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Bible Tools



Level 3





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Religious Education Modules

Levels 1 - 6

	Level 1	Level 2	Level 3	Level 4	Level 5	Level 6
Beliefs	Thinking about God and Life		Christian Beliefs and Teachings		Beliefs and Believers	Christianity: Preferred Futures
	Who is Jesus?	Teachings and Actions of Jesus		Jesus and Christianity		
	Who is the Church?		Church Community: Words and Actions	Church: Unity and Diversity	Church: Challenges and Choices	
Celebration and Prayer	Sacraments and the Lives of Believers		Sacramental Celebrations: Origins and Practices		Sacraments: Past, Present and Future	
	Prayers and Rituals: Mystery and Wonder	Expressions of Prayer and Ritual		Making Meaning through Prayer and Ritual		Prayers and Rituals across Faith Traditions
		Spirituality and Personal Identity	Spirituality in the Christian Tradition		Spirituality and the Human Quest for Meaning	
Morality	Morality: Stories and Messages		Morality: Values and Pathways		Moral Issues	
	Acting Justly		Perspectives on Morality		Moral Integrity	
	Peaceful Relationships		People of Justice	Justice in the Local Community	Social Action of the Church	
Scripture	Introducing Scripture	Exploring the Texts		Images, Symbols and Language	Textual Features in Scripture	
		Scripture: Making Meaning	Scripture: Historical, Social and Cultural Contexts		Scripture: Contemporary Applications	
			Bible Tools	Interpreting Scripture		Interpreting Scripture: Critical Approaches

Religious Education Module

1	2	3	4	5	6
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Bible Tools

Scripture Strand

□ Purposes

This module provides students with opportunities to demonstrate the core learning outcome by exploring a variety of biblical tools used for interpreting biblical texts. Students develop skills in the effective use of the bible for a range of purposes and contexts. They learn about the development of the Bible and become familiar with some different translations. Students engage with biblical texts using a range of tools including online resources, concordances, maps, biblical atlases, dictionaries, glossaries, encyclopedias, concordances and the resources of biblical archaeology.

□ Overview

Teaching and learning activities in this module are based on a religious literacy model and the Roles for Lifelong Learners in the Brisbane Catholic Education Learning Framework. They are designed around *Module Organisers* with a number of *Organising Ideas* for each module organiser.

Roles for Lifelong Learners	Core Learning Outcome
Reflective, Self Directed Learner Quality Producer Active Investigator	S3.3 Students explore a range of biblical tools for interpreting scriptural texts.
Module Organisers	Organising Ideas
Inside the Bible p.7	Ancient Texts p.7 Translations and Types p.11 Biblical Referencing p.17 Contents and Index p.24
Bible Tools p.28	Gospel Parallels p.28 Commentaries and Encyclopedias p.32 Dictionaries and Glossaries p.36 Maps and Atlases p.38 Concordances p.43 Online Resources p.46

□ Module Activities Map

This module activities map provides a scope and sequence chart of activities listed under specific organising ideas. Preliminary activities are indicated in *italics*. Preliminary activities are designed to build background knowledge and skills prior to student engagement with the other activities listed under each organising idea.

Bible Tools			
Inside the Bible <i>p.7</i>		Bible Tools <i>p.28</i>	
Ancient Texts Activities <i>p.7</i>	Biblical Referencing <i>p.17</i>	Gospel Parallels Activities <i>p.28</i>	Maps and Atlases Activities <i>p.38</i>
Biblical Archaeology <i>p.8</i> If Stones Could Talk <i>p.8</i> Archaeological Dig <i>p.10</i>	A Story on Every Page <i>p.18</i> Chapter and Verse <i>p.21</i> Story Tags <i>p.22</i>	Same Story, Different Telling <i>p.29</i> Scripture Detours <i>p.31</i>	Bible Lands <i>p.40</i> Postcard from Palestine <i>p.42</i> From the Mountains to the Sea <i>p.43</i>
Translations and Types Activities <i>p.11</i>	Contents and Index Activities <i>p.24</i>	Commentaries and Encyclopedias Activities <i>p.32</i>	Concordances Activities <i>p.43</i>
Speak, Listen, Write, Read <i>p.12</i> Ink, Pen and Paper <i>p.14</i> Many Editions <i>p.16</i>	Mini Library <i>p.24</i> Jigsaw Books <i>p.25</i> Scrabble Search <i>p.26</i>	Eyewitness News <i>p.32</i> Who's Who, What's What <i>p.34</i>	Search Skills <i>p.44</i> Preparing a Class Prayer <i>p.45</i>
		Dictionaries and Glossaries Activities <i>p.36</i>	Online Resources Activities <i>p.46</i>
		Bible Dictionary Big Book <i>p.36</i> Bible Word List <i>p.37</i>	Bible Skills Web Quest <i>p.46</i>

□ Connections to Syllabus Content

The core learning outcomes in this module connect with syllabus references in *A Syllabus for Religious Education for Catholic Schools*, Archdiocese of Brisbane (1997). Teachers are encouraged to consult the syllabus for further explanation of these connections.

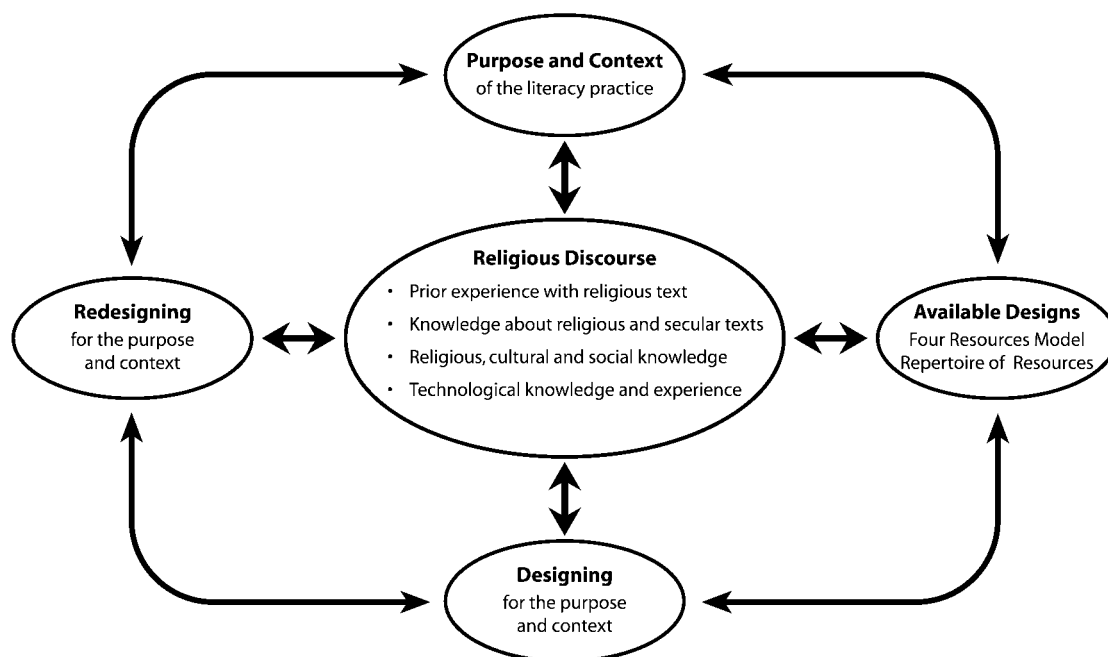
Scripture Strand	Level 3
Conceptual Organiser	Students know about
Scriptural texts are interpreted critically using a range of processes.	<ul style="list-style-type: none"> □ Gospel parallels (S30, S40) □ Bible atlases and maps (S36) □ Biblical Commentaries, Concordances and Dictionaries (S32) □ Timelines (S32) □ Online search tools (S32)

□ Religious Literacy Model

The Model for Developing Religious Literacy has a distinctly educational focus describing the core practices of religiously literate people. It supports the aim of the subject Religious Education, which is “to develop students’ religious literacy in the light of the Catholic tradition, so that they may participate critically and effectively in the life of their faith communities and wider society.” (*A Syllabus for Religious Education for Catholic Schools*, Archdiocese of Brisbane, 1997)

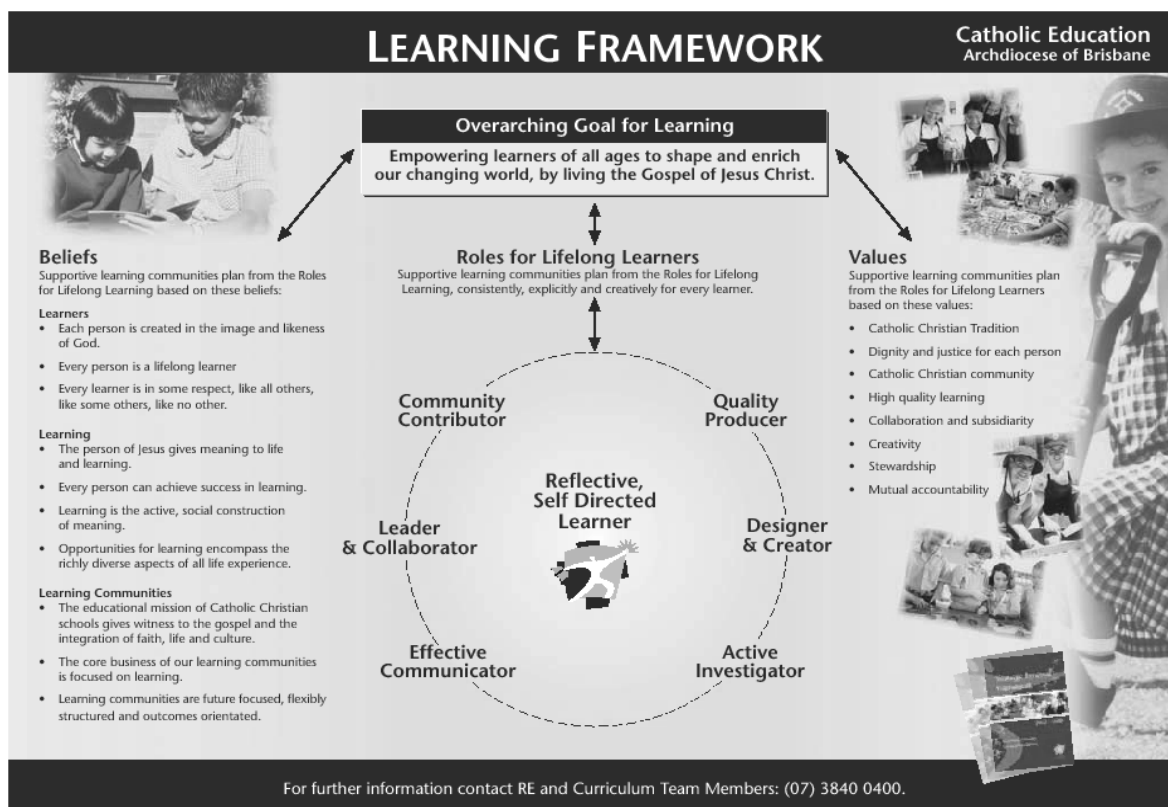
Religious Literacy can be defined as the flexible and sustainable mastery of a repertoire of practices related to the discourse of religion using spoken, written and multimedia texts of traditional and new communications technologies. (Adapted from *Literate Futures Qld* p 9)

In this module the discourse of Religion incorporates particular language and a set of ongoing activities and interactions of a religious nature around the use of Biblical tools for interpreting scriptural texts.




□ Learning Framework and Roles for Lifelong Learners

This module has been designed using the Brisbane Catholic Education Learning Framework and in particular the Roles for Lifelong Learners. Every module places emphasis on the central role, that is, **Reflective, Self Directed Learner**. In the discourse of Religious Education, a central thinking process is reflection and this in turn provides learners with direction and purpose. Additionally, this module has been specifically designed to include activities that align with the following roles: **Quality Producer** and **Active Investigator**.



□ Assessment

The Assessment Icon  is located throughout this module. This icon indicates that the accompanying learning activity could be used, in part or in conjunction with, other activities to assess students' demonstration of the learning outcome. Some students may require more time and/or other contexts in which to demonstrate this learning outcome.

Assessment opportunities may need to be modified or created in order to assess learning outcomes at different levels. This may involve increasing the sophistication of concepts and processes. This will enable students to demonstrate core learning outcomes before or beyond the target level.

The following table provides examples for gathering evidence and making judgements about student demonstration of core learning outcomes. The table is neither exhaustive nor mandatory. Assessment opportunities should be negotiated with students to maximise their demonstrations of these outcomes in a variety of ways. Where possible teachers should reflect with students on evidence gathered in order to make judgements about their demonstrations.

Outcomes	Gathering Evidence	Making Judgements
S3.3 Students explore a range of biblical tools for interpreting scriptural texts.	Level 3 Students may for example: Engage with the Web Quest provided at the end of this module. It incorporates many of the skills and Bible tools introduced throughout the module. The teacher may use: <ul style="list-style-type: none"> <input type="checkbox"/> Focused analysis <input type="checkbox"/> Student-teacher consultation <input type="checkbox"/> Self assessment Recorded in: <ul style="list-style-type: none"> <input type="checkbox"/> Criteria sheet <input type="checkbox"/> Consultation notes See page 47 for a fuller description of this activity.	Level 3 Can students: <ul style="list-style-type: none"> <input type="checkbox"/> Locate and use a range of online resources to solve problems about life in Biblical times? <input type="checkbox"/> Design a map of Palestine during the time of Jesus including a range of geographical and political features? <input type="checkbox"/> Analyse a scripture story to discover surface level and inferential meanings? <input type="checkbox"/> Use contextual clues to interpret a scripture story including social context, political context, geographical context and cultural context? <input type="checkbox"/> Compare and contrast elements of the same scriptural story across different gospels? <input type="checkbox"/> Retell a scriptural story?

☐ Evaluation

During and after completion of units of work developed from this module, teachers may decide to collect information and make judgements about the effectiveness of:

- ☐ teaching strategies and activities used to progress student learning towards demonstrations of core learning outcomes
- ☐ opportunities provided to gather evidence about students' demonstrations of core learning outcomes
- ☐ future learning opportunities for students who have not yet demonstrated the core learning outcomes and to challenge and extend those students who have already demonstrated the core learning outcomes
- ☐ the appropriateness of time allocations for particular activities
- ☐ the appropriateness of resources used

Information from this evaluation process can be used to plan subsequent units of work so that they build on and support student learning.

☐ Classroom Snapshots

At times a snapshot of classroom practice will accompany a learning activity. These snapshots provide a brief descriptor of how a classroom teacher might put a particular activity into practice in the religion classroom. Classroom snapshots are found wherever the ***Snapshots Icon*** is located.



□ Learning Strategies

Throughout this module a variety of learning strategies have been suggested to contribute towards those Roles for Lifelong Learners emphasised within the module. The *Strategies Icon* ① indicates that explanatory notes on a learning strategy will be found at the end of the module.

The following table provides examples of how specific strategies may contribute to the development of the Roles for Lifelong Learners for this module; namely, **Reflective, Self Directed Learner**, **Quality Producer** and **Active Investigator**. Teachers also need to consider how the practices and policies in the classroom (e.g. the way students go about their learning; access to resources; negotiation of the curriculum) might also contribute to the development of these roles.

Roles for Lifelong Learners	Learning Strategies in this Module
Reflective, Self Directed Learner	Storyboard Strategy; Graphic Organisers; Venn Diagram; Linear Flowchart; Retrieval Chart
Quality Producer	Flip Book; Story Wheel; Big Book; Learning Centre; Postcard Strategy
Active Investigator	Think-Pair-Share; Jigsaw Strategy; 5Ws + H Strategy

□ Connections with other Key Learning Areas

This module has been designed around module organisers that may be used as discrete components when planning a unit of work. It is not intended that this module be viewed as a unit of work in its entirety. Teachers may choose to connect with other Key Learning Areas. The following sample connections are suggested for consideration. Teachers are encouraged to consult the various Queensland Studies Authority syllabus documents for other outcomes. The QSA website can be located at: www.qsa.qld.edu.au

The table of suggested outcomes from other Key Learning Areas appears below.

KLA	Core Learning Outcomes
Studies of Society and Environment Time, Continuity and Change Place and Space	TCC3.4 Students organise information about the causes and effects of specific historical events. PS3.4 Students use and make maps to identify coastal and land features, countries and continents, and climate zones.
Technology Technology Practice Information	TP3.1 Students examine knowledge, ideas and data from a range of sources and establish the relevance of this information when meeting design challenges. INF 3.1 Students describe advantages and disadvantages of different sources and forms of information.
The Arts Media	ME 3.1 Students combine and manipulate media languages and technologies to construct intended meanings. ME 3.2 Students present media texts to a specified audience using presentation techniques associated with particular media forms. ME 3.3 Students examine and compare the particular languages used to construct various representations across media forms and genres for specific purposes.

The following learning activities, when used in conjunction with others in this module, support the outcomes indicated in the table below. The activities are focussed on each of the three organising ideas for the module organiser **Inside the Bible**. Teacher background information precedes the organising ideas.

Roles for Lifelong Learners	Core Learning Outcome
Reflective, Self Directed Learner Quality Producer Active Investigator	S3.3 Students explore a range of biblical tools for interpreting scriptural texts.
Module Organiser	Organising Ideas
Inside the Bible	<input type="checkbox"/> Ancient Texts <input type="checkbox"/> Translations and Types <input type="checkbox"/> Biblical Referencing <input type="checkbox"/> Contents and Index

☐ Ancient Texts

Teacher Background

Biblical archaeology deals with the study of the archaeology of the Old Testament and the New Testament. Historical records, such as the Hebrew Scriptures, serve as indispensable sources for understanding the cultural history of the biblical period. By means of the science of archaeology a fuller understanding of the biblical record can result. Through historical sources the findings of biblical archaeologists can be better understood. In this approach, a generally accepted one in biblical archaeological research, the disciplines of history and archaeology complement each other. Biblical archaeology provides scholars with a fuller perception of the events and the lives of the peoples depicted in the Bible. Through biblical archaeology researchers can reconstruct the lives of biblical peoples and learn of the cultural change (cultural process) in their civilizations. Culture in the study of ancient peoples refers to their learned and transmitted behaviour over time. A procedural definition of biblical archaeology emphasises the systematic recovery of the surviving remains of ancient civilizations in the Bible lands.

In its quest to illuminate our understanding of biblical times, biblical archaeology reflects the defining characteristics of both the humanities and the sciences. Its focus is the production of knowledge concerning biblical peoples and their lives from their earliest beginnings through the period of the New Testament. The epistemological question challenging biblical archaeologists is - what can we know and how can we know it? Today biblical archaeologists place less emphasis upon written texts and draw more heavily upon the sciences to do their work. Some biblical archaeologists consider themselves scientists and others do not.

As the discipline becomes increasingly secularised, its task is less the search for truth and more a search for facts. The underlying ends of biblical archaeology, a specialty in archaeology, are the advancement of scholarly knowledge through reconstruction of the lives of biblical peoples and their explanation. When the primary means by which biblical archaeologists achieve these ends is by the discovery of the material culture of biblical peoples, through science informed by history, biblical archaeology is part of the social sciences. The desired outcome is explanation. When the primary means is by textual study, that is, by history informed by science, biblical archaeology is part of the humanities. The desired outcome is interpretation.

Acknowledgement

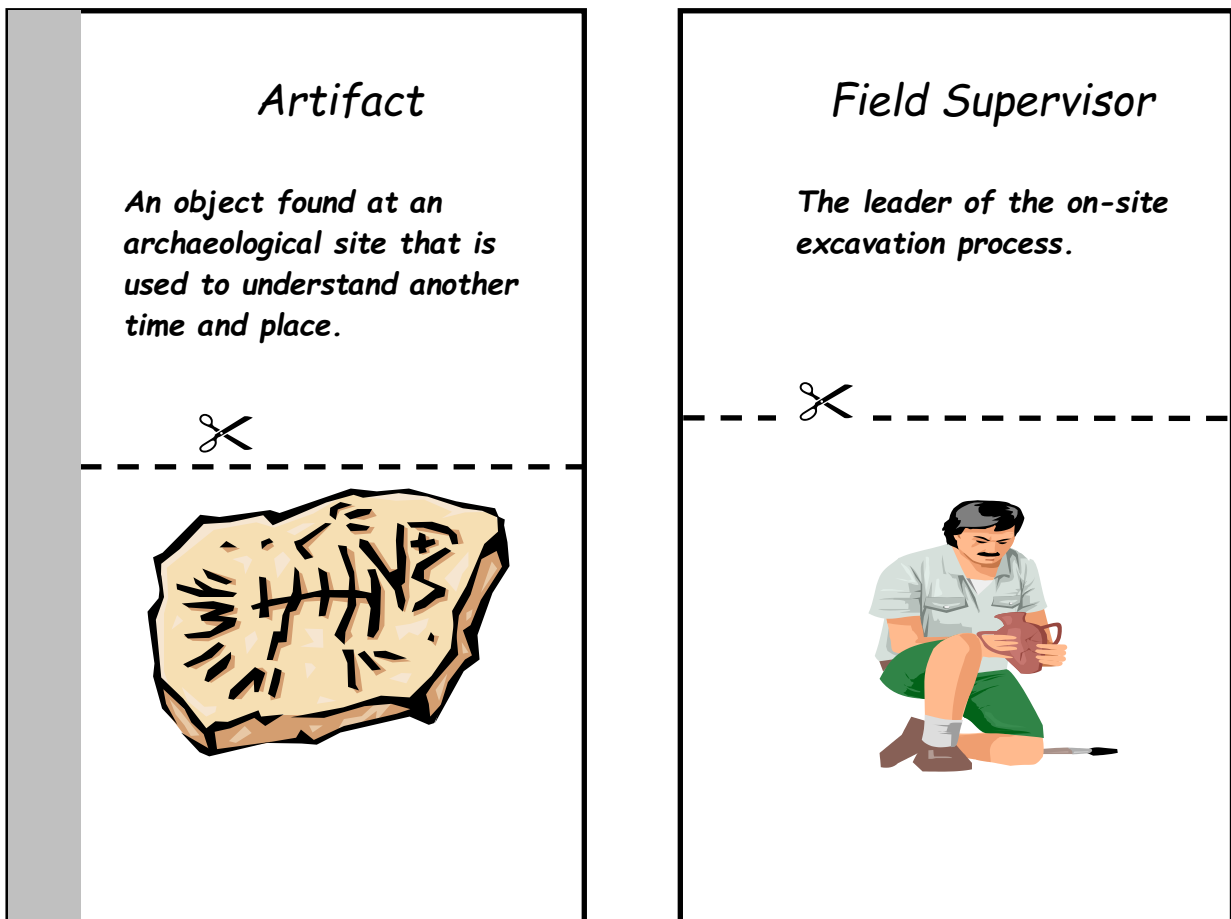
Much of this material was supplied through Michael Germano, editor of the web site *BibArch*. This site is highly recommended and can be accessed at: www.bibarch.com

Students use a **Think-Pair-Share Strategy** ① to brainstorm key words and phrases that might be associated with the field of archaeology. Students consider movies they have seen that have involved archaeologists (e.g. Indiana Jones series). They might also explore books and other resources to respond to the questions provided below:

What do archaeologists do?
 Who employs them to do it?
 Where do the artifacts they discover end up?
 When and where do they work?
 What are the conditions of their work like?

An excellent web site containing an A-Z index of terms associated with *Biblical Archaeology* is located at: www.bibarch.com/glossary/index.html
 The *Archaeology Adventure Think Quest* contains an excellent glossary of archaeological terms. It is located at: <http://library.thinkquest.org/3011/glossaryg.htm>

Students create a class word and picture glossary **Flip Book** ① of archaeological terms for use with activities provided throughout this module. An example of has been provided below.



The Dead Sea Scrolls, which have been studied since their accidental discovery in 1947, offer a direct link to the formative years of Christianity and an insight into life from a Jewish perspective. The **Dead Sea Scrolls** are a series of ancient leather and papyrus scrolls first discovered in caves on the shore of the Dead Sea. Excavations at the nearby site of Qumran have revealed the remains of a Jewish sect known as Essenes, whose library (the Dead Sea Scrolls) survived the destruction of their settlement in 68 C.E.

Students form learning teams of three and use a **Jigsaw Strategy** ① to summarise the information provided below on the *Dead Sea Scrolls Fact cards*. These cards may need to be enlarged prior to use with students.

The Scrolls Today

Fact Card 1

Almost sixty years after their discovery, no one can claim to know the absolute truth about the Dead Sea Scrolls, although academics and Bible Scholars alike generate ever more intriguing theories, wild claims and media attention. It is a complicating factor that almost all the scrolls are copies of other manuscripts - some perhaps historical, others certainly fictitious and all together, transcribed over the course of nearly three hundred years. It will probably never be possible to know for sure what among the scrolls is fact, when exactly it was recorded and why: their origins, scribes, keepers and meanings will likely remain a mystery.

Discovery of the Dead Sea Scrolls

Fact Card 2

The first of the Dead Sea Scroll discoveries occurred in 1947 in Qumran, a village situated on the shore of the Dead Sea. A young Bedouin shepherd following a goat that had gone astray, tossed a rock into one of the caves along the sea cliffs and heard a cracking sound: the rock had hit a ceramic pot containing leather and papyrus scrolls that were later determined to be nearly twenty centuries old. Ten years and many searches later, eleven caves around the Dead Sea were found to contain tens of thousands of scroll fragments dating from the third century BCE to CE 68 and representing an estimated eight hundred separate works.

The Dead Sea Scrolls comprise a vast collection of Jewish documents written in Hebrew, Aramaic and Greek and covering many subjects and literary styles. They include manuscripts or fragments of every book in the Hebrew Bible except the Book of Ruth, all of them created nearly one thousand years earlier than any previously known biblical manuscripts.

What the Dead Sea Scrolls Tell Us

Fact Card 3

The Dead Sea Scrolls offer an enormous amount of the information about Jewish religious and political life between 200 BCE and 70 CE. The discovery of the scrolls established that Jewish culture was far richer and more diverse at this time than scholars had previously believed. Three main groups of Jews were prominent during the late Second Temple Period: the Pharisees, the Sadducees and the Essenes. The scrolls also shed light on the time when Jesus and John the Baptist lived and early Christians began to organise. Specifically, they offer evidence that early Christian beliefs and practices had precedents in the Jewish sects of the time.

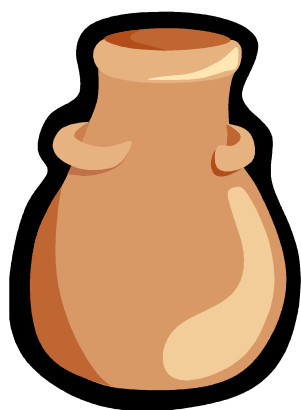
The scrolls tell of people who, like the early Christians, did not believe in the Temple worship of the Pharisees, people who had their own literature, their own rituals -including baptism - and their own beliefs, most significantly beliefs in a messiah, a divine judgment and the end of the world. Three different scrolls depict a sacred meal of bread and wine.

A class summary is constructed of the information retrieved as a result of the Jigsaw strategy. Relevant words might also be added to their Word and Picture Glossary **Flip Book** ① from the previous activity.

Students create their own Dead Sea Scrolls by designing a manuscript containing a short selected passage from an Old Testament book. It is recommended that students select their passage from one of the following books of the Bible: Genesis, Psalms, Job, Isaiah or Hosea. Students search through the chosen book of the bible for a suitable passage (about 40 words in length) or conduct an online search using the *Bible Gateway* site: www.biblegateway.com/cgi-bin/bible

Once the passage has been copied onto a piece of paper it can be "aged" using one or all of the following techniques

- ❑ To make the document look old, students gently wipe it over with an old wet tea bag, then leave to dry.
- ❑ Alternatively, students could burn the edges of the sheet to give it an old "charred" effect.
- ❑ To add those little brown age spots, students sprinkle individual grains of instant coffee onto the paper whilst damp. These will spread, giving authentic looking marks.



Students might also create a small pot from craft clay in which to place their rolled manuscript. Small pots can be sun dried rather than using elaborate kiln firing methods.

The small scroll pots can be stored in the classroom sacred space. Scripture passages contained in each pot can be used as part of classroom prayer during the unit of work designed from this module. Online images of the Dead Sea Scrolls can be located by conducting a Google Image search. Go to the Google search engine: www.google.com.au. Select the image tab. Use the following search command: *Dead Sea Scrolls*.

Activity

Archaeological Dig © S3.3

Students participate in an archaeological dig to explore how some of the processes of biblical archaeology contribute to understandings of scriptural texts and the contexts surrounding those texts.



Classroom Snapshot

Mrs Walsh, a Year Five teacher at Our Lady of Miseries Catholic School purchased five cheap terracotta plant pots from the local \$2 shop. She selected five shorter kingdom parables (Luke's version) using the Good News translation and copied each story onto a different pot using different coloured felt tipped markers for each story. The parables she selected were: A Lamp under a Bowl (Luke 8: 16-18); Parable of the Mustard Seed (Luke 13: 18-19); Parable of the Yeast (Luke 13: 20-21); Lost Sheep (Luke 15: 1-7) and the Parable of the Lost Coin (Luke 15: 8-10). A teacher aide assisted her in writing on the pots.

Each plant pot was broken into about 12 shards. Mrs Walsh kept 3 pieces from each pot and stored them in a plastic bag in her desk drawer. One morning Mrs Walsh assisted the groundsman to bury the rest of the pieces in the school's long jump pit!

Each student was allocated to one of five 'colour' archaeological teams. Together the class embarked on an archaeological dig in the long jump pit to uncover the broken pieces of pottery. Students had brought some archaeological tools. These included small spades and garden trowels, small brushes and buckets. As the pieces were unearthed, students carefully placed them into the buckets according to the colour of the text.

In their colour teams students attempted to piece together their broken pottery using word and sentence cues as a guide. On recognising that some pieces were missing students were required to use predictive skills in guessing what the missing sections might read. Students then used the index of their Good News Bible to try and locate the story.

Mrs Walsh then gave each team the missing pieces they needed. They used these to confirm the accuracy of their predictions. Students used hobby glue to reassemble their broken pots.

It is important for the above activity that the teacher uses the same translation for each story (e.g. Good News edition) as well as the same version of the story according to gospel writer (e.g. all from Luke's gospel).

□ Translations and Types

Teacher Background

The word, Bible, comes from the Greek *ta biblia*, which means "the books." While many people regard the Bible as a single book, it is in fact a library of books which were written over a period of approximately 1500 years. The Bible tells how God was revealed to the Jewish people first, then to all people through Jesus Christ. The Bible tells us about how God acts in human history. It is the inspired Word of God. The **languages** in which the books of the Bible were written were Hebrew, Aramaic and Greek. Most of the Old Testament books were written in Hebrew.

For Christians, the Bible is divided into the **Old Testament** (containing 46 books) and the **New Testament** (containing 27 books). The word, *testament* means *covenant* or *agreement*. The Old Testament was put together by the Hebrews and the New Testament was collected and preserved by early Christians after the time of Christ.

The word, *Gospel* comes from an Anglo-Saxon word and means "Good News." It means the good news proclaimed by Christ and given to us in written form by [Matthew](#), [Mark](#), [Luke](#) and [John](#). There are no original manuscripts of any books of the Bible in existence today. We have only copies. The oldest copy is the Book of Isaiah, which is in Hebrew and dates from about 100 B.C. It was found in a cave near Jericho in 1947 and is part of the Dead Sea Scrolls. The oldest New Testament manuscripts we have date from approximately A.D. 350. The contents of the Bible developed in three stages:

Oral Stage

Stories handed down through the generations by word of mouth (almost all of the Book of Genesis is from oral accounts, or what we call the oral tradition). The more important stories were memorised and told on special occasions.

Writing Stage

As time went on, people began to write things down. Writing was difficult and very few people could read. For hundreds of years both the oral tradition and the written word existed side by side. Some parts of the Bible were written to meet a particular need of the community, Jewish or Christian. Not all oral traditions were written down.

Editing Stage

Material was chosen which best represented the religious traditions of the people. The oral and written accounts could have differed slightly, so editing was done to bring unity between the two. The contents of the Bible came from this last stage. These three stages of development existed for the most part simultaneously, though the oral stage came first and the editing stage came last.

Many different human authors wrote the Bible over a period of approximately 1500 years. God inspired these human authors. It was not the intention of these authors to write a book that would be entered into "The Bible," as we know it. The whole thrust was to preserve the traditions of how God interacted with humanity.

Since the Bible is not one book, but a library of books, there are many different kinds of writing in it e.g. prose, proverbs, parables, prophesy, prayers, poetry, narrative hymns, legends, legal documents, letters, sermons, songs, stories, etc. This is called Literary Form.

In order to be able to understand a passage of the Bible one must be aware of:

- ☐ In what form it was written, e.g., prose, poetry, history, etc. (Literary Form)
- ☐ Why it was written.
- ☐ When it was written.
- ☐ What the whole book is about
- ☐ What each word means
- ☐ How it fits with other parts of the Bible on the same subject

Activity

Speak, Listen, Write, Read © S3.3

This learning activity is designed to assist students to understand how scriptural stories developed from the oral tradition to written form and then the edited form. As stories were told in different communities, events were recalled differently. This accounts for why the same story is frequently recorded differently across the four gospels.

Students join one of five learning teams. Each team is given a different task in relation to an adapted version of the Old Testament story, *Jonah and the Whale* (Jonah 1-3). This version has been provided below.

The task for each learning team is described below.

Learning Team 1	These students individually read the account and collaborate in a written retell of the story for presentation to the remainder of the class.
Learning Team 2	These students individually read the account and collaborate in the design of a Storyboard ① based on the account. They will use the story board to present an oral retelling of the account to the remainder of the class.
Learning Team 3	These students listen to an oral reading of the account by one student. They do not have the text in front of them. Without further access to the account they brainstorm a list of key words from the account. They will use this list to present an oral retelling of the account to the remainder of the class.
Learning Team 4	These students individually read the account and collaborate in a role play of the account to the remainder of the class.
Learning Team 5	These students read the account and present a mimed retell of the Jonah story to the remainder of the class.

The adapted version of the Jonah story for use in this activity is provided below.

This is a story about a man named Jonah who was chosen by God to preach to the people of Nineveh, which was a great city in a distant land. These people did not know about God's loving care and guidance. But Jonah didn't want to preach there. He thought he could escape God's command, so he boarded a ship that was going in the opposite direction from Nineveh.

God knew everything that Jonah did. After Jonah had been at sea for several days, God sent a terrible storm that threatened to wreck the ship. Jonah realised that the storm was his punishment for not obeying God.

Jonah told the men what he had done. Then he said to them, "throw me into the sea, and then the storm will quieten down." The men pitied Jonah and were reluctant to throw him into the water. They rowed as hard as they could and tried to get the ship back to land. But no matter how hard they rowed, the storm got worse and worse. Finally they realised that the only way to survive was to throw Jonah overboard as he had said. As soon as they threw him overboard the storm stopped.

Jonah was tossed about in the sea, but he didn't drown. God sent a great fish to swallow him. For three days and nights Jonah remained alive inside the fish. This gave him time to think about God and how he had disobeyed Him. When Jonah had been punished enough and was ready to go on with his mission, God caused the fish to open his mouth and deliver Jonah safely on dry land.

Jonah went on to Nineveh and brought God's word to other people.

Once each learning team has presented their retell, students compare and contrast the different versions through class discussion and the use of a **Retrieval Chart** ①. Some questions for students to consider might be:

Which version is closest to the account of the story provided by the teacher?
What tricks help us to remember stories?
Why do we remember some stories better than others?
What strategies do storytellers use to help them remember stories?
If you wanted to change some details (edit) in the original account what would they be?
If you wanted to change some details (edit) in another learning team's version to make it closer to the original account what would those changes be?

Students use a **Graphic Organiser** ① to now examine how the same scripture story can be reported differently according to the Gospel writer. The healing of Peter's Mother-in-law is an excellent story to use for this purpose. Students discuss why they think details vary in each account.

The following table is an extract from a *Gospel Parallels* which comes in the format of a book or is available online. *Gospel parallels* allow a reader to investigate similarities and differences between different accounts of the same gospel story.

The *Five Gospel Parallels* web site is an excellent, student-friendly resource for use in this task. It can be located at:

www.utoronto.ca/religion/synopsis

Mark's account	Matthew's account	Luke's account
1.29 And immediately he left the synagogue, and entered the house of Simon and Andrew, with James and John. 1.30 Now Simon's mother-in-law lay sick with a fever, and immediately they told him of her. 1.31 And he came and took her by the hand and lifted her up, and the fever left her; and she served them.	8.14 And when Jesus entered Peter's house, he saw his mother-in-law lying sick with a fever; 8.15 he touched her hand, and the fever left her, and she rose and served him.	4.38 And he arose and left the synagogue, and entered Simon's house. Now Simon's mother-in-law was ill with a high fever, and they besought him for her. 4.39 And he stood over her and rebuked the fever, and it left her; and immediately she rose and served them.

Activity

Ink, Pen and Paper © S3.3

Teacher Background for this Activity

In Palestine at the time of Jesus, three languages were written and spoken. These were Aramaic, Greek and Hebrew. Aramaic was the everyday language of Jesus and his people. Greek was the common language of business and the Gentiles. Hebrew was the language of educated Jews in Jesus' time. The books of the Old Testament were written in Hebrew. Latin appeared in written form and was used mainly by the Romans; it was rarely spoken.

Scholars presume Jesus spoke ancient Aramaic, the language in which the disciples and apostles preached the Gospel and the scribes recorded the Scriptures. Aramaic remained a dominant language for Jewish worship, scholarship and everyday life for centuries in both the land of Israel and in the Diaspora, especially in Babylon. Among the Dead Sea Scrolls are many compositions in Aramaic. These texts also provide the best evidence for Palestinian Aramaic of the sort used by Jesus and his disciples.

The following learning activity provides students with the opportunity to explore biblical texts by using an understanding of written language as a valuable biblical tool.

Hebrew Words

Students investigate the names of students in the school to see how many have names of Hebrew origin such as Aaron, Rebecca, David or Ruth. Students investigate the meaning of these names and create postcards (see **Postcard Strategy ①**) for students with Hebrew names, telling them a little about the origin and meaning of their name. Students illustrate the front of the postcard with the person's name written in Hebrew as well as a picture representing the meaning of the name. These are presented to each student.

Students write their name in Hebrew. The following website provides step-by-step instructions on how to make an approximate translation of a name into Hebrew script. (If this website asks you for a username and password simply click "cancel" and the site will still appear.)

www.icteachers.co.uk/resources/re/yournameinhebrew.doc

Students practise writing some letters from the Hebrew alphabet (*Alefbet*). A list has been provided below. The Hebrew and Yiddish languages use a different alphabet from English. The list below illustrates the Hebrew alphabet, in Hebrew alphabetical order. Note that Hebrew is written from right to left, rather than left to right as in English, so Alef is the first letter of the Hebrew alphabet and Tav is the last. The Hebrew alphabet is often called the "alefbet," because of its first two letters.

Letters of the Alefbet

ט	ח	ז	ו	ה	ד	ג	ב	א
Tet (T)	Chet (Ch)	Zayin (Z)	Vav (V/O/U)	He (H)	Dalet (D)	Gimel (G)	Bet (B/V)	Alef (Silent)
ס	ן	נ	מ	מ	ל	ך	כ	י
Samech (S)	Nun (N)	Nun (N)	Mem (M)	Mem (M)	Lamed (L)	Khaf (Kh)	Kaf (K/Kh)	Yod (Y)
ת	ש	ר	ק	ץ	צ	ף	פ	ע
Tav (T/S)	Shin (Sh/S)	Resh (R)	Qof (Q)	Tzade (Tz)	Tzade (Tz)	Fe (F)	Pe (P/F)	Ayin (Silent)

Students explore how the writing styles within and between languages vary. Students collect samples of writing across a range of text types from different people and place them on the class notice board. The display might include: shopping lists written by Mum or Dad; teacher's writing, writing from other students, etc. They compare the different styles and suggest reasons why there is so much variation. They look for individual styles and suggest why, sometimes, people's writing can be misread due to style and the context in which the message was written.

Students explore how the writing styles of Hebrew vary according to the writer and the purpose of the text. There are four major writing styles in Hebrew:

- ❑ **Torah Style**, which is called *Stam*
- ❑ **Religious Style**, which is found in Jewish prayer books, ketuba and other documents of religious character such as marriage certificates, invitations etc.
- ❑ **Modern Print Style**, which is widely used for all modern Hebrew communication purposes such as books, letters, official documents, software and multimedia.
- ❑ **Modern Cursive Style**, which is the handwritten style in Israel and across the Jewish world.

Students compare three of the styles re-printed below (Torah, Religious and Modern print).



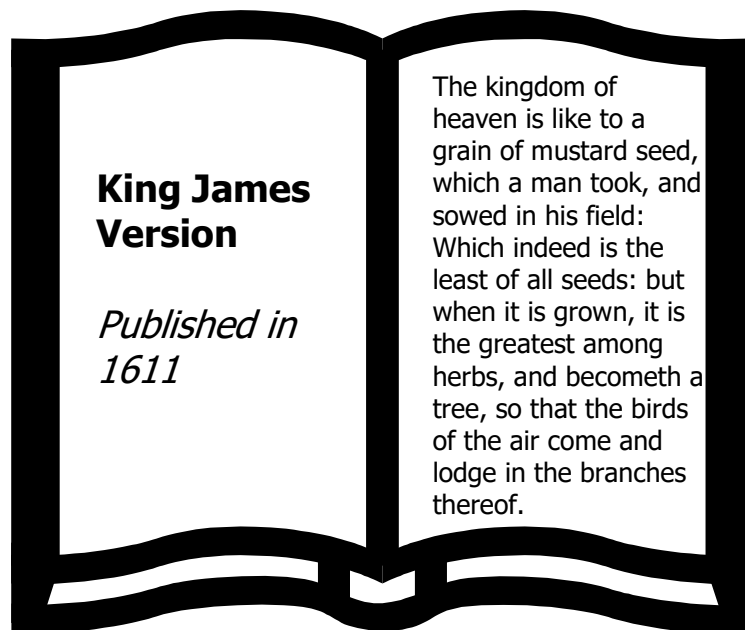
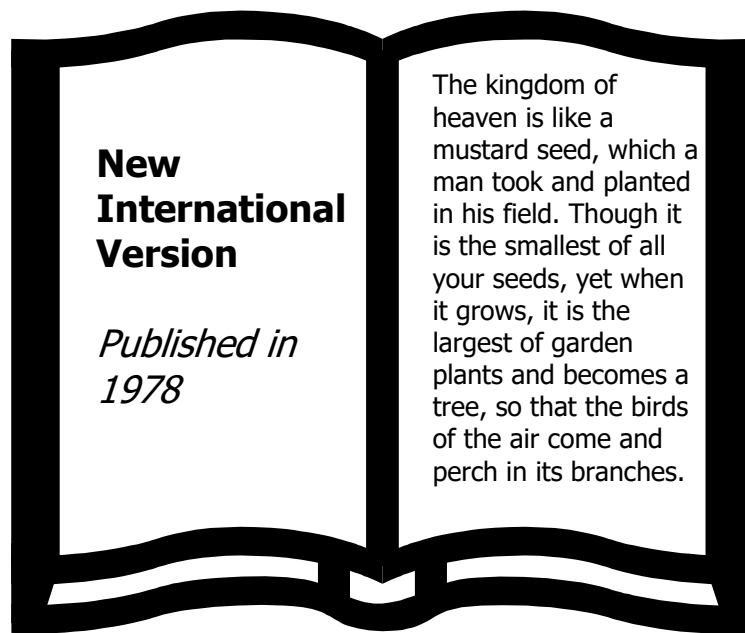
Activity

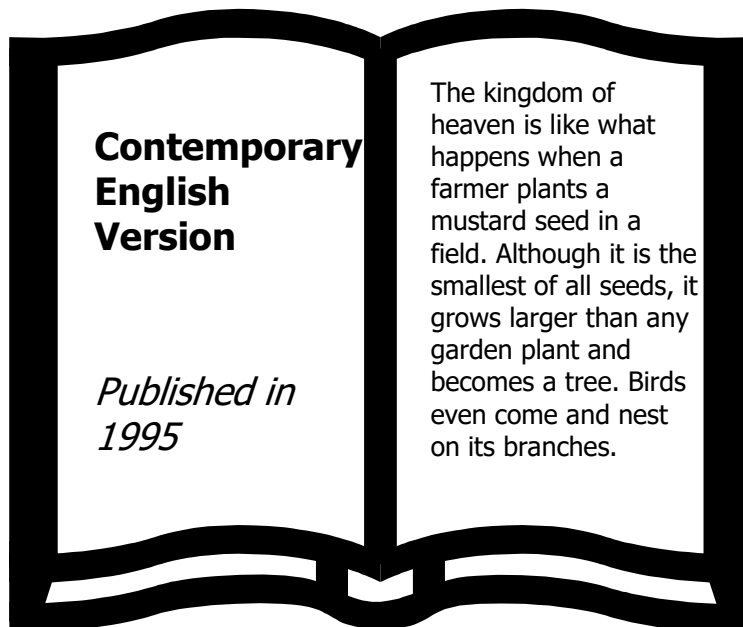
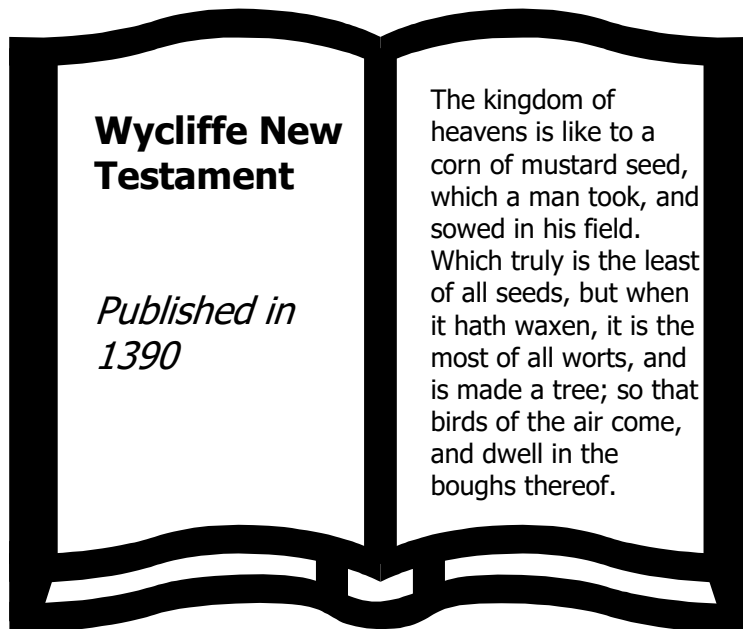
Many Editions © S3.3

Students compare and contrast different translations of the same scriptural text and rate the complexity of the text on using a picture graph. The translations provided below are based on the Parable of the Mustard Seed (Matthew 13: 30-32).

Students collect a variety of different bibles including Preschooler's Bible; Children's Bibles; Good News, RSV, King James Version etc. These can be displayed in the classroom. Students pair into

learning teams to compare the same story from two different bibles. Students use a two circle **Venn Diagram** ⓘ to show how the stories are the same and how they are different.





□ Biblical Referencing

Teacher Background

The following is a list of abbreviations of books in the Bible. Full stops are not necessary after each abbreviation. In some cases, because the title of the book is so short, abbreviations are not necessary.

Old Testament Books (Catholic Canon)*

Genesis (Gen)	Exodus (Ex)	Leviticus (Lev)	Numbers (Num)
Deuteronomy (Deut)	Joshua (Josh)	Judges (Judg)	Ruth (Ruth)
1 Samuel (1 Sam)	2 Samuel (2 Sam)	1 Kings (1 Kings)	2 Kings (2 Kings)
1 Chronicles (1 Chr)	2 Chronicles (2 Chr)	Ezra (Ezra)	Nehemiah (Neh)
Tobit (Tob)	Judith (Jdt)	Esther (Esth)	1 Maccabees (1 Macc)
2 Maccabees (2 Macc)	Job (Job)	Psalms (Ps)	Proverbs (Prov)
Ecclesiastes (Eccl)	Song of Songs (Song)	Book of Wisdom (Wis)	Ecclesiasticus (Si)
Isaiah (Isa)	Jeremiah (Jer)	Lamentations (Lam)	Baruch (Bar)
Ezekiel (Ezek)	Daniel (Dan)	Hosea (Hos)	Joel (Joel)
Amos (Am)	Obadiah (Ob)	Jonah (Jon)	Micah (Mic)
Nahum (Nah)	Habakkuk (Hab)	Zephaniah (Zeph)	Haggai (Hag)
Zechariah (Zech)	Malachi (Mal)		

New Testament Books (Catholic and Protestant Canons)*

Matthew (Matt)	Mark (Mk)	Luke (Lk)	John (Jn)
Acts of the Apostles (Acts)	Romans (Rom)	1 Corinthians (1 Cor)	2 Corinthians (2 Cor)
Galatians (Gal)	Ephesians (Eph)	Philippians (Phil)	Colossians (Col)
1 Thessalonians (1 Thess)	2 Thessalonians (2 Thess)	1 Timothy (1 Tim)	2 Timothy (2 Tim)
Titus (Titus)	Philemon (Philem)	Hebrews (Heb)	James (Jas)
1 Peter (1 Pet)	2 Peter (2 Pet)	1 John (1 Jn)	2 John (2 Jn)
3 John (3 Jn)	Jude (Jude)	Revelation (Rev)	

* Any effort to provide a clear list of the books within the canon of the Old Testament and New Testament is made extremely difficult because different translations use different titles for some books. In some cases chapters of a book are presented as a book in itself and listed accordingly. The writer and editors of this module have chosen the above arrangement but teachers need to be aware that different Bibles vary in the arrangement, inclusion and titles of books.

Scripture Referencing

When reference is made to the Bible, the book, chapter and verse are abbreviated and cited in the main text. For example,

The Holy Spirit is to remain with them (Jn 14:17), to teach them (Jn 14:26) and to declare what he has heard (Jn 16:13).


When a biblical text is cited in full, the reference is placed outside the quotation marks but inside the full stop.

"Render to Caesar the things that are Caesar's and to God the things that are God's" (Mt 22:21).

When the biblical reference is not a precise reference, the name of the book is written in full: e.g., Romans 8 for Romans, chapter 8.

Activity

A Story on Every Page © S3.3

Students undertake a general orientation of their Good News Bible prior to revising their understanding of how chapter and verse referencing of scriptural texts works. Students pair into learning teams to locate and identify the following parts of their Bible. They cut and paste the icons below to create a **Linear Flowchart**  showing the correct order according to their placement in the Bible they have used. If their Bible does not include the icon listed, they should not include it in their flowchart.

Subject Index	Table of Contents	Acts of the Apostles	List of Maps	Genesis
Word List	Preface	Luke's Gospel	Psalms	Time-line
Measures and Money	Index of Persons	Jeremiah	History of the Bible	Paul's Letter to the Hebrews

The following sample Bible page provides an opportunity for students to demonstrate their biblical referencing skills prior to engaging with further activities in this module. A variety of tasks follow on the worksheet provided.

7:31

MARK

1190

Jesus Heals a Man Who Was Deaf and Could Hardly Talk

³¹Jesus left the region around Tyre and went by way of Sidon towards Lake Galilee. He went through the land near the ten cities known as Decapolis. ^[7] ³²Some people brought to him a man who was deaf and could hardly talk. They begged Jesus just to touch him.

³³After Jesus had taken him aside from the crowd, he stuck his fingers in the man's ears. Then he spat and put it on the man's tongue. ³⁴Jesus looked up towards heaven, and with a groan he said, "Effatha!" which means "Open up!" ³⁵At once the man could hear, and he had no more trouble talking clearly.

³⁶Jesus told the people not to say anything about what he had done. But the more he told them, the more they talked about it.

³⁷They were completely amazed and said, "Everything he does is good! He even heals people who cannot hear or talk."

Jesus Feeds Four Thousand

(Matthew 15.32-39)

8 One day another large crowd gathered around Jesus. They had not brought along anything to eat. So Jesus called his disciples together and said, ²"I feel sorry for these people. They have been with me for three days, and they don't have anything to eat. ³Some of them live a long way from here. If I send them away hungry, they might faint on their way home."

⁴The disciples said, "This place is like a desert. Where can we find enough food to feed such a crowd?"

⁵Jesus asked them how much food they had. They replied, "Seven small loaves of bread."

⁶After Jesus told the crowd to sit down, he took the seven loaves and blessed them. He then broke the loaves and handed them to his disciples, who passed them out to the crowd. ⁷They also had a few little fish and after Jesus had blessed these, he told the disciples to pass them around.

⁸⁻⁹The crowd of about four thousand

people ate all they wanted, and the leftovers filled seven large baskets.

As soon as Jesus had sent the people away, ¹⁰he got into the boat with the disciples and crossed to the territory near Dalmanutha.

^[2]

A Sign from Heaven

(Matthew 16.1-4)

¹¹The Pharisees came out and started an argument with Jesus. They wanted to test him by asking for a sign from heaven.

¹²Jesus groaned and said, "Why are you always looking for a sign? I can promise you that you will not be given one!" ¹³Then he left them. He again got into a boat and crossed over to the other side of the lake.

The Yeast of the Pharisees and of Herod

(Matthew 16.5-12)

¹⁴The disciples had forgotten to bring any bread, and they had only one loaf with them in the boat. ¹⁵Jesus warned them, "Watch out! Guard against the yeast of the Pharisees and of Herod." ^[3]

¹⁶The disciples talked this over and said to each other, "He must be saying this because we don't have any bread."

¹⁷Jesus knew what they were thinking and asked, "Why are you talking about not having any bread? Don't you understand? Are your minds still closed? ¹⁸Are your eyes blind and your ears deaf? Don't you remember ¹⁹how many baskets of leftovers you picked up when I fed those five thousand people with only five small loaves of bread?"

"Yes," the disciples answered. "There were twelve baskets."

²⁰Jesus then asked, "And how many baskets of leftovers did you pick up when I broke seven small loaves of bread for those four thousand people?"

"Seven," they answered.

²¹"Don't you know what I am talking about by now?" Jesus asked.

Jesus Heals a Blind Man at Bethsaida

²²As Jesus and his disciples were going into Bethsaida, some people brought a blind man to him and begged him to touch the man. ²³Jesus took him by the hand and led him out of the village, where he spit into

the man's eyes. He



Bible Skills

The worksheet shows a typical page from the Bible. All Bibles are different in the way they look but all have some common features. Let's see how well you can use a Bible.

In which part of the Bible (Old or New Testament) would you find this page? How did you know?

The book of the Bible usually appears at the top of every Bible page. Which book does this page come from?

Each Bible page is also numbered just like most books. Can you find it?

At the top left hand corner of every Bible page you will find the scripture reference for the first line that appears on that page. What is the scripture reference for the first line of this Bible page?

Bible story titles are usually printed in bold type on Bible pages. How many stories appear on this page? What are their titles?

If a particular story also appears in other Bible books, the reference/s usually appears under the story title within brackets. In how many gospels will you find the story, *Jesus Feeds the Four Thousand*?

Bible Books are divided into chapters. Each sentence or group of sentences within each chapter is also numbered. How many chapters are on this Bible page? What are they?

The scripture reference for the story, *Jesus Heals a Man Who is Deaf* is Mark 7: 31-37. That means you will find the story in Mark's gospel, in chapter 7, verses 31 through to 37. What are the scripture references for the first four stories on this Bible page?

The print on Bible pages is usually divided into two columns. Why do you think that is so? What other books use this type of format?

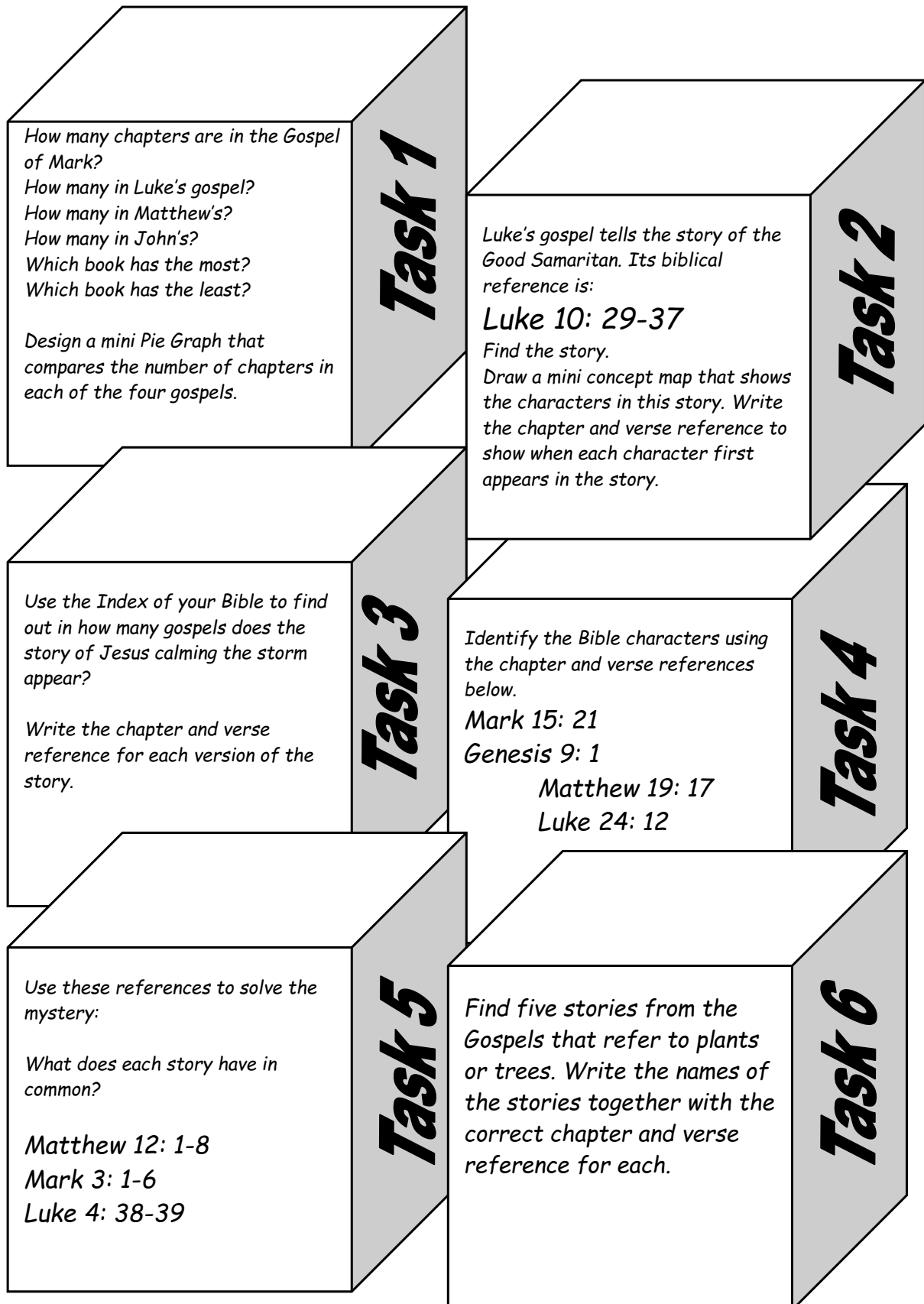
Sometimes we use scripture referencing to locate or identify just one or two sentences from a story. Write the sentences found using these scripture references:

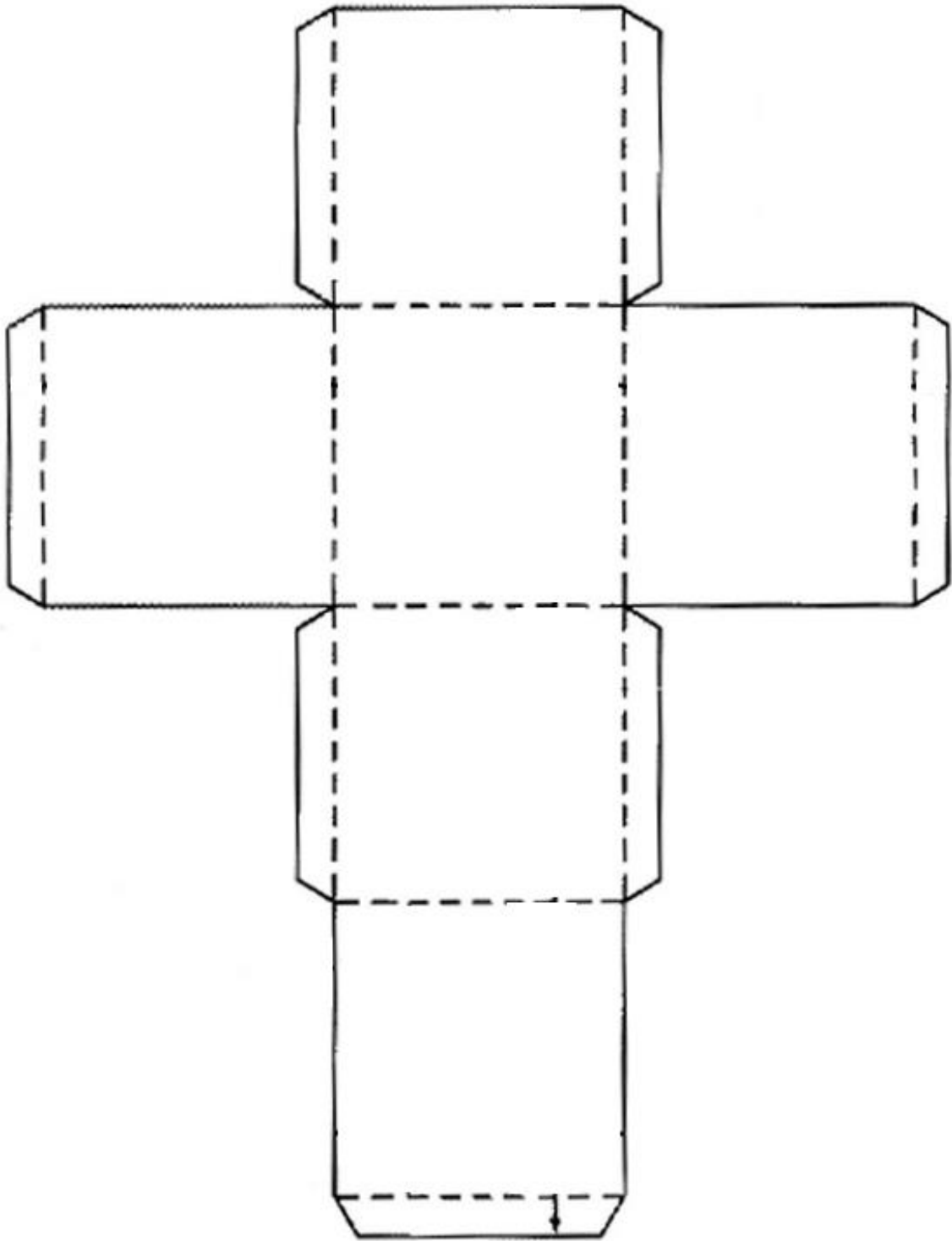
Mark 7: 34

Mark 8: 18

Mark 8: 21

Students participate in a variety of tasks designed to develop skills in using biblical referencing to locate scriptural texts and to reference scriptural texts for different contexts. Students create a Cube using the template provided at the end of this activity. They record their response to each task on a separate face of their cube.





Activity

Story Tags © S3.3

Students locate and correctly reference a variety of stories using the index of their Good News Bible.

Initially, students match the picture to the story tag. Next, students use the index from their Good News Bible to locate the story. In some cases the same story will be reported by more than one writer and will appear in more than one book. Students choose their preferred version. Finally, students record the correct title of the story as well as its scripture reference on the story tag.

Students cut out the pictures and glue them onto a large sheet of A3 paper. They attach the story tags to the correct pictures. Pictures and story tags have been provided below.



Moses and the Ten Commandments



David and Goliath



Jonah and the Big Fish

Jesus feeds 5000 people

Good Samaritan

Jesus heals the paralysed man

□ Contents and Index

Teacher Background

The issue of names for the two sections of the Bible has been debated for some time. Traditionally the two parts of the Bible have been known as the Old Testament and the New Testament. Certainly, it is no longer acceptable to understand the Old Testament as a type of preview or precursor to the New Testament. Both parts of the Bible have integrity in their own right and it is disrespectful to believers of the Jewish faith to view the Old Testament as a preparation for the New Testament. The same God is the source and focus of all biblical writers.

Biblical scholars continue to debate whether the two sections should be referred to as the Hebrew Scriptures (Old Testament) and the Christian Scriptures (New Testament). In some cases, these two sections are also referred to as the First Testament and the Second Testament.

The writers of the Religious Education modules have chosen to consistently use the terms, Old Testament and New Testament. We recognise both the inadequacies as well as the advantages in using these terms.

Roman Catholics, Greek Orthodox and Ethiopian Orthodox churches include more books in their Old Testament canons than Jews and Protestants. For Roman Catholics, these Deuterocanonicals books (meaning "second canon") of the Old Testament are Judith, the Wisdom of Solomon, Tobit, Sirach (Ecclesiasticus), Baruch, 1 and 2 Maccabees, and certain additions to the Jewish books of Esther and Daniel.

When examining the question of what books were originally included in the Old Testament canon, it is important to note that some of the books of the Bible have been known by more than one name. Ecclesiasticus is also known as Sirach, 1 and 2 Chronicles as 1 and 2 Paralipomenon, Ezra and Nehemiah as 1 and 2 Esdras and 1 and 2 Samuel with 1 and 2 Kings as 1, 2, 3, and 4 Kings—that is, 1 and 2 Samuel have been named 1 and 2 Kings and 1 and 2 Kings are named 3 and 4 Kings.

Activity

Mini Library © S3.3

Students form learning teams and, using their Good News Bible (Catholic Edition), locate the Contents page, in particular the names of the Books of the Bible.

The Catholic edition of the Bible has an additional set of books called the *Deuterocanonicals* / *Apocrypha*. The Protestant edition of the Bible does not include these books. Therefore,

Protestant Edition	39 Old Testament Books*	27 New Testament Books
Catholic Edition	45/46 Old Testament Books*	27 New Testament Books

* Various editions of the Bible tend to classify some books of the Old Testament differently so it is not a good idea to ask students to count the number of books as they will come to different totals depending on the edition used.

The following table lists the books of the Bible (Catholic edition). In learning teams, students contribute to the creation of a mini library of Bible books using empty matchboxes. Students can paint each matchbox and using sticky labels, identify each book by its correct name.



As a **Learning Centre** ① activity, students arrange the mini library of Bible Books in correct order using the Contents page of their Bible as a resource.

Old Testament Books (Catholic Canon)

<i>Genesis</i>	<i>Exodus</i>	<i>Leviticus</i>	<i>Numbers</i>
<i>Deuteronomy</i>	<i>Joshua</i>	<i>Judges</i>	<i>Ruth</i>
<i>1 Samuel</i>	<i>2 Samuel</i>	<i>1 Kings</i>	<i>2 Kings</i>
<i>1 Chronicles</i>	<i>2 Chronicles</i>	<i>Ezra</i>	<i>Nehemiah</i>
<i>Tobit</i>	<i>Judith</i>	<i>Esther</i>	<i>1 Maccabees</i>
<i>2 Maccabees</i>	<i>Job</i>	<i>Psalms</i>	<i>Proverbs</i>
<i>Ecclesiastes</i>	<i>Song of Songs</i>	<i>Book of Wisdom</i>	<i>Ecclesiasticus</i>
<i>Isaiah</i>	<i>Jeremiah</i>	<i>Lamentations</i>	<i>Baruch</i>
<i>Ezekiel</i>	<i>Daniel</i>	<i>Hosea</i>	<i>Joel</i>
<i>Amos</i>	<i>Obadiah</i>	<i>Jonah</i>	<i>Micah</i>
<i>Nahum</i>	<i>Habakkuk</i>	<i>Zephaniah</i>	<i>Haggai</i>
<i>Zechariah</i>	<i>Malachi</i>		

New Testament Books (Catholic and Protestant Canons)

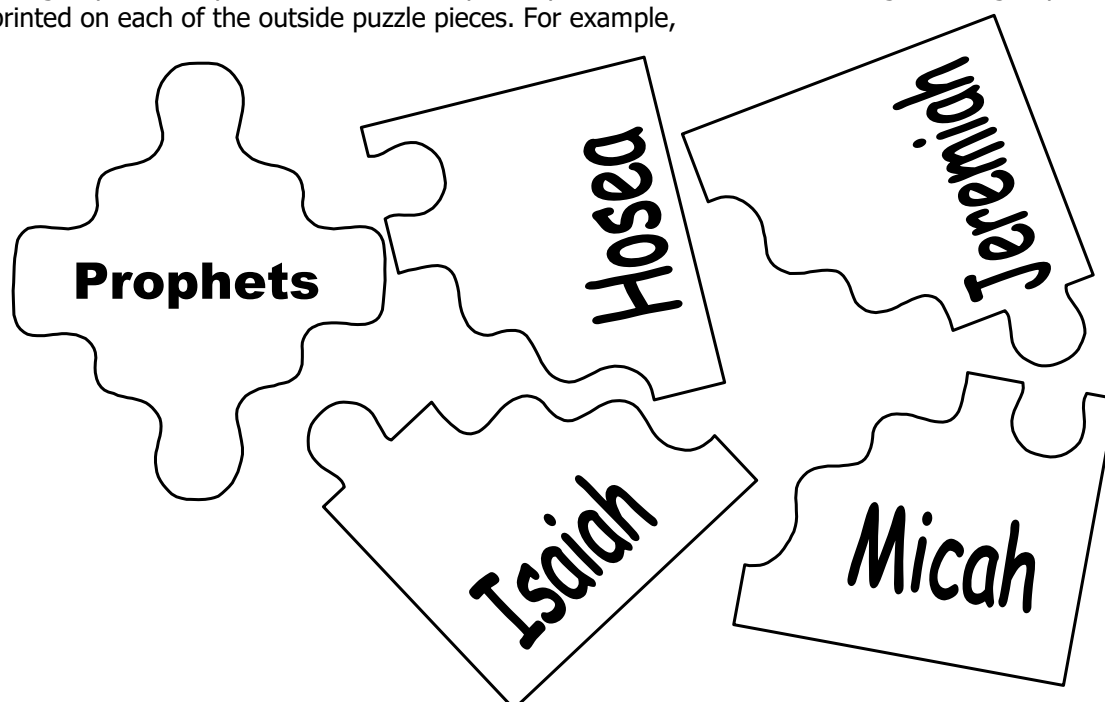
<i>Matthew</i>	<i>Mark</i>	<i>Luke</i>	<i>John</i>
<i>Acts of the Apostles</i>	<i>Romans</i>	<i>1 Corinthians</i>	<i>2 Corinthians</i>
<i>Galatians</i>	<i>Ephesians</i>	<i>Philippians</i>	<i>Colossians</i>
<i>1 Thessalonians</i>	<i>2 Thessalonians</i>	<i>1 Timothy</i>	<i>2 Timothy</i>
<i>Titus</i>	<i>Philemon</i>	<i>Hebrews</i>	<i>James</i>
<i>1 Peter</i>	<i>2 Peter</i>	<i>1 John</i>	<i>2 John</i>
<i>3 John</i>	<i>Jude</i>	<i>Revelation</i>	

Activity

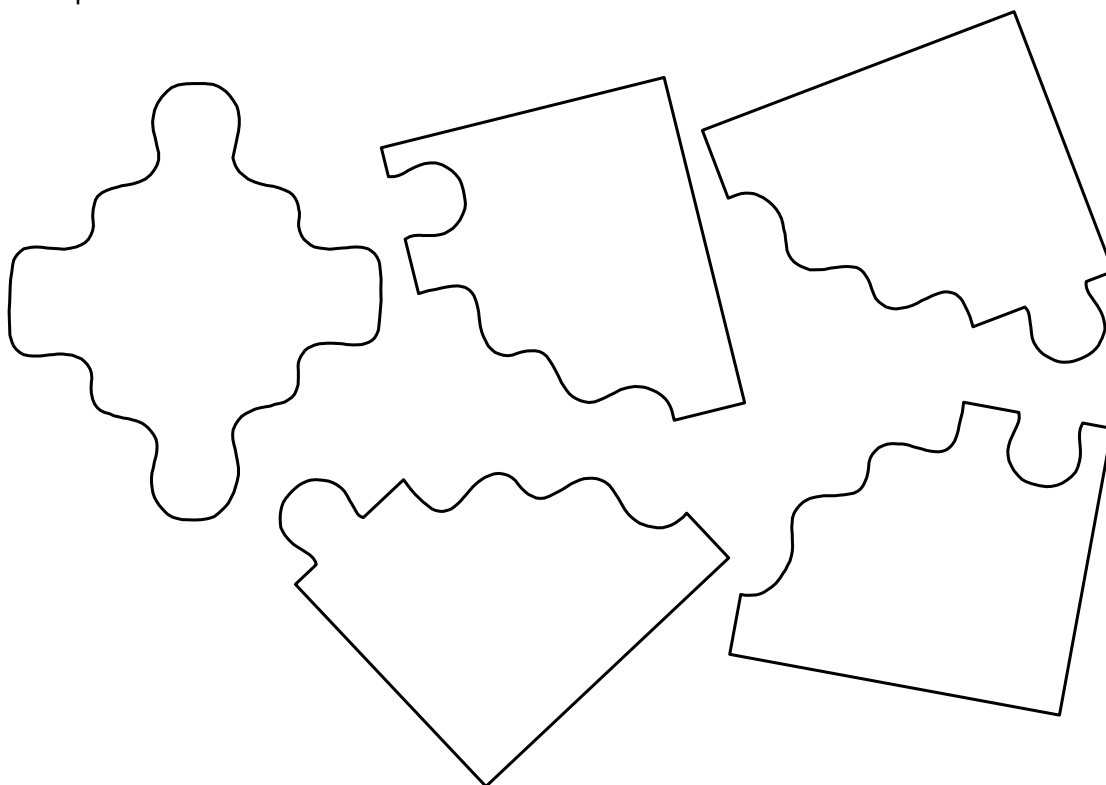
Jigsaw Books © S3.3

Students design and create a number of mini jigsaw puzzles based on common groupings (e.g. Prophets, Gospels, Pentateuch) of books in the Old and New Testament. Students form small learning teams and consult the Contents page of their Good News Bible to create sample groupings. Each grouping should be indicative only and need not include every book that is normally associated with the grouping.

The group's title is printed on the inside puzzle piece. Four books that belong to that group are printed on each of the outside puzzle pieces. For example,



The Jigsaw pieces can be used for games and learning centre activities. A blank jigsaw template has been provided below.



Activity

Scrabble Search © S3.3

Students form small learning teams to play a game of scrabble search using letter pieces from a scrabble game and the contents section of their Good News Bible.

Instructions for the game have been provided below. Scrabble pieces have been provided below.

You will need:

- ☐ Scrabble letters turned upside down in the middle of the table
- ☐ Good News Bible per player
- ☐ Scoring Sheet and pencil

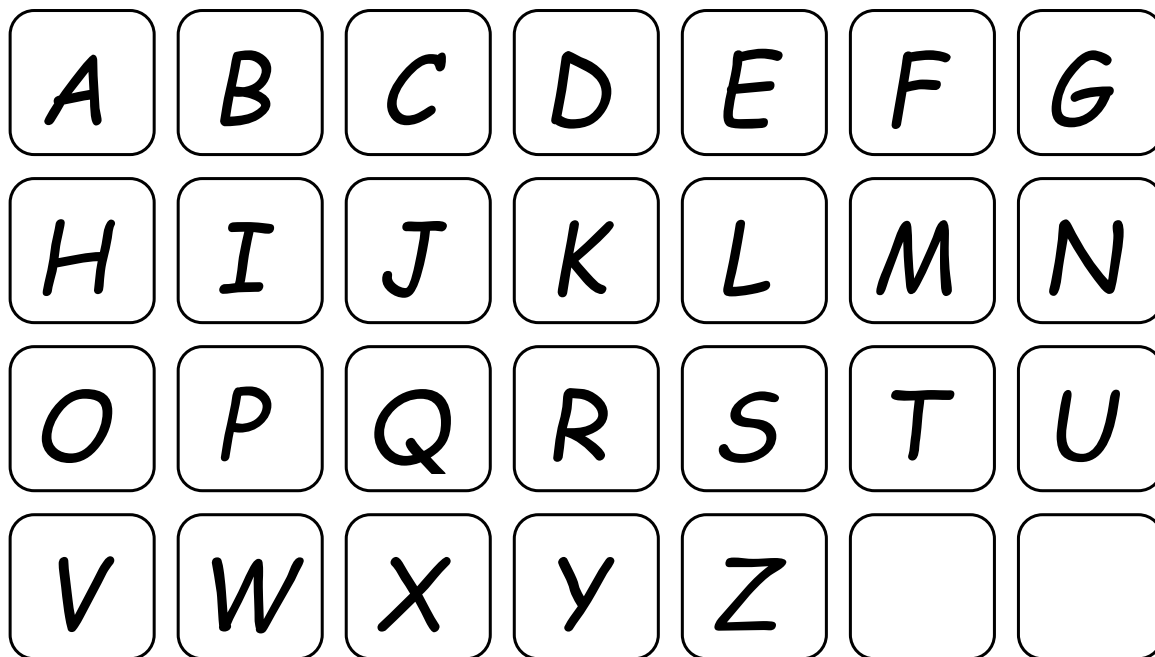
How to Play:

Each player takes turns at taking a tile. When the letter is revealed the player must identify a book on the Bible that begins with that letter (e.g. M for Mark or Micah or Malachi).

If they are successful in identifying a book of the Bible they get to keep the letter. If not they must return it to the table upside down. Other players try to remember where letters have been put down!

As each player builds up a collection of letters they try to arrange them to form a word which represents a book from the Bible. The first to do this is the winner of the first round. The word is scored according to the point value of each letter. See the scoring sheet.

All players replace their letters upside down on the board and begin again. The game continues for as many rounds as time allows.



Scoring Sheet

Names				
Round 1				
Round 2				
Round 3				
Round 4				
Totals				

Letter Values

A	1	B	3	C	3
D	2	E	1	F	4
G	2	H	4	I	1
J	8	K	5	L	1
M	3	N	1	O	1
P	3	Q	10	R	1
S	1	T	1	U	1
V	4	W	4	X	8
Y	4	Z	10		

The following learning activities, when used in conjunction with others in this module, support the outcomes indicated in the table below. The activities are focused on each of the three organising ideas for the module organiser **Bible Tools**. Teacher background information precedes the organising ideas.

Roles for Lifelong Learners	Core Learning Outcome
Reflective, Self Directed learner Quality Producer Active Investigator	S3.3 Students explore a range of biblical tools for interpreting scriptural texts.
Module Organiser	Organising Ideas
Bible Tools	<ul style="list-style-type: none"> <input type="checkbox"/> Gospel Parallels <input type="checkbox"/> Commentaries and Encyclopedias <input type="checkbox"/> Dictionaries and Glossaries <input type="checkbox"/> Maps and Atlases <input type="checkbox"/> Concordances <input type="checkbox"/> Online Resources

☐ Gospel Parallels

Teacher Background

Gospel Parallels is a side by side New Testament Bible research tool. In a *Gospel Parallels* (book or online website) all 4 gospels appear on a page or screen side by side for easy reading, scrolling, word search and studying. *Gospel Parallels* is a very helpful tool for students to explore how gospel writers have told the same story in different ways depending on their cultural, historical and social context as well as their intended audience and purpose. Of course not every story has been recorded by all four gospel writers. Where this is the case the page or website screen will indicate this. The issue of how the stories in the first three gospels (called the Synoptic Gospels) relate to each other is referred to as the Synoptic Problem.

The Synoptic Problem

The scholarly question of how the three synoptic gospels relate to each other is often referred to as the synoptic problem. On the one hand, there is a high degree of similarity in the structure and wording of these Gospels. On the other hand, there are considerable variations in order and expression. The Synoptic Problem does not usually focus on John's gospel with its more independent presentation of the story of Jesus. Perhaps the most common approach to the issue is the "two source" theory, which claims that Matthew and Luke used Mark as a source, while also drawing upon a second, largely unknown source (usually known as "Q").

Some the factors that have caused these anomalies between stories are:

- ☐ the theological slant of the writer
- ☐ the purpose of the writer in including the story in their gospel
- ☐ the particular audience the writer was trying to reach
- ☐ how well known the oral version of the story was when it reached the writer
- ☐ the perspectives of the voices represented in the text (who speaks, who is silenced)

The Two-Source Theory has earned a prominent place as the evidence in its favour is significant and has cumulative force. Practically all of the contents of Mark appear in either Matthew or Luke and often in both. It has seemed more likely that Matthew expanded Mark than that Mark summarised Matthew. Moreover, the order of Mark's presentation always agrees with that of Matthew or Luke and often both, while Matthew and Luke never agree against Mark with regard to order.

Students investigate how gospel writers have recorded the same event in different ways. At the preliminary stage of their investigation, students consider how different people frequently tell and record the same event in their own way. Students recall, for example, an event in which the class participated some time ago. Students compare and contrast the recollections of different students about this event.

Students listen to a telling of the story of Zacchaeus the Tax Collector (Luke 19: 1-10). A copy of the text has been provided below. Students are advised that three of them will be randomly selected to retell the story shortly.

Zacchaeus the Tax Collector

¹Jesus entered Jericho and was passing through. ²A man was there by the name of Zacchaeus; he was a chief tax collector and was wealthy. ³He wanted to see who Jesus was, but being a short man, he could not because of the crowd. ⁴So he ran ahead and climbed a sycamore-fig tree to see him, since Jesus was coming that way. ⁵When Jesus reached the spot, he looked up and said to him, "Zacchaeus, come down immediately. I must stay at your house today." ⁶So he came down at once and welcomed him gladly. ⁷All the people saw this and began to mutter, "He has gone to be the guest of a 'sinner.' " ⁸But Zacchaeus stood up and said to the Lord, "Look, Lord! Here and now I give half of my possessions to the poor and if I have cheated anybody out of anything, I will pay back four times the amount." ⁹Jesus said to him, "Today salvation has come to this house, because this man, too, is a son of Abraham. ¹⁰For the Son of Man came to seek and to save what was lost."

Having listened to the story, three students are selected and asked to wait in the next classroom. One by one they are called into the room to retell their memory of the story. A three column **Graphic Organiser** ⓘ is written on the whiteboard/chalkboard. Once each story is told, students in the class record the key events retold by the selected student.

Once all three retellings are complete, students compare and contrast the accounts. Students suggest reasons why the retellings varied in detail.

Students now investigate how gospel writers have recorded the same event differently by exploring the Calling of the Fishermen story as it appears in Matthew, Mark and Luke's gospels. This task can be accomplished using a *Gospel Parallels* or its online version, which can be located at:

www.utoronto.ca/religion/synopsis/meta-syn.htm

Students form learning teams of three, each choosing one of the accounts from Matthew, Luke or Mark. The texts are provided below. Alternatively students can locate these texts using the *Gospel Parallels* book or website above.

Students use a three circle **Venn Diagram** ⓘ to identify those features unique to each account, those features shared by two accounts and those features shared by all three accounts.

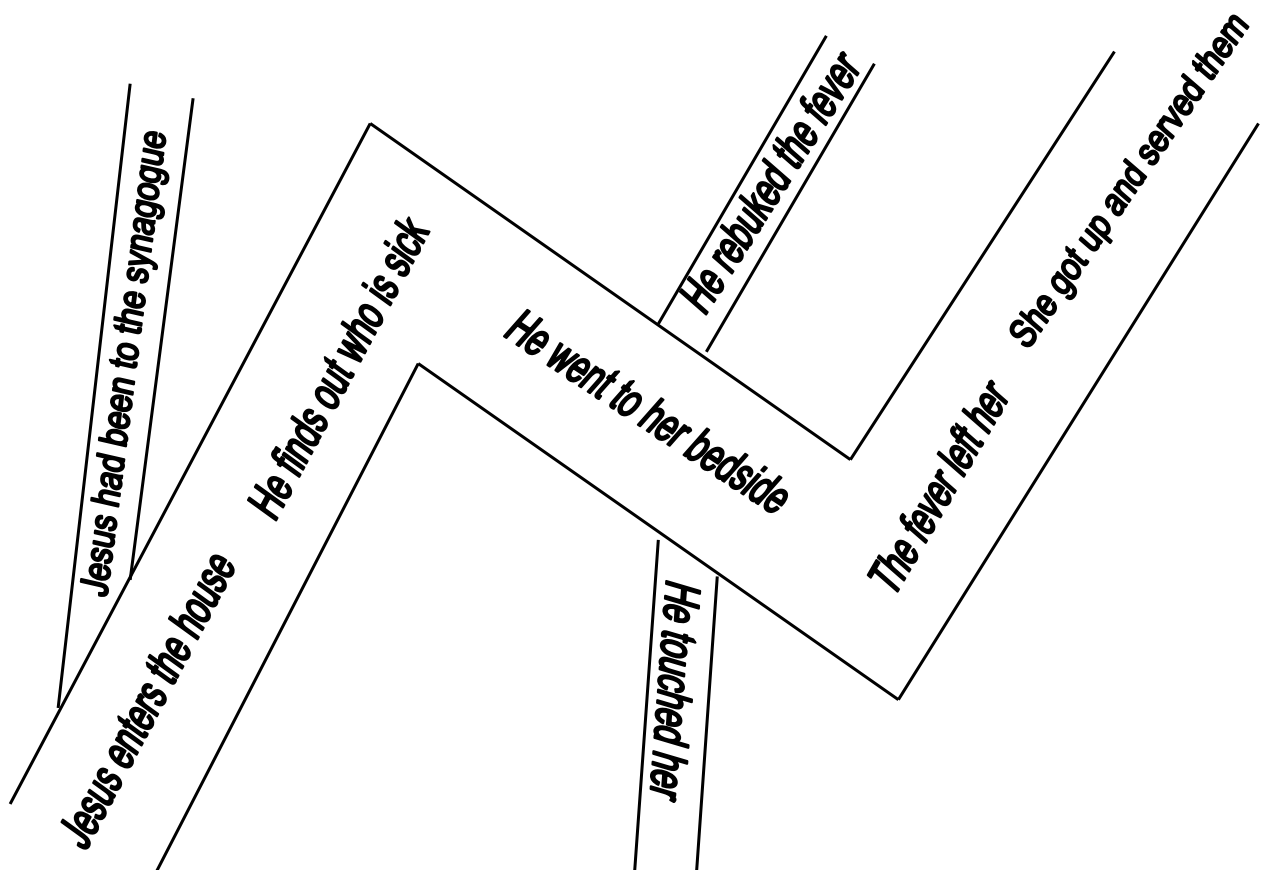
Matthew's Account	Luke's Account	Mark's Account
Matt 4: 18-22	Lk 5: 1-11	Mk 1: 16-20
<p>¹⁸While Jesus was walking along the shore of Lake Galilee, he saw two brothers. One was Simon, also known as Peter and the other was Andrew. They were fishermen and they were casting their net into the lake.</p> <p>¹⁹Jesus said to them, "Come with me! I will teach you how to bring in people instead of fish."</p> <p>²⁰Right then the two brothers dropped their nets and went with him.</p> <p>²¹Jesus walked on until he saw James and John, the sons of Zebedee. They were in a boat with their father, mending their nets. Jesus asked them to come with him too.</p> <p>²²Right away they left the boat and their father and went with Jesus.</p>	<p>¹Jesus was standing on the shore of Lake Galilee, teaching the people as they crowded around him to hear God's message.</p> <p>²Near the shore he saw two boats left there by some fishermen who had gone to wash their nets.</p> <p>³Jesus got into the boat that belonged to Simon and asked him to row it out a little way from the shore. Then Jesus sat down in the boat to teach the crowd.</p> <p>⁴When Jesus had finished speaking, he told Simon, "Row the boat out into the deep water and let your nets down to catch some fish."</p> <p>⁵"Master," Simon answered, "we have worked hard all night long and have not caught a thing. But if you tell me to, I will let the nets down." ⁶They did it and caught so many fish that their nets began ripping apart. ⁷Then they signalled for their partners in the other boat to come and help them. The men came and together they filled the two boats so full that they both began to sink.</p> <p>⁸When Simon Peter saw this happen, he knelt down in front of Jesus and said, "Lord, don't come near me! I am a sinner." ⁹Peter and everyone with him were completely surprised at all the fish they had caught.</p> <p>¹⁰His partners James and John, the sons of Zebedee, were surprised too. Jesus told Simon, "Don't be afraid! From now on you will bring in people instead of fish." ¹¹The men pulled their boats up on the shore. Then they left everything and went with Jesus.</p>	<p>¹⁶As Jesus was walking along the shore of Lake Galilee, he saw Simon and his brother Andrew. They were fishermen and were casting their nets into the lake.</p> <p>¹⁷Jesus said to them, "Come with me! I will teach you how to bring in people instead of fish."</p> <p>¹⁸Right then the two brothers dropped their nets and went with him.</p> <p>¹⁹Jesus walked on and soon saw James and John, the sons of Zebedee. They were in a boat, mending their nets.</p> <p>²⁰At once Jesus asked them to come with him. They left their father in the boat with the hired workers and went with him.</p>

Students use a *Gospel Parallels* book or the website listed in the previous activity to locate and identify similarities and differences between accounts of the same gospel story. This task requires students to use the scripture detours, the process of which is outlined below:

- ❑ Select a scripture story from the list provided at the end of this activity
- ❑ Locate the scripture story using a *Gospel Parallels* book or by using the online version at: www.utoronto.ca/religion/synopsis/meta-syn.htm
- ❑ Read all of the account to work out the main story line common to all accounts
- ❑ Sequence the key events of the main story line using scripture detours as described below
- ❑ Create detours for each of the accounts whereby students identify detours in specific accounts, locate the point in the main story line where the detour begins, list the events that are different
- ❑ Present their Scripture Detours Map and explain it to other students

A very simple version of a Scripture Detour is presented below. It is based on the story of the *Healing of Peter's Mother-in-law* (Mark 1: 29-31; Matthew 8: 14-15; Luke 4: 38-39), which is recorded in the three synoptic gospels as shown.

Mark's account	Matthew's account	Luke's account
1.29 And immediately he left the synagogue and entered the house of Simon and Andrew, with James and John. 1.30 Now Simon's mother-in-law lay sick with a fever and immediately they told him of her. 1.31 And he came and took her by the hand and lifted her up and the fever left her; and she served them.	8.14 And when Jesus entered Peter's house, he saw his mother-in-law lying sick with a fever; 8.15 he touched her hand and the fever left her and she rose and served him.	4.38 And he arose and left the synagogue and entered Simon's house. Now Simon's mother-in-law was ill with a high fever and they besought him for her. 4.39 And he stood over her and rebuked the fever, and it left her; and immediately she rose and served them.



Suggested stories to use for the Scripture Detour activity include:

Story	Matthew	Mark	Luke	John
Baptism of Jesus	3:13-17	1:9-11	3:21-22	
Calling the Four Disciples	4:18-22	1:16-20		1:37-42
Healing a Leper	8:1-4	1:40-45	5:12-16	
Healing the Paralytic	9:1-8	2:1-12	5:17-26	
Healing the Man with the Withered Hand	12:9-14	3:1-6	6:6-11	
Walking on Water	13:22-33	6:45-52		
Feeding the Four Thousand	15:32-39	8:1-10		
Healing an Epileptic Boy	17:14-19	9:14-29	9:37-42	
Healing Bartimaeus	20:29-34	10:46-52	18:35-43	

□ Commentaries and Encyclopedias

Teacher Background

Bible Commentaries provide background information and theological interpretation of scriptural texts. They are available in a wide variety of translations and editions in both static and electronic forms. Bible commentaries provide contextual information about scriptural texts including the social, cultural, political and historical background. They provide detailed information about Bible books and the authors' purpose and audience. Unfortunately, most Bible commentaries are designed for serious biblical students and are often inaccessible to young people. Further, many of the free online websites containing Bible commentaries are fundamentalist in nature, taking a very literal approach to the interpretation of scriptural texts. Teachers should consult the resource list at the back of this module for a list of suggested editions for use in classroom settings.

While there are a variety of commentaries, all systematically explain the meaning of biblical passages, arranged in biblical order (book, chapter, verse). Application commentaries not only explain the original meaning of biblical passages, they also discuss the contemporary significance of those passages and how it is derived from the text. Devotional commentaries focus on the spiritual significance of the text for our lives. Expository commentaries focus on explaining the biblical text. Exegetical or critical commentaries focus primarily on technical issues related to the Hebrew/Aramaic or Greek texts and their interpretation and one written primarily for specialists.

A Bible Encyclopedia is really an expanded dictionary, this is typically a multi-volume work providing detailed contextual information of biblical topics, words, names, places, events, theology and teachings, arranged alphabetically. Bible Encyclopedias come in a variety of formats but are usually designed to provide practical reference materials about significant words in the Bible as well as giving detailed information on the language and literature of Bible lands and the historical and religious environments of the people of the Bible.

Activity

Eyewitness News © S3.3

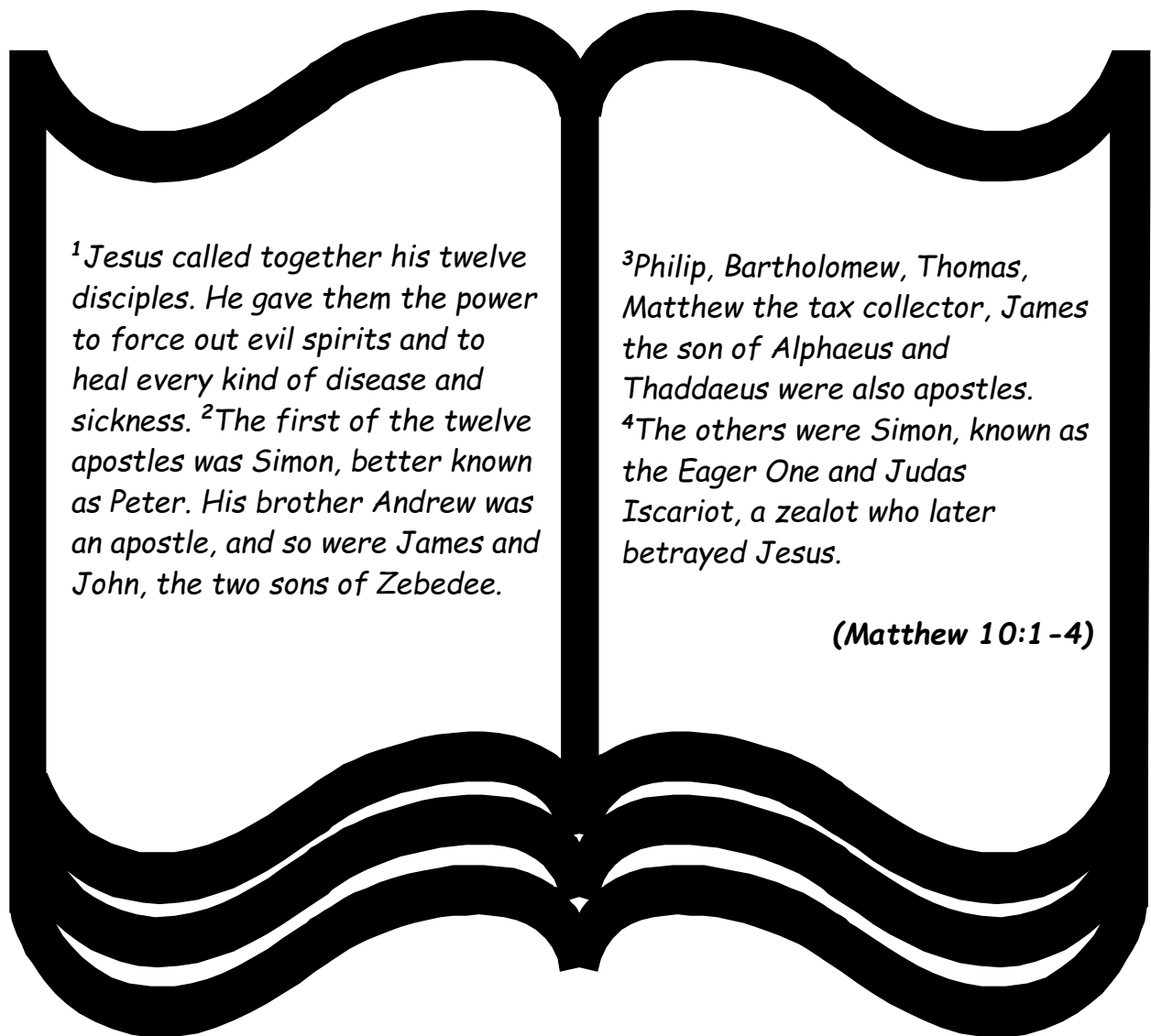
A list of suggested Bible Commentaries has been included in the Resources section at the end of this module. These would need to be adapted for use by younger students. The following activity is based on an adapted version of a Bible Commentary created specifically for this activity.

Students read Matthew's account of the story of Jesus calling the twelve apostles (Matthew 10:1-4). Using the information provided in the Bible commentary page, students form small learning teams to complete a **Story Wheel** ⓘ about the passage. Three resources are provided to assist in this task:

- Adapted version of the scripture passage (Matthew 10-14)
- Sample page from a Bible Commentary based on the passage
- Story Wheel Strategy worksheet (see **Story Wheel Strategy** ⓘ)

Students follow the process below:

- ❑ Students read the scripture passage (Matthew 10:1-4)
- ❑ Students highlight people, places and things named in the scripture story
- ❑ Students read the information provided on the Bible Commentary page
- ❑ Students make links between the people, places and things and the information provided on the Bible Commentary page
- ❑ Students form learning teams of two and complete a Story Wheel about the passage
- ❑ Students share information with members of another learning team.





Bible Commentary on Matthew 10:1-4

(10:1)

The number of disciples is an important symbol. In Jewish texts from Jesus' day, *twelve* often symbolised the twelve tribes of Israel. Although Jesus had many disciples, he chose a core group of twelve (as in Mk 3:16; 1 Cor 15:5) leaders. The term *evil*, when translated from the Greek language, means *unclean*.

(10:2-4)

Jesus seems to have chosen twelve key leaders who were all male although we know that Jesus had many disciples who were also female. The use of the term *apostles* can be translated to mean *special messengers*. He also seems to have selected mainly Galileans (people who came from the region of Galilee in northern Israel). We know the occupations of roughly half of his disciples. They were mainly fishermen and tax collectors. Thus Jesus seemed to have chosen leaders who were significant in the local community but who were independent and not associated with any religious or social elite. Notably, Jesus did not invite any who were already religious professionals (Priests, Levites, Scribes) with preconceived ideas, into his inner circle.

(10:3)

Despite these common features of the disciples, however, the list indicates some diversity. To include a *tax collector* (who was backed by the elite, v. 3) and possibly a revolutionary (zealot) in the same band of disciples was noteworthy. The apostle Bartholomew is otherwise known in some bible translations as Nathaniel. Thaddaeus is also sometimes called Judas in some accounts. He is not to be confused with another apostle, Judas Iscariot.

(10:4)

10.4 *known as the Eager One*: The Greek text has "Cananaean," which probably comes from a Hebrew word meaning "zealous" (see Luke 6.15). "Zealot" was the name later given to the members of a Jewish group that resisted and fought against the Romans. *Iscariot*: This may mean "a man from Kerioth" (a place in Judea). But more probably it means "a man who was a liar" or "a man who was a betrayer."

Activity

Who's Who, What's What © S3.3

There are a variety of good quality Bible encyclopaedias suitable for younger students. A suggested list has been included in the Resources section at the end of this module.

Students create a people places and things quiz activity for another student or learning team of students by designing a Trivia Turnover Game. This is based on a similar idea introduced some years ago through the *Tudor Systems Maths Games* whereby students completed a series of Maths algorithms adding a tile containing the answer each time to a game board. When all problems were completed the tiles were turned over to reveal a pattern.

This activity requires students to use the WebBible Encyclopedia which is available free from the following website:

www.christiananswers.net/dictionary/home.html

Alternatively, students could access a Bible Encyclopedia (print version) designed for younger students.

Students follow the process below in designing their quiz activity.

1. Students take two sheets of white A4 size poster card and fold the sheets into eight rectangles. They make sharp fold lines. One sheet is numbered as indicated. It is called the Game Board. The other is not. They will now look something like this:

1	2		
3	4		
5	6		
7	8		

2. Students design 8 Quiz Questions about Bible people, places or things. A variety of questions need to be included. The template provided below would be useful. It includes eight different question types.

A question about a Bible city or town	A question about a Bible Old Testament male person
A question about a Bible Old Testament female person	A question about a Bible New Testament male person
A question about a Bible New Testament female person	A question about a Bible event or festival
A question about an object specific to Bible times	A question about a Bible landform

3. Students need to ensure that the answers to the questions can be located using the intended resource (e.g. the WebBible Encyclopedia or a print version Bible encyclopedia). They design their question and answer using the online or print resource. Students draft an answer. That is, they read the answer to their proposed question from the resource and summarise the encyclopedia or website entry in ten words only.
4. Students now create 8 Quiz Cards from cardboard, numbering each card from 1 through to 8. They write a different question on each card.
5. Students record their Ten Word answers to each question in the corresponding space on their poster card. They use the poster card that does not contain numbers. The answer to Quiz Card 1 should be written in rectangle 1 of the poster card. The answer to Quiz Card 2 should be written in rectangle 2 of the poster card. The answer card spaces should not be numbered however.
6. Students now turn over their poster card and draw or copy a picture of a Bible person, place, thing or story scene. The picture should encompass the entire page (e.g. all eight segments).

7. Students carefully cut up their poster card into eight segments. These are placed in a small box together with the eight Quiz Cards. They add the folded Game Board (the poster card with the numbered segments). The game is now ready for use by another student or learning team.

Students play the Trivia Turnover game by following the instructions provided below.

Open your game box and unfold the game board so that it is flat on the table.

Sort out the cards into question cards and answer cards. Place the question cards in a pile with card one on top, card two under it and so on. The answer card pile does not need to be organised in any order.

Choose Question Card 1 and use your encyclopedia or website to locate an answer to the question. Now sort through the answer cards to find a card that approximately matches the encyclopedia entry. Place the answer card on the game board in space 1.

Now continue playing making sure you place the answer cards in the matching space on the game board.

When you have answered all eight questions, find a book and carefully place it over the eight cards on the game board. Now very carefully, hold the book and game board and turn them upside down. Lift off the game board. You should see a completed picture.

□ Dictionaries and Glossaries

Teacher Background

A Bible dictionary provides definitions and short articles of people, places and technical terms associated with the study of the Bible and scriptural texts. They are arranged in alphabetical order in much the same way as a general dictionary. A variety of print version Bible dictionaries have been designed for younger students.

A Bible Glossary usually appears at the end of a Bible. It defines specific biblical terms located with the text. In some Bibles, glossaries are called *Word Lists* or *Theological Glossaries*. The Catholic edition of the Good News Bible provides an excellent Word List for use by students.

Activity

Bible Dictionary Big Book © S3.3

There are a variety of good quality Bible dictionaries suitable for younger students. A suggested list has been included in the Resources section at the end of this module.

Each student is randomly allocated a letter of the alphabet. Students select a word that begins with their letter from the list provided at the end of this activity. Students sharing the same letter need to negotiate, ensuring that each student selects a different word.

Students use their online or print Bible Dictionary to locate the meaning of the word and its context within the Bible. Students re-draft the meaning into their own words. Students add their word and meaning to a class **Big Book** ①.

An easy-to-use online Bible dictionary that includes all of the words included in the list below will be located at:

www.biblelearn.com/index.htm

<i>Anoint</i>	<i>Immanuel</i>	<i>Rabbi</i>	<i>Wise Men</i>
<i>Apostle</i>	<i>Idol</i>	<i>Resurrection</i>	<i>Widow</i>
<i>Ark</i>	<i>Incense</i>	<i>Rainbow</i>	<i>Yoke</i>
<i>Arch</i>	<i>Isaiah</i>	<i>River Jordan</i>	<i>Zealot</i>
<i>Altar</i>	<i>Jesse</i>	<i>Sadducee</i>	<i>Zacchaeus</i>
<i>Blessed</i>	<i>Jacob's well</i>	<i>Sepulchre</i>	
<i>Babylon</i>	<i>Jacob</i>	<i>Shekel</i>	
<i>Babel,</i>	<i>James</i>	<i>Sheol</i>	
<i>tower of</i>	<i>Leaven</i>	<i>Synagogue</i>	
<i>Bread</i>	<i>Leper</i>	<i>Tabernacle</i>	
<i>Centurion</i>	<i>Levite</i>	<i>Tablet</i>	
<i>Covenant</i>	<i>Lamentation</i>	<i>Tassel</i>	
<i>City of David</i>	<i>Lazarus</i>	<i>Tax Collector</i>	
<i>Dead Sea</i>	<i>Manger</i>	<i>Temple</i>	
<i>Decapolis</i>	<i>Manna</i>	<i>Testament</i>	
<i>Disciple</i>	<i>Messiah</i>	<i>Torah</i>	
<i>Dove</i>	<i>Myrrh</i>	<i>Tunic</i>	
<i>Exodus</i>	<i>Mustard</i>	<i>Unclean</i>	
<i>Feast</i>	<i>Seed</i>	<i>Unleavened</i>	
<i>First Fruits</i>	<i>Nazareth</i>	<i>Usury</i>	
<i>Fig</i>	<i>Papyrus</i>	<i>Ur</i>	
<i>Fallow</i>	<i>Parchment</i>	<i>Vineyard</i>	
<i>Hebrew</i>	<i>Paschal</i>	<i>Vine</i>	
<i>Herald</i>	<i>Passion</i>	<i>Vinegar</i>	
<i>High Priest</i>	<i>Passover</i>	<i>Vision</i>	
<i>Herod the</i>	<i>Pentateuch</i>	<i>Well</i>	
<i>Great</i>	<i>Pentecost</i>	<i>Wineskin</i>	
<i>Hosea</i>	<i>Pharisee</i>	<i>Wisdom</i>	
<i>Hosanna</i>	<i>Prophet</i>		
	<i>Purim</i>		

Activity

Bible Word List © S3.3

Students form small learning teams to select one of the scripture passages provided below. After reading the passage, they identify key words that are either puzzling or need further explanation. Students access the Word List or Glossary at the end of their Bible to gather further information about these words. Learning teams now re-write the passage in their own words using some of the information gathered from their consultation of the Word List or Glossary.

Matthew 8:21-22

²¹Jesus and his disciples went to the town of Capernaum. Then on the next Sabbath he went into the Jewish meeting place and started teaching.

²²Everyone was amazed at his teaching.

Mark 12:28

One of the teachers of the Law of Moses came up while Jesus and the Sadducees were arguing. When he heard Jesus give a good answer, he asked him, "What is the most important commandment?"

Matthew 26:14-15

¹⁴Judas Iscariot was one of the twelve disciples. He went to the chief priests ¹⁵and asked, "How much will you give me if I help you arrest Jesus?"

Matthew 26: 2

"You know that two days from now will be Passover. That is when the Son of Man will be handed over to his enemies and nailed to a cross."

☐ **Maps and Atlases**

Teacher Background

Geography of the Bible

Real estate agents say three things bring success to a property: location, location, location. That same concept explains the tremendous influence of a tiny strip of land at the eastern end of the Mediterranean Sea. Though barely 200km from north to south and 80km from the Mediterranean Sea to the Jordan River, Israel/Palestine has been a pivotal crossroad for thousands of years. Prior to the advantages of modern travel, mountains, deserts and seas limited travel between the great empires of the Fertile Crescent. Armies and caravans travelled between Egypt and Arabia in the south and Assyria, Babylon and Persia in the north and east by means of a narrow land corridor subsequently named Canaan, Palestine or Israel.

Palestine's Four Regions

Palestine has a unique geography. Four narrow strips running north to south divide the area into four diverse topographical and climactic zones. They are: the coastal plain; the central hills; the Jordan Valley and Transjordan.

The Coastal Plain

The coastal plain is flat. There is no natural harbour along the 200km coast. Consequently the Mediterranean Sea is not significant for either travel or the economy. Herod created an artificial harbour at Caesarea Maritima, which remained the capital of the Roman province of Judea for 600 years.

The Central Hills

Just east of the coastal plain are the central hills. This section is divided into Galilee, Samaria and Judah. Most of the events of the Gospels took place in the central hill country. Rugged mountains dominate the north end of Galilee. Mount Hermon, 2033m, is the highest peak and snow-covered throughout much of the year. The headwaters of the Jordan River are in these mountains. The river carries fresh water to the Sea of Galilee.

There were a few large cities in south Galilee, namely Tiberias and Sepphoris, but most of the residents were peasants who lived in tiny hamlets and made a living from farming or fishing. Today visitors to the newly excavated archaeological site at Bethsaida can almost see the outline of the synagogue at Chorazin; the next village to the southwest. Peter's hometown, Capernaum, on the shore of the Sea of Galilee and the centre of Jesus' Galilean ministry, lies nearby in the other direction.

Nazareth is about 48km from Capernaum, south and uphill, through fertile valleys and lavish hills. The village is built on the side of a hill in a valley that opens only to the south. The Sea of Galilee is 24km east, the Mediterranean Sea 32km west. The altitude, protected position and 60cm of rainfall annually provide a moderate climate favourable to vegetation.

The southernmost end of the central hills is Judah, a mountainous region around Jerusalem. The distance from Hebron (south of Jerusalem) east to the mountains of Moab (modern Jordan) is approximately 58km. However, the deep east-west valleys divide the area, making north-south travel almost impossible. Getting from one side to the other requires a descent from 900m above sea level to 400m below sea level, the lowest point on earth and up again to 900m. This daunting divide separated the kingdoms of Israel and Judah. A portion of Judah is desolate, empty, lonely land, the haunt of nomads, uncultivated and therefore not permanently settled. This wilderness begins barely a half-mile east of Jerusalem. The image and symbol of desert are used at critical turning points in the journey of biblical spirituality.

Jerusalem was a fortified city built on a mount with three valleys surrounding it. Thus, it was easily defensible. Jerusalem was also situated on a trade route and had a plentiful water supply. These characteristics made Jerusalem a good choice for the capital of a kingdom.

The Jordan Valley

The third strip of topography, east of the central hills, is the Jordan valley, 65 miles long, extending from the Sea of Galilee to the Dead Sea. Though it flows through the centre of this valley, the Jordan River is actually about 320km long because of its meandering. This depression in the earth is also called the Rift Valley and constitutes the lowest point on earth. The Dead Sea is 400m below sea level and 400m deep. Its salt content is six times greater than that of other seas. The high mineral content of the Dead Sea prevents any plant or animal life from existing there, but provides many nutrients used as health and beauty aids.

The fourth north-south strip of land constituting ancient Palestine, east of the Jordan Valley, is called Transjordan. These highlands, in contrast to the arid Rift Valley, are fertile and productive. Caesarea Philippi and Bethsaida are two New Testament sites in the northeast region of Transjordan. Four main rivers, the Yarmuk, Jabbok, Arnon and Zered, serve as natural boundaries separating the territories of Bashan, Gilead, Ammon, Moab and Edom.

This amazing array of landforms, from snow-covered mountains to the lowest point on earth, from fertile plain to rugged dry wilderness described the world in which Jesus lived. How did this geography affect Jesus' life and preaching?

The usual mode of transport was on foot. The terrain almost everywhere involves significant climbing. As an itinerant preacher Jesus and his disciples were always outside and on the move. Walking 25km or 30km a day was common. A pilgrimage from Nazareth to Jerusalem two or three times a year required a round-trip journey of 190km. Knowing the landscape in which Jesus lived suggests that he was a strong rugged man used to the outdoors who lived close to all the elements of nature.

Jesus also used images from the landscape. The Gospels suggest that Jesus went up the mountain (Matt 14:23) or to a deserted place (Mark 6:32) to be alone. Wadis, narrow corridors where water drains from the hillsides toward the Sea of Galilee, separate the alternating hills and plains of lower Galilee. The wadis are pockmarked with caves; cool streams and thick vegetation provide privacy in a setting of natural beauty.

Students pair into learning teams to group and classify the *geographical features* cards provided below. Each learning team decides how they might group their cards and what name they might give to each group e.g. water features, land features etc. They will not know all of these landforms yet. That is fine. Students display their groups in their work area and go on tour to visit the groupings of other learning teams.

<i>Mountain</i>	<i>River</i>	<i>Wadi</i>
<i>Sea</i>	<i>Desert</i>	<i>Country</i>
<i>Coastline</i>	<i>Plain</i>	<i>Wilderness</i>
<i>Hill</i>	<i>City</i>	<i>Ridge</i>
<i>Town</i>	<i>Village</i>	<i>Highlands</i>
<i>Valley</i>	<i>Region</i>	<i>Caves</i>
<i>Lake</i>	<i>District</i>	<i>Kingdom</i>

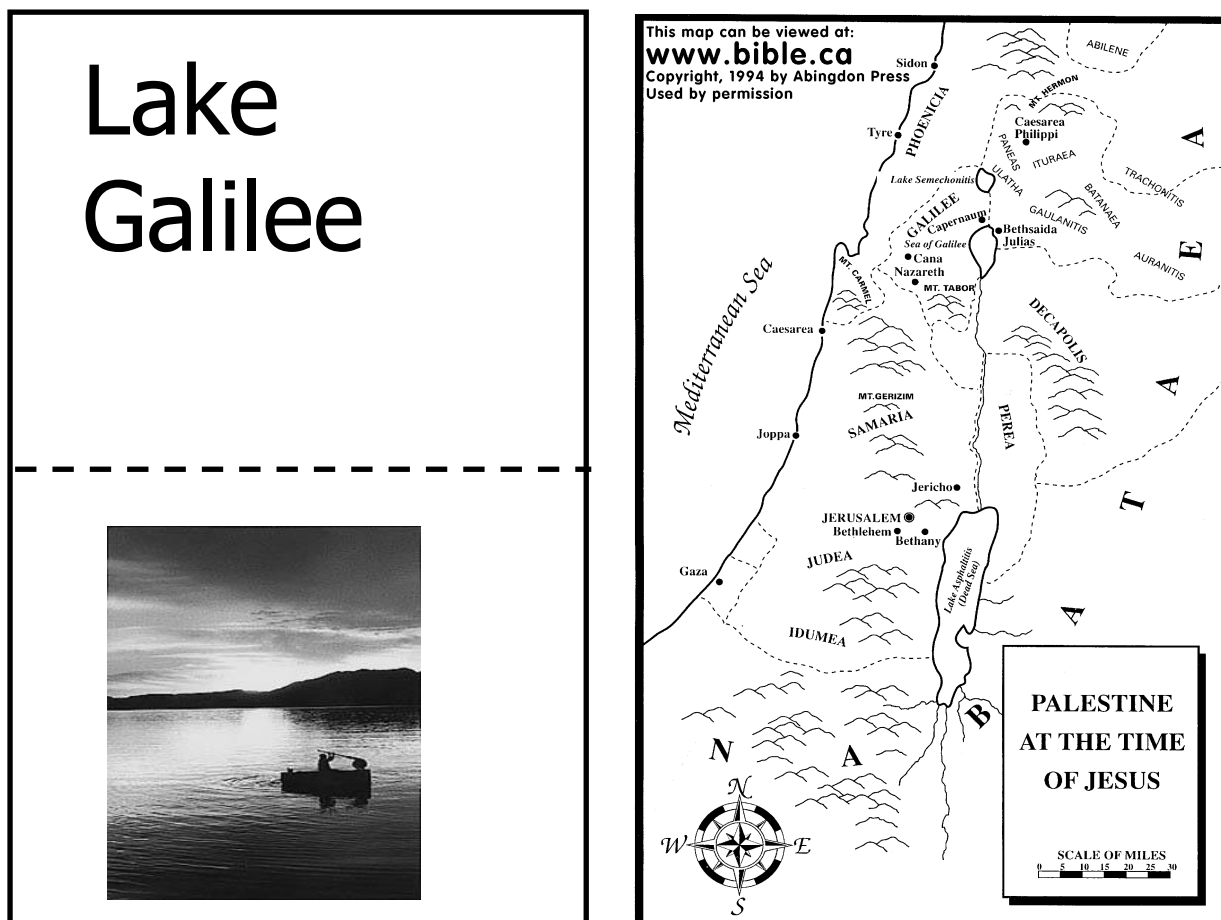
Students are introduced to four classifications for these landforms: water features, land features, urban features, political features. They might be classified accordingly:

Water Features	Land Features	Urban Features	Political features
Coastline Sea River Lake	Valley Caves Highlands Ridge Hill Plain Wilderness Desert Wadi Mountain	Town Village City	Region Country Kingdom District

Students use a Bible Atlas to locate examples of some of the features listed on the cards. (Bible Atlases recommended for schools have been listed in the resources section of this module). Most

Bibles include a map section. Students list the features located in a **Flip Book** ① where the name of the feature is printed on the top of each page and a picture of the feature (drawn or copied) is placed on the bottom of each page. The Google Image Search facility is useful in locating pictures of features. It can be located by going to the Google homepage and clicking the *image* tab:
www.google.com.au/

An example of a flip book page is provided below.



A number of websites contain excellent maps of Bible lands and geography:

www.bible-history.com/map_jesus/index.html

(Highly recommended. Includes an A-Z index of geographical features.)

www.hum.huji.ac.il/dinur/links/maps.htm#biblical

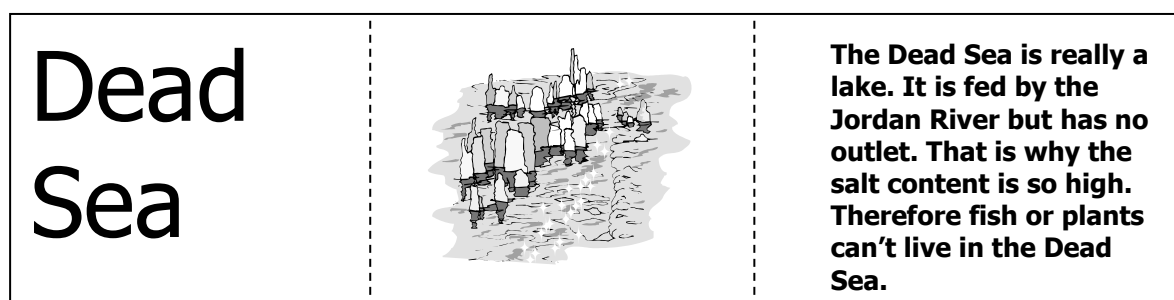
(Hebrew University of Jerusalem site)

www.bible-history.com/

(Bible History Online site)

Students develop a class Word Bank of geographical features that relate to the Bible. They develop a classroom wall wrap that identifies these features in alphabetical order together with a picture and short descriptor/definition of the feature. Students create other feature segments and join them together to form the wall wrap.

An example appears below.



Students form learning teams of three and are given a map of Palestine during the time of Jesus. The map should show the names of the main geographical features mentioned in the New Testament. A list of recommended Bible Atlases is included in the Resources section of this module. Maps have also been provided in the previous activity.


The teacher highlights three place names on each team's map. For example, one team might be provided with a map with the following places highlighted: Nazareth, River Jordan and Jerusalem. Another team might be allocated a different set of places or features.

Each team member then selects a feature for investigation. Each student's task is to locate a scripture story involving Jesus that took place at the location chosen. This can be done by accessing the place index of the student's Bible or using the Bible Gateway website:

www.biblegateway.com/cgi-bin/bible

Students select a story involving Jesus that took place at the location chosen. They imagine they are a character from the story or a witness to an event in the story and design a **Postcard** ⓘ retelling the events from the perspective of the character. A postcard template appears on the Postcard Strategy page. Each student designs and creates their postcard using the template provided. Pictures for the front of the postcard can be drawn or accessed through a Google Image Search by going to the Google homepage and clicking the image tab: www.google.com.au

The learning team's map can be displayed together with the postcards designed by team members. An example of a postcard based on the Zacchaeus story has been provided below.

<p>Dear Mum and Dad</p> <p>An amazing thing happened today. I heard all this noise outside and when I went out to investigate I discovered that the man they call Jesus of Nazareth was visiting our village. I climbed a tree to get a better look.</p> <p>Before I knew what was going on, Jesus asked me, yes me, if he could come and have lunch at my place! I was so honoured!</p> <p>Your Loving Son, Zacchaeus</p>	<div style="border: 1px solid black; width: fit-content; margin: 0 auto; padding: 5px; text-align: center;"> Stick Stamp Here </div> <p style="text-align: center;">----- Mr and Mrs Joab -----</p> <p style="text-align: center;">----- 23 Appian Street -----</p> <p style="text-align: center;">----- Bethlehem -----</p> <p style="text-align: center;">----- Judah -----</p> <p style="text-align: center;">-----</p>
	

Students investigate how geographical features are recorded in New Testament scripture passages by creating a Ministry Trail linking stories about or by Jesus with the feature identified. The table below provides some suggested stories:

Scripture Story	Scripture Reference	Location	Geographical Feature
Birth of Jesus	Luke 2: 1-7	Bethlehem	Town
Calming the Storm	Mark 4: 35-41	Sea of Galilee	Lake
Baptism of Jesus	Mark 1: 9-11	River Jordan	River
Wedding at Cana	John 2: 1-11	Cana	Village
Feeding the Five Thousand	Luke 9: 10-17	Outside Bethsaida	Hills
Good Samaritan	Luke 10: 25-37	Road between Jericho and Jerusalem	Desert
Crucifixion	Mark 15: 21-24	Outside Jerusalem	Hills
Transfiguration	Matthew 17: 1-13	Mt Tabor	Mountain

All students are provided with the same map of *First Century Palestine*. A variety of websites have been suggested in previous activities. Bible Black-line master books also contain suitable maps.

A range of excellent maps can be located at the following highly recommended website:

<http://biblia.com/jesusm/maps.htm>

The following site contains a range of clear, detailed maps as well:

www.ccel.org/bible/phillips/CN092MAPS2.htm

The Bible *StudyLight* website contains some excellent maps of the ministry of Jesus. It can be located at:

www.studylight.org/se/maps/browse.cgi?st=145

Students create a large class grid map that includes the places and geographical features investigated. This can be done by following the suggested process below:

- ❑ Students draw a grid using pencil over their map consisting of squares each measuring 5cm. A scale is then negotiated as a class depending on the size of the space in which the new classroom map will be created.
- ❑ Students or teams of students are allocated a square segment of the map. They are also provided with poster paper cut in scale to match the square segment. That is, if the scale is determined to be 1cm=100cm then the poster card will be cut into a square measuring .5m by .5m.
- ❑ Students then free hand sketch the topography featured within their square segment, marking in landforms and places etc
- ❑ The large poster squares are now joined together to form the new classroom map
- ❑ Students paint/colour the new paper and label places and geographical features they investigated as part of Jesus' ministry (see table above)
- ❑ Small flags are created and using blu-tac, fixed on to the map indicating a scriptural passage and its reference that matches the location or landform.

❑ Concordances

Teacher Background

A Concordance is a book containing an alphabetical list of all the key words of the Bible together with the name of the book and the chapter and verse where each word occurs. It is particularly useful when searching for themes commonly found in scripture. Most concordances link words that are connected in meaning and distinguish individual people, places and things. The formats of concordances differ widely. A selection of recommended concordances is included in the *Resources* section towards the end of this module.

Most searches using a concordance take one of three forms:

- ❑ Looking for a specific word (e.g. unleavened, shepherd, cross)
- ❑ Looking for an idea or theme (e.g. faithfulness, parables, light)
- ❑ Looking for a specific name of a person or place (e.g. Bethlehem, Peter, Persia, Martha)

All concordances abbreviate the name of the book of the Bible in which the scripture passage will be located. Students may not be familiar with many of these abbreviations. An explanation of the abbreviations usually appears in the front of most Bibles.

A number of websites contain online concordances. Some have been listed below:

<http://bible.gospelcom.net/>

(Bible Gateway site. This is the best and easiest way of conducting a simple word search. It will not however, allow you to search for a theme unless that theme word actually appears within the scripture passage)

<http://bible.crosswalk.com/Concordances/NavesTopicalBible/>

(The Nave's online Bible Concordance allows for theme words searches. It also allows you to select the translation of the Bible you wish to use. Highly recommended.)

Activity

Search Skills © S3.3

Students form learning teams of three to participate in a concordance quiz based on questions provided on the cards. Some samples have been provided below:



Galilee

How many references to this term will be found in the Gospel of Mark according to your concordance?



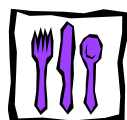
Miracle

What is the scripture reference for Jesus' first miracle at Cana in Galilee? You will find it in the Gospel of John.



Colours

Choose a colour and find out how it is represented in three different scripture passages. Not all colours will be found in scripture, of course.

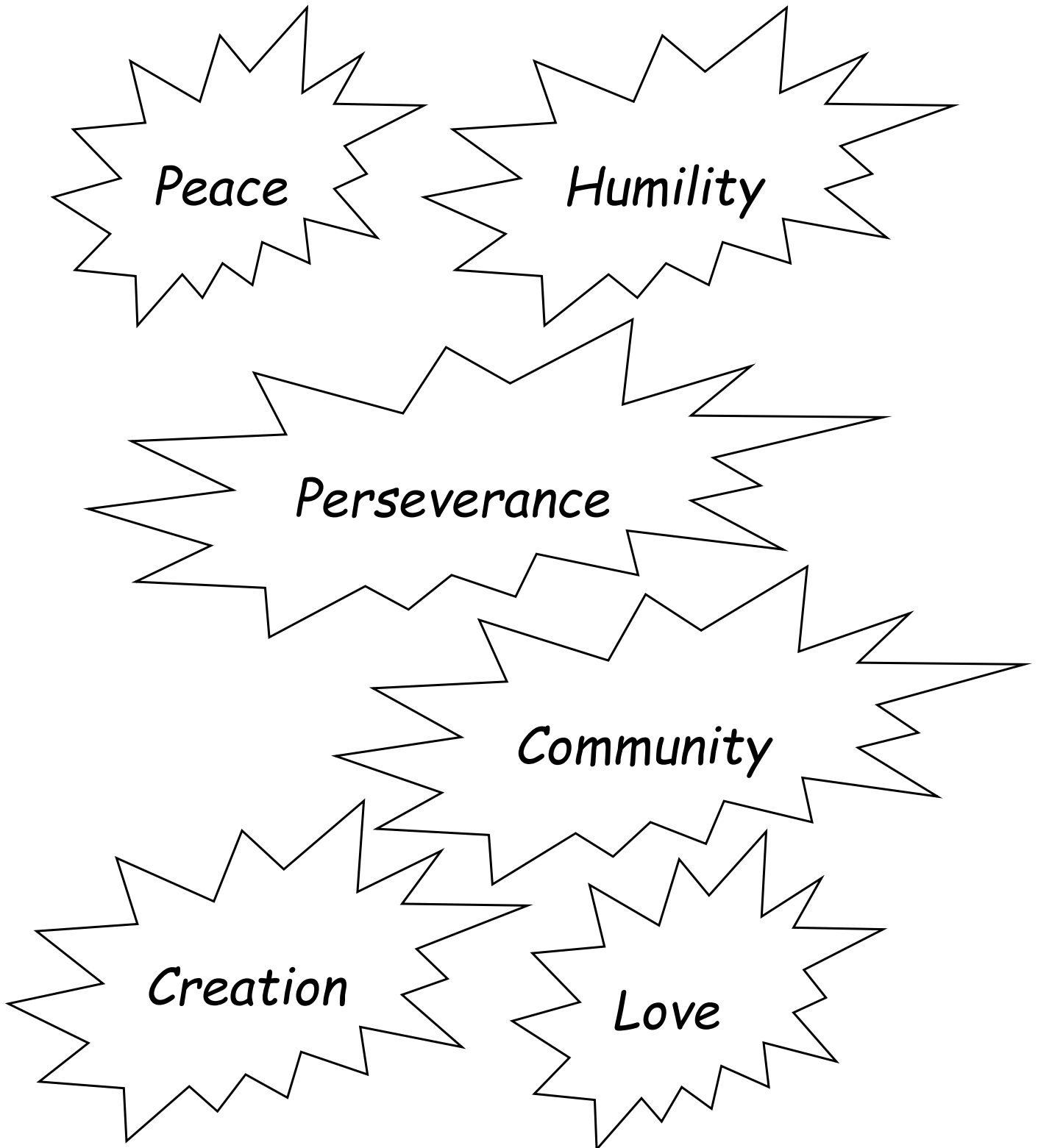


Food

What does Jesus have to say about food? Find some scripture references.

Students form small learning teams with the task of preparing a short class prayer based on a selected theme. They use a Concordance to locate a suitable scripture passage based on their selected theme.

Some suggested themes for consideration are listed below.



□ Online Resources

Teacher Background

While there is a wide variety of online Biblical tools available, many present a literal, somewhat fundamentalist interpretation of scripture and therefore make them unsuitable for use with students in a Catholic school. Teachers should consult the websites provided throughout this module as well as the Resources section at the end of this module. Other recommended websites have listed below:

www.bible-history.com/

A vibrant and extensive Bible History website with a huge variety of resources for students. Some aspects need to be treated with caution as they take a literal interpretation of scripture.

www.chester.ac.uk/~gpollard/resources/bguide1.html

University College Chester website containing links to a wide range of Biblical Tool websites.

www.bible.com/answers/afacts.html

A list of question and answer fast facts on the Bible.

<http://religion.rutgers.edu/nt/primer/>

An online primer about the synoptic gospels.

www.bibleresourcecenter.org/index/bibleresources.dsp

A website with many links to Biblical tools.

www.biblepicturegallery.com/find/Introd.htm

A gallery of Bible Times Clip Art.

Activity

Bible Skills Web Quest © S3.3

The following web quest could be used by students as a culminating activity that incorporates many of the skills and bible tools introduced throughout this module.



Have you got what it takes to be a super scripture sleuth?

You have been invited by the world renowned, Professor Amos Baruch to uncover the mystery hidden in the ancient Codes of Cana. These codes were discovered by a sheep herder in the summer of 2003. What might they reveal?

Are you ready for the challenge? Let's go!



Your Task

You are required to use a variety of online Bible Tools to uncover the mystery hidden in the Codes of Cana. These ancient codes were discovered in a cave by a sheep herder near the small village of Cana.

Professor Amos Baruch, your financial supporter and noted Biblical Archaeologist, believes the codes reveal a previously little known story about Jesus of Nazareth that might shed new understandings of the Bible and Bible times.

You need to gather data using a variety of online Bible Tools and store the items in an evidence box. You will then use these things to create a presentation for the Biblical Archaeological Society that details what you discovered.



Process

Your first step is to find out about the location in which the fragments containing the ancient codes were found. Go to the bible map website to locate Cana. You will find a variety of maps at the following site. Check out a variety of them so you can get some idea of where Cana is in comparison to other places in Palestine at the time of Jesus.

www.historicjesus.com/maps/index.html

Design your own map of Palestine during the time of Jesus including the major towns, cities, rivers and water features. Make sure you include Cana. You can also make your map look aged. Go to the following website for some good advice on making paper look old.

www.hintsandthings.co.uk/library/tips.htm

Add your map to your evidence box.

Your next step is to find out how frequently Cana is mentioned in gospel stories and to identify those stories. Use the Bible Gateway site and conduct a word search. Remember to limit your search to just **New Testament Gospels** and use the **Contemporary English Version** as the best translation. Here is the web address:

www.biblegateway.com/cgi-bin/bible



Don't get the word *Cana* confused with others words like *Cananaean* and *Canaanite*.

Answer these questions in sentences and add them to your evidence box.

How many stories did you find?

Did that surprise you?

What does that tell you about the importance of Cana as a place during the time of Jesus?

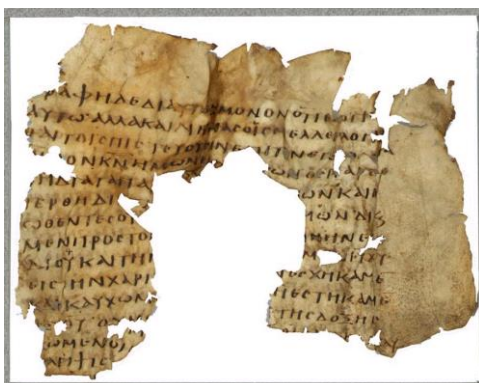
How many visits did Jesus make to Cana according to the Gospels?

Name the stories that tell of Jesus' visits to Cana.

Go back to the Bible Gateway site and locate the stories about Jesus' visits to Cana. Create a **5Ws + H** ⓘ Story Map for each story. Add them to your evidence box. Remember the website is:

www.biblegateway.com/cgi-bin/bible

Now it's time to examine the ancient tablet to search for any clues that might help you work out the story represented on it. Here is a photograph of the main fragment found.



When Professor Baruch had the fragment translated the following words could be identified:

Cana

fever

one o'clock

Now it's time to piece together the mystery. We know the story contains these three words. Go back to your story maps.

Which story do you think the ancient fragment matches?
Explain and justify your answer in no more than 50 words.
Add your explanation to your evidence box.

What is the scripture reference for this story?

List the puzzling or unknown words in the passage. Now use an online Bible Dictionary to find the meanings of these words. Write then down and add them to your evidence box. This website will help you:

www.biblelearn.com/index.htm

Use the Bible Gateway site to see if any of the other gospel writers also recorded the same story. If they did, write the scripture references for their accounts as well. Add these to your evidence box.

Perhaps you will learn more about the story if you compare gospel accounts. Go to the Gospel Parallels website and locate the story. The web address:

www.utoronto.ca/religion/synopsis/meta-4g.htm

Use a three circle Venn Diagram to show similarities and differences between the stories. Finally use your Venn Diagram to create a retell of the story using only those details common to all accounts. Illustrate your story and add it to your evidence box.

Now you need to design your presentation. You might want to create a PowerPoint presentation as well.



Evaluation

Use this handy checklist to see if you have included all the things you needed to include in your evidence box.

- ✓ Map of Palestine
- ✓ Answers to questions about Cana
- ✓ 5Ws+ H Story Maps for each gospel account
- ✓ 50 word explanation
- ✓ Puzzling words and meanings

- ✓ Scripture references for different accounts of the same story
- ✓ Venn Diagram
- ✓ Retell of the story with illustrations
- ✓ Plan for your presentation to the Biblical Archaeological Society



Conclusion

By the time you have finished this Web Quest you have used a wide variety of Bible tools online to crack the code of the scripture story under investigation. Well done! You are a real Scripture Detective!

That is the final activity in this module.

Learning Strategies featured in this module and identified by the Learning Strategies Icon ⓘ are detailed in the pages following resources and appear on the following pages:

Storyboard Strategy	p. 53	Postcard Strategy	p. 59
Graphic Organisers	p. 54	Think-Pair-Share	p. 63
Venn Diagram	p. 55	Story Wheel	p. 63
Linear Flowchart	p. 56	Learning Centre	p. 56
Flip Book	p. 57	5Ws+ H Strategy	p. 61
Jigsaw Strategy	p. 60		
Big Book	p. 58		
Retrieval Chart	p. 62		

□ Multimedia Centre

Multimedia Resources

The Brisbane Catholic Education Multimedia Centre has a wide range of multimedia resources available for loan to schools. Teachers are encouraged to consult with the staff of the centre regarding suitable multimedia resources to enhance units of work developed from this module. Contact details for the Brisbane Catholic Education Multimedia Centre:

Telephone (07) 3840 0405

Alternatively, teachers are able to conduct a Multimedia Centre online search through the BCE Intranet. Religious Institute schools are able to access the BCE intranet through the public site located at: www.bne.catholic.edu.au

□ Print Resources

The following list has been created to provide advice to schools regarding print resources designed to support this module, *Bible Tools* as well as other modules in the Scripture strand. All of these resources are available through:

Koorong Books
7 Broadway Street
Woolloongabba Q 4102

Telephone (07) 3896 8777
Fax (07) 3896 8788

- ◆◆◆ Highly recommended for students (attractive format, well priced, reliable text)
- ◆◆ Recommended for students
- ◆ Recommended with qualification

Bible Dictionaries

- ◆◆◆ Dockrey, K., Godwin, J. & Godwin, P. (2000). ***The Student Bible Dictionary***. Uhrichsville, Ohio: Barbour Publishing.
(priced under \$10.00 per copy)
- ◆◆ Knight, G.W., Ray, R.W. (Ed.). (1998). ***The Layman's Bible Dictionary***. Uhrichsville, Ohio: Barbour Publishing.
(priced under \$10.00 per copy)
- ◆ Marshall, I.H., Millard, A.R., Packer, J.I. & Wiseman, D.J. (2003). ***New Bible Dictionary***. Leicester: Inter-Varsity Press.
(priced under \$40.00 per copy, designed as class reference not for individual students)
- ◆ Bryant, T.A. (Ed.). (1993). ***Zondervan's Compact Bible Dictionary***. Grand Rapids: Zondervan.
(priced under \$15.00 per copy; text is somewhat dense for younger students)

Bible Atlases

- ◆◆◆ Dowley, T. (2000). ***Bible Atlas***: (Essential Bible Reference Series). London: Candle Books.
(priced under \$10.00 per copy)
- ◆◆◆ Bimson, J., Kane, J.P., Paterson, J.H. & Wiseman, D.J. (1985). ***New Bible Atlas***. Leicester: Inter-Varsity Press.
- ◆ ***Abingdon's Reproducible Maps: Old and New Testament***, Abingdon Press.
(priced under \$30.00, fully reproducible, large A3 format)

Bible Concordances

- ◆◆ Knight, G.W. (2002). ***The Layman's Quick Reference Concordance***. Uhrichsville, Ohio: Barbour Publishing.
(priced under \$10.00 per copy, large print)
- ◆◆ Kohlenberger, J.R. (1993). ***NIV Compact Concordance***. Grand Rapids: Zondervan.
(priced under \$20.00 per copy)

Bible Commentaries

- ◆◆ Sailhamer, J.H. (1994). ***NIV Compact Bible Commentary***, Grand Rapids: Zondervan.
(priced under \$15.00 per copy)
- ◆ Carson, D.A., France, R.T., Motyer, J.A. & Wenham, G.J. (2002). ***New Bible Commentary***, Leicester: Inter-Varsity Press.
(priced under \$40.00 per copy, designed as a class reference not for individual students)

Bible Reference Books

- ◆◆◆ Dowley, T. (1999). ***The World of the Bible***. (Essential Bible Reference Series). London: Candle Books.
(priced under \$10.00 per copy)
- ◆◆◆ Dowley, T. (2001). ***The Story of the Bible***. (Essential Bible Reference Series). London: Candle Books.
(priced under \$10.00 per copy)
- ◆◆◆ Dowley, T. (2003). ***Bible Guide***. (Essential Bible reference Series). London: Candle Books.
(priced under \$10.00 per copy)
- ◆◆◆ Backhouse, R. (1996). ***People of the Bible***. (Essential Bible Reference Series). London: Candle Books.
(priced under \$10.00 per copy)
- ◆◆◆ Alexander, P. & D., (1999). ***The New Lion Handbook to the Bible***. Oxford: Lion Books.
(priced under \$60.00 per copy, designed as a class reference not for individual students)
- ◆◆◆ Beers, V.G. (2003). ***Journey through the Bible***. London: Monarch Books.
(priced under \$15.00 per copy, designed as a class reference not for individual students)

① Storyboard Strategy

Storyboards are used primarily in film making to design individual shots before filming. They are also common in comic strip, animation, TV commercials, and multimedia design, but can be used for many other sorts of projects. Whereas a flowchart focuses on movement through a system, a storyboard or "content flowchart" allows far more detailed illustration of the contents of each element.

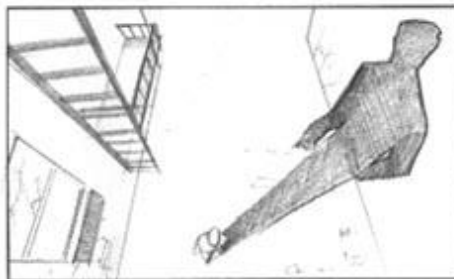
The storyboard should contain a sketch of the visual aspect of the screen, information which will be present, descriptions of animations, interactions (e.g. dialog boxes), sounds, and any other media. Students can create storyboards as a preparation for puppet play scripts, as a visual aid in retelling a story or a written retell of a story.



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BUILDING & HEARS
THUNDER BLAT



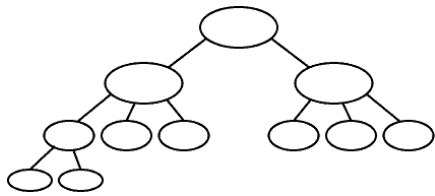
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Page 1

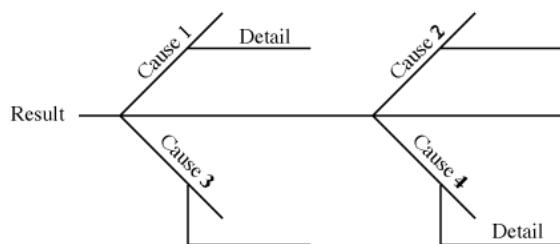
Graphic Organisers

A graphic organiser is any visual tool used to represent a student's knowledge or investigation of a topic. Graphic organisers are intended to assist students to gather and record information in a structured way. They are a means to an end, not an end in themselves. There is a wide range of graphic organisers. This page depicts a small selection.



Network Tree

Used to show causal information (causes of poverty), a hierarchy (types of insects), or branching procedures (the circulatory system). Key frame questions: What is the superordinate category? What are the subordinate categories? How are they related? How many levels are there?



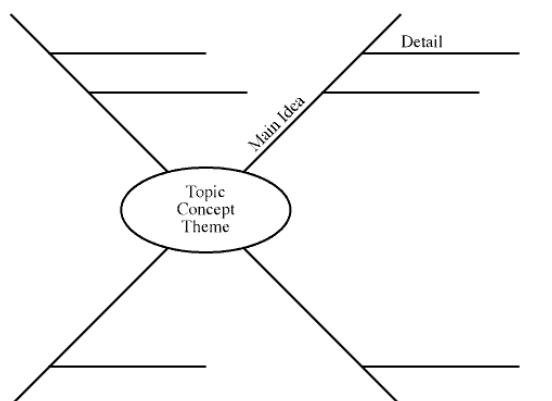
Fishbone Map

Used to show the causal interaction of a complex event or complex phenomenon. Key frame questions: What are the factors that cause X? How do they interrelate? Are the factors that cause X the same as those that cause X to persist?

	Name 1	Name 2
Attribute 1		
Attribute 2		
Attribute 3		

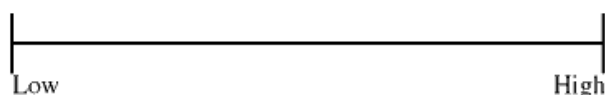
Compare/Contrast Matrix

Used to show similarities and differences between two things (people, places, events, ideas, etc.). Key frame question: What things are being compared? How are they similar? How are they different?



Spider Map

Used to describe a central idea: a thing (a geographic region), process, concept (compassion), or proposition with support (experimental drugs should be available to AIDS victims). Key frame questions: What is the central idea? What are its attributes? What are its functions?

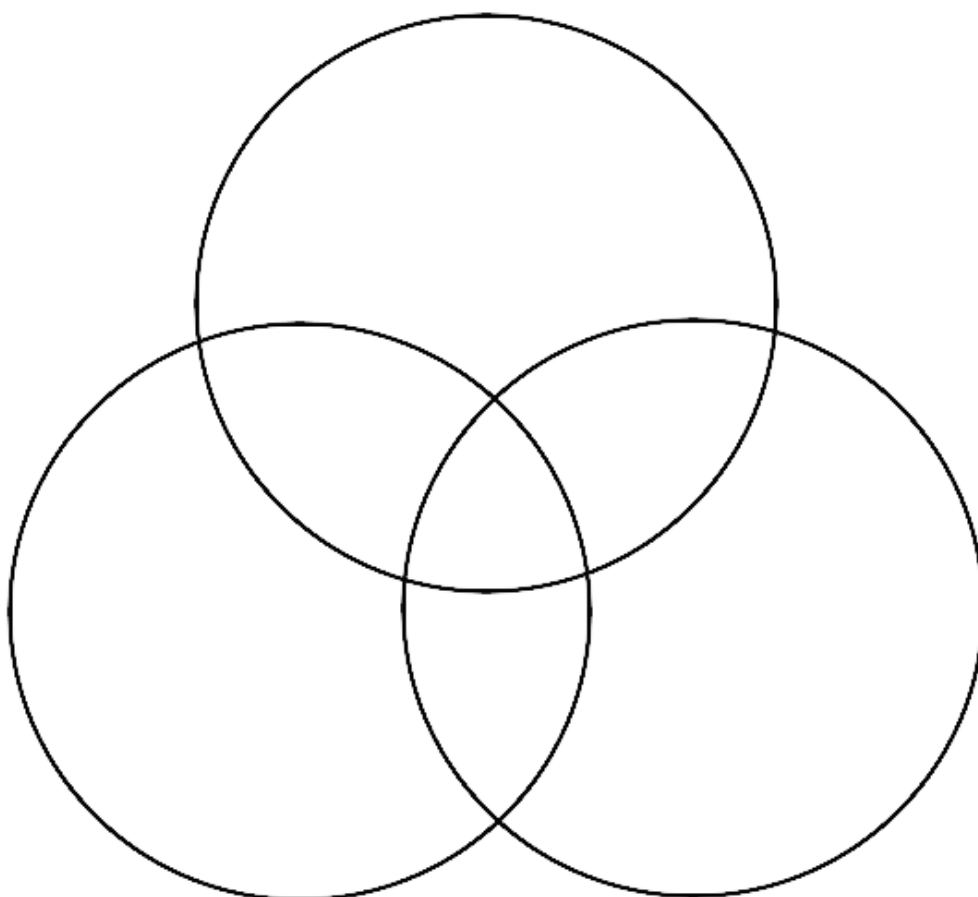
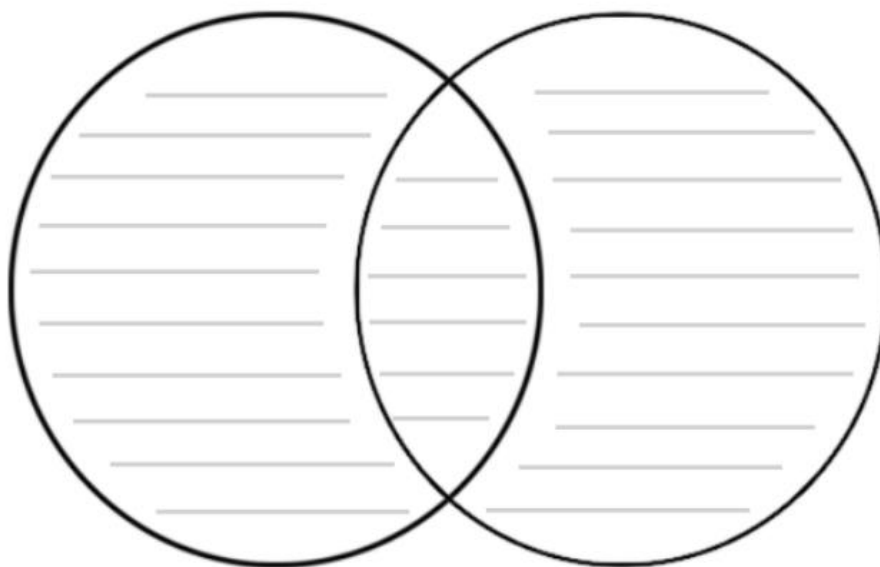


Continuum Scale

Used for time lines showing historical events or ages (grade levels in school), degrees of something (weight), shades of meaning, or ratings scales (achievement in school). Key frame questions: What is being scaled? What are the end points?

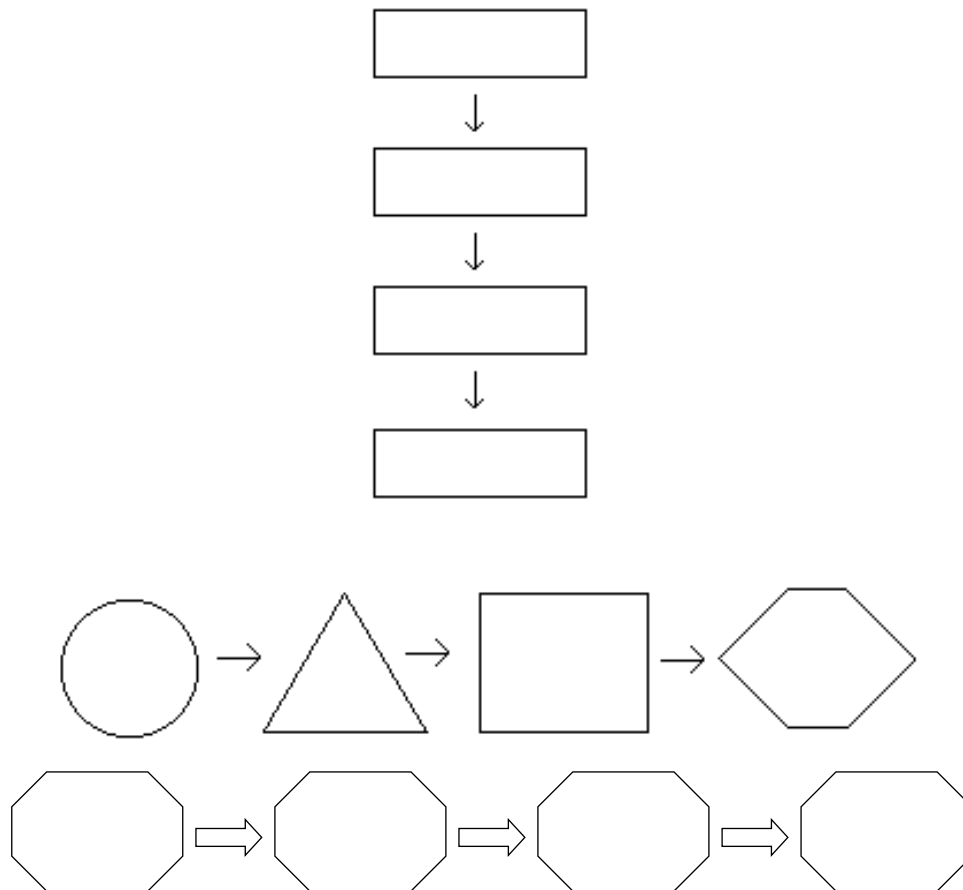
① Venn Diagram Strategy

Venn Diagrams are a visual way to organise information to show similarities and differences. Venn Diagrams can consist of two or three circles as shown.



❶ Linear Flowchart Strategy

Information or phenomena related in a non-circular manner are best represented by linear flow charts. With this type of flow chart, the phenomena have a beginning point and an end point, with intervening steps or things in between. Arrows indicate relationships. Linear flow charts may be arranged top-down or left right. One or several geometric shapes may be used to represent the information.



❶ Learning Centre Strategy

A learning centre is a set of graduated tasks presented an attractive display and designed by students for students. A well-designed learning centre will motivate, inspire and interest students to learn from one another.

Learning centres will take many forms such as self-standing displays, carrels, shelves, audio and visual presentations, noticeboards and/or murals.

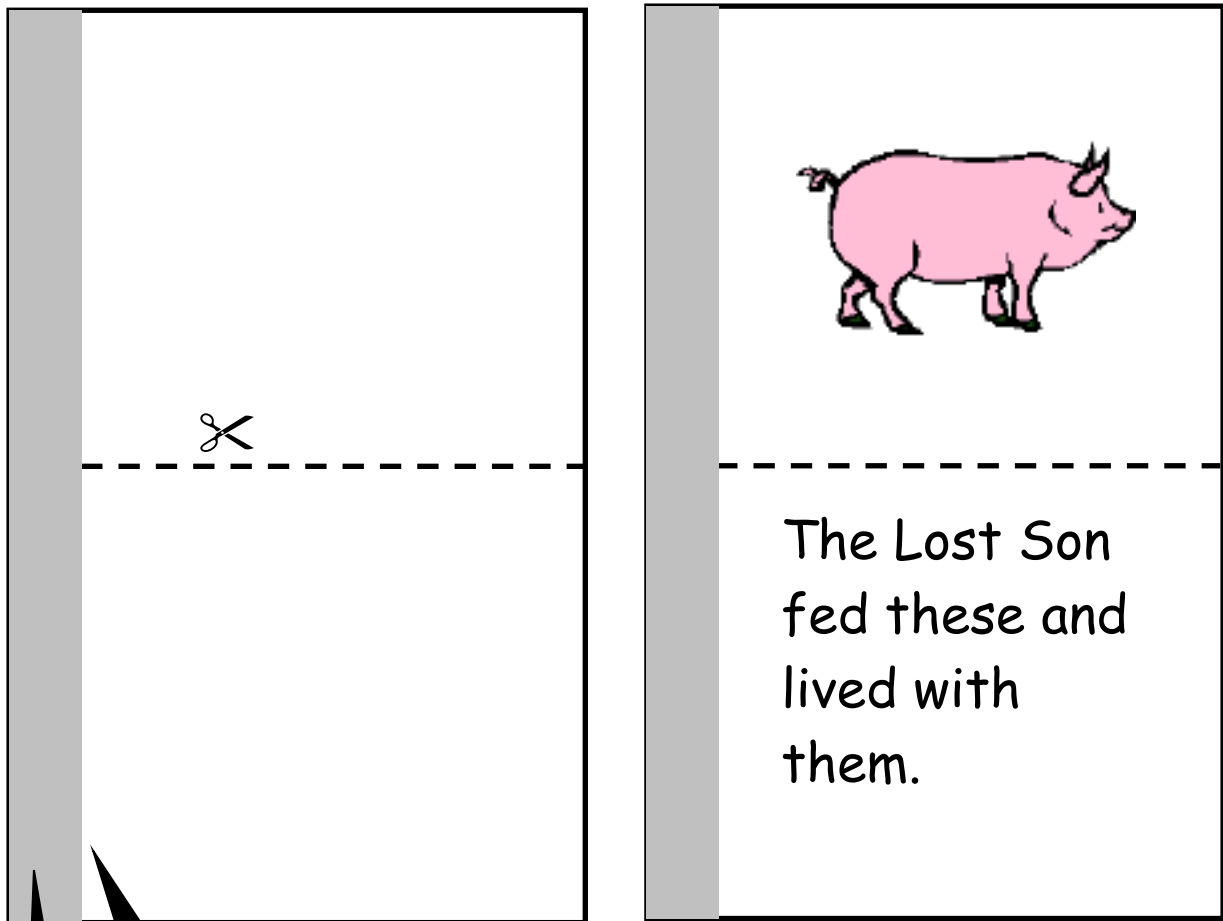
Activities within a learning centre could incorporate student-made and commercial materials, tasks of diverse scope, open-ended activities, step-by-step procedures, quizzes, new technologies etc.

The role of the teacher in this strategy is to assist student to clarify their purpose and context, collect data from an available repertoire, and make choices for communicating their purpose and context to their peers and in the designing process. During and after the learning centre strategy the teacher should include opportunities for peer and self-assessment.

An excellent online Power Point presentation on creating learning centres will be located at: www.mcps.k12.md.us/departments/eii/gr/powerpoint/learningcenter/sld001.htm

❶ Flip Book Strategy

Flip Books allow students to match two things on the one page. Each page in a flip book is cut in half. Students flip through the pages in each half to match a concept on the top half with a picture or symbol on the bottom half. For example,



Make sharp folds down the margin on each page so students can readily flip from page to page.

Allow a 1cm margin on the left of each page for binding and stapling. Do not cut all the way across each page.

❶ Big Book Strategy

Creating Class Big Books enables whole class or smaller learning groups to participate in the reading process and the joint construction of the big book text. Students can create their own ideas, or rewrite some of their favourite literature and predictable books. Each student is able to contribute to a page, and students can get take turns at bringing the big book home and sharing it with their family. In doing this, students are practicing many important early reading and writing strategies. At times it is good to include a page for parent/family comments at the end of the book.

You can use a wide variety of materials to make your own big books. Large poster size cardboard is useful for the pages. Make sure you laminate the covers to protect them from "wear and tear". Big Books can be bound in different ways. Sometimes using plastic binding and the school binding machine works well. Alternatively, coloured duct tape is effective. Another binding method involves punching holes in the cardboard pages and using curtain rings to bind them together.

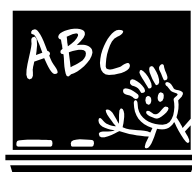
You can also use photo albums, sheet protectors, poster board, felt, scrapbooks and paper plates to make your big books. It is fun to try different types of books, so that students don't get bored with the same old thing! You can also make your books in different sizes and shapes.

Process for creating big books:

- ❑ Ensure that there is teacher and student clarity on the purpose, context, generic structure and formatting of the big book
- ❑ Exhibit a repertoire of big books for students' perusal and discussion
- ❑ Scaffold written text and discuss a repertoire of possible illustrations
- ❑ Use sentence starters or some type of text support for all learners particularly the very young
- ❑ Assist students to make decisions on the design of their page or pages of the big book
- ❑ Have students complete a first draft
- ❑ After consultation students complete their final draft
- ❑ Assemble big book
- ❑ Read big book to the whole class or learning groups
- ❑ Use the big book for further learning

Big books can be used at any stage of learning. The following site is excellent for students or teachers who are interest in creating interactive/digital big books.

www.kented.org.uk/ngfl/pembury/lessons.html



Classroom Idea

Kids in all grades love to create big books for the classroom library. Ask your local carpet retailer if they'd be willing to donate any of the plastic handles that hold carpet samples. They are about 30cm in length, which is a perfect size to hold large pieces of poster cardboard. The handle becomes the "binder" of the book. There are a few fun ways you could incorporate this "Big Book Idea!"

Create an ABC book about your community, state, etc. Assign each child to a letter of the alphabet. Students can write or draw pictures about exciting things to see or do in your state that begin with their assigned letter.

Have a "class mascot" that students can take turns bringing home each week. The mascot can be a stuffed animal of some sort, like a cheetah or panda. Give the child a poster to take home, along with the animal, so that he/she can write about the many adventures the mascot had during that special week. The poster journal can be added to the class' big book!

❶ Postcard Strategy

Designing and creating postcards requires students to use the recount text type. The types of recount are: Personal Recount (These usually retell an event that the writer was personally involved in); Factual Recount (Recording an incident, eg. a science experiment, police report); Imaginative Recount (Writing an imaginary role and giving details of events, eg. A day in the life of a pirate; How I invented...)

The recount has a title, which usually summarises the text specific participants (Mum, the crab)

The basic recount consists of three parts:

- ❑ The setting or orientation - background information answering *who? when? where? why?*
- ❑ Events are identified and described in chronological order.
- ❑ Concluding comments express a personal opinion regarding the events described details are selected to help the reader reconstruct the activity or incident (Factual Recount)
- ❑ The ending may describe the outcome of the activity, e.g. in a science activity (Factual Recount)
- ❑ Details of time, place and incident need to be clearly stated, eg. *At 11.15 pm, between Reid Rd and Havelock St a man drove at 140 kms toward the shopping centre* (Factual Recount)
- ❑ Descriptive details may also be required to provide information, eg. *He was a skinny boy with a blue shirt, red sneakers and long tied back hair* (Factual Recount)
- ❑ Includes personal thoughts/reactions (Imaginative Recount)

	<div style="border: 1px solid black; padding: 5px; width: fit-content; margin: 10px auto; text-align: center;">Stick Stamp Here</div> <div style="border-top: 1px dashed black; margin-top: 20px;"></div> <div style="border-top: 1px dashed black; margin-top: 5px;"></div> <div style="border-top: 1px dashed black; margin-top: 5px;"></div> <div style="border-top: 1px dashed black; margin-top: 5px;"></div> <div style="border-top: 1px dashed black; margin-top: 5px;"></div>

❶ Jig Saw Strategy

The Jigsaw strategy is a cooperative learning strategy that enables each student of a group to specialise in one aspect of the learning unit. Students meet with members from other groups who are assigned the same aspect, and after mastering the material, return to the original group and teach the material to the group members.

Step 1 Form home groups

First, organise your class into heterogeneous groups of four. These groups are your "home groups". Students need to understand that ultimately they are responsible to and dependent upon their home groups for their learning. Students take a number from one to four.

Step 2 Form Expert Groups

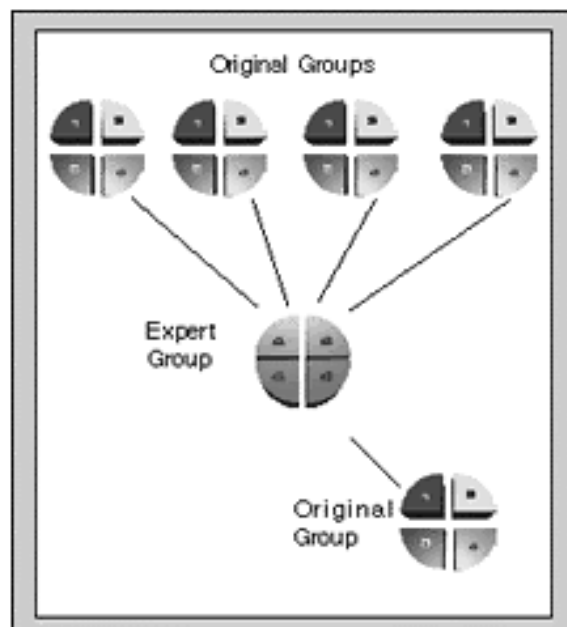
After the home groups are established, separate the students into "expert groups" whose composition is arranged according to number (Number one students gather together, number two students gather together etc). Students physically leave their home groups and join their expert groups to complete tasks that will give them expertise. Each expert group has its own task. As soon as the class has settled into its expert groups, work begins on acquiring the expertise students will carry back to their home groups.

Step 3 Reform Home Groups

Once the expert groups have acquired their expertise, they return to their home groups and teach their skills to the home group. It is important for each home group to appoint a timekeeper.

Step 4 Reflecting on Learning

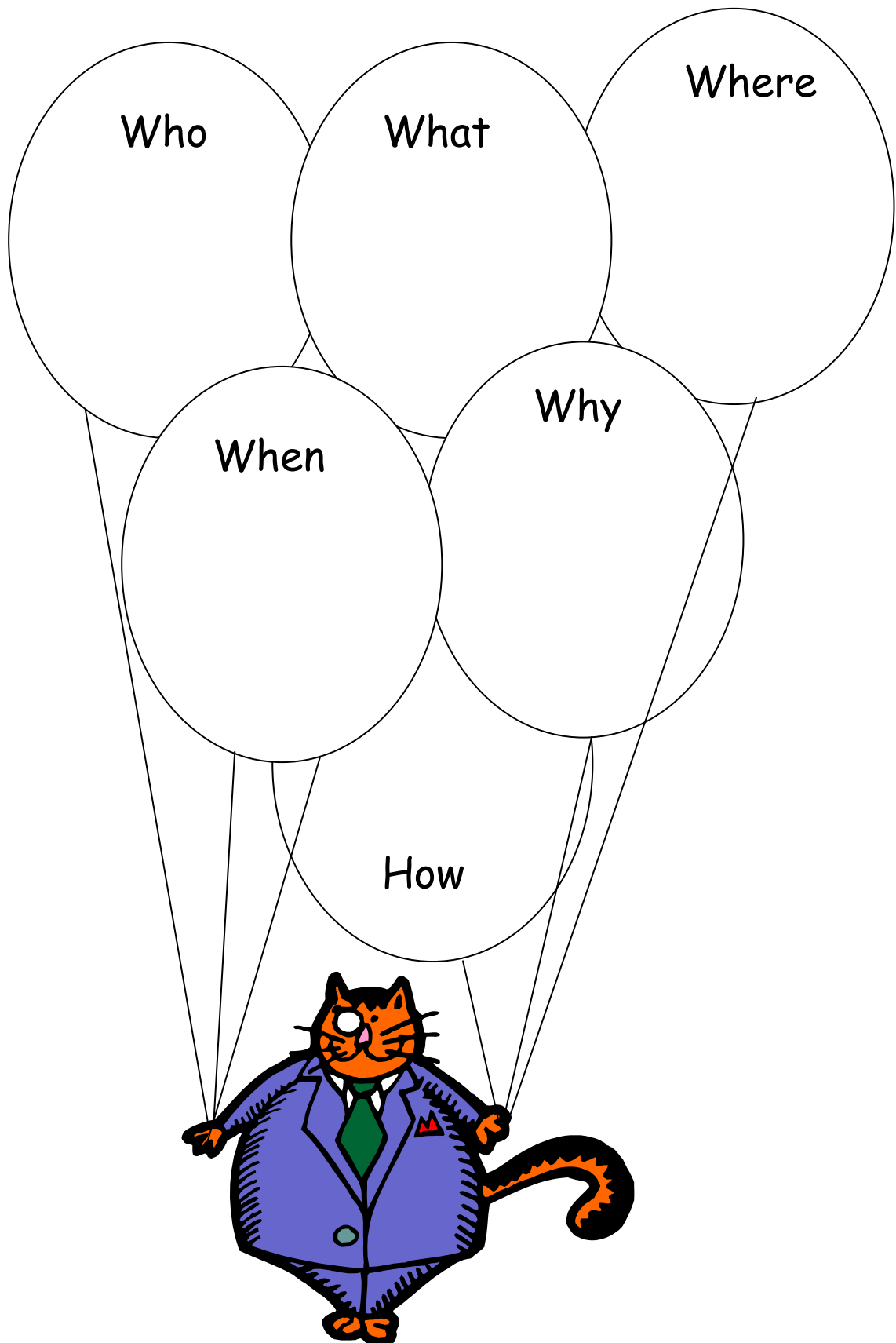
One way of assisting students to reflect on their learning within the group setting is to use a numbered heads strategy. In each home group, students count off from 1-4. The teacher asks questions from a quiz they have constructed. Each group then has one minute to confer and make sure that everyone knows, and can explain, the correct answer. When time is up, the teacher randomly chooses a number from 1-4 and call on a home group. The student in the home group with that number must answer the question. If the question is answered correctly, the whole group gets one point. In this manner, teachers can assess each student's knowledge of content and concepts without disadvantage those students who lack sufficient literacy.



An excellent web site containing detailed information about this strategy will be located at:
www.jigsaw.org/steps.htm

① 5Ws + H Strategy

The 5 Ws + H Strategy provides a simple checklist to help students think through issues: What, When, Why, Who, Where and How.



① Retrieval Chart Strategy

A Retrieval Chart is a graphic organiser used for organising and categorising data using headings or key concepts. Retrieval Charts are useful for:

- ☐ Presenting information in an easily accessible way
- ☐ Comparing and contrasting attributes
- ☐ Organising data for use in research projects
- ☐ Note taking in a systematic way

A variety of different Retrieval Charts are provided below.

The Stolen Generations

From the perspective of.....

Topic focus	Source	Description	Critical Analysis	My knowledge & understanding

Five Inventions I would choose to take back to my planet

Invention	Date of Invention	Description	Use	Contribution to Society
One				
Two				
Three				
Four				
Five				

① Think Pair Share Strategy

This thinking strategy encourages independent and collaborative thinking and discussion:

- 1) **Think** The teacher provokes students' thinking with a question or visual prompt or observation. The students should take a few moments (probably not minutes) just to THINK about the question.
- 2) **Pair** Using designated partners; students pair up to talk about the answer each came up with. They compare their mental or written notes and identify the answers they think are best, most convincing, or most unique.
- 3) **Share** After students talk in pairs for a few moments (again, usually not minutes), the teacher calls for pairs to share their thinking with the rest of the class. This can be done this by going around in round-robin fashion, calling on each pair or by taking answers as they are called out (or as hands are raised). Often, the teacher or a designated helper will record these responses on the board or on the overhead.

① Story Wheel

