

Year 7 Unit 1a: The Word of God as Sacred Story

Standards

By the end of this unit it is intended that students:

- appreciate the vitality and potential of story, and the variety of books, people and messages contained in the Scriptures
- describe the nature of sacred stories and the structure of the Bible as the Word of God
- locate and interact with stories and passages in the Old and the New Testaments.

Indicators of Learning

	Values and Attitudes	Knowledge	Skills
	<i>It is intended that students will be able to:</i>		
1	demonstrate respect for their own stories and the stories of other people and cultures	appreciate their own personal and family stories	communicate their life experiences in a variety of story forms
2	creatively present their appreciation of the different types of sacred stories	understand the purpose of different types of sacred stories, e.g. narrative, epic, myth and parable	classify different types of sacred stories
3	recognise the value of telling stories in different ways, e.g. oral, written, dramatic, musical, etc.	be familiar with the origins of the Bible, e.g. oral and written traditions	use different forms of storytelling, e.g. oral, written, dramatic, musical, etc.
4	appreciate the wide range of stories and materials in the Old and the New Testaments	outline the structure of the Old and the New Testaments	use the 'contents' page of a Bible to locate sections of the Old and the New Testaments
5	comment on accounts from Scripture which have meaning for them	be familiar with the different types of books within the Bible including narrative, law, poetry, myth, proverbs, letters	locate a passage within a book which clearly illustrates the type of book it is

Spiritual Reflection for Teachers

Central to this unit is the connection between story and relationships. In preparing to teach about the Scriptures as sacred story teachers are encouraged to think about stories in their own lives. The following exercise may assist in developing an approach to the presentation of material to students.

- Think back on the last book or film that thoroughly engaged you. Why was this the case? What feelings were you left with?
- Find a biblical account that offers the same elements of drama/insight that appealed to you in the book or film.
- Consider any points of comparison or contrast between these responses.
- How might these reflections assist you in presenting the material in this unit to your students?

Links with Students' Life Experience

Importance of Story

- The value of stories for young people comes initially from their family accounts and their own experiences. In teaching about the Scriptures it is important that the element of story is highlighted, that stories are valued and students are assisted to listen to and tell favourite stories.
- If the students value their own stories they will have a greater capacity to value the stories of the Scriptures.
- The students examine the purpose of stories, a retelling of events. Why is a particular story significant for us? What scriptural stories are most relevant? What is the great story the Scriptures tell us about God?

The Church's Teaching and Lived Tradition

Scripture as Word of God

- In recent decades the Church has promoted a wider reading and appreciation of the Scriptures.
- Vatican II, Dogmatic Constitution on Divine Revelation, *Dei Verbum*, states that:
 - Sacred Scripture is the utterance of God put down as it is in writing under the inspiration of the holy Spirit. (DV 9)
 - ... the task of giving an authentic interpretation of the word of God ... has been entrusted to the living teaching office of the church alone. (DV 10)
 - ... the interpreters of Sacred Scripture ... must look for that meaning which the sacred writers, in given situations and granted the circumstances of their time and culture, intended to express and did in fact express, through the medium of a contemporary literary form. (DV 12)
- Vatican II statements on the Scriptures and the Liturgy highlight the importance of the Bible and the Word of God in liturgy.

Catechism of the Catholic Church

Jesus is the Word of God

In preparation for the teaching of this unit the following references are recommended:

Part One: The Profession of Faith

Section One: 'I Believe' - 'We Believe'

- 26–49** **Man's Capacity for God**
- 28 In many ways, throughout history down to the present day, men have given expression to their quest for God in their religious beliefs and behaviour: in their prayers, sacrifices, rituals, meditations, and so forth. These forms of religious expression, despite the ambiguities they often bring with them, are so universal that one may well call man a *religious being*.
- 50–73** **The Revelation of God**
- 74–100** **The Transmission of Divine Revelation**
- 101–141** **Sacred Scripture**
- 106 God inspired the human authors of the sacred books. 'To compose the sacred books, God chose certain men who, all the while he employed them in this task, made full use of their own powers and faculties so that, though he acted in them and by them, it was as true authors that they consigned to writing whatever he wanted written, and no more.' (*Dei Verbum*, 11)
- 108 Still, the Christian faith is not a 'religion of the book.' Christianity is the religion of the 'Word' of God; 'not a written and mute word, but incarnate and living.' If the Scriptures are not to remain a dead letter, Christ, the eternal Word of the living God, must, through the Holy Spirit, 'open [our] minds to understand the Scriptures.'

Explanation of Scripture used in this unit

- Students should experience the school community valuing the Scriptures as text. A Bible needs to be suitably located in a prominent place in the school and/or classroom.
- Students should be encouraged to become familiar with the structure and content of the Bible by reading sections of the Bible aloud or in silence.
- Some stories of the Bible, e.g. Adam and Eve, Abraham, Moses, birth of Jesus, are familiar to most people. There are, however, major sections of the Bible which are relatively unknown; teachers might seek out the less known stories to extend the students' knowledge.

Book of Esther 1-2:18 *Power in the Hands of a Fool* (Indicator 3)

At first reading this seems to be a story about a beautiful, intelligent girl and a silly king with too much power. It has all the ingredients of an entertaining tale: a heroine with a secret, who lives in an opulent palace, surrounded by enemies. We might ask why such a story is included in the Bible.

The answer lies in the Jewish concept of kingship. Unlike the countries around them, the Jewish people rejected the idea of a king with absolute power. To them, the only Lord and King was God. A Jewish king, if one was necessary at all, should be a steward who cared for God's people and saw that God's Law prevailed. Ideally, these were a Jewish king's priorities – not power, wealth or foreign alliances.

The Book of Esther is a satire directed at any monarch/leader who assumed that he, rather than God, was the source of power. Artaxerxes could do anything he wanted – discard his noble queen Vashti, summarily execute a long-serving courtier, or even annihilate an entire nation. His word, once spoken, could not be challenged. But this all-powerful king was impulsive and gullible, and, as the story unfolds, the reader sees the havoc caused by a fool with unlimited power, who acts independently of God's Law.

Daniel 3:8-23 *Daniel's Companions in the Fiery Furnace – Hymn of the Three Young Men* (Indicator 2)

The first part of the Book of Daniel (Chapters 1-6) contains six edifying stories about Daniel and his three companions at the royal court in Babylon. The stories illustrate the message of Daniel: the importance of maintaining the Jewish faith in the face of conflict between the religion of the Jews in exile and the paganism of their foreign rulers. Daniel draws a picture of a God who has foreseen the trials of exile for the Jews. To him the rise and fall of mighty kings are minor events in the establishment of the kingdom of God on earth.

The purpose of the story of Daniel's Companions in the Fiery Furnace (including the Hymn of the Three Young Men) is to show that the God of Israel protects his people from harm so long as they remain faithful to him. Not only do the three men shout out their praise and faith in the midst of their persecution, they exhort all of creation to do the same. Their litany is a joyful enumeration of God's wonders, and a reminder to the Jews of God's power and abiding strength.

Mark 15 *The Passion and Death of Jesus* (Indicator 1)

While students will be familiar with the events of the passion and death of Jesus, many of them may not have actually read the story as presented in the Gospels. Mark's account was the earliest; his writing concentrated on the harrowing story, with few of the literary devices used by the other evangelists.

Mark emphasised the passion; he seems to be writing for people for whom suffering was a reality. He may have been writing for a Roman audience; he presents the Jewish leaders as mainly responsible for the charges against Jesus. But crucifixion was a Roman punishment, not a Jewish one.

In the presence of his tormentors Jesus is almost completely silent. He is the silent Suffering Servant of Isaiah 53:7. His attitude towards Pilate is noncommittal; Jesus refuses to enter into pointless legal argument, which appears to surprise Pilate. Beating before crucifixion was done with leather whips encrusted with sharp pieces of metal or bone. The mock homage paid by the soldiers to Jesus is a cruel joke, parodying the greeting given to the Emperor. Jesus' cry from the cross (15:34) is the Aramaic version of Psalm 22 a plea for God's help. Mark does not dwell on the appalling cruelty of the act, but describes it in brief, stark words.

It is a Gentile, the centurion, who sums up the message of the story: 'Truly this man was God's Son' (15:39). <www.resource.melb.catholic.edu.au/scripture/mark>

Luke 8:16-18 *The Lamp (Prayer and Liturgy)*

Houses at that time had a courtyard and vestibule, which were lit to welcome a visitor. In Luke 8:16 people are urged to make known the message of Jesus, as a welcoming light to others. We are reminded in 8:17 that the knowledge of God's kingdom is not reserved for a minority – it is meant to be shared. We must listen to the Word of God, and pass it on to others.

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Indicators of Learning (incorporating Values, Knowledge and Skills)	Essential Reading for Teachers	Suggested Learning/Teaching Strategies	Possible Assessment
<p>I.</p> <p>It is intended that students will be able to:</p> <p>V demonstrate respect for their own stories and the stories of other people and cultures</p> <p>K appreciate their own personal and family stories</p> <p>S communicate their life experiences in a variety of story forms.</p>	<p>The God of Israel is revealed in Israel's history and story, just as God is revealed to Christians in the person and story of Jesus Christ. For Catholic Christians this means knowing the story of our traditions, and experiencing God's continuing presence among us through the Scriptures.</p> <p>Christ is the foundation and centre of history ... His incarnation, culminating in the Paschal Mystery and the gift of the Spirit, is the pulsating heart of time, the mysterious hour in which the kingdom of God came to us (cf. Mk 1:15), indeed took root in our history, as the seed destined to become a great tree (cf. Mk 4).</p> <p><i>At the Beginning of the New Millennium, John Paul II</i></p> <p>A person's story is a significant way of defining identity. Telling our story, or the story of our family, is a way of discovering who we are. Stories are a way of initiating us into community.</p>	<ul style="list-style-type: none"> • The teacher models storytelling using an appropriate personal experience and incorporating photos or other visuals to enhance the sharing. • Students develop their own story in preparation for sharing in small groups. This could be a photo-story of their life or a significant experience, e.g. a holiday, or the birth of a baby. • In groups, the students complete a short worksheet with questions on learning about others, enjoying stories and the roles of storyteller and listener. Recall a story in Scripture: Who told it? What was it about? • KWL p. 7: 'Yarra River Dreaming Story'. Use both the text and the visual to examine the significance of water for the people. Students use this as a model to symbolically represent their own life story and development of their identity. 	<p>Student Assessment</p> <p>Completion of photo stories in small groups challenges students to consider their presentations and understanding of the role of story.</p> <p>This could be extended to include self-assessment related to their own presentation.</p> <p>Informal Teacher Assessment</p> <p>Observation of the individual students as they prepare their story.</p> <p>Observation of groups in action.</p>

<p>2.</p> <p>It is intended that students will be able to:</p> <p>V creatively present their appreciation of the different types of sacred stories</p> <p>K understand the purpose of different types of sacred stories, e.g. narrative, epic, myth and parable</p> <p>S classify different types of sacred stories.</p>	<p>The teacher needs to identify different types of stories if they are to understand them, because each of the types has a different purpose.</p> <ul style="list-style-type: none"> • A <i>narrative</i> uses a gradually unfolding series of events or experiences to tell a story. It usually contains a central transformative idea. A narrative that describes a sequence of connected events is the most effective way of remembering. It binds its audience together, and can shape the identity of that audience. The narratives of the Bible, e.g. Tobit, communicate deep truths about God and ourselves. They describe past events, but contain present truths. They are an appropriate form for expressing a historically-based faith such as Christianity. • An <i>epic</i> is a long narrative poem or story that celebrates the achievements of a heroic person or group of people, e.g. Noah in Genesis 6–9. It can embody a people's conception of its own past history, or incidents in that history. It contains significant beliefs and central themes in the self-concept of the group. • A <i>foundation myth</i> is an attempt to explain how things became the way they are. It deals with the big questions: God, the universe, and all creation. It explains in a profound way the creation by God of the universe and everything in it. A foundation myth usually involves a process of change from a primeval state of being to the one we presently experience, through the act of a deity or a supernatural being. It is set in a time outside normal time, e.g. Genesis 1 to 2-4a. • A <i>parable</i> is a narrative story which gives a message by couching it in terms of something else. Its purpose is to shock the listener into reassessing values and opinions: it inverts the normal understanding so as to make its point. The Gospels contain many examples of parables that have become an intrinsic part of Western culture, e.g. 'The Good Samaritan' (Luke 10:29–37). 	<ul style="list-style-type: none"> • Develop a list of different types of stories from a range of media. Discuss the purpose and intended audience for each item. • Develop an overview of the Bible's Structure using KWL p. 8–11, 'The Bible as Sacred Writing'. • Present the Bible as a library. • Use the library representation to introduce some of the different types of stories in Scripture: KWL p. 18, 'Styles of Writing in the Old Testament'. • Encourage a Multiple Intelligence Approach to complete the group task on p. 19 of KWL. • Read Daniel 3:1–50 (narrative with prayer) with students. Use the 'Explanation of Scripture used in this unit' to assist in explaining the text. Students complete a storyboard of the events in this text. The storyboard ends with student response to 'The meaning of this story is ...' <p>OR</p> <ul style="list-style-type: none"> • Read Mark 15 (use 'Explanation of Scripture used in this unit'). Students to respond with a storyboard of the events of the text ending with the response 'The meaning of the story is ...' 	<p>Informal Teacher Assessment</p> <p>Observation and enquiry during the discussion of media examples to gauge student understanding of purpose and audience.</p> <p>Peer Assessment</p> <p>In groups, students present a sacred story allocated by the teacher, using a Multiple Intelligence Approach. Presentation to include a description of purpose and classification of genre.</p> <p>Using common criteria, groups assess each other's presentations.</p>
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<p>3.</p> <p>It is intended that students will be able to:</p> <p>V recognise the value of telling stories in different ways, e.g. oral, written, dramatic, musical, etc.</p> <p>K be familiar with the origins of the Bible, e.g. oral and written traditions</p> <p>S use different forms of story telling, e.g. oral, written, dramatic, musical, etc.</p>	<ul style="list-style-type: none"> The Old Testament consists of forty-five books written between 900 BC and 50 CE. It is generally arranged into the Torah (or Pentateuch), the Historical books, the Prophetic books and the Wisdom books. The name 'Old Testament' does not mean that these Scriptures are outdated or superseded. Many writers and textbooks use the term 'Hebrew Scriptures' instead in acknowledgment of their Jewish context and permanent validity. However, it should also be noted that the Catholic Old Testament contains extra books, written in Greek, which are not part of the Hebrew Scriptures. These are: Tobit, Judith, The Additions to the Book of Esther, Wisdom of Solomon, Ecclesiasticus (Sirach), Baruch, The Letter of Jeremiah, The Additions to the Book of Daniel (Prayer of Azariah and the Song of the Three Jews, Susanna, Bel and the Dragon), 1 Maccabees, 2 Maccabees, The New Testament, sometimes referred to as the Christian Scriptures, consists of twenty-seven books written down between 50 and 100 CE. 	<ul style="list-style-type: none"> Choose one of the following: Cain and Abel – Genesis 4; Noah – Genesis 6, 7, 8, 9; Tower of Babel – Genesis 11:1–9; Esther – 4:1–10. Present this story in different ways, e.g. as an oral presentation, in written form, as a drama or role-play, or as a short song. KWL p. 21 could be used as a discussion starter. Group activity: in a creative way, students present the process by which the Bible evolved into its current form to illustrate how story contributes to a group's identity. <ul style="list-style-type: none"> develop a pantomime-style drama that explains the origins to young students, or design a flowchart in PowerPoint format, or create a reflective atmosphere using music, candles and images to tell the story of the origins of the Bible. 	<p>Teacher Assessment and/or Peer/Self-assessment</p> <p>Student presentations on the origins of the Bible. Provide criteria for peer and/or self-assessment.</p>
<p>4.</p> <p>It is intended that students will be able to:</p> <p>V appreciate the wide range of stories and materials in the Old and the New Testaments</p> <p>K outline the structure of the Old and the New Testaments</p> <p>S use the contents page of a Bible to locate sections of the Old and the New Testaments.</p>	<ul style="list-style-type: none"> There were long periods of oral tradition prior to the writing down and editing of most parts of the Scriptures. It is worthwhile remembering, when we read the words, that they were meant to be spoken and listened to by an audience, rather than read. In the case of the Old Testament the oral tradition lasted for many centuries; in the case of the New Testament it lasted for several decades. (See Charpentier, Old Testament, New Testament.) See Timeline in REsource website <www.resource.melb.catholic.edu.au> During the oral phase these stories were synthesised and refined by a variety of communities and social groups to answer the needs of a wide spectrum of people. 	<ul style="list-style-type: none"> 'Sample Bag' activity: see 'Possible Assessment Tasks' at end of this unit for full details. Prepare a 'bodily-kinaesthetic' quiz where each student is given a large card displaying the name of one book/grouping of books in the Bible. Students organise themselves into the correct order of texts as they appear in the Bible. Describe the structure of the New Testament, KWL pp. 26–31. Students are divided into groups to do the second task in the 'Possible Assessment Tasks' at the end of this unit. 	<p>Peer Assessment</p> <p>Students to evaluate their peers' artwork, poem, rap, song or crossword and discuss which would be the best way to learn the books of the Bible.</p> <p>Teacher Assessment</p> <p>Testing of students through the completion of the 'Sample Bag' activity in the 'Possible Assessment Tasks' at the end of this unit.</p> <p>Testing/observation of understanding of the contents and structure of the Bible through the bodily-kinaesthetic quiz.</p>

<p>5.</p> <p><i>It is intended that students will be able to:</i></p> <p>V comment on accounts from Scripture which have meaning for them</p> <p>K be familiar with the different types of books within the Bible including narrative, law, poetry, myth, proverbs, letters</p> <p>S locate a passage within a book which clearly illustrates the type of book it is.</p>	<ul style="list-style-type: none"> • There are many different kinds of stories and writings in the Scriptures: court histories (2 Samuel 9–20), legal documents (Exodus 20–27), political speeches (Judges 9:7–20), myths (e.g. Genesis 6–9), narratives (Tobit), sermons (Joshua 23), proverbs (Proverbs), prophecy (Isaiah 1), epics (Judges 13–16), sacred poetry/prayers (Psalms), parables (Luke 8), letters (Romans). • There is some discussion among scholars about how to categorise certain books in the Old and New Testaments, but in general the following grouping is accepted: <i>Old Testament</i> <ul style="list-style-type: none"> – Torah: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy – History: Joshua, Kings, Judges, Ruth, Judith, Esther, Samuel, Nehemiah – Prophecy: Isaiah, Jeremiah, Baruch, Daniel, Lamentations – Wisdom: Job, Psalms, Proverbs, Song of Solomon, Ecclesiastes <i>New Testament</i> <ul style="list-style-type: none"> – Gospels: Matthew, Mark, Luke, John – Acts – Letters: Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, Hebrews, James, 1 Peter, 2 Peter, 1 John, 2 John, 3 John, Jude – Revelation 	<ul style="list-style-type: none"> • Students are given a list of the different kinds of stories and writings in the Scriptures, with Scripture references as examples (see Essential Reading). Students then locate another example of this type of writing, and note it as an addition to their list. • Review 'Structure of the Bible' quiz by using a variety of question styles. Materials from the 'Sample Bag' activity in the 'Teaching Strategy' could also be incorporated here. • 'Lucky Dip': each student draws a passage reference (ensuring that it is within their understanding), locate it in their Bible and identify its style of writing, e.g. poetry, law (KWL p. 18). 	<p>Teacher Assessment</p> <p>Bible quiz search, mix and match, Q/A test (for example, on the range of books within the Scriptures).</p> <p>Self-assessment</p> <p>Journal/reflection on new learnings about Scripture.</p> <p>Reference to one or two passages from Scripture that students found personally meaningful, and why.</p> <p>Peer Assessment</p> <p>Checking other students' lists of Scripture references.</p>
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Celebration: Prayer and Liturgy

In all prayer the use of the Word of God in the Scriptures is foundational. God's Word is conveyed to us in the Scriptures.

Suggested celebration based on Luke 8:16–18

Prior to this liturgy the teacher discusses the imagery of light in Luke 8:16–18.

Preparation: Sacred space may have been developed during the unit. Use a lantern or one large candle in a central position. A Bible is opened to the Scripture passage (Luke 8:16–18). Provide a candle for each student. A CD player and/or student musicians provide appropriate music.

Gathering: *Gather in silence with quiet music – the lantern (candle) is already lit.*

Teacher/

Leader: We come together to celebrate the story that we share.

We come together to pray that we may always be people of light.
We come together knowing that we are in the presence of our God who loves us, and so we pray:

All: **In the name of the Father, and of the Son, and of the Holy Spirit.**

Leader: During the past few weeks we have heard the stories of people gathered here. We remember ... (a few examples that have been shared openly in the class). We have also learnt more about the story we share, our Christian story. This too is a story that we are meant to share, as the Parable of the Lamp in Luke's Gospel reminds us.

The Word: *With quiet music playing, the lantern (candle) and Bible are taken from the sacred space and processed around the room. The Word is proclaimed by a student who has been thoroughly prepared beforehand to read in front of the group. The Bible is elevated as the student says:*

The Gospel of the Lord.

All: **Praise to you, Lord, Jesus Christ.**

The Bible and lantern are returned to the sacred space.

Response

Leader: Today we are called to be people of light who share the Good News of Jesus by our words and actions. As we light our candles from the lantern (candle) we ask that he will help us always to live in the light.

Students move one by one to light their candles from the lantern/candle. When all have returned to their seat/space, invite them to offer spontaneous prayers/reflections or to share some that were prepared beforehand.

Sending forth

Leader: In the times before electricity, lamplighters would go around the streets at sunset. One by one the lights would come on to make the path easier and safer for people to travel. Today Jesus calls us to be like the lamplighters, by being people of justice, compassion and hope. We pray that we will have the courage to live the message of the Gospel and 'light up' the worlds of our families, our school and our community. We ask God's blessing on all that we do and pray.

All: **Amen.**

Possible Assessment Tasks

TASK 1: Do you know your Bible? (Sample bag)

PURPOSE

To test other members of the class on their understanding of the content of the Bible, including the ability to identify passages correctly.

ACTIVITY

- Each person or group designs 5 activities to be placed in a paper bag and given to another person to complete. Because this is a 'sample' bag the activities need to be varied. For example, a crossword, a cloze passage explanation of the structure of the Bible, a coded activity, a Bible 'library' with books missing from the shelves, true/false activities with passages to be looked up, jumbled spelling of the books of the Bible, and so on.
- Activities are presented on separate sheets of paper and placed in the bag. The name of the person or group who has prepared the activities is placed on the front of the bag.
- Correct answers for all the activities are recorded on one sheet of paper with the name of the organising person/group clearly shown at the top. This sheet is given to the teacher.
- Bags are exchanged and a time allocated for completion of the tasks. As students finish they check their responses with the answer sheet held by the teacher – this is a suitable time for teacher observation.

ASSESSMENT

- During follow-up discussion the students nominate their most enjoyable activities. The class could then attempt some or all of these activities.
- Students identify new learnings they have reached about the stories in the Bible.

TASK 2: Books of the Bible (using a Multiple Intelligence Approach)

PURPOSE

To assist students to locate the books of the Old and the New Testament.

ACTIVITY

Students:

- draw the shelves in a library containing all the books in the Old and the New Testaments in order; or
- compose a poem, rap or song which gives all the books of the Bible in order, and perform this for the class; or
- make up two crosswords with clues – one for the Old Testament and one for the New Testament; or
- work in a small group and develop explanations as to why they think the books are in the order that they are.

ASSESSMENT

Develop criteria for one of the above activity options.

Resources

Essential Reading

Recommended editions of the Bible are:

Catholic Bible Press 1993, *The New Revised Standard Version: Catholic Edition*. Catholic Bible Press, a division of Thomas Nelson Inc., Nashville, Tennessee.

Darton, Longman & Todd 1985, *The New Jerusalem Bible*. Darton, Longman & Todd Ltd and Doubleday, London.

Brown, R et al. (eds) 1989, *New Jerome Biblical Commentary*. Geoffrey Chapman, London.

Flannery, Austin OP (GE) 1975, *Vatican Council II: The Conciliar and Post Conciliar Documents: Dei Verbum, Dogmatic Constitution on Divine Revelation*. Costello Publishing Company, Inc., Northport, New York.

John Paul II 2001, *Novo Millennio Ineunte, At the Beginning of the New Millennium; 'The Witness of the Gospels'*, n. 18; 'A Face of Sorrow', nn. 25–6. St Pauls Publications, Strathfield.

Teacher Resources

Charpentier, E 1992, *How to Read the Old Testament and How to Read the New Testament*. SCM Press, Canterbury, England.

Education Committee of the Australian Catholic Bishops' Conference 1990, *The Word Dwells Among Us*. Collins Dove, Melbourne.

Liddy, S & Welbourne, L 1999, *Strategies for Teaching Religious Education*. Social Science Press, Sydney.

Lovat, T et al. 1999, *New Studies in Religion*, Ch. 16. Social Science Press, Sydney.

Perry, M (ed.) 2003, *The Dramatised Bible*. Harper Collins, Melbourne.

Ryan, M 2002, *Teaching the Bible: A Manual of Teaching Activities, Commentary and Blackline Masters*. Social Science Press, Sydney.

Ryan, M 2003, *Reading the Bible: an Introduction for Students*. Social Science Press, Sydney.

Classroom Resources

Dowley, Dr Tim 1993, *The Student Bible Guide*. Candle Books, Cumbria.

Maynard, John 1999, *Awabakal Dreaming Stories*. Wollotuka Aboriginal Education Centre, Newcastle.

Morrissey, J et al. 1997, *Out of the Desert*, Book 1, Ch. 1. Longman, Melbourne.

Woods, L 1993, *The Bible: God's Word*. Collins Dove, Melbourne.

Websites

<<http://www.bible-history.com/maps/>> (Geography and the Bible with Maps)

<www.resource.melb.catholic.edu.au> (Background to the Bible)

<www.anova.org/sev/atlas/> (Maps of the Bible)

Unit Evaluation

In evaluating the indicators of learning the teacher could consider the following:

- To what extent have you passed on the power of story and a sense of sacred story to students?
- How effectively did students share their sense of story with each other?
- What did you learn from the students about the power of story?
- To what extent did students demonstrate achievement of standards?
- Are there standards that were not achieved?
- What changes (if any) would you make if you were teaching this unit again?