, with all your mind and with all your strength. The second is this: You must love your neighbor as yourself.'" (Mark 12:28-30) Wilberforce turned his life to discovering 'Who is my neighbor?' using his political position to attempt the conversion of society. This meant espousing many unpopular causes. By his life, lived in faith and expressed in his work, Wilberforce shows us that our Christian duty is to stand for the truth, even when we are standing against the society in which we live. Thus, the challenge for the Church is to continue to ask the question 'who is my neighbor?' Do we really see Christ in the outcasts of society; in the 'sex-slaves' and in the asylum seeker? Do we have real love for them?

Our observance of the bicentenary of the abolition of the slave trade, and the acknowledgment of the personal effort and cost of such an enterprise, should make us more determined as followers of Christ to address the injustice, slavery and oppression which still exists today.



General Director
Evangelical Alliance
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Reverend Joel Edwards

I was born in Kingston, Jamaica and came to England aged 8. In Jamaica I was 'fully British', I didn't notice I was a 'black boy' until I arrived in the UK. I was part of the first wave of immigrants from Jamaica in England, and on sensing for the first time that others viewed me as 'different', I quickly found solace in my church scene.

The history of the slave trade reminds us of our capacity for evil, our lack of understanding that each of us is made in God's image, and the respect we may have lost for our fellow citizens. But we must ensure that history's lessons prompt positive change. For out of this particular story is the magnificent possibility of redemption.

Wilberforce's ability to see, motivate and act long-term is incredibly inspirational. We would do well to spend a little more time thinking and praying strategically together about our future as a nation, and less time racing to be the first, the best, or the loudest. As Bebbington suggests; "sustained processes, rather than militant campaigns were what had transformed the land. Pondering their history may well lead Evangelicals to prefer the slower and less spectacular methods that have reaped such rewards in the past. That is the way to root the Gospel in our culture."

As Christ is the ultimate freedom-fighter on all our behalves, He is rejoicing every time a captive of any sort is set free. I imagine would be very happy to join in the commemorations of 2007! I think God has placed a burden on the church to continue working on behalf of all those who are still caught in slavery; whether that be bonded labour; human trafficking; poverty or mental and physical abuse.

Moments like the Bicentenary are infrequent, I am encouraged that many sectors of society have been caught up with the issue. So often we focus on issues that are more important within the church and forget our role as messengers of good news and of freedom to the captives. I would love to see the church continue to live out its faith in confidence, on the pavement as well as the pulpit. We should be the ones championing the cause for those suffering injustice, knowing for ourselves the grace that God has lavished upon us.

VOICES OF THE PRESENT

Faith Leaders



Rector
Holy Trinity Clapham
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Reverend David Isherwood

Holy Trinity Clapham is the church in which Wilberforce and the 'Clapham Sect' worshipped during the passage of the Bill for the Abolition of the Slave Trade. Clapham was, therefore, at the centre of an extraordinary fusion of faith and trust in the living God, combined with political and strategic thinking about the ways in which campaigning would transform the moral climate of the nation.

We live with legacies of slavery today in terms of racism and the under-achievement of black pupils in education. Christians have been significant in this field, campaigning to bring about the reign of God in human society. When the slave trade ceased, Wilberforce asked a haunting question to the effect, 'If we stop trading in 'flesh' (the name given by slave traders to their 'cargo'), with what and how do we trade?' Education and fair trade ('doing justly') were at the heart of the Christian agenda 200 years ago. Too little has changed and I am challenged to commit myself afresh to these Kingdom agendas: In what practical ways can I be salt, light, leaven and aroma for Christ?

Persistence, courage and focus, embedded in prayer and worship – our forbears taught us that we separate them at our peril. I'm inspired to integrate my believing, thinking, belonging and behaviour and to remember that often striving for the best for God takes time to come to fruition; that short termism may not advance the transforming power of the Gospel. I'm profoundly moved by the patience of Wilberforce's in his laying the Abolition Bill before Parliament consistently and persistently for 18 years until its passing.

We can achieve more together than we can apart. Wilberforce worked with anyone whose sympathies, if not their convictions, aligned with God's purposes. I believe Christians are uniquely placed to give a clear focus to big agendas. The challenge for the church is to work at long term projects for justice and peace; to be unafraid to use political means to God's ends and to benchmark this activity as wholly consistent with our calling to further God's purposes and build his Kingdom. 'So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new! All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation;' 2 Corinthians 5:17,18



President and Founder
National Coalition of Pastors Spouses' USA
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Reverend Vivian Berryhill

I am only a few generations removed from slavery. My ancestors were in thrall to the abuses and humiliation of their masters. In the African, Caribbean and African-American culture, vestiges of the cruelties of the slave trade remain at the forefront of our minds. Speaking personally, the thought of the injustices perpetrated on my people during slavery still shapes my thoughts and actions. Likewise the stereotypes and age-old myths surrounding those of African descent often influence how whites interact and interrelate with people of colour and other ethnicities. Yet, while we cannot help but remember what happened during that era, we cannot allow this to bind us into a slavery of mistrust. Although I contend that neither race will ever truly be free to become all we were intended to be unless we talk about the hurts caused by the slave trade, in order for our cultures to move forward all races and religious sects need to release each other from this prison of our own doing.

The story of William Wilberforce presents a compelling example of the "power of the individual". Too often, many of us look for a leader to emerge on the scene to champion a cause. Wilberforce's story, however, inspires us to believe in our own potential. Imagine the impact that could be made on issues such as HIV/AIDS, female and child sex trafficking and nuclear disarmament if we went out, in the example of Wilberforce, boldly demonstrating a message of love and peace and believing in our own ability.

It is at this juncture in world history that spreading the love of Christ and His message of justice is most important. Thus, in the light of this, and with the mistakes of the slave trade in mind, I hope the Bicentenary might become a catalyst— precipitating a global revival with the express purpose of uniting people, races, religions, and systems. Thus 2007 provides the church with an awesome opportunity and responsibility to open a new chapter on racial and religious reconciliation around the world. For in tearing down these walls of segregation and fear we can make way for true, authentic and inclusive worship, leading the world in a redemptive journey towards healing and reconciliation.

VOICES OF THE PRESENT

Faith Leaders



**Chair of Stop the Traffik
Founder of Oasis Trust**
www.stophetraffik.org
www.oasistrust.org

Steve Chalke MBE

The relatively mono-coloured culture of 1960's South-East London meant that I witnessed the prejudice my Indian father suffered because of the colour of his skin. It was a tough place for him – but he coped with all life threw at him with courage, dignity and trust in God. I think that what his experience and example awakened in me was a deep longing for justice and a commitment to those who are denied it. Becoming a Christian in my teens helped me learn to articulate this. From the moment I gave my life to serve Christ, I wanted to work with those who are robbed of choice and opportunity.

We live in a culture that idolises independence and views lone achievement as life's ultimate goal; a culture where we require our heroes to possess an impossible omni-competence. So it is that we do well to heed the words of Wilberforce's biographer John Pollock. 'Wilberforce proves', he wrote, 'that one man can change his times, but he cannot do it alone.' Wilberforce was inspired and sustained in his battle to end the evil of the Trans-Atlantic slave trade, not only by his faith in Christ but by the ongoing encouragement of his friends.

In 1834, as an outcome of Wilberforce's work, over 800,000 slaves within the British Empire were set free. However, at the beginning of the 21st century, 'people trafficking' is the world's second largest, fastest growing and most lucrative form of crime. The scale of the problem is unimaginable. Every one of the 2.4 million people bought and sold around the world each year has their own story of injustice and oppression. It is time that, filled with the same Spirit as Wilberforce, we stand up together and shout 'Stop The Traffik'. The Stop The Traffik campaign, is working to end people trafficking through education, advocacy and in the financing of projects across the globe.

"Since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders...and let us run with perseverance the race marked out for us. Let us fix our eyes on Jesus, the author and perfecter of our faith, who for the joy set before him endured the cross...so that you will not grow weary and lose heart." Hebrews 12:1-2



**Senior Pastor
Church of God of Prophecy**
www.cogop.org.uk

Bishop Wilton Powell OBE

Although brought up in Jamaica, I've spent the last twenty years as a pastor in the United Kingdom. I currently lead The Church of God of Prophecy in the UK and France, one of the largest and oldest Black Pentecostal Church organisation in the UK. It's broadly African-Caribbean in its membership, representing over 25,000 adherents nationally.

Since its inception 54 years ago the church has worked tirelessly in spreading the good news of Jesus Christ and also sought to be an agent of positive change within the spiritual, social, political, and economic environment. This we do through the 87 or so congregations located mainly in the major urban centres of England and South Wales.

A large part of western capital is, historically, based on incomes derived from the slave trade. The trade reflected man's inhumanity to man and shows the insensitivity of the profit motive when it's not guided by any spiritual or moral values. This highlights the need today for an ethical and moral framework in the creation of wealth.

Wilberforce spoke with a moral force underpinned by his faith and came to prominence by standing up for what was right and defining himself with scripture and common humanity. The example and legacy of Wilberforce remains relevant today; in the context of international development, in the disproportion of rich and poor and in the suffering which comes from this.

In this Bicentenary year I see Christ working through the reinforcement of the principles of people like Wilberforce, Clarkson and Equiano, reminding us that that the church of today should speak with moral force into our society at large. In the light of the Bicentenary the church is, once again, rising to this challenge and speaking with a sense of moral commitment into the deeper issues brought to the fore by this event. This means not viewing the bicentenary as simply an historical event but remembering it in a contemporary setting as the living experience of the men and women of today.

Conversations over Coffee

- ♪ Why do you think Wilberforce argued that effective social reform should have a spiritual base, 'otherwise fail or do more harm than good?'
- ♪ **Compare the end of Wilberforce's life to the retirement mentality of today?**
- ♪ Why might the Reformation of Manners be considered an even more challenging task than the abolition of slavery?
- ♪ **In what ways did Wilberforce's calling transcend his own life? What would it mean to you to live your life like that?**
- ♪ Do you think our attitude toward time affects how we commit ourselves to a cause? Would we persevere, as did Wilberforce, for fifty years?
- ♪ **What aspects of Wilberforce's character were you particularly inspired by?**
- ♪ In what areas of your life has this film challenged or inspired you?
- ♪ **Were there any particular lines or phrases in the film which have stayed with you?**
- ♪ How would you like your life and accomplishments to be summed up?
- ♪ **Is it easier to be an advocate for someone you know well or someone you don't know at all?**
- ♪ How does using one's voice and influence make someone an abolitionist, both historically and today?
- ♪ **Who are the men of peace, rather than the men of war, of today?**
- ♪ What is justice?
- ♪ **'There is no gap between love of neighbour and desire for justice.' (Instruction on Christian Freedom and Liberation 24, 1986) Do you agree?**
- ♪ How do you respond to the proclamation, '...where truth and love are missing, the process of liberation results in the death of a freedom.'? (Instruction on Christian Freedom and Liberation 24, 1986)



Scene Context

Having recently come to faith in Christ, Wilberforce writes a letter informing Pitt of his decision to enter the clergy. Pitt and Wilberforce, both aged 23 at the time, discuss their future careers in the Brookes club. Pitt reveals his aspiration to become Prime Minister and his desire for Wilberforce's support and partnership. Wilberforce said no one of their age has ever served in Parliament and Pitt responds, "which is why we are too young to realize that certain things are impossible. So we will do them anyway."



From The Script

- ♪ Do you think Wilberforce and Pitt's age influenced their desire for social change?
- ♪ What motivated Pitt's courage?
- ♪ What motivated Wilberforce's courage?

From The Scriptures

- ♪ What is one of the most frequently repeated commands in Scripture? Deuteronomy 31: 6-8; Genesis 26:24; 1 Chronicles 22:13; Isaiah 43:5
- ♪ How does God want us to view the impossible? Mark 9:23, Mark 10:27
- ♪ Are our fears reflective of the way in which we understand God?
- ♪ What command does Paul give to young adults in 1 Timothy 4:12?

Your Turn

- ♪ Are we limited by idealism in our attempts to make a difference? What are some factors that make people idealistic about making a difference? Cynical?
- ♪ In what areas can you replace impossibility with faith? Fear with courage?
- ♪ How does one obtain faith? How does one increase in faith?
- ♪ **Prayer:** Reveal, Repent and Respond What has God revealed to you? What do you need to repent of? How can you respond?

FRIENDSHIP

Especially for Leaders



Scene Context

Pitt says to Wilberforce "You are the best fighter and the best speaker...I will have you serve in my government in any position you choose...I want you beside me all the way."



From The Script

- ♪ How did Wilberforce and Pitt's friendship help in their accomplishing their respective goals?
- ♪ When the French Revolution began, why was their friendship tested?
- ♪ How did Pitt's influence in Wilberforce's life contribute to the abolition of slave trade?

From The Scriptures

- ♪ What other pairs in Biblical history were instrumental in monumental change?
a. 1 Samuel 20:42 b. Numbers 14:30-38 c. Esther 2: 7-22 d. Acts 14:3
- ♪ What was distinctive about Christ's ministry that make relationships one of the most powerful ways to effect change?
- ♪ Why should personal relationships matter when pursuing goals?

Your Turn

- ♪ How can friendship inspire courage in those attempting to work for change?
- ♪ What positive changes can you and your circle of friends make together today?
- ♪ How would one cultivate such friendships?
- ♪ **Prayer:** Reveal, Repent and Respond



Scene Context

Pitt strategically arranged for Wilberforce to meet some of the leading abolitionists of the time, a former slave named Olaudah Equiano, Thomas Clarkson, James Ramsey, and Hannah More. This group later became known as the Clapham Sect. Many of these heroes united to form the 'Committee for Abolition of the African Slave Trade'. "Wilberforce proved a man can change his times, but that he cannot do it alone."



From The Script

- ♪ The Clapham Community was largely comprised of Anglican & Quaker abolitionists. What drove them to champion abolition?
- ♪ Why was it important for Wilberforce to meet Equiano?
- ♪ How did the Clapham community ignite and awaken the conscience of a nation? Why was their campaign so effective?

From The Scriptures

- ♪ The Twelve Disciples possessed diverse personalities and strengths. How were they able to effect change? Acts 22:15, 4:33
- ♪ What effect can community achieve that a single individual cannot? 1 Corinthians 12:12-27
- ♪ Why is it valuable and necessary to have diversity in a community? Unity?

Your Turn

- ♪ How is unity achieved in a community of diverse and passionate individuals?
- ♪ Does your circle of friends or your local church display effective witness and unity?
- ♪ What can your community do to ignite and awaken the conscience of a city, a nation and the world?
- ♪ **Prayer:** Reveal, Repent and Respond

BELONGING

Especially for Leaders



Scene Context

After dinner, Wilberforce asks what business brings Equiano to Clapham from such a long distance. Equiano opens his branding scar on this chest and says “they put irons into the fires and do this. To let you know you no longer belong to God but to a man.”



From The Script

- ♪ Why does our value impliedly lessen in our belonging to man rather than God?
- ♪ What does it mean to belong to God? to man?
- ♪ Why does man exercise power through cruelty?

From The Scriptures

- ♪ What attributes of God are implied in “belonging” to Him? Psalm 24:1-2, Deuteronomy 4:32, Isaiah Chapter 45
- ♪ What freedoms are gained or forfeited when we belong to God? to man? Romans 8:1 –2, 2 Corinthians 3:17, Galatians 5:1, 2 Peter 2:19
- ♪ How is belonging beautiful? Song of Solomon 7:10

Your Turn

- ♪ What things in your life own you?
- ♪ To some, belonging to God is a sense of freedom and a valuable form of identity. To others, it is the opposite. Why?
- ♪ What do you use your freedom for?
- ♪ **Prayer:** Reveal, Repent and Respond

The Lord has promised good to me,
His word my hope secures;
He will my shield and portion be,
As long as life endures.
Yes, when this flesh and heart shall fail,
And mortal life shall cease,
I shall possess, within the veil,
A life of joy and peace.

Thro' many dangers, toils and snares,
I have already come;
Th' grace has brought me safe thus far,
And grace will give me yet more.

The earth shall soon dissolve like snow,
The sun forbear to shine;
But God, who calls us here,
Will raise us up again.



Scene Context

The Clapham dinner guests know of Wilberforce's personal dilemma to stay in government or to become a man of the cloth. Clarkson poignantly discloses, "We understand you having problems doing the work of God and that of a political activist." With quiet strength and conviction, Hannah More exhorts "We humbly suggest you can do both."



From The Script

- ♪ Why do you think Wilberforce viewed the "work of a political activist" and the "work of God" as separate?
- ♪ How did John Newton and the Clapham community help Wilberforce overcome his personal dilemma?
- ♪ How was Wilberforce's faith incorporated into his work?
- ♪ "God found me. Do you have any idea how inconvenient that is?" What does Wilberforce mean? Can you relate to this comment? If so, how?

From The Scriptures

- ♪ Why are we prone to separating our faith from other areas of our lives?
- ♪ How can work be a form of worship? How do you view worship? Hebrews 12:1-2
- ♪ Which biblical characters exemplify faith lived out in all areas of their lives?

Your Turn

- ♪ What challenges do politicians face that demand or necessitate faith?
- ♪ Why should more Christians pursue politics or serve in government roles?
- ♪ How can faith be a positive influence in policy-making?
- ♪ **Prayer:** Reveal, Repent and Respond



Scene Context

After dinner outside, Wilberforce's personal dilemma is clearly heightened by the influence of the Clapham community. Pitt challenges Wilberforce that abolishing the slave trade can also be doing God's work.



From The Script

- ♪ “The principles of Christianity lead not only to meditation but to action.” What do you think this means?
- ♪ What influence did Barbara Spooner have on Wilberforce's decision to persevere? Why was Wilberforce drawn to her?
- ♪ Wilberforce set before himself two ‘Great Objects’
 - a. The suppression of the slave trade and
 - b. The Reformation of Manners (Social reform throughout all areas of society) What societies did Wilberforce create or influence? Why are these significant?

From The Scriptures

- ♪ What biblical principles inspired Wilberforce's two great campaigns? What verses come to mind? James 2:14-18
- ♪ How do we persevere in the light of defeat and trials? Romans 5:3-4; James 1:3-4
- ♪ How does passion differ from conviction as a motive for action?

Your Turn

- ♪ What inspiration and example can we draw from Wilberforce's perseverance to serve the public good?
- ♪ What ‘great objects’ has God placed before you?
- ♪ What would it take for your meditation to lead to action?
- ♪ **Prayer:** Reveal, Repent and Respond



Especially for Leaders **TRANSATLANTIC SLAVERY**

Scene Context

Members of Parliament and their wives are enjoying a private cruise of the harbour. Unexpectedly, their vessel of grandeur comes alongside the slave ship, The Madagascar, in whose rigging stands Wilberforce. The stench of death is overwhelming.



From The Script

- ♪ Wilberforce proclaims “Remember God made men equal.” What does it mean to view someone as your equal?
- ♪ How did Clarkson and the Clapham community make slavery real for members of Parliament and the British Empire? Why is it necessary to include the heart and mind in changing laws?
- ♪ There are estimates of over 20 million slaves that died in the Transatlantic Slave Trade. Why is it that this part of our history is still relatively unknown?

From The Scriptures

- ♪ If man was created equally, why do we still view others differently?
- ♪ How are we to value others? Philippians 2:3-4, Romans 12:10, Galatians 5:13
- ♪ Why is the Church a necessary agent of reconciliation in combating racism?

Your Turn

- ♪ What are the residual consequences of the transatlantic slave trade today?
- ♪ How should the Church combat racism?
- ♪ What other forms of inequality still exist today in our society?
- ♪ Prayer: Reveal, Repent and Respond

MODERN DAY SLAVERY

Especially for Leaders



Scene Context

Today, estimates* state:

27 Million: Number of people in modern-day slavery across the world

50% of all victims are children

218 Million: Number of children working aged between five and seventeen

126 Million: Number of children who work in the worst forms of child labor - one in every twelve of the world's five to seventeen year olds.

300,000: Number of child soldiers involved in over 30 areas of conflict worldwide, some younger than 10 years old

20 Million: Number of bonded laborers in the world

* More statistics and sources are found at:
www.theamazingchange.com/statistics.html



Photos Provided by Rugmark © Robin Romano 2006



From The Amazing Change Campaign

- ♪ There are estimated 27 million slaves in existence today. Why does slavery still exist?
- ♪ What are ways in which we can awaken the conscience of the world to modern day slavery?
- ♪ Why is it necessary for the Church to campaign for, and advocate on behalf of, the abolition of modern day slavery?
- ♪ How can the Church unite to combat this evil?

From The Scriptures

- ♪ What is the first requirement asked of man? Micah 6:8, Jeremiah 9:23-24, Luke 10:27
- ♪ What attribute of God should fuel our conviction to respond? Psalm 11:7, 33:5, 140:12
- ♪ Who did Jesus minister to and befriend? Matthew 21:32, 9:10, 11:5

Your Turn

- ♪ Why is it necessary to acknowledge one's own culpability in order to reconcile?
- ♪ How can you be an agent of healing and reconciliation?
- ♪ What personally enslaves you? What would you say are unhealthy attachments or desires in your life? Galatians 5:1-3
- ♪ What can you do to help and inspire others to live in their God-given freedom?
- ♪ **Prayer:** Reveal, Repent and Respond



Scene Context

Still imprisoned by the memory of his past, John Newton bitterly tells Wilberforce that he was “explaining to a child why a grown man cowers in a dark corner.” “Twenty thousand ghosts live with me in this church, there’s still blood on my hands.”



From The Script

- ♪ How do we see John Newton deal with his guilt for being a former slave trader?
- ♪ What did Newton mean that he “once was blind”?
- ♪ “I am a great sinner and Christ is a great Saviour.” Is an understanding of one’s guilt proportional to one’s appreciation of grace?

From The Scriptures

- ♪ How is guilt formed? Why does one’s sense of guilt vary?
- ♪ How is guilt assuaged or remedied? Colossians 2:13-14, Isaiah 53:5-6
- ♪ What is the difference between guilt that leads to death and guilt that leads to life? 2 Corinthians 7:9-10

Your Turn

- ♪ How does guilt manifest itself in our lives? How does one rationalize away guilt?
- ♪ Is guilt necessary to understand grace?
- ♪ Are you an instrument of guilt or an instrument of grace?
- ♪ **Prayer:** Reveal, Repent and Respond



Scene Context

Wilberforce visits an aging and now blind John Newton. Newton is dictating an account of his years as a slave trader, a description, which he describes as his 'confession.' Newton confesses "Though my memory is failing, I remember two things very clearly, I am a great sinner and Christ is a great saviour."



From The Script

- ♪ How does Newton acknowledge God's forgiveness while seeking restitution?
- ♪ How is the sense of repentance reflective in the hymn Amazing Grace?
- ♪ What is grace?

From The Scriptures

- ♪ The butler asks, "You found God sir?" Wilberforce says, "I think He found me." What differences are implied about Soteriology by each of these perspectives? Romans 4:5; 3:24; Ephesians 2:8-9
- ♪ Why is the act of forgiveness reflective of one's understanding of grace?
- ♪ Why is reconciliation an important characteristic for all Christians?

Your Turn

- ♪ How is an apology different from asking for forgiveness?
- ♪ How can you demonstrate forgiveness and reconciliation in your life?
- ♪ How have you experienced amazing grace?
- ♪ **Prayer:** Reveal, Repent and Respond

The Lord has promised good to me,
His word my hope secures;
He will my shield and portion be,
As long as life endures.

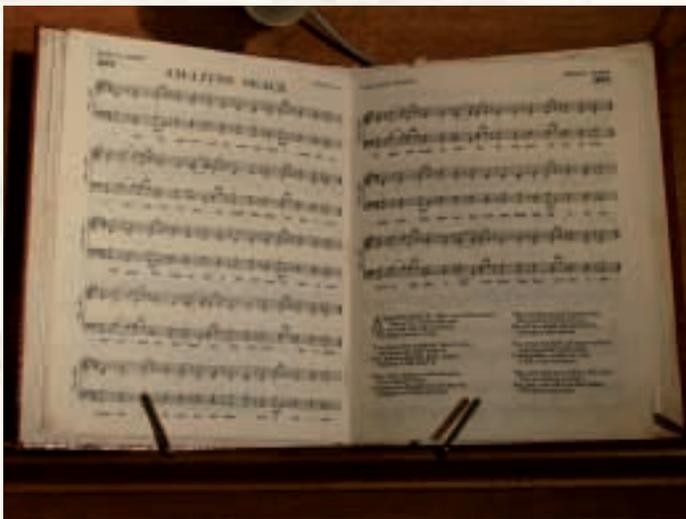
Yes, when this flesh and heart shall fail,
And mortal life shall cease,
I shall possess, within the veil,
A life of joy and peace.

The earth shall soon dissolve like snow,
The sun forbear to shine;
But God, who calms my soul below,
Will raise me up again.



Especially for Leaders

THE HYMN



Amazing Grace

As Published in 'Olney Hymns',
in both the first edition in 1779 and the 1808 edition

Amazing grace! how sweet the sound
That sav'd a wretch like me!
I once was lost, but now am found,
Was blind, but now I see.
'Twas grace that taught my heart to fear,
And grace my fears reliev'd;
How precious did that grace appear,
The hour I first believ'd!
Thro' many dangers, toils and snares,
I have already come;
'Tis grace has brought me safe thus far,
And grace will lead me home.
The Lord has promis'd good to me,
His word my hope secures;
He will my shield and portion be,
As long as life endures.
Yes, when this flesh and heart shall fail,
And mortal life shall cease;
I shall possess, within the veil,
A life of joy and peace.
The earth shall soon dissolve like snow,
The sun forbear to shine;
But God, who call'd me here below,
Will be forever mine.

Your Turn

- ♪ What does it mean to be found?
- ♪ What biblical passage do you think this hymn is based upon?
- ♪ How is it that grace can both teach us to fear whilst also relieving us of our fears?
- ♪ Can you personally echo Newton's proclamation that 'His word my hope secures'?
- ♪ What makes this hymn so powerful in what it promises?
- ♪ Prayer: Reveal, Repent and Respond

OUTREACH ACTIVITIES

Especially for Leaders



- ♪ Go see *Amazing Grace* with friends and family on 23rd March 2007
- ♪ **Organize a group or class booking for 23rd March 2007**
Email uk@amazinggracemovie.com.
- ♪ Every cinema ticket you buy, buy one for friends as an outreach tool
- ♪ **Download the Petition to Abolish Modern Day Slavery and get friends from work and church sign it. www.amazingchange.com**
- ♪ Use "Conversations Over Coffee" to stimulate thought provoking discussions with strangers, acquaintances and friends from diverse perspectives and backgrounds.
- ♪ **Pastors and Church Leaders: Use this Resource, the Resource DVD, and clips to preach about Wilberforce, Justice, our role to play and beyond.**
- ♪ Promote the next Alpha course by handing out Alpha invites at the end of film showings in your local cinema. See www.alpha.org
- ♪ **Alpha leaders, take your group to see *Amazing Grace* and discuss the issues the film addresses over coffee or a meal.**
- ♪ Invite your church to take part in *Amazing Grace* Sunday, 18th February 2007. Register your church at www.amazinggracesunday.com.
- ♪ **Pray! That God will bless you to be a blessing, that you will be an instrument of**

force was full, but now am found,
Was blind, but now I see.

'Twas grace that taught my heart to fear,
And grace my fears relief'd;
How precious did that grace appear,
The hour I first believ'd!

Thro' many dangers, toils and snares,
I have already come;
'Tis grace has brought me safe thus far,

His word my hope secures;
He will my shield and portion be,
As long as life endures.

Yes, when this flesh and heart shall fail,
And mortal life shall cease,
I shall possess, within the veil,
A life of joy and peace.

The earth shall soon dissolve like snow,
The sun forbear to shine;
But God, who cal-

GRACE IN ACTION



www.theamazingchange.com/zach.html

Zach Hunter

When Zach Hunter, then a 7th grader, first learned that millions of people, including children, around the world are slaves, he knew he had to do something about it. Zach grew up learning about the UK and America's history with slavery and oppression, from the Trans-Atlantic Slave Trade to the Civil War to the civil rights movement. William Wilberforce, Equiano, Harriet Tubman and Dr. Martin Luther King, Jr., were among his heroes. Zach thought students should know that an estimated 27 million people around the globe are still being enslaved against their will.

"Two years ago I learned that slavery still existed, and was deeply disturbed," Zach said, "The feeling that I needed to do something gnawed continually at the back of my mind. It finally occurred to me to start a campaign to raise awareness and funds to abolish modern day slavery." Drawing from Psalm 31: 8 and 9, Zach says "Now I can be a voice for the voiceless and an advocate for the oppressed."

He discovered that by educating kids about the problem and encouraging them to raise funds, they could actually emancipate modern-day slaves. At the end of February that year, in conjunction with students learning about the efforts of people like Dr. Martin Luther King Jr. during the civil rights movement and Harriet Tubman during the abolitionist movement, Zach launched "Loose Change to Loosen Chains" in the United States with the hope that other schools and youth groups around the world would get involved and participate in their communities. Zach has developed PowerPoint presentations and promotional materials students can use to implement the program in their schools.

Students collected loose change from their family and friends from late February through the first of April. The students at Zach's school were able to collect more than \$9,000USD in loose change. There are now more than 50 schools (elementary through college) who have launched the LC2LC campaign. Zach has spoken to tens of thousands of students about slavery, injustice and their responsibility to expand their circle of compassion to include the hurting and voiceless victims of slavery. Zach is the global student spokesperson for The Amazing Change campaign – a campaign to carry on Wilberforce's vision of mercy and justice. In that capacity he has spoken to more than 400,000 people this year about the abolition of slavery. His vision is to see slavery abolished in his lifetime.



The Trust
www.htb.org.uk/st
www.alpha.org

Jessica Davies

I work with a team of gutsy people on an estate in central London. We work with volunteers to provide education, study support, mentoring, counselling and a safe place to make friends, build community and explore the meaning of life. We are all Christians and have met some incredible people along the way. I grew up with a pretty distorted and scathing view of Christians and had no understanding of who Jesus was until I did the Alpha course 12 years ago and allowed myself to think about the real questions of life. By the time I got to Alpha I had figured out that all was not well in the world and that we were making a pretty big mess of it. Alpha presented an opportunity to hear some basic truths about the Christian faith, to ask questions and take an honest look at what I did and didn't believe in a safe environment. I found myself hoping that what I was hearing about Jesus was true and eventually took the risk of asking Him into my life and have been on an adventure with Him ever since. Three weeks after Alpha I was in Brazil visiting a project that worked with street children and we went into the favelas to see their families. They are not pretty places favelas, they are corrupt, people are desperate, dirt poor and it stinks but I found I wanted to be there and became aware of a growing passion in me to make a difference in these places and see lives changed. London is a fabulous city but it too has a bleak underbelly where people are living without hope. Our team works to bring a hope and a future to the people on this estate and we are seeing lives change. It can be slow and painful but it is the real thing. I do what I do because I love it first but also because I know that with God we can make a difference.



Glenn and Family
www.stophetraffik.org

Glenn Miles

Glenn Miles has been involved in trying to tackle the issues of the exploitation of children for the past twenty years. His motivation comes from his faith as a Christian and also the fact that he has three girls, Zoe, Hannah and Sarah aged 11, 9 and 6 years.

Last year he returned from Cambodia where he and his family were working with Tearfund. Glenn was involved in training and networking with several Christian NGOs and churches through the Evangelical Fellowship of Cambodia Children's Commission and 'Chab Dai coalition' in trying to raise awareness about the issues, doing training, action research and advocacy with the government regarding violence against children including the commoditization of children. As one child said to Glenn "even the wild animals don't eat their children", expressing anger that some adults felt they had the right to sell children.

Working with Tearfund, Glenn found in a survey of over 1300 school-children aged 12-15 years, from every province in Cambodia, that 49% of girls and 45% of boys said they knew a child who had been sold by an adult and 2.4% of girls and 3.7% of boys said they had experienced being sold/trafficked! These were ordinary, non high risk kids in primary and secondary schools. Children described how children were sold to childless couples, others into brothels or to foreigners, others to work in coffee houses or to work as beggars in Bangkok.

Since returning to the UK, Glenn has been involved in research, training and advocacy here as well. He has been working with JfCI, NCAP and Viva Network's Asha Forum to develop a training week at Moorlands College for church advocates. He has also been doing research for 'Stop the Traffik' and is planning an arts event in Wales including films, drama and children's activities.

What is a modern day abolitionist? "If its someone committed to seeing the end of modern day slavery then I guess I am one!" he says " and it's what many people can commit themselves to being too. Look at the www.stophetraffik.org website for ideas."



Carrie Pemberton with the Trustees of Chaste
www.chaste.org.uk

Reverend Doctor Carrie Pemberton

Whilst working at an immigration removal centre as the Religious Manager for over 900 men women and children who were being held awaiting removal from the UK I met several young women from a variety of countries who had been trafficked into the UK for enforced sexual labour. Through working and talking with these young women, it became clear to me that the UK and the churches of the UK had a major task on to provide safety for women as they escaped from the clutches of their traffickers, and to raise awareness of how trafficking for sexual exploitation was in place in cities and towns across Britain. It seemed clear to me that I had to act to make a difference. There was nothing else for it, I had received a charge in the lives of the women whom I had met. I felt I had been recruited by God to participate in a movement for change.

CHASTE is now three years old, and works centrally with the new Government initiative UKHTC (UKHTC.org) and churches, government and Non-governmental agencies across the world. I have personally counselled and met dozens of young women who have been trafficked and enabled some to receive the justice they so richly deserve. Others have been sent empty away due to the current mismatch in our laws on immigration and the requisite outrage at the criminal abuse, which occurs, in all trafficking cases.

It is clear to me that God is constantly inviting men and women to be change agents for the Kingdom. I honestly believe that I have met Christ present as the third person in some of the encounters I have had with those who have been tricked, tormented and enslaved as trafficked young women into enforced prostitution. The word of liberation, outrage, resilience, compassion, prayer, lobbying for change, working together to embrace a new future both nationally and internationally is the same as it was for the advocates of resistance to slavery two hundred years ago. The faces of those enslaved are now international, no race is exempt, but the core values are the same. Human beings are Not for Sale and those who have been sold have the special attention of God's justice, mercy and love. That is our mandate for action today.

ADDITIONAL RESOURCES

Andrew Edwards and Fleur Thornton. *Footsteps of the Past: William Wilberforce*.
Activity booklet for primary and secondary schools



Baroness Cox and Dr John Marks. *This Immoral Trade. Slavery in the 21st Century*
Monarch Books



Clifford Hill. *The Wilberforce Connection*.
Monarch Books

David Batstone. *Not for Sale: The Return of the Global Slave Trade - And How We Can Fight It*.
HarperSanFrancisco. Feb 2007



Dr Joseph D'Souza. *Dalit Freedom Now and Forever*.
Published by Dalit Freedom Network, Printed by OM Books



Eric Metaxas. *Amazing Grace*.
Monarch Books. March 2007

John Pollock. *Wilberforce: God's Statesman*.
Kingsway. 2007 edition

John Piper and Jonathan Aitken. *Amazing Grace in the Life of William Wilberforce*.
Crossway Books. 2007

Kevin Belmonte. *Hero for Humanity: A biography of William Wilberforce*.
Navpress Publishing Group

Kevin Belmonte. *Travel with William Wilberforce. The friend of Humanity*.
Day One Publications

Kevin Belmonte. *365 Days with Wilberforce: A collection of daily readings from the writings of William Wilberforce*.
Day One Publications



Richard Reddie. *Abolition!*
Lion Books 2007



Stephen Tomkins. *William Wilberforce*.
Lion Books 2007



Steve Turner. *Amazing Grace: John Newton, Slavery and the World's most Enduring Song*.
Ecco



Zach Hunter. *Be the Change: Your Guide to Freeing Slaves and Changing the World in Other Ways*.
Zondervan Publishing. March 2007



Documentary Dramas: *Amazing Grace: The Inspirational Stories of William Wilberforce, John Newton and Olaudah Equiano*.

Starring a host of acclaimed British actors including Robert Lindsay as Newton, David Oyelowo as Equiano and Chris Larkin as Wilberforce. The three audio dramas, with cinema-quality sound and specially-composed music, are presented in five CDs

Available from Christian bookstores or direct from Kingsway's website:
www.equippingthechurch.co.uk



'The Walk' (2007) -Murray Watts (Writer/Director). Andrew Harrison stars in this adaptation of the

stage play looking at the crucial meeting between William Wilberforce and John Newton.

Available from the Bible Society
www.biblesociety.org.uk March 2007.

Please Join

THE AMAZING CHANGE

Inspired by the film

AMAZING GRACE

Opening in cinemas
27 March 2007

Campaign

www.TheAmazingChange.com

William Wilberforce's work is far from finished. There are still an estimated 27 million slaves in the world today. Modern day slaves are children and families working in rice mills, in brick kilns, on plantations, making rope, and in many other industries. These slaves are not free to come and go; they are beaten or threatened with violence. They deserve the chance to be free. *The Amazing Change* campaign gives students and communities a chance to make a mark on history by speaking up—as Wilberforce and his friends did.

At www.TheAmazingChange.com, you'll learn about the "two great objects" that were important to William Wilberforce:

- o The abolition of slavery
- o The reformation of manners (society)

On the site you will read stories of modern day slaves and of the heroes who are setting them free. You'll also find tools for your own social justice activism and educational efforts.

See www.amazinggracemovie.com to:

- o Deepen the study of history with your students, using educational resources designed to increase their appreciation of what it means and what it takes to change the world;
- o Connect the abolition movements in United Kingdom and the United States;
- o Explore other stories of abolition, freedom, and social justice—then and now;
- o Examine primary and secondary sources materials important in the telling of abolition stories.



Free the Slaves - Peggy Callahan

AMAZING GRACE

About the Film

Amazing Grace is based on the true story of William Wilberforce, a British statesman and reformer from the early part of the 19th century. This feature film chronicles his extraordinary contributions to the world, primarily his 20-year fight to abolish the British slave trade, which he won in 1807. Wilberforce was also instrumental in passing legislation to abolish slavery in the British colonies, a victory he won just three days before his death in 1833.

Amazing Grace stars Ioan Gruffudd as William Wilberforce, Albert Finney as John Newton, and Youssou N'Dour as Olaudah Equiano. It was directed by Michael Apted (Coal Miner's Daughter, The World Is Not Enough) and produced by Terrence Malick (The Thin Red Line, The New World), Ed Pressman, and Patricia Heaton ("Everybody Loves Raymond"). The screenwriter is Steven Knight (Academy Award® nominee for Dirty Pretty Things). Kevin Belmonte, worked closely with Steven Knight, to provide necessary background information, supporting research, and commentary at each stage of the script's development. Ken Wales (whose screen credits include Christy and whose book credits include Sea of Glory) was executive producer.



Acknowledgements

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SAMUEL GOLDWYN FILMS AND ROADSIDE ATTRACTIONS AND BRISTOL BAY PRODUCTIONS PRESENT
A SUNFLOWER PRODUCTION A MICHAEL APTEDE FILM "AMAZING GRACE"
IOAN GRUFFUDD ROMOLA GARAI CIARAN HINDS RUFUS SEWELL YOUSSEU N'DOUR WITH MICHAEL GAMBON
AND ALBERT FINNEY CASTING BY NINA GOLD CO-PRODUCER MARK COOPER MUSIC SUPERVISOR LINDSAY FELLOWS
MUSIC BY DAVID ARNOLD MAKE UP AND HAIR DESIGNER JENNY SHIRCORE COSTUME DESIGNER JENNY BEAVAN
EDITOR RICK SHAINÉ ACE PRODUCTION DESIGNER CHARLES WOOD DIRECTOR OF PHOTOGRAPHY REMI ADEFARASIN BSC
EXECUTIVE PRODUCER JEANNEY KIM PRODUCED BY EDWARD PRESSMAN TERENCE MALICK
PATRICIA HEATON DAVID HUNT KEN WALES
WRITTEN BY STEVEN KNIGHT DIRECTED BY MICHAEL APTEDE

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