

MENU

BIBLE REFERENCES

1

God's love inspires and equips
Christians to love and serve others

The radical nature of God's love: agape

Psalm 103 Luke 6:27–42
John 15:13 1 Corinthians 13
Ephesians 3:18,19 1 John 4:9,10

Jesus loves

Matthew 12:9–14 Mark 5:1–20
Luke 19:1–10

The cross is agape

Matthew 26:36–42 Matthew 27:26,46
John 3:16 John 10:11–14, 17,18
Romans 5:6–10 Philippians 2:6–8
1 John 4:9,10

Agape serves

Luke 10:25–37 Luke 22:24–27
John 13:1–5

Christians serve as Jesus served

John 13:1–17,34,35 Ephesians 5:1
1 John 4:9–11

Love of God and love of neighbour belong together

Matthew 5:23,24 Matthew 22:36–40
1 John 3:16–18 1 John 3:23,24
1 John 4:15–21 1 John 5:1–3

Service is a radical lifestyle

Romans 12:9–21 1 Corinthians 15:58
Galatians 5:6,13,14 Colossians 3:12–14

Early Christians' response to people in need

Acts 4:32–35 Acts 6:1–4
Romans 15:26 1 Corinthians 16:1–4
2 Corinthians 8:1–5 2 Corinthians 9:12,13

Work: a biblical perspective

Genesis 1:26–31 Proverbs 16:11,26
Proverbs 18:9 Proverbs 20:21
Romans 12:6–8 1 Corinthians 7:20–24
1 Corinthians 10:31 2 Corinthians 9:6–11
Ephesians 4:28 Ephesians 6:5–9
1 Thessalonians 2:9 2 Thessalonians 3:6–13

God calls people to serve

Adam and Eve Genesis 1:26–29
Moses Exodus 3:1–15; 4:1–17
Jethro Exodus 18
Gideon Judges 6:3, 11–16, 36–40
Ruth Ruth 1–4
Samuel 1 Samuel 3
David 1 Samuel 16:1–13
Jeremiah Jeremiah 1 and 20:7–13
Esther Esther 1–8
disciples Matthew 4:18–22; John 21:15–19
Paul Acts 9:1–31
Stephen and deacons Acts 6
Dorcas Acts 9:36–43
Jesus Luke 4:16–30

2

God calls all people to work
for peace and justice

God's peace

Psalm 29:11 Psalm 85:8–10
Isaiah 9:6,7 Isaiah 26:3,4
Matthew 5:9 Luke 1:78,79
Luke 2:8–14 John 14:27,28
Philippians 4:4–9 Hebrews 13:20,21
Revelation 21:1–4

Jesus the peacemaker

Isaiah 9:2,3,6,7 Isaiah 11:1–9
Isaiah 42:1–4 Luke 2:14
John 20:19–21 Romans 5:1,10,11
Ephesians 2:11–18 Colossians 3:15

The peace that Jesus gives

Luke 2:25–32 Luke 4:18,19
Luke 6:20–23,27,28,37,38
Luke 7:11–15 Luke 8:22–25, 40–50
Luke 12:4–7, 22–34, 49–53
John 5:1–15 John 8:1–11
Galatians 3:28 1 Corinthians 12:12–27

Issues of peace and justice in the New Testament

Acts 2:42–47 Acts 4:32–35
Acts 6:1–7 1 Corinthians 1–4
1 Corinthians 6:1–11 1 Corinthians 11:17–34
Ephesians 4:1–16 Philippians 1:17 – 2:18

Jesus and justice

Matthew 5:38–42	Matthew 23:11,12
Matthew 23:23	Mark 5:38–42
Mark 12:38–40	Luke 4:18,19
Luke 16:10–15	Luke 16:19–31

The causes of injustice

Genesis 3:17–19	Job 1:8–12
Isaiah 59:8	Amos 1
Amos 2	Amos 4:1
Amos 5:4 – 6:14	Amos 5:10–12
Micah 6:8	Acts 9:1–22
Acts 17:22–28	Romans 5:12
1 Corinthians 10:24	Titus 3:3

3 God calls Christians to share the good news by words and actions

Jesus' sense of mission

Luke 4:18–21	John 8:42
John 17:18	

Jesus' commissioning of the disciples

Luke 9:1–6	Luke 10:1,2,18,20
John 13:14,15	John 15:26,27
John 20:21,22	Matthew 28:19,20
Acts 1:8	

The disciples' commissioning of others

Acts 13:1–3	Philippians 4:3
1 Timothy 4:11–14	1 Peter 3:15

Disciples authorised to speak the gospel

John 20:21,22	John 21:15–25
Romans 1:9	Romans 10:14,15
1 Corinthians 1:17	1 Corinthians 2:4,5,10
1 Corinthians 3:5	1 Corinthians 4:1
1 Corinthians 9:16,17	1 Corinthians 15:3
2 Corinthians 2:17	2 Corinthians 5:18–20
Galatians 2:7–9	2 Timothy 1:11,12
John 20:21,22	

Paul's conversion

Acts 9:1–30	Acts 22:1–21
Acts 26	Galatians 1:11 – 2:10

Paul's missionary journeys

First: Acts 13,14
 Second: Acts 15:36 – 18:22
 Third: Acts 18:23 – 21:17

Paul speaks before Roman officials

Acts 21:27 – 26:32 Acts 28:11–31

Paul, an ambassador for Christ

Acts 19:8–12	1 Corinthians 9:20–23
2 Corinthians 5:19,20	2 Corinthians 6:3–10
2 Corinthians 11:23–28, 32,33	
Ephesians 6:20	Philippians 1:12–14
Philippians 3:7–9	Philippians 4:11–13
1 Thessalonians 2:1–13	1 Timothy 1:15,16.

Live a life worthy of your calling

Matthew 5,6	2 Corinthians 6:14–16
Ephesians 4:1,17–32; 5:1–20	
1 Thessalonians 1:1 – 4:12	
James 1–5	

MENU

INTRODUCTORY ACTIVITIES

1

God's love inspires and equips Christians to love and serve others

LOVE IS . . . Students conduct various activities to define the meaning of love as it is used in their culture.

- Listen to contemporary songs by various artists about love.
- Brainstorm the different ways people use 'love' in everyday speech, eg
I love pizza
I'd love to be a millionaire.
- Find advertisements which use the word love in connection with a product.
- Explore how movies present love.
- Survey their peer group and adults for definitions of love.

Students collate the information under the headings:

- different types of love
- to whom love is directed
- conditions under which love exists
- expectations of love.

What different definitions of love can there be? Students compare these definitions with the Greek definitions 'storge', 'philia', 'eros'.

Students investigate the biblical definition of love (see *Divine Drama, Our Narrative*, Chapter 24, Section b).

This leads to a study of Jesus' death as an act of love. (1a)

THE STRUGGLE TO LOVE Students list the types of people that are difficult to love. Students consider the attitudes, preconceptions and expectations that people have which prevent them from loving others. Students view a film such as *What's Eating Gilbert Grape?* which explores an individual's struggle with self-sacrifice and commitment in loving difficult people in difficult situations. Students write in their journals about the struggles they have to demonstrate love in their families and friendships. What qualities does loving others demand of people? (1a)

DO ALL GODS LOVE? Students investigate the gods of other religions, eg

- Allah, the Muslim god
- Zeus, an ancient Greek god
- Apollo, an ancient Roman god
- Shiva, a Hindu god.

How do the gods relate to human beings? How do the gods demonstrate love? Students write a definition of love based on their findings about different gods.

The Hebrew God Yahweh is described in Psalm 103. What are the similarities and differences between the Hebrew god and other gods? (Any discussion of non-Christian religions needs to be handled with sensitivity.)

If people base their approach to life on the example of the gods they worship, what different approaches to community life can you expect? (1a,1b)

BEING LOVED The focus of this activity is on the students' personal understanding and experience of love.

- Each student lists ten expressions of concern that were given to them over the previous twenty-four hours (word and/or deed).
- Each student identifies the sacrifices parents have made for them out of love.
- Each student identifies the areas of their life where they need care. They list things others could do for them that would meet their needs.

Students write a definition of love on the basis of their personal reflection. (1a,1b)

WHAT DIFFERENCE WILL IT MAKE?

Students find examples in newspapers and magazines of people/situations which need long-term and short-term care. Display these around the room.

Students discuss and analyse the kind of care needed and who the providers of care will be in each situation. They determine how they themselves could be involved in providing care in any one situation. Students discuss what difference it will make to them if they

- support the care of others by giving a donation of money;
- become personally involved in the care of a person.

Students can further investigate the motivation and work of Christian organisations such as World Vision. (1a,1b,1d)

A SERVANT Students explore the meaning of the word 'servant', its usage, its place in our society. In what ways does the concept of servanthood either offend or support the values of our society?

Students go on to explore the Christian concept of servanthood. (1b,1c)

A HISTORICAL PERSPECTIVE

Students investigate broad sections of history to gain an understanding of the conditions under which people lived.

Students identify the social structures within a period of history and consider the impact these structures had on the life of people. They identify the groups in society who were at risk and the welfare structures, if any, which existed.

This information can serve as a backdrop to exploring the contribution of the Christian church to the welfare of people at each period of history. Some suggested periods of history: the dark ages, early, middle and late medieval times, the industrial revolution, period of colonisation. (1c)

WHAT DO YOU MEAN BY WORK?

Students give synonyms for 'work'. They list activities which they consider to be work. What work are they involved in at present?

Students share their feelings about work. Who or what has shaped their ideas of work?

Students compile a class list of what work they imagine they will be doing in their life.

What contribution do they hope work will make to their life, the life of others in their community and the world? What do students understand by the word vocation? Is there a difference between work and vocation?

Go on to a study of work as an opportunity for service. (1d)

ANALYSIS OF WORK Brainstorm different kinds of work people do. Students categorise the different work under the following headings:

- type of work, eg professional, voluntary, domestic, etc
- purpose of work
- personal advantages and disadvantages of work
- aptitudes and abilities required for work
- value attached to work
- contribution of work to society
- motivation for work.

Students discuss

- the relationship between work and leisure
- whether the product or the worker is of greater importance
- the right of all people to work
- the problems associated with work

- the relationship of love and compassion to work.

Challenge students' superficial stereotyping of certain jobs. Discussion can address the reasons some jobs are either valued or devalued. (1d)

WORKER INTERVIEWS Students interview workers in a variety of professions (eg hairdressers, beauty consultants, chemists, shop assistants, cleaners, school teachers) about the interaction they have with people each day. What opportunities exist in those jobs to help others? (1d)

2

God calls all people to work for peace and justice

INJUSTICE Students identify examples of injustice in their own life at home, at school, in the workplace, in sport, or among their peer group.

Students focus on one incident and clarify what issue of justice is at stake: is it to do with individual worth and respect, freedom of choice, right to speak etc?

With the help of a flow chart students plot the causes of the injustice, what has been done to rectify the situation, reasons the injustice continues to exist, a possible course of action.

Students reflect on the impact of the injustice on their life and how this injustice compares with injustice endured elsewhere in the world.. (2a)

A JUST SOCIETY Students plan what they think a just society looks like for a group of people of mixed race, gender, ability, age, roles, aspirations (*Social Justice in Today's World* has a similar exercise in chapter 1. See Recommended Resources Menu.).

Students suggest by what principles the rights of each and every individual in their planned society will be protected. They project what factors may prevent the society from remaining a just society.

Students can then examine what the Bible teaches about justice and injustice. (2a,2c)

WHO IS A SAINT? Students discuss a question of Archbishop Camara: 'Why is it that when people give money, they are called saints; but when they ask why people are poor, they are called communists?'

Continue with an investigation of the work of Mother Teresa and Fred Hollows, discussing what distinguishes Christian acts of peace and justice from non-Christian acts of peace and justice. (2a)

PEACE WEB Working in groups, students create a web of ideas on peace: symbols of peace, other words for peace, where and when they have experienced peace, songs about peace, how to bring about peace, how peace is destroyed, examples of peacemakers. (2a,2b,2c)

MEDITATING ON PEACE Lead students in a meditation on peace. Create a quiet, calm atmosphere with soft music in the background (baroque, Celtic, Enya). Students get into a comfortable position, eyes closed.

Begin with some relaxation breathing exercises.

Read a few passages on peace from the Bible, eg

Isaiah 9:6,7	Isaiah 26:3,4
Matthew 5:9	Luke 1:78,79
John 14:27	Romans 5:1
2 Corinthians 5:17–19	Philippians 4:4–9
Hebrews 13:20,21	Revelation 21:1–4.

If you have poems about peace, use them.

Provide an opportunity for students to reflect in their journals on what they have heard and felt.

Students explore in greater depth what Jesus meant when he said: 'I do not give you [peace] as the world gives' (John 14:27). (2b)

3

God calls Christians to share the good news by words and actions

AMBASSADORS Students write a dictionary definition of 'ambassador'.

They research the history, chief role, responsibilities and privileges of an ambassador (see 'diplomatic service' and 'ambassador' in encyclopedias). What services does an embassy provide to its citizens travelling abroad? in times of crisis? (There is a scene in the film *Killing Fields* which demonstrates the role of an embassy when relations between countries are severed.) (3a,3b)

BEING A REPRESENTATIVE Students investigate how exchange students, travellers and sports people act as ambassadors for their country. The school administration should have material from various exchange organisations, eg AFS International Exchange, Youth for Understanding.

Investigate controversial events such as Cathy Freeman flying the Aboriginal flag at the 1994 Commonwealth Games. Why did this action upset officials? If you are representing your school or a club, what is normally expected of you? For example, what is the point of wearing a uniform when you are a representative? (3a,3b,3c)

EFFECTIVE COMMUNICATION

Students brainstorm different ways that people communicate with one another. List factors which contribute to effective communication. List what stops people from receiving a message.

Go on to investigate different ways that Christians share their beliefs and experience of God. (3a,3b,3c)

EVANGELISM Students share their understanding and experience of evangelism, eg have any students ever heard a personal testimony, attended a crusade or youth rally such as Youth Alive? The film *Leap of Faith* gives one image of evangelism and raises the question of credibility.

This can lead to a study of the Apostle Paul as an evangelist or to an examination of different Christian churches' evangelistic programs. (3a,3b,3c)

FRIENDSHIP FACTORS What are important factors in developing and keeping a friendship? How important are words and actions in a friendship? How important in friendship are honesty and genuine caring?

This is further developed in the *Hear, believe, do* development activity. (3c)

MENU

DEVELOPMENT ACTIVITIES

1

God's love inspires and equips Christians to love and serve others

WHAT IS AGAPE? The New Testament writers chose the word *agape* to convey the radical, generous and even foolish nature of God's love. They did not want their readers to confuse God's love with the other definitions of love (*storge*, *philia*, *eros*), which have the meaning of affection, friendship or sexual love.

Jesus pointed out the shortcomings of his culture's view of love in Luke 6:27–42.

Students imagine that Jesus has addressed these words to their local community and school. Give pairs of students a verse each from the Luke passage. Students prepare debating points, arguing from their own cultural perspective, in reply to Jesus' comments.

The writers Paul and John wrote extensively about the nature of agape and its expression in people's life. Students read

1 Corinthians 13; Ephesians 3:18,19; John 15:13; 1 John 4:9,10. Brainstorm attitudes and approaches to life evident in our culture, eg commitment, pleasure, self-satisfaction, achievement, power, self-giving, performance, egocentricity, possessiveness, freedom, being selective, all embracing etc. How well does each of these attitudes to life fit in the concept of agape? Students place them on a continuum of most to least fitting.

The short story *Guests in the Night (A Third Serving of Chicken Soup for the Soul)* is an excellent illustration of agape. (1a)

1 CORINTHIANS 13:4–8 There are numerous ways of exploring the message of this passage, eg:

- Students substitute their name for the word 'love'. They reflect on how accurate a description this is of the way they relate to people. Is it possible for people to love in the way 1 Corinthians 13 directs? What possibilities exist for people who place their trust in God? See Romans 5:5.
- Students substitute Jesus' name for the word 'love'. Brainstorm examples of times Jesus was patient, etc (Luke 19:1–10; Mark 5:1–20; Matthew 12:9–14). How does Jesus' approach contrast with the religious leaders of his day and with our own approach to people?

- Students list the ingredients of love they find in the text. They list the antonyms of each ingredient. In small groups students role-play how patience/impatience, etc are demonstrated in relationships. Alternatively, students create posters showing the contrast between patience and impatience; humility and boasting, etc. (1a)

THE CROSS: SUPREME SERVICE

Christians believe that Jesus' death on the cross for the sins of the world is the supreme act of service (Matthew 20:28; John 15:13).

However, the writer Paul states that 'the message of the cross is foolishness' to many people (1 Corinthians 1:18–25). Students explore why Jesus' death could be seen as a foolish act and why it seems foolish to believe that Jesus' death serves or helps us.

List these Bible texts on a sheet of paper:

Matthew 26:36–42	Matthew 27:26,46
John 3:16	John 10:11–14,17,18
Romans 5:6–10	Philippians 2:6–8
1 John 4:9,10.	

Students view 'the cross' from different perspectives:

- 'Look after Number 1 (me)' is a strong message in our culture. How does our culture respond to Jesus' death?
- One could say that God is foolish to have given up his only Son. Why?
- In what way is Jesus' being prepared to die foolish?
- In what way is it foolish to believe that Jesus' death on the cross saved the world?

Students discuss what makes the cross the strongest contrast between God's love and human love. (1a)

AGAPE SERVES Students work in small groups. Assign each group a different Bible passage to role-play:

Luke 10:25–37	Luke 22:24–27
John 13:1–5.	

What do the passages have to say about who is to be served, about the one who serves, about the motivation for service, and about how serving is to be done?

Point out to students how this type of service is agape (God's kind of love) in action.

Students either view or read the story of Mother Teresa of Calcutta as a modern day example of the good Samaritan.

Brainstorm the various needs of people in a school (including the students' own needs), and brainstorm how agape can be put into action in the situations identified. (1a,1b)

PASS IT ON In John 13:1–17 Jesus makes it clear that anyone who follows him will serve others as he has served others. To help students experience the text, give them opportunities both to be served and to render service, eg one group can clean the other students' shoes, another group can repair students' torn books, another group can provide morning tea, etc.

Students reflect on the various feelings they experienced during the session.

Discuss whether service is a privilege or a burden, with particular reference to John 13:12–17 John 13:34,35 Ephesians 5:1. (1b)

LOVING GOD AND/OR NEIGHBOUR

In Matthew 22:37–40 Jesus points out that loving God and loving people belong together. Jesus gives a practical example of this in Matthew 5:23,24 where he explores the meaning of the commandments.

1 John deals extensively with the relationship between loving God and loving people. Provide a guided discussion of 1 John 3:16–18; 3:23,24; 4:15–21; 5:1–3.

The visible expression of love for neighbour makes divine love tangible. There are several stories in *Chicken Soup for the Christian Soul* (see Recommended Resources Menu) which demonstrate the impact of the love of God through the actions of people.

There are many examples of people who love and serve others without professing love of God. Students explore the differences between the two situations, eg Fred Hollows' work with people who were visually impaired is an example of service to others.

There are also many examples of what happens when the concept of love and service has been removed from aspects of life, eg in human sexuality, and in economics. Students can find examples in newspapers of the devastating effects this has on the life of people. (1b)

SERVICE: A RADICAL LIFESTYLE

Students explore the idea that service is not an optional extra for the person who is a Christian, rather it is a mind-set and a choice that a Christian makes daily. They write a series of scenarios which highlight the absence of love and care in relationships between students, based on what happens in the school yard, the locker room, on the buses, in the classroom.

With reference to Romans 12:9–21; Colossians 3:12–14; Galatians 5:6,13,14 students rewrite (or role-play) the new-look scenarios.

Discuss what makes this lifestyle both attractive and off-putting. Which is preferable for the one needing care? for the carer/helper/servant? What risks are there for the person who does the caring? What makes this lifestyle possible? See 1 John 4:9–11. (1b,3c)

MEN, WOMEN, MOVEMENTS

Students investigate how men and women through the centuries have put into practice the commandments to love God and to love one's neighbour as oneself. Students collect brief biographical data and information on

- the needs that were met
- the approach chosen by individuals or movements
- the motivating factors for the action taken
- the short-term/long-term effects of the action taken.

Students can present their findings in a variety of ways ranging from a poster to a multimedia presentation. They reflect on the inspiration and challenge that their research offers them personally.

There are a variety of approaches to the investigation:

- Select a period of history, eg the dark ages, or slavery in early American history, or the colonisation of Australia. What was the Christian church's response to the situation?
- Investigate the life and contribution of individuals and groups, eg

Thomas Barnardo	Frances Cabrini
Cesar Chavez	Dorothy Day
Francis of Assisi	Jackie Pullinger
Florence Nightingale	Mother Teresa
William Wilberforce	the Leprosy Mission
St Vincent de Paul Society.	
- Investigate the contribution of movements and denominations to the needs of society, eg The Salvation Army, the Liberationist Movement.
- Investigate the origins of institutions of care and welfare organisations in the community. Students investigate the contribution the Christian church has made to the existence of hospitals, education, aged care etc. (1c)

GOD'S CALL TO SERVE To give students a broad and rich sense of the biblical notion of vocation, a range of biblical characters can be studied. Students work in small groups. They use the research questions below to identify how a sense of vocation works out in a character's life. They present the information in the form of a poster or an interview with the character.

Alternatively, an in-depth study of any one of the characters suggested will reveal the importance of a sense of vocation in one's life. As extension, students can further explore the concept of vocation for non-Christian people. What are the differences between their work and a Christian's work?

RESEARCH QUESTIONS

- What was the person called to do?
- When did the person become aware of the call?
- How did the person recognise their call as their vocation?
- What were the person's responses to the call?
- What commitment did the call involve for the person?
- What changes, if any, were there to the person's life or job?
- Was the person able to fulfil the call?
- How were God and other people served through the person's response to the call?

BIBLICAL CHARACTERS

Adam and Eve	Genesis 1:26–29
Moses	Exodus 3:1–15; 4:1–17
Jethro	Exodus 18
Gideon	Judges 6:3, 11–16, 36–40
Ruth	Ruth 1–4
Samuel	1 Samuel 3
David	1 Samuel 16:1–13
Jeremiah	Jeremiah 1 and 20:7–13
Esther	Esther 1–8
Jesus' disciples	Matthew 4:18–22
	Matthew 4:18–22; John 21:15–19
Paul	Acts 9:1–31
Stephen and deacons	Acts 6
Dorcus	Acts 9:36–43
Jesus	Luke 4:16–30

GENERAL DISCUSSION QUESTION

For a Christian, can vocation be separate from one's relationship with God? (1d)

WORK AS SERVICE: THE RADICAL ALTERNATIVE

The themes of money, power, success and greed in the film *Wall Street* offer a vivid contrast to the Christian notion of service and agape. Students can view sections of the film, such as Gekko's 'greed is good' speech and the dialogue between Bud Fox and his father on the nature and motivation for work.

Using as a starting point the Bible verses below and a Bible concordance, students investigate the Bible's teachings about work. Students summarise their research by writing short statements on work. The statements can be displayed on a classroom wall. From this a Christian's manifesto of work can be drawn up on a chart.

Genesis 1:26–31	Proverbs 16:11,26
Proverbs 18:9	Proverbs 20:21
Romans 12:6–8	1 Corinthians 7:20–24
1 Corinthians 10:31	2 Corinthians 9:6–11
Ephesians 4:28	Ephesians 6:5–9
1 Thessalonians 2:9	2 Thessalonians 3:6–13 (1d)

IS VOCATION FOR REAL? Invite a panel of Christians from various fields of work, paid, voluntary, etc (an unemployed person would broaden the discussion) to share their sense of God's call in their life and work. Students prepare appropriate questions for the panel. They write a response to the discussion in their journals. They reflect on how the events of their life and their attitudes to work and service are shaping their sense of direction and purpose in life. (1d)

2

God calls all people to work for peace and justice

JESUS THE PRINCE OF PEACE

Divide the class into small groups. Give each group a copy of Bible texts presenting Jesus as the peacemaker who reconciles people to God.

Isaiah 9:2,3,6,7	Isaiah 11:1–9
Isaiah 42:1–4	Luke 2:14
John 20:19–21	Romans 5:1,10,11
Ephesians 2:11–18	Colossians 3:15.

To add variety and depth to class discussion, provide groups with different translations of the text, eg CEV, NIV, Jerusalem Bible.

What understanding of Jesus as God's peacemaker does each of the translations give? (2b)

BIBLE SEARCH Students use Bible concordances to find instances in which Jesus used the word 'peace', as well as references to 'peace' related to Jesus. They create a mural of key words and phrases. Students write a short essay on 'Jesus brings peace'. (2b)

NOT AS THE WORLD GIVES Students discuss the sort of peace that people are hoping for. What measures are taken to bring about peace? On what terms do people want peace? Students investigate situations such as those in the Middle East and Northern Ireland. What makes peace so elusive in these situations? TV programs such as *Foreign Correspondent* (ABC) deal with peace issues throughout the world.

Contrast this with the peace which Christ offers and the terms by which a person can receive his peace. Share the reading of the following Bible passages among small groups of students:

Luke 2:25–32	Luke 4:18,19
Luke 6:20–23,27,28,37,38	
Luke 7:11–15	Luke 8:22–25, 40–50
Luke 12:4–7	Luke 12:22–34
Luke 12:49–53	John 5:1–15
John 8:1–11.	

Reflecting on what they have researched, students write an explanation of Jesus' words in John 14:27. (2b)

JESUS AND JUSTICE Jesus was opposed to all forms of injustice, exploitation and oppression.

Assign the following Bible references to groups of students. Each group identifies the situation that Jesus is concerned about and gives a brief summary of what Jesus has to say about the situation.

Matthew 5:38–42	Matthew 23:11,12
Matthew 23:23	Mark 5:38–42
Mark 12:38–40	Luke 4:18,19
Luke 16:10–15	Luke 16:19–31

Each group imagines how Jesus' disciples might be feeling, knowing that as followers they need to be in agreement with Jesus. Each group writes and performs a brief drama script or skit which presents the message of their Bible reference. (2a,2b)

ONE IN CHRIST Galatians 3:28 presents a way of life that was in direct opposition to the first-century Roman political system and way of life. Students investigate the challenge and difficulties faced by Christians living in the first and second centuries. Martyrs such as Polycarp were peacemakers to their death.

View the film *Romero*. You will need to provide background information on El Salvador: what

perpetuated poverty and injustice in El Salvador? Students note Romero's statements about the healing and freeing nature of the gospel. What are the implications for Christians in El Salvador of living out the gospel?

Alternatively, do a study of the leadership of Martin Luther King Jr in issues of justice and of his confidence in the power of the gospel to bring healing and freedom. Students reflect on the challenge of the gospel for their own life. (2a,2c)

WHY INJUSTICE? Students identify situations of injustice in their own society and collect examples reported in the media. They suggest reasons for the injustice in each case.

Students examine the following texts to discover what the Bible teaches about causes of injustice, eg imperfect world, selfishness, godlessness, malice, envy, ignorance, etc:

Genesis 3:17–19	Job 1:8–12
Isaiah 59:8	Acts 9:1–22
Acts 17:22–28	Romans 5:12
1 Corinthians 10:24	Titus 3:3.

The book of Amos provides a vivid picture of injustice and its causes: Amos 1; 2; 4:1; 5:10–12. Both Amos (5:4 – 6:14) and Micah (6:8) urge people to return to God as the answer to injustice. Students reflect in their journals when and how they have contributed to injustice. What is their response to Micah's urging? (2a,2c)

THE GOSPEL BREAKS DOWN THE BARRIER Students research one of the

New Testament Christian communities: their context, the issues of justice and peace they faced, how they either resolved or didn't resolve the problems. Bible handbooks and commentaries will give background information on early church groups. See
Corinth: 1 Corinthians 1 – 4; 6:1–11; 11:17–34
Ephesus: Ephesians 2:11–22; 4:1–16
Philippi: Philippians 1:17 – 2:18
Jerusalem: Acts 2:42–47; 4:32–35; 6:1–7.

Students identify similar issues of peace and justice in their own community and their own life. They explore the implications for the daily life of Christian people of being reconciled to God (2 Corinthians 5:19). Students do further research to find out how local Christian individuals and groups are dealing with problems of peace and justice in their community. (2c)

BODY PARTS 1 Corinthians 12:12–27 is a metaphor to demonstrate how the gospel changes the way individuals behave and view themselves and others. Students explore through movement the application of the

imagery in different contexts. They explore the different relationships which exist in poverty, war, unemployment, race relations, religious bigotry, unequal opportunity, disability etc and how it impacts on the whole community. They act out how the 'body' works to overcome the lack of peace in those situations. See *Quick Skits and Discussion Starters* by Chuck Bolte in the Recommended Resources Menu. (2c)

3 God calls Christians to share the good news by words and actions

A CHAIN OF COMMAND Students create a flow chart to demonstrate the spread of Christianity from a small country in the Middle East to a worldwide movement with millions of adherents. Students investigate the strong sense of God's call as the motivating factor for the spread of Christianity:

- Jesus' sense of mission: Luke 4:18–21
John 8:42 John 9:4,5
John 10:10b,11 John 12:27,28
- Jesus' commissioning of the disciples:
Matthew 28:19,20 Luke 9:1–6
Luke 10:1,2,18,20 John 13:14,15
John 15:26,27 John 20:21,22
Acts 1:8
- the disciples' commissioning of others
Acts 13:1–3 Philippians 4:3
1 Timothy 4:11–14 1 Peter 3:15
- later missionary activities
Helpful resources include:
Decay and Renewal by M Crawford
The History of Christianity (Lion).

Conclude the study with a discussion of 2 Corinthians 5:19,20. (3a)

A REPRESENTATIVE IS APPOINTED

Students examine Luke's three accounts of Paul's conversion in Acts 9:1–30, Acts 22:1–21, and Acts 26 along with Paul's account in Galatians 1:11 – 2:10. Discuss what each of the accounts reveals about Paul's past, the change in his life, his new purpose and mission in life.

Students role-play possible reactions from different groups of people, eg the Pharisees, Jesus' disciples, people living in Damascus. Students share their reactions to the story of Paul's conversion. Discuss:

- Who or what gives Paul the authority to represent Jesus?
- What qualifications are necessary to be a representative of Jesus?
- How can people today determine whether people who preach Jesus are in fact representing him and not themselves? (see 1 John 4:1–3) (3a)

AUTHORISED TO . . . The issue of authority and rightful representation was crucial for the writers of the New Testament. In small groups students look up how each of the writers begins his book. They list the different words the writers use to describe their call or commission. What does their commission primarily involve? Who are the objects of the writers' mission (service)?

Additional Bible references:

John 20:21,22	John 21:15–25
Romans 1:9	Romans 10:14,15
1 Corinthians 1:17	1 Corinthians 2:4,5,10
1 Corinthians 3:5	1 Corinthians 4:1
1 Corinthians 9:16,17	1 Corinthians 15:3
2 Corinthians 2:17	2 Corinthians 5:18–20
Galatians 2:7–9	2 Timothy 1:11,12

(3a)

PAUL: A ROVING AMBASSADOR

As a class students produce an informative booklet of Paul's missionary journeys, organised around what happened in each city.

Introduce the activity with a film segment showing Paul's conversion and commission (*Acts* Visual International).

Students examine the extent of Paul's travels on a map of his journeys (found at the back of most Bibles).

In pairs students research one of the cities visited by Paul to find out details about the city, its inhabitants and activities. They use Bibles (Acts 13; 14; 15:36 – 21:17) to find out what Paul did and said in the city they are studying, to whom he spoke, and the local response to his message. Each pair of students produces a page for the booklet.

Students consider to what extent Paul can be seen as an ambassador who set up embassies at each city he visited. (3b)

PAUL REPRESENTS CHRIST

Working in groups, students either write a character reference or act as a referee for Paul, recommending him as an ambassador for Christ on the basis of

Acts 19:8–12	1 Corinthians 9:20–23
2 Corinthians 5:19,20	2 Corinthians 6:3–10
2 Corinthians 11:23–28, 32,33	
Ephesians 6:20	Philippians 1:12–14
Philippians 3:7–9	Philippians 4:11–13
1 Thessalonians 2:1–12	1 Timothy 1:15,16.

How does Paul's commitment to his work compare with what is expected of political ambassadors? (3b,3c)

PAUL THE DIPLOMAT Students read Acts 20:13 – 28:31, taking special note of Acts 21:27 – 26:32 and 28:11–31. Students take notes on Paul's diplomacy style (use of language, how he addresses different officials, his knowledge of the customs and culture) and his defence of the gospel. In what ways is Paul treated as a diplomat? (3b)

PAUL'S LETTERS OF WORD AND ACTION

Small groups of students each skim-read a different letter of the apostle Paul, looking at the subheading divisions of each letter (TEV, CEV, NIV have appropriate subheadings).

Most of Paul's letters have a two-part structure: doctrinal teaching and instruction in Christian living. Students examine the relationship between the theory and the practice. To do this, they examine one letter (eg 1 Corinthians) in detail. Students research the context of the letter: people, time, place, problems, Paul's link with the readers. A handbook to the Bible and the introductory notes before the letters are useful resources.

Paul encourages his readers: 'Live a life worthy of the calling you have received' (Ephesians 4:1). Students explore the implications of this for the life of the original readers and for the life of Christians today. What kind of letter might Paul write to the Christian community in the school? (3b,3c)

HEAR, BELIEVE, DO As a class, study the letter of James. Working in groups, students use commentaries and handbooks to research the author and the context, and the meaning of words such as faith, works, law.

Students list examples from their own experience of hypocrisy, jealousy, conflict, double standards, insincerity, gossip, discrimination.

Using the subheadings in the letter of James, students rehearse a reading of the sections. Provide a range of translations. The letter can then be read expressively in one sitting.

Students list the actions of a Christian from James' perspective. How does this compare with Jesus' Sermon on the Mount in Matthew 5 – 7?

If everyone were to follow James' instructions, what changes would there be in the school, the home, the community? What are reasons for Christians failing to live out their faith? What hope does James offer Christians?

As a culminating activity, students present a contemporary version of James (written or dramatic), using specific examples from their own experience. (3c)

HYPOCRITES? Students list the objections that are raised against Christianity. They examine events and movements in Christian history which have damaged its credibility, eg the Inquisition, the crusades, some missionary activities during colonisation, witch-hunts. Students identify the motivation behind these events and contrast them with Jesus' agape (self-giving love) and Paul's exhortations to live a life worthy of one's calling (Ephesians 4:1,17–24; 1 Thessalonians 1 – 4:12). Balance this with *Men, women, movements* under Faith Statement 1. (3c)

MENU

RESPONSE ACTIVITIES

1

God's love inspires and equips Christians to love and serve others

A PARADE OF LOVE SONGS

Working in groups, students select songs about love to demonstrate the difference between self-seeking love and love that gives freely and unconditionally. Students arrange the songs and provide a commentary suitable for a 10–15 minute radio segment. (1a)

GOOD NEWS DRAMA Students create a modern-day drama based on *The good Samaritan* (Luke 10:25–37). Encourage students to draw on their own life experience.

- When have they ever experienced an undeserved kindness or an act of kindness from an unexpected source?
- When have they witnessed or participated in discrimination of the kind described in *The good Samaritan*?
- Where have students witnessed discrimination and acts of kindness? at school? in a sports team? at home? at a party? (1a,1b)

AN INFORMATIVE BROCHURE

Students investigate the work of local Christians in meeting the needs of the community. They work in small groups to produce an informative brochure on how local Christians are responding to the call of the gospel in their community. Refer to Section 5 and TRS D2/5 of the Level 2 Model Unit for more detailed explanation. (1c)

ADVERTISING POSTER Careers counsellors in schools have posters which show work and professional options available to students. These describe the knowledge and skills of the different key learning areas required for the career. Students design a similar poster to inform others how and where in the workplace God's call to love and serve can be made a reality. (1d)

2

God calls all people to work for peace and justice

PEACE COLLAGE Working in groups, students present a collage of biblical text, visual material and music which reflects the group's understanding of Jesus as the one who brings peace. This can be included in a school worship time. (2b)

BE INVOLVED Encourage students to respond to this unit by becoming involved in groups that support peoples of the world who are victims of injustice, war, famine and the like, eg Amnesty International, Compassion, the Christmas bowl.

Invite guest speakers from the organisation to tell the class about their work, to introduce projects — short-term and long-term — that students can participate in, eg students can begin an Amnesty group at school or be involved just once by writing letters in a class session. (2a,3b,3c)

PRAYER ANTHOLOGY In groups students prepare a collection of prayers to be used by persons who serve God in the areas of peace and justice. Sources include:

- psalms and Bible texts about peace which can be rewritten into modern prayers
- songs in the *All Together* song book series rewritten as prayers
- prayers in various denominational hymnals and prayer books
- poems with a peace theme by poets such as Keats, Herbert, Donne, Tennyson and Blake.

Students can illustrate their anthology with drawings, photos they have taken etc. They attach a foreword to the anthology, explaining their selection of prayers. (2a,2b,2c)

REVIEW Students write a review for a youth magazine on the life and times of a Christian person who has worked for peace and justice. Evaluate the effectiveness of the person's course of action, the role of the gospel message as a motivating force in the person's life and the decisions made, and the impact of the person's life and actions on the community. (2a, 2c)

3

God calls Christians to share the good news by words and actions

BECAUSE WE BEAR YOUR NAME

Students add their own verses to the song *Because we bear your name (All Together Everybody 292)*. (1a,1b,3c)

PAUL: AMBASSADOR FOR CHRIST

Numerous response activities are already included in the development section of the menu. TRS D2/3 of the Level 2 Model Unit also contains a range of response activities. Students could also

- prepare a set of ambassadorial documents for Paul;
- produce a map of Paul's missionary journeys, including information boxes on the cities visited by Paul and highlighting Paul's work;
- write letters of introduction for Paul from one government official to another;
- present summaries written by the clerks of the court at different sittings of Paul's trials;
- produce a series of newspaper articles covering Paul's trials, his life in prison and his encounters with Roman officials;
- create a series of political cartoons featuring Paul and his encounters with the Jews and Roman officials. (3b)

A TABLEAU OF 2000 YEARS

Students present a series of tableaux on the impact of Christianity over 2000 years. Groups of students each represent a different period, demonstrating the various actions taken by Christians as well as the varied responses to the work of Christians and the message of the gospel. (1c,2b,3c)

MENU

RECOMMENDED RESOURCES

LITERATURE — NON-FICTION

Ahlers J & Wilt M *Sharing God's Goodness: Christian Justice* (also La Nave K *Sharing God's Goodness: Christian Justice Teaching Manual*) 1995 St Mary's Press

Bolte C and McCuster P *Quick skits and discussion starters* 1989 Group Books

Canfield J & Hansen M V *The Third Serving of Chicken Soup for the Soul* 1996 Health Communications Inc

Canfield J et al *Chicken Soup for the Christian Soul* 1997 Health Communications Inc

Crawford M *Decay and Renewal (A History of Christianity Book 3)* 1991 E J Dwyer

Dowley T *The History of Christianity* 1977 A Lion Book

Engebretson K *Do What Is Just* 1994 Social Science Press

Engebretson K *On Sacred Ground* 1993 Social Science Press

Farmer D *The Oxford Dictionary of Saints* 1992 Oxford University Press

Grant A & G *In Search of Love* 1994 Tirian Publications

Hanks G *70 Great Christians Changing the World* 1992 Christian Focus Publications

Harper M *The Love Affair* 1982 Kingsway Publications

Koch C *Creating a Christian Lifestyle* 1996 St Mary's Press (Chapter 7 contains contemporary stories of spiritual concepts studied)

Lutheran Church of Australia *Statement on Poverty* 1989 Commission on Social Questions

Muggeridge M *Something Beautiful for God* 1972 Harper Collins Publishers Ltd

O'Donoghue M et al *Social Justice in Today's World* 1993 Collins Dove (this book has an excellent resource list at the end of each chapter with Australian addresses)

Reames C *After High School (chapter 5)* 1995 Abingdon Press

Rentsch I *The Servant Congregation* 1991 LCA Board for Congregational Life

Woods P *Serving Your Neighbours* 1994 Group Publishing Inc

Wright C *Key Christian Beliefs* 1995 Lion Educational

Wright C *Life Issues: a Christian Perspective* 1997 Lion Publishing

LITERATURE — FICTION

Miller A *The Crucible*

VIDEO

What's Eating Gilbert Grape?
The Mission
Romero
Wall Street
Leap of Faith
The Crucible

MUSIC

All Together Now 70, 93, 95
All Together Again 188, 191, 192, 197
All Together Everybody 292, 300, 301
All Together OK 373, 400, 404, 410
 Openbook Publishers

AGENCIES

Australian Lutheran World Service
 Box 488, Albury, NSW 2640
 Phone 060 21 5329
 Fax 060 21 4504

The Council for Aboriginal Reconciliation
 phone: 1800 807 071

Australians for Reconciliation

ACT	1800 804 330
NSW	1800 060 266
NT	1800 060 268
QLD	1800 060 267
SA	1800 060 270
TAS	1800 659 363
VIC	1800 060 265
WA	1800 060 269

Caritas Australia: The Catholic agency for overseas aid and development
 Email caritas@mpx.com.au

Adelaide	(08) 8210 8172
Brisbane	(07) 3224 3333
Canberra	(02) 6201 9812
Darwin	(08) 8927 0475
Hobart	(03) 6224 1727
Melbourne	(03) 9926 5707
Perth	(08) 9325 9177
Sydney	(02) 9956 5799

The National Council of Churches in Australia
 Churches Working Together
 Email nccasyd@peg.apc.org
 ACT (02) 6257 4095

NSW (02) 9299 2215
NT (08) 8981 8444
QLD (07) 3832 0920
SA (08) 9221 6633
TAS (03) 6234 2543

VIC (03) 9650 4511
WA (08) 9221 1732

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