

Welcome New Intern!

We're so excited that you have chosen Project Evangelism as a small part of your journey of faith. We hope that this will be a journey that you'll remember forever, and help you grow in your faith. Our ministry's philosophy is to build relationships, change lives, and to create a safe environment for the young people. After earning trust and respect that we have the opportunity to share our faith in hopes that real life changes will be made through Christ.

This huge packet that you hold in your hands is all about the ropes around Murlough House and Project Evangelism. Guard it with your life and carry it around at all times... no, no, no, only kidding. Just make sure you read over everything! This packet also includes the runnings of the house and your responsibilities as an intern!

Again, we are so excited that you are here and hope that you find that God challenges you in ways you never thought possible!

For His glory,

The Murlough House Staff

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(*Please see child protection folder for further details.)

Welcome to Murlough House

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We are primarily involved in local outreach, but we are also involved in ministry in England and France. The director, John Moxen, has a vision to reach out to the community by sharing the Gospel of Jesus Christ in culturally relevant ways. We do this by recognizing changing needs and meeting them in new and applicable ways. The ministry's future plan is to remain relevant to the needs of our mission, our values and long-range vision and objectives.

Over the past 10 years we have built good relations with various American colleges and church organizations who have sent spring / summer mission teams. The Lord is doing great things in N. Ireland, the people are beginning to awake in this area, but we require innovative people to continually progress the work of Project Evangelism.

The benefit of your partnership is three-fold:

- 1) You attract kids because your different and exciting - 'American Christians are cool and fun!'
- 2) You can cross the divide between Protestant and Catholic and bring them together in Christ.
- 3) Your progressive forward thinking encourages local Christian's who are involved in our ministry.

In September of 2005 a full-time Christian Youth Coordinator was brought on staff at Murlough, and the introduction of an intern program began. The basis being to provide College age students the opportunity to come for a semester or summer during their Junior or Senior year (or recently post grad) to get practical experience to put toward their diploma and future career/ministries.



History of Project Evangelism

Ken Terhovan, a Christian from South Africa, started Project Evangelism in England in the early 1960's. He perceived the role of Project as that of working alongside local churches and evangelising in areas not reached by them. His goal for the ministry was to lead others to faith in Christ, then encourage discipleship and placement of new converts into churches for training and spiritual growth.



John Moxen joined the organization in 1965 and worked for three years at its center in Derbyshire. He became Director in 1969.

Sometime later, John was invited to conduct outreach meetings in Northern Ireland. He visited the Province on a number of occasions before being encouraged to take up permanent residence and bring the ministry to Northern Ireland on a full time basis. He and his family made the move in 1969.

For the next 20 years, the ministry was based in Portrush on the North Antrim coast. While there, Project was involved in outreach throughout the Province. They also did extensive work among the crowds who came to Portrush at Easter for the Northwest 200 motorbike race in May (which usually attracts in excess of 100,000 people) and through the summer season.

A Bible School was started there that provided discipleship and training for people from many different backgrounds, including overseas students and others who had been unemployed.

In 1986, Project Evangelism purchased Longfields School in Glenarm, a small seaside community in County Antrim. This was renamed Stillwaters and was renovated to provide accommodation for up to 25 people. This facility has recently been remodelled and is still used as a base for outreach to the local area and beyond. It has facilitated the development and maintenance of relationships with local churches and the community.

In 1992, an American team from YWAM (Youth With A Mission) came to assist in an outreach from Glenarm. It became evident that these American visitors were able to cross over religious and political divides where local teams may have encountered more difficulty.

Following this visit, an opportunity arose in 1993 for John Moxen to visit IMPACT (the Presbyterian Church of America's Short-term Missions Department) and a number of colleges in the United States for the purposes of recruiting teams for short-term missions in Northern Ireland. There were a number of invitations to speak at college chapels, church services and mission's conferences. In this way, contacts were expanded and relationships with American Christians developed.

In 1990, Project Evangelism moved from Portrush to Templemore Avenue in Belfast. Here, the work focussed on a small cafe for outreach and day and evening classes.

John had always felt that in order for the ministry to develop further, a larger and more attractive base was required. Murlough House was an answer to many prayers for over 20 years, having many of the facilities required as well as potential for further development.

In a huge step of faith, Project Evangelism purchased the house in 1994 for a cost of approximately £300,000. This incredible financial commitment was undertaken trusting in God's provision and the building was completely paid off in 5 1/2 years. It is one of Project Evangelism's principles never to seek or solicit financial support. Instead, we believe that if God's work is done in God's way, it will not lack God's funds.



Murlough House - Murlough House dates back to 1859. It was built as a summer residence for the Earl of Downshire and for many years the Downshire family would spend about 3 months a year at the Murlough estate. The Downshire's sold the estate in the 1950's and, since then, the house has been owned by a number of different groups, including Queen's University in Belfast. In a huge step of faith, Project Evangelism purchased the house in 1994 for a cost of approximately £300,000. This incredible financial commitment was undertaken trusting

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The house is superbly situated within Murlough Nature Reserve (owned by the National Trust) and overlooks Dundrum Bay. It is a wonderful base from which you can take walks and hikes to explore the local habitat.

Since being based in Murlough House, the ministry has sought to reach out to many areas of the Province and South Down in particular. This has been accomplished through children's programs (such as Vacation Bible Schools), working alongside local churches and specific outreach events.

Project Evangelism's main outreach is to the local area of Dundrum and Newcastle. God has led us to establish links with local churches, sustaining growth through their young people, disciplining them and helping them grow in Christ so they will in turn work through their church to get involved in their local area to promote Christ to the community.

Dundrum - The village of Dundrum is about one mile from Murlough House. The remains of Dundrum Castle, a medieval castle from the 12th century, is there and can be visited.

The village has grown over the last five years with ongoing building programs bringing new people from many different locations to settle in the area. With this population growth, opportunities for outreach and evangelism have also expanded.

Newcastle - About 4 miles south of Dundrum is the town of Newcastle. Newcastle is a seaside town, which is very popular with summer visitors. Its location beside the Mourne Mountains also attracts walkers and climbers on day trips and vacations. The holiday crowds present great opportunities for evangelism during the summer months.



Staff

John & Jo Moxen work alongside each other in the work for the Lord and Project Evangelism. John Moxen has been the Director of Project Evangelism since 1969. Jo prepares all the meals for teams and other groups staying at Murlough House.



Patti & Dennis McIntyre are the U.S. Coordinators for Project Evangelism and work with teams in the US, providing information, answering questions, sending out correspondence, recruiting, etc. They have been working in this capacity on a part-time basis for the past 5 years and as of February 2007 will be working with Project on a full-time basis.



Cynthia Swavey is the house manager. She is in charge of the cleaning, organizing, and supervising. She is a role model and mentor to many; she is a trainer for the summer staff and interns. Since she has been here full-time as of October 2000 She has been doing a lot of the work herself, so she really needs help from the teams and interns as they come to serve.



Richie Shilliday has oversight of youth/staff/team planning. Richie has been here full-time since September 2003. He has enthusiasm to reach the lost and his love for the Lord is overwhelming. He has a desire to see teams come in and develop relationships with the unchurched, as well as the church "especially if this is going to work" he said. Then seeing the teams go back home and help in their own communities.

Ewelina Tomasiak is involved in the Polish ministry here in Northern Ireland; she is Cynthia's cleaning partner at Murlough, Oasis, and at Crosspoint. Ewelina also has to support herself while she stays at Murlough so she does have other jobs that are off-site.



Alasdair Ewing is the "Mr. Fix-it" of Murlough. He has been here since 2002 and helped start the golf ministry. Alasdair is currently residing in the Oasis Coffee Bar to look after it.

Richard Osborne, or also known as, Richard the Gardner has been at Murlough since 2002. Richard regularly attends Downpatrick Baptist Church. A "wordsmith" is one way to describe Richard, as he likes to write poetry and give long explanations to any and every question that is asked. If its green and has roots, he loves it!



Projects

Murlough House, in County Down in Dundrum, is the main office for Project Evangelism and is used for weekend groups throughout the year, currently has a Polish ministry, a plan for a future gap-year teaching, One2Four (once a month luncheon for the older generations to bring their non-Christian friends), John Moxen is always teaching to help Christians to develop their discipleship skills and has a desire to bring them closer to Christ. Murlough House is the main base where everything is co-ordinated and put together for any event or other plans.

Crosspoint is the local youth drop-in and coffee bar in Dundrum. The majority of the teams that come to Murlough most often work with Crosspoint in Dundrum. Crosspoint strives to reach children and teens through sports and games.

Oasis Coffee Bar is located in Castlewellan, in County Down. The Oasis Coffee Bar is a special even and multi-media centre, perfect for church, men, and women retreat. The Oasis isn't currently up and running but Project Evangelism's hopes are to meet its great potential as a coffee bar and to have

Kairos Centre is a youth drop-in located in Newcastle. Kairos is also used for numerous other programs like, committee meetings, drug and alcohol addiction programs, etc. The Kairos Centre works in partnership with Murlough House.

Staff Rules for living at Murlough House

1. Staff is expected to rise each day 30 minutes - 1 hour before breakfast. Times for breakfast are flexible & so will you have to be, depending on team schedules. Breakfast could be at 7:30, 8 or 9 a.m. You will eat with the teams at the tables or stay in the kitchen to meet their needs. It is preferred that there is no snacking between meal. Extra snacks are available from the tuck trolley. Paying for these snacks is an honour system.
2. Staff needs to be in the kitchen 20-30 minutes ahead of kitchen meal (these times may vary depending on how large the group is) to set up and to instruct team helpers.
3. Staff will be assigned daily meal duty. You will be trained as to what is expected and then will, in turn, train others. You will work alongside of teams. This involves directing visiting teams in the way things are done in the kitchen & with chores. This shows good leadership and ensures that all facets of chores are completed correctly & if necessary, completed, if teams are short of time due to ministry constraints. **IF you are ALSO involved with out-of-the-house ministry, you will be responsible to see that duties left undone are completed upon return to the house.**
4. Staff will be assigned ot work in the kitchen 30 minutes before each meal to clean work tops, doing dishes, etc. (if not out of the house involved in ministry.) **The goal is to have the kitchen as clean as possible BEFORE lunch & tea.**
5. Staff is encouraged to use 'Staff Notice' Magnetic board. It is to let others know if you have having a day off (scheduled/with staff approval) or away from the house.
6. Please leave notices on magnetic board for all staff (phone calls, etc.) Please record date and time of phone calls. Remove messages for you from the board when you've read them.
7. Staff is expected to keep their own rooms in reasonable order. There are wardrobes and drawers/shelves provided. Bedclothes (sheets, pillowcases, duvet covers) are to be washed 2 times a month. Vacuuming is necessary on a frequent basis. There is a lot of sand that cuts and wears on carpets. Keeping your room tidy is a spiritual discipline.
8. PLEASE help keep ministry costs down... **turn off lights** in rooms not occupied, yours first and other rooms as you might find them.
9. Have a teachable, servant spirit.
10. Be considerate at all times.
11. When playing music, keep the volume down when teams are in.
12. When something need to be done, don't wait to be asked or put it off. **DO IT!** Ask to be helpful.
13. Movies are to be watching in groups only. (at least 3 people)
14. Absolutely **NO GUYS IN THE HUT, NOR GUYS IN GIRL'S ROOM, GIRLS IN GUY'S ROOMS FOR ANY REASON!**

15. If you eat &/or drink something, clean up after yourself in the kitchen. (Floor? Counters? Sink?)
16. If you use it, replace it. If you spill it, wipe it up. If you drop it, pick it up. If you open it, close it. If you get it out, put it away. Etc., etc., etc.
17. You will be responsible to keep the tuck trolley stocked. Please let Cynthia know if items are low or out. **Sweets or drinks must be purchased by staff.**
18. Laundry... Summer staff is to pay for laundry. It is £.75 to wash, and £.75 to dry clothes. This in an honour system.. The money can be given to Cynthia. **DO NOT** overfill laundry tub to save money, as washers break down frequently from this problem. Please finish your laundry & remove from the laundry room as soon as it is finished. If you use the baskets, **PLEASE return immediately** for others use. There is a warm boiler house for them. They may have items that will shrink. Put clothes in baskets. **DO NOT** put others laundry in dryers for them. They may have items that will shrink. Put clothes in baskets. **DO NOT stuff other's dried clothes in baskets.** Do as you would like to have done for you... neatly lay them on the folding rack in laundry.
19. Staff will be assigned to specific chores when team chores are being done and office rubbish is to be emptied daily.
20. Staff is assigned daily household chores when teams are not in the house.

Church

Please get up on Sunday morning and go to a church. You are required as a part of Murlough House to attend a local Church. Newcastle, Dundrum, Clough, Seaforde or another...

Newcastle Baptist - 11 a.m.
 Newcastle Presbyterian - 11 a.m.
 Elim - Newcastle - ?
 Clough Presbyterian - 11.30 a.m.
 Downpatrick Baptist - 11.15 a.m.

Dundrum Methodist - 10.15 a.m.
 Dundrum Church of Ireland - ?
 Brethren - Newcastle - ?
 Seaforde Presbyterian - 10 a.m.

Please understand, these churches may not fill your spiritual needs, but we are required to attend and we must respect the authority of Murlough House. Churches here are older and more traditional. Some may still use hymn books and dress in shirt/ties, wear hats, etc. The praise may be unusual to you, I cannot encourage you enough to get involved and help motivate these people and show that He lives and that the church can be urban and active. Part of the role here is to make connections with the church community, using your God given gifts and life experiences in the USA to encourage the church. Get into women's groups, mid-week meetings, etc.

*Arrangements will be made for you, depending on what church you are to be placed at.

Cultural Issues

Most young people today do not feel like important players in our communities; they don't feel valued or necessary, so it's no surprise that more young people engage in unhealthy behaviour, substance/alcohol abuse, lack of physical activity, crime and violence.

In a culture that affords youth too few opportunities to experience purpose, power and place, is it any wonder that so many young people feel disconnected to their communities? With no spiritual input - no family structure in many lives, many have no sense of right and wrong, they have no understanding that they live in sin and need Our Lord Jesus. We have a wonderful opportunity, we get to share Jesus, of course Satan has plagued these young people from birth with religion, with the world to the point they now believe their life as it is, is normal and this is all they can expect. You have the opportunity to say - NO! You were made for more and to start them on a journey to a relationship with Jesus. There is sometimes a lot to un-teach and share before they understand the sin and how Jesus came to forgive that, and through Him the many blessings that can come from their lives

When we treat young people as customers, clients, recipients of services or problems to be fixed, when we do 'too much to' them or 'for' them and not enough 'with' them, we deprive young people of opportunities to get their basic development needs to become the adults we would all like to have as colleagues and neighbours

Instead of attitudes as youth as problems we should be looking to our youth as resources. This programme of training is at a level to encourage young people to work with younger members of an organisation. It will encourage young people to develop through several areas of leadership skills and responsibilities and therefore encourage them to develop a progressive interest in youth leadership.

Cross Cultural Preparation

What kind of culture am I going to?	How am I going to fit in?
<p style="text-align: center;"><u>Hot Climate Cultures</u></p> <p>Relationship-based</p> <ul style="list-style-type: none"> ▪ Communication- "feel good" atmosphere ▪ Society-feeling oriented ▪ Time & efficiency subordinate to person ▪ Inappropriate to "talk business" upon first arriving at the business meeting or making a business phone call 	<p style="text-align: center;"><u>Cold Climate Cultures</u></p> <p>Task-Oriented</p> <ul style="list-style-type: none"> ▪ Communication-provide accurate info ▪ Society-logic oriented ▪ Efficiency & time are high priorities, and taking them seriously is a statement of respect for others
<p>Indirect Communication</p> <ul style="list-style-type: none"> ▪ All about being friendly ▪ Questions phrased indirectly so as not to offend ▪ Use of third party for accurate info. If direct question too harsh or not getting results that you are seeking ▪ A "yes" may no be an answer to your 	<p>Direct Communication</p> <ul style="list-style-type: none"> ▪ Short, direct questions show respect for the person's time, as well as professionalism ▪ Yes means yes and no, no. No hidden meanings ▪ An honest, direct answer is information only. It does not reflect on how the

<p>question. It may be the first step in beginning a friendly interchange. Or verbal compliance may be required by the culture. Therefore, avoid yes-or-no questions</p> <ul style="list-style-type: none"> ▪ Avoid embarrassing people 	<p>person feels about you</p> <ul style="list-style-type: none"> ▪ You can say what you think (nicely), and it will usually not be taken personally
<p>Group Oriented</p> <ul style="list-style-type: none"> ▪ I belong, therefore I am ▪ My identity is tied to the group (family, tribe, etc.) ▪ The group protects and provides for me ▪ Taking initiative within a group can be greatly determined by my role ▪ I do not expect to have to stand alone ▪ My behaviour reflects the whole group ▪ Southern U.S. hot climate exception ▪ Team members expect direction from the leader 	<p>Individualistic</p> <ul style="list-style-type: none"> ▪ I am a self-standing person, with my own identity ▪ Every individual should have an opinion and can speak for him or herself ▪ Taking initiative within a group is good and expected ▪ One must know how to make one's own decisions ▪ My behaviour reflects only on me, not the group
<p>Inclusion</p> <ul style="list-style-type: none"> ▪ Group oriented culture ▪ Individuals know they are automatically included in conversation, meals, and other activities of the group ▪ Possessions are to be used freely by all: food, tools, etc. ▪ It is rude to hold a private conversation or make plans that exclude others present 	<p>Privacy</p> <ul style="list-style-type: none"> ▪ People enjoy having time and space to themselves ▪ People are expected to ask permission to borrow something or to interrupt a conversation ▪ Each person is considered to be the steward of his or her possessions and has the responsibility to maintain and protect them ▪ In a community setting, it might be common to label one's food, tool, etc. and set them apart from the groups common possessions ▪ It is acceptable to hold private conversation or make exclusive plans with a few people, not including everyone
<p>Hospitality</p> <ul style="list-style-type: none"> ▪ Hospitality is spontaneous, often without an advance invitation ▪ It is the context for relationship (even business relationship) ▪ Hospitality usually takes place in the home ▪ The host fully takes care of the need of the guest. The guest pays for nothing ▪ Travellers are taken care of and need provided ▪ Food and drink are involved ▪ A gift to the host is usually expected 	<p>Hospitality</p> <ul style="list-style-type: none"> ▪ Hospitality is taken very seriously and is planned for ▪ It is usually not as spontaneous. The host usually needs advance notice of a visit ▪ Hospitality is a special occasion, taking the full attention of the host ▪ Guests need to expect to pay for their transportation and restaurants if visiting in the United States ▪ Travellers are expected to make their own arrangements other than what is specifically communicated to the host ahead of time
<p>Event-Oriented</p>	<p>Time-Driven</p>

<ul style="list-style-type: none"> ▪ Are not as oriented toward the clock ▪ Are the spontaneous and flexible in their approach to life ▪ Respond to what life brings ▪ Consider that saving time is not as important as experiencing the moment ▪ Recognize that structure is required in some areas of life (the military, for example) ▪ Have informal visiting as part of the event 	<ul style="list-style-type: none"> ▪ Are time oriented ▪ Are structured in their approach to life ▪ Enjoy using time efficiently ▪ Try to plan their day, and saving time is of value ▪ Expect the event (dinner, the arrival of a guest or a meeting) to begin at the time announced ▪ Visiting or informally chatting is before or after the event
<p>Low-Context (Everything matters)</p> <ul style="list-style-type: none"> ▪ Who you are related to matters ▪ Who you know matters ▪ It is better to over dress than under dress ▪ Watch to see how others respond in a situation in order to apply appropriate behaviour ▪ Remember to honor the people you are dealing with; too casual is insulting ▪ Ask a local person who has lived overseas for a while what is important to know ▪ Use manners ▪ Respect rules ▪ Give attention to appropriate greetings 	<p>High-Context (Nothing matters - Everything goes)</p> <ul style="list-style-type: none"> ▪ Who you know matters, but not as much. What you know is more important. Do not be offended by the casual atmosphere ▪ Lack of protocol does not mean rejection, nor is dishonouring ▪ They do not know what your rules are, so leave your rules at home ▪ Address people by their given name unless others use titles ▪ Are spontaneous and flexible in their approach to life

Discussion take from the book, *Foreign to Familiar*, written by Sarah A. Lanier, McDougal Publishing, Hagerstown, MD.

This is a wonderful book and has helped Murlough Staff understand people better. We work with people from across the USA, Europe, and Caribbean. All very different - it's good for us to understand a little where they come from in order to help us serve them. Northern Ireland is a tough hard culture and people are hard working and very time oriented. The communities expect is to be there and as Christ's representatives we need to hold a very high standard.

**The Northern Ireland Troubles:
INCORE background paper**
by
Prof. Mari Fitzduff and Liam O'Hagan, INCORE^[1]

INTRODUCTION

On Good Friday, 10 April 1998, after thirty years of a bloody civil war in which over 3,600 hundred people had been killed, and over 30,000 injured, and after almost two long final and weary years of political talks, the negotiations that resulted in the Belfast Agreement were finally concluded. The Agreement was approved by Northern Ireland's main nationalist political parties and most of the unionist parties^[2]. At the same time the governments of the United Kingdom and the Republic of Ireland signed an international agreement. The Belfast Agreement involved constitutional change in the Republic of Ireland resulting in the ending of its territorial claim to Northern Ireland; cross-border bodies with executive powers set up by the two governments; the establishment of a Northern Ireland Assembly based on power-sharing; and the early release of paramilitary prisoners. The Agreement was subsequently endorsed by referenda in Northern Ireland and the Republic of Ireland on Friday 22 May 1998. In December 1999 a legislative Assembly of both unionist and nationalist politicians was finally set up to share power in Northern Ireland, with Ministers and committee members drawn from both sides of the political divide.

Key Dates in Northern Ireland History

What are the roots of the conflict in Northern Ireland? And when did they start? The following are a list of key [dates](#) in the history of Northern Ireland^[3]:

- 1170 Settlers from Britain arrive in Ireland
- 1608 Plantation of Ulster began
- 1641 The Catholic-Gaelic rising in response to the Plantation and the confiscation of land by Protestant settlers from England and Scotland
- 1690 The Battle of the Boyne and the victory of Protestant William III over Catholic James II - this victory is still celebrated in many parades in Northern Ireland
- 1801 Act of Union which abolished the Irish Parliament and bound Ireland and Britain together as parts of the United Kingdom
- 1912 Ulster Solemn League and Covenant signed by over 400,000 Protestants who wanted to remain in the Union
- 1916 The Easter Rising in Dublin against British rule
- 1921 A treaty leading to the establishment of an Irish Free State of 26 counties, with the 6 counties of Northern Ireland remaining British
- 1968 The starting point of the present 'Troubles' arising, in part, out of the campaign by Catholics in Northern Ireland for [civil rights](#)
- 1998 The [Belfast Agreement](#) (sometimes called the Good Friday Agreement)
- 1999 The setting up of a [power-sharing Assembly](#) in Northern Ireland

The Creation of Northern Ireland^[4]

The partition of Ireland that took place in 1921 was a logical outcome of the British attempts since the 12th century to achieve dominance in Ireland. One key feature of these attempts was the use of 'plantations' of settlers on the island as a means of control. Large tracts of Irish land were confiscated and then given to British soldiers who had fought in Ireland, or to groups of people who wished to improve their lot, economically or religiously, by relocating to Ireland. Many of these people and their families, especially those who arrived during the earlier plantations, eventually integrated their lives with the lives of the native Irish. Others, however, mostly those who came to settle in the north of the island in the seventeenth and eighteenth centuries from Scotland (including some from England) retained both their religious and political distinctiveness. These were Protestant planters, whose religion was the result of the recent Reformation, which had split Christendom, and in particular the British Isles, where only the island of Ireland remained loyal to Roman Christianity / Catholicism.

Throughout the centuries, insurrections and rebellions by the native Irish against British rule had been common. Pressure on the British government to grant independence to the island continued to increase and after the great war of 1914-1918 Britain agreed to limited independence. The pressure for 'Home Rule' in Ireland had been firmly resisted by Protestants in the north who wanted to maintain the union with Britain. They feared their absorption into a united, mainly Catholic Ireland, where they believed their religious freedom would be restricted. Protestants also feared the poorer economic state of the rest of the island, compared to their own relatively prosperous region. Most Catholics, living in the northern region, who were the descendants of the indigenous people who had been displaced by the settlers through the plantations, wanted independence from Britain and a united Ireland.

The unionists threatened to use force if they were coerced into a united Ireland and began to mobilize private armies against such an eventuality. In an effort at compromise, the then Prime Minister of Britain, Lloyd George, insisted that the island be partitioned into two sections, the six counties in the north-east would remain part of the United Kingdom while the other 26 counties would gain independence. Each state would have its own parliament. Irish nationalist leaders were divided over this suggestion, but the offer was eventually accepted by those leaders who were sent to conduct treaty negotiations with the British, as they were anxious to avoid a return to an increasingly bloody conflict in Ireland. It was also accepted by the unionists, although reluctantly, as their first wish was for the whole of the island to remain within the United Kingdom.

The decision to partition the island led to bitter civil conflict between those nationalists who accepted partition and those who rejected it. Eventually, in 1923, those who accepted partition achieved a bloody victory, and with the consent of Dublin and Westminster the Irish Free State was formally created. The Irish Constitution of 1937 adopted the title Eire (the Irish word for Ireland) for the state. The state then declared itself a Republic on Easter Monday (April 18) 1949; the official title is therefore the 'Republic of Ireland'.

Green and Orange States

The majority of the citizens in the newly formed Republic of Ireland were Catholics, a fact that has been consistently reflected in the laws of the state since independence. For example, contraception only became legally available in the 1980s, divorce only became available in 1995 and

abortion is still illegal. At the time of partition 10 per cent of the population of the new Free State was Protestant. This number dwindled to a current figure of 4 per cent partly due to the Catholic church's insistence on the children of mixed marriages being brought up as Catholics. The Catholic ethos of the state has, however, been eroded to some extent in recent years.

Northern Ireland has a population of about one and a half million people. At the time of partition in 1921 Protestants / unionists had a two-thirds majority in the region. The first Prime Minister of Northern Ireland, Sir James Craig, described the state as having 'a Protestant Parliament for a Protestant people.' The state effectively discriminated against Catholics in housing, jobs, and political representation. Membership of the Orange Order, a wholly Protestant society, which was often essential for progress in politics and business, was forbidden to Catholics. Most local councils were dominated by unionists. Many unionists believe that such discrimination arose because many Catholics did not want to co-operate with the new state, and because unionists felt that the very existence of their state was threatened by what they saw as a subversive minority.

Such distrust was reinforced by the fact that it was possible for many people from one side of the religious / political divide to live, study, pray, work, and socialize, almost completely apart from people of the other side of the divide. Almost all children are educated separately [5]. Even where contact happened - more commonly among the middle classes, who have greater access to shared work and leisure facilities - such contact was usually notable for its often polite, but calculated, avoidance of any acknowledgement or discussion of differences, in the belief that such discussion is bound to be contentious. In the words of Seamus Heaney, the Nobel prize-winning local poet, the key priority for most such conversations was 'Whatever you say, say nothing.' Such separation, with parallel discrimination, inevitably led to significant distrust and prejudice between the communities.

Civil Conflict, 1969

Eventually, the existence of such ghettoisation and discrimination provided the main focus for the civil rights campaigns of the late 1960s. These campaigns, which drew massive support from Catholics in Northern Ireland, were inspired by a worldwide non-violent movement for civil rights to secure rights to votes, jobs, and services. The civil rights movement drew a hostile response from the Protestant state, which saw them as a threat to its existence.

The eruption of violence on the streets, and the wholesale movement of populations in urban areas into separate Protestant and Catholic communities led to the formation of local vigilantes that in turn led to the resurgence of paramilitaries in local communities. The intensity of sectarian violence resulted in the deployment of the British Army on the Streets in Northern Ireland, where they have remained to this day. When it became obvious that those unionists who were in power were not willing, or able, to address quickly enough the demands of Catholics for civil rights, the campaign gradually developed on the part of some people into a violent campaign which claimed that equality was impossible within the existing state structures. This campaign of violence and counter violence by the Loyalist paramilitaries, with attempts at containment by both the police and army, lasted until the cease-fires of 1994. There were several attempts at political agreements notably in 1974 where there was a power-sharing executive but this was destroyed by the actions of Loyalist paramilitaries.

PARAMILITARIES

The use of force by paramilitary groups (illegal armies) has been a consistent factor in politics in Northern Ireland. Throughout the state's history the actions of both Republican and Loyalist[7] paramilitaries have provided most of the horrific headlines in Northern Ireland through their use of bombings, shootings, racketeering, and community intimidation, in order to secure political leverage for their cause. There are believed to be about 500 active Republican and Loyalist paramilitaries, although they have thousands of supporters who assist them with safe houses, etc.

Republican

The Irish Republican Army (the IRA) is the descendant of the most forceful military group that had fought for independence for the whole of the island of Ireland in 1921. By the end of 1969, following the resistance by the unionist government to the civil rights campaign, the IRA had begun to regroup, and by early 1970 its members were confronting British troops who had arrived on the island to assist with riot control. The violence of the IRA grew into extensive bombing campaigns directed against civilian, public utility, and military targets. Support for the IRA was increased in August 1971 when, in an attempt to curb the escalating violence, Internment (imprisonment) without trial was introduced. Hundreds of Catholics were wrongly imprisoned (Bardon 1992) and Internment helped to increase significantly Catholic support for the Republican paramilitaries.

In January 1972 support for the IRA was further increased when British soldiers opened fire on a demonstration by nationalists in Derry killing thirteen men; an event that was to become known as 'Bloody Sunday'. The official inquiry concluded that the shooting had 'bordered on the reckless' and a new enquiry into this incident is presently taking place in the city of Derry / Londonderry[8].

By the end of the 1970s the Republican movement realized that it needed to build up a mass political base if its campaign was to succeed, and a new strategy was devised involving 'a ballot paper in one hand and the Armalite in the other'. This strategy meant that the movement would combine both political and paramilitary pressure to achieve its aims. Although the political wing, Sinn Fein, obtained only 2 per cent support in elections at that time, its success in politics in Northern Ireland has continued to increase to approximately 16 per cent of the total vote. This has enabled it to increasingly use politics, rather than violence, to make its political case for a united Ireland.

Loyalists

The threat of the use of force by the Ulster Volunteer Force (UVF), a Loyalist paramilitary group, in the early 1900s was a consistent factor in the opposition to Home Rule for Ireland. In the 1960s a modern version of the UVF was formed. Loyalists were worried by the tentative civil rights reforms for Catholics suggested by the Prime Minister of Northern Ireland and recruitment to the ranks of the Loyalist paramilitaries was substantially increased when violence erupted onto the streets in 1969. There was rioting between Catholic and Protestant areas of working-class Belfast almost every night. In the early 1970s bombings by the IRA became a feature of daily life as businesses in the city centre were targeted. There was frequent sniper fire from Protestant areas into Catholic areas and vice versa. In almost all the working class areas of Belfast the men, both Catholic and Protestant, formed themselves into vigilante groups in order to protect their streets; many of these vigilantes subsequently joined the paramilitaries.

Angered at the imposition of 'direct rule' from Westminster in March 1972, when Stormont was prorogued in favor of direct political control from London by the British Government, many of the Protestant groups merged to form the Ulster Defense Association (UDA). The UDA was the largest of the Loyalist paramilitary groups and it used the cover name the Ulster Freedom Fighters (UFF) to claim killings of Catholics. Loyalist paramilitary tactics mainly consisted of bombing Catholic pubs and targeting Catholics for murder and they often justified their killings on the basis that their targets were actively involved in the IRA, although these claims were rarely substantiated. However, in the 1990s Loyalist paramilitary groups too began to develop their own political wings - the Progressive Unionist Party (PUP) and the Ulster Democratic Party (UDP). These were eventually to play a significant and positive role in the discussions leading up to the Belfast Agreement.

THE COST(S) OF THE CONFLICT

A striking reality of the conflict is provided by the work of the Cost of the Troubles Study.[10] In total there were over 3,600 deaths as a result of the conflict most of which occurred in the early and mid 1970s. Civilians accounted for more than half of the fatalities. Most of those killed, 91 percent were male and a majority of deaths, 53 per cent, were of people under 30 years of age. Catholics were the majority of those killed, that is 43 per cent as opposed to approximately 30 per cent who were Protestant. Most of the fatalities, 59 per cent, were inflicted by Republican paramilitaries, 28 per cent were killed by Loyalist paramilitaries, and 11 per cent by the security forces. In the majority of these killings, no one was convicted. Given the population of Northern Ireland - one and a half million people - it has been estimated that the number of people closely associated to those who were killed or injured is about half the population. It has been a huge price to pay for the inability of the people of Northern Ireland to resolve their differences peacefully.

Future

A number of issues remain crucial to the future of Northern Ireland; six of these are briefly outlined below.

Decommissioning

Perhaps the biggest single stumbling block to further progress. Unionists demand (to different degrees) the 'tangible' decommissioning of Republican paramilitary weapons before wholeheartedly engaging in government. Republicans have resisted such moves to date, not wishing to be seen to surrender and citing various international examples to claim that unionist demands are unreasonable. Recent developments include the arrival of external observers (South African Cyril Ramaphosa and Finn Martti Ahtisaari) to inspect arms dumps and ensure that they 'remain secure'.

Equality and Justice

Significant advances have been made in housing, employment and other areas but much remains to be achieved. There is a problem of long-term unemployment, particularly among Catholics, and in ensuring Catholic equality at the most senior levels of the civil service.[11] The danger is that advances for the Catholic community can be perceived as deficits for the Protestant community in a 'zero-sum' game, which does little to foster co-operation.

Parades

Parades have been an important feature in Northern Ireland society since the eighteenth century, as a means of commemorating and celebrating key historical events particularly in the Protestant community. For many, they fulfil a social, political, and religious role. The actual number of annual parades has been increasing steadily and substantially over the past 10 years, with 1995 seeing a total of 3,500 parades throughout Northern Ireland (an increase of 43 per cent from 1986). Of this total, 2,581 parades and marches were Loyalist and 302 were Nationalist. The cost of policing these Parades is large, with the policing bill in 1995 having exceeded 2 million pounds, and estimates for 1996 being in excess of 20 million pounds. Opposition to Loyalist parades from Catholic residents groups has also increased and the 'Drumcree' parade has been a focal point for varying degrees of civil unrest in recent years.[12]

Policing

From the time of its creation in Northern Ireland, the Royal Ulster Constabulary (RUC) police force has been seen as not only consolidating the divisions, but as largely representing and supporting the unionist, Protestant, majority. The figure for Catholic participation in 1994 was 7 per cent. The Patten Report acknowledges the need for more Catholics to join the police force so that all communities can see it as representative. Some unionists, however, see proposed changes, such as the changing of the RUC's name, as a betrayal of its past. In addition a new independent Police Ombudsman has been appointed to oversee complaints about policing.

Paramilitary Prisoners

As part of the Good Friday Agreement paramilitary prisoners were to be given early release on licence. The issue has proved contentious and there was resistance to this policy in some quarters.

Victims

The Cost of the Troubles statistics, cited earlier, highlight the very real human cost of violence. Steps are being taken to address these needs but the road ahead is filled with difficulties. The very question of who is, or is not, a victim can be contested.

Footnotes:

- 1 INCORE (Initiative on Conflict Resolution and Ethnicity) is a United Nations University institution, set up within the University of Ulster. Its function is to address conflict resolution through a combination of research, training and policy development. The authors would like to thank Dr Martin Melaugh for his comments on an earlier draft of this paper.
- 2 Unionists want Northern Ireland to remain within the United Kingdom, and Republicans want to relocate Northern Ireland within the Republic of Ireland. Most unionists are Protestant, and most nationalists are Catholics
- 3 Catholics males are still twice as likely to be unemployed as Protestants males.
- 4 This is now beginning to change slowly, as integrated schools are developed. These however still only cater for 4 per cent of school children.
- 5 Catholics males are still twice as likely to be unemployed as Protestants males.

Expectations/Responsibilities

Murlough House

Keel Point, Dundrum, Newcastle, Co Down, N Ireland, BT33 ONQ
Tel. (028) 4375 1480 Fax (028) 4375 1232
Charity No. XN48651A
E-Mail: info@murloughhouse.plus.com Website: www.projectmh.org

Job Description

Job Title	Murlough volunteer/intern
Requirements	The person appointed will be a committed Christian and fully in sympathy with the aims and beliefs of Project Evangelism. He/she should have proven experience working with young people in a Christian environment and hold a current clean driving licence. It will also be necessary to obtain a Health Certificate signed by your Doctor.
Responsible to	The Director and Youth/Team Coordinator
Hour's	40 hours approx Often requires longer hours and commitment, time schedule can be agreed and days of as agreed by Youth / Team Coordinator or Director
Finance	The appointee will be expected to raise the income necessary for their stay at Murlough House. This should be done in a manner that is in keeping with the ethics of Project Evangelism. No finance should be raised using the name of Project Evangelism as it is one of our principles never to solicit financial support. We believe that if God's work is done in God's way, it will not lack God's funds.
Job Purpose	To assist in any way possible to build up the body of Christ, in a relational way, relevant to the culture. To coordinate discipleship/mentoring groups. To develop a ministry which Murlough House are invested in.
Job Description	The aims and objectives of Project Evangelism are to reach the lost, bring them to a saving knowledge of Christ, and to disciple and encourage them to find their place in the body of Christ. All ministry will be to help achieve these ends using your gifts and experience, as agreed with the Director. More specific details will be included in the Job Description. <ul style="list-style-type: none">• Build bridges using the appointee's particular giftings.

- Work alongside the local church, where possible.
- Assist with coffee bars and various programs, especially when visiting teams are at Murlough House.
- Help in whatever way necessary with the running of Murlough House through practical ministry, in liaison with the house Manager. Specific tasks will be given in upkeep of household chores.
- Ensure that Child protection, Health and safety policies are always adhered to.

Accommodation If full-time resident in Murlough House, which will include all food and accommodation.

Alternatively, you can arrange your own accommodation but you will have to cover cost of rent, services etc. No additional charge will be made by Murlough House.

Transport If over 25 years of age, transport (with insurance cover) will be available for your use whilst engaged on work for Project Evangelism. If you require a car for private use, you would need to provide this yourself and arrange personal insurance cover.

Termination Normally one month's notice should be given by either party. However, if there should be a serious breach of the conditions of the Covenant, the circumstances would be referred to the Director and Council who may decide that immediate dismissal is necessary.

GENERAL PRACTICE WHILE AT MURLOUGH HOUSE

- While ministering under the name of Project Evangelism, in whatever capacity, staff/volunteers may not use tobacco, alcohol or recreational drugs.
- Part of our ministry is to support and integrate with local churches. To this end, you may be designated to a particular church. We would ask that you attend that church three Sundays out of four and participate in any other way appropriate, so as to build relationships with the local community.
- All information, publicity material, advertising, etc must be cleared with The Director.
- The purpose for which any of our buildings are used must be in keeping with the ethics of Project Evangelism and anything outside of normal usage must be cleared with The Director.
- Project Evangelism believes that there is a genuine gift of tongues that the Holy Spirit gives as He chooses. However this particular gift has often been abused, creating severe

problems in the Church and Christian ministries. We ask that staff/volunteers agree not to publicly practice or promote the use of tongues.

July 2008

NOTE - The duties and responsibilities outlined in this job description are not meant to be definitive or restrictive and will be modified to meet changing needs.

Program/Team Responsibilities

Typical Rotation

While a team is cleaning up from breakfast the other teams are responsible for bathrooms, floors, and bins. Halfway through your stay, if longer than a week, the rotations will be changed around so that you're not stuck with the same thing your whole stay. If you have any questions about your chores, please ask a staff member that is available at the time. Your work is never unseen in the eyes of God - our one and only boss!

Practical Ministry Opportunities... <i>Lakeside</i>				
Friday 13 June - Tuesday 17 June				
<u>Kitchen and Dishes</u>	Breakfast - D Lunch - C & B Tea - A & D Supper - B			
<u>Bathrooms</u>	C			
<u>Floors and Bins</u>	A			
	Team A	Team B	Team C	Team D
	Noel Bauereis	Jordan Gallagher	Shamus Staubach	Kris Rodriguez
	Brent Bishop	Whitley Brown	Elaine Burchett	Stacie Featherstone
	Chase Guengerich	Christian Williams	Taylor Lloyd	Kelsey St. John
	Malanie Williams	Kyle Ryder	Jon Wicks	Todd Ransom
	Tori Steele			

KITCHEN and DISHES

Preparation: *It is very important* that you report to the kitchen

15 minutes before each meal - to help with:

- Washing of prep dishes
- fixing juices
- putting out condiments, plates, bread, butter etc.
- setting up trolley

Wash-Up:

1. Trolley scraped & dirty dishes into wash-up room.
2. Load in appropriate trays.
3. Rinse. Push under cover. Close. (washing takes approx. 2 minutes)
4. Dry and place on CLEAN silver trolley
 - *plates & bowls stacked 10 high...glasses 3 high
 Put plates in oven **after lunch** for next day's lunch. All other dishes should be returned to designated areas as marked - cutlery in containers on hatch etc.

5. *Bag leftovers* and leave out to cool. (refrigerating warm food causes bacteria to grow!)

In Kitchen:

- Find all dirty dishes to be washed & return to rightful places

Wipe:

- **all counters** in Wash-up and room. (where some prep takes place) kitchen (please move and put things away as you w)
- **table tops** after each meal. Use antibacterial spray on clean damp cloth (Please rinse rag regularly)
- **sinks** and draining surfaces
- Leave used tea-towels and dishcloths in the blue tub in the kitchen as they will be picked up later for laundry

Tables need to be set up for the next meal - instructions found on Dining Room bulletin board.

Teams are responsible to empty kitchen, wash-up and dining room bins after each meal. Please replace immediately with clean bags before taking rubbish to outside bin.

****PLEASE NOTE: Kitchen and wash-up room must be swept after each meal-time. Kitchen is to be mopped at the end of EACH day...including Sunday.**

Floors and Spaces

All floors main level (excluding office areas) & upstairs need to be swept, mopped and/or vacuumed...**daily** except Sunday

These areas include:

- 1) Front entry porch (vacuum rug, sweep floor plus mop tile)
- 2) Entry hall (vacuum)
- 3) Main hall (dust mop or vacuum wooden floors plus carpets) Please move chairs!!! And **NEVER USE WATER ON WOOD FLOORS!!!**
- 4) Disabled toilet (sweep & mop)
- 5) Main stairway (vacuum with nozzle around edges)
- 6) Dining room (sweep)
- 7) Common room...if used (sweep...please straighten chairs as you go)
- 8) Back stairway leading to basement...sweep
- 9) All linoleum floors...(these get swept & mopped once a day in the evening)...kitchen, wash-up, wee hall between...move recycle bins, please
- 10) Lounge (under chairs, too!)
- 11) Coffee bar area * (when in use, vacuum)

***PLEASE NOTE**

When coffee bar is used - everyone using this facility is responsible for cleaning up after themselves (i.e. wiping counters, washing cups, rubbish pickup and removal & vacuuming)

If vacuums seem sluggish, **check bags & replace with new one**. If bag is full it will overtax vacuum (burn out motors.) Need help? Check with Cynthia

All cleaning supplies should be in cupboard under main stairway. If anything is missing &/or empty, please ask staff or Cynthia for help.

* All laundry room users are asked to sweep laundry floor as needed. Somebody has to do it... Be a Somebody ☺

BATHROOMS and BINS

Downstairs disabled toilet is done daily

- Clean toilet and sink with spray cleaner
- Please replace disabled toilet towel each day with a clean one found on shelf. Please deposit soiled one in kitchen towel barrel for washing each day.
- Supplies are found in toilet cupboard

*Note: downstairs disabled toilet floor is to be done by the "Floors" team

Toilet and shower floors upstairs

- Toilet and shower rooms need to be cleaned - both men's and women's daily
- Clean toilets, stall walls and doors, and sinks with spray cleaners. Instructions may be found on walls in toilet areas
- Sweep and mop: Mop with 1 cap of all-purpose cleaner & a couple of jugs (found in bathrooms) of HOT water in bucket
- Empty mop water down toilet

Empty all bins & **replace immediately** with clean bags **before** taking rubbish to large bins that are located below driveway towards National Trust building. Clean bags should be found in cupboard under main hall stairs, upstairs wardrobe and/or in toilet areas .

Bins needing to be emptied are:

- Kitchen...maybe more than once a day (may have garbage) & Wash-up room (usually has garbage)...these two may be combined. **Place in the outside bin with a lid!!**
 - ***Dining room**
 - ***Disabled toilet**
 - ***Common room**
 - ***Bedrooms**
 - ***Bathrooms**
 - ***Lounge**
 - ***Offices**

****PLEASE COMBINE AS MANY OF THESE AS POSSIBLE INTO ONE LARGE BAG EXCEPT THE ONES FILLED WITH KITCHEN WASTE (GARBAGE)**

Personal Concerns of an Intern

Summer staff and interns:

As "interns/staff" living on the premises, you will be expected to share in the responsibility of looking after the regular maintenance of the house (coffee bar and teaching block) in between teams and to help clean up after teams and get ready for new ones... This involves:

- Clearing rooms
- Washing bedding
- Cleaning shower/toilet rooms
- Remaking beds
- General cleaning

You will be assigned areas of responsibility during your stay. These areas are to be kept clear of clutter and whatever it takes to keep them ready for ministry use.

Your rooms are also included in these areas. The girls in the hut are responsible to see that their belongings are kept in their room primarily and that the general use areas are kept neat. Girls in the hut and in the house are responsible to organize their own rotas for keeping their shower/toilet rooms clean. These **MUST** be cleaned WEEKLY. All guys are to do theirs weekly.

EVERYONE I SEXPECTED TO WASH THEIR BEDDING EVERY 2 WEEKS!!!!

When you arrive, your rooms are clean and neat. They must be that way when you leave. Anything you want to leave behind must be dealt with **BEFORE** you leave.

Clarification of scheduled kitchen duties...

When you are n the schedule for breakfast, please complete the following duties:

- Arrive at breakfast 25 minutes in advance to help the teams set up, get more cereal out of the pit, etc. Stay after breakfast until kitchen & wash-up is clean and tables are set up for lunch
- After kitchen clean-up is done, restock tuck, if necessary
- Help Jo unload groceries

When you are scheduled for lunch:

- Go to the kitchen & check with Jo (or Heather and Alan) to see when they need your help. Otherwise, if not, be in the kitchen to do prep dishes &

general clean-up 30 minutes before lunch. Lunch is usually at 1:00 p.m. but please note that this changes according to team schedules... make sure wash up and trolley are set

- Five minutes before lunch, put out juices and water
- Make sure all on blue list is done
- Stay during and after lunch until kitchen is cleaned, table are set for next meal, juices are refilled, etc.
- Set up jams, butters and break, mugs, tea, coffee, sugar for tea meal

When you are scheduled for tea:

(If you are out with the team, go immediately to kitchen) otherwise...

- Go to the kitchen 30 minutes before tea to help Jo
- Set out condiments (butter, jams), bread baskets, heat kettles, etc. (blue list) and put juices and water out five minutes before team arrives
- Stay until it is cleaned up and tables are set for breakfast

The "Ropes"

Your personal role, as an intern, is to keep the following programs flowing as well as possible. This is a general idea, or "bread and butter" if you will, of the program background here at Murlough, or wherever it is you are working.

While there is a team here, a part of your job will be to lead the team, that does not mean that you have to do everything for them, 'delegate' or 'help' are two keywords here. Let them know what the structure is like, when to start things, how to go about doing them, etc. Again, we appreciate you being here and your help in this area is greatly appreciated and very important to Murlough House/Project Evangelism.

- **School assemblies** are 15 minutes MAX, for ages 5 - 11. For this time come up with a creative, fun way of getting a Christian teaching point across. Use your talents and gifts and do something special. Your team is responsible for coming up with this. For each assembly you are at a different school, so you could use the same program more than once.
- The **after-school program/ VBS** (Mon.-Wed. 3-5 p.m.) is ages 7 -11. WE have a built in schedule (games, snacks, teaching time, and homework) but would like your team to come up with a creative (age appropriate) program for each of these days. And if possible for it to be based around our own program of 'Parables and Miracles of Jesus'. We have activity sheets and a resource of craft material, but would welcome you to bring your own! So come up with songs, art, memory verse, etc. and put it across to the kids any way you please!
- **Crosspoint Centre** is a place for after-school hangout and also a drop-in/coffee bar for 13-18
 - **Monday** Kids Club (p4-p7) 3 - 5 p.m.
Disciplined Football (Lads) 5 - 7 p.m.
 - **Tuesday** STOP After School (pool, TV, time-out) 4 - 6 p.m.
 - **Wednesday** Girls Are Loud (girl talk) 6 - 8 p.m.

- **Thursday** Open 2 All (drop-in) 8 - 10 p.m.
- **Friday** STOP Schools Out (drop-in) 4 - 6 p.m.
Movies/Outing Night 7.30 - 10 p.m.

Where there is a team in there will be a drop-in every night with games and other activities and then a time for personal testimonies from the team. See **Coffee Bars** for more information on drop-in's and **Children's Meetings** for more information on Kids Club.

I want to encourage you to come in and give the kids something to remember. Not just come to fit into the norm. We'd love you for you to come in and blow the kids away with your vision and ideas. A lot of them have been to/seen assemblies, after school clubs, coffee bars, sing, (music), and testimonies. We hope that you have some games/activities that is creative, interactive, that challenge them, (they won't listen to bible bashing). You will need something to get them here, to keep their attention.

These kids are all non-believers that our primary objective is to get the Gospel and hope of Jesus across. This happens by your lives, speech and their experience of seeing Jesus in you. What I hope is that when you leave after a week, not only will you be remembered, but also who you live and stand for. Our daily work here is building real relationships. Some of the kids are curious, and starting to ask questions. We would love to see some of your team lead them to the Lord, but this will take a lot of faith, prayer and a miracle for some!

All programs at Murlough must have structure, form, purpose, and an end goal, or something to be striving for. We need a purpose. Ours is not simply to run programs, our programs are an avenue to reach out to young people primarily and support them in a holistic approach to youth work and sharing the love of Jesus. The people we work with should see our passion and love to serve them, in a humble God fearing way. There should never be any pressure put onto the youth, but we as Christian workers must understand that the young people are lost and they need salvation, telling them they are wrong and sinful and are going to hell is not going to help them see they need the Lord Jesus.

So how do we do it? We come along side, we get involved in their lives, we spend time with them and we constantly show commitment and through our lives led by the Holy Spirit we minister to them and in God's timing by His love, compassion and grace He will bring many into His kingdom.

Programs need to be well planned, they need prayer and preparation, and they need careful consideration of the culture of the audience that you are working with. As with every area of life, go to someone who knows or one who has experience and check our what you are working on, talk about it and figure it our how best to serve the Lord.

Programs should be presented in this kind of format:

- A description of what your thoughts are on the program (this can be a paragraph or more), background information
- An aim/purpose/focus
- A structure, planned program (skeleton and all content details)
- The file should be presented to the lead/key worker for discussion and consideration

The next process is to set up a file. Meeting with the young people and having them follow rules and regulations are of benefit for us all. We need to have a complete list and contact details for all members of a group, this can also be used to keep attendance on a daily/weekly basis, and we need a parental consent form if young people are going ANYWHERE. We need rules for each group (you can discuss with each group).

Coffee Bar

This is your chance to see people's lives change as you share your faith in a non-threatening environment.

Coffee bars create a relaxed 'coffee house' atmosphere for communicating the Gospel. Project Evangelism currently rent premises in Newcastle, conveniently located to the main street. The key word in the coffee bar program is flexibility. Each night, you should be prepared with drama, some songs and a brief message. Each member of your team needs to be ready to share his or her personal testimony at any moment. (See "Guidelines for Personal Testimonies"). While people are speaking up front, the rest of the team needs to encourage everyone to listen.

In addition to preparing the program for each night, your group will be divided into four teams: **serving, praying, fishing and witnessing**. These teams rotate throughout the week so that everyone has a chance to do every job. Your team leader will organize your schedule and communicate it to you.

Serving Team

This group is responsible for serving tea and coffee throughout the evening, except when someone is speaking up-front. Your purpose is to make people feel comfortable and open to conversation. You need to watch for distractions and take care of them as quickly as possible when they occur. Also, designate one person to be in charge of making sure you have all the supplies you need for that night, including cups, milk, coffee, tea, sugar, and hot water. Another person needs to be a runner between the witnessing and prayer teams so that the prayer team knows how to pray more effectively for those sharing their faith.

Prayer Team

This group meets in a separate room and prays through out the night, constantly interceding for those who might come to faith in Christ. You will be kept up to date through the runner from the serving team.

Fishing Team

This group goes out on the street half an hour before the coffee bar begins, with the purpose of bringing people into the coffee bar. If you see that the crowd thins throughout the night, you may need to seek some more interest on the street. If, however, you see that the place is full, join the witnessing team. You may also need to use personal evangelism techniques when you are out on the street.

Witnessing Team

This team starts up conversations with people at the tables, seeking to build relationships while looking for opportunities to share the Gospel. When someone is speaking or performing, try to wind down conversation so that everyone can hear the message up front. Use the time after each presentation to build up on what the speaker said. We'll give you more guidelines on personal evangelism when you arrive. Reading the cultural sections of this manual will help you as well.

Personal Testimony

At some point during the outreach you may be asked to give your testimony. The Bible says "Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have." (1 Peter 3: 15) We hope that you will take time to think about what God has done and is doing in your life and be ready to share when asked.

Purpose of a Testimony:

The purpose of a personal testimony is not merely to share about your life experiences but rather to convey a particular message to a particular group. Although you always want your testimony to be Spirit led, it is important that you have a clear idea of your purpose and presentation prior to your talk.

Guidelines for your Testimony:

While we encourage you to organize your testimony according to a particular theme, we also ask that you answer these three questions somewhere in your message:

- Where were you before you met Jesus Christ? (Emphasize/summary of sin & consequences - not glorifying sinful past)
- How did you meet Jesus? (Highlight conviction of sin)
- How has your relationship with Jesus changed your life? (Highlight God's work in your life)

Naturally, everyone's testimony will vary. Remember that your overall purpose is to glorify God, not sin. Thus, each point should take about the same amount of time in your talk.

What to AVOID:

- When giving your testimony, AVOID THESE PHRASES: "got saved" "grace" "confession" .
- Try to keep your testimony less than 10 minutes. Keep your thoughts centered around the theme of your testimony.
- Avoid dwelling on the sin you once had rather than the victory you now have.

Children's Meetings

VBS/Kids Club - On the first day, you may not be able to start your teaching program, the early days are vital for building relationships rather than pushing the Gospel. You also need to keep in mind that your program, which is generally held outside, particularly in the summer months, can often be interrupted by inclement weather - so it should be flexible.

Possible program - Games/snack/song/drama/memory verse/quiz. It is important to maintain the children's attention throughout. Our goal is to present the Gospel message clearly and simply, illustrating the four points of salvation: **Fact of Sin; Penalty of Sin; Penalty paid by Christ; Not of Works; Must Accept.**

Your program may simply be part of this process, as other teams may have gone before you and still others will come after you while we desire that you present the Gospel boldly, our policy is never to ask children to pray with you to receive salvation, either by raising their hands or coming up front.

Children are often eager to please; therefore they may pray a prayer only because they know you want them to rather than being genuinely convicted of sin. Instead, you can tell the children that if they want to know more about Jesus, they can talk to a team member after the meeting, or write a letter, telling you how they trusted the Lord.

Open-Air Meetings

This type of outreach is done outside (in the open air) in an open space in a busy part of town. The meetings consist of songs, dramas, testimonies and preaching, with the purpose of drawing a crowd and presenting the Gospel. The structure of open-air meeting is flexible and can be arranged to best suit your team.

Street Work

Street work consists of anything from handing out leaflets, advertising outreaches, conducting surveys in targeted areas (neighbourhoods), to passing out tracts. While our purposes for street work vary from publicity to direct evangelism, the principles behind these projects are the same. Be courteous yet excited about what you're doing. Chances are, your American nationality will be a natural attraction. People will want to ask you questions. When you arrive, we'll give you more guidelines about the type of street work your team will be doing.

Team Schedule

LAKESIDE

TIME	8th JUNE 08 SUNDAY	9th JUNE 08 MONDAY	10th JUNE 08 TUESDAY	11th JUNE 08 WEDNESDAY	12th JUNE 08 THURSDAY	13th JUNE 08 FRIDAY
08:00						
09:00		Breakfast 9am & Clean-up	Breakfast 9am & Clean-up	Breakfast 9am & Clean-up	Breakfast 9am & Clean-up	Breakfast
10:00		John Teaching 10am	John Teaching 10am	John Teaching 10am	John Teaching 10am	Break
11:00		Child Protection/Schedule	Program Prep./Practice	Program Prep./Practice	Program Prep./Practice	
12:00		Personal Quiet Time	Personal Quiet Time	Personal Quiet Time	Personal Quiet Time	Le
01:00	Lunch 1pm & Clean-up	Lunch 1pm & Clean-up	Lunch 1pm & Clean-up	Lunch 1pm & Clean-up	Lunch 1pm & Clean-up	Pa
02:00	Eventually Arrive	Dundrum	Dundrum	Dundrum	Dundrum	N
03:00		Kids Club/VBS	Kids Club/VBS	Kids Club/VBS	Kids Club/VBS	Gia
04:00		3-5pm	3-5pm	3-5pm	3-5pm	
05:00		Tea 5.30pm & Clean-up	Tea 5.30pm & Clean-up	Tea 5.30pm & Clean-up	Tea 5.30pm & Clean-up	
06:00		Youth Drop-In	Youth Drop-In	Youth Drop-In	Youth Drop-In	
07:00	Unpack - Settle in	Dundrum/Crosspoint	Dundrum/Crosspoint	Dundrum/Crosspoint	Dundrum/Crosspoint	You
08:00	Walk	7.30-9.30/10pm	7.30-9.30/10pm	7.30-9.30/10pm	7.30-9.30/10pm	
09:00	His Time					
10:00	Supper 10pm	Supper 10pm	Supper 10pm	Supper 10pm	Supper 10pm	SU
11:00	Own Time	HIS Time	HIS Time	HIS Time	HIS Time	H
12:00	Lights OUT 12	Own Time	Own Time	Own Time	Own Time	C

This is a typical team schedule that is subject to change at any time by the director or team leader. The majority of your "regular" days will be Breakfast & Clean-up/Chores (as designated by the Team Rota) which usually is an hour from start to finish, then straight to John's teaching for about an hour. After that there is an hour of preparations for that day's work and an hour of quiet time before Lunch and clean-up. Then at about 2:30 you will leave for Kid's Club/VBS; come back for Tea(5:30)/Clean-up; head back out for drop-in from 7:30 to 9:30 or 10. Supper is a scrounge time for leftovers/biscuits/tea or whatever else you can find! The 'His time' is a time of reflection and worship for the team as a whole, then there is usually an hour before bed for you to do whatever else you need to get done. Sunday is the only day off from chores except for kitchen duty!

Child Protection & Policies

Child Protection Statement

Staff and volunteers at Murlough House are devoted to promoting the welfare of all children regardless of age, sex, creed, race, sexual orientation or political affiliation by providing an environment of safety and protection from harm or endangerment.

Our organisation seeks to ensure that children are allowed to have fun and feel accepted within an environment that will secure their safety and well-being.

We, the staff and volunteers at Murlough House recognise that it is our responsibility to be aware of the possible conditions, issues and situations that can place a child in harm. Therefore, we are eagerly committed to upholding a standard of care and safety from any kind of harm in congruence with current legislation and government policy and procedures. We will also make the necessary changes to our policy at regular three year intervals in light of a change in needs, legislation and guidance to ensure that each child is protected and their safety is paramount.

It is our first and foremost responsibility to provide children protection by upholding the following:

- Ensuring that each child's welfare and safety is our paramount concern and responsibility.
- Making sure our procedures and guidelines are carefully outlined and followed for the recruitment and selection of staff and volunteers working at Murlough House for any length of time.
- Adhering to a standard of care involving a code of behaviour regarding child protection that is to be strictly followed by all staff, volunteers and children.
- Providing adequate, appropriate, efficient and qualified supervision, training, and support for all staff and volunteers at Murlough House.
- Effectively training our staff and volunteers on child protection practice, procedures and guidelines and making sure that they have read through, understand and agree by signing an agreement to follow all procedures and guidelines outlined regarding child protection
- Reporting any concerns regarding inappropriate behaviours, child abuse, neglect or harm to a child in any way to the appropriate authorities such as the local police or Social Services.
- Involving both children and parents in any and all decisions and proceedings related to them or their child.

- Making sure that each child and their parental or legal guardian is made aware of our guidelines, procedures, policies, professional roles, responsibilities, duties and powers established here at Murlough House.
- Partnering and working together with families throughout each stage involved in the child protection process and sharing all information with the necessary family members involved.

It is Murlough House's policy that:

- We have the proper designated and deputy child protection personnel who are trained and responsible for being the liaison and contact personnel who will follow through in actions regarding any concerns, disclosures or allegations brought to their attention. They will also deal with any concerns related to staff and/or volunteers who are interacting with children. The designated person at Murlough House is Richard Shilliday and is the first person to contact regarding any child protection issues. Sharon Wright is the deputy designated person who would be contacted in cases of emergency when Richard is not available.
- The designated and deputy personnel have received formal training regarding child protection procedures and guidelines and are capable of making appropriate decisions, referrals and actions to Social Services or local police.
- Certain steps are clearly outlined regarding the process of recording and referring any allegations, disclosures or concerns that arise and will be completed in a timely manner.
- All staff members and volunteers will receive the necessary background checks appropriate to allow them to work with children.
- All members of staff and volunteers working with children will adhere to the code of practice and behaviour outlined.
- The child's welfare is paramount. Therefore, if a staff member or volunteer discerns that any concerns or comments raised by the child are severe enough to signify that the child's life might be in danger it is their responsibility to breach confidentiality and inform the designated person. It is the responsibility of the designated person to take the next step by making a record of concern and contacting the appropriate officials. However, every effort should be made to let the child know that only those who need to be notified of the information will be contacted.
- All staff and volunteers will adhere to a hands-off policy regarding physical contact with children at all times.

Standards and Practice Procedures For Child Protection

Roles and Responsibilities

Role of Designated Worker

(Richard Shilliday)

- Establishes contact with Social Services and the local police responsible for child protection.
- The personnel to contact regarding advice and information on child protection procedures.
- Ensures that the child protection procedures are enforced and up-to-date with current codes and practices.
- The liaison with Social Services and other officials concerning children and youth.
- Makes referrals for the child and parent to Social Services in situations of urgent concern for the child.
- Informs the appropriate staff members about any actions they are taking regarding other staff members, volunteers or children.
- Ensures that an accident report is made and a recorded with full detail of the case. He will also ensure that it is properly filed. If the designated person decides that the report needs to be addressed to the authorities they need to provide a copy of the report to the authorities involved.
- Makes sure the proper disciplinary actions are taken in relation to child abuse and inappropriate behaviours committed towards children or youth.
- Has known access to a referral source (i.e. specialist, support or information) for a child or youth experiencing abuse.

Role of Deputy Designated Worker

The deputy person will assume all of the same responsibilities, roles and credentials of the designated person in situations where the designated person can not be found in cases of emergency. They would also assume all of the responsibilities if the designated person is away from Murlough House on holiday or a long duration and a situation arises needing immediate attention relating to the protection of a child.

Role of Volunteer/Intern

A volunteer constitutes that of a person working at Murlough House as a summer/fall/spring intern, person working with a mission team for a short duration of time, or a person from the local area devoting a portion of their time to working with Murlough House. The specific roles and/or duties assigned to the different types volunteers may vary, but in regards to working with children and child protection all volunteers adhere to the following roles:

- Facilitate and coordinate environments suitable and safe for children and youth to interact and thrive in.
- Interact with the children and youth and to do so in an appropriate manner.
- Report any concerns, disclosures or allegations brought to their attention to the designated person immediately.

- Makes sure rules are established and boundaries are drawn to ensure the safety of the children in their care.
- Makes themselves available and open for children to come to in case a child wants to or needs to report any concern.
- To listen to children and help them in whatever way they can assist.

Role of Staff

Staff members at Murlough House are those who may or may not have continual or frequent interaction with children. Some of the staff at Murlough House do not work primarily with children, but instead assume other responsibilities and roles to keep the organisation functioning. However, there are times where they may be in contact with children and therefore are important to include in this child protection policy. All staff members must adhere to all of the guidelines, policies and procedures outlined.

Code of Practice and Behaviour

Standards of Behaviour

The following are guidelines that Murlough House expects both children, staff and volunteers to abide by while under the care and management of Murlough House. These standards of behaviour are benchmarks that are to be adopted as to what are acceptable forms of behavioural practice in order to foster an environment of safety, welfare and respect. These standards are put into place to minimise opportunities for abuse to occur and to help prevent reason for concerns, disclosures or allegations to arise.

Practice

Code of Conduct

- All children, staff and volunteers have the responsibility to treat everyone with respect, dignity, sensitivity and fairness that is entitled to every person.
- All discriminatory, offensive and violent behaviours are unacceptable and will not be tolerated and any complaints regarding such behaviours will be strictly dealt with and may result in disciplinary actions or removal of an individual.
- There is no tolerance for bullying of any kind toward any individual and such behaviours will be dealt with strictly.
- No profanity, course joking or sexually explicit comments will be allowed which may be found offensive and rude to another individual.
- Everyone is expected to respect a person for their own culture, practices, customs, beliefs and morals.
- Each person is granted the right to be heard and listened to and in response their opinions and comments will be respected.

Respect between Children

Children are expected to treat one another with respect and integrity. Under no circumstance should a child express discriminatory, racist, offensive or violent comments or opinions to another child. Children and youth are expected to respect each other's personal property. They are also expected to respect each other's personal space and adhere to a hands-off code of conduct. Children are not allowed to strike, hit, abuse, and bully or make a verbal attack against another child at any time.

Respect between Adult and Children

Children and adults should equally respect one another and treat each other fairly and honestly. Adults working at Murlough House should not abuse their right of authority and treat a child harshly, rudely or harm them physically under any circumstances. In the same respect, children are expected to treat the adult supervisors in charge with respect and comply with their instruction and guidance.

Minibus Policy

Standard

When travelling by minibus carrying children and youth the driver needs to take extra precaution and care while transporting children safely to the planned destination.

Practice

- The driver must have a valid driver's license and be at least 25 years of age.
- The driver must abide by all traffic laws at all times and drive with safety and care.
- Under no circumstances should a driver have any alcohol or drugs in their system while driving.
- There must be a working seatbelt available for all passengers and the driver and wearing the seatbelt will be enforced at all times.
- The minibuses should not be overcrowded and contain more children or adults over their maximum capacity.
- When parking the minibus the driver must use precaution and should choose a parking space where children do not have to open their doors to a main road with passing by traffic.
- The driver must first make a head count to ensure that all children are accounted for before driving away and potentially leaving a child behind.
- All minibuses must be checked for road worthiness before departure is made (i.e. tyres, fuel, and oil).
- Vehicle checks need to be made at regular intervals to ensure the safety of the vehicle for future use.
- The insurance on the minibuses needs to be current and adequate in case of an accident and a liability is claimed.
- Information needs to be available in case of an emergency on the road and roadside assistance needs to be contacted (i.e. AA or RAC).

Murlough House

Physical Contact and Recreational Play Procedures

Introduction

A primary focus at Murlough House is to allow children to socialize, play and interact with one another as well as with the staff and volunteers in a nurturing, safe and secure environment and setting. We understand the benefits that children receive by being physically and socially active with their peers through playing competitive sports, and organised games and activities. However, we are also aware of the potential dangers, risks and cause of injury that may result if activities or environments are unsupervised, unsafe and unsuitable for children. Therefore, it is our responsibility and duty to uphold a standard of care that compliments fostering environments that children can have fun in, but at the same time are safe and supervised.

Standard

- Children have the right to enjoy sporting and physical activity in an environment free from abuse or exploitation of any kind.
- All children should have equal rights from protection of harm during sport.
- All children should be entitled to perform and be encouraged to fulfil their maximum and full potential and inequalities should be challenged by on site supervisors.
- Murlough House staff and volunteers have a right to duty of care for children during sport and physical activity.
- All children have a right to happiness during childhood and this is to be upheld during sport or physical play.
- The stages of development of each child should be assessed as to what proper type of activity the child should be allowed to engage in.
- Children should be able to trust the adults working with them and the adults should treat all children with integrity and respect which benefits the child's self-esteem instead of damaging it.
- All sports of physical activity played at Murlough House are conducted in an atmosphere of fair play.
- A child-centred ethos where the child's well-being, dignity, self-esteem are considered paramount during competition.

Children are taught their responsibility to respect any officials or person in charge of game, opponents, team mates and rules for the sport or physical activity.

Anti-Bullying Policy

Even though bullying is not considered a form of abuse it can cause considerable amount of harm to a child's health and development. Children may either be the bully or may be a victim of bullying through physical, verbal or indirect form. When circumstances arise when these forms of bullying occur they should be considered as child abuse and treated as such.

Standard

- No form of bullying behaviour will be tolerated (physically, verbally or indirectly).
- Any bullying behaviour should be challenged by an adult supervisor.
- All staff and volunteer members will promote an anti-bullying culture.
- All bullying behaviour will be investigated to protect the victim of bullying.
- All children will treat each other with respect and dignity.
- Children have a right to a secure, caring and safe environment where bullying activity is not cultivated.
- Diversity among all children will be encouraged and accepted by staff, volunteers and children.
- The staff and volunteers will ensure to protect any vulnerable group or disabled individuals from bullying activity.

Practice

- The entire team of staff and volunteer members will work together to stop any bullying activity that may be occurring.
- Under no circumstances should any staff or volunteer member engage in any form of bullying activity to a child or to another staff or volunteer member.
- All staff and volunteers must report all cases of bullying to the designated person immediately.
- Any complaint that is rose by a parent or child in which bullying has occurred must be investigated by the designated person.
- Staff or volunteer members must listen to the child if they report that they are being bullied or have witnessed bullying behaviour.
- The designated person will make a direct contact with a parent informing them of any bullying activity happening to their child within one week the complaint was brought to the designated person's attention.
- Depending upon the seriousness of the case, any child who is involved in a form of bullying activity or behaviour will result in loss of privileges or even removal from activity or site.

No Tolerance Smoking, Drug and Alcohol Policy

Standard

- Murlough House does not under any circumstances encourage or allow the use of smoking, drugs or alcohol on the premises of the venues owned and operated by Murlough House (*Crosspoint, Murlough House, Still Waters, Oasis*) or while travelling abroad from these venues.
- Both children and workers have a right to work and thrive in healthy environments free of alcohol, drugs and smoking while under the direction and care of Murlough House.

Practice

- Any activity involving drugs, alcohol or smoking will be challenged by staff and volunteer members.
- All staff and volunteer members will not participate in any activity involving drugs, smoking and alcohol when working with children.
- All drugs, alcohol or cigarettes brought to the premises that Murlough House owns will be confiscated.
- All activity involving smoking, drugs or alcohol must be brought to the attention of the designated person who will act with appropriate disciplinary actions according to the nature of the circumstance.
- All staff and volunteer members need to encourage children of all ages to abstain from the use of drugs, alcohol and smoking.
- Any child or youth attending an activity or event put on by Murlough House and comes intoxicated or has been using drugs prior to the event will be asked to leave.

When necessary, the appropriate legal authorities will be called upon to deal with illegal activity that is occurring on the property owned by Murlough House.

Trips

Standard

All trips planned abroad from the venues that Murlough House owns (*Crosspoint, Oasis, Murlough House, Still Waters*) must be coordinated and thoroughly organized in order to secure the safety of children being taken abroad.

Practice

- Any journey taken abroad by minibus or other transportation carrying children must involve a minimum of two adults; one must be a staff member or volunteer from Murlough House.
- Any child or youth travelling abroad from our venues with Murlough House staff and volunteers must have a signed permission slip on file prior to departure from their legal guardian with any medical concerns clearly outlined.
- The adult supervisor in charge needs to carry each child's medical form on their possession at all times while on the trip abroad.
- Parents/guardians of each child must be informed in detail the location of the destination, any accommodations, itinerary of activities, contact information to get a hold of a supervisor in case of an emergency (i.e. mobile phone number) and they should be informed how many adult supervisors are going to be attending the trip.
- A staff member at Murlough House who is not attending the trip needs to have a copy of the itinerary as well as contact information of the head adult supervisor in charge in case of emergency.
- Responsible and carefully selected leaders for away trips will be chosen by the designated person and each leader will have full responsibility for the group of children in their care.
- There needs to be at least one member of staff for every 8 children and preferably one male and one female adult leader who is in charge.
- Ideally, during trips that require an overnight stay rooming situations should be set-up where children and adults sleep in separate rooms. However, where adult supervision is needed in a room an adult leader should be in a room with more than one child and with children of their same gender at all times.
- Adult leaders should take caution to the following:
 - Do not enter rooms without first getting permission from the occupants of the room.
 - Do not enter a changing room without first gaining permission.
 - Never enter a room of a child who is of the opposite sex.
 - Do not enter shower rooms where children or other staff members may be showering without getting permission.
 - Never enter a shower room designated for the opposite sex.
- Keep all activity with children and youth public and avoid situations which might put you in a position of being alone with a child.

Appendix IV

Responding to Abuse

Abuse by Children

Another form of abuse that can be commonly found among children involves peers abusing other peers also known as "peer abuse". The abuse can be found in the form of sexual, emotional or physical abuse. This type of behaviour is just as detrimental as abuse by an adult and the perpetrator needs to be held accountable for their behaviours and the proper disciplinary course of action must occur. Staff and volunteers must follow the same procedural protocol as they would if reporting concerns, disclosures or allegations related to an adult abuser. If the victim's welfare is in imminent and immediate danger staff and volunteers must inform the designated or deputy worker and they must contact Social Services. It is also important that the parents of both the victim and abuser be contacted and their rights be considered with the proceeding course of action.

Our Role in Child Abuse

Child abuse can be distressing, emotional and very traumatic for children and young people to deal with. We, at Murlough House, have a duty to ensure advice and support is established for children and young people to turn to if they need help. Many children and young people do not know who to turn to and therefore we must be open to them and their concern with a listening ear and a readiness to respond appropriately for their well-being.

No list mentioned regarding any form of abuse listing symptoms, indicators or behaviours can be exhaustive. The lists may provide indicators which give rise to concern, but are not exact indicators for proof that abuse has occurred or is occurring. A thorough assessment and examination of the child by a trained health professional must occur before abuse can be ruled. A more exhaustive list and details of the symptoms, indicators, and behaviours can be found in The Northern Area Guide to Regional Policy and Procedures.