

Stage 5 or 6 Unit

FOR THE LOVE OF GOD SUPPLEMENTARY LESSONS



These supplementary lesson plans are mapped to a range of clips focused on a variety of topics that were covered in the documentary. They are designed to supplement the 10 original 'For the Love of God' lessons which can be found [here](#). You may wish to use these topics as stand-alone lessons based on student interest, or craft your own unit of work with lessons from both collections.

TOPICS COVERED	<ol style="list-style-type: none"> 1. Abolition – learn about the influence of the Christian faith on William Wilberforce in his campaign against the Trans-Atlantic Slave Trade. 2. Catholic v Protestant – looking at 'The Troubles' in Northern Ireland and the challenge of sectarianism. 3. Christian Imperialism – considering the impact of the Roman Empire's 'conversion' to Christianity under Constantine. 4. Christianity & Colonialism – exploring the mixed legacy of the colonial project and the impact of Christianity on Indigenous Australians. 5. Christianity & Women – has the legacy of Christianity been primarily oppressive or liberating for women? 6. Christians Who Care: The Origins of Western Healthcare – looking at the influence of Jesus' love ethic on Fabiola and modern healthcare. 7. Does Religion Cause Wars? – tackling the popular misconception that Christianity has caused many of the wars in history. 8. Father Damien of Molokai – the leper priest who gives a beautiful example of the transforming power of Jesus' message. 9. Genocide in the Old Testament – the challenge of knowing what to do with the most violent bits of the Bible. 10. Human Rights – The Genesis – recognising the Christian influence behind the development of the Universal Declaration of Human Rights. 11. The Humility Revolution – take a closer look at the world inverting reality of a crucified messiah and the implications for leadership. 12. Image of God – The Future – thinking through the implications of being God's image bearers for contemporary ethics. 13. The Invention of Charity – tracing how the teaching of Jesus transformed the way we think vulnerable people should be treated. 14. Just War – tracing the historical development of the idea of a 'just war' and the criteria that defines it. 15. Love Your Enemies – discovering the price the Early Church paid to obey this command and reflecting on its implications for believers today. 16. Martin Luther King Jr: The March for Votes – considering the way of Jesus in light of the 1965 Selma to Montgomery march. 17. Poverty in the Ancient World – reflecting on the contribution of Christianity to the idea that the poor should be given dignity and support. 18. Power to the People: Luther, Tyndale & the Road to Democracy – looking at the impact on literacy and its connection to social reform. 19. The 7th Earl of Shaftsbury – a British social reformer who dedicated his life to campaigning for the rights of the poor in the Victorian era. 20. The Salem Witch Trials – reflecting on the witch hunts that swept across Europe and America in the early modern period. 21. The Spanish Inquisition – looking at the historical accounts, the actions and abuses of the inquisitors.
ADDITIONAL RESOURCES	<p>When we were making the documentary, CPX interviewed more than 50 world-renowned scholars about their areas of expertise. We ended up with more than 50 hours of footage, most of which never made it into the final cut. We're periodically releasing the remaining footage in short clips which can be searched by scholar or topic. You can find all the available clips here.</p>
CONTRIBUTORS	<p>Anna Grummitt, Anne Pickering (Head of Christian Studies, Abbotsleigh), Doug Broadbent (Head of Christian Studies, Shore School), Emily Liddell (Christian Studies Teacher, Abbotsleigh), Natasha Moore, Nate Armsberry, Renee Gowing (Head of Biblical Studies and Studies of Religion, St Catherine's School) and Simon Smart.</p>

Resource

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ABOLITION (from Episode 2: Rights + Wrongs)[Return to top](#)

This segment looks at how William Wilberforce's belief that humanity is made in the "image of God" led him to campaign tirelessly for the abolition of the slave trade, and in doing so, change the course of history. Explores concepts of human dignity and our attitude to the vulnerable.

Introduction	<p>Students discuss the following with a partner:</p> <ul style="list-style-type: none"> – Have you ever worn a wristband, ribbon, or something similar in support of a particular cause? Why did you choose to do it? – Do you have any causes that you are passionate about? Why? – What does "freedom" mean to you? – Do you think the Christian Church is concerned about freedom for the oppressed? <p>As a class create a mind map outlining the key features of the 18th Century slave trade. They may use their existing knowledge or conduct some quick research.</p> <p>Display the Slave Ship images and invite students to share their thoughts and feelings with the class.</p> <p>Students imagine they are a slave being transported from Africa to the Americas in the 1700's. They compose a diary entry expressing their experiences and feelings.</p>	FTLOG+ Abolition Slides	
Engage	<p>Watch the documentary excerpt 'Am I not a man and a brother? The abolition of the slave trade'.</p> <p>Students list and discuss the various causes that Wilberforce and the "Clapham Sect" campaigned on behalf of.</p> <p>Display the Simon Smart 'Wilberforce' quote and discuss how Wilberforce's faith motivated his level of activism – how the convictions of his faith shaped his values and choices.</p> <p>In small groups students explain the primary reasons why Wilberforce met with such opposition and consider how these forces might still influence society today.</p> <p>Display the Wedgewood image and ask the students to explain why this was a significant strategy, and how it became a powerful tool in the abolition movement (specifically the role that women played).</p> <p>Students create an image of the moment when the slave trade was finally abolished by the House of Representatives, and Wilberforce's reaction, and discuss how they might have reacted if they were him in that moment?</p>	<p>Clip: Am I not a man and a brother? The abolition of the slave trade (7:36)</p> <p>FTLOG+ Abolition Slides</p>	
Bible Study	<p>Students read Luke 4:14-21 and answer the following questions.</p> <p>What does Jesus say God has sent him to do for... the poor / prisoners / the blind / the oppressed?</p> <p>How important do you think freedom from oppression was for Jesus?</p> <p>What does Jesus call his followers to do in this passage?</p> <p>Students read Galatians 6:9 and answer the following questions.</p> <p>What does this verse call us to do? What reason does it give?</p> <p>What do you think the phrase "harvest a good crop" means here?</p> <p>Rewrite this verse in your own words.</p>	FTLOG+ Abolition Slides	

Respond	<p>In small groups students research statistics around modern slavery / forced labour and create a product or a slogan (like Wedgwood's offering) to raise awareness. These are shared with the group once completed.</p> <p>Brainstorm the kind of qualities that a modern politician would need to be like Wilberforce.</p> <p>On a post-it-note students write down one thing that they could do to promote equality and freedom either in their school, locally, or further abroad. These are stuck around the classroom and students read each other's responses before discussing the suggestions as a group.</p>		
Extension	<p>Students read a letter from John Wesley to William Wilberforce (possibly the last letter Wesley penned before his death). Students identify as many Bible verse as they can in the letter and write a diary entry for Wilberforce responding to receiving this letter.</p> <p>Students find a recent news article about an example of modern slavery. They compose a Social Media post sharing the article and commenting on it, drawing on themes from this lesson.</p>	Wesley's Letter	
<p>CATHOLIC V. PROTESTANT (from Episode 1: War + Peace) Return to top</p> <p><i>From the Old Testament through to the Crusades and the inquisitions, Christian history is full of violence. How have the followers of a crucified leader managed to get things so wrong? This segment looks at the 30-year period known as the "Troubles" in Northern Ireland and discusses the complicated ways in which religion was caught up in the conflict.</i></p>			
Introduction	<p>Display the statement 'Religion is a powerful motivator for violence'. Students respond and offer reasons for when and why this may or may not be true.</p> <p>Students search for and share a recent news story about an act of violence where religion was involved.</p> <p>Discuss your school house system asking the students to explain (i) the best ways to create a sense of belonging and inclusion & (ii) the value or risk of creating a sense of us vs them conflict & (iii) the kind of escalation that might occur if one house sabotaged another – students can propose a scenario and consider how they would respond.</p> <p>Students compose a paragraph outlining how they imagine an historical event or era called "The Troubles".</p> <p>Display the images of the "Trouble" in Northern Ireland and discuss student observations.</p> <p>Listen to the song "Sunday Bloody Sunday" by U2, and read the lyrics. Discuss the impression that the song gives about the experience of the "Troubles" in Northern Ireland.</p>	FTLOG+ Catholic v Protestant Slides	
Engage	<p>Watch the documentary excerpt 'Catholic vs Protestant'.</p> <p>Students fill out a table outlining the two groups that were clashing at this time in Northern Ireland and then respond to the following questions:</p> <ol style="list-style-type: none"> 1. How was the childhood of Jim the taxi driver different to yours? What would it have been like to grow up with Jim's concerns? 2. Jim argues that religion was "used too readily to cover this conflict". What evidence does he give? 3. Rowan Williams says that turning a conflict that is mainly about something else into a religious conflict helps you reinforce your own righteousness. How was this true of the "Troubles"? <p>Display the John Lennox quote, and invite students to respond, reflecting on their attitude to sectarian violence.</p>	<p>Clip: Catholic vs Protestant (5:24)</p> <p>FTLOG+ Catholic v Protestant Slides</p>	

Bible Study	<p>Students read 1 Peter 3.8-12 and answer the following questions.</p> <ol style="list-style-type: none"> 1. List three instructions given in this passage. 2. Why does Peter say these instructions are good to follow? 3. Identify how Jesus displayed the qualities and values in this passage, and write them on a mind map. 4. In what ways do the values in this passage, and the actions of Jesus, contrast with the actions of those involved in the “Troubles”? 	FTLOG+ Catholic v Protestant Slides	
Respond	<p>Students imagine being John Lennox’s parents just after their shop was bombed – they compose a post for social media addressing those who bombed the shop, drawing on themes from 1 Peter 3:8-12.</p> <p>Students design a Belfast wall mural to encourage peace, with a two paragraph explanation of their design.</p> <p>Students watch the ‘The Fears and Dreams of Syrian Children’ clip and identify the differences between the biggest fears of children in Syria with those of their peers in relatively safe countries. Students then imagine what it might be like to grow up in a conflict zone, composing a letter to an imaginary pen-pal in a safe country sharing about your biggest fears and hopes for the future.</p> <p>Conduct a Mini-debate on the topic “Were ‘the Troubles’ in Northern Ireland religiously motivated?”</p>	<p>Clip: The Fears and Dreams of Syrian Children (2:13)</p> <p>FTLOG+ Catholic v Protestant Slides</p>	
Extension	<p>Students read Pope John Paul II’s homily from his 1979 mass in Drogheda, Ireland, and create a poster outlining what the Pope calls the people of Northern Ireland to do, and the Bible verses and ideas he uses to appeal to them.</p>	Homily: Holy Mass in Drogheda	
<p>CHRISTIAN IMPERIALISM (from Episode 4: Power + Humility) Return to top</p> <p><i>The church’s record of holding power from the 4th century onwards has involved some terrible acts of coercion, exploitation, and abuse. Yet Jesus set an example of selfless service and started a “humility revolution”. This segment looks at how the church’s fraught relationship with power began: with the conversion of Emperor Constantine.</i></p>			
Introduction	<p>Discuss the question: “How much do you think the church is an organisation with a ‘fixation on power’?”</p> <p>Students tell a partner what they would do if they had unlimited power for a day.</p> <p>As a class brainstorm some of the ways in which having power can have both positive and negative effects.</p> <p>Teacher displays the Lincoln, Acton, Gaddis and Ambrose quotes and invites students to respond to each as a group.</p> <p>Students find a recent news article or clip about a leader misusing power for their own gain, they compare their article/clip with a partner identifying the similarities and differences between examples.</p>	FTLOG+ Christian Imperialism Slides	
Engage	<p>Watch the documentary excerpt ‘The Empire Converts’.</p> <p>Students list the short-term changes which were experienced by the Christian community when Constantine won against Maxentius in 312 AD and gave the credit to Jesus Christ.</p> <p>Display the David Bentley Hart quote and discuss what he means as a class.</p>	<p>Clip: The Empire Converts (4:55)</p> <p>FTLOG+ Christian Imperialism Slides</p>	

	<p>Students create a diagram to describe the contrast between the Renaissance Popes and Jesus. They also compose a meme to show the irony of a “warrior-pope”. (Display Titus 1:7)</p> <p>Display the John G. Stackhouse Jr. quote and discuss why this might be true.</p> <p>In the clip Teresa Morgan said that while the conversion of Emperor Constantine did to some extent corrupt the Christian church, it also had some positive effects as it gave the church opportunities to do what it saw as good. Students brainstorm examples where the church has used its power and influence in society for good.</p>	FTLOG+ Christian Imperialism Slides	
Bible Study	<p>Students read Proverbs 3.33-34 and Proverbs 11.2 and answer the following questions.</p> <ol style="list-style-type: none"> 1. What do these proverbs show us about God’s attitude towards those who are proud? 2. Is all pride bad? What kind of pride do you think these verses are talking about? 3. What is the ultimate result of this kind of pride? <p>Students read 1 Peter 5.1-6 and create a mind-map of characteristics that this passage says an elder in the church should have.</p> <ol style="list-style-type: none"> 4. What motivations does the passage give for living this way? 5. What differences do you notice between the instructions in this passage and the way Renaissance popes such as Julius II lived? 	FTLOG+ Christian Imperialism Slides	
Respond	<p>Students discuss leaders (Christian and secular) who they think display most of the characteristics listed in the 1 Peter passage. They should be prompted to consider the leader’s influence and how they inspire others.</p> <p>Students read an excerpt from the satire “Julius Excluded from Heaven”. <i>Written shortly after the death of Julius II, most likely by Erasmus, the leading Christian thinker at the time, the satire is set at the gates of heaven, and contains a dialogue between Julius (his Genius) and the apostle Peter, who is traditionally imagined as the gatekeeper of heaven.</i> Students describe the picture we get of Julius from this dialogue and then compose five more questions for ‘Peter’ to ask Julius – including potential answers from Julius.</p> <p>Students produce an extended response to the question: “Do you think the church still has power and influence in Australian society today?” Students offer evidence to back up their opinion and outline whether they think the church’s influence is mostly positive, negative, or neutral?</p>	FTLOG+ Christian Imperialism Slides	
Extension	<p>Students read the article “Francis is about authentic Christianity, not PR stunts” and write a summary of some differences between the life of Pope Francis and the lives of the Renaissance Popes.</p>	Article: Francis is about authentic Christianity, not PR stunts (6 min)	

Content Warning: While this segment does not display any graphic images, it does contain mature themes, including references to massacre and rape, and thus may not be appropriate for younger students.

CHRISTIANITY & COLONIALISM (from Episode 4: Power + Humility)

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The church's record of holding power from the 4th century onwards has involved some terrible acts of coercion, exploitation, and abuse. Yet Jesus set an example of selfless service and started a "humility revolution". This segment looks at how the Western church was caught up in the project of colonisation, focusing on the church's mixed record when it comes to Aboriginal Australians.

<p>Introduction</p>	<p>Students discuss the degree to which they think the Church accepts and embraces diversity – offering examples.</p> <p>Display the quote from the Sydney Morning Herald – and show the Beyond Blue 'Invisible Discrimination' clip before inviting students to share their opinion on whether or not they think racial discrimination is still as common amongst young Australians today.</p> <p>Students indicate if they've ever experienced or witnessed some kind of racial discrimination. <i>(They can share a story if they're comfortable – keep it focused on real life personal experiences.)</i></p> <p>Display the colonialism cartoon and invite students to share their observations.</p>	<p>FTLOG+ Christianity & Colonialism Slides</p> <p>Full Article: Sydney Morning Herald</p> <p>Clip: Invisible Discrimination (1:00)</p>
<p>Engage</p>	<p>Watch the documentary excerpt 'The Colonial Project'.</p> <p>Students describe how Indigenous Australians lived prior to 1788, including their understanding of the ongoing importance of the land to indigenous spirituality.</p> <p>Students fill in a table comparing and contrasting the intentions of the colonisers with what really happened.</p> <p>Display the Bishop James Moorhouse quote. Invite students to reflect and respond, considering what it says about how church valued economic development as opposed to caring for and protecting Indigenous Australians?</p> <p>Display the Myall Creek Massacre Memorial Plaque image and invite students to share a response to the outline of the massacre which Justine Toh gave in the clip. Discuss the reasons for the original acquittal which the jurors gave, and the degree to which such attitudes still exist in Australian society.</p> <p>Display the John Saunders quote and discuss what motivated Christian leaders like Saunders to fight for the punishment of the Myall Creek massacre killers. Extension: Students can research Rev John Saunders (1806-1859).</p>	<p>Clip: The Colonial Project (8:55)</p> <p>FTLOG+ Christianity & Colonialism Slides</p>
<p>Bible Study</p>	<p>Students rewrite Acts 17.26 (KJV) in their own words.</p> <p>Students read Acts 17.24-28 and answer the following questions.</p> <ol style="list-style-type: none"> 1. What do verses 24 and 25 teach us about God? 2. How does v.26 support the idea of all humans being equal? 3. Outline God's desire as stated in v.27. <p>Students read a description of heaven in Revelation 7.9 and are invited to consider what it tells us about the nature of heaven and God's attitude to racial diversity.</p>	<p>FTLOG+ Christianity & Colonialism Slides</p>

Respond	<p>Students write a reflection paragraph outlining how it could be possible that Christians, who are supposed to think of all people as made in God's image, could be involved in the mistreatment of Indigenous Australians?</p> <p>As a class discuss the following questions:</p> <ul style="list-style-type: none"> – What might someone in the future think about how Indigenous Australians are being treated today? – Churches can be very culturally diverse places. Does this sort of community appeal to you? Why or why not? – How important is it to think of all people as being “of one blood”? <p>Students create a symbolic image to describe how our society might look different if everybody was treated equally.</p>	FTLOG+ Christianity & Colonialism Slides	
Extension	<p>Students research some of the ways that Christian churches, groups and organisations have been involved in reconciliation and positive actions within the Indigenous community. (e.g. www.australianstogether.org.au).</p> <p>In a small group students brainstorm ways they can challenge racial discrimination in their school or community.</p>		
<p>CHRISTIANITY & WOMEN (from Episode 4: Power + Humility) Return to top</p> <p><i>The church's record of holding power from the 4th century onwards has involved some terrible acts of coercion, exploitation, and abuse. Yet Jesus set an example of selfless service and started a “humility revolution”. This segment looks at how, in different times and in different ways, Christianity has had both positive and negative impacts on women.</i></p>			
Introduction	<p>Facilitate a Human Barometer activity where students indicate their perspective on the following statements:</p> <ul style="list-style-type: none"> – “Gender inequality is a significant problem in today's world” – “Gender inequality is still a significant problem in Australia today” – “Christianity values men and women equally” – “Christianity is good news for women” <p>Students discuss the challenges of being a woman in</p> <ol style="list-style-type: none"> a. Afghanistan today b. England in the 1880's c. Jerusalem when Jesus was teaching and ministering 	FTLOG+ Christianity & Women Slides	
Engage	<p>Watch the documentary excerpt ‘Oppressive or liberating? Christianity and women’ and discuss how Jesus responded to the women that he met?</p> <p>Students compare and contrast some of the ways life was different for Christian women and non-Christian women during the Roman Empire.</p> <p>Students describe the attitude towards women presented in the 1487 bestseller <i>Malleus Maleficarum</i> (“The Hammer of She-Witches”) mentioned in the clip, and suggest reasons why there might be such a disconnect between Jesus’ relationship with women and some of the later actions of the church.</p>	<p>Clip: Oppressive or liberating? Christianity and women (6:19)</p> <p>FTLOG+ Christianity & Women Slides</p>	

Bible Study	<p>As a class read Mark 5:25-34 and discuss what stands out or any questions that arise. Also read Leviticus 15.25-27 & 15.31 before discussing the miracle.</p> <ul style="list-style-type: none"> – Discuss what this woman’s life would have been before being healed by Jesus. – How do you think she would have been treated by Jewish society at the time? – What is Jesus’ response to the woman? How does this compare to how society treated her? <p>Students read Galatians 3:23-28 and answer the following questions:</p> <ol style="list-style-type: none"> 1. According to v.26, how does a person become a “child of God”? 2. v.28 mentions several contrasting groups who have become Christian. How would this have been a challenge for Roman society in the first century? 3. What does it mean that neither male nor female? 	FTLOG+ Christianity & Women Slides	
Respond	<p>Students compose two diary entries from the perspective of the woman Jesus healed from bleeding – one from before she met Jesus and one from after (capturing the events that took place and the emotions experienced.)</p> <p>Students write a short comment on <i>Malleus Maleficarum</i>, outlining the kind of perspective Jesus might have had.</p> <p>Discuss how followers of Jesus today should feel about past abuses of women by the church. How should Christians respond to those who don’t want to be a Christian because of the Church’s mistreatment of women in the past?</p>		
Extension	<p>Students research one of the women from the New Testament who helped Jesus’ mission, e.g. Mary (mother of Jesus), Mary Magdalene, Lydia, or Priscilla – outlining her role in the mission of Jesus, and what we learn about Jesus attitude towards women from her.</p> <p>Students watch the CPX 2017 Richard Johnson Lecture delivered by Amy Orr-Ewing on the topic “Is Christianity Bad News for Women?” Students respond to the clip by noting any questions or concerns they now have to discuss with other students or the teacher.</p>	<p>Lecture: Is Christianity Bad News for Women? (45:55)</p>	
<p>CHRISTIANS WHO CARE: THE ORIGINS OF WESTERN HEALTHCARE <i>(from Episode 3: Rich + Poor)</i> Return to top</p> <p><i>From decadent medieval popes to modern televangelists with private jets, religion and money can make for an unsavoury mix. Built on Jewish thought, the teaching of Jesus transformed the way we think vulnerable people should be treated. This segment traces the origins of healthcare in the West, and focuses on the story of Fabiola, the wealthy noblewoman who founded Rome’s first hospital.</i></p>			
Introduction	<p>Discuss how responsible we are as individuals and as a community for the health and wellbeing of others, then in pairs students share their experience of witnessing healthcare – when either they or a family member were sick.</p> <p>Discuss which disease students would eradicate from the world if they could.</p> <p>Watch the New York Times clip about the 2014 outbreak of Ebola in Sierra Leone. Students discuss the impact of the disease and write a social media post as if they had visited this village at this time, describing their experience.</p> <p>Students find 3 images which capture their understanding of healthcare and share them with a small group, before the class discusses how important it is for a society to provide quality affordable healthcare.</p>	<p>FTLOG+ Christians Who Care Slides</p> <p>Clip: The New York Times Ebola Clip (3:27) <i>Mature Content Warning</i></p>	

Engage	<p>Watch the documentary excerpt 'The Origins of Western Healthcare' and discuss the Christian response to plagues. Students compose a short letter explaining to a fellow Roman citizen why they have decided to stay against the advice to leave a plague infested city.</p> <p>Display the quote from Dr. Lynn Cohick and discuss how this belief shaped the lives of the early Christians who cared for plague victims?</p> <p>Students sketch 3 outlines of some of the things Fabiola did to help the sick. Students read the Jerome quote and reflect on who would've been most impressed by Fabiola's 'ministry'.</p> <p>Display the Nietzsche quote and conduct a Mini-debate on the idea that "nature intended the strong to thrive and the weak to disappear".</p>	<p>Clip: The Origins of Western Healthcare (6:33)</p> <p>FTLOG+ Christians Who Care Slides</p>	
Bible Study	<p>After reading Luke 4:38-40, in small groups students re-enact this passage as a news report. They also discuss what this passage shows us about Jesus' attitude and actions towards the sick, and consider any other accounts that support the idea that Jesus was not reluctant to be near sick people?</p> <p>Students read Mark 12:28-31 and complete the following:</p> <ol style="list-style-type: none"> 1. Who is Jesus talking about when he says "your neighbour"? 2. Describe a scenario that demonstrates what loving another person as yourself would look like. 3. Explain how the early Christians interpreted this teaching. 	FTLOG+ Christians Who Care Slides	
Respond	<p>Students create a brief funding proposal for a new \$50 million hospital. It should describe the location, the key services and the driving ethos for the new hospital – if it was going to be based on Jesus' love ethic.</p> <p>Students compose a response that they think Jesus would give to Nietzsche.</p> <p>Students list some of the ways our society is doing a good job of caring for the sick, and the ways it could improve.</p>		
Extension	<p>Students research a hospital anywhere in the world that was set up by Christians, designing a poster highlighting what the hospital does and how Christian values shape their practices. (For an example watch 'Hope for Africa') Students listen to the CPX podcast episode "In sickness and in health" and note down 3 things stood out to them.</p>	Podcast: In Sickness and in Health (17:59)	
<p>DOES RELIGION CAUSE WARS? (from Episode 1: War + Peace) Return to top</p> <p><i>From Jesus' command to "love your enemies" to the idea of "holy war" is a giant leap. Yet from the Old Testament through to the Crusades and the inquisitions, Christian history is full of violence. Has Christianity been a major contributor to war? This segment tackles the popular belief that religion has caused all, or most, of the wars of history.</i></p>			
Introduction	<p>Facilitate a Human Barometer activity where students indicate their perspective on the following statements:</p> <ul style="list-style-type: none"> – "Religion should never be used to justify war" – "Christianity is a peaceful belief system" – "Jesus was a pacifist" – "Religion is the cause of most of the wars in history" <p>Students write a list of reasons why conflict arises amongst friends and family and then compare lists with a partner, discussing common themes.</p>	FTLOG+ Does Religion Cause War Slides	

Engage	<p>Watch the documentary excerpt ‘Does religion cause all wars?’ before students write a one sentence summary of the argument that the clip presents.</p> <p>Display the Voltaire quote – students rewrite it in their own words and then discuss the meaning.</p> <p>Display the graphic from the clip comparing the deaths from the Spanish Inquisition to those from the French Revolution and Stalin’s Soviet Union – invite students to offer observations and questions that arise.</p> <p>Display the Justine Toh quote and ask students to share any emotions, thoughts, evidence for and/or against, questions, hopes or fears that they may have in response to this idea.</p>	<p>Clip: Does religion cause all wars? (2:00)</p> <p>FTLOG+ Does Religion Cause War Slides</p>	
Bible Study	<p>Students read Psalm 14:2-3 and 1 John 1:8-9 and answer the following questions:</p> <ol style="list-style-type: none"> 1. What do these verses say about the state of all humans? To what extent do you agree with this? 2. With these verses in mind, how surprising is it when people act in an immoral or sinful manner? 3. What hope do these verses give for humanity? 	FTLOG+ Does Religion Cause War Slides	
Respond	<p>Display the Hitchens quote – students read it and write a two paragraph response to the ideas presented. Students should be encouraged to give an honest opinion on what Hitchens is saying.</p> <p>Display the Human Barometer slide from earlier in the lesson ““Religion is the cause of most of the wars in history” and ask students to reflect on whether their response to the slide has changed at all.</p> <p>Display the quote from the Russian writer Aleksandr Solzhenitsyn. Discuss how the quote supports the conclusion of the clip, and the degree to which the class agrees with the quote.</p>	FTLOG+ Does Religion Cause War Slides	
Extension	<p>Students read either “Ending religion won’t end the conflict” or “Antisemitism and Islamophobia are not the only things rupturing our communities”. Students compose 5-10 interview questions asking the author of their chosen article about the points they are making.</p>	<p>Article: Ending religion won’t end the conflict (6 min)</p> <p>Article: Antisemitism and Islamophobia are not the only things rupturing our communities (5 min)</p>	
<p>FATHER DAMIAN OF MOLOKAI (from Episode 3: Rich + Poor) Return to top</p> <p><i>From decadent medieval popes to modern televangelists with private jets, religion and money can make for an unsavoury mix. But it was Jesus who transformed the way we think vulnerable people should be treated. This segment tells the story of Father Damien, the leper priest of Molokai, who shows us what it looks like for Christians to take the commands of Jesus seriously.</i></p>			
Introduction	<p>As a class discuss the questions:</p> <ol style="list-style-type: none"> 1. What attitude do you think Jesus had to wealth and power? 2. Who do you think Christians should be known more for associating with – the needy or the successful? 3. Have you ever taken a risk to help someone in need? 4. Have you ever felt completely alone? <p>Students read the description of leprosy and view the image of children with leprosy before describing what it would feel like to receive a leprosy diagnosis and to be sent away from your family.</p>	<p>FTLOG+ Father Damian of Molokai Slides</p> <p>FTLOG+ Father Damian of Molokai Slides</p>	

Engage	<p>Watch the documentary excerpt ‘The leper priest’, and discuss what stands out to them.</p> <p>Students create an image of what they think the leper colony on Molokai was like before the arrival of Fr. Damien.</p> <p>Students produce a short written response explaining:</p> <ol style="list-style-type: none"> how they think Father Damien would’ve initially reacted to the things in their pictures. what it might have been like for him when his brother was unable to go to Hawaii. how they think they would’ve reacted in that situation – and contrasting it with Father Damien. <p>Show the ‘Hunger Games’ clip and discuss what is similar or different from Father Damien’s story, inviting students to consider what is most challenging about Father Damien’s choices and actions.</p> <p>In small groups students discuss how they personally react to disease, disfigurement or disability.</p> <p>Display the quote from Prof. Edwin Judge and discuss how helpful this definition of compassion is. Students reflect on the degree to which Father Damien displayed this kind of compassion on Molokai, and how he might respond to someone who said that he wasted his life.</p>	<p>Clip: The leper priest (4:55)</p> <p>Clip: The Hunger Games (3:36)</p> <p>FTLOG+ Father Damien of Molokai Slides</p>	
Bible Study	<p>Students read the account of Jesus healing a leper in Mark 1:40-42 and washing his disciples’ feet in John 13:1-15.</p> <p>Students consider who they let touch them, who they are willing to touch, and how hard it is to touch a stranger before answering the following questions:</p> <ol style="list-style-type: none"> What is shocking about the way Jesus treats the man with leprosy? What is shocking about Jesus’ actions in the passage from John? (Especially in light of v.3) What can we learn about Jesus from both these passages? How did Father Damien follow the example of Jesus in ... <ol style="list-style-type: none"> His decision to go to and stay on Molokai? The way he cared for the lepers? His attitude when faced with the prospect of his own death from leprosy? After washing his disciples’ feet, what does Jesus tell them to do? Is he just talking about literal foot-washing, or is there a bigger principle behind this? 	<p>FTLOG+ Father Damien of Molokai Slides</p>	
Respond	<p>In small groups students role play a news interview about life on Molokai in the 1870s. They choose one student to be the reporter who conducts interviews with Father Damien and several lepers (other students) about their experiences there and impressions of Father Damien.</p> <p>Students compose a speech for the unveiling of a Father Damien statue, explaining how he followed the example of Jesus and modelled compassion. (Possible opening line prompt: “Gandhi once said, ‘the political and journalistic world can boast of very few heroes who compare to Father Damien. The Catholic Church, on the contrary, counts [them] by the thousands. It is worthwhile to look for the sources of such heroism.’”)</p> <p>Students create an image of what a modern day ‘Father Damien’ might look like, reflecting on the challenge to themselves, and how they could show compassion now or in the future.</p> <p>Display the Nick Spencer (Theos Think Tank) quote and discuss how true this is. (Why or why not?)</p>	<p>FTLOG+ Father Damien of Molokai Slides</p>	
Extension	<p>In small groups students research a charity in Australia that is involved in caring for the sick. Create a set of slides outlining the work they do, the principles and motivations behind their work, and some testimonials from someone who has been impacted by their organisation.</p>		

Content Warning: While this segment does not display any graphic images, it does contain mature themes, including references to murder and rape, and thus may not be appropriate for younger students.

GENOCIDE IN THE OLD TESTAMENT (from Episode 1: War + Peace)

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From Jesus' command to "love your enemies" to the idea of "holy war" is a giant leap. Yet from the Old Testament through to the Crusades and the inquisitions, Christian history is full of violence. This segment tackles the challenging topic of violence in the Old Testament.

Introduction	<p>Display the images which outline 3 horrific acts of violence. Invite the students to share anything they may know about each before discussing how these crimes make them feel.</p> <p>Display the discussion questions and discuss as a class.</p> <ol style="list-style-type: none"> 1. Do you think some crimes are unforgivable? Why? Why not? 2. What emotions describe how you feel about an innocent person being murdered? 3. How do you feel about someone committing a serious crime (such as murder) but never being caught and getting to live a comfortable, normal life? 4. Do you think there are ever any situations in which violence is justifiable? Why or why not? 	<p>FTLOG+ Genocide in the OT Slides</p>
Engage	<p>Watch the documentary excerpt 'A Genocidal God'.</p> <p>Students create a mind map that captures the Bible's description of what the Canaanites were like – outlining the "unspeakably evil" things they were guilty of. The class discusses the punishment they think is appropriate and their perspective on God telling the Israelites to 'take the land' from the Canaanites, and the limits God put in place on the nation of Israel?</p> <p>Display Joshua 5.13-15 and discuss what is surprising and what this encounter shows us about God.</p> <p>Display the Richard Dawkins quote and discuss the following questions:</p> <ol style="list-style-type: none"> 1. What arguments do John Dickson and Iain Provan make to counter what Dawkins says? 2. Are you more convinced by Dickson and Provan, or by Dawkins? 3. What questions or concerns do you still have about the destruction of Jericho? <p>Display the John Dickson quote and discuss the students' reaction to the story of the Levite and his night at Gibeah, considering why this story was included in the Bible and the point John Dickson says it is trying to make. Consider what the story has to say about humanity in general and the character of God.</p>	<p>Clip: A Genocidal God (7:45)</p> <p>FTLOG+ Genocide in the OT Slides</p>
Bible Study	<p>Students read Joshua 2:1-24 and Joshua 6:25 and answer the following questions:</p> <ol style="list-style-type: none"> 1. What do Rahab's actions and her conversation with the spies show us about what she believed about God? 2. Why do you think Rahab was required to tie a scarlet cord in the window? 3. Improvise and perform the conversation Rahab might have had with her family after the events of ch.2. 4. What might Rahab's story show us about God's justice and his mercy? <p>Consider an account of Jesus' execution (Luke 23:33-43) and discuss how it shows us God's view of justice and mercy.</p>	<p>FTLOG+ Genocide in the OT Slides</p>

Respond	<p>Students produce a written response to the following questions:</p> <ol style="list-style-type: none"> 1. Is it reasonable to call the battle of Jericho a “holy war”? 2. Do you think Jesus is completely different from the “violent” God of the Old Testament? Why or why not? <p>Facilitate a Mini-debate on the topic: “Does God have the right to judge the behaviour of humans?”</p> <p>Display the Dawkins quote so students can compose a response ‘comment’ – sharing their opinion.</p>	FTLOG+ Genocide in the OT Slides	
Extension	<p>Students view “The Old Testament: A context for Violence” and compose an ‘online comment’ of a few sentences explaining what stood out to them or made them think, and any questions they had.</p>	Clip: The Old Testament: A context for Violence (6:17)	
<p>HUMAN RIGHTS – THE GENESIS (from Episode 2: Rights + Wrongs) Return to top</p> <p><i>Modern Westerners take it for granted that every life is valuable. But ideas like equality before the law and the importance of caring for the vulnerable are by no means self-evident. So where did they come from? This segment looks at how Christian teachings such as the idea of universal human dignity were foundational in the development of the Universal Declaration of Human Rights.</i></p>			
Introduction	<p>Students indicate where they think Christianity should be placed on a spectrum between restricting and promoting human rights for all.</p> <p>As a class students brainstorm the things they think should be considered human rights, before each selecting their own top 5 from those suggested.</p> <p>Display the universal log for human rights and discuss why students think it won the competition.</p> <p>Display the Mandela, Kennedy and Mlambo-Ngcuka quotes for students to discuss.</p> <p>Students watch the TED-Ed clip for an introduction to the 1948 Universal Declaration of Human Rights (UDHR), and write down one thing they learnt.</p>	<p>FTLOG+ Human Rights – The Genesis Slides</p> <p>Clip: What are the universal human rights? - Benedetta Berti (4:46)</p>	
Engage	<p>Watch the documentary excerpt ‘The Genesis of Human Rights’.</p> <p>Display the five articles referenced in the clip so the students can find or create an image to represent each one.</p> <p>Students produce short answers to the following questions (they may do their own research as well):</p> <ol style="list-style-type: none"> 1. In the late fourth century, in Caesarea, Basil argued that the poor had an inherent claim - a right - to the goods of the rich. How did this contradict traditional Greek and Roman thought? 2. How did Godfrey of Fontaines in the eleventh century contribute to the development of the idea of “inalienable rights”? 3. Students match match up each of the natural rights that had been recognised by the 1300s, with a similar article in the UDHR. (Table found in slides) 4. In the segment, Nicholas Wolterstorff comments that many people have forgotten the largely Christian history of human rights. Why do you think this is? <p>Display the Moyn quote and facilitate a discussion about specific examples of Christianity influencing human rights.</p>	<p>Clip: The Genesis of Human Rights (7:07)</p> <p>FTLOG+ Human Rights – The Genesis Slides</p>	

Bible Study	<p>Students read Proverbs 31:8-9 and answer the following questions:</p> <ol style="list-style-type: none"> 1. What do these verses say we should do? 2. What do they reveal about the inherent existence of rights for the most vulnerable in society? <p>Students read Galatians 3:26-28 and answer the following questions:</p> <ol style="list-style-type: none"> 3. What do these verses teach about the fundamental equality of human beings? 	FTLOG+ Human Rights – The Genesis Slides	
Respond	<p>Students design a poster using one or more Bible verses to promote Human Rights Day (10th December) in their school.</p> <p>As a class discuss what bases could there be for human rights other than the biblical idea of humans being made in the “image of God” and therefore having inherent dignity and rights.</p> <p>Display the Eleanor Roosevelt quote and discuss some ways that your local community or Australia as a whole could make improvements in the way we uphold universal human rights.</p> <p>Facilitate a class brainstorm on ways students could help to promote universal human rights in their school.</p>	FTLOG+ Human Rights – The Genesis Slides	
Extension	Students choose either Jacques Maritain or Charles Malik. They research key biographical information, including appointments and written works, and explore how were they involved in the development of the Universal Declaration of Human Rights, and the role their Christian faith may have played in their work on human rights.		
<p>THE HUMILITY REVOLUTION (from Episode 4: Power + Humility) Return to top</p> <p><i>The church’s record of holding power – from Emperor Constantine in the 4th century onwards – has involved some terrible acts of coercion, exploitation, and abuse - yet Jesus set an example of selfless service. This segment looks at the “humility revolution” that Jesus started, and how within just 500 years it had radically transformed Roman culture.</i></p>			
Introduction	<p>Students write a definition of what it means to be humble, describing helpful examples and explaining what it is about a humble person that is attractive.</p> <p>As a class brainstorm what it means for a person to be “great”? Include qualities and characteristics associated with the idea of “greatness”.</p> <p>Display the ‘Humility’ quotes students choose their favourite one and write a sentence explaining why they like it. Students write their own ‘Humility’ meme (or find another one online) to share with the group.</p>	FTLOG+ The Humility Revolution Slides	
Engage	<p>Watch the documentary excerpt ‘The Humility Revolution’.</p> <p>Discuss why none of the Delphic Maxims included any reference to humility.</p> <p>Students complete a Think/Pair/Share activity on the following:</p> <ol style="list-style-type: none"> 1. How would you describe Aristotle’s view of humility? 2. Explain why ancient Greek culture had such a negative view of humility. 3. How do early Christian burial chambers reflect the value of humility? 	<p>Clip: The Humility Revolution (9:57)</p> <p>FTLOG+ The Humility Revolution Slides</p>	

	<p>Students imagine they are witnessing the encounter between Emperor Justinian and Sabas and create a social media post explaining what happened and their reaction to it.</p> <p>Students compose 1 or 2 paragraphs reflecting on the death of Jesus and how that method of execution was viewed by his contemporaries, outlining the thoughts that Jesus' followers would have had to process when their leader was crucified.</p>		
Bible Study	<p>Students read Mark 10:35-45 and describe in their own words what James and John are asking Jesus.</p> <p>Students fill in a table to compare and contrast the different understandings of leadership. Jesus' Leadership / Gentile Leaders / The Disciples as Leaders.</p> <p>Discuss the way Jesus uses the word "ransom" in v.45.</p> <p>Students read Philippians 2:1-11 and reflect on a conflict they have recently experienced. They consider the way in which the verse invites them to respond differently, and the attitude it encourages.</p>	FTLOG+ The Humility Revolution Slides	
Respond	<p>Students compose three additions to the Delphic Maxims that reflect the value of humility.</p> <p>Display the John Dickson quote and discuss whether or not a definition of "greatness" should include humility?</p> <p>As a class discuss the ways in which the example of Jesus should influence student leadership motivations and attitudes. Pose the question "In what ways should leaders who are Christian be different from those who are not?" This could include a discussion around perceptions and expectations of current world leaders – including politicians, cultural leaders, business and corporate leaders, celebrities.</p>	FTLOG+ The Humility Revolution Slides	
Extension	<p>Students read the article 'Even Death on a Cross: How Christian Humility Upended the World' and respond with:</p> <ul style="list-style-type: none"> • One thing that stands out to them. • One question they have or aspect they want to investigate further. • One idea they want to take away from the article and apply to their own life or school community. 	Article: Even Death on a Cross: How Christian Humility Upended the World (16 min)	
<p><i>You may want to do the earlier lesson on "The Image of God: The Concept, An Illustration, & The Impact" first, or use some material from that lesson as background information.</i></p> <p>IMAGE OF GOD – THE FUTURE (from Episode 2: Rights + Wrongs) Return to top</p> <p><i>Modern Westerners take it for granted that every life is valuable. This segment looks at how the biblical idea that every human is made in the "image of God" has shaped the way our society today cares for the most vulnerable, and discusses whether a commitment to this idea is necessary for this kind of care to continue into the future.</i></p>			
Introduction	<p>Display the Humphrey quote and discuss how important this idea is, and how much it should shape society.</p> <p>Students briefly research 'Granny Dumping' (or read a relevant news article) exploring why it happens and what it says about our society's attitudes to the elderly or infirm, considering positive and negative motivations.</p> <p>Students find three images that reflect how our society treats those who are vulnerable – good or bad.</p>	FTLOG+ Image of God – The Future Slides	

Engage	<p>Watch the documentary excerpt 'The Image of God: The Future'.</p> <p>Display the Justine Toh quote before the students write a one sentence summary of the concept of 'Being made in the Image of God.'</p> <p>Discuss what might be "beautiful" about showing care and respect to someone who isn't successful or powerful by the world's standards?</p> <p>Display the Nietzsche quote for students to view as they write answers to the following questions:</p> <ol style="list-style-type: none"> 1. What is your reaction to Nietzsche's negative view of compassion? 2. What worldview seems to be behind Nietzsche's statement? 3. Do you think what he says is logical based on his worldview? <p>Display the Rowan Williams quote and discuss the point made, and how someone like Nietzsche might respond.</p>	<p>Clip: The Image of God - The Future (4:00)</p> <p>FTLOG+ Image of God – The Future Slides</p>	
Bible Study	<p>Students read Matthew 25:31-40 and answer the questions:</p> <ol style="list-style-type: none"> 1. How does Jesus identify himself with the vulnerable in this passage? 2. What motivation does this passage give Jesus' followers for valuing and caring for the poor and marginalised? <p>Students read James 3:9-10 and answer the questions:</p> <ol style="list-style-type: none"> 1. Why does James condemn those who praise God but curse human beings? 2. How do you think we should treat people if we believed that they "have been made in God's likeness"? 	<p>FTLOG+ Image of God – The Future Slides</p>	
Respond	<p>Students imagine that Nietzsche has tweeted his views on Christian compassion. They compose a series of 3-5 tweets replying to Nietzsche, using ideas from this lesson.</p> <p>Discuss the groups of people or individuals that we struggle to see as made in the image of God. Consider why this is and what would change if we did.</p> <p>Complete the analysis table to consider the way in which our society is responding to children with disability and those with dementia.</p> <p>Facilitate a Mini-debate on the topic: "Can universal human rights for all people, including the most vulnerable, continue without the notion that human beings are created in the 'image of God'?"</p>	<p>FTLOG+ Image of God – The Future Slides</p>	
Extension	<p>Students watch the clip 'Zoe's Story: Where Life Begins and Ends' and write a reflection on the points that are being made about the inherent value of human life?</p>	<p>Clip: 'Zoe's Story: Where Life Begins and Ends' (8:08)</p>	

THE INVENTION OF CHARITY (from Episode 3: Rich + Poor) Return to top			
<i>The Graeco-Roman world mostly thought the poor and suffering deserved what they got. This segment traces how Jewish thought, turbocharged by the teaching of Jesus, transformed the way we think vulnerable people should be treated.</i>			
Introduction	<p>Students write a definition for the word ‘generosity’.</p> <p>Students complete a Think/Pair/Share with the following questions:</p> <ol style="list-style-type: none"> 1. Describe a time when you’ve been generous to another person or group of people. 2. Describe a time when someone has been really generous to you. 3. Write down a range of good and bad reasons why people might be generous. <p>Students create a collage of four images that symbolise the word “charity”, explaining why they chose them.</p> <p>In small groups students imagine what they would do if they were given a magic wand that allows them to help one group, in one place, at one time. Which group would they choose to help, and why? Each group shares with the class.</p>	FTLOG+ The Invention of Charity Slides	
Engage	<p>Watch the documentary excerpt ‘The invention of charity’, students answer some or all of the following questions:</p> <ol style="list-style-type: none"> 1. What were the “older foundations” that the Christian commitment to charity was based on? 2. What is your reaction to the Old Testament idea that “the surplus of the rich belongs to the poor”? 3. What does this show us about the character of God? 4. How did the early Christians expand the Jewish idea of caring for the poor? 5. Evaluate how the values of community care and generosity may have contributed to the growth of Christianity. 6. Why did Emperor Julian panic? What did this cause him to do? <i>(Students can re-enact a conversation that Julian might have had about this with one of his advisers.)</i> 7. What was ironic about Julian’s response to the Christians’ welfare program? <p>Display the Bockmuehl quote. Discuss what ‘God’s grace’ is and what ‘God’s reaching out to humanity’ means.</p> <ol style="list-style-type: none"> 8. In what ways could the actions of these early Christians be seen to be motivated by the belief in God’s grace and the belief in the value of every human person? 9. How might these values have shaped the way modern society cares for the poor? 	<p>Clip: The invention of charity (7:01)</p> <p>FTLOG+ The Invention of Charity Slides</p>	
Bible Study	<p>Students read Deuteronomy 24:19-21 and answer the questions:</p> <ol style="list-style-type: none"> 1. What does God command the Israelites to do in these verses? 2. What would have been challenging about this? <p>Students read Luke 12:32-34 and answer the questions:</p> <ol style="list-style-type: none"> 3. How could someone sell all their possessions and give to the poor, and not be afraid of the future? 4. What do you think Jesus means when he says, “For where your treasure is, there your heart will be also”? <p>Students read Acts 2:42-47 and create an image to reflect the description of the early church in this passage, explaining their design to a partner.</p>	FTLOG+ The Invention of Charity Slides	

Respond	<p>In pairs students reflect on how much generosity they think they show to others and consider how they could show more generosity.</p> <p>Students design a poster promoting the charity they would create if they were given a grant. They should include key information about what your charity would be for, and the principles behind it.</p> <p>Display Deuteronomy 24:19-21 again and discuss how we could apply these principles to today's society? Invite students to share any modern examples that they are aware of?</p>	FTLOG+ The Invention of Charity Slides	
Extension	Students research a current Australian charity that is helping the poor, identifying the principles that guide their work and any Christian influence that is noticeable.		
<p>JUST WAR (from Episode 1: War + Peace) Return to top</p> <p><i>From Jesus' command to "love your enemies" to the idea of "Holy War" is a giant leap. This segment is an overview of the progression from the early Christians shunning all violence, to the idea of a "Just War" and a consideration of the rationale for the "Holy War" of the Crusades.</i></p>			
Introduction	<p>Display the "love your enemies" quote from Jesus and discuss whether or not Christians should join the military.</p> <p>Discuss the purpose of rules in sport. (<i>What is the purpose of having clear rules for sport? Why is having clear rules in sport a good thing?</i>) Students list three other examples in society where having clear rules is important.</p> <p>Students find or create an image that represents the phrase "Just War", before describing and defining the term.</p> <p>As a class discuss when the concept of a 'Just War' might be necessary or justifiable.</p>	FTLOG+ Just War Slides	
Engage	<p>Watch the documentary excerpt 'Curbing Violence' and complete the TRUE/FALSE exercise.</p> <p>Students summarise Augustine's teachings about Christians and warfare, explaining how this was different to the actions of the first Christians?</p> <p>Rowan Williams describes Augustine's position as one of a "grudging concession". Discuss why Augustine was willing to make this concession, and what limits he would have put on 'going to war'.</p> <p>Students research and record the conditions which qualify something as a 'Just War'. As a class discuss what should be included on a list that makes war justifiable in today's world.</p> <p>Students list some of the things Christian leaders in medieval Europe did in order to try to curb violence. They should explain "Just War" theory, as well as medieval programs such as the Truce of God and the Peace of God. Students evaluate how effective these initiatives were.</p>	<p>Clip: Curbing Violence (7:50)</p> <p>FTLOG+ Just War Slides</p>	

Bible Study	<p>Students read Romans 12:17-21 and answer the questions:</p> <ol style="list-style-type: none"> 1. In what manner are God's people instructed to live? 2. Why are Christians commanded to not take revenge? 3. What is significant about the phrase "If it is possible, as far as it depends on you" in v.18? 4. How could this passage help those in positions of power decide whether to get involved in war or conflict? <p>Students read Isaiah 2:1-5 and answer the questions:</p> <ol style="list-style-type: none"> 1. Why does James condemn those who praise God but curse human beings? 2. How do you think we should treat people if we believed that they "have been made in God's likeness"? 	FTLOG+ Just War Slides	
Respond	<p>Students fill in a 'For & Against' table in response to the statement "Just War Theory is a positive contribution Christianity has had on the world."</p> <p>Discuss how the principles of "Just War" theory could be applied to modern-day conflicts? Students consider how practical and helpful the guidelines can be in real world scenarios.</p> <p>Students read 'Just war theory should be abandoned, says conference hosted by Vatican' and compose a letter to the Pope outlining reasons for whether the church should preserve or abandon the "just war" theory.</p>	FTLOG+ Just War Slides Article: 'Just war theory should be abandoned, says conference hosted by Vatican'	
Extension	<p>Students read or skim 'Just War and Just Peace: Trying to be Just' and write a 10 point summary of the article.</p> <p>Students research one war/conflict from the last 150 years. Using the table in the slides they apply the principles of "Just War" theory to determine if they think this conflict was justifiable based on the <i>jus ad bellum</i> and <i>jus in bellum</i> criteria.</p> <p>Students compose a 300-word article for an online news site outlining their findings from the above research.</p>	Article: Just War and Just Peace: Trying to be Just (20 min) FTLOG+ Just War Slides	
<p>LOVE YOUR ENEMIES: JESUS ON VIOLENCE <i>(from Episode 1: War + Peace)</i> Return to top</p> <p><i>Jesus commanded his followers to "love your enemies", and yet Christian history is full of violence. Has Christianity been a major contributor to war? How have the followers of a crucified leader managed to get things so wrong? This segment takes a close look at what Jesus has to say when it comes to violence.</i></p>			
Introduction	<p>Students find and share an image that they think describes Jesus' attitude to violence. Digital discussion platforms.</p> <p>With a partner students share a time when someone wronged them, describing how they responded. Discuss whether or not the statement "an eye for an eye and a tooth for a tooth" is justifiable and when it might be helpful.</p> <p>Students read the article 'Flip the script' and write a reflection on their reaction to the first story in the article.</p> <p>Extension: <i>Students find 3 other examples of 'flipping the script' and write a brief description of each.</i></p> <p>Display the Gandhi quote by J. Herbert Kane and discuss whether this is surprising or not?</p>	FTLOG+ Love Your Enemies Slides Article: Flip the Script (5 min)	

Engage	<p>Watch the documentary excerpt ‘Love Your Enemies’ and answer the following questions.</p> <ol style="list-style-type: none"> 1. What was distinctive about Jesus’ teaching about the “Kingdom of God”? 2. Why was Jesus’ message to “shun violence” so strange for those who first heard it? 3. How did Jesus’ early followers respond to his command to “love your enemies”? 4. Briefly describe Emperor Nero’s treatment of Christians as recorded by the historian, Tacitus. <ol style="list-style-type: none"> a. What is your reaction to this? b. How did Christians respond to Nero’s treatment? <p>Display the Ignatius quote. Students explain how these behaviours would have been counter-cultural in the Roman Empire.</p> <p>Display the Cavanaugh quote and discuss what was so attractive about Jesus’ message of non-violence for these early Christians, and how the class feels about this idea.</p>	<p>Clip: Love Your Enemies (5:35)</p> <p>FTLOG+ Love Your Enemies Slides</p>	
Bible Study	<p>Students read Matthew 5:9-10 and answer the questions:</p> <ol style="list-style-type: none"> 1. Who does Jesus call “blessed” in these verses? 2. Why is it surprising for these categories of people to be called “blessed”? <p>Students read Matthew 5:38-48 and answer the questions:</p> <ol style="list-style-type: none"> 3. Explain Jesus’ teaching on how to respond when you have been wronged (v.38-42). 4. Choose one word to describe your reaction to this teaching. 5. Describe how Jesus wants his followers to treat their enemies. 6. Outline the justification Jesus gives for this (v.44-45). <p>Students read Romans 5:6-10 and answer the questions:</p> <ol style="list-style-type: none"> 1. Who were Jesus’ enemies, and how did he show love to them? 2. How might this teaching further motivate us to love our enemies? 	<p>FTLOG+ Love Your Enemies Slides</p>	
Respond	<p>Display the Ignatius quote so students can write a reflection on how following this advice would change their life.</p> <p>Facilitate a Human Barometer activity where students indicate their perspective on the following statements:</p> <ul style="list-style-type: none"> – “People should be able to ‘Love their enemy’” – “‘Turning the other cheek’ is a recipe for abuse” <p>Display the John Dickson quote and discuss why you think Christians sometimes fail to follow Jesus’ teaching on violence.</p> <p>Students plan and script a 30 second clip promoting non-violence in schools, addressing the types of violence and bullying they are familiar with. They can record it if time allows.</p>	<p>FTLOG+ Love Your Enemies Slides</p>	
Extension	<p>Students script a discussion between a Christian living under Emperor Nero and a Christian living under Emperor Constantine to show some of the changes in the way Christians thought about violence. <i>(This will work best if students have completed the ‘Just War’ lesson above.)</i></p>		

You may want to do the lesson on “Martin Luther King: Power and Non-violence” or use some material from that lesson as background information.

MARTIN LUTHER KING JNR: THE MARCH FOR VOTES (from Episode 1: War + Peace)

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Jesus commanded his followers to “love your enemies”, and yet Christian history is full of violence. But what difference has it made when they have followed his example of peace-making and non-violence? This segment looks at how Martin Luther King Jr and others followed this example of non-violence in the 1965 Selma to Montgomery marches in Alabama.

Introduction	<p>Display the statements about Christianity’s relationship with violence and peace for students to discuss. This is followed by a discussion about the kind of cause students would potentially march for.</p> <p>Display the images from the 1965 March for students to share their observations and questions. Students then respond to the Martin Luther King Jnr quote as well.</p>	FTLOG+ The March for Votes Slides	
Engage	<p>Watch the documentary excerpt ‘Martin Luther King Jnr: The March for Votes’.</p> <p>Students view a timeline of the US Civil Rights Movement to see where the 1965 Selma to Montgomery March fits, before defining key terms related to the March.</p> <p>Students create an image that represents the kind of discrimination African-Americans faced in Selma, Alabama in the early 1960s.</p> <p>Students produce short written responses to the clip analysis questions outlined in the slides. Display the William J Cavanaugh quote for students to consider as they complete the table comparing the treatment and response of protestors during this march, and the treatment and response of Jesus just before his death? (reading Mark 14:44-15:20 may be helpful.)</p>	<p>Clip: Martin Luther King Jnr: The March for Votes (7:50)</p> <p>US Civil Rights Timeline</p> <p>FTLOG+ The March for Votes Slides</p>	
Bible Study	<p>Students read Luke 9:51-56 and answer the questions:</p> <ol style="list-style-type: none"> 1. How did people in the Samaritan village react to news that Jesus would be passing through? 2. How did James and John react to this? 3. How did Jesus respond to James and John’s question? What might this show us about Jesus’ attitude towards violence? <p>Students read Matthew 12:14-21 and answer the questions:</p> <ol style="list-style-type: none"> 3. What did Jesus’ enemies want to do to him? 4. What overall picture do we get of Jesus from Isaiah’s prophecy? 5. What might this prophecy tell us about how Jesus would respond to violence (in particular v.19)? 	FTLOG+ The March for Votes Slides	
Respond	<p>Drawing on the themes from the lesson, students plan an outline of a training session for non-violent resistance.</p> <p>In pairs or small groups, students come up with and role-play a real life scenario where they could respond to a friend or family member with either hostility and anger or love.</p>		
Extension	<p>Play the CPX podcast episode “The long shadow of slavery” from 17.29 – 19.13 and discuss the difference it can make when those who are not directly affected by injustice stand alongside those who are? As a class consider ways students might be able to do this in their own lives.</p>	Podcast: The long shadow of slavery	

POVERTY IN THE ANCIENT WORLD (from Episode 3: Rich + Poor)[Return to top](#)

From decadent medieval popes to modern televangelists with private jets, religion and money can make for an unsavoury mix. Built on Jewish thought, the teaching of Jesus transformed the way we think vulnerable people should be treated. This segment traces the origins of healthcare in the West, and focuses on the story of Fabiola, the wealthy noblewoman who founded Rome's first hospital.

Introduction	<p>In pairs or small groups students share a time in their life when they were confronted by poverty or inequality. <i>Perhaps while travelling, or something they or a friend experienced.</i></p> <p>Using a website that sells groceries students try and come up with a meal plan for a budget of only \$3 a day. Discuss the kind of diet they would have if this was their weekly food budget.</p> <p>Students analyse the UN and World Bank global poverty infographics, discussing their observations and questions.</p> <p>Facilitate a Human Barometer activity where students indicate their perspective on the following statements:</p> <ul style="list-style-type: none"> – “Poor people deserve to be poor” – “Those who are wealthy have a responsibility to help the poor” – “Giving to the poor is mostly about getting something back in the process” 	FTLOG+ Poverty in the Ancient World Slides	
Engage	<p>Watch the documentary excerpt ‘Being Poor in the Ancient World’.</p> <p>Students write a one-sentence summary and a short evaluation of the Plato & Plotinus quotes. As a class discuss why both Greek and Roman ethical thinkers criticised the early Christians for their actions towards the poor. Students consider what the motivations of emperors and wealthy benefactors who gave to the poor was.</p> <p>Students fill out a Compare & Contrast table looking at the response of the Stoics and the Christians to the poor.</p> <p>Display the Morgan quote and invite students to explain what it means and give an opinion on the claim being made.</p>	<p>Clip: Being Poor in the Ancient World (7:50)</p> <p>FTLOG+ Poverty in the Ancient World Slides</p>	
Bible Study	<p>Students read Proverbs 14:31, 19:17, 21:13 & 29:7 and discuss what each has to say about God’s attitude to the poor, how God’s people should treat the poor, and what that might practically look like in today’s world.</p> <p>Students read 1 John 3:16-17 and answer the questions:</p> <ol style="list-style-type: none"> 1. What does John call his readers to do? 2. What motivation does he give them? 3. What do you think is the difference between loving with “words or speech” and “with actions and in truth”? 	FTLOG+ Poverty in the Ancient World Slides	
Respond	<p>Students write a short list of the poor and needy in Australian society today, then brainstorm a few ways the school could care for one of these groups.</p> <p>In small groups students plan an awareness and fundraising event for a group of the poor and needy in Australia. They write a short press release and create a promotional poster.</p>		
Extension	<p>Students research an Australian faith-based organisation that is fighting to end global poverty. Examples include TEAR, World Vision, Baptist World Aid, and Caritas (plus many more!). They then design a set of slides outlining the work the organisation does and the Christian basis for their mission.</p>		

POWER TO THE PEOPLE: LUTHER, TYNDALE, AND THE ROAD TO DEMOCRACY (from Episode 2: Rights + Wrongs) Return to top			
<i>Modern Westerners take it for granted that every life is valuable. This segment looks at how the idea that everyone should be able to read the Bible had a huge impact on our world.</i>			
Introduction	<p>Discuss why Education is seen as a universal human right.</p> <p>Display the literacy rates over time graph and discuss the observable changes and how students imagine these have changed the history of the world.</p> <p>Students complete a Think, Pair, Share discussion around the importance of literacy, and how much of a difference literacy can make in the life of an individual in today's world. Invite students to reflect on how their life would be different if they (or their family members) were unable to read.</p>	FTLOG+ Power to the People Slides	
Engage	<p>Watch the documentary excerpt 'Power to the People', then students answer the following questions:</p> <ol style="list-style-type: none"> 1. Describe how medieval clergymen saw their role in relation to the Bible. 2. Outline some of the objections church authorities had regarding translating the Bible into local languages. 3. Describe the impact in Germany and abroad of Luther's translation of the Bible in the 16th century. 4. What barriers did Tyndale face as he tried to produce an English Bible? What motivated him to continue? <p>Students compose a short script for a conversation between Tyndale and a clergyman ending with the line "If God allows me to live long enough, I will cause the boy who drives the plough to know more of the scriptures than you!"</p> <p>Students research and write one paragraph answers on how the actions of Luther and Tyndale:</p> <ol style="list-style-type: none"> a. challenged the idea that "the ordinary person is somehow unworthy of learning, or incapable of independent thought". b. undermined political authoritarianism and promoted democracy. c. impacted worldwide literacy. 	<p>Clip: Power to the People (8:30)</p> <p>FTLOG+ Power to the People Slides</p>	
Bible Study	<p>Students read Psalms 119:97-104 and answer the questions:</p> <ol style="list-style-type: none"> 1. Describe the way the psalmist feels about God's word. 2. Make a list of the ways the psalmist gains value from God's word. 3. Which does the psalmist give higher authority to: his teachers and elders, or the word of God? Why? <p>Students read 2 Timothy 3:14-17 and answer the questions:</p> <ol style="list-style-type: none"> 6. Paul states that Scripture can make you "wise for salvation". What do you think he means by this? 7. Where does Paul say the Scriptures come from? 8. In your own words, outline the ways that the Scriptures are considered to be useful. 9. How might these verses have motivated Luther and Tyndale to translate the Bible? 	FTLOG+ Power to the People Slides	
Respond	<p>Students compose a diary entry for Tyndale the evening before his trial and execution for heresy.</p> <p>Display the Luther quote and discuss his perspective on Bible reading, and whether or not this is still true in today's world. Discuss whether the Bible is still relevant and helpful.</p> <p>In small groups, students choose a literacy project from Bible Society Australia. They design a poster outlining the key elements of the project and its objectives.</p>	<p>FTLOG+ Power to the People Slides</p> <p>Website: Bible Society Australia Projects</p>	
Extension	Students read the article 'Christianity's Dangerous Idea' and write a summary of why Luther's values and actions could be considered 'dangerous'.	Article: Christianity's Dangerous Idea (11 min)	

THE 7TH EARL OF SHAFTSBURY (from Episode 3: Rich + Poor)[Return to top](#)

Religion and money can make for an unsavoury mix. This segment looks at a man who dedicated his life to campaigning for the rights of the poor: the 7th Earl of Shaftesbury. Anthony Ashley-Cooper was a key British social reformer who championed factory labour laws, children's rights, education for the poor, mental health reform, and social welfare – during the Victorian era.

Introduction	<p>Facilitate a Human Barometer activity where students indicate their perspective on the following statements:</p> <ul style="list-style-type: none"> – “Poverty is something we should be able to get rid of” – “A healthy society protects those who are poor” – “Caring for the poor should be a priority for the government” <p>As a class discuss a piece of legislation that would be worth passing in regards to the poor in Australia. (You could consider any relevant news stories around education, welfare provisions, healthcare, working hours, minimum wage, penalty rates etc.). Discuss whether or not an elected politician should be influenced by their faith.</p> <p>Display the child labour images and invite student observations and responses. Students compose a short report on the working conditions of children in mines, outlining the issues that need to be addressed.</p>	FTLOG+ The 7th Earl of Shaftesbury Slides	
Engage	<p>Students watch the documentary excerpt ‘A Heart for the Poor’ and discuss the following questions.</p> <ol style="list-style-type: none"> 1. What was Lord Ashley’s response to the Huskar mining accident? What did he achieve? 2. What do we learn about Shaftesbury from his campaigning and the 197 organisations he was involved with? 3. Do you think what he says is logical based on his worldview? <p>Display the Shaftesbury diary excerpts and discuss what these reveal about his faith and the impact of his life.</p> <p>Students compose a short news article about the funeral procession of Lord Ashley, including quotes from two people who came out to view the coffin pass by.</p> <p>Shaftesbury could have lived a very comfortable life, but he chose to devote himself to social justice. Students compose a short diary entry from the end of his life reflecting on the question, “Was it worth it?”</p>	<p>Clip: A Heart for the Poor (4:06)</p> <p>FTLOG+ The 7th Earl of Shaftesbury Slides</p>	
Bible Study	<p>Students read Jeremiah 22:15-16 and answer the questions:</p> <ol style="list-style-type: none"> 1. What do these verses tell us about what priorities a follower of God should have? 2. What is your reaction to the question, “Is that not what it means to know me?” <p>Students read 1 Timothy 6:17-19 and answer the questions:</p> <ol style="list-style-type: none"> 3. What command is given to those who are rich? 4. Why do these verses say not to put your hope in wealth? 5. What do you think Paul means when he talks about the “life that is truly life”? 	FTLOG+ The 7th Earl of Shaftesbury Slides	
Respond	<p>Students create a list of current issues in Australia that a modern-day Lord Shaftesbury might work to reform. After reading the article “Scott Morrison's Christianity doesn't spell the end of democracy”, students compose an email to the Australian Prime Minister asking them to act on one of the issues listed, referencing Lord Shaftesbury.</p> <p>Display the Schluter quote and discuss whether the attitude the general public towards Christianity today.</p>	<p>ABC Article: Scott Morrison's Christianity doesn't spell the end of democracy</p> <p>FTLOG+ The 7th Earl of Shaftesbury Slides</p>	
Extension	Students read the Christian Today article about Shaftesbury and write down three new things they discovered.	Article: ‘Christian Today’ on Shaftesbury	

THE SALEM WITCH TRIALS (from Episode 4: Power + Humility)[Return to top](#)

The church's record of holding power has involved some terrible acts of coercion, exploitation, and abuse. Yet Jesus set an example and transformed the way we think about leadership and power. This segment looks at the complicated history of the witch hunts that swept across Europe and America in the early modern period.

Introduction	<p>Students discuss how it would feel to be falsely accused of a crime?</p> <p>In small groups students design a collage of words and images that come to mind with the term “witch hunt”. Discuss the kinds of things that might have been considered witchcraft in previous centuries.</p> <p>Students compare modern cancel culture with the idea of a witch hunt.</p>		
Engage	<p>Watch the documentary excerpt ‘Witch hunts in Europe and Salem’ and answer the following questions:</p> <ol style="list-style-type: none"> 1. How does the video segment contrast Walpurgisnacht today with the witch panics that swept across Europe in the 1600s? 2. Explain what happened to Rebecca Lemp. Why do you think she might have been accused? 3. Write another paragraph of Rebecca Lemp’s letter. 4. Write down as many things as you can remember from the video segment about what happened in Salem in February 1692. 5. Outline how each of the following may have contributed to the Salem Witch Hunts: Misogyny / Economic tensions / Factional and personal vendettas 	<p>Clip: Witch hunts in Europe and Salem (7:56)</p> <p>FTLOG+ The Salem Witch Trials Slides</p>	
Bible Study	<p>Students read Proverbs 3:29-31 and summarise each verse in their own words. Students describe how this passage speaks into what happened specifically in the Salem witch hunts.</p> <p>Students read Mark 12:28-31 and discuss how Jesus say we should treat our neighbour. Ask why students think Jesus calls these two commandments the most important?</p>	FTLOG+ The Salem Witch Trials Slides	
Respond	<p>Students create a series of social media posts that could be used in a campaign against modern online “witch hunts”.</p> <p>In small groups, students discuss the extent to which religion (including Christianity) is responsible for modern witch hunts, and how Christianity might be part of the solution to religiously based violence.</p> <p>Students compose a fictional short story about a modern “witch hunt” (maximum one page).</p>		
Extension	Students read <i>Act 1 Scene 1</i> of The Crucible, Arthur Miller’s 1953 classic play about the Salem Witch Trials, and write a one-page essay about how religion influences the attitudes and actions of the characters in the scene.		

THE SPANISH INQUISITION: THE HUNT FOR HERETICS (from Episode 1: War + Peace)[Return to top](#)

From the Old Testament through to the Crusades and the inquisitions, Christian history is full of violence. Has Christianity been a major contributor to war? How have the followers of a crucified leader managed to get things so wrong? This segment takes a look at one of the most notorious episodes of Christian history: the Spanish Inquisition.

Introduction	<p>Facilitate a Human Barometer activity where students indicate their perspective on the following statements:</p> <ul style="list-style-type: none"> – “Christianity embraces diversity” – “Christians tolerate and respect other people’s points of view” – “Sharing harmful ideas should be banned in a civilised society” <p>In pairs students reflect on and share about (a) an experience they have had of being punished for something they didn’t do (or that they did but didn’t believe it was wrong) – they share how it felt. (b) an argument they may have had with someone about their beliefs – and what they were trying to achieve.</p> <p>Students read Articles 18 and 19 of the Universal Declaration of Human Rights (UDHR), and answer the questions.</p> <p>Students define “heresy” and explain why heresy might be a big deal to some religious groups.</p> <p>Display the Spanish Inquisition images, invite students to share their observations, insights and questions.</p>	FTLOG+ The Spanish Inquisition Slides	
Engage	<p>Watch the documentary excerpt ‘The Hunt for Heretics’ and answer the following questions:</p> <ol style="list-style-type: none"> 1. Why were Conversos resented in Spain in the 1400s? 2. How were charges brought against the Conversos? What kind of evidence was required? <p>Display the Pope Sixtus IV quote:</p> <ol style="list-style-type: none"> 3. What does this quote tell us about the motivations of many of the inquisitors? 4. What are some of the misconceptions about torture in the Spanish Inquisition that are clarified in this segment? <p>Students compose a blog post as a spectator at an auto-da-fé, explaining what happened and how it felt.</p> <p>Discuss what was meant by describing the goal of the auto-da-fé as: “...the education of one and all – and also, to terrify.” Explain why the Inquisitors would want to terrify the crowd.</p> <p>Articles sometimes appear citing the “millions” killed in the Spanish Inquisition, but expert scholars now estimate that approximately 6000 people were killed, over a 350-year period. Discuss to what extent this should influence how we see the Inquisition. Do the numbers matter?</p> <p>Display the Bishop Wazo quote. Students summarise Wazo’s point in their own words. Discuss how the Inquisitors could claim to be following a God of charity, forgiveness, and compassion while condemning “heretics” to death.</p>	<p>Clip: The Hunt for Heretics (9:58)</p> <p>FTLOG+ The Spanish Inquisition Slides</p>	
Bible Study	<p>Students read the parable of the wheat and weeds and its explanation in Matthew 13:24-30 & 36-43. Discuss what each element represents – the owner of the field / the enemy / the wheat / the weeds / the servants. How does the owner respond to the existence of weeds? Why? How does that make you feel about it? What are the lessons?</p> <p>Read John 18:1-19:16 and discuss how the arrest and trial of Jesus reflect the character of God. Compare and contrast the actions and attitudes of Jesus with those of the Inquisitors.</p>		

Respond	<p>Display the Christine Caldwell Ames quote. Discuss the concept of “social heresies” of our time (beliefs that are unacceptable within our culture). Ask students what they think could be classified as a social heresy these days.</p> <p>Students compare and contrast public shaming and the Spanish Inquisition.</p> <p>Students plan a week-long social media campaign to encourage honesty, tolerance, and compassion towards everyone in their school or community, regardless of their beliefs. Include at least three posts and three tweets.</p>	FTLOG+ The Spanish Inquisition Slides	
Extension	<p>Students choose one of the fictional representations of the Spanish Inquisition listed below, and write a one-page reflection on how the Inquisition is portrayed in the example you have chosen, including how historically accurate you believe it to be, and what message is being conveyed by the reference to the Inquisition.</p> <ol style="list-style-type: none"> Edgar Allan Poe’s short story, “The Pit and the Pendulum” Monty Python’s “The Spanish Inquisition” sketches Mel Brooks’ movie “History of the World, Part 1” The 2016 “Assassin’s Creed” movie <p>Watch the segment: “Witch hunts in Europe and Salem”. Students make a list of some of the parallels between the Spanish Inquisition and the Salem Witch Hunts.</p>	<p>Clip: Witch hunts in Europe and Salem (7:56)</p>	