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religious education module
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Exploring the Texts



Levels 2 and 3



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Exploring the Texts Module Writer

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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

Exploring the Texts

Scripture Strand

☐ Purpose

This module provides students with opportunities to demonstrate the core learning outcomes by examining the textual features of some familiar text types in order to make meaning of those texts. Students explore some narratives from the Old and New Testaments, as well as some parables and miracles from the New Testament. They also explore ways metaphoric language is used in Biblical texts to convey information and ideas.

☐ Overview

Teaching and learning activities in this module are based on a Model for Developing Religious Literacy and the Roles for Lifelong Learners in the Brisbane Catholic Education Learning Framework. They are designed around a single Module Organiser with three Organising Ideas.

Roles for Lifelong Learners	Core Learning Outcomes
Reflective, Self Directed Learner Quality Producer Leader and Collaborator	S2.1 Students examine the textual features of text types to communicate information and ideas about scriptural texts. S3.1 Students explore textual features common to familiar text types to make meaning of scriptural texts.
Module Organisers	Organising Ideas
Text Types	<input type="checkbox"/> Narratives <input type="checkbox"/> Parables and Parabolic Stories <input type="checkbox"/> Miracles

□ Module Activities Map

This module activities map provides a scope and sequence chart of activities listed under specific organising ideas. In some modules, preliminary activities have been included and 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. The page on which each activity is located is also indicated for quick reference.

Exploring the Texts

Text Types

Narratives activities ↗

Text Detective p.10	The Tower of Babel p.25
Up a Tree p.12	Ruth's Story Part One p.27
Giant Puppets p.13	Ruth's Story Part Two p.29
Tax Collectors and Sinners p.14	Ruth's Story Part Three p.30
Jesus in the Temple p.18	Ruth's Story Part Four p.31
Travelling along the Road p.19	
The Christmas Story p.22	

Parables and Parabolic Stories activities ↗

House on the Rock p.33	The Little Lamb p.38
Parable of the Tenants p.35	The Great Eagles p.39
Discombobulating Shifts p.37	

Miracles activities ↗

<i>Feeding Frenzy</i> p.42
Comparing John's and Luke's Accounts p.43
Questioning the Texts p.43
Feeding Drama p.44
Visual Clues p.45
Context Bubbles p.45
Mapping the Miracles p.48
Jesus Goes to a Wedding p.49

□ Connections to Syllabus Content

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

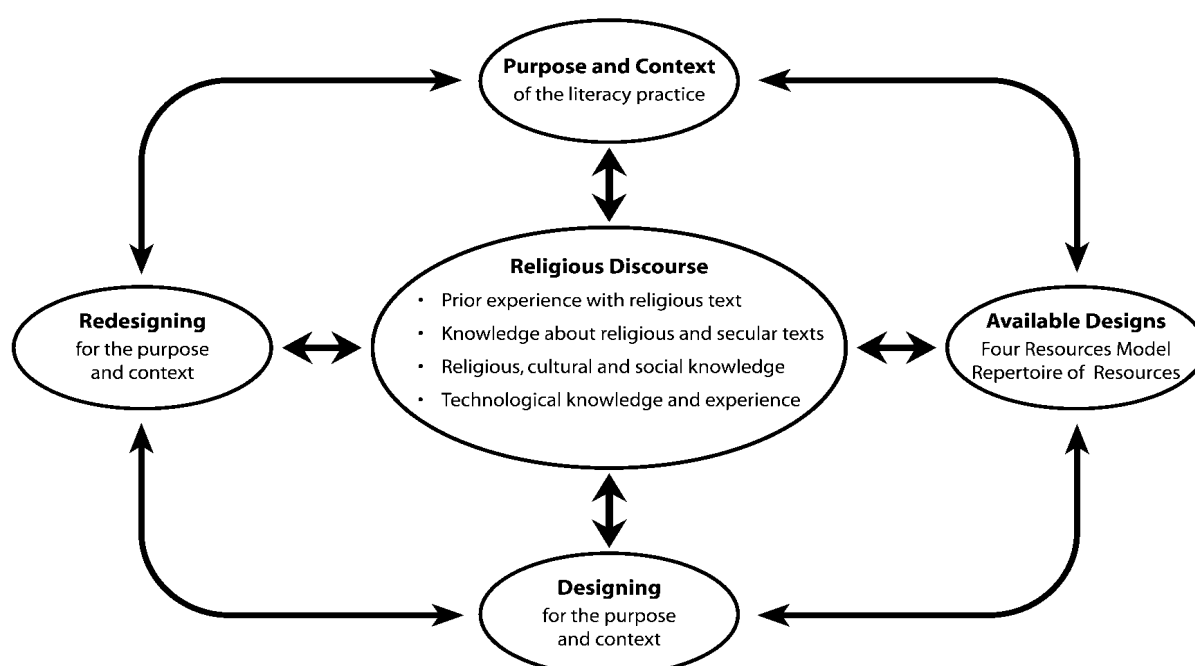
Scripture Strand	Level 2	Level 3
Conceptual Organiser	Students know about	Students know about
Scripture Texts contain a range of textual features and text types that assist Christians in making meaning.	<ul style="list-style-type: none"> □ Text features in parables, miracle stories and narratives (S4, S25, S33) □ The Biblical referencing system (S24) 	<ul style="list-style-type: none"> □ Textual features of the synoptic Gospels (S16, S26, S34) □ Meaning of miracles and parables (S33) □ Text types and their common features eg. Letters, codes, parables, miracles, narratives (S4, S25, S33)

□ 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)

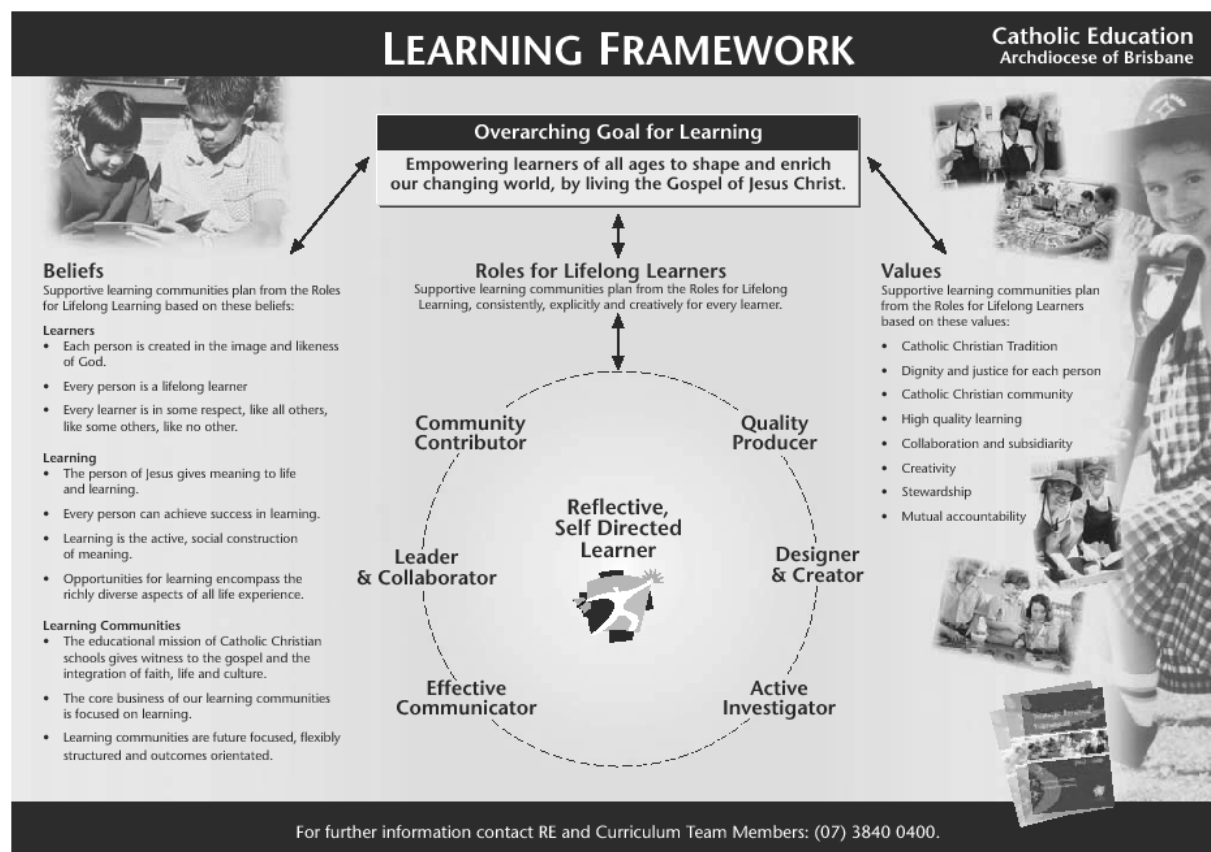
Religious Literacy can be defined as the flexible and sustainable mastery of a repertoire of practices related to the discourse of Religion using spoken, written and multimedia texts of traditional and new communications technologies. (Adapted from *Literate Futures Qld* p.9)

In this module the discourse of Religion incorporates particular language and a set of ongoing activities and interactions of a religious nature around the textual features of some familiar text types found in the Bible.



□ 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, namely, **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 **Leader and Collaborator**.



□ 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 outcomes. Some students may require more time and/or other contexts in which to demonstrate these learning outcomes.

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 preceding or beyond the target level outcomes.

The following table provides examples for gathering evidence and making judgements about student demonstration of the core learning outcomes on which this module is based. 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. Teachers should reflect with students on evidence gathered for making judgements about their demonstrations.

Outcomes	Gathering Evidence	Making Judgements
<p>S2.1 Students examine the textual features of text types of communicate information and ideas about scriptural texts</p>	<p>Level 2 Students may for example: Read or listen to the parable of The House on the Rock (Matthew 7:24-29). Students complete a Retrieval Chart based on a specific textual feature – the ‘rule of three’. Students interpret a picture based on the story, noting comparative features. Finally, students construct a model house to use in retelling the parable. The teacher may use:</p> <ul style="list-style-type: none"> <input type="checkbox"/> Observation <input type="checkbox"/> Consultation <input type="checkbox"/> Focused analysis <input type="checkbox"/> Peer assessment <p>Recorded in:</p> <ul style="list-style-type: none"> <input type="checkbox"/> Criteria sheet <input type="checkbox"/> Consultation notes <input type="checkbox"/> Anecdotal records <p>See pages 33-34 for a fuller description of this activity.</p>	<p>Level 2 Can students:</p> <ul style="list-style-type: none"> <input type="checkbox"/> Locate the parable of the House on the Rock in Matthew’s Gospel? <input type="checkbox"/> Recognise and identify examples of the ‘Rule of Three’ in well known stories? <input type="checkbox"/> Find and Identify examples of the ‘Rule of Three’ in the House on the Rock parable? <input type="checkbox"/> Interpret a visual representation of the story noting elements common to parables? <input type="checkbox"/> Construct a model house based on the story and using a template provided? <input type="checkbox"/> Participate in a joint retell of the parable that incorporates the ‘Rule of Three’? <p>Level 3 Can students:</p> <ul style="list-style-type: none"> <input type="checkbox"/> Locate Matthew’s account of the Feeding of the Five Thousand? <input type="checkbox"/> Use online and print resources to locate some background information to selected parts of the story (with guidance)? <input type="checkbox"/> Create Context Bubbles containing relevant information for selected parts of the story? <input type="checkbox"/> Explain some selected parts of the story with reference to the background information they have discovered?
<p>S3.1 Students explore textual features common to familiar text types to make meaning of scriptural texts.</p>	<p>Level 3 Students may for example: Read Matthew’s account of the Feeding of the Five Thousand (Matthew 14:13-21) and research background information for some specific parts of the story. Students create context bubbles for those parts that contain relevant information that help make meaning of the whole story. The teacher may use:</p> <ul style="list-style-type: none"> <input type="checkbox"/> Observation <input type="checkbox"/> Consultation <input type="checkbox"/> Focused analysis <input type="checkbox"/> Peer assessment <p>Recorded in:</p> <ul style="list-style-type: none"> <input type="checkbox"/> Criteria sheet <input type="checkbox"/> Consultation notes <input type="checkbox"/> Anecdotal records <p>See pages 45-48 for a fuller description of this activity.</p>	

☐ Evaluation

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

- ☐ 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 ways 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.

□ Learning Strategies

Throughout this module a variety of learning strategies have been suggested that 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 **Leader and Collaborator**. 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; and negotiation of the curriculum) might also contribute to the development of these roles.

Role for Lifelong Learners	Learning Strategies
Reflective, Self Directed Learner	Retrieval Chart; Story Wheel; Ten Word Strategy; Graphic Outline; Frayer Concept Model; Six Thinking Hats; Three Level Lighthouse.
Quality Producer	Postcard; Flip Book; Graphic Organiser; Linear Flow Chart; Drama Strategies; Giant Puppets; Concertina Book in a Matchbox.
Leader and Collaborator	Prediction Circles; Jigsaw Strategy; 1-2-4 Strategy; T Chart; Plot Profile; 5Ws + H; Venn Diagram; Seven Strip Questions.

□ 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.



□ 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 QSA syllabus documents for other outcomes. The Queensland Studies Authority website can be located at: www.qsa.qld.edu.au/index.html

This module has focused on outcomes from the English syllabus only. At the time of printing the English outcomes were undergoing review. These outcomes come from the draft English syllabus issued in May 2004.

KLA	English Core Learning Outcomes		
English Reading and Viewing	Cultural Making meanings in contexts	Operational Operating language systems	Critical Evaluating and reconstructing meanings in texts
	Cu2.2 Students identify purposes commonly associated with text types of well structured supportive texts; identify, interpret and make connections within the text directly from directly stated information when reading and viewing narratives, personal recounts, poems, instructions and information reports that develop familiar ideas and information.	Op2.2 Students use generic structures to identify text type and purpose; interpret ideas and information by drawing on the written and the visual resources in the text and the patterns of words in simple and compound sentences; and identify the referring words, repetition and visual resources that links ideas, and use common sound and visual patterns to decode words.	Cr2.2 Students identify the attributes and visual resources used to represent people, events and things in particular ways.
	Cu3.2 Students use knowledge of the relationship between text types and their commonly associated purposes to select texts for own reading and viewing purposes and interpret subject matter by making connections between directly stated information to identify main ideas in narratives, procedures, reports, expositions and formula verse.	Op3.2 Students identify the function of different stages of the generic structure, and draw on some sentence and clause patterns associated with particular text types; make meaning of a range of visual/written resources used to develop subject matter, signal relationships and organise and link ideas; and draw on sound, visual and meaning patterns to decode words.	Cr3.2 Students suggest why aspects of subject matter may have been omitted, and identify how attributes, processes and visual resources have been used to construct positive or negative representations of people, places, events and things.

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 **Text Types**. Teacher background information precedes the learning activities.

Roles for Lifelong Learners	Core Learning Outcomes
Reflective, Self Directed Learner Quality Producer Leader and Collaborator	S2.1 Students examine the textual features of text types to communicate information and ideas about scriptural texts. S3.1 Students explore textual features common to familiar text types to make meaning of scriptural texts.
Module Organisers	Organising Ideas
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☐ Narratives

Teacher Background (*Narratives*)

Purpose

The basic purpose of narratives is to entertain, to gain and hold a reader's interest. However, narratives can also be written to teach or inform, or to change attitudes and social opinions - e.g. soap operas and television dramas that are used to raise topical issues. Narratives sequence people/characters in time and place but differ from recounts in that through the sequencing, the stories set up one or more problems, which must eventually find a way to be resolved.

Types of Narrative

There are many types of narrative. They can be imaginary, factual or a combination of both. They may include fairy stories, mysteries, science fiction, romances, horror stories, adventure stories, fables, myths and legends, historical narratives, ballads, slice-of-life and personal experience.

Features

- ☐ Characters with defined personalities/identities.
- ☐ Dialogue often included - tense may change to the present or the future.
- ☐ Descriptive language to create images in the reader's mind and enhance the story.
- ☐ Structure: in a traditional narrative, the focus of the text is on a series of actions:
- ☐ Orientation: (introduction) in which the characters, setting and time of the story are established. Usually answers who? when? where? E.g. Mr Wolf went out hunting in the forest one dark gloomy night.
- ☐ Complication or problem: The complication usually involves the main character(s) (often mirroring the complications in real life).
- ☐ Resolution: There needs to be a resolution of the complication. The complication may be resolved for better or worse/happily or unhappily. Sometimes there are a number of complications that have to be resolved. These add and sustain interest and suspense for the reader.

To help students plan for writing of narratives and read narratives teachers should focus on:

- ☐ Plot: What is going to happen?
- ☐ Setting: Where will the story take place? When will the story take place?
- ☐ Characterisation: Who are the main characters? What do they look like?
- ☐ Structure: How will the story begin? What will be the problem? How is the problem going to be resolved?
- ☐ Theme: What is the theme / message the writer is attempting to communicate?

Teacher Background

The following teacher background relates to the next four activities: *Text Detective, Up a Tree, Giant Puppets and Tax Collectors and Sinners.*

Zacchaeus

Luke's gospel consistently presents Jesus as the Compassionate Saviour – the one who cares for those in need and for those rejected by society. This core theme is presented beautifully in the Zacchaeus account. The account is unique to Luke's Gospel, as are the parables of the Lost Sheep, the Lost Coin and the Lost Son. Luke always portrays tax collectors favourably (3:12; 7:29; 15:1; 18:10). In return to Jesus' openness to him, Zacchaeus makes the proper response. Having accepted Jesus' initiative, Zacchaeus becomes generous with his resources, even seeking to make restitution for past wrongs. He is a rich man who repents, thereby achieving personal salvation.

Jesus proceeds to Jericho. His visit has attracted a large crowd. Zacchaeus, a rich *chief tax collector*, is interested in Jesus also. In Luke's literary context, the introduction of Zacchaeus sends both positive and negative signals. Tax collectors have been portrayed with favour, but rich men with disfavour. We often confront such ambiguities of connection. Stereotypes are often just that. However, in his culture, Zacchaeus would be regarded totally negatively because his wealth was extorted from fellow Jews on behalf of occupying Rome. This explains the public reaction to Jesus' invitation later in the story. Luke will seek to reverse that perception.

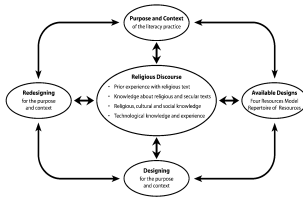
The tax collector is too short to see over the crowd, but his desire is so great that he exercises creativity in attaining his goal. A *sycamore tree* is like a short oak tree, with a squatty trunk and wide branches. So Zacchaeus has a high camera angle on the event. Jesus takes the initiative, calling for Zacchaeus. The text does not discuss how Jesus knows his name, but Jesus announces that it is necessary for him to stay with this eager spectator. In the ancient culture, the request revealed Jesus' acceptance of Zacchaeus; thus it stuns the crowd (v. 7). Luke underlines the request by using the frequent Lukan term *today*, even placing it in an emphatic position (*semeron*: 2:49; 4:43; 9:22; 13:16, 33; 15:32; 17:25; 22:37; 24:7, 26, 44). The request meets with public scepticism, which allows Jesus to make a point about the nature of his mission. Zacchaeus's attempt to glimpse Jesus has become much more.

Zacchaeus responds by coming down the tree and receiving Jesus with joy (NIV version: *welcomed him gladly*). The theme of joy, coming as it does after a story about the Son of David, may suggest messianic joy. Here joy is the response of a man who has fulfilled God's will despite the protests of many who surround him. The crowd's grumbling recalls earlier grumbling about Jesus' associations (5:30).

Zacchaeus's response to the crowd's charges raises the passage's major interpretive issues. The exact timing of the remark is not clear. Does it come immediately after Jesus' request, as the grumbling becomes audible? Or does it come afterward? What is clear is that the statements are made in a public setting. Zacchaeus makes a defence by vowing to make generous restitution in the future for past dishonesty. Though faith is not explicitly mentioned in this text, as in the previous account of the blind man, Zacchaeus's actions represent a concrete expression of faith's presence - a theme that goes back to John the Baptist's call (3:8-14).

So Zacchaeus responds: *"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."* Two actions substantiate Zacchaeus's new approach. A new generosity means that half of his assets are going to those in need. In addition, anyone who was robbed will be paid back with the highest penalty the law allows, a fourfold rate (Ex 22:1; 2 Sam 12:6). Normal restitution added only 20 percent (Lev 5:16; Num 5:7). This rich man, touched by Jesus and responding with faith, exemplifies the restoration of a "lost one" and opens up his resources to be shared with others. He does not have to sell everything to receive Jesus' commendation. His heart is in the right place when it comes to possessions. So Zacchaeus becomes an exemplary rich disciple.

Jesus' initiative is a requirement of his mission. In order to find the lost, he must seek the lost. In such cases even the rich and rejected can be a part of the flock. Faith brings Jesus home to stay in Zacchaeus's heart and the lost sheep back to the Shepherd.



In this activity students participate in **Code Breaker** practices by exploring words from the Zacchaeus story. Teachers should consult *Religious Education Years 1 to 10 Learning Outcomes*, pp.2-6 for further information. The *Model for Developing Religious Literacy* appears on p.3 of this module.

Students read, or listen to the story of Zacchaeus (Luke 19:1-10). Students form small learning teams and access the text provided below. Then, using the Text Detective worksheet accompanying this activity, they identify words that provide key information. Students then assemble each of the letters in the shaded boxes to form the key word for the entire text (salvation).

Alternatively, students play *Code Breaker Bingo*, where each student is provided with a prepared bingo card containing a selection of words from the story. The teacher calls out clues to the words (e.g. "the town where Zacchaeus lived"). Students place a plastic marker over each word and when all the words on their card are covered they call out "Bingo". Some sample bingo cards for the story of Zacchaeus have been provided below. Words underlined and appearing in italics have been featured on the bingo cards.

¹*Jesus entered Jericho and was passing through.* ²*A man was there by the name of Zacchaeus; he was a chief tax collector and was wealthy.* ³*He wanted to see who Jesus was, but being a short man he could not because of the crowd.* ⁴*So he ran ahead and climbed a sycamore tree to see him, since Jesus was coming that way.*

⁵*When Jesus reached the spot, he looked up and said to him, "Zacchaeus, come down immediately. I must stay at your house today."* ⁶*So he came down at once and welcomed him gladly.*

⁷*All the people saw this and began to mutter, "He has gone to be the guest of a 'sinner.' "*

⁸*But 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."*

⁹*Jesus said to him, "Today salvation has come to this house, because this man has repented.* ¹⁰*I came to seek and to save what was lost."*



□ □ □ □ □ (name of the first character)

[illegible]

□ □ □ □ □ □ □ □ □ (name of the second character)

 (his location)

[illegible]

□ □ □ □ □ (his physical description)

 (another way of describing him)

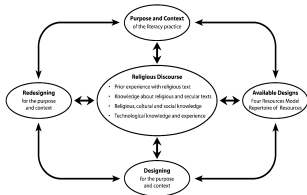
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Key Word

<i>Jericho</i>	<i>Jesus</i>	<i>Tax</i>
<i>Wealthy</i>	<i>Crowd</i>	<i>Cheated</i>
<i>House</i>	<i>Sycamore</i>	<i>Welcomed</i>

<i>Zacchaeus</i>	<i>Sycamore</i>	<i>Tax</i>
<i>Wealthy</i>	<i>Crowd</i>	<i>Sinner</i>
<i>Poor</i>	<i>Salvation</i>	<i>Welcomed</i>

Exploring the Texts

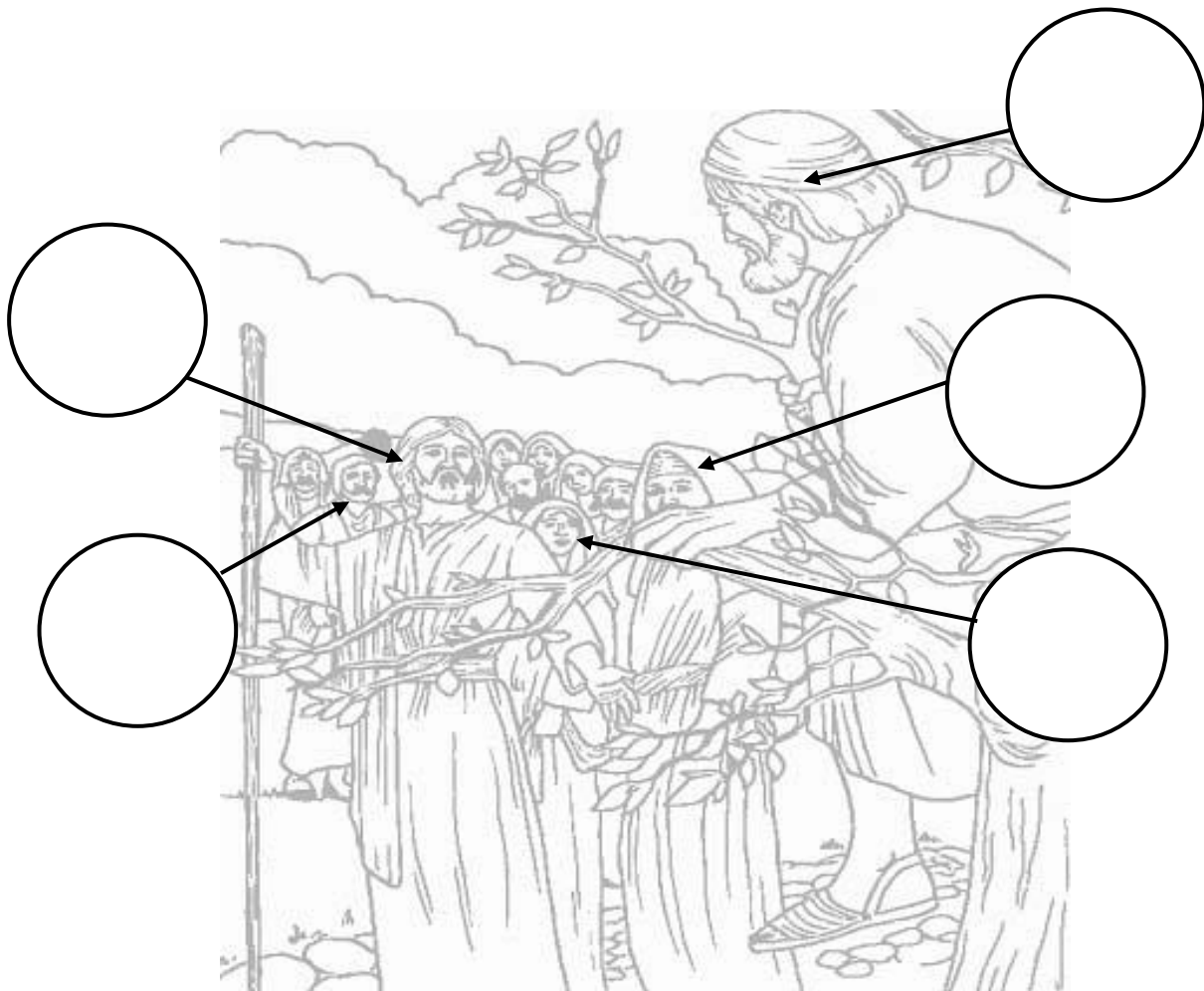


In this activity students participate in **Meaning Maker** practices by exploring characters and settings from the Zacchaeus story. Teachers should consult *Religious Education Years 1 to 10 Learning Outcomes*, pp.2-6 for further information. The *Model for Developing Religious Literacy* appears on p.3 of this module

Students read or listen to the story of Zacchaeus (Luke 19:1-10). Students use **Prediction Circles** ① from the visual cues to predict who might be present in the picture provided. The picture depicts a crowd watching the conversation between Jesus and Zacchaeus. In each circle they record:

- ☐ What this person's name might be*
- ☐ What this person might do as a job*
- ☐ What this person might be thinking
- ☐ Why this person might have come along to hear Jesus

*A List of possible names and a list of possible occupations has been included at the end of this activity as a resource for students to use in completing this task. These lists will also be useful for other activities in this module.

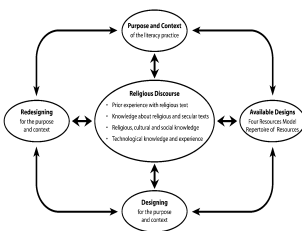


Students now form small learning teams to share their prediction circles. Students choose one of the characters depicted in their prediction circles activity and write an account of the Zacchaeus story from the perspective of that person. The account is presented as a **Postcard** ①.

Male Names	Occupations	Female Names
Samuel	Bread maker	Ruth
Daniel	Gold smith	Deborah
Aaron	Merchant	Leah
Asher	Carpenter	Joanna
Eli	Seamstress	Hannah
Isaac	Mother and wife	Naomi
Joshua	Temple official	Miriam
Nathaniel	Farmer	Martha
Tobiah	Leather worker	Elizabeth

Activity

Giant Puppets © S2.1 S3.1



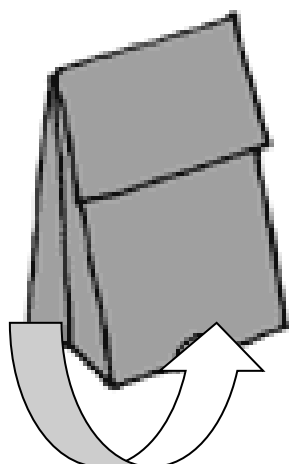
In this activity students participate in further **Meaning Maker** practices by creating and presenting a retell of the Zacchaeus story as well as **Text Analyst** practices by identifying the emotional shifts in the story. Teachers should consult *Religious Education Years 1 to 10 Learning Outcomes*, pp.2-6 for further information. The *Model for Developing Religious Literacy* appears on p.3 of this module.

Students create a puppet play script for the Zacchaeus story and present it using the **Giant Puppets Strategy** ①. The following process is suggested.

Prior to preparing the script, it is important that students identify the emotional shifts in the crowd during the story and use words to describe these by completing a **Retrieval Chart** ①. For example,

Before Jesus met Zacchaeus	During Jesus' conversation with Zacchaeus	After Zacchaeus has promised to make up for what he has done
<p><i>excited</i> <i>curious</i> <i>energised</i></p>	<p><i>angry</i> <i>confused</i> <i>jealous</i></p>	<p><i>calm</i> <i>relieved</i> <i>happy</i></p>

Students now participate in a joint construction of a class puppet play-script based on the Zacchaeus story, ensuring they include these emotional shifts. The script is drafted on large sheets of butcher's paper and left on the classroom wall for a period of several days. During that time, students read through the script and offer suggestions on how it might be improved or modified. A final draft is prepared and typed as a play-script using the computer.

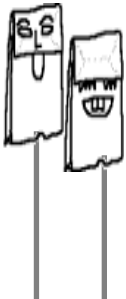


Each student is allocated a character from the story to create as a Giant Puppet. Every student in the class will participate in the puppet play. Most characters will of course be members of the crowd. Students should consult their Prediction Circles worksheet (see *Up a Tree* activity on page 11) to assist them in designing and creating a character.

As most students will be playing a character from the crowd, they need to identify the emotional shifts in the character and represent these in the facial expressions on their paper bag puppet. To do this, students use both sides of their bag and simply turn the bag around at the appropriate time in the play (all of the character's features should be repeated on the other side of the bag except the eyes and mouth used to show the emotional shift). In that way each student is really creating two faces for the one puppet.



Students use a large paper bag of the type used for groceries. These are available from specialty craft stores, party supply stores and sometimes the local disposal store. Students create two faces for their character on the bag. On the first side, students create a face that depicts how the person was feeling prior to Jesus meeting with Zacchaeus. On the reverse side students depict a face that shows how the person was feeling during Jesus' conversation with Zacchaeus. Students use craft materials to create their paper bag puppet: wool, coloured paper, crayons, cotton wool etc. The entire bag is used to depict the character's face. The bottom of the bag is the top of the character's face. The opening of the bag is the bottom of the character's face.



Students now fill the bag with scrunched up balls of newspaper to make the bag three-dimensional. A broomstick or long, thin bamboo pole (available from the local disposal shop) is inserted into the open end of the bag. The stick is secured with strong elastic bands.

A length of tulle is fixed to the bag and pole using the elastic band. Tulle is inexpensive and available from Fabric shops such as *Spotlight*. Students operate their puppet by getting inside the tulle and holding the pole. They are easily able to reverse the puppet by turning the pole.



Classroom Snapshot

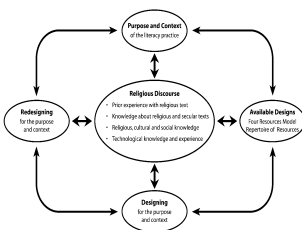
Students in a Year 4/5/6 multi-age class at St Jack and Jill Catholic School decided to present their *Zacchaeus Giant Puppet Play* to residents at the local nursing home. The set for their play consisted of a cardboard tree created from a discarded Fridge packing box. The entire class participated in the play with most students fulfilling roles as members of the crowd. Providing tulle for every puppet was too expensive, so instead students wore black clothes and simply held their Giant Puppets using brook sticks.

The play they created included a variety of extra details added for effect. These included the arrival of the Mayor of Jericho who insisted that Jesus come to Town Hall for a Civic Reception instead. Jesus politely refused of course and had lunch with Zacchaeus. Two house rats (Mary and Martha) provided ongoing narration throughout the play.

Students ended their production with a song based on Zacchaeus.

Activity

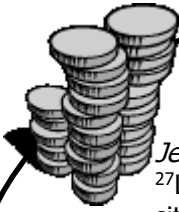
Tax Collectors and Sinners © S2.1 S3.1



In this activity students participate in **Text User** practices by considering the purpose of the text and what they might do with this text. Teachers should consult *Religious Education Years 1 to 10 Learning Outcomes*, pp.2-6 for further information. The *Model for Developing Religious Literacy* appears on p.3 of this module.

Students investigate Luke's purpose in telling so many stories about tax collectors. They form learning teams of four and use a **Jigsaw Strategy** ① to investigate other texts in Luke's gospel that refer to tax collectors. The following *task ovals* can be used for this task. Each student uses a **Story Wheel** ① to gather information about their selected narrative.

Each learning team could refer to the background card provided at the end of this activity. Students collaborate to suggest reasons why the gospel writer has tax collectors so frequently grouped with sinners and why Jesus chose to dine and mix with these groups.



Luke 5:27-32

Jesus Chooses Levi

²⁷Later, Jesus went out and saw a tax collector named Levi sitting at the place for paying taxes. Jesus said to him, "Come with me." ²⁸Levi left everything and went with Jesus. ²⁹In his home Levi gave a big dinner for Jesus. Many tax collectors and other guests were also there.

³⁰The Pharisees and some of their teachers of the Law of Moses grumbled to Jesus' disciples, "Why do you eat and drink with those tax collectors and other sinners?"

³¹Jesus answered, "Healthy people don't need a doctor, but sick people do. ³²I didn't come to invite good people to turn to God. I came to invite sinners."



Luke 18:9-14

A Pharisee and a Tax Collector

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

¹⁰Two men went into the temple to pray. One was a Pharisee and the other a tax collector. ¹¹The Pharisee stood over by himself and prayed, "God, I thank you that I am not greedy, dishonest, and unfaithful in marriage like other people. And I am really glad that I am not like that tax collector over there. ¹²I go without eating for two days a week, and I give you one tenth of all I earn." ¹³The tax collector stood off at a distance and did not think he was good enough even to look up toward heaven. He was so sorry for what he had done that he pounded his chest and prayed, "God, have pity on me! I am such a sinner."

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



Luke 15:1-7

One Sheep

¹Tax collectors and sinners were all crowding around to listen to Jesus. ²So the Pharisees and the teachers of the Law of Moses started grumbling, "This man is friendly with sinners. He even eats with them." ³Then Jesus told them this story:

⁴If any of you has a hundred sheep and one of them gets lost, what will you do? Won't you leave the ninety-nine in the field and go look for the lost sheep until you find it? ⁵And when you find it, you will be so glad that you will put it on your shoulder ⁶and carry it home. Then you will call in your friends and neighbours and say, "Let's celebrate! I've found my lost sheep."

⁷Jesus said, "In the same way there is more happiness in heaven because of one sinner who turns to God than over ninety-nine good people who don't need to."



Luke 3:12-14

¹²When tax collectors came to be baptised, they asked John, "Teacher, what should we do?" ¹³John told them, "Don't make people pay more than they owe."

¹⁴Some soldiers asked him, "And what about us? What do we have to do?"

John told them, "Don't force people to pay money to make you leave them alone. Be satisfied with your pay."

Tax Collectors and Sinners in the Time of Jesus

The tax collectors were Jews who collected taxes from fellow Jews for the Roman Empire. They made their living by charging an extra amount. Some of them made more than a living. They exacted any amount they could and thus became very rich. They were considered traitors who became wealthy by collaborating with Roman authorities at the expense of their own people.

The sinners who are grouped with the tax collectors were not ordinary sinners. These were people who deliberately and persistently transgressed the requirements of the law. Included in this group would be money-lenders who charged interest on loans advanced to fellow Jews. Also in this group of sinners might be prostitutes.

Teacher Background

The following teacher background relates to the next two activities: *Jesus in the Temple* and *Travelling Along the Road*.

Jesus in the Temple (Luke 2:41-52)

As Luke's infancy narrative comes to a close, he makes a transition to John and Jesus' ministry through a single incident from Jesus' adolescence (L. T. Johnson 1991:60). The narrative of Jesus in the temple consists of the three elements common to all narratives: orientation, complication and resolution.

The Orientation: Pilgrimage to Jerusalem

The events leading to Jesus' exchange with his parents begin with their annual pilgrimage to Jerusalem. The parents of Jesus were devout Jews. The Old Testament commanded such a trip for three festivals a year (Passover, Pentecost and Tabernacles; Ex 23:14-17; 34:22-23; Deut 16:16). But by the first century, God-fearing Jews made only one journey a year because of the distances involved (Josephus on Passover, *Life* 345-54; *Antiquities* 17.9.3 213-14; *Jewish Wars* 2.1.3 10-12; 2.14.3 280; Brown 1977:472). The Passover was the major feast celebrated at the beginning of the Jewish year. Only men were required to make the journey, so Mary's presence shows her commitment (Preisner 1964:373). Jerusalem was 129km from Nazareth, so the trip would take three days. Though some have argued that women and children travelled separately from the men as a way to explain how Jesus got lost, there is no ancient text that describes this practice.

Jesus is twelve years old. If the Mishna is relevant to the first-century Jewish practice, which is likely in this case, then religious instruction would have become more intense for Jesus upon his reaching twelve. The custom of bar mitzvah for a thirteen-year-old Jewish boy was not in place at this time (Fitzmyer 1981:440).

The Complication: Jesus goes missing

After the seven days of celebration, Jesus' family returns home. Luke records an incident that may give the impression of parental irresponsibility on the part of Joseph and Mary. For the whole first day of their return journey, they apparently failed to notice that Jesus had been left behind in Jerusalem; they assumed that he was somewhere among the group of pilgrims (friends and relatives) with whom they were "coming down" from Jerusalem. Rabbinic tradition may help to resolve this difficulty and show Jesus' parents in a more positive light.

We learn from rabbinic literature that at the start of each pilgrimage pilgrims gathered in their towns and villages. Whole households would set out, leaving very few people at home. Along the way, the pilgrims joined other bands of pilgrims travelling to Jerusalem. After arriving in Jerusalem, members of these expanded groups tended to remain together, worshiping, studying and walking about the city in the company of those with whom they had journeyed to Jerusalem. By the time pilgrims began their journey home, they had spent more than a week with the members of their group. A self-confident child could easily have spent the first day of the return journey away from his parents, among the large number of new and old acquaintances, without his parents becoming concerned or being thought irresponsible.

The Resolution: Jesus is found in the Temple

The next part of this story is also unusual. When Jesus is finally found, he is in the temple court, almost holding court himself, sitting and discussing issues of Torah with his elders (Lk. 2:46-47). How far should we believe this of a twelve-year-old boy? Two aspects of the episode should be taken into consideration.

In the rabbinic world, a special effort was made to give everyone an opportunity to participate in discussion. When a question was raised, the first to answer was not the greatest scholar, but rather the youngest. Quiet was not considered of major importance. Neither was there a demand for uniformity of opinion. Students were encouraged to voice their opinions and argue their case. Therefore, it is quite possible that the boy was given a hearing and an opportunity to show his ability, even in the very exalted company of teachers found in the temple courts.

Apparently after one day's journey back to Jerusalem and a day looking for Jesus, it is on the third day that Joseph and Mary discover him at the temple, listening to and asking questions of the teachers. When the parents finally find him, Mary steps forward to address the young Jesus in a way that both parents and children can appreciate. She expresses concern about the anxiety Jesus has caused by remaining at the temple.

The mild parental complaint leads to Jesus' self-declaration of his mission. Jesus' parents and Luke's readers need to appreciate that Jesus understood his mission. From the very beginning he is reflecting on the will of God. He starts revealing himself right in the centre of Judaism's religious capital.

But there is a second key detail. Jesus refers to God as his *Father*. This alludes to the sense of family relationship and intimacy Jesus has with his heavenly Father (10:21-22). Such closeness to God not only is something Jesus' parents need to appreciate but also is a point the disciples will struggle to grasp (9:59-62; 14:26; Mk 10:29-30). In fact, Luke makes this the first note in a series of revelations that will build the case for who Jesus is. The infancy material stresses Jesus as Messiah, but this text is one of two hints early in Luke's Gospel that he is also much more. Luke reveals Jesus' identity gradually, bringing the reader along in an understanding of who Jesus is. So this first clue comes from Jesus himself. The other major clue comes in the infancy section, where Jesus' divine origin is tied to the Spirit (1:31-35).

Jesus is breaking new ground with his parents here and they need to understand who he is, just as Luke's readers do. The text makes it clear that at the time they still *did not understand what he was saying to them*. But Mary *treasured* (or pondered) *all these things in her heart*, an appropriate response to Jesus' somewhat enigmatic remarks. Mary does what Luke wants his readers to do as well. It is good to pause and contemplate who Jesus is and the mission he performs. Even two thousand years of history does not do away with the need for such reflection.

Obedient to his parents, Jesus goes home with them to Nazareth. While there he grows *in wisdom and stature and in favour with God and men* (Lk 1:80; 2:40).

Activity

Jesus in the Temple © S2.1 S3.1

Students read, or listen to a retelling of the story of Jesus in the Temple (Luke 2:41-52). An adapted version suitable for younger readers has been provided below.

When Jesus was 12 years old, Joseph and Mary took their entire family to Jerusalem to celebrate a festival called the Feast of the Passover. When Jesus' family was ready to go back home, Mary started looking for Jesus. When she didn't see him, she thought that he must be walking with Joseph. After Mary and Joseph had travelled for one day, they realised that Jesus was missing. They were very worried and quickly went back to Jerusalem. When Mary and Joseph got there, they looked everywhere for Jesus. Finally, they found him at the Temple. He was talking with the teachers about the Jewish law. The teachers were amazed at how much Jesus knew. Mary and Joseph asked Jesus why he hadn't told them where he would be. Jesus told his parents that they shouldn't have been worried. They should have known that he would be at his Father's house.

Students identify the three main parts to this narrative (orientation, complication, resolution) by cutting each part out and summarising each part using the **Ten Word Strategy** ①. For example, each part might be summarised as shown below:

Jesus went on a journey with his parents to Jerusalem.

After one day, Mary and Joseph realised Jesus was missing.

Jesus was found safe talking to teachers in the temple.

Students develop some questions or puzzling observations they have about the text by participating in a **1-2-4 Strategy** ①. They record their questions on a sheet of paper, then find a partner to form as combined list of questions. The pair then joins with another pair collating both lists into a single list. These are then shared with the class to form a final list of questions or puzzling observations.

Some likely to be raised include:

- ☐ To where were they travelling?
- ☐ How did Jesus get lost in the first place?
- ☐ How come it took Mary and Joseph so long to notice that Jesus was missing?
- ☐ Why weren't they angry with him?
- ☐ What was Jesus talking to the Teachers about?
- ☐ What kind of Teachers were they?

Activity

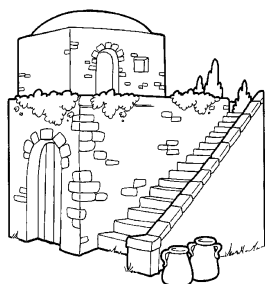
Travelling Along the Road © S2.1 S3.1

Students create a picture map on a large sheet of poster paper to match the story of Jesus in the Temple (Luke 2:41-52). A variety of resources have been provided below to assist students in designing and creating their map. The picture map should include small labels that match with parts from the Scripture text. The following process is suggested.

Students draw or trace a map of Palestine during the time of Jesus and mark in only two place names: Jerusalem and Nazareth. They then create the journey using a dotted trail according to the account from Luke (e.g. Nazareth to Jerusalem, one day return journey, back to Jerusalem and then finally back to Nazareth).

Students then use their picture maps to present a retell of the story that includes some background information relevant to the text. (e.g. How people travelled in Bible times; What a camel caravan looked like; Who else might have journeyed with Jesus' family; Why they were going to Jerusalem etc.)

The following resources could be used by students in creating their picture maps:



Teacher Background

The following teacher background relates to the next activity: *The Christmas Story*.

Infancy Narratives; the Birth of Jesus (Luke 2:1-20 and Matthew 1:18-2:12)

Matthew's and Luke's accounts of the birth of Jesus, for the most part are like two separate jigsaw puzzles: each gives a theological portrait of Jesus and we can learn from looking at both of them. But if we simply mix and match pieces from two different puzzles, we do not thereby make one bigger puzzle that incorporates both. Rather, as a rule, mixing two puzzles just makes it that much harder to put either of them together and see what picture either of them is supposed to be creating! This is commonly a problem for the religious educator in trying to help students understand something of the message behind each of the narratives.

The following tables demonstrate similarities and differences between the two accounts.

	Points of Agreement	Matthew	Luke
1	Jesus' birth is related to the reign of Herod the Great.	2:1	1:5
2	Mary (Jesus' mother) is a virgin who has not yet come to live with her husband, Joseph.	1:18	1:27,34; 2:5
3	Joseph is from the house of David.	1:16,20	1:27; 2:4
4	An angel from heaven pronounces the coming birth of Jesus.	1:20-21	1:28-30
5	Jesus is said to be a son of David.	1:1	1:32
6	Jesus' conception takes place through the Holy Spirit.	1:18,20	1:35
7	Joseph is not involved in Jesus' conception.	1:18-25	1:34
8	The name "Jesus" is given by heaven before Jesus' birth.	1:21	1:31
9	Jesus "will save" or is a "saviour."	1:21	2:11
10	Jesus is born after Joseph and Mary begin living together.	1:24-25	2:4-7
11	Jesus is born in Bethlehem.	2:1	2:4-7
12	Jesus settles, along with Mary and Joseph, in Nazareth in Galilee.	2:22-23	2:39,51

Matthew's Account	Luke Account
<ul style="list-style-type: none"> ❑ Matthew calls his writing "The book of the genealogy of Jesus Christ, the son of David, the son of Abraham." (1:1) ❑ Mary was betrothed to Joseph, but the couple did not live together. (1:18) ❑ Mary is "found with child through the Holy Spirit." (1:18) ❑ Joseph, a "righteous" man and "son of David," decides to divorce Mary quietly. (1:19-20) ❑ Angel of the Lord appears to Joseph in a dream and explains that the child was conceived through the Holy Spirit. (1:20) ❑ God decides the child's name, Jesus, "because he will save his people from their sins." (1:21) ❑ Child's virgin birth takes place to fulfil a prophecy from Isaiah 7:14. (1:23) ❑ Child also receives the name Emmanuel, "God is with us." (1:23) ❑ Joseph takes Mary "into his home" and has no relations with her until Jesus is born. (1:24-25) ❑ Jesus is born in "Bethlehem of Judea, in the days of King Herod." (2:1) ❑ Magi go to Herod to find out where Messiah is to be born (2:2) ❑ Herod learns the approximate time of the Messiah's birth from the Magi, and asks them to return to him when they find him. (2:8) ❑ Magi follow star to the "house" where Mary and the child are [same as the "home" in 1:24? If so, then Joseph and Mary were at home when Jesus is born]. (2:11) ❑ Magi present gifts of gold, frankincense, myrrh (2:11). ❑ Magi are warned in a dream not to return to Herod. (2:12) ❑ Joseph is warned in a dream to flee to Egypt with the child and Mary, to avoid Herod's attempt to destroy the child. (2:13) ❑ Joseph takes his family to Egypt, staying until Herod dies, fulfilling a prophecy from Hosea 11:1, "Out of Egypt I called my son." (2:14-15) ❑ Herod orders the death of all boys two years and under in and around Bethlehem based on the time given to him by the Magi [Why all boys under two years? Has that much time passed since the Magi were there?], fulfilling a prophecy from Jeremiah. (2:16-18) ❑ Joseph is warned in a dream to leave Egypt and return to Israel. (2:19-21) 	<ul style="list-style-type: none"> ❑ In the days of Herod, king of Judea, Gabriel is sent to Joseph and Mary in Nazareth. (1:5,26) ❑ Mary is "a virgin betrothed" to Joseph. (1:27) ❑ Angel informs Mary that she will bear a son, and God has chosen his name, Jesus. (1:31) ❑ Angel informs Mary that her conception will be by the Holy Spirit. (1:35) ❑ Angel tells Mary about Elizabeth's pregnancy, and Mary sets out for "a town of Judah" to visit Zechariah and Elizabeth. (1:36-40) ❑ Mary worships God with canticle, and remains with Elizabeth for three months before returning home. (1:46-56) ❑ Caesar Augustus announces enrolment, the first enrolment, when Quirinius is governor of Syria. (2:1-3) ❑ Joseph and Mary leave Nazareth and go to Bethlehem to be enrolled, because Joseph was "of the house and family of David." (2:4-5) ❑ Mary gives birth while the couple is together in Bethlehem. She wraps the child in "swaddling clothes" and lays him "in a manger, because there was no room for them in the inn." (2:6-7) ❑ An angel of the Lord tells shepherds "in the area" that "in the city a saviour has been born," who is the Messiah. (2:8-11) ❑ A "multitude of the heavenly host" appears with the angel, and praises God. (2:13-14) ❑ Shepherds go to Bethlehem, and tell Mary what they were told. (2:15-18) ❑ On the eighth day, Jesus is circumcised and given his name. (2:21) ❑ Mary "purifies" herself by waiting the required number of days (forty), then she takes Jesus to the temple in Jerusalem to be consecrated (as first-born) to the Lord. (2:22-24) ❑ Simeon, a "righteous and devout" man, identifies the infant Jesus as the Messiah, and tells Mary and Joseph about the child's destiny. (2:25-35) ❑ Anna, the prophetess, comes forward and speaks "about the child." (2:36-38) ❑ Joseph and Mary return to Nazareth after they have fulfilled the "prescriptions of the law," and Jesus grows up there. (2:38-40)

Students explore words and actions from the two infancy narratives. Initially students participate in a brainstorm of words they associate with the birth of Jesus. Students can be assisted in this task by using Christmas cards as a visual device to prompt their brainstorm. Students form small learning teams. Each team is provided with a variety of Christmas Cards. They create a **T Chart** ⓘ of people and things found on the cards.



Classroom Idea

Prior to the end of the school year, teachers could put out a call for families in the school to retain Christmas Cards for the start of the new school year. Students in the class can arrange the collected cards into two piles: ones depicting scenes from the infancy narratives and ones depicting other Christmas scenes (Santa etc). The latter can be donated to Planet Ark's annual appeal. The infancy scene cards can be laminated and used for a variety of classroom activities.

A number of websites contain online Christmas cards with images based on the infancy narratives. Students can conduct a *Google Image Search* using the search words: Holy Christmas Cards.



A list of possible words students might brainstorm has been included below. These could be used for other activities associated with the Christmas story.

Mary

Joseph

King Herod

Manger

Stable

Crib

Wise Men

Star

Gold

Frankincense

Myrrh

Bethlehem

Nazareth	Donkey
Census	Angels
Heavenly Hosts	Swaddling Clothes
Judea	Inn

Learning teams now contribute their brainstorm lists to a class **Retrieval Chart** ①.

Students now read or listen to each of the two infancy narratives. It is important that the Scriptural accounts be used and not picture-book versions at this stage. Each of the accounts has been provided below. Students use a **Graphic Outline** ① to list words from the class Data Chart that appear in Matthew's account, words that appear in Luke's account, words that appear in both accounts and words that do not appear in either account.

Matthew's Account

The Birth of Jesus

¹⁸This is how Jesus Christ was born. A young woman named Mary was engaged to Joseph from King David's family. But before they were married, she learned that she was going to have a baby by God's Holy Spirit.

¹⁹Joseph was a good man and did not want to embarrass Mary in front of everyone. So he decided to quietly call off the wedding. ²⁰While Joseph was thinking about this, an angel from the Lord came to him in a dream. The angel said, "Joseph, the baby that Mary will have is from the Holy Spirit. Go ahead and marry her." ²¹Then after her baby is born, name him Jesus, because he will save his people from their sins." ²²So the Lord's promise came true, just as the prophet had said, ²³"A virgin will have a baby boy, and he will be called Immanuel," which means "God is with us."

²⁴After Joseph woke up, he and Mary were soon married, just as the Lord's angel had told him to do.

²⁵But they did not sleep together before her baby was born. Then Joseph named him Jesus.

The Wise Men

¹When Jesus was born in the village of Bethlehem in Judea, Herod was king. During this time some wise men from the east came to Jerusalem ²and said, "Where is the child born to be king of the Jews? We saw his star in the east and have come to worship him." ³When King Herod heard about this, he was worried, and so was everyone else in Jerusalem. ⁴Herod brought together the chief priests and the teachers of the Law of Moses and asked them, "Where will the Messiah be born?"

⁵They told him, "He will be born in Bethlehem, just as the prophet wrote,

⁶Bethlehem in the land of Judea, you are very important among the towns of Judea.

From your town will come a leader, who will be like a shepherd for my people Israel.' "

⁷Herod secretly called in the wise men and asked them when they had first seen the star. ⁸He told them, "Go to Bethlehem and search carefully for the child. As soon as you find him, let me know. I want to go and worship him too."

⁹The wise men listened to what the king said and then left. And the star they had seen in the east went on ahead of them until it stopped over the place where the child was. ¹⁰They were thrilled and excited to see the star.

¹¹When the men went into the house and saw the child with Mary, his mother, they knelt down and worshiped him. They took out their gifts of gold, frankincense, and myrrh and gave them to him.

¹²Later they were warned in a dream not to return to Herod, and they went back home by another road.

Luke's Account

¹About that time Emperor Augustus gave orders for the names of all the people to be listed in record books. ²These first records were made when Quirinius was governor of Syria. ³Everyone had to go to their own home town to be listed. ⁴So Joseph had to leave Nazareth in Galilee and go to Bethlehem in Judea. Long ago Bethlehem had been King David's hometown and Joseph went there because he was from David's family.

⁵Mary was engaged to Joseph and travelled with him to Bethlehem. She was soon going to have a baby ⁶and while they were there, ⁷she gave birth to her first-born son. She dressed him in swaddling clothes and laid him in a manger, because there was no room for them in the inn.

The Shepherds

⁸That night in the fields near Bethlehem some shepherds were guarding their sheep. ⁹All at once an angel came down to them from the Lord and the brightness of the Lord's glory flashed around them. The shepherds were frightened. ¹⁰But the angel said, "Don't be afraid! I have good news for you, which will make everyone happy. ¹¹This very day in King David's hometown a Saviour was born for you. He is Christ the Lord. ¹²You will know who he is, because you will find him dressed in baby clothes and lying on a bed of hay."

¹³Suddenly many other angels came down from heaven and joined in praising God. They said:

¹⁴"Praise God in heaven! Peace on earth to everyone who pleases God."

¹⁵After the angels had left and gone back to heaven, the shepherds said to each other, "Let's go to Bethlehem and see what the Lord has told us about." ¹⁶They hurried off and found Mary and Joseph, and they saw the baby lying on a bed of hay.

¹⁷When the shepherds saw Jesus, they told his parents what the angel had said about him. ¹⁸Everyone listened and was surprised. ¹⁹But Mary kept thinking about all this and wondering what it meant.

²⁰As the shepherds returned to their sheep, they were praising God and saying wonderful things about him. Everything they had seen and heard was just as the angel had said.

Students now choose one of the narratives (Matthew or Luke) and create a Greeting Card based on a scene from the narrative. They should only include people and things specific to the narrative chosen. Inside their greeting card they include a Scriptural quote from the chosen narrative.

Teacher Background

The following teacher background relates to the next activity: *The Tower of Babel*.

The Tower of Babel (Genesis 11:1-9)

Through Genesis, right from chapter one, there is a gradual disintegration of the harmony and order created by God out of disorder. In each chapter of Genesis, the distance between Creator and the created has become wider from the murderous Cain to the wicked people of Noah's time. But the building of the tower tests the patience of God to the limit and beyond. According to the text, at this point all of humanity is still located in the one place. They all speak the same language (v. 6). As descendants of the faithful Noah, they have some cohesion as a people of God, which is their identity. But as the generations pass, the people forget that they owe everything to their Creator. They begin to see their own power as sufficient. So they build a monument to themselves - to their own pride.

The name 'Babel' is possibly derived from the Hebrew *bala* which means 'to confuse'. Another possibility relates to the depiction of God as engaged in a heavenly counsel, considering the misdeeds of humanity. Just as God says in Genesis 1.26 'Let us make humankind in our image', here God says, 'Let us go down and confuse their language'. In the Akkadian language *bab-ilu* means 'the gate of the god' and was the name of the great city of Babylon. One possible origin of the story relates to the Babylonian towers called ziggurats, constructed on the sites of temples. They often had 7 terraces that represented 7 planetary deities as mediators between heaven and earth. Ascending the tower was regarded as a proper approach to the gods and the summit was regarded as the entrance to heaven. In other words, the tower was a means whereby humanity could enter the realm of the gods.

Differences of language obviously developed over a very long period as differing groups established themselves in different parts of the earth. On one level, this story is presented literally as an explanation for the many languages of humanity. On another, more profound level, the story recognises that differences of language can accentuate division, strangeness, suspicion and hostility.

Each group tries to reach the dominant (or higher) place, where it will reign supreme over other groups. As with the Babylonian ziggurats, when the original people of God tried to use their tower to usurp even the sovereignty of YHWH, God condemned them to the diversity which breeds trouble and confusion. In total contrast to the harmony at the beginning of creation, human groups are scattered over the earth, each with their own language and potential for disharmony as well as harmony.

Activity

The Tower of Babel © S2.1 S3.1

Students read or listen to the story of the Tower of Babel (Genesis 11:1-9). A version of this story has been provided below. Pieter Bruegel's 16th century painting, *The Tower of Babel* could be examined by students following the story. An excellent reproduction of this painting is available at the following website:

www.artchive.com/artchive/B/bruegel/babel1.jpg.html

The Tower of Babel (Genesis 11:1-9)

¹ Now the whole world had one language and a common speech. ² As men moved eastward, they found a plain in Shinar and settled there.

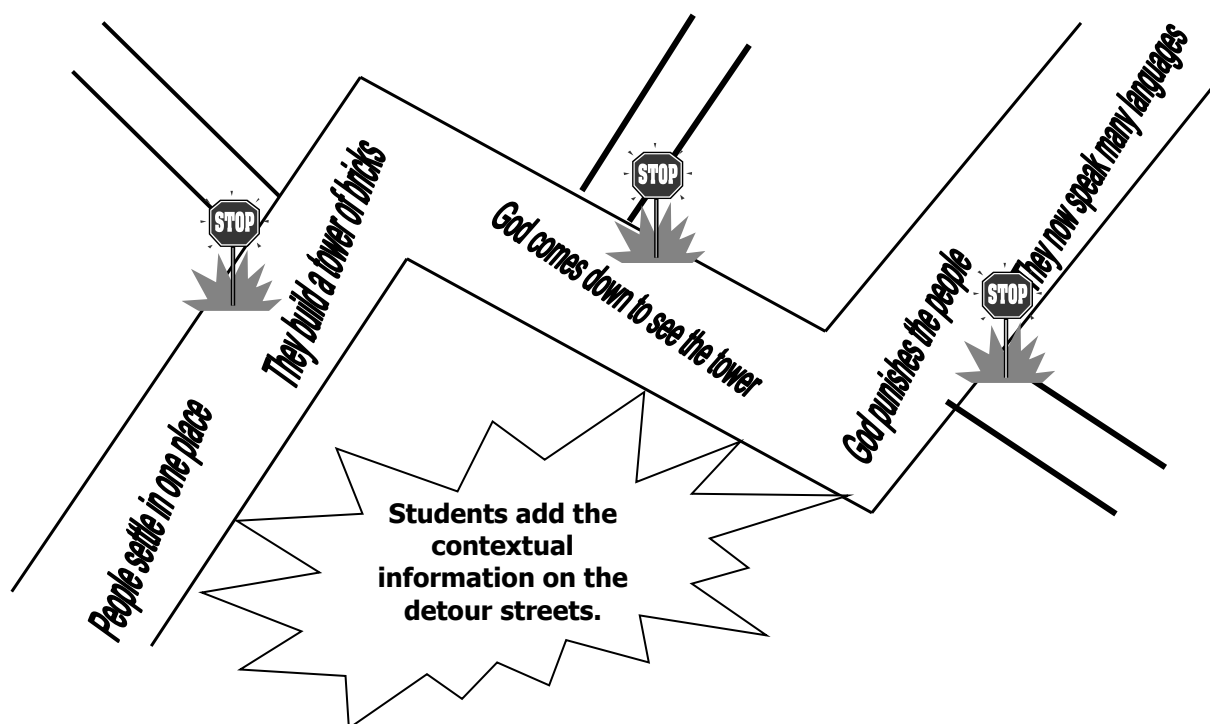
³ They said to each other, ***"Come, let's make bricks and bake them thoroughly." They used brick instead of stone and tar for mortar.*** ⁴ Then they said, "Come, let us build ourselves a city, with ***a tower that reaches to the heavens***, so that we may make a name for ourselves and not be scattered over the face of the whole earth."

⁵ ***But the Lord came down to see the city*** and the tower that the men were building. ⁶ The Lord said, "If as one people speaking the same language they have begun to do this, then nothing they plan to do will be impossible for them. ⁷ Come, let us go down and confuse their language so they will not understand each other."

⁸ So the Lord scattered them from there over all the earth and they stopped building the city.

⁹ ***That is why it was called Babel because there the Lord confused the language of the whole world.*** From there the Lord scattered them over the face of the whole earth.

Students create a *Scripture Detours Map* to present the story of the Tower of Babel as well as some background contextual information to match those parts of the text highlighted above. Various resources have been suggested. An example is provided below.





An excellent website containing information on ancient Babylonian Ziggurats and making clay bricks is available at the *Bible History* website:
www.bible-history.com/babylonia/BabyloniaThe_Ziggurat.htm



The text speaks about God coming down to see the tower. Some simple information and pictures of ancient understandings of cosmology will be found at the following sites:
<http://mac01.eps.pitt.edu/courses/GEO0870/history/ancosmo.GIF>
www.twopaths.com/faq_cosmology.htm



The Tower of Babel story can be found in over 100 different languages at the following website:
www.omniglot.com/babel/

Religious Literacy Extension Activity

Students compare and contrast adapted versions of the Tower of Babel story with the Biblical text. They can use picture book versions or alternatively, the website suggested below, which has a very attractive presentation.



This website uses Lego figures to tell the story, but it incorporates a variety of print and visual details that are inconsistent with the biblical text.

The *Brick Testament* website is available at:
www.thebricktestament.com/genesis/index.html

Students prepare and present a School Prayer Assembly based on the Tower of Babel story. An action mime has been provided below which could be used within the assembly presentation.

The Tower That Flopped (From Genesis 11:1-9)

Noah's family grew and grew,
and spread across the land.

(Spread arms)

They all spoke just one language.
Everyone could understand.

Then people in a city said,
"Let's make a plan together.
We'll build a tower to the sky-
(Move fists, one on top of the other)
the tallest tower ever!

"We'll build right up to heaven.
Our tower will be first-rate.
(Thumbs up)
We won't need God to help us out
because we are so great!"
(Take a bow.)

So as they worked and climbed and built,
they never thought of God.
They dreamt of their great tower.
(Clasp hands and look up)
Now don't you think that's odd?

Then all at once God had a plan.
(Point finger to head)
He'd change their language-then, oh, man!
Whatever words the people said,
the listeners would just scratch their heads.
(Scratch head)

"Huh?" "What?" "We don't get it."
"What'd you say?" "Oh, just forget it!"
"Blabber, blabber, blooper tress!"
All their words were one big mess.
(Shrug shoulders)

One said, "Help me lift this load."
Instead his friend hopped like a toad.
(Make one hand hop)
Someone else asked for a drink.
The person nearby said, "Pew, you stink!"
(Hold your nose)

This mix-up caused their plans to stop.
Their tower just became a flop.
(Thumbs down)
The people scattered far and wide
because of silly, foolish pride.

God reigns in heaven over all.
(Make an arc with one hand)

Well, all this made God very sad.
He shook his head and thought, "Too bad!
(Shake head "no")
They need to know I'm number one
(Hold up one finger.)
not who they are or what they've done."

He makes nations rise and fall.
God deserves our thanks and praise.
(Make praying hands)
So let's serve him all our days!

Teacher Background

The following teacher background relates to the next four activities: *Ruth's Story Part One, Ruth's Story Part Two, Ruth's Story Part Three* and *Ruth's Story Part Four*.

The Book of Ruth

Ruth is a Moabite woman whose father-in-law, Elimelech, had settled in the land of Moab. Elimelech died there and his two sons married - Mahlon taking Ruth as his wife and Chilion taking Ophra, both women of Moab. Both sons also died.

Naomi heard that the famine in Judah had passed and determined to return. Ruth accompanied her mother-in-law to Bethlehem at the beginning of barley harvest, in a state of poverty. Elimelech had had an inheritance of land among his brethren, but, unless a Go'el, could be found, Naomi would be compelled to sell it. Elimelech had a prosperous relative in Bethlehem whose name was Boaz and who was engaged in the harvest. Naomi sent Ruth to glean in his fields, and after he had spoken kindly to her and shown her some favors, she, acting on the advice of her mother-in-law, approached Boaz.

Boaz was attracted to her, but informed her that there was a kinsman nearer than he who had the first right to redeem the estate of Elimelech and that it would be necessary for that kinsman to renounce his right before he (Boaz) could proceed in the matter. Accordingly Boaz called this kinsman, and told him of the situation and of the kinsman's right to redeem the estate and to marry Ruth. The kinsman declared that he did not desire to do so and took off his shoe, the ritual way of showing that he had renounced his rights in favor of Boaz. Boaz thereupon bought the estate from Naomi, married Ruth and became by her the father of Obed, who in due time became the father of Jesse, the father of King David.

Origins of the Book of Ruth

There is some debate about when and why the book was written. According to many scholars, it was originally a part of the Book of Judges, but it was later separated from that book and made into an independent book. It is the shortest book in the Hebrew Bible, the books of the Minor Prophets being considered a single book. The language and description seem to make the authorship contemporary with that of Judges. On the other hand, the message of the book, which shows acceptance of marrying converts to Judaism, has been used to suggest that the book was written during the early days of the Persian period. At that time, Ezra condemned intermarriages and, according to his eponymous book, forced the Israelites to abandon their non-Jewish wives. According to this theory, the book was written in response to Ezra's reform and in defense of these marriages.

Activity

Ruth's Story Part One © S2.1 S3.1

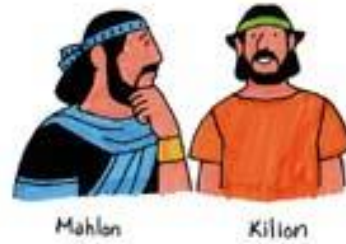
Students use the **Prayer Concept Model Strategy** ① to explore the concept of *Loyalty*, which is a key theme of the Scripture story of Ruth (Book of Ruth).

The Book of Ruth appears in the Old Testament. There are four chapters which could be read to students over a series of sessions. This first activity is based on the first chapter of the Book of Ruth (Ruth 1:1-22). Students read, or listen to this chapter. It is suggested that students use the Good News edition of the story. Students create a **Flip Book** ① based on the first chapter of Ruth's story. The following text and image boxes could be used. Students arrange the text boxes in correct sequence according to the story by using text cues. They match each text box with an image box. Students then glue these onto the blank pages of a Flip Book.

Teacher Note: The Text and Image Boxes below are currently in correct matching sequence. Teachers will need to vary the arrangements prior to photocopying.

Not long after they had moved to Moab, Elimelech died and Naomi had to raise their two sons alone. Later on the sons married women from Moab. Their names were Orpah and Ruth. Naomi, her sons and their two wives lived in Moab for ten years.

Suddenly, both of Naomi's sons died. Naomi was now alone and far away from her family and friends. She was in a strange country with only her sons' wives to keep her company.



But God was loyal to Naomi and looked after her needs. When she heard that God had sent rain to Israel and there was now plenty of food to eat, she decided to return to Bethlehem.

When Naomi was ready to leave, Ruth and Orpah came to her, asking to go with her. Both women loved Naomi very much because Naomi had been so loyal to them. Naomi however, told Ruth and Orpah they would be better off staying in Moab.



"Go and live with your own families," said Naomi. "May God be as loyal to you as you have been to my family and I. May God find you other husbands."

"We want to go with you," said Orpah and Ruth. "We will live in your country with your people."

But Naomi told them, "If you come back with me, you may never find other husbands."



So Orpah decided to stay with her relatives and friends. She kissed Naomi goodbye and went back home. But Ruth would not leave.

Naomi said to Ruth, "Look, Orpah has gone back to her own family. Why don't you back with her?" But Ruth saw how God had been loyal to Naomi, even in difficult times. Ruth made the decision to return to Bethlehem with Naomi and to serve God.



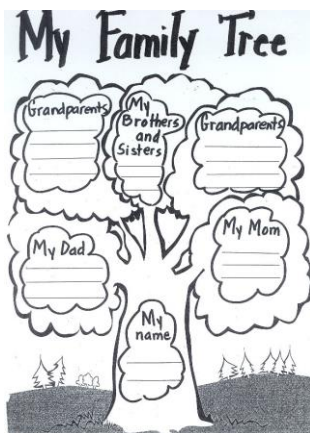
"I will follow you wherever you go," Ruth told Naomi. "Your people will be my people and your God will be my God."

Ruth would do anything for Naomi. And both were blessed to have a God who was loyal to them and watched over them.

Together, Ruth and Naomi left for Bethlehem knowing that God's blessings would be with them and that God had good things for them in the future.



Ruth and Naomi



Once students have sequenced their text and image boxes and completed their flip-books, they form small learning teams to suggest how they used text clues to sort out the sequence. For example, a sentence beginning, "Long, long ago . . ." is often used to begin a narrative.

Students use a **Graphic Organiser** ① to create a family tree for Ruth's family based on information provided in Chapter One of the Book of Ruth. Students then create a family tree for their own family. Students form small learning teams to share ways their family members demonstrate loyalty to each other. A simple family tree template has been provided below.

Activity

Ruth's Story Part Two © S2.1 S3.1

Students listen to Chapter Two of the Book of Ruth (Ruth 2:1-23). They identify the key parts of the chapter and use a **Linear Flow Chart Strategy** ① to depict them. The key events in this part of the story are:

- ☐ Ruth and Naomi return to Bethlehem at the beginning of harvest time
- ☐ Ruth goes into the fields to glean* wheat
- ☐ Boaz returns to Bethlehem and notices Ruth gleaning in the field
- ☐ Boaz, impressed with Ruth, speaks to her and shows her kindness
- ☐ Boaz and Ruth share a meal and grants her special privileges
- ☐ Ruth and Naomi bless God for looking after them
- ☐ Ruth continues to glean in Boaz's field until the end of the harvest time.

*Gleaning

Ruth went into a field that happened to be owned by Boaz, to glean barley. Now this was perhaps one of the lowliest jobs that a person could undertake. They would literally be cleaning up after the gatherers. Under the Law of Moses, the stranger, orphan and widow were allowed to gather any fallen crop. [Leviticus 23.22] Ruth fulfilled these criteria, being both an alien and widow in the land.

Students explore the background context to this part of Ruth's Story by exploring:

- ❑ Agricultural practices in Biblical times
- ❑ Servants and Slaves in Biblical times

The following two websites, while not attractive in presentation, provide accessible and reliable information about both topics:

www.gracenotes.info/topics/agriculture.html

(Agricultural practices)

www.gracenotes.info/topics/servant.html

(Servants and Slaves)

The information on these websites could be copied and provided to students who can then create a **Concertina Book in a Matchbox** ① containing pictures and information about one of these topics.



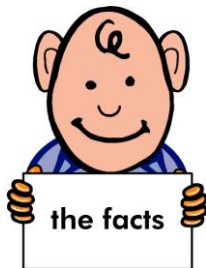
Activity

Ruth's Story Part Three © S2.1 S3.1

Students read, or listen to Chapter Three of the Book of Ruth (Ruth 3:1-18). Students create a list of the farming terms used in this part of the narrative and create a Picture Glossary for the words identified. They will include:

<i>gleaning</i>	<i>winnowing</i>	<i>barley</i>
<i>grain</i>	<i>wheat</i>	<i>threshing</i>
<i>barn</i>	<i>threshing floor</i>	<i>six measures</i>

Students use selected parts from the **Six Thinking Hats Strategy** ① to explore further textual features to make meaning of part three of Ruth's Story. Some suggested tasks have been included below.



Students form small learning teams to present a dramatic retell of the sequence of events depicted in part three of Ruth's story (See **Drama Strategies** ①). Each team uses a different drama strategy. Students then discuss which presentations were accurate in retelling the events in this part of the story.



Students identify the changing emotional reactions by the characters depicted in part three of Ruth's story. Some of these will be named in the text (e.g. startled, afraid, surprised). Students will need to read between the lines to identify other emotions. Students might present part three as a cartoon strip with the emotions shown as thought bubbles. Alternatively, students could identify the emotions depicted within another team's dramatic retell.

Students read or listen to Chapter Four of The Book of Ruth (Ruth 4: 1-12).



In this chapter, the reader learns a little of the customs associated with redeeming and exchanging in ancient Israel. This involves taking off one's sandal and giving it to the other person involved in the transaction. This custom of exchanging sandals was carried out in front of witnesses as the story shows.



Students list other ways people confirm a transaction today. These might include shaking hands, signing contracts, paying with money and exchanging goods and services. Students form small learning teams to identify and sequence the process described in chapter four of the Book of Ruth. Each team creates a set of sandals made from cardboard and paper strips. Each step of the process is written on a separate sandal. The sandals are then sequenced in correct order to create a wall display.

As a culminating task for the entire Book of Ruth students use a **Plot Profile** ① to identify the three core elements in any narrative: orientation, complication(s) and resolution(s).

□ Parables and Parabolic Stories

Teacher Background

Parables

We are all familiar with many of the Gospel parables, from the story of the Good Samaritan and the Loving Father to the Parable of the Sower. These were one of the main ways that Jesus proclaimed and taught about the Kingdom of Heaven and they remain one of the most enduring and popular parts of Scriptures for people of all ages. Much of the style and meaning of this form of teaching and storytelling has its origin in the culture of the Jewish and Semitic people, a fact that can often cause confusion and misunderstanding for the modern Western student of the Scriptures..

One problem we have in making contact with the parables is that we no longer have access to the total original context of the parable/teaching. Fundamentally, parables were spoken, most likely in the context of a dialogue with others such as opponents or disciples. So we have no idea how they were spoken, the tone used, the gestures that accompanied them. We are simply left with the parable as written text and with sometimes vague and limited details of the context.

Each of the parables/teachings of Jesus must be placed in the overall context or core of his mission: to proclaim the advent of the Kingdom of God as a present reality and a future event. Jesus' teachings were aimed at proclaiming God's sovereign rule and his summons to people to open their hearts now to the claims of God, present in his teaching and ministry.

The accounts of the teachings/parables of Jesus, their location and context in each of the Four Gospels are deeply influenced and nuanced by the needs, concerns and interests of the individual evangelist, who edited or redacted the parable to answer those needs or concerns of the faith community to which they were writing. We need also remember that if, as scholars now believe, the Gospels were either written or finalised in written form sometime as late as the end of the apostolic period, 70-100BC, then it is most likely that each evangelist had access to various sources (up to four), either written or oral, from which to draw details.

Textual Features of Parables

At its simplest, the parable is a metaphor or simile drawn from nature or common life, arresting the hearer by its vividness or strangeness and leaving the mind in sufficient doubt about its precise application to tease it into active thought (Parables, CH Dodd).

Behind our English "parable" stands the Greek *parabole* (from the preposition *para*, "alongside of" and *ballein* "to cast, place or throw". Etymologists define a parable as one thing being understood in juxtaposition or comparison with another. "The Kingdom of God is like...." New Testament scholars use the word *parable* to translate the Hebrew *masal*, which is much broader than mere comparisons and includes proverbs, allegories and sayings such as "Physician Heal Thyself" and even some discourses in the Old Testament.

For the purposes of this module, a parable usually has three components:

- ❑ The Unknown that is being illustrated - e.g. the Kingdom of God.
- ❑ The Known that is compared for illustration - e.g. the Sower, Mustard seed etc.
- ❑ The Point of Comparison between the Known and Unknown.

This point of comparison can be expressed as:

- ❑ a simile using *"like"* or *"as"*: e.g. The disciples are *"as lambs in the midst of wolves"*.
A parable is an extended simile with one point of comparison, usually at the beginning.
- ❑ a metaphor - e.g. *"You are the salt of the earth"* Here only one thing is named and the proper contextual information is needed to fill in the full meaning. An allegory is an extended metaphor with several points of comparison, which need to be decoded in order to be fully understood.

Parables are drawn from nature or common life.

The parables of Jesus are characterised by their concreteness and gritty reality. They give us a glimpse of 1st century life in Palestine, a world of subsistence farming, landed gentry, travellers and the plight of widows and those on the margins of society. The whole gamut of human capacity is there from the pragmatic schemer, the capricious landlord, the impatient son, the persistent widow and the uncaring rich man.

The parables present stories about ordinary people and ordinary events in a way that people from every age and culture have seen in their own lives or personally experienced with its hopes and challenges replayed in these short vignettes. There is little Scripture quoted, yet the underlying emphasis is on the summons that God issues to each one to embrace the standards of the Kingdom.

Parables arrest the hearer by their vividness or strangeness

This gritty reality is quickly shattered in the unfolding parable, expectations are turned upside down, our initial sympathy is quickly dissipated and our desire to draw moral conclusions and ethical paradigms for living begins to take second place to a vision of a reality that is at the root of the Kingdom of God.

Parables, when read, leave the mind in sufficient doubt about their precise application to tease it into active thought.

Each parable allows for several interpretations and meanings. A good example of this is the parable of the Lost Sheep (Matt 18:12-14 and Lk 15:4-7). In the former, Matthew interprets the parable as exhorting Church leaders to care for the weak in their flock, while Luke sees it as justifying Jesus' mission to the lost.

The parables are open enough to allow the hearer to identify with each and any of the characters, to grumble with the vineyard workers, to feel the pain/resentment of the older brother or the indifference of the unjust judge. It is only there that they then may be open to the message of forgiveness or judgment. All too often we are more like the smug Pharisee than the humble tax collector and yet we immediately jump to identify with him, adopting the attitude of the Pharisee as we do so!

Parabolic Stories

When Jesus preached so strikingly in parables, he did not create a new literary genre. Rather, he made use of a genre which was already of long tradition and which was familiar to all throughout the Mediterranean world. In Greece and Rome, parables were employed by rhetoricians, politicians and philosophers. Perhaps the most illustrious among those who made use of them were Socrates and Aristotle. An interesting question is to what extent the classical parables are like those of the Bible. In Israel, parables were uttered by prophets and wise women and men. They appear even in the oldest books of the Old Testament. Parables were often used by Jewish rabbis who were contemporaries of Jesus.

The parables which most closely resemble those of Jesus, are those in the Old Testament and rabbinic literature. These Semitic parables (as distinct from the classical) are no doubt the predecessors of the ones we find preserved in the Synoptic Gospels.

Anyone who compares the parables in the Gospels with those in other sources is led to conclude that Jesus was a master of the genre, perhaps its most brilliant author ever. Even today parables, and in particular those of Jesus, remain among the most beautiful and memorable works in the history of literature.

Activity

House on the Rock © S2.1 S3.1

Students locate and read the parable of the house built on the rock (Matthew 7:24-29). A Contemporary English version has been provided below.

²⁴Anyone who hears and obeys these teachings of mine is like a wise person who built a house on solid rock. ²⁵Rain poured down, rivers flooded and winds beat against that house. But it did not fall, because it was built on solid rock.

²⁶Anyone who hears my teachings and doesn't obey them is like a foolish person who built a house on sand. ²⁷The rain poured down, the rivers flooded, and the winds blew and beat against that house. Finally, it fell with a crash.

²⁸When Jesus finished speaking, the crowds were surprised at his teaching. ²⁹He taught them like someone with authority and not like the Scribes.

Students complete the **Retrieval Chart ①** provided below. Students need to understand how the *Rule of Three* operates in many stories from antiquity as well as fairy tales and contemporary stories. The *Rule of Three* is a literary device common to many stories. It helps the story-teller remember the details. All of the parables come from the oral tradition. Events frequently occur in threes, with the third event or character being a key to understanding the story. For example, in the parable of the Good Samaritan, three characters are named in the story: the Priest, the Levite and the Samaritan. The third character is pivotal to understanding the parable.

In this parable the *Rule of Three* is simply used as a memory device (e.g. rain poured, rivers flooded, wind beat against the house). Students can locate and identify other stories that use the *Rule of Three* (e.g. Three Little Pigs, Three Blind Mice, Cinderella).

<i>Wise person</i>	<i>Foolish person</i>
<i>House built on . . .</i>	<i>House built on . . .</i>
<i>Rule of three (what happened?)</i>	<i>Rule of three (what happened?)</i>
<i>Result</i>	<i>Result</i>

Students develop an understanding of how parables usually have three components:

- ☐ The Unknown which is being illustrated: e.g. the Kingdom of God
- ☐ The Known that is compared for illustration: e.g. the Sower, Mustard Seed.
- ☐ The Point of Comparison between the Known and Unknown.

Students observe the picture provided and identify how "the known" is being compared and contrasted for illustration (e.g. solid rock house remains/sand foundation house falls; wise man safe/foolish man unsafe etc)



Students construct their own *Bible Times House* using craft materials and the template provided. A construction method is described. Students then form pairs to prepare and present a joint retelling of the parable that should incorporate the *Rule of Three*.

Materials

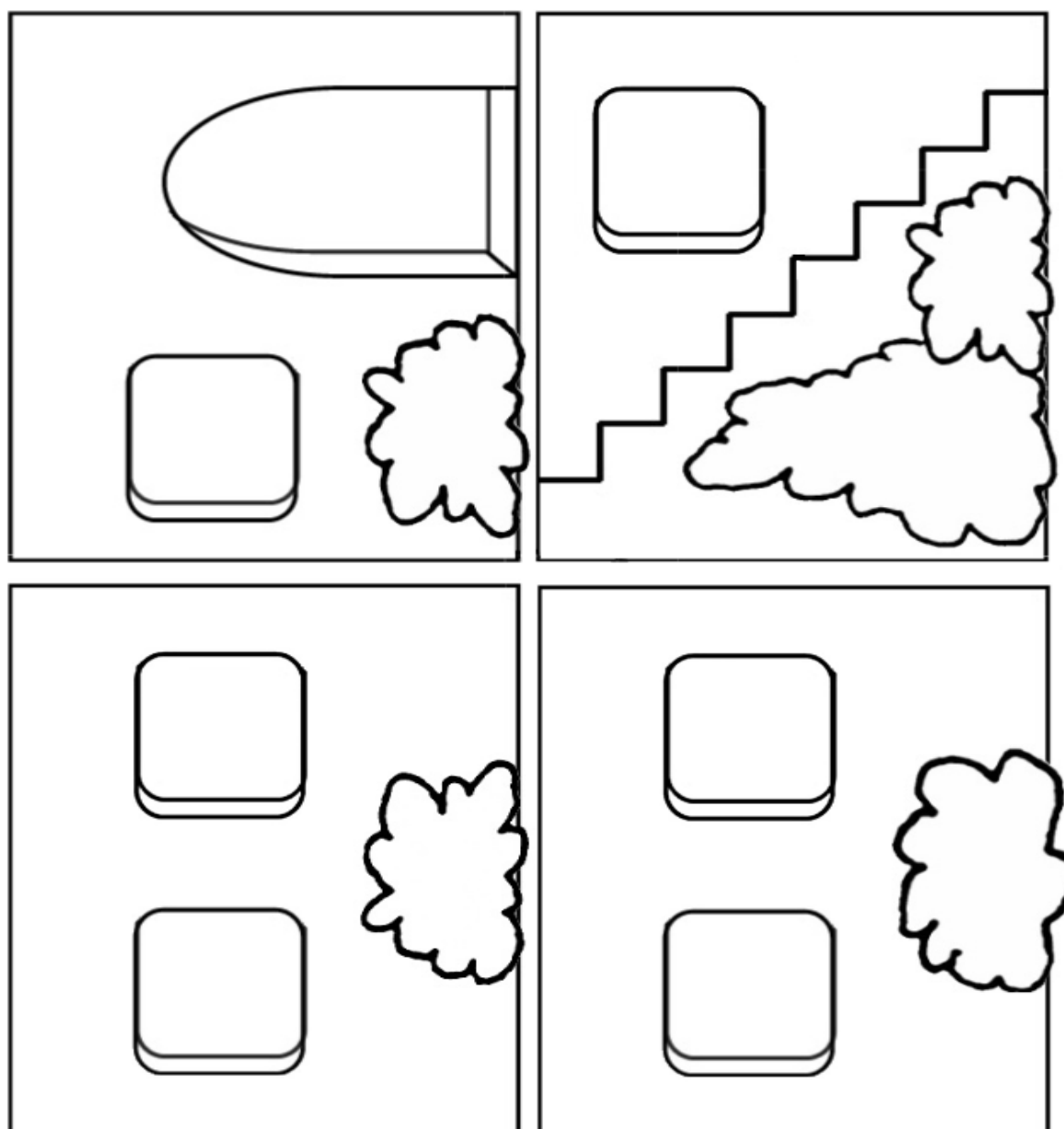
- ❑ 2 litre milk/juice carton (or tissue box or similar sized box)
- ❑ Template printed on stiff paper
- ❑ Optional - paint, sand.



Method - Template 1

Students cut out a 2 litre milk/juice carton so that is 8cm high (template pieces are 10cm wide by 8cm high). They turn it upside-down so that bottom of carton is the house roof. Students colour in and decorate walls as desired. They cut out the template and glue it on the outside of the carton.

Optional – students can paint glue on the outside of the carton and sprinkle on sand to give a sandstone finish, or sprinkle glitter if they are making a house for Heaven.



Teacher Note:

The titles for parables vary considerably, depending on the Bible translation used. This parable (Luke 19:11-27 and Matthew 25:14-30) is frequently confused with another parable of similar name – *The Labourers in the Vineyard*. The parable referred to in this activity is sometimes known as the *Parable of the Pounds* or the *Parable of the Ten Servants*. Different parables with similar titles are:

The Labourers in the Vineyard	Matthew 20:1-16
The Wicked Tenants	Mark 12:1-9

Prior to teaching this activity, teachers should consult the following online commentary about the parable. A separate commentary is available depending on whether Luke's version of the parable or Matthew's version of the parable is used. The web addresses are:

www.biblegateway.com/cgi-bin/webcommentary?language=english&version=niv&book=luke&chapter=19#1
(Luke's version)

www.biblegateway.com/cgi-bin/webcommentary?language=english&version=niv&book=matt&chapter=25#3
(Matthew's version)

Students read, listen to, or view the parable. An adapted version suitable for young people is provided below.

¹*The crowd was still listening to Jesus as he was getting close to Jerusalem. Many of them thought that God's kingdom would soon appear* ¹²*and Jesus told them this story:*

A prince once went to a foreign country to be crowned king and then to return. ¹³*But before leaving, he called in ten servants and gave each of them some money. He told them, "Use this to earn more money until I get back."*

¹⁴*But the people of his country hated him and they sent messengers to the foreign country to say, "We don't want this man to be our king."*

¹⁵*After the prince had been made king, he returned and called in his servants. He asked them how much they had earned with the money they had been given.*

¹⁶*The first servant came and said, "Sir, with the money you gave me I have earned ten times as much."*

¹⁷*"That's fine, my good servant!" the king said. "Since you have shown that you can be trusted with a small amount, you will be given ten cities to rule."*

¹⁸*The second one came and said, "Sir, with the money you gave me, I have earned five times as much."*

¹⁹*The king said, "You will be given five cities."*

²⁰*Another servant came and said, "Sir, here is your money. I kept it safe in a handkerchief.* ²¹*You are a hard man, and I was afraid of you. You take what isn't yours and you harvest crops you didn't plant."*

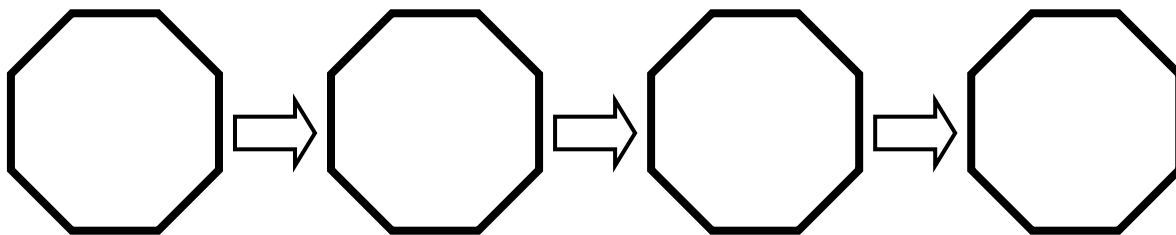
²²*"You worthless servant!" the king told him. "You have condemned yourself by what you have just said. You knew that I am a hard man, taking what isn't mine and harvesting what I've not planted.* ²³*Why didn't you put my money in the bank? On my return, I could have had the money together with interest."*

²⁴*Then he said to some other servants standing there, "Take the money away from him and give it to the servant who earned ten times as much."*

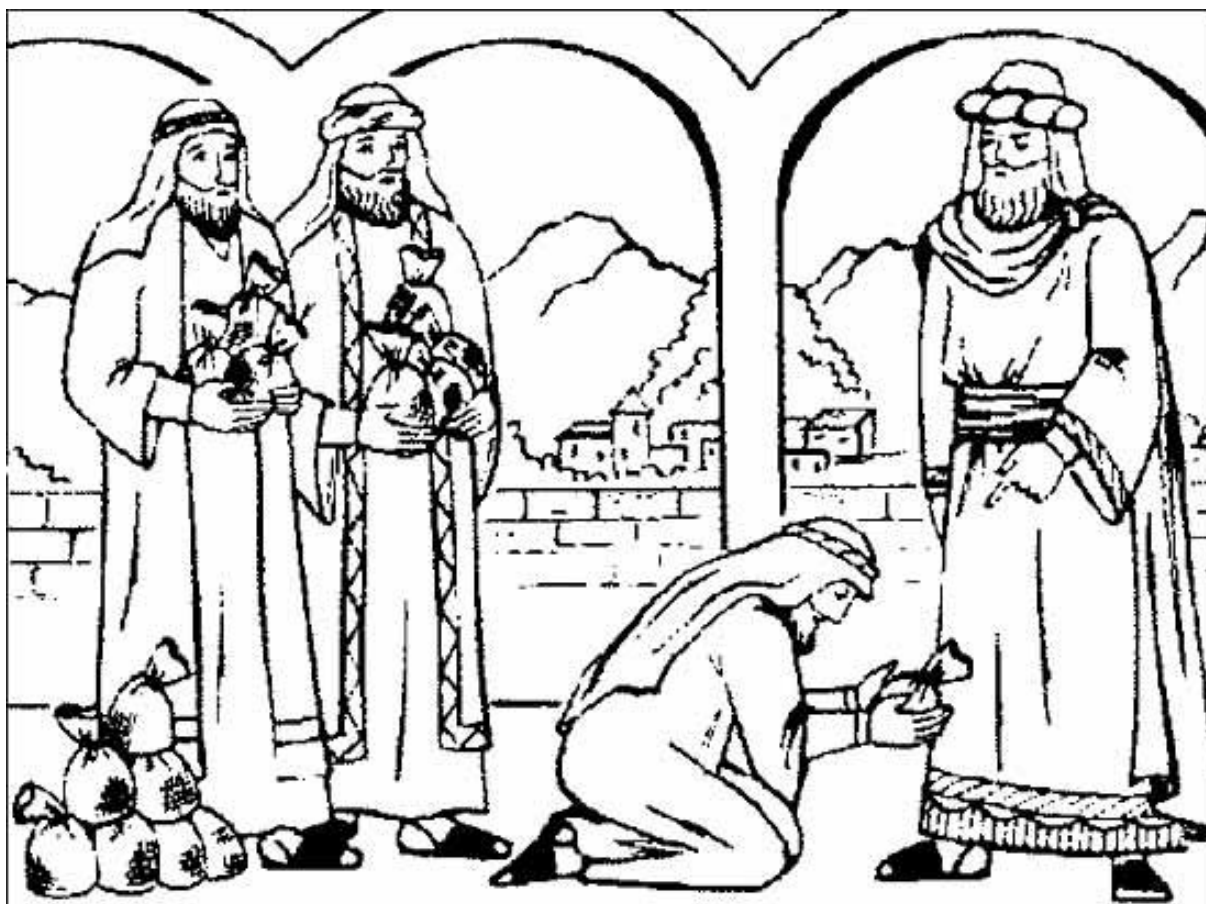
²⁵*But they said, "Sir, he already has ten times as much!"*

²⁶*The king replied, "Those who have something will be given more. But everything will be taken away from those who don't have anything.* ²⁷*Now bring me the enemies who didn't want me to be their king. Kill them while I watch!"*

Students form small learning teams and create a **Linear Flowchart** ① that correctly identifies and sequences the key events in the parable. For example,



Students now focus on the dialogue between the king and the three chosen servants. They use the image provided below and create a cartoon that uses both **talking** and **thinking** bubbles to present their version of the dialogue.



Most of the kingdom parables have a literary device known as the **Discombobulating Shift**. This is a useful term for students to learn about. The discombobulating shift is that part of the parable that turns the reader's expectations upside down. It is often the puzzling or surprising part of the parable. Students can be assisted to identify the discombobulating shift in this parable. It is described in the words attributed to Jesus:

Those who have something will be given more. But everything will be taken away from those who don't have anything.

Students can be assisted to understand the meaning behind this text. That is, we are all accountable for our service in building up the kingdom. Through faithfulness, Christians are encouraged to use their gifts (talents) in service of others. However in using our gifts we need to be prepared to continue to do more.

Teacher Note:

Prior to beginning this activity, teachers should consult the previous activity: *Parable of the Tenants*.

Students further explore the concept of discombobulating shifts in some of the better-known "kingdom parables". This is a useful term for students to learn about. The discombobulating shift is that part of the parable that turns the reader's expectations upside down. It is that part of the parable that often confuses or puzzles the reader. Yet it is integral to understanding a key message in the parable.

Students conduct a Thesaurus Search for the word, *discombobulation*. Words of similar meaning might include: befuddlement, bewilderedness, bewilderment, daze, fog, muddle, mystification, perplexity, puzzlement, confusion.

Students are helped to identify the discombobulating shift in some of the better-known parables. A worksheet has been provided below.



What's the parable?

Where is it found?

What is the discombobulating shift?

What is a key message of the parable?

Answer

The Parable of the Lost Son (Luke 15:11-32)

The Father ran to his son, hugged him and kissed him. It is totally outside of what would be have been acceptable cultural norms. The son had dishonoured the family name and brought shame on the entire family. It would have been the son's responsibility to initiate reconciliation and this would have been unlikely because once the son had disobeyed the father, cultural norms dictated that the father treat the younger son as if he were dead.

God's mercy, compassion and forgiveness are available to everyone and always.



What's the parable?

Where is it found?

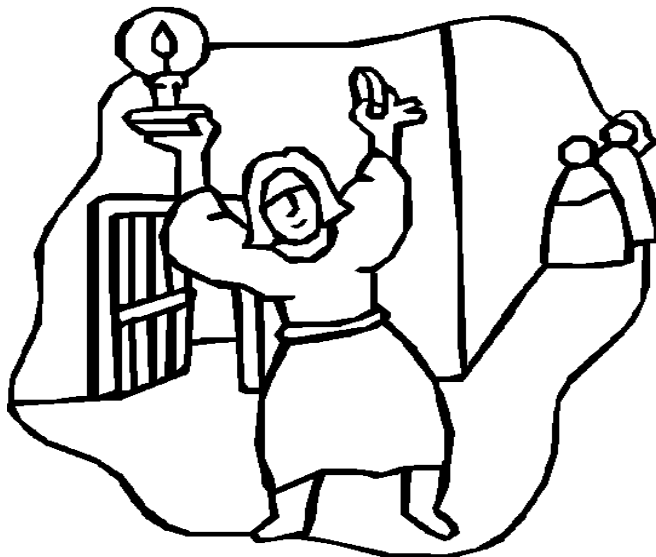
What is the discombobulating shift?

What is a key message of the parable?

Answer

The Parable of the Good Samaritan (Luke 10:25-37)

Here the discombobulating shift is linked with another literary device: *the rule of three*. There are three key characters in the story: the Priest, the Levite and the Samaritan. In most oral stories from antiquity, the rule of three was commonly used as a memory device with the third character being the hero of the story. Listeners to the story of the Good Samaritan would have expected the third character to be a hero (in this case a Jew like themselves), but Jesus makes the hero a Samaritan (someone that mainstream Jews would have hated and considered unclean and unworthy).



What's the parable?

Where is it found?

What is the discombobulating shift?

What is a key message of the parable?

Answer

The Parable of the Lost Coin (Luke 15:8-10)

Here the discombobulating shift is focused on what the woman does when she finds the coin. She calls her friends together and holds a celebration. Now if the coin were so valuable to her, why would she then spend the money on a party? In the Good News Version of this story, the main character is simply described as a woman. However, most translations describe her as a widow. A widow during Jesus' time would most likely have been very poor and suffered exclusion from society. There was no welfare system in first century Palestine. So the loss of the coin would have been serious indeed.

The message is, God has a preferential option for the poor, the outcasts, widows and sinners.

Activity

The Little Lamb © S2.1 S3.1

A famous and quite ancient Old Testament parable is the story of the Ewe-Lamb, which the prophet Nathan addressed to David (2 Samuel 12:1-7). After the king had arranged the death of Bathsheba's husband on the battlefield so that he might himself marry Bathsheba, Nathan told him this story:

A rich man and a poor man lived in the same town. ²The rich man owned a lot of sheep and cattle, ³but the poor man had only one little lamb that he had bought and raised. The lamb became a pet for him and his children. He even let it eat from his plate and drink from his cup and sleep on his lap. The lamb was like one of his own children.

⁴One day someone came to visit the rich man, but the rich man didn't want to kill any of his own sheep or cattle and serve it to the visitor. So he stole the poor man's little lamb and served it instead.

⁵David was furious with the rich man and said to Nathan, "I swear by the living Lord that the man who did this deserves to die!" ⁶And because he didn't have any pity on the poor man, he will have to pay four times what the lamb was worth."

⁷Then Nathan told David: You are that rich man!

Students now explore the parable by assigning words that describe the rich man and the poor man under pictures of each. For example:



Greedy
Selfish
Uncaring



Loving
Kind
Caring

Students compare and contrast this Old Testament parable with a New Testament parable that is focused on a similar theme- for example, *The Rich Man and Lazarus* (Luke 16:19-31).

Activity

The Great Eagles © S2.1 S3.1

Students listen to the parabolic story about the *Great Eagles*, which appears in Ezekiel 17:3-10. A simple version of the story appears below.

A large eagle with strong wings and beautiful feathers once flew to Lebanon. It broke the top branch off a cedar tree, then carried it to a nation of merchants and left it in one of their cities. The eagle also took seed from Israel and planted it in a fertile field with plenty of water, like a willow tree beside a stream. The seed sprouted and grew into a grapevine that spread over the ground. It had lots of leaves and strong, deep roots, and its branches grew upward toward the sky. There was another eagle with strong wings and thick feathers. The roots and branches of the grapevine soon turned toward this eagle, hoping it would bring water for the soil. But the vine was already growing in fertile soil, where there was plenty of water to produce healthy leaves and large grapes.

Now tell me, Ezekiel, do you think this grapevine will live? Or will the first eagle pull it up by its roots and pluck off the grapes and let its new leaves die? The eagle could easily kill it without the help of a large and powerful army. The grapevine is strong and healthy now, but as soon as the scorching desert wind blows, it will quickly wither.

Students share their understandings and ideas about this story. Students design and create a classroom collage based on this parable.

□ Miracles

Teacher Background

Miracles in the Gospels

The miracle stories of the New Testament can be divided into four fairly distinct groupings: healing miracles, exorcisms, nature miracles and restoration miracles. Put simply, each of the four groupings might be described as follows:

- Healing miracles (curing of physical impairments and illnesses)
- Exorcisms (casting out demons and unclean spirits)
- Nature miracles (calming storms, feeding the multitudes . . .)
- Restoration miracles (raising the dead, restoring to life)

It is important to note that contemporary readers of Scripture would place exorcisms within the healing miracles grouping. To a person living in the first century, anyone with a bodily discharge or suffering an epileptic fit would be viewed as being possessed by an unclean spirit. A more sophisticated understanding would suggest that this is, in reality, a medical condition and not the existence of a demon or spirit.

The following table provides a list of miracle stories under each of the four groupings.

Healing Miracles

Story	Mark	Matthew	Luke	John
Healing Simon Peter's Mother-in-law	1:29-31	8:14-15	4:38-39	
Cleansing a Leper	1:40-45	8:1-4	5:12-16	
Healing a Centurion's Servant		8:5-13	7:1-10	
Healing a Paralytic	2:1-12	9:1-8	5:17-26	[cf. 5:1-18]
Restoring a Man's Withered Hand	3:1-6	12:9-14	6:6-11	
Healing a Woman's Haemorrhage	5:25-34	9:19-22	8:43-48	
Restoring Sight to Two Blind Men		9:27-31		
Healing a Syro-Phoenician Girl	7:24-30	15:21-28		
Healing a Deaf Mute	7:31-37			
Giving Sight to a Blind Man at Bethsaida	8:22-26			
Restoring a Woman Crippled for Eighteen Years			13:10-17	
Healing a Man with Dropsy			14:1-6	
Cleansing Ten Men of Leprosy			17:11-19	
Giving Sight to a Blind Man (or 2 Men) at Jericho	10:46-52	20:29-34	18:35-43	[cf. 9:1-41]
Healing a Royal Official's Son at Cana				4:46-54
Healing a Man at the Pool of Bethesda in Jerusalem				5:2-47

Restoration Miracles

Story	Mark	Matthew	Luke	John
Raising from the Dead a Widow's Son at Nain			7:11-17	
Raising from the Dead the Daughter of Jairus	5:21-24,35-43	9:18-19,23-26	8:40-42,49-56	
Raising Lazarus of Bethany from the Dead				11:1-44

Nature Miracles

Story	Mark	Matthew	Luke	John
Catching Unusually Many Fish in the Sea of Galilee			5:1-11	[cf. 21:1]
Stilling a Storm on the Sea of Galilee	4:35-41	8:23-27	8:22-25	
Feeding Five Thousand People	6:32-44	14:13-21	9:10b-17	6:1-15
Walking on the Water	6:45-52	14:22-33		6:16-21
Feeding Four Thousand People	8:1-10	15:32-39		
Finding a Coin in the Mouth of a Fish		17:24-27		
Cursing a Fig Tree near Bethany	11:12-14	21:18-19		
Turning Water into Wine at a Wedding in Cana				2:1-11
Catching Numerous Fish at the Sea of Tiberias			[cf. 5:1]	21:1-14

Major Exorcisms and related stories in the Synoptic Gospels

(Note: There are no exorcisms in the Gospel of John)

Story	Mark	Matthew	Luke
Man with Unclean Spirit in Synagogue at Capernaum	1:23-28		4:33-37
Beelzebul Controversy	3:22-30	12:22-30	11:14-15
Gerasene Demoniac	5:1-20	8:28-34	8:26-39
Syro-Phoenician Woman's Daughter	7:24-30	15:21-28	
Boy with an Epileptic Spirit	9:14-29	17:14-21	9:37-43a
Another Exorcist	9:38-41	10:42	9:49-50

Textual Features of Healing Miracles

In the New Testament, most of the healing miracles are narrated according to a fairly regular pattern that typically consists of five stages:

Introduction

The sick person's condition is described, the healer encounters the sick person, the sick person is brought to the healer, or at least someone tells the healer about the sick person.

Conflict

Often the healer first investigates what the sick person wants or needs; sometimes the healer hesitates, or tests the sick person's readiness to be healed; sometimes other persons intervene or delay the healing.

Action

The healing itself can be brought about either verbally, or through simple touch, or through more elaborate therapeutic means. Sometimes the healing action is only implied, but not explicitly described.

Confirmation

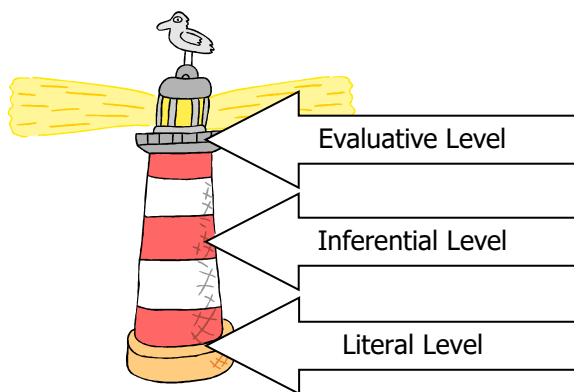
The fact that the healing has taken place is either asserted by the narrator or demonstrated through some action performed by the person who has been healed.

Reaction

Usually some reaction is reported for those who witnessed the event. In the Gospels, this response is often positive, involving praise given to God. Sometimes there are negative reactions from some opponents.

Teacher Note for the following six activities:

These next six activities are focused on a Nature Miracle, namely, the Feeding of the Five Thousand (Matthew 14:13-21; Mark 6:30-43; Luke 9:10-17; John 6:1-14). There is also another nature miracle recorded in both Matthew's and Mark's gospels called The Feeding of the Four Thousand (Matthew 15:32-39; Mark 8:1-10).



The Feeding of the Five Thousand is one of very few miracle stories narrated by all four gospel writers. Clearly this story was highly valued in the oral tradition of the time. It is likely that both stories (e.g. feeding of the four thousand and feeding of the five thousand) have developed from the same source and then modified independently by Mark, Luke and Matthew.

This is a particularly rich story, which can be explored at a variety of levels. The following activities are based on the **Three Level Lighthouse Strategy**.

Preliminary Activity

Feeding Frenzy

Teachers should read the *Teacher Note* that precedes this activity. This activity is based on the **Three Level Lighthouse Strategy** ①. It is focused at the literal level.

Students read or listen to Mark's version of the *Feeding of the Five Thousand* (6:30-43). They participate in a Loaves and Fishes Lunch by making unleavened bread and eating tuna with it. The following recipes will assist students to prepare the lunch. Students form small equal-numbered groups to eat their lunch.

Recipe for Making Unleavened Bread

Ingredients:

1½ cups of sifted flour
½ cups sifted white flour
1 teaspoon of salt
1½ teaspoons of sugar
¾ teaspoon baking soda
2 teaspoons butter
½ cup warm water

Preheat oven to 375 degrees.
Put all dry ingredients together. Cut in butter.
Gradually stir in the warm water until mixed.
Knead with hand a little. Roll out onto a floured board.
Place on greased cookie sheet. Bake for 12 minutes.
Time exactly 12 minutes as bread may burn. Let stand until warm;
then cut into squares.

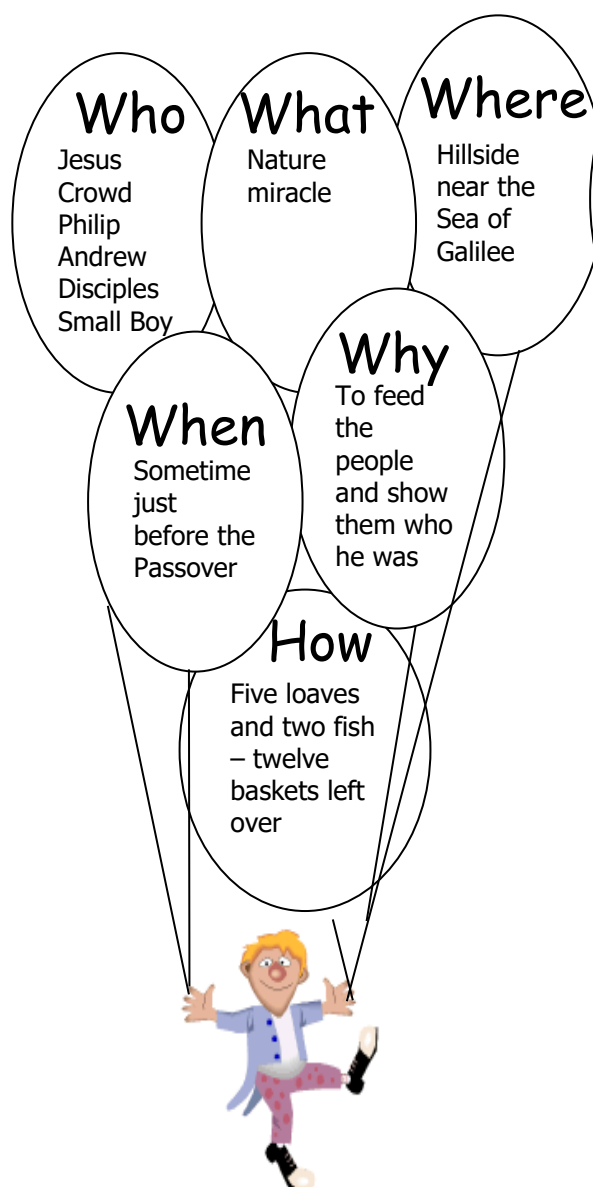
Recipe for Making Tuna and Mayonnaise

Mix tinned tuna with low-fat mayonnaise. Spoon small amounts onto the cut-up unleavened bread.

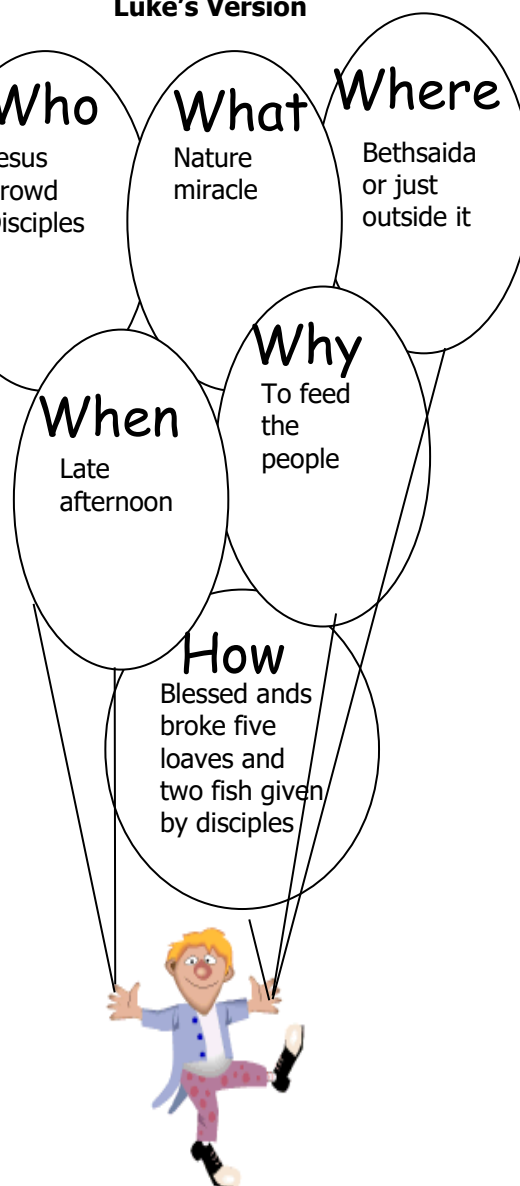
Teachers should read the *Teacher Note* that appears on the top of page 35. This activity is based on the **Three Level Lighthouse Strategy** ①. It is focused at the literal level.

The four accounts of the Feeding Story vary in their detail. Students compare John's version of the Feeding of the Five Thousand (6:1-14) with Luke's version (9:10-17). Initially, students complete a **5Ws + H Strategy** ① for each version. Examples have been provided below. From there, students compare and contrast the two accounts using a Two Circle **Venn Diagram** ① Strategy. Students suggest why the accounts vary in their detail. Students might choose to make further comparisons with Matthew and Mark's accounts.

John's Version



Luke's Version



Teachers should read the *Teacher Note* that appears on the top of page 35. This activity is based on the **Three Level Lighthouse Strategy** ①. It is focused at the inferential level.

Students use the **Seven Strip Question Strategy** ① to share their ideas and understandings of Mark's version of the Feeding of the Five Thousand (Mark 6:30-44). Only some of the questions have been applied to the story in the examples given below. This task is best completed using a **Jigsaw Strategy** ① where students form expert groups to focus on a specific question.

Quantity Type Question:



How many people were in the crowd?
How much food did they begin with?
How much food was left over?

Prediction Question:



How might the story have changed if the people had been sent away to the villages and farms to look for food?

Point of view Question:



Try retelling this story from the point of the view of a member of the crowd.

Personal involvement Question:



If you were one of the disciples, how might you have reacted when you noticed your quiet time being interrupted by gathering crowds of people?

Valuing Question



Name four values you think are demonstrated in this story and explain how each links to a specific person or event.

Activity

Feeding Drama © S2.1

Teachers should read the *Teacher Note* that appears on the top of page 35. This activity is based on the **Three Level Lighthouse Strategy** ①. It is focused at the inferential level.

Students form small learning teams (total number of teams required: 15) and use the Freeze Frame (**See Drama Strategies** ①) to present a selected frame from Mark's version of the story. Teams come together to present their frame in sequence, thereby retelling the story. This is best done with teams forming a large circle so that they can see each other's presentation. At the end, teams can ask each other why they chose to present their frame the way they did. Each frame represents a separate verse (e.g. Mk 6:30; Mk 6:31; Mk 6:32; Mk 6:33; Mk 6:34; Mk 6:35; Mk 6:36; Mk 6:37; Mk 6:38; Mk 6:39; Mk 6:40; Mk 6:41; Mk 6:42; Mk 6:43; Mk 6:44).

Teachers should read the *Teacher Note* that appears on the top of page 35. This activity is based on the **Three Level Lighthouse Strategy** ①. It is focused at the inferential level.

Students examine the picture provided below which describes one of the four accounts of the *Feeding of the Five Thousand*

Matthew 14:13-21

Mark 6:30-43

Luke 9:10-17

John 6:1-14



Students identify which account matches the picture and the names of the people depicted.

Students use the **Prediction Circles Strategy** ① to create speech and/or thinking bubbles for the picture based on the account it reflects.

Teachers should read the *Teacher Note* that appears on the top of page 35. This activity is based on the **Three Level Lighthouse Strategy** ①. It is focused at the evaluative level.

Students read Matthew's version of the *Feeding of the Five Thousand* (Matthew 14:13-21). A version of Matthew's account has been provided below. They research some background information for specific parts of the story and create context bubbles containing relevant information for those parts. Key questions have been provided for other parts. Students use the Clue Cards included and access online and print resources to respond to the questions and create their context bubbles.

Where else in the Bible will you find this story?

Jesus Feeds the Five Thousand (Matthew 14:13-21)

Where might this story have taken place?

¹³When Jesus heard what had happened, he withdrew by boat privately to a solitary place. Hearing of this, the crowds followed him on foot from the towns. ¹⁴When Jesus landed and saw a large crowd, he had compassion for them and healed their sick.

Why do you think Matthew calls them "the crowds" and not "the crowd"?

¹⁵As evening approached, the disciples came to him and said, "This is a remote place and it's already getting late. Send the crowds away, so they can go to the villages and buy themselves some food."

I wonder what Jesus meant by that?

¹⁶Jesus replied, "They do not need to go away. You give them something to eat."

¹⁷"We have here only five loaves of bread and two fish," they answered.

What kind of bread was it?

¹⁸"Bring them here to me," he said. ¹⁹And he directed the people to sit down on the grass.

Where else in the NT does Jesus say words like these?

Taking the five loaves and the two fish and looking up to heaven, he gave thanks and broke the loaves. Then he gave them to the disciples, and the disciples gave them to the people. ²⁰They all ate and were satisfied, and the disciples picked up twelve basketfuls of broken pieces that were left over. ²¹The number of those who ate was about five thousand men, besides women and children.

Clue Card 1

Where else in the Bible will you find this story?

The Feeding of the Five Thousand appears in all four gospels. The Bible Gateway website is helpful for locating scripture stories.

Go to:

www.biblegateway.com/cgi-bin/bible

Clue Card 2

Where might this story have taken place?

The Feeding of the Five Thousand appears in all four gospels. Maybe the other versions give a clue to the location of this miracle story. A map of Palestine at the time of Jesus will be found at the following website:

www.bible-history.com/maps

Clue Card 3

Why do you think Matthew calls them “the crowds” and not “the crowd”?

This is a tough one! See if verse 13 gives you any clues.

During Jesus’ time, family loyalty was considered as very important. A family group might include Mum and Dad, brothers and sisters as well as extended family members (grandparents, cousins etc.) as well as slaves and their families. Sometimes family groups were jealous of and suspicious of each other. As well as that, people did not travel very far in the time of Jesus. They knew the people of their own village, but beyond that they pretty much kept to themselves.

One way of understanding the miracle story of the *Feeding of the Five Thousand* is to think about how family groups worked during the time of Jesus. Perhaps the miracle performed by Jesus was to get each family group to share the food they had with other family groups. That meant putting aside their family loyalties, jealousy and suspicions and treating each other as equals.

That would have been some miracle. Sharing is never easy.

Clue Card 4

Jesus wasn't just talking about food here. What else do you think he might have meant?

Jesus' mission was to bring the Good News to people. He called a number of disciples to share in this mission. Often Jesus would encourage the disciples to make decisions for themselves and not rely on Jesus as much as they did.

Check out the other versions of this story to see if they give you any clues to respond to this question. Check out these verses in particular:

Mark 6:33-34

Luke 9:11

Clue Card 5

Where else in the NT does Jesus say words like these?


Use the Bible Gateway website (Word Search) to help you.

www.biblegateway.com/cgi-bin/bible

That is the final activity forming part of the *Three Level Lighthouse*  series of six activities.

Activity

Mapping the Miracles © S2.1 S3.1

Students complete the **Retrieval Chart**  provided below. Initially, students answer each question by locating the miracle story and identifying where it took place. Students are then required to identify which type of miracle story it is (e.g. nature miracle, exorcism miracle, healing miracle or restoration miracle). Clue cards have been provided at the end of this activity. The first one has been done as an example. The answers have been provided at the end of this activity.

	Question/Scripture Reference	Location	Type of Miracle
1	Where did Jesus turn water into wine? (John 2:1)	<i>Cana</i>	<i>Nature</i>
2	Where was Jesus when he healed the royal official's son who was sick at Capernaum? (John 4:46-50)		
3	Where was Jesus when he healed a centurion's paralysed servant? (Matt. 8:5-6)		
4	Where was Jesus when he healed Peter's Mother-in-law? (Mark 1:21, 29-30)		
5	Where was Jesus when He healed the paralysed man lowered through the roof? (Mark 2:1)		

6	Where was Jesus when he walked on the water? (Matt. 14:22-34). Find the name of the city in v. 34; then look on the map to find where Jesus walked on water.		
7	Where was Jesus when he healed the daughter of a Canaanite woman? (Matt. 15:21-22)		
8	Where was Jesus when he healed a man who could not speak or hear? (Mark 7:31-36)		
9	Where was Jesus when he fed the 4,000 people with a few loaves of bread and a few small fish? (Matt. 15:29-38)		
10	Where was Jesus when he raised a widow's son from the dead? (Luke 7:11-15)		
11	Where was Jesus when he healed the blind Bartimaeus? (Mark 10:46-52)		
12	Where was Jesus when he raised Lazarus from the dead? (John 11:1, 43-44)		
13	Where was Jesus when he healed the servant's ear cut off by Peter? (Luke 22:39, 50-51)		

Answers

Question	Location	Type of Miracle
1	Cana	Nature Miracle
2	Cana	Healing miracle
3	Capernaum	Healing miracle
4	Capernaum	Healing miracle
5	Capernaum	Healing miracle
6	Lake Galilee	Nature miracle
7	District of Tyre and Sidon	Exorcism
8	Region of Decapolis	Healing miracle
9	On a hillside near Galilee	Nature miracle
10	Nain	Restoration
11	Jericho	Healing
12	Bethany	Restoration
13	Mount of Olives	Healing

Activity

Jesus Goes to a Wedding © S3.1

Students locate and read the *Wedding at Cana* story (John 2:1-11). A version has been provided below. Students locate clues for the crossword using the text verse references. Some of the clues do not appear in the text. Answers appear at the end of the activity.

¹Three days later Mary, the mother of Jesus, was at a wedding feast in the village of Cana in Galilee. ²Jesus and his disciples had also been invited and were there.

³When the wine was all gone, Mary said to Jesus, "They don't have any more wine."

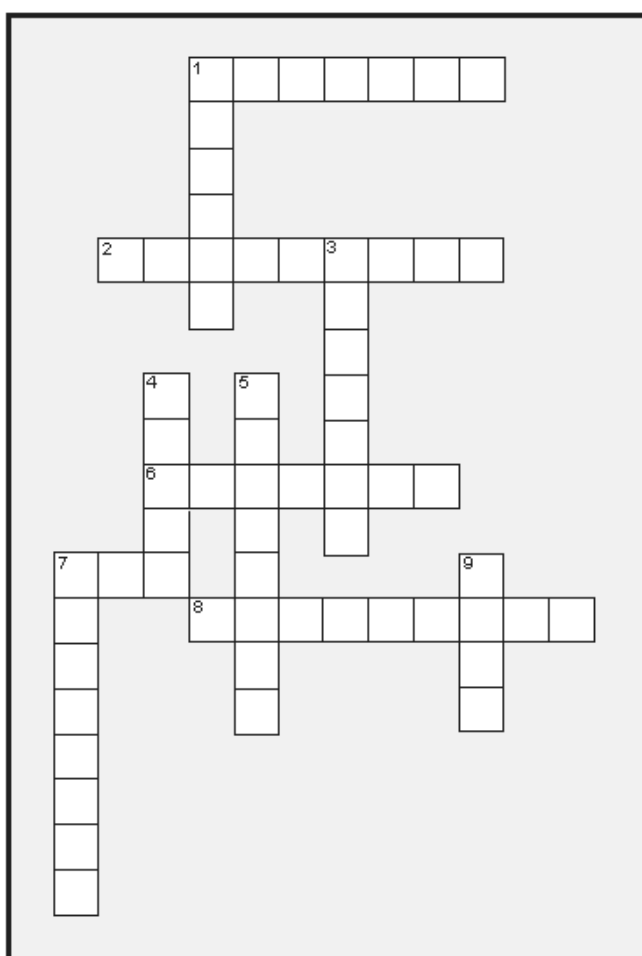
⁴Jesus replied, "Mother, my time hasn't yet come: you must respect that." ⁵Mary then said to the servants, "Do whatever Jesus tells you to do."



⁶At the feast there were six stone waterjars that were used by the people for washing themselves in the way that their religion said they must. Each jar held about twenty or thirty gallons. ⁷Jesus told the servants to fill them to the top with water. Then after the jars had been filled, ⁸he said, "Now take some water and give it to the man in charge of the feast."

The servants did as Jesus told them ⁹and the man with authority drank some of the water that had now turned into wine. He did not know where the wine had come from, but the servants did. He called the bridegroom over ¹⁰and said, "The best wine is always served first. Then after the guests have had plenty, the other wine is served. But you have kept the best until last!"

¹¹This was Jesus' first miracle and he did it in the village of Cana in Galilee. There Jesus showed his glory and his disciples put their faith in him. ¹²After this, he went with his mother, his brothers and his disciples to the town of Capernaum, where they stayed for a few days.

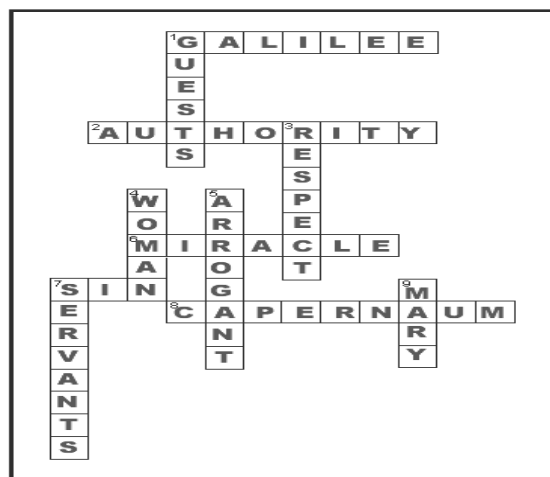


ACROSS

1. Region where the wedding took place (Jn 2:1)
2. People in charge (Jn 2:9)
6. Event that seems impossible to explain (Jn 2:11)
7. The bad things we do and say; anything that is against God's love
8. City where Jesus and his family and friends travelled after Jesus' first miracle (Jn 2:12)

DOWN

1. People or visitors at the celebration (Jn 2:10)
3. Listen (Jn 2:4)
4. The term of respect Jesus used when speaking to His mother (Jn 2:4)
5. When we think we know what is best
7. Helpers (Jn 2:7)
9. Jesus' mother's name



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:

Drama Strategies	p. 52	Seven Strip Questions	p. 61
Flip Book	p. 53	Six Thinking Hats	p. 62
Frayer Concept Model	p. 54	Story Wheel	p. 63
Graphic Organiser	p. 55	T Chart	p. 63
Graphic Outline	p. 56	Ten Word Strategy	p. 58
Jigsaw Strategy	p. 57	Three Level Lighthouse	p. 64
Linear Flowchart	p. 58	Venn Diagram	p. 65
Postcard	p. 59	5Ws + H	p. 66
Prediction Circles	p. 54	Plot Profile	p. 67
Retrieval Chart	p. 60	1-2-4 Strategy	p. 53
Giant Puppets	p. 68	Concertina Book in a Matchbox	p. 68

❑ **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

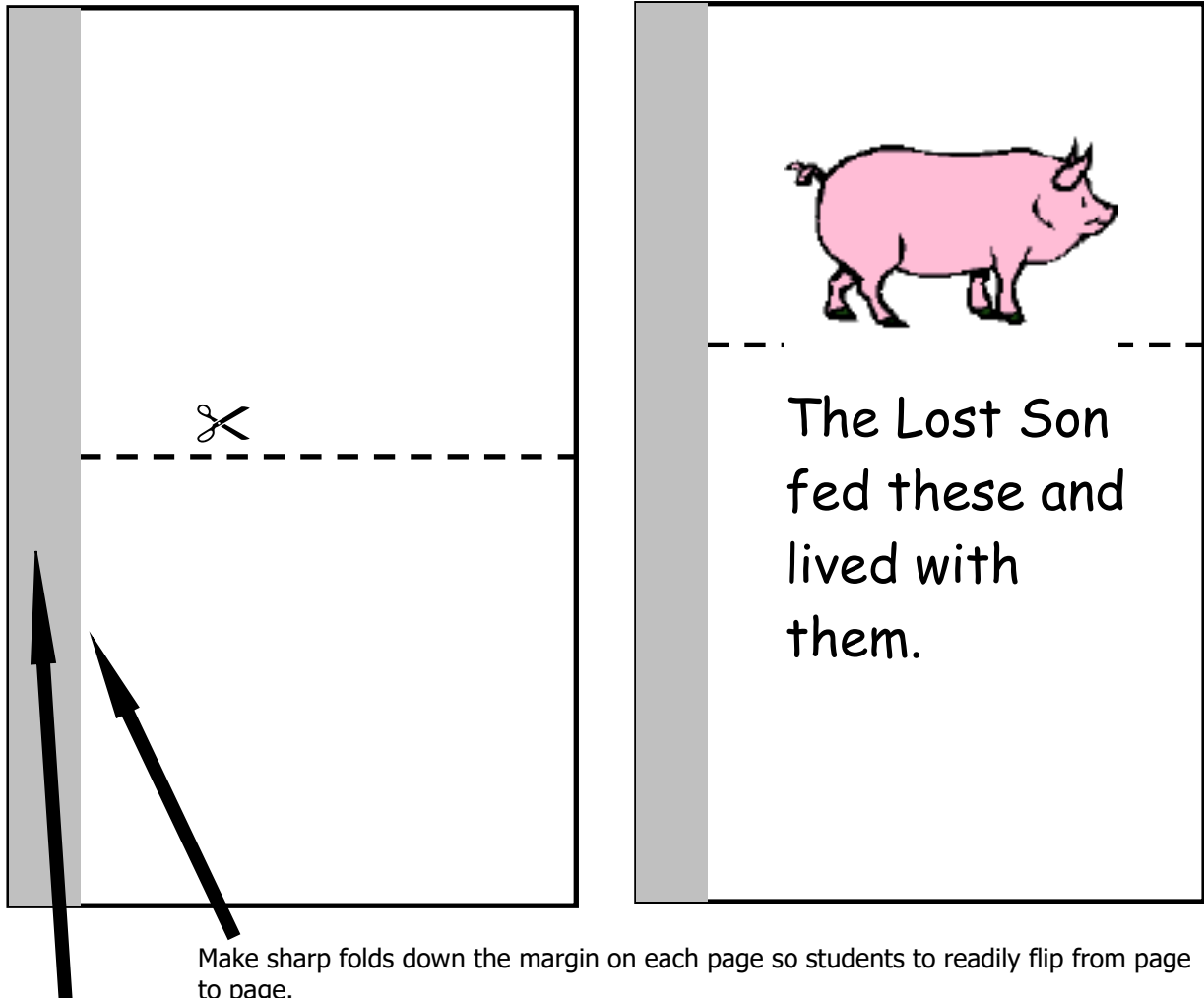
Alternatively, teachers are able to conduct a Multimedia Centre online search through the BCE Intranet. Religious Institute schools are able to access the BCE intranet through the public site located at: www.bne.catholic.edu.au

❶ Drama Strategies

Improvisation	Method of producing make-believe talk and action in a spontaneous or continuous manner but not meant for repetition, or as prepared talk and action for performance.
Teacher/student in role	<p>Teacher/student takes on the roles of characters within the drama to create belief, to highlight tensions, to develop ideas, or to ask questions. Can be used:</p> <ul style="list-style-type: none"> • To introduce a plot or a theme • to look in more detail at aspects of the action or at particular events e.g. after reading a text. • instead of a lecture, or a résumé. <p>Which role to choose:</p> <ul style="list-style-type: none"> • <u>not</u> a main character: someone who is near enough the action to know a lot but who is not central (e.g. Juliet's nurse, Rosencrantz or Guildenstern, Ophelia's brother): • an invented character. <p>Find some way to show who you are; show when you are in and when you are out of character; define your audience.</p>
Still image	The group takes up different poses to construct a picture which shows physically what they want to say or how they interpret a text.
Freeze Frame	A series of linked still images that can describe different important moments within a text.
Mantle of the Expert	Students or teacher take on role of people with specialist knowledge that is relevant to the situation.
Narration	The teacher narrates part of the story to get it started, to move the story on, to aid reflection, to create atmosphere, to give information, to give control.
Thought Tracking	Individuals, in roles, are asked to speak aloud their private thoughts and reactions to events.
Hot Seat Interview	Students, as themselves, question teacher-in-role or student-in-role in order to get more information about the character and the character's motives; or to confront the character.
Collective role play	Several members of the group play the same part simultaneously to provide mutual support and present a range of ideas.
Ritual	A stylised action or form of words (e.g. an agreement sealed with a handshake). Often repeated; used to build the feeling of being a group.
Conscience alley	Groups are used to provide advice or give expression to conscience in a character as he or she is made to walk through the alley.
Concentric circles	A way of organising exchanges of opinion, discussion. Divide class in two. One half forms a circle and then turns to face a partner in the outer circle, which is formed by the other half of the class. On signal, outer circle moves to a new partner in a clockwise direction.

❶ Flip Book Strategy

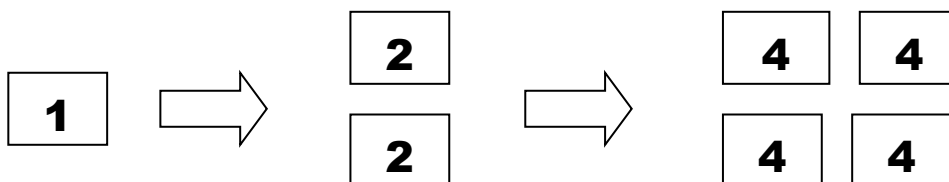
Flip Books allow students to match two things on the one page. Each page in a flip-book is cut in half. Students flip through the pages in each half to match a concept on the top half with a picture or symbol on the bottom half. For example,



Make sharp folds down the margin on each page so students to 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 1-2-4 Strategy



1:2:4 (etc.) encourages the individuals in a team to each fully contribute to the team's task.

First, each class member works separately on a particular activity.

Students then find a partner and form a combined list of their findings.

The pairings then join together to form a team of four and collate both of their lists into a single final list.

The four students have then formed a collective total of their knowledge.

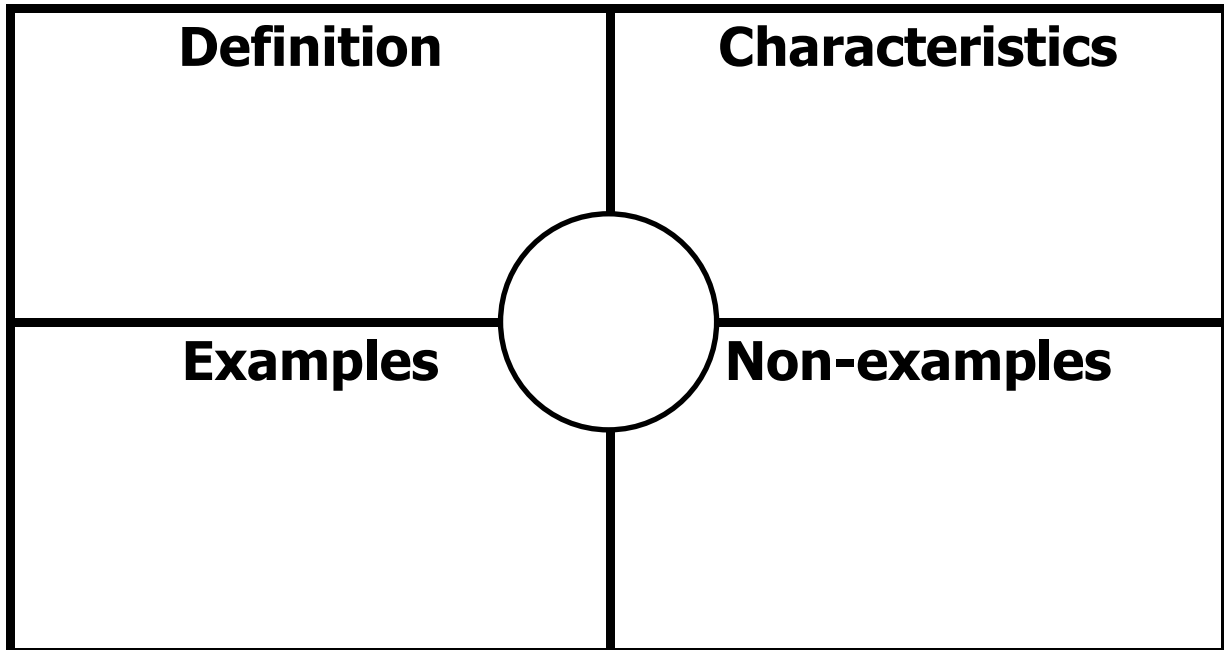
This process could be extended once more to eight if the material is complex enough.

Instead of using the 1:2:4 format, it could be a 1:3:6 strategy.

❶ Frayer Concept Model Strategy

The Frayer Model is an adaptation of a concept map. The framework of the Frayer Model includes: concept word; definition; characteristics of the concept word; examples of the concept word and non-examples of the concept word.

It is important to include both examples and non-examples so students are able to identify what the concept word is and what the concept word is not. First, the teacher will assign the concept word being studied and then talk about the steps involved in completing the chart.



In the centre oval of the Frayer Model, students write the concept word.

In the first box, students write the definition of the concept word under the space labelled DEFINITION. Remember this definition needs to be clear and easily understood by all students.

In the second box, students list the characteristics of the concept word following a group or class brainstorm.

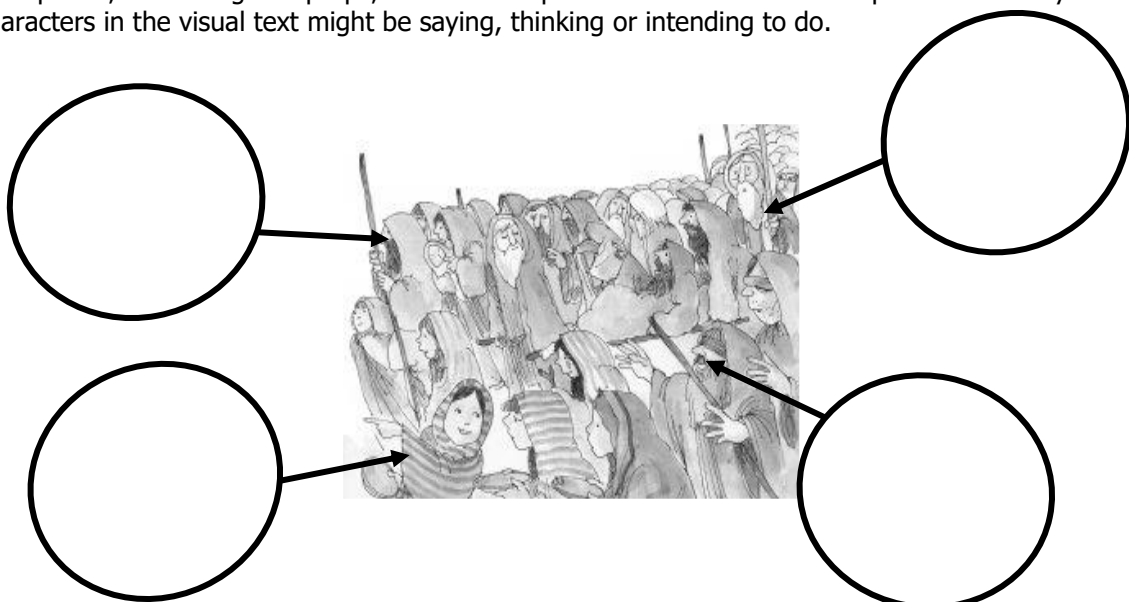
In the third box, students list examples of the concept word.

In the fourth and final box, students list non-examples of the key or concept word.

❶ Prediction Circles

A Prediction Circle is a way of recording thoughts after interpreting visual and textual clues to predict likely events, character information and scenarios in a given visual text.

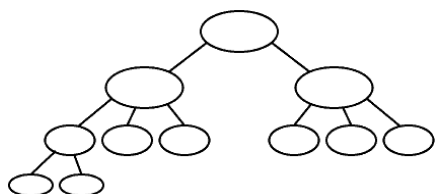
Students discuss all dimensions of the visual text to make meaning - e.g. foreground, background, focal points, costuming and props, mood and expression etc. Students then predict what key characters in the visual text might be saying, thinking or intending to do.



Graphic Organisers

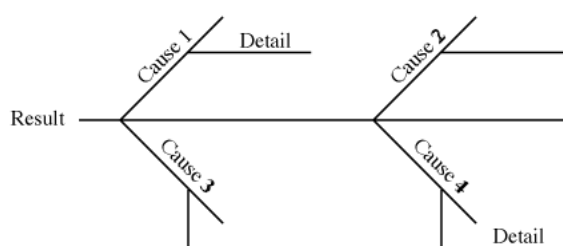
A graphic organiser is any visual tool used to represent a student's knowledge or investigation of a topic. Graphic organisers are intended to assist students to gather and record information in a structured way. They are a means to an end not an end in themselves.

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?



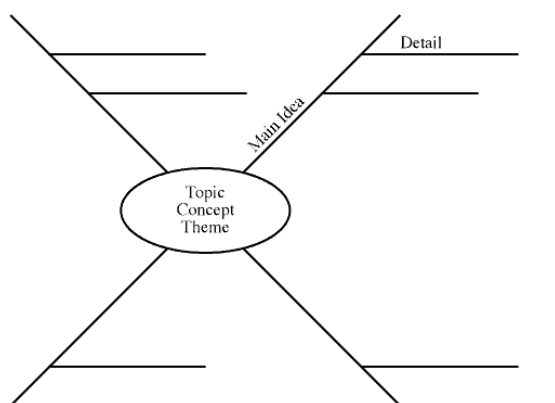
Fishbone Map

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		

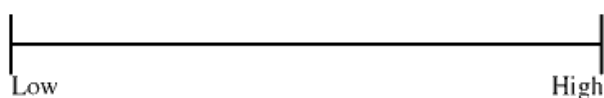
Compare/Contrast Matrix

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 Graphic Outline

Graphic Outline Strategy			
Matthew	Mark	Luke	John
Features common to all accounts			

❶ Jig Saw Strategy

The Jigsaw strategy is a co-operative 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

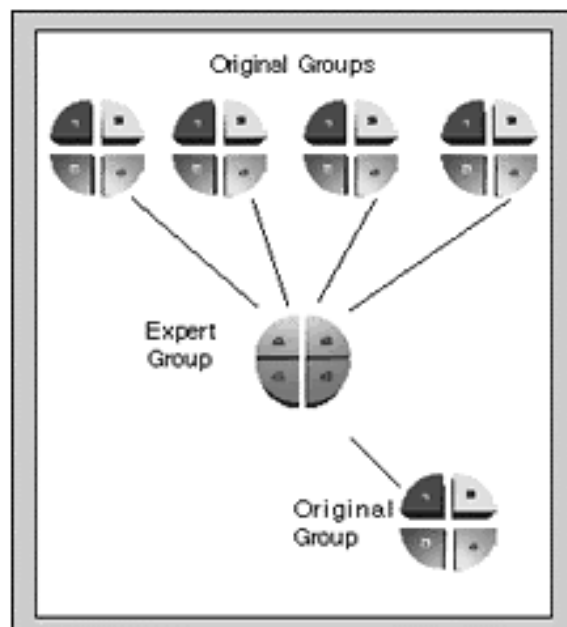
After the home groups are established, separate the students into "expert groups" whose composition is arranged according to number (Number one students gather together, number two students gather together etc.). Students physically leave their home groups and join their expert groups to complete tasks 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

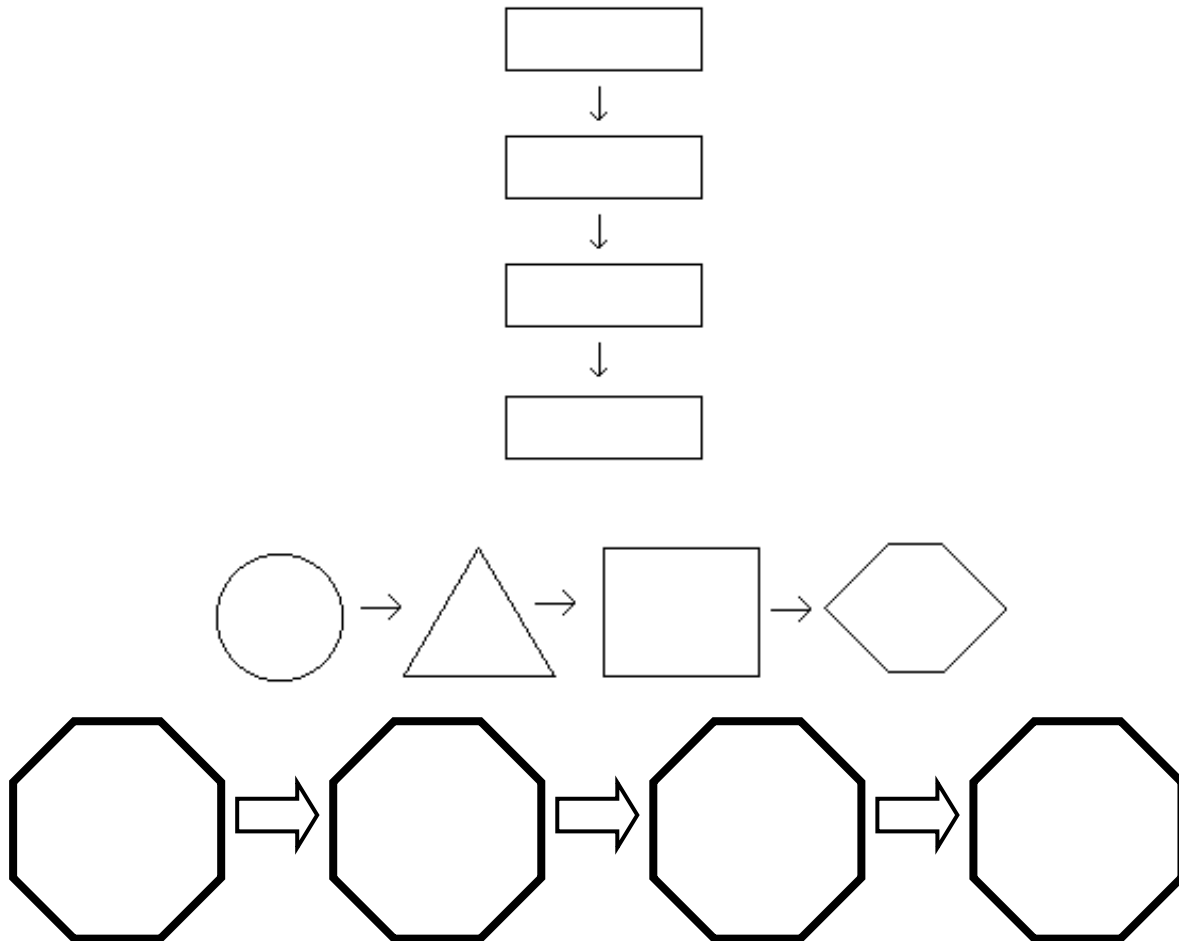
One way of assisting students to reflect on their learning within the group setting is to use a numbered heads strategy. In each home group, students count off from 1-4. The teacher asks questions from a quiz they have constructed. Each group then has one minute to confer and make sure that everyone knows and can explain the correct answer. When time is up, the teacher randomly chooses a number from 1-4 and calls 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

❶ Linear Flowchart Strategy

Information or phenomena related in a non-circular manner is 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 Ten Word Strategy

A Ten Word Strategy encourages students in small learning teams to collaboratively synthesise meanings of paragraphs or sections of texts. Students read or view a paragraph or section of static print text or dynamic text e.g. multimodal/ multimedia texts and jointly construct a ten word meaning for that paragraph or section. This strategy relies on the students' capacity to make meaning, collaborate, interpret and synthesise texts.

Process for the Ten Word Strategy:

- ❑ Clarify with the students that the purpose of this strategy is to develop students' capacity to make meaning and interpret text in learning teams.
- ❑ Students read or view a paragraph or section of static or dynamic text.
- ❑ In learning teams students discuss the meaning of the paragraph or section. Each team member should provide a meaning.

The learning team then negotiates a ten-word meaning for the paragraph or section. One student should record the meaning. All students should be involved in creating the ten-word meaning. No more than ten words can be used for each meaning.

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, e.g. A day in the life of a pirate; How I invented...)

The Structure of a recount is described below:

- ❑ 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>

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 Seven Strip Question Strategy

Seven Strip Question assist students and teachers to devise diverse questions that encourage higher order thinking.

Quantity Type Question:



How many disciples did Jesus have?

Change Question:



How did the disciples change over time?

Prediction Question:



What might have happened if the disciple Judas did not betray Jesus?

Point of view Question:



How might the story of Jesus and the little children been told from the disciples point of view?

Personal involvement Question:



If you were Simon Peter would you have denied that you knew Jesus?

Comparative association Question:



Compare the life of a disciple with the life of your father?







Valuing Question



When Jesus told the disciples to leave everything and follow him what things of value did they have to leave behind?

① Six Thinking Hats Strategy

Edward de Bono has devised this strategy to encourage diverse thinking, problem solving and decision-making. This strategy suggests the concept of six different coloured hats used as analogies for thinking in different ways. The hats and the types of thinking they encourage are:

	Red Hat	Feelings and emotions
	Blue Hat	Thinking about my thinking (metacognition)
	Yellow Hat	Positive issues
	Green Hat	Creative Improvement
	Black Hat	Negative Issues
	White Hat	The Facts

Some questions that facilitate learning, problem-solving or decision-making activities include:

Red Hat (Emotional Reactions)

What are prominent feelings about an idea or issue?

Blue Hat (Reflecting on the process/metacognition)

What strategy used for learning/ solving problems or decision-making was most effective for the idea or issue? Which hat was the best for this idea or issue?

Yellow Hat (Positive Tracking)

What are the positive aspects, strengths and advantages of the idea or issue?

Green Hat (Creative Improvement)

What are some ways the idea, issue or problem can be improved or made better?
How many creative uses are there for this idea or issue?

Black Hat (Negative Issues)

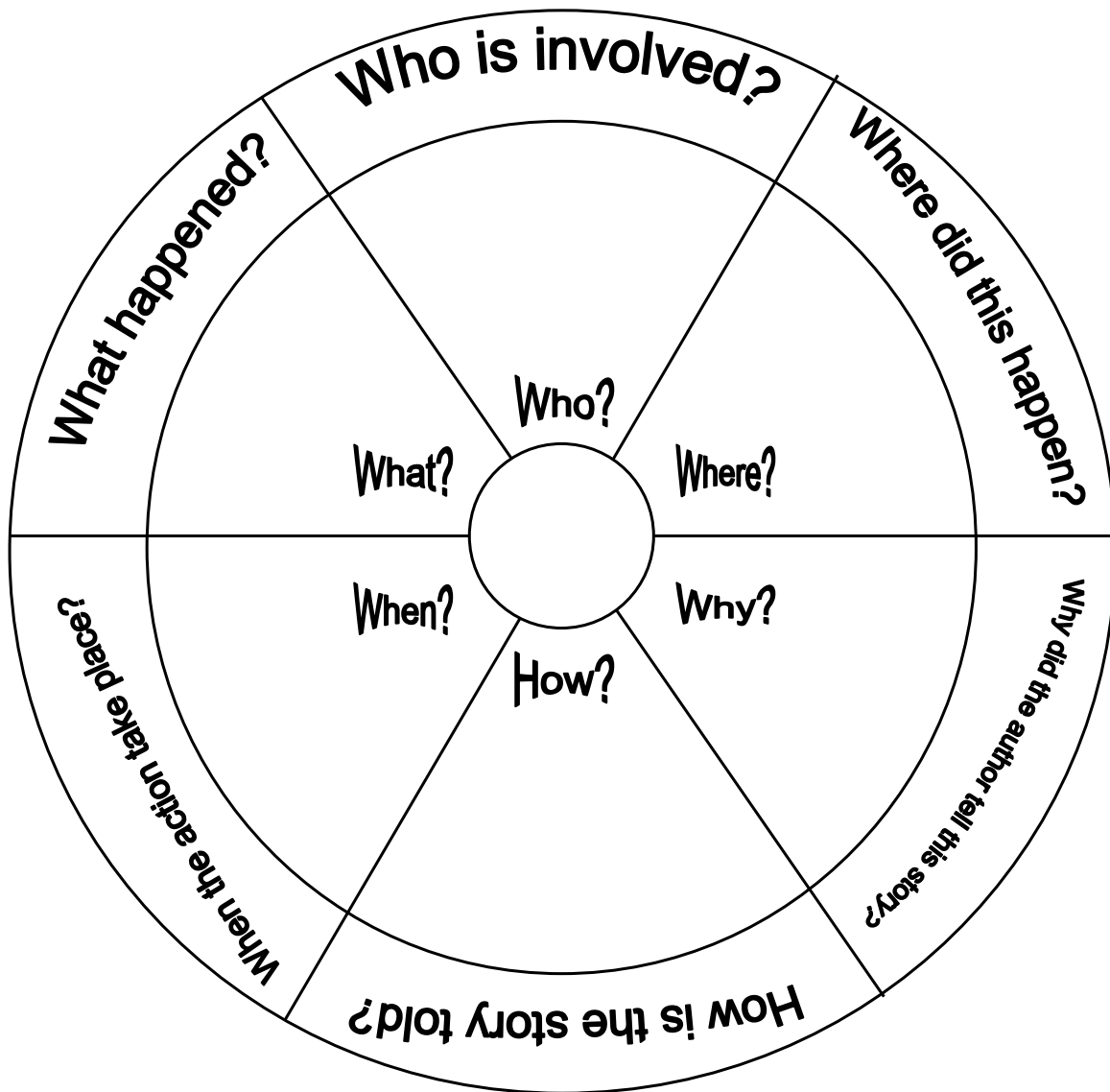
What are the disadvantages or negative aspects of the idea or issue?
What are the weaknesses, dangers and problems?

White Hat (Collecting Information/Facts)

What are the facts?
What core information is needed to help understand the problem, issue or idea?
What questions need to be answered to solve the problem?

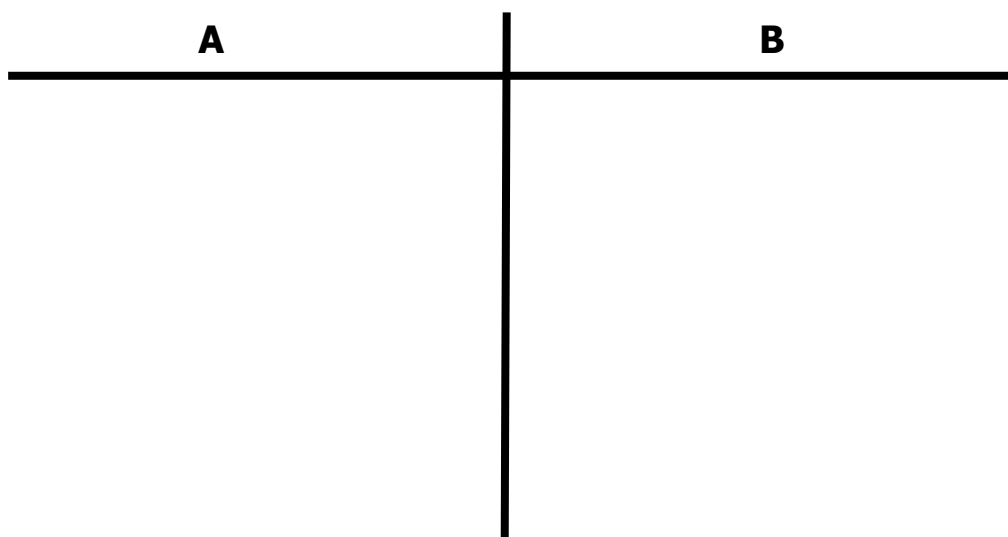
Teachers use this strategy once an idea, issue or problem is established. The students then engage in thinking about this idea, issue or problem by using all, or some of, the thinking hats in small group or whole class scenarios. Once students have engaged in this thinking strategy the data generated can be used to enhance other learning purposes and contexts.

① Story Wheel

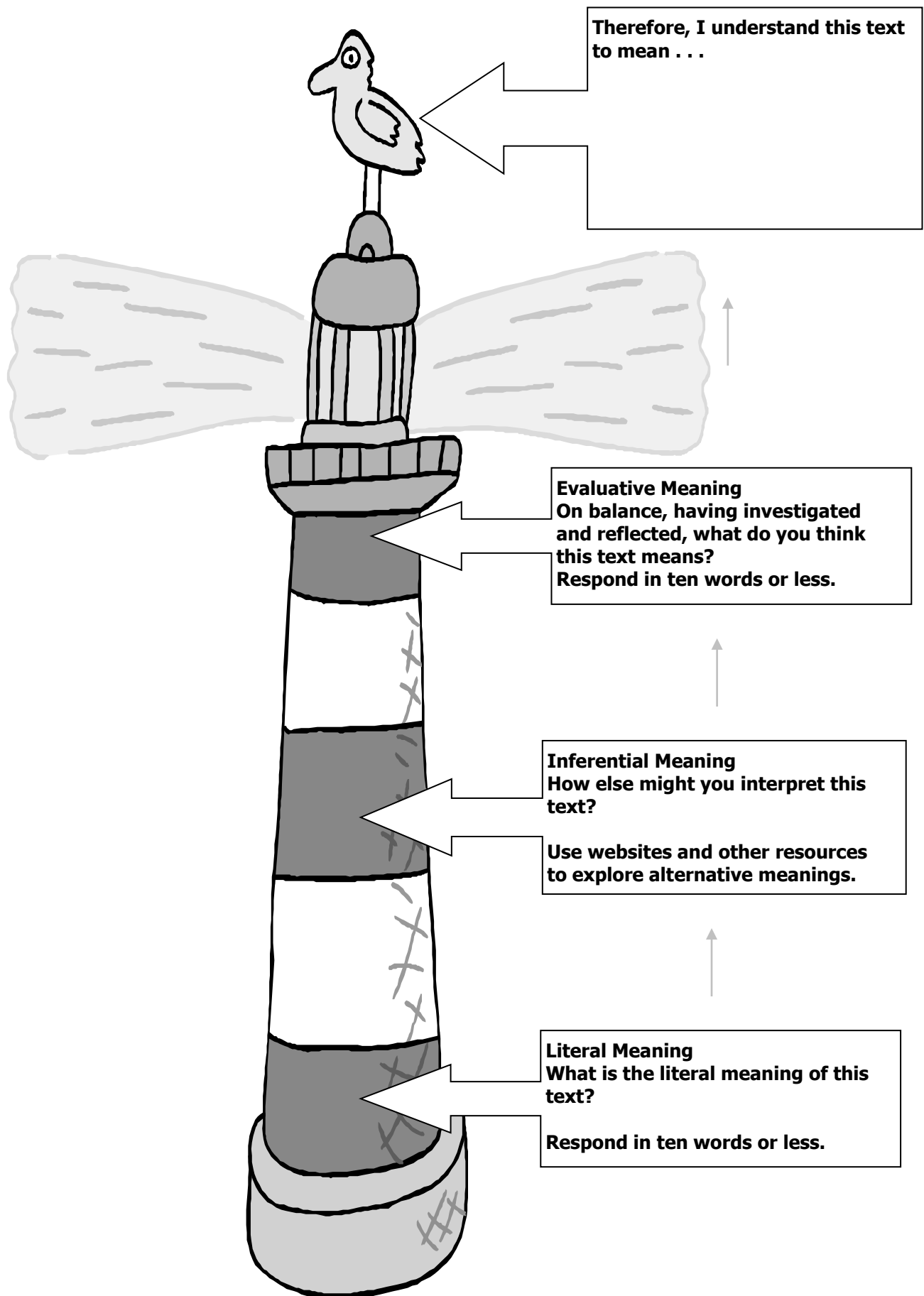


① T Chart Strategy

This is a simple and quick strategy to extract information from a text or any form of stimulus material, and present it visually. It is used for comparing two types of stimuli or for showing cause/effect relationships.

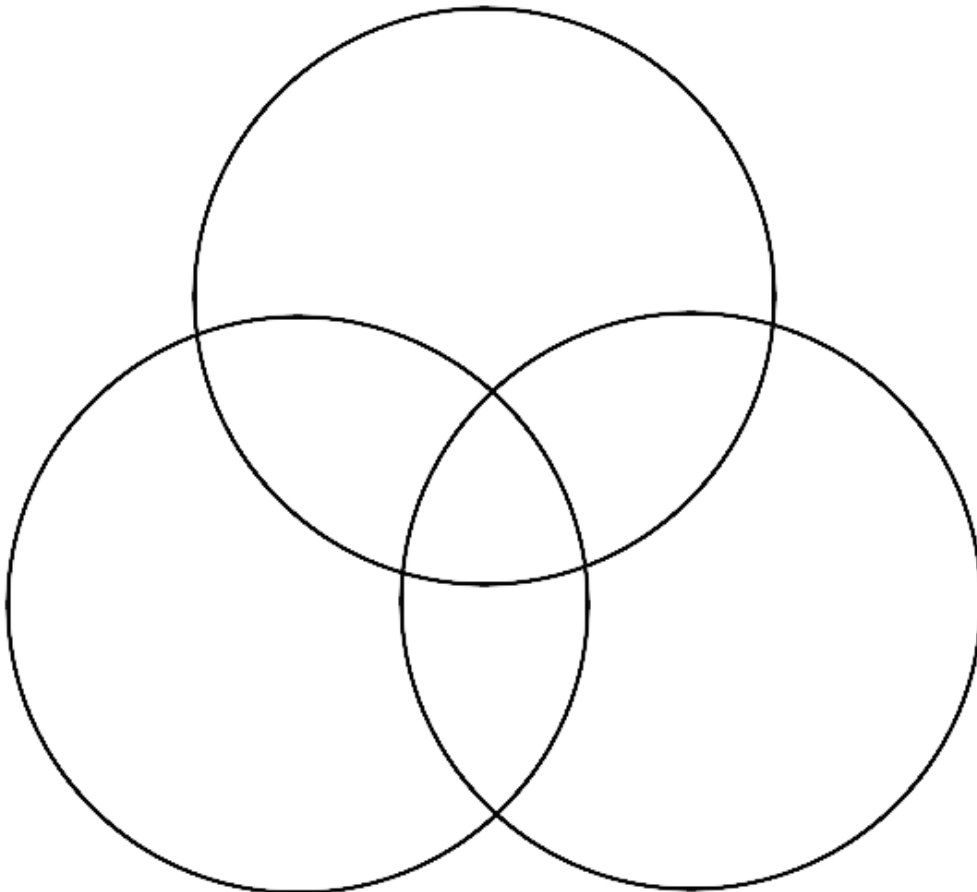
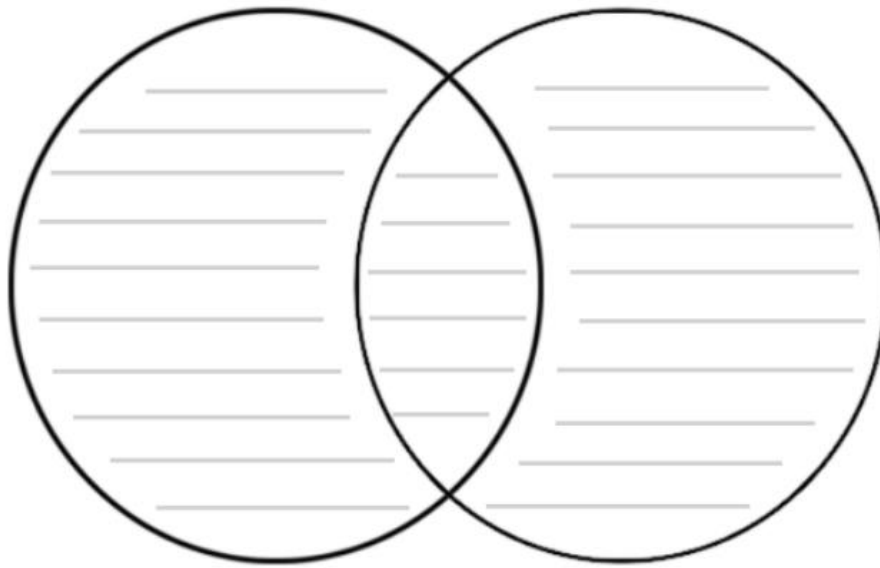


① Three Level Lighthouse



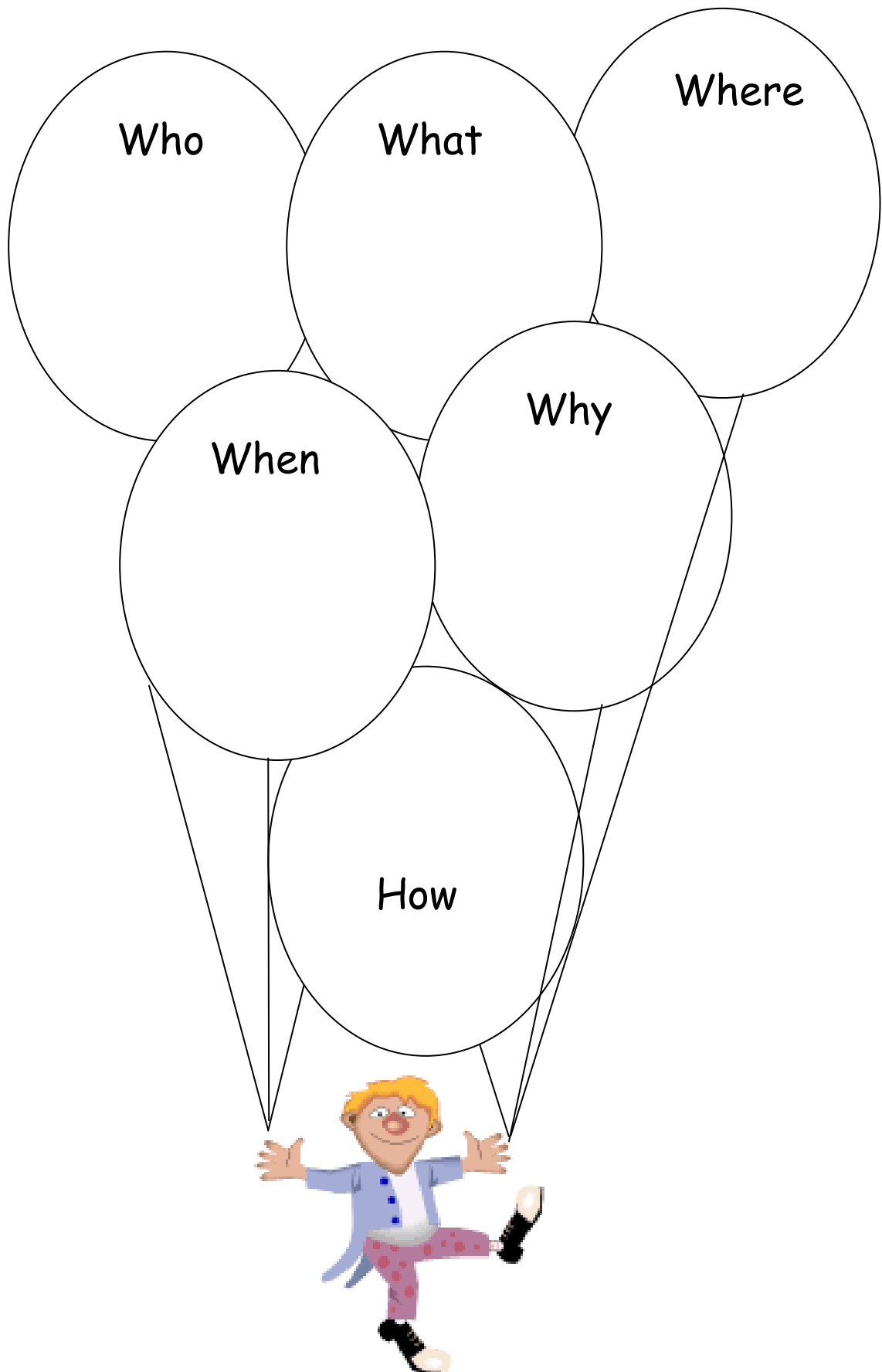
① Venn Diagram Strategy

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.



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.



Plot Profile

What is it?

A plot profile or plot line is a combination of a timeline and an excitement rating chart.

What is its purpose?

It helps students to gain a deeper understanding of the whole structure of the text they are reading or viewing and to explore their own responses to it.

How do I do it?

It's best to demonstrate first with a relatively well-known text such as *Cinderella*. First the students work out the main plot events, such as:

The household receives invitations to the ball.
The stepmother refuses to let Cinderella go.
The fairy stepmother arrives and transforms Cinderella.
Cinderella goes to the ball and meets the prince.
The clock strikes 12 and Cinderella flees the ball.
...and so on.

Students can be provided with a simple graph to use. They graph the plot with the horizontal axis showing time and the sequence of events and the vertical axis giving an excitement rating. Each event is positioned on the graph according to when it takes place and how exciting or significant it is. When lines are drawn between the events, it is easy for students to see how the structure of the story works. More sophisticated texts can result in much more complex plot profiles. The process of developing a profile helps students to gain a clear overview of the text and its complexities. Students can work in groups to develop plot profiles, or can develop individual profiles, which they then compare with others. Either approach enables students to share and justify their own interpretations.

How can I adapt it?

Other types of changes throughout a text can be plotted along the vertical axis. Examples include: the closeness of two characters in a relationship; the happiness or despair of a main character; the degree of confidence a character shows.

In complex texts incidents related to particular sub-plots can be linked with different colours. When students do this for a text such as a TV soapie or a nineteenth century novel, they gain an appreciation of the ways in which the narrative as a whole is shaped.

Students can compare plot profiles of similar texts in a particular genre to see what kinds of frameworks are typically used.

Students can use plot profiles on their own texts to help them check how their plot holds up and how it fits with the framework typical of a particular genre.

How can it be used to evaluate students' language learning?

Plot profiles provide valuable insights into students' analytical skills. As students develop profiles in groups or compare individual profiles in groups, they demonstrate their ability to justify particular interpretations of texts.

Where can I find out more?

Robert McGregor, (1989) *Working Together: The Cooperative English Classroom*, Nelson.

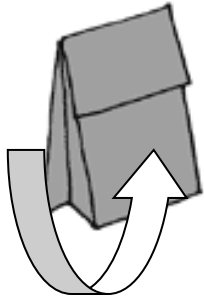
Terry D. Johnson and Daphne R. Louis, (1987) *Literacy through Literature*, Methuen.

This information has been provided courtesy of Government of Tasmania English learning website.

This site can be located at:

www.discover.tased.edu.au/english/default.htm

❶ Giant Puppets Strategy



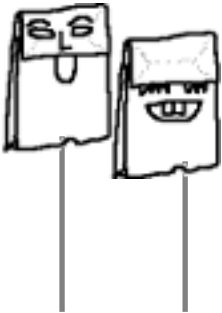
Each student is allocated a character from a story or play script to create as a Giant Puppet. Every student in the class should participate in the puppet play.

Students use a large paper bag of the type used for groceries. These are available from specialty craft stores, party supply stores and sometimes the local \$2 shop. Students can create two facial expressions for their character by using both sides of the bag.



Students use craft materials to create their paper bag puppet: wool, coloured paper, crayons, cotton wool etc. The entire bag is used to depict the character's face. The bottom of the bag is the top of the character's face. The opening of the bag is the bottom of the character's face.

Students use both sides of their bag and simply turn the bag around at the appropriate time in the play (all of the character's features should be repeated on the other side of the bag except the eyes and mouth used to show the emotional shift). In that way each student is really creating two faces for the one puppet.



Students now fill the bag with scrunched up balls of newspaper to make the bag three-dimensional. A broomstick or long, thin bamboo pole (available from the local \$2 shop) is inserted into the open end of the bag. The stick is secured with strong elastic bands.

A length of tulle is fixed to the bag and pole using the elastic band. Tulle is inexpensive and available from Fabric shops such as *Spotlight*. Students operate their puppet by getting inside the tulle and holding the pole. They are easily able to reverse the puppet by turning the pole.

❶ Concertina Book in a Matchbox Strategy

A concertina book in a matchbox is a fun way for students to present a drafted text. Students need a regular matchbox that forms the cover of the book. They may choose to design a cover on the front of the matchbox as well as a spine label and back cover.

Students cut a strip of white paper with the width slightly less than the length of the matchbox. This is folded concertina-style to form mini pages, the width of which is slightly less than the width of the matchbox.

Students create their concertina book using one or both sides of the paper strip to form pages. The last 'flap' is left blank and glued to the base of the matchbox.

