

CHRISTIANITY KS 3

Unit 15: Applying Jesus' teachings to ethical issues



What this unit contains	<p>Personal and corporate responses to Christian values as a response to Jesus' teaching and how this is demonstrated through love of neighbour, social issues, e.g. work, crime, the use of resources, global issues, e.g. poverty, justice. Individuals and organisations being motivated by specific teachings of Jesus.</p>
Where the unit fits and how it builds upon previous learning	<p>This unit builds on knowledge introduced in the Primary phase units which deal with Jesus' teachings and particularly Unit 11.</p>
Extension activities and further thinking	<ul style="list-style-type: none"> ➤ Examine one contemporary issue where Christian forgiveness has been exemplified. ➤ Consider personal viewpoints on capital punishment – is it ever right? ➤ Reflecting on a recent international conflict, how is an individual's conscience about killing 'one's neighbour' treated by the media.
Vocabulary <div> <div>value forgiveness trespass prison reform</div> <div>belonging Elizabeth Fry sentence abolition</div> <div>pacifism conscientious objector civil rights Oscar Romero</div> <div>value forgiveness trespass prison reform</div> </div>	SMSC/Citizenship <ul style="list-style-type: none"> ➤ This unit links to the QCA Citizenship unit 13: How do we deal with conflict? ➤ Belonging. ➤ Conflict and the importance of resolving this personally and in society. ➤ Prison as punishment or reformer. ➤ The role of conscience and belief in civil responsibilities.

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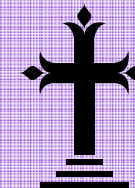


Unit 15 Session 1

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> ➤ know the teachings of Jesus regarding forgiveness; ➤ know that forgiving is not always easy and that it may have a big impact on people; ➤ about forgiving and forgetting and the importance of the link between repentance and forgiveness; ➤ know that Christians have tried to relate Jesus' teachings to their own lives. 	<p>√</p> <p>√</p> <p>√</p> <p>√</p> <p>√</p>	<p>√</p> <p>√</p> <p>√</p> <p>√</p> <p>√</p>	<p>Explain that during this unit pupils will consider how Christians try to put Jesus' teachings into practice in their lives. In this lesson pupils will consider Jesus' teachings on forgiveness. Record how it feels to forgive, or not; or to be forgiven, or not; and explain how difficult this might be for people.</p> <p>As a class recall what pupils know already about Jesus' teachings about how Christians should behave towards others in the world. These might include caring for others /loving your neighbour (the Good Samaritan) being honest, etc.</p> <p>Discuss views / attitudes. Recall Jesus' story of the lost son with the class. Complete the Lost son chart in pairs and discuss the complex links of forgiveness that the story raises.</p> <p>Focus on Jesus' teachings about forgiveness and read selected gospel verses. Jesus didn't only expect others to forgive. He forgave Himself. Point out Jesus' words from the cross. Watch one or both examples in the 'Forgiveness' section of the 'Test of Time' video and afterwards discuss the issues raised. How is it possible to forgive someone for such terrible actions? Read the Archbishop of Canterbury's Christmas sermon extract and consider the examples of the two Christian families he refers to.</p> <p>Set homework: Answer the following questions from your own perspective and suggest how a Christian's viewpoint might be different.</p> <ul style="list-style-type: none"> ◆ Why is it sometimes difficult to be generous in offering forgiveness? ◆ How it become easier? ◆ Can we expect others to forgive us if we will not forgive them? ◆ What happens if we forgive but do not forget? 	<p>Resources</p> <p>'The Lost Son' chart http://www.request.org.uk/main/bible/jesus/lostson/lostson01.htm</p> <p>Video 'Test of Time' programme on Forgiveness (BBC)</p> <p>Quotations from the Archbishop of Canterbury's Christmas sermon 2005</p> <p>Mennonite Centre www.menno.org.uk</p> <p>Other resources: http://www.frtommylane.com/stories/forgiveness/Gavin_Power.htm</p>

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Unit 13 session 2

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
Pupils should:	√		Recall work from previous lesson and share results of the homework. Consider how some acts that need to be forgiven are criminal and discuss the difference between acts against someone personally and acts that are illegal. Sometimes these are the same thing. Does this mean Christians do not believe in legal punishments?	Resources Purposes of prison information sheet. Prison Fellowship UK: www.prisonfellowship.org.uk
➤ know Jesus' teachings on justice;	√		What is justice? Define 'justice' in pairs, and share personal experiences of justice with whole class. When Jesus met with someone breaking the law what did He have to say?	
➤ know about the Christian belief that justice is important to God;	√		Christians believe Jesus was more concerned with a person's inward honesty and morality than outward show of being good. He taught that although keeping the law was important, what people were inside was more important. He said criminal thoughts were as wrong as deeds themselves. He was critical of those who judged others' crimes while ignoring their own. Discuss Jesus' words: "Do not look at the speck in your brother's eye and ignore the log in your own."	
➤ know that they are different from the purpose of prison.	√		Jesus was criticised for mixing with those thought of as sinners - tax collectors, prostitutes and cheats. He taught that it was important to God that people changed their ways and he had come to help them do this. Jesus also showed his teachings by example, e.g. on the cross he asked God to forgive his murderers "Forgive them Father! They don't know what they are doing." Does this mean Christians should not believe in capital punishment? Should Christians not believe in punishment at all? Discuss in small groups and feed back responses to the class.	
	√	√	Discuss: what is the purpose of putting people into prison? After a whole-class brainstorm, share the views on the 'purposes of prison' sheet and compare with pupils' views. Discuss whether pupils agree with the reasons.	
	√	√	Homework: What might be a Christian viewpoint on punishing law-breakers? Interview a Christian that you know and ask how faith influences his/ her views. Whatever reasons you have for agreeing to prison, how do you feel prisoners should be treated?	

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Unit 15 Session 3

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> ➤ recall how Elizabeth Fry worked for prison reform; ➤ consider personal responses to the effectiveness of prison. 	<p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p>	<p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p>	<p>Discuss the outcomes of the homework, taking time to reflect on different perspectives and perceptions of the moral dilemma of punishments.</p> <p>As prisons and legal punishments exist, what help could a Christian give to a person who is in prison?</p> <p>In groups investigate the story of Elizabeth Fry, a Christian woman who worked for prison reform for women. Elizabeth was a Quaker and there are strong links between the Quakers and Tottenham.</p> <p>a) Why was Elizabeth Fry a woman of courage and faith?</p> <p>b) Were Elizabeth's actions right?</p> <p>c) Should prisons be harsh environments and why?</p> <p>Pupils should decide if they think prison is an effective way of dealing with criminals and record their viewpoints, backing this up with reasons.</p> <p>Homework Find a newspaper article or web article about someone in prison or someone who has been in prison.</p> <p>Was their sentence a fair one? How might Jesus have dealt with this person?</p>	<p>Resources http://www.elizabethfry.ca/fryhomepage.html http://www.elizabethfry.ca/caefse.htm http://www.ccjf.org/ Elizabeth Fry factsheet http://www.cnn.com/2002/WORLD/europe/07/19/shipman.victims/index.html Bruce Castle Museum website has resources about the Quakers. Christian Police Association comics: www.copsandrobbers.org.uk </p>

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Unit 15 Session 4

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> ➤ know about Christian beliefs about money and poverty; ➤ consider whether Jesus' teaching on wealth can be relevant today. 	<p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p>	<p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p>	<p>Read the story of Jesus and the rich young ruler. Does Jesus really mean that someone rich should give everything away? Discuss various interpretations of this text.</p> <p>Show pupils the 'Money' section of the Test of Time Video. Afterwards discuss:</p> <ul style="list-style-type: none"> ▪ Does it matter that the Christians in the Video are working with other Christians or to bring people to their religion? ▪ What are the principles by which the richer people in the video justify keeping their money? ▪ What are the underlying Christian values about wealth demonstrated through the video? <p>Homework</p> <p>Find out about the work of one Christian charitable organisation and how it works with the poor.</p>	<p>Resources</p> <p>Jesus and the rich young ruler – information sheet.</p> <p>Video 'Test of Time' programme on Money (BBC)</p> <p>Christians Against Poverty (a national debt-counselling charity): www.capuk.org</p>

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Unit 15 Session 5

Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <ul style="list-style-type: none"> ➤ know Jesus' teaching about peace; ➤ know about Christian expressions of peaceful, non-violent protest and pacifism. 	<p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p>	<p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p>	<p>Show pupils the Calvin & Hobbs cartoon about war and ask them to discuss its message – do they think it is making a valid point? What are their views on war and peace? Do they believe war is ever justified?</p> <p>As a class read Jesus' teachings about peace. Consider how there have been many instances throughout time when Christians and Christian countries have been involved in war. What do Christians do if they believe there is no justification for war? Discuss as a class.</p> <p>Assessment task</p> <p>During this session and homework pupils should investigate and produce and evaluative report on one of the following, linking it to the teaching of Jesus and its relationship with the society in which it is manifested:</p> <ol style="list-style-type: none"> Conscientious objection in Christianity Martin Luther King and non-violent protest Oscar Romero and peacefully standing up for the truth The Corrymeela Community <p>Homework</p> <p>Continue your research and prepare to show how the person / group studied puts Jesus' teachings into practice.</p>	<p>Resources</p> <p>Calvin & Hobbs cartoon about war</p> <p>Jesus' teachings about peace</p> <p>http://www.ppu.org.uk/century/index.html</p> <p>http://www.silk.net/RelEd/ezinero_mero.htm</p> <p>http://www.charitiesdirect.com/charity0/ch013570.htm</p> <p>http://www.ltscotland.org.uk/antietarian/htm/06040114.htm</p> <p>http://www.corrymeela.org/</p> <p>Mennonite resource</p> <p>The Peace Alliance</p>

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Unit 15 Session 6

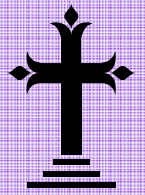
Learning objectives	A T 1	A T 2	Suggested teaching activities	Sensitivities, points to note, resources
<p>Pupils should:</p> <p>➤ Consider how living life according to Jesus' teachings could be challenging today.</p>	<p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p>	<p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p> <p>✓</p>	<p><i>A member of the local Christian community should be invited in to this lesson.</i></p> <p>Welcome and introduce the guest to the class. Briefly recap on the work covered in the unit so far and the assignment set to pupils in the last lesson.</p> <p>Pupils should briefly feed back one or two important facts from their assignments to the class.</p> <p>Ask the guest to comment on the issues raised by the studies.</p> <p>Reflecting back across the unit and the people who have featured both throughout history, e.g. Elizabeth Fry and today, e.g. the people on the Videos, do pupils think living a life according to Jesus values is easy? Is it harder or easier in modern times than in the past?</p> <p>Ask the guest which of Jesus' teachings he / she finds relatively easy to manage and another that is hard. Why is this so?</p> <p>Record personal views, relating the Christian values studied to those in one other faith.</p>	<p>Resources</p> <p>Church contact list</p>



Unit 15 Session 1

The Lost Son

Character	What did he have to forgive himself for?	Who in the story did he have to forgive and why?	Did he forgive? Was this easy?
The father			
The lost son			
The second son			



Unit 15 Session 1

Jesus' Teachings on Forgiveness

Luke 6:37

*Do not judge, and you will not be judged;
do not condemn, and you will not be condemned.
Forgive and you will be forgiven.*

Luke 11, 1

*Forgive us our trespasses,
as we forgive those who trespass against us.*

Luke 17: 3-4

*Be on your guard! If your brother sins, rebuke him; and if he repents, forgive him.
And if he wrongs you seven times in one day and returns to you seven times saying, 'I
am sorry,' you should forgive him.*

Luke 23

Jesus said, "Father, forgive them, for they do not know what they are doing."

Mark 11:25-26

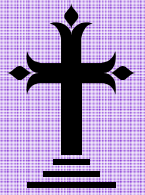
*Whenever you stand praying, forgive, if you have anything against anyone; so that your
Father in heaven may also forgive you your trespasses.
But if you do not forgive, neither will your Father in heaven forgive your trespasses.*

Matthew 6:14-15

*For if you forgive men when they sin against you, your heavenly Father will also forgive
you. But if you do not forgive men their sins, your Father will not forgive your sins.*

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Unit 15 Session 2

What are the purposes of prison?

Protection - Putting people into prison keeps them away from the opportunity of crime and so protects society.

Retribution - If you do something wrong you deserve to be punished in a way that is fitting for the crime you've committed.

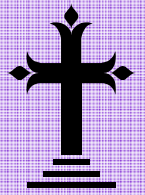
Deterrence - If a person is caught and punished they will (hopefully) not commit the crime again, and it will put others off from committing crimes.

Vindication - People must be punished so that the laws will be respected.

Reform - People who commit crimes need help. Linked to the punishment will be help that will stop them from offending again.

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Unit 15 Session 4

The Rich Young Ruler

Luke 18:18 - 30

One day a young ruler came to Jesus and fell on his knees before him.

He said, "Good teacher, what must I do to get eternal life?"

Jesus told him to keep the commandments.

"Which ones?" the man asked.

Jesus started quoting some of the 10 commandments;

"Do not murder, do not commit adultery, do not steal, do not give false testimony, honor your father and mother."

Then he mentioned a commandment from the book of Leviticus, "Love your neighbour as yourself."

In Leviticus 19:18 the people were told to not seek revenge, or to bear a grudge against one of their people, but instead they were to love their neighbour as they loved themselves.

The young man said he had kept all these commandments from the time he was a boy. He had lived a good life.

The Bible says that Jesus looked at him and loved him, but Jesus also looked into the man's heart and saw something that was keeping him from becoming a follower.

Jesus told him that if he wanted to be perfect, he must sell the things he owned and give the money to the poor.

Then he would have treasure in heaven, and he could follow Jesus.

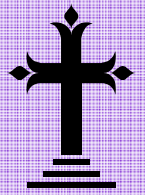
The young man's face fell and he sadly went away because he had great riches that he would not part with.

After the young man left, Jesus talked to his disciples about how hard it is for a rich man to enter the kingdom of heaven.

"It is easier", he said, "for a camel to go through the eye of a needle, but with God all things are possible."

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Unit 15 Session 5

Jesus' teaching about war and peace

From Jesus' Sermon on the Mount:

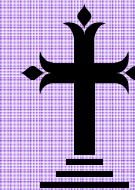
***'Blessed are the peacemakers,
For they shall be called sons of God.'***

Matthew 5:43-48

"But I say to you, Love your Enemies"

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Unit 15 Session 5

Quakers and Pacifism

Quakers or the Religious Society of Friends are the most well known Christian pacifist denomination. Others include Mennonites, Brethren and Amish, although many other churches include pacifist groups like Pax Christi within the Roman Catholic Church.

Christian pacifists' convictions are rooted in radical obedience to Jesus' self-sacrificial ethics and example. They believe in turning the other cheek, in being willing to die but not to kill for their beliefs. Hence, most of them are conscientious objectors, resisting government attempts to conscript them into combat roles but often willing to serve in non-combat or alternative service capacities.

George Fox founded the Quakers in 1652 near Sedbergh in Cumbria. He came to believe that truth could be discerned through the inner voice of God, speaking directly to the soul, unmediated by pastors, preachers, priests or popes. Today, there are 350 000 adherents worldwide with 16 500 in Britain.

After 1656 followers of Fox refused to attend Anglican services or pay tithes. This resulted in George Fox being arrested. On one occasion the judge told Fox "to quake in the presence of the lord" and afterwards members of the Society of Friends became known as Quakers.

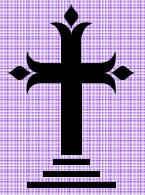
Quakers commitment to pacifism is based on the belief that all people carry the inner light of the divine, that there is "that of God in everyone." The belief is summed up in the words of the early Quaker, William Penn: "Let us then try what love can do: for if men did once see we love them, we should soon find they would not harm us."

The Society of Friends became the first religious group to denounce slavery and would not permit any of their members to own slaves. In 1783 the Quakers presented the first substantial anti-slavery petition to Parliament and played a prominent role in the Anti-Slavery Society.

When conscription was introduced during the First World War, there was some provision made for conscientious objectors. But they were generally treated unsympathetically and many suffered long terms in prison. Many of those were Quakers whose protest against the war had a considerable impact on later attitudes. By the time of the Second World War there was much greater tolerance of those claiming exception on the grounds of conscientious objections.

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Contd....

Quakers set up a number of organisations during and immediately after the First World War to help deal with the trauma of war. Among them were:

1. The Emergency Committee - set up in 1914 to try and counter the mass hysteria and violence towards Germans and Austrians living in Britain. Friends did what they could to support them and their dependents during internment.
2. Friends War Victims Relief Committee - originally set up in 1871 this was revised to undertake overseas work of relief and reconstruction. Much work was done in France, and when the American's joined in the war in 1917 the programme extended to nine countries, including Poland, Russia and Belgium.
3. The Friends Ambulance Unit - this was an unofficial body, which started at a training camp in. It was composed of pacifists, Quaker and non-Quaker, who originally worked in France under the direction of the military, but purely in a non-combatant manner. The work was both with the civilian population behind the lines and with the wounded at the front

In the 1940s, the Quakers helped Jews, Poles, Japanese and others in war-torn regions. They organised mass feeding programmes, clothing distribution, refugee aid and rescue operations to spirit thousands of Jewish children to havens in Britain and elsewhere.

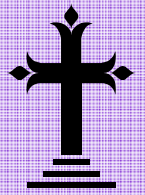
They worked so unobtrusively that they were dubbed "Quiet Helpers" and in 1947 the Friends Service Council (now the British Friends Service Committee) and the American Friends Service Committee were awarded the Nobel Peace Prize for their efforts in Germany.

Today, in Britain, the Quakers run a campaign called "Turning the Tide" which aims to show how cycles of conflict can be broken through negotiation and peace strategies.

The Quakers also have an office at the United Nations in New York, which campaigns to rid the world of weapons and promotes the peaceful prevention and resolution of armed conflict.

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Unit 15 Session 1

Quotations from the Archbishop of Canterbury's Christmas sermon 2005

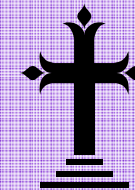
A few weeks ago, Gee Walker, mother of the murdered Liverpool teenager, Anthony Walker, told us that yes, she forgave her son's killers and yes, her heart was still broken. What made this so intensely moving was the fact that her forgiveness was drawn agonisingly out of her, without making her loss easier. She could not have been who she was if she did not recognise that forgiveness was laid upon her; her life and her dead son's would have been nonsense if she did not forgive. It was mercy without a hint of trivialisation or excuse for wrongdoing. No preacher could say it like that, could make it sound utterly true and costly and necessary all at once.

And last week, the mother of Abigail Witchall, paralysed by a knife attack in April, described her sadness about Abigail's attacker, who had killed himself: 'his death is the real tragedy in this story', she wrote, not making light of her daughter's terrible ordeal or denying the complex evil of the action, but simply making space in her heart for someone else's fear and pain.

Why remember what happened at Bethlehem...? Because of people like these. They have known in their flesh and nerves just what the difference is that Jesus makes; it is not comfort or easy answers, it is the sheer fact that – we have to use the word – miraculous love is possible. The vilest offender, as the hymn says, is now deserving of attention and compassion; no life can be allowed to fall out of the circle of love.

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Unit 15 Session 5

