



Study Guide

WORD UP

Foreword by Bishop Jonathan

Jesus is without peer. His influence is without parallel in human history. Over the last 2,000 years, countless numbers of people – men and women, young and old – have pledged their allegiance to him. People have died for him. Today nearly 2 billion people scattered over every country and belonging to every ethnic origin, subscribe to him and to his teachings.

But who exactly was this man? What did he teach? How did he live and behave? Why did he die so young and what meaning might his death have? And why does he remain so compelling to so many to this day?

This Word Up series aims to unlock some of the initial questions that young people are asking about Jesus and it explores the kinds of answers given. It hopes that through this exploration a greater understanding of Jesus and why he is without peer will be known. And perhaps something more: why so many continue to subscribe to this man and why they claim that through faith in him they have found life, and life in all its fullness.

Bishop Jonathan Holland

Introducing the Word Up series

Word Up is an interactive 6-part series aimed at enabling young people to explore the identity of Jesus of Nazareth and how his significance continues to inspire communities of faith today. Originally conceived as a Lenten study, the scope of the project suggested a wider use. Hence, Word Up is available to students and young people to experience at any stage in the calendar.

How it can be used

The Word Up series can be used in any number of ways.

First and foremost, we envisage groups of young people, whether in the classroom, youth group or other informal setting, experiencing the videos and using the accompanying educational material to enhance the visual experience. That material includes moments of reflection, discussion and interactive participation.

Each video has accompanying material. The leader/teacher will see that each lesson includes a suggested path through the video, noting moments to pause for activities.

You'll note icons that make clear this path.

The icons



This indicates material that should be completed prior to commencing that particular video. Introductory in nature, it aims to set the context for the video in question and encourage student engagement from the outset.



Simply put, these are moments to experience segments of the video!



Pause the video at these moments to convene plenary activities as outlined in the material.



These are the activities designed to enable students to get the most from the content of the videos. A range of pedagogical approaches have been utilised in order to enhance thorough engagement of the material. Resource sheets are supplied for some activities.



Here teachers will find material to draw the threads of the content in each video together. Sometimes these will take the form of culminating activities. Sometimes, questions are left for students to ponder.



These are extension activities to be used if students wish to pursue ideas further. If timetabled lessons are longer then these activities might be used in addition to the material presented in the lesson proper.

Having noted all of this, it is entirely feasible that a student might wish to watch the videos on their own, without the enhancement of a communal experience. The resource sheets can still be accessed for the individual participant. Indeed, some of the lesson material is also appropriate for the solo traveller

Episode One



The teacher should set the scene for the Word Up series, answering the following questions for participants and setting or noting group norms for the program

- What are we going to be studying?
- Why are we doing it this way?
- What approach will we be taking in relation to the variety of experiences and beliefs held by the members of the group?
- Setting group norms:
 - Respect
 - Acceptance of diverse points of view
 - One person shares at a time while all others listen
 - Any idea can be shared, though any idea can be challenged.
 - Ideas are challenged, not people.
- Once norms are established, pose the question “Did Jesus exist?” Sum up results of class survey on the board under the headings “Yes”, “No”, “Unsure”



1.12



Explain that the group needs to be alert here for details about Jesus which come from sources other than the Bible. Students are to make notes on the following:

1. Tacitus: Who was he? What did he say about Jesus?
2. What other sources outside the Bible appear to be describing an historical Jesus? (Option: research and summarise one of these sources. Who were they and what did they say about Jesus?)
3. What are the nine general areas of information about Jesus provided by non-Bible sources?



3.52



Create nine groups. Appoint each group one of the nine points just mentioned by the presenter. Have groups research, using the internet, a source of evidence for that point. Have the group share their findings.



Q 1: Which points today (if any) have made it easier for you to accept that Jesus could have been real?

Q 2: Which points (if any) still make it difficult to believe that Jesus was a real person?

Note the possibility of leaving a comment or question with regard to this program on the blog and encourage students to do so.



Discuss: Why was there such a gap before Jesus' life was written about?

Read the text piece 'One Solitary Life' (Resource 2). What are the implications of that text piece to you?

Episode One Resources

Resource 1

One Solitary Life

He was born in an obscure village
The child of a peasant woman
He grew up in another obscure village
Where he worked in a carpenter shop
Until he was thirty

He never wrote a book
He never held an office
He never went to college
He never visited a big city
He never travelled more than two hundred miles
From the place where he was born
He did none of the things
Usually associated with greatness
He had no credentials but himself

He was only thirty three

His friends ran away
One of them denied him
He was turned over to his enemies
And went through the mockery of a trial
He was nailed to a cross between two thieves
While dying, his executioners gambled for his clothing
The only property he had on earth

When he was dead
He was laid in a borrowed grave
Through the pity of a friend

Nineteen centuries have come and gone
And today Jesus is the central figure of the human race
And the leader of mankind's progress
All the armies that have ever marched
All the navies that have ever sailed
All the parliaments that have ever sat
All the kings that ever reigned put together
Have not affected the life of mankind on earth
As powerfully as that one solitary life

Dr James Allan © 1926.

Episode Two



Remind students of the series in question and prompt for reconstructions of the last episode and activities. Ask for any reactions, questions or feedback from the last episode.

Scatter a variety of random pictures (eg Photo Language) on a desk or the floor if there's space. Have students walk quietly around the pictures, searching for one that literally or symbolically reminds them of something that Jesus taught. Once students have chosen their picture (and it is possible for more than one student to choose the same picture), have students share a selection of these ideas.

Introduce the video's title.



2.35



Encourage students to give answers to the Vox Pop questions:

- If you know that God loves you and cares for you, how does that impact your life?
- How is it clear that God loves you?

And add one more:

- Why does it seem to impact some people more than others?



3.32



Make a class list with the title, "Ways Christians keep in touch with God."

Pose the question, "Are there places you find it is easier to feel close to God? Where might these be? Any experiences you'd like to share?"



4.45



Using Resource 1, discuss the following questions:

- Q 1: Who was in the wrong?
- Q 2: Whose behaviour was worse: the female spectator or Eddie McGuire?
- Q 3: Note that while it's often easy to classify behaviour as 'bad', how often do we do obviously 'good' things?
- Q 4: When did you last do a 'good deed'? What was it?



Hand out Resource 2 which summarises the content of the video. Place the four questions below on separate sheets on each of the four walls of your room.

1. What do you think of these teachings? Do you have a favourite?
2. Are there any that seem difficult to achieve? Or is it easy to work these ideas in to how we live our lives?
3. In what ways would the world be different if everyone tried to do these things?
4. And most of all - How are we able to apply these teachings to improve the world in our own big or small way today?

Students walk around and write answers on the sheets. Then the teacher reads these out and encourages discussion.

To finish, note that this is what Jesus taught – but it's not just a case that doing good deeds is all that matters. In weeks to come, we'll get the full picture of how Christians understand the Jesus message.

Note possibility of leaving a comment or question with regards this program on the blog and encourage students to do so.



Watch the "India Pakistan Coke Machine" video on Youtube: http://www.youtube.com/watch?v=ts_4vOUDImE

Discuss the video

- Reactions?
- Is it a good thing Coke has done here?
- What is the motivation for a company to do altruistic things like this?
- If you do good, but your motivation is not spotless (say, with a grudging spirit), was your action still good?

Show a version of the "Prodigal Son" story. Is the idea of "repent and be welcomed back" unique to Christianity?

Some Possibilities:

Modern day version: <http://www.youtube.com/watch?v=nxfgChYCKYA>

Animation: <http://www.youtube.com/watch?v=cacAIQ3TG64>

Dramatic re-telling: <http://www.youtube.com/watch?v=HyVIF24u5dY>

Episode Two Resources

Resource 1

Case Study: the Adam Goodes racism incident

Key figures:



1. Adam Goodes (born 8 January 1980) is a professional [Australian rules football](#) player with the [Sydney Swans](#) in the [Australian Football League](#) (AFL). Goodes holds an elite place in AFL/VFL history as a dual [Brownlow Medallist](#), dual premiership player, four-time [All-Australian](#), member of the [Indigenous Team of the Century](#), and has represented Australia in the [International Rules Series](#).

Goodes is well known for his [Indigenous Australian](#) heritage, and is prominently involved and associated with several Indigenous sport and community programs.



2. Edward Joseph 'Eddie' McGuire [AM](#) (born 29 October 1964) is an Australian television presenter and businessman known for his long association with [Australian rules football](#) and the [Channel 9 television network](#).

McGuire is the current president of the [Collingwood Football Club](#), and the current host of Channel Nine program [Millionaire Hot Seat](#). He is also the host of [Triple M Melbourne](#)'s breakfast show [The Hot Breakfast](#) with [Mick Molloy](#) and [Luke Darcy](#), as well as being an [Australian rules football](#) commentator for [Fox Footy](#). He also has his own show on the channel, EMT, which is broadcast on Wednesday nights, as well as being a columnist for the [Herald Sun](#). He has worked as a sports journalist, sports broadcaster and game show host.

3. Un-named 13 year old female Collingwood AFL fan.

Summary of incident A:

On 24 May 2013 in the opening match of the AFL's annual Indigenous Round, a 13-year-old Collingwood fan abused Goodes by calling him an 'ape'. After the game, Collingwood president, [Eddie McGuire](#) apologised to Goodes "on behalf of the Collingwood Football Club and on behalf of football". McGuire said that Collingwood had a "zero tolerance" policy towards racism, but also said that the girl, who also later apologised to Goodes, did not know that what she had said was a racist slur. Goodes said that he was "gutted" and that he had "never been more hurt". (Source: Wikipedia)

If possible, watch this news footage of the girl and her mother after the event:

<http://www.youtube.com/watch?v=r0mJ1lafRsl>

Q1: Do you believe the girl when she says she was sorry for what she said? What is your overall impression of her?

Q2: Does her mother say anything to convince you the girl was not aware of the wider implications of her behaviour?



Indigenous footballer, Adam Goodes, says that racism in Australia was given a face and a name this week. And that face was a 13-year-old girl.

The teenage Collingwood fan was at the MCG on Friday evening, watching her beloved Pies lose to the Sydney Swans. The match was part of the annual Indigenous round, through which the AFL acknowledges the amazing contribution that Aboriginal players make to the game.

13-year-old, Jessica*, frustrated and angry at her team's poor play, yelled out at Adam Goodes, calling him an 'ape'. Goodes turned around, visibly shocked and upset at this racially charged abuse, and watched as the girl was ejected from the stadium by security.

Immediately following the match, Eddie Maguire, who is President of the Collingwood Football Club went to the Swans' team locker rooms to apologise to Goodes for the behaviour of one of his members.

Goodes, the man on the receiving end of the abuse, has graciously refused to blame Jessica for her racist taunt. She has since spoken to him on the phone and written him a letter to apologise.

In the simple and honest language and hand-writing of a kid just embarking on a high school career, Jessica wrote:

"Dear Adam, it was good to talk to you on the phone. I'm sorry for being racist.

"I didn't mean any harm and now I'll think twice before I speak."

Jessica's mother has explained to the press that her daughter didn't know that calling someone an 'ape' was a racial slur.

But let's think about that for a second, while Jessica herself may not have realised quite how offensive her comment was – she is 13-years-old, her language and her behaviour is learned from those around her; and those around her WOULD know that such a term would cause tremendous offence.

Collingwood Football Club President Eddie McGuire has been asked whether Jessica should be allowed to remain a member of his club. His comments in response, were poignant and affecting. He said:

"We want her to know it's side by side we stick together. You made a blue, but we all do.

"We're a forgiving club, and we want to make sure that she feels she can come to the football and help her get through this situation..."

"It's really important, though, that we remember she's a young girl and not to walk away from education rather than humiliation. Education, not humiliation. Spot on Eddie (somebody give that man a million dollars, eh?)."

But while this individual teenager is entitled to be left alone now and will no doubt have learned from her mistakes – how many more like there are her?

How many teenagers are growing up in households, or school yards, or peer groups where a racial slur is commonplace and acceptable language?

What kind of generation are we raising, if calling an Indigenous man an 'ape' is standard practice?

Footage has emerged on Youtube today of yet another football fan yelling racially charged derogatory statements at some of the game's Indigenous players on Friday night. Sadly, this shows that the exchange between Jessica and Adam Goodes was by no means an isolated incident.

When it comes to tackling racism, surely the work of a tolerant and inclusive Australia begins with our kids. And there is a hell of a lot more work to be done.

Q3: Do you believe that racial slurs are commonplace in Australian society, as the writer suggests?



Source 2: A comment on the MamaMia blog post

May 30, 2013 at 09:50 pm Cal

In my culture friendly insults mean you are accepted in the group, excess politeness means they don't like or accept you.

From now on I will be very, very careful how (or if) I talk to any Aboriginal person. I will keep my distance, either literally or metaphorically. Seeing the aggression directed at a young girl from Mr Goodes I don't want to risk my safety.

Also in my culture the word ape is not barred, it either references peoples size (a gorilla of a man) or it can mean clumsy or uncouth.....

Sadly I think this whole thing will backfire and marginalised people more.

Many of us live with daily sexism, I don't like it but few of have the luxury of shrinking away to nurse our 'broken hearts' we have to soldier on.

Good job our PM (and other women in public life) is made of tougher stuff than Mr Goodes.

Il suspect Ms Gillard is often hurt but knows she can't show it in public as any complaint from her about the entrenched sexism she gets every day brings more contempt, abuse and ridicule.

We all get offended and insulted we have to pick our battles. I think the people who revel in telling me I am going to spend eternity in hell might benefit from some education, fortunately I am pretty tough so these attacks have little effect on me.

We have seen what happens when a group decides it must not be offended (the cartoonists will have to be very careful) I can shrug off verbal attacks but I fear physical attacks, Mr Goodes has succeeded in making me frightened of him.

I predict in workplaces around Australia we will see a voluntary apartheid system, where the races separate themselves as a risk management strategy.

Q4: Summarise one or more points made by this writer. How convincing are they?

Q5: What does "racially vilified" mean? Does Australia have any laws about this?

Q6: What do you know about the content and style of commercial breakfast radio segments? Why is it more likely Mr McGuire may have made a comment like this during such a segment than while giving a speech at a formal dinner, for example?

Summary of Incident B:

Five days later, McGuire, whilst hosting a breakfast radio program, racially vilified Goodes, by making an unprovoked on-air comment linking the champion footballer to the promotion of the [King Kong](#) musical that was about to open in Melbourne. McGuire apologised on air after making the reference, however his actions were widely criticised. (Source: Wikipedia)

Source 3: MamaMia News blog, Wednesday 29 May 2013

Collingwood Football Club president Eddie McGuire has apologised for the comments he made about Sydney Footballer Adam Goodes on breakfast radio. Mr McGuire reportedly made a reference to Adam Goodes and the King Kong musical. It comes after Goodes had a 13-year-old girl escorted out of last Friday night's football game for calling him an "ape".

Speaking to the media this afternoon, Eddie McGuire described the gaffe as a "slip of the tongue mistake that I didn't even realise I'd made." McGuire said he called Adam to apologise after the show went to air. "Adam was really upset. I don't think he felt vilified, because he knows me."

"Regardless of the situation, I apologise to Adam Goodes and the indigenous population...I absolutely stand for equality."

Source 4: News report 31 May 2013

Watch http://www.youtube.com/watch?feature=player_embedded&v=MJHPmO7PD4s

Q7: Is Mick Malthouse's criticism of Eddie McGuire justified?

Q8: To sum up both incidents together, who was in the wrong? Whose behaviour was worse: the female spectator or Eddie McGuire?

Q9: Note that while it's often easy to classify a behaviour as 'bad', how often do we do obviously 'good' things? When did you last do a 'good deed' and what was it?

Resource 2

The Major Teachings of Jesus

1. God loves you. Love God. Make God #1. God has a plan so don't stress.
2. Look forward to the Kingdom of God and live like it's already here, by...
 - a. Keeping in touch with God
 - b. Love your neighbour, (and that's everyone), by
 - i. Serving others. (Don't bignote yourself.)
 - ii. Not judging others.
 - iii. Forgiving others
 - c. Doing good instead of messed up things that hurt God and others.
 - d. Being countercultural – Living God's way even if it's unpopular or against the rules.
 - e. Telling others about the Kingdom

Episode Three



Remind students of the series in question and prompt for reconstructions of the last episode and activities. Ask for any reactions, questions or feedback from the last episode.

Discuss: Can you recall some typical current affairs new stories of people doing the wrong thing? Are there groups who often seem stereotypically targeted by such programs as 'wrong-doers'? Who do you think were seen as social outcasts in Jesus' day?



2.59



Have students use Resource 1 with suggested URLs to search for definitions to some of the words used in the preceding scene as well as answers to the following questions

Definitions: Sin, Sabbath, Blasphemy, Fasting

Questions:

Q1: Who did Jewish people of the first century believe could forgive sins?

Q2: Why was it a big deal that Jesus allowed his feet to be washed by a prostitute?

Q3: Who were these 'tax collectors' often referred to in the New Testament of the Christian Bible? What was their social standing?

Share these results.



Circulate a copy of the parable of the "Pharisee and the tax collector" (Resource 2).

Discuss:

Who was this parable aimed at?

Who needs to change their actions in this story? (Answer: both!)

What does it mean 'to be humbled'? In other words, what's Jesus' point here? (self awareness that one is not a perfect person is better than ego-driven posing).



To note the contrast between societal standards and Jesus' ideas on this issue, do the following:

Place six pictures of 2 celebrities, 2 politicians, 2 people known for altruism on the walls. Give students two sticky dots and ask them to choose two people that those in our culture would stereotypically choose to befriend, if they were able.

Now give students two sticky dots of a different colour and ask them who Jesus would want to befriend. Have them apply these. Discuss the results, allowing student opinions to be heard. Note that Jesus was a friend to all. The point of today is that Jesus was not put off by the societal regulations that suggested those on the lower rungs of our communities should be shunned. Instead, all were loved by God and Jesus demonstrated this daily and was criticised for it.

Note possibility of leaving a comment or question with regards this program on the blog and encourage students to do so.



- Distribute the Resource 3, featuring the famed story "The Rabbi's Gift" and share with the class. Discuss its meaning, as it relates to the material just watched.
- Distribute Resource 4, "Things that make the world a better place" sheet, which lists the Fruit of the Spirit (Galatians 5:22-23) but phrases them in contemporary ways.

Have students rate themselves according to how well they do in each of these categories. Discuss their results.

Now ask them to rate how they'd aspire to do in each category. Note the gaps between how we are and how we'd like to be. Suggest this is evidence of our own self-awareness that we are not perfect and have some way to go.

Episode Three Resources

Resource 1

Web Research

Definitions:

Sin _____

<https://en.wikipedia.org/wiki/Sin>

<http://www.thefreedictionary.com/Sin>

Sabbath _____

<http://www.jewishvirtuallibrary.org/jsource/Judaism/shabbat.html>

<http://www.gci.org/law/sabbath/history1>

Blasphemy _____

http://www.jewishvirtuallibrary.org/jsource/judaica/ejud_0002_0003_0_03059.html

<http://www.jrdkirk.com/2011/10/13/blasphemy/>

Fasting _____

http://www.jewishvirtuallibrary.org/jsource/judaica/ejud_0002_0006_0_06298.html

http://executableoutlines.com/fa/fa_02.htm

Questions:

Q1: Who did Jewish people of the first century believe could forgive sins?

http://www.myjewishlearning.com/holidays/Jewish_Holidays/Yom_Kippur/Themes_and_Theology/Jewish_View_of_Sin.shtml

http://en.wikipedia.org/wiki/Jewish_views_on_sin#Atonement

Q2: Why was it a big deal that Jesus allowed his feet to be washed by a prostitute?

<http://bible.org/seriespage/wordless-worship-unnamed-woman-luke-736-50>

under the heading A Story for Simon (40-42)

http://books.google.com.au/books?id=royKA4FeMB4C&pg=PA19&lpg=PA19&dq=jesus+and+first+century+purity+laws&source=bl&ots=jkFHjS9gbd&sig=uc0VhOiEaVJkbr47L4TyEwaE_C8&hl=en&sa=X-&ei=iam6UYiqLuf9iAfJ_4GoBQ&ved=0CEwQ6AEwBg#v=onepage&q=jesus%20and%20first%20century%20purity%20laws&f=false

Q3: Who were these 'tax collectors' often referred to in the New Testament of the Christian Bible? What was their social standing?

<http://www.bible-history.com/sketches/ancient/tax-collector.html>

<http://onlyreligion.blogspot.com.au/2011/03/why-were-tax-collectors-so-hated-in.html>

Resource 2

A Pharisee and a Tax Collector (CEV)

⁹ Jesus told a story to some people who thought they were better than others and who looked down on everyone else:

¹⁰ Two men went into the temple to pray. One was a Pharisee and the other a tax collector. ¹¹ The Pharisee stood over by himself and prayed, "God, I thank you that I am not greedy, dishonest, and unfaithful in marriage like other people. And I am really glad that I am not like that tax collector over there. ¹² I go without eating for two days a week, and I give you one tenth of all I earn."

¹³ The tax collector stood off at a distance and did not think he was good enough even to look up toward heaven. He was so sorry for what he had done that he pounded his chest and prayed, "God, have pity on me! I am such a sinner."

¹⁴ Then Jesus said, "When the two men went home, it was the tax collector and not the Pharisee who was pleasing to God. If you put yourself above others, you will be put down. But if you humble yourself, you will be honoured."

Resource 3

The Rabbi's Gift

Once a great order, a decaying monastery had only five monks left. The order was dying. In the surrounding deep woods, there was a little hut that a Rabbi from a nearby town used from time to time.

The monks always knew the Rabbi was home when they saw the smoke from his fire rise above the treetops. As the Abbot agonized over the imminent death of his order, it occurred to him to ask the Rabbi if he could offer any advice that might save the monastery.

The Rabbi welcomed the Abbot at his hut. When the Abbot explained the reason for his visit, the Rabbi could only commiserate with him. "I know how it is," he exclaimed. "The spirit has gone out of the people. It is the same in my town. Almost no one comes to the synagogue anymore." So the Abbot and the Rabbi sat together discussing the Bible and their faiths.

The time came when the Abbot had to leave. "It has been a wonderful visit," said the Abbot, "but I have failed in my purpose. Is there nothing you can tell me to help save my dying order?"

"The only thing I can tell you," said the Rabbi, "is that the Messiah is among you."

When the Abbot returned to the monastery, his fellow monks gathered around him and asked, "What did the Rabbi say?" "He couldn't help," the Abbot answered. "The only thing he did say, as I was leaving was that the Messiah is among us. Though I do not know what these words mean."

In the months that followed, the monks pondered this and wondered whether there was any possible significance to the Rabbi's words: The Messiah is among us? Could he possibly have meant that the Messiah is one of us monks here at the monastery? If that's the case, which one of us is the Messiah? Do you suppose he meant the Abbot? Yes, if he meant anyone, he probably meant Father Abbot. Certainly he could not have meant Brother Elred! Elred gets crotchety at times. But come to think of it, even so, Elred is virtually always right. Maybe the rabbi did mean Brother Elred. Of course the Rabbi didn't mean me.

He couldn't possibly have meant me. I'm just an ordinary person. Yet supposing he did? Suppose I am the Messiah?

As they contemplated in this manner, the monks began to treat each other with extraordinary respect on the off chance that one among them might be the Messiah and in turn, each monk began to treat himself with extraordinary respect.

It so happened that people still occasionally came to visit the beautiful forest and monastery. Without even being conscious of it, visitors began to sense a powerful spiritual aura. They were sensing the extraordinary respect that now filled the monastery.

Hardly knowing why, people began to come to the monastery frequently to picnic, to play, and to pray. They began to bring their friends, and their friends brought their friends. Then it happened that some of the younger men who came to visit the monastery started to talk more and more with the older monks. After a while, one asked if he could join them. Then, another and another asked if they too could join the abbot and older monks. Within a few years, the monastery once again became a thriving order, a vibrant centre of light and spirituality in the realm.

- Author unknown

Resource 4

Things that make the world a better place

LOVE

I am quick to sense the needs of my family, friends and classmates, and I respond.

1 2 3 4 5 6 7 8 9 10

JOY

I can celebrate life even in the midst of pain and confusion because of deep spiritual reservoirs.

1 2 3 4 5 6 7 8 9 10

PEACE

I am at peace within myself and do all in my power to be in a right relationship with others.

1 2 3 4 5 6 7 8 9 10

PATIENCE

I have a staying power that helps me to handle frustration and conflict without going ballistic.

1 2 3 4 5 6 7 8 9 10

KINDNESS

I act toward my friends, classmates and family as I want them to act toward me - warm, considerate, generous with praise - always trying to see the best in others.

1 2 3 4 5 6 7 8 9 10

GOODNESS

I have a real desire to live a clean life, to set a good example by my conduct wherever I am.

1 2 3 4 5 6 7 8 9 10

FAITHFULNESS

I stick to my word; I stand up for my friends; I can be counted on to stay firm in my commitments.

1 2 3 4 5 6 7 8 9 10

HUMILITY

I have an inner strength that permits me to be gentle in my relationships, open, aware of my own abilities without having to make a show of them.

1 2 3 4 5 6 7 8 9 10

SELF-CONTROL

I am learning to discipline my time, energy and desires to reflect my values and priorities.

1 2 3 4 5 6 7 8 9 10

Episode Four



Remind students of the series in question and prompt for reconstructions of the last episode and activities. Ask for any reactions, questions or feedback from the last episode. Note that in this video, we won't be stopping throughout. The major thinking will take place at the video's finish.

Pose the questions:

Q1: Why might some people try to say that Jesus didn't die on the cross? What might their motivation be?



Make a list on the board, using the following stimulus: "So, after watching the video, what do we know?" If students are sluggish, use the Answer Tennis strategy which uses competitive urges to encourage participation: divide the class into halves and have students talk in trios about possible answers. Then, alternate taking an answer from each side until one side has no more.

If an answer is given that veers away from 'what happened' and heads towards 'what it therefore means' note that occurring, as foreshadowing.

Now, have students classify the list into two categories, as noted:

- What we know happened - The historically verifiable facts
- What the crucifixion means to Christians – What the facts mean to Christians. This category is the domain of faith.

Now pose the question as mentioned in the closing moment of the video: "So what does this mean for you?" Have students discuss where they sit with regards these ideas, allowing them to express their ideas freely.

Foreshadow the next video, indicating that the story of Jesus has another phase...

Note possibility of leaving a comment or question with regards this program on the blog and encourage students to do so.



Ask students to interview three people using the question, "What does the death of Jesus mean to you?" Possibilities include their parents or siblings, the chaplain, a teacher etc. Report back on these interactions next time.

Using the internet explore depictions of Jesus on the cross in art. Compare and contrast these, examining the emphases that different artists and cultures place on the event.

Wikipedia can be a good place to begin (but not to finish!) http://en.wikipedia.org/wiki/Crucifixion_in_the_arts

"The Crucifixion of Christ in Art" by The Rt Revd Lord Richard Harries has much good information though lasts for an hour - <http://www.youtube.com/watch?v=fBaXnWlsoNw>

Episode Five



Remind students of the series in question and prompt for reconstructions of the last episode and activities. Ask for any reactions, questions or feedback from the last episode.

Establish key questions for today: apart from the episode title, what other questions do students have in mind about the Resurrection?



2.06 (after Joseph of Arimathea's evidence).

In pairs, read the Gospel accounts of Joseph of Arimathea (two each).

Fill in the table (Resource 1) to record the role of Joseph of Arimathea, according to your two Gospel accounts. Then swap over and fill in the table for your partner.



3.42 (after Mary Magdalene's evidence).

Read the summaries of Resource 2, "The Resurrection in the Gospels". After hearing the evidence of Mary Magdalene, and reading Resource 2, answer these questions:

Q1: What similarities do you see between the four Gospel versions?

Q2: What differences do you see?

Q3: Do the differences affect your opinion as to whether or not the Resurrection is more likely or less likely to have been an actual historical event?

Discuss responses.



4.28 (after vox pops).

Q1: To what extent do you agree with this statement: "If Jesus was not raised from the dead, Christianity has no meaning."

Q2: How would you summarise the opinions of the people in the vox pop interviews? As far as you know, is this how all Christians approach the Resurrection?



to the end.

AFTER

The video makes the point that “evidence” or “proof” comes in many forms. Sum up the evidence presented after these points:

- Disciples’ lives: people transformed from fearful into fearless martyrs.
- Testimony of women: unlikely to be relied upon unless true.
- Growth: Christianity has grown exponentially over 2000 years.
- Divinity of Jesus: Jesus was treated in a different way to other teachers.
- Psychological proof: Christians today believe they feel “the risen Jesus” affecting their lives.

Q1: Which of these five seems the strongest argument, and which the weakest?



1. 321RIQ: List three things you remember from today’s video, two fresh insights you’ve gained and one question you have about the Resurrection.
2. Sometimes there is debate over the idea of ‘Resurrection v. Resuscitation’ i.e. do the Christian records themselves suggest anywhere that the ‘resurrected Jesus’ was a different being to the ‘pre-resurrected Jesus’? Do you feel this is an important point or not worth quibbling over?
3. Given the historical distance from the events, what kind of proof could still be found (if any) which would convince you beyond doubt that the Resurrection was completely historically factual? On the other hand, what kind of proof (if any) would convince you beyond doubt that the Resurrection was completely historically non-factual?



1. Compare and contrast different literary genres in the New Testament which focus on the Resurrection. Identify the different form, purpose, audience and significance in these passages:
Acts 2: 14-42 1 Corinthians 15: 3-8 Philippians 2:6-11 Mark 16:1-8
2. Contribute a new comment to the Word Up blogEpisode Six: Was Jesus Who He Said He Was?

Episode Five Resources

Resource 1

Witness name	Short biography / role	Evidence presented
Joseph of Arimathea (Matthew 27:57-61)	Wealthy man Disciple of Jesus	Asked Pilate for Jesus' body Wrapped body and laid it in his own tomb Sealed tomb securely
Joseph (Mark 15:42-47)	Respected member of the council 'waiting for Kingdom of God'	Asked Pilate for Jesus' body Bought cloth Took down body Wrapped body and laid it in a tomb Sealed tomb securely
Joseph (Luke 23:50-56)	Good man Member of council 'waiting for Kingdom of God'	Asked Pilate for Jesus' body Took down body Wrapped body and laid it in a new tomb
Joseph (John 19:38-19:42)	Disciple of Jesus (secretly)	Asked Pilate for Jesus' body Removed body (with Nicodemus) Wrapped body and laid it in new tomb

Resource 2

Summary of The Resurrection of the Gospels

Matthew 28:1-20 Mary Magdalene and the other Mary visit the tomb Jesus appears to the women Chief priests bribe guards Jesus appears to the eleven in Galilee	Mark 16:1-8 Mary Magdalene, Mary mother of James and Salome visit the tomb They find the tomb empty
Luke 24: 1-53 Mary Magdalene, Mary mother of James, and Joanna visit the tomb Peter runs to tomb Jesus appears to two on road to Emmaus, and to Peter Jesus appears to eleven in Jerusalem The Ascension	John 20:1-29 Mary Magdalene visits the tomb Peter and John run to tomb Jesus appears to Mary Magdalene Jesus appears to the eleven (minus Thomas) on Sunday evening Jesus appears to the eleven, including Thomas, one week later Jesus appears to two apostles by shore of Galilee later

Episode Six



Recap last lesson on the Resurrection.

Today will be the conclusion of the series, summing it up and asking: what next?

From what you know of Jesus, what one word would you use to sum up what Jesus means to Christians?



0.56 (after last vox pop).



The last vox pop speaker says, “Everything he did made sense”. The first verse of the Gospel of John is, “In the beginning was the Word, and the Word was with God, and the Word was God.” This probably seems like a difficult concept for most of us today, but what do you think the author meant by the idea of Jesus being “the Word”?

Jesus is known by many names and titles at different times in the New Testament. In pairs or small groups, research where the following main titles are used and fill in Resource 1.



to the end.



Watch the song “The Outlaw” by Larry Norman. (<http://www.youtube.com/watch?v=9cq6SFHlkHc> includes lyrics.) This song sets out some of the other ways Jesus was seen by people in his own time. What are some of these titles, and in what ways could Jesus be seen as an outlaw of his time?

What would happen if you believed that Jesus was back on Earth in the form of someone in your school community? What would it mean for the way you treated everyone?

AFTER

Write a blog entry after Episode Six on the Word Up site.



Suggest some ways in which someone wanting to learn more about Jesus and Christianity today could go about it.

"If Christianity were made illegal in Australia today, would there be enough evidence to convict you?" Should Christians be clearly distinctive by what they say and do? Why or why not? If so, in what ways?

How many churches can you name in your area? What should a Church community be like?



Read Isaiah 52:13 – 53:12 (known as the 'suffering servant' passage). One of the Vox Pop speakers said he thought Jesus today would look like an 'average dude'. Many Christians interpret the passage from Isaiah (written hundreds of years before Jesus was born) as a prophetic statement about Jesus. Does the passage here make Jesus sound like a charismatic leader or something else, and if so, what?

Episode Six Resources

Resource 1

The Names of Jesus

Main Title	Meaning and Context	NT verse reference
Jesus		
Christ		
Lord		
Lamb of God		
Son of David		
Son of Man		
Son of God		
The Word	From the Greek, “logos.” Jesus as God’s definitive self-communication.	John 1:1; 1:14