

Year 7 Unit 1b: Key People and Stories in the Old Testament

Standards

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

- identify with the experience of people and events of the Old Testament
- describe major themes, people and events of the Hebrew story
- communicate an overview of the themes, people and events of the Old Testament.

Indicators of Learning

	Values and Attitudes	Knowledge	Skills
	<i>It is intended that students will be able to:</i>		
1	comment on the importance of promises and loyalty in their own lives	outline the foundational stories of the people of Israel	read and summarise stories in Genesis about promises, covenants, agreements and loyalty
2	discuss the many forms of enslavement, freedom, searching and homelessness in people's lives	relate the stories of the exodus from Egypt and settlement in Canaan	become familiar with terminology relating to the Old Testament, e.g. Exodus, Exile, Pentateuch, Covenant
3	recognise Israel's concept of God as the only true leader of his people	recall stories of the Jewish kingdom, both as a unified nation and as the northern and southern provinces	design profiles of the different types of leader in the Old Testament
4	discuss the theme of exile and return, and its relevance to personal relationships with God and with others	understand the exile from Jerusalem, and the return and rebuilding of the city	gather information relating to the historical, social and geographical background of the people of Israel
5	choose psalms and proverbs which contain a relevant message for the contemporary world	outline the different types of books contained in the Wisdom section of the Scriptures	locate Scripture passages within the different types of material in the books of Wisdom, e.g. poetry, proverbs, narrative

Spiritual Reflection for Teachers

The idea of going on a journey can bring to mind a range of responses and emotions. Before commencing this unit it can be useful to take some time to remember the journeys, large and small, that are part of your life experience.

The Old Testament contains stories of journeys. This unit examines stories of enslavement and freedom, and of the search for meaning in the calm and in the chaos of life. Like us, as we ponder the mysteries of the modern world and of our own life journeys, the people of Israel asked, 'Where is God in this story?'

Links with Students' Life Experience

Personal and family journeys

- Many of our students have family members who left their homeland to go on a journey; this might be the basis for approaching several of the scriptural themes.
- Cross links between the people of the Scriptures and modern men and women can bring out common human experiences throughout history.
- The type of written language used in the Old Testament springs out of an oral culture (repetition of key phrases, two-dimensional characterisation) rather than a written and visual culture such as our own.
- The Scriptures give the key elements of the story; in dramatic terms, they provide a script outline rather than the play itself. In ancient societies the storytellers embroidered these elements with actions, dramatic characterisations, added-on details, etc. Students can explore their stories by examining similar elements.

The Church's Teaching and Lived Tradition

Bond between Jews and Christians

- One of the most remarkable developments in the Church's teachings during the past twenty-five years has been that an understanding of Judaism is essential to an understanding of the Christian identity, and to Christian faith. Jews are spiritual kin to Christians; there is a spiritual and historical bond between Christians and Jews which does not exist in quite the same way between Christianity and any other religion.
- The Church has made strong statements since 1965 on the links between the two groups, and on the duty of Christians to address the problem of anti-Semitism, which is opposed to the spirit of Christianity.
- The Church urges teachers to provide information on Jews and Judaism which is accurate and objective, and will lead to an appreciation of the wisdom contained in Judaism.

Catechism of the Catholic Church

The Old Testament is the Word of God for Christians

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'

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| 115-119 | The different ways in which the Scriptures can be read, e.g. literal, spiritual, allegorical, etc. |
| 121-123 | Old Testament |
| 121 | The Old Testament is an indispensable part of Sacred Scripture. Its books are divinely inspired and retain a permanent value, for the Old Covenant has never been revoked. |
| 123 | Christians venerate the Old Testament as the true Word of God. The Church has always vigorously opposed the idea of rejecting the Old Testament under the pretext that the New has rendered it void. |
| 135 | The Sacred Scriptures contain the Word of God, and because they are inspired they are truly the Word of God. |

Explantion of Scripture used in this unit

- At all possible times, teachers and students explore the Scriptures themselves rather than condensed versions of the stories in secondary sources.
- Teachers must gauge the depth of knowledge of their students before commencing the unit: students may not have a basic knowledge of the stories from Genesis and Exodus, e.g. Adam and Eve, Moses, Abraham.
- If, however, students are already familiar with the more popular stories, teachers may wish to explore the lesser known stories and books, e.g. Jonah, Sirach, Judith, Deborah, Hannah and Samuel, Solomon, etc. as well as those traditionally popular.
- In many cases students have no experience of reading the whole of a particular scriptural story from beginning to end, therefore this strategy is to be recommended where feasible.

Genesis 3 *The Garden of Eden* (Indicator 1)

This chapter describes the human condition, and tries to come to terms with questions such as why we die, why we suffer, why we work hard or why women have pain in childbirth. Genesis 3 is a description of the maturing process that we all go through. Moving from naked, unaware innocence as small children, through a developing sense of good and evil or conscience, we come to mature adulthood, where we are responsible for the decisions we make and the actions we take. The apparent punishments in the story are a description of how life is for the human person. This is an account of human free will, the gift of choice God has given us, and the way humans exercise their freedom. Eating the fruit meant disobeying God and accepting the consequences as a mature adult. The wonderful question God asks of the humans, 'Where are you?' (3:9), echoes gently down through the centuries, asking where people are now in their process of growth and development. Surely God knows where we are. But this kindly question is a metaphor that alerts us to our own freedom to develop as individual persons.

Exodus 1-14 *The Exodus* (Indicator 2)

The Book of Exodus is the second book of the Bible and the second book of the Torah (Law) or Pentateuch (5 books). The Torah or Pentateuch is made up of five books: Genesis, Exodus, Leviticus, Numbers and Deuteronomy. It was composed over a long period of time from sources both written and oral. As the title of Exodus suggests, the Book recounts the story of the Israelites' escape from slavery in Egypt to freedom, and their homeland in Canaan. The Exodus theme permeates the rest of the Bible. The ideas of freedom, coming home, being chosen by God and covenant are all linked to the Exodus. The first fourteen chapters tell of the birth of Moses (1-2), and his marriage and call by God to liberate the people (2-6). A struggle follows between God and the Pharaoh (7-12), culminating in the first Passover meal (12) and the crossing of the Red Sea by the Israelites to relative freedom in the desert (12-13). It is an epic narrative in which God and Moses are the major characters and certainly the heroes. It is written to show the greatness of God and how God loves the people. The stories of the plagues can be distressing because the innocent apparently suffer as well. So it is important to indicate that the plagues are presented as a struggle between God and Pharaoh who was regarded as divine. Two great rulers are in combat. God eventually wins and continues to care for and love the Israelite people through their sojourn in the desert.

Jeremiah 29:4-14 *Letter to the Exiles* (Indicator 4)

Jeremiah, the prophet, lived in the 7th and 6th centuries BC at the time of one of Israel's greatest catastrophes – the Babylonian exile, when the Temple and Jerusalem were destroyed by the Babylonians and many of the people of Judah were taken into exile in Babylon. What we have in this text is his letter to those exiles in Babylon. The absolute worst has happened to them, and now Jeremiah wisely advises them to build houses and settle down in the land of their enemies, and make a life for themselves. He even suggests that they work for the good of Babylon and pray for it. This is a remarkable letter considering the circumstances. Jeremiah encourages them, despite their feelings of hopelessness, to face their hardships and settle in this new and foreign land. 'I know the plans I have in mind for you – it is the Lord who speaks – plans for peace, not disaster, reserving a future full of hope for you' (29:11). Exile is a significant biblical theme and a historical event in the story of Israel.

Year 7 Unit 1b: Key People and Stories in the Old Testament

STANDARDS

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

- identify with the experience of people and events of the Old Testament
- describe major themes, people and events of the Hebrew story
- communicate an overview of the themes, people and events of the Old Testament.

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 comment on the importance of promises and loyalty in their own lives</p> <p>K outline the foundational stories of the people of Israel</p> <p>S read and summarise stories in Genesis about promises, covenants, agreements and loyalty.</p>	<p>Each student must have a copy of the Scriptures for this unit.</p> <ul style="list-style-type: none"> • While ultimately we seek a current Christian understanding of the Old Testament, these Scriptures have their own content, their own context and their own integrity. Christians often read the Old Testament in terms of its prefiguration of the New Testament. While this is of course valid, these Scriptures have an independent development and permanent validity which must be respected. The name 'Old Testament' does not mean they have been superseded or become outdated – see <www.ccjaustralia.org> (Refer to Resources page.) • Jesus knew and read these Scriptures. They formed him and were integral to his teaching. • The Old Testament consists of: <ul style="list-style-type: none"> – 46 books which were written down and edited between 900BC and 50AD (see <i>Catechism of the Catholic Church</i>, n. 120, for the Catholic canon). 	<ul style="list-style-type: none"> • KWL p. 41: Read and discuss Marisa's Story. Investigate her family's journey. • Students view a modern map of the Middle East showing the Tigris and Euphrates Rivers, Lebanon, Israel and Egypt. Students mark the journey of Abraham from Ur to Haran and south-west to modern Israel. Compare this to 'The World of the Old Testament' (KWL p. 15). • Discussion: Using the following focus questions define the concepts of 'promise/loyalty', 'agreements/covenant'. <ul style="list-style-type: none"> – What is a promise? – How important are promises that we make? – What happens if you break a promise? (cf. Genesis 3) – Who does this effect? • List the promises made in Genesis 9, Genesis 12: 1–2, Genesis 17:16, Genesis 26:4. • Read KWL p. 46–47: 'The Story of Joseph'. Complete the activity at end of unit. 	<p>Student Self-reflection Completion and presentation of their family's journey.</p> <p>Peer Assessment Mark each other's cloze passage or dictogloss.</p> <p>Informal Teacher Assessment Teacher observes students as they mark the journey of Abraham and asks a series of questions on the concepts of promise/loyalty.</p> <p>Teacher Assessment Observation and enquiring of individual students as they read certain Bible references and</p>

<p>– the Hebrew Scriptures are generally arranged into the Torah (or Pentateuch), the Historical books, the Prophetic books and the Wisdom books.</p> <p>– these Scriptures developed over a long period of time in the form of an oral tradition which was passed from one generation to the next.</p> <ul style="list-style-type: none"> • The Hebrew Scriptures are a library of different types of books which give: <ul style="list-style-type: none"> – a religious interpretation of the events in the Jewish story – a record of Israel's encounter with God – a blueprint for the Jewish way of life. • As well as the stories, there are a number of themes which can be studied, including: slavery, deliverance, exodus and freedom; desert, wilderness, the land, covenant; relationship, law; the kingship of God; fidelity and faith; messianic expectations; a people chosen by God. 	<ul style="list-style-type: none"> • Read some of the lesser known beginning stories of the Hebrew people. Teacher can then do a dictogloss exercise or cloze passage with students: <p><i>Beginning Stories</i></p> <ul style="list-style-type: none"> Genesis 11: The beginning of languages Genesis 24: The marriage of Isaac & Rebekah Genesis 27: Jacob and Rebekah trick Esau Genesis 38: Judah and Tamar • KWL p. 12: Timeline – from Abraham to Christ. • KWL p. 47: Test Your Knowledge. 	<p>work on the timeline. Teacher also marks 'Test Your Knowledge' questions in KWL p. 47.</p> <p>Assess 'Joseph' activity.</p>	
<p>2.</p> <p>It is intended that students will be able to:</p> <p>V discuss the many forms of enslavement, freedom, searching and homelessness in people's lives</p> <p>K relate the stories of the exodus from Egypt and settlement in Canaan</p> <p>S become familiar with terminology relating to the Old Testament, e.g. Exodus, exile, Pentateuch, Covenant.</p>	<p>Beginnings</p> <ul style="list-style-type: none"> • The first chapters of Genesis, while not historical or scientific writing in the modern sense, nonetheless describe real events, written in a style suited to the people of the time. The Jewish people see in these narratives the relationship between the Creator and all creation. • As such, they attempt to answer the basic religious questions asked by all human societies: How did we come into being? Can a relationship between God and people exist? What effect do our actions have on our relationship with God, and on human society? • The Genesis stories are not about the past, but about the perennial present – the present that is always with us. 	<ul style="list-style-type: none"> • Group work activity: Students collect articles on contemporary issues of slavery, human rights and injustice. Using these they design a collage of images and words. • KWL p. 49–51: Pham's Story. In groups, students compose a one-act play which expresses some of the frustrations and difficulties of living in the camp. • KWL p. 55: Map of the Exodus activity – see end of this unit. • There were several covenants, made between God and his people: <ul style="list-style-type: none"> – The Covenant with Noah (Genesis 9:9–17) – The Covenant with Abraham (Genesis 17:4–14) – The Covenant with Moses (Exodus 34:27) 	<p>Peer Assessment</p> <p>Working from a checklist provided by the teacher, students give feedback on the information gathered to present the collages and the composition of the one-act play.</p> <p>Teacher Assessment</p> <p>Observation of individual students as they write their own versions of a personal covenant.</p> <p>Completion of a cartoon comic.</p>

<p>Exodus</p> <ul style="list-style-type: none"> The Exodus experience is the core experience which defines and gives Jewish people an image of themselves and their purpose. The experience of escape from slavery, wandering and eventual 'homecoming' welded them into a group with a common religious vision, which was embodied in the ideas of: <ul style="list-style-type: none"> a single God, in contrast to the polytheism of the neighbouring cultures (see Deuteronomy 6:4 for the central Jewish prayer) a saving God a covenantal relationship with this God life and the search for wisdom as a journey which all people undertake. 	<ul style="list-style-type: none"> Students write their own version of a personal covenant with the one God of Israel. Students become familiar with the story of Moses (KWL p. 51–57). Students read the following to understand the story of the Hebrew people's slavery in Egypt: <ul style="list-style-type: none"> Exodus 1, 2:1–10, 11:1–10, 12:29–36, 14. Students draw a cartoon strip showing the development of the sequence of events leading up to the Hebrews' escape from Egypt. Students read some of the lesser-known passages about the journey to Canaan to give them a better idea of what life was like for the people, e.g. Exodus 16: the Bread from Heaven; Exodus 15: the songs of Moses and Miriam; Exodus 21: Laws concerning Slaves and Violence. 		
<p>3.</p> <p>It is intended that students will be able to:</p> <p>V recognise Israel's concept of God as the only true leader of his people</p> <p>K recall stories of the Jewish kingdom both as a unified nation and as the northern and southern provinces</p> <p>S design profiles of the different types of leaders in the Old Testament.</p>	<p>Kingdoms</p> <ul style="list-style-type: none"> The stories in the Scriptures are not history as we know it. While they are based on actual events they relate history within a theological framework – a theological reflection on events. Jewish society accepted the traditional hierarchical structure of a society led by a tribal leader, but balked at the role of a crowned king. This stemmed from the Jewish belief in God as sole ruler and king of the Jewish people. Acceptance of David was only possible because he was seen as clearly designated by God. The period of David's kingship was later seen as a golden age. 	<p>Informal Teacher Assessment</p> <p>Check student answers from Activity on page 62, KWL, and observe their ability to use the Bible.</p> <p>Observation of the qualities of a good leader.</p> <p>Peer Assessment</p> <p>Student comments on the leadership qualities in their 'Wanted' posters.</p>	
	<ul style="list-style-type: none"> Read 1 Kings 21:1–16; 2 Kings 9:30–37. <ul style="list-style-type: none"> What did Jezebel do? How was she punished? Why was her idea of leadership so different from the Jewish ideal? KWL p. 62–63: The kingdom of David and Solomon. In groups, students discuss the qualities of a good leader and list them. Individually, students create a 'Wanted: Good Leader' poster. Students draw up a profile of the Jewish leaders Moses, Saul and David. How do their qualities compare with those you would expect from a good leader? Read 1 Kings 11. Students complete the following: <ul style="list-style-type: none"> 11:1–3 Explain what Solomon did that was against the Law. 11:4–6 Describe how he did evil in the sight of the Lord. 		

	<p>4.</p> <p>It is intended that students will be able to:</p> <p>V discuss the theme of exile and return, and its relevance to personal relationships with God and with others</p> <p>K understand the exile from Jerusalem, and the return and rebuilding of the city</p> <p>S gather information relating to the historical, social, and geographical background of the people of Israel.</p>	<p>Exile</p> <ul style="list-style-type: none"> The theme of exile and return, both physical and spiritual, is one which recurs constantly in the Old Testament. It is a model for the whole Jewish experience, both in the past and the present; 2 Kings 17:5–23; 2 Kings 24:10; 2 Kings 25:1–21. Jews have been a wandering population for much of their history (not at the time of exile; here they were forced from their land), but always with a link to the land of Israel. The theme of exile and return helps Jews to give a meaning to the events of history and to their present experience. The stories of Scripture echo the journey through life, as a search in which they constantly find and lose God. (Isaiah and Jeremiah both warned the people against turning their back on God.) There is a cycle in these stories: Israel forgets God and moves away from the path it should be following; the people are overcome and oppressed by their enemies; they repent, and call on God for help; God hears them and forgives; they are saved. 	<p>11:11 State what the Lord took away from Solomon.</p> <p>11:30–33 Explain what was given to Jeroboam.</p> <p>This information helps to explain how Israel became weak and gradually split into two kingdoms – Israel and Judah – after Solomon died.</p>	<p>Teacher Assessment</p> <p>Observation and marking of Creative Writing Task and ‘Test Your Knowledge’ activity.</p> <p>Student Self-assessment</p> <p>In surveying other people about turning points in their lives, how well did I listen to their stories? Journal entry.</p> <p>Journal Entry: Exploration of how God’s promise of peace and hope has meaning in my life.</p>
	<ul style="list-style-type: none"> Define the word ‘exile’. Using a word board, students build up words associated with the physical and emotional implications of being in exile. Read and complete the exercises in the following: <ul style="list-style-type: none"> – KWL p. 66: The Exile – KWL p. 67: Test Your Knowledge – KWL p. 67: Creative Writing Task Read Psalm 137, about the forced separation of the Jewish people from their homeland. Read Amos 7:17, about people who long for the safety of home. Read 2 Samuel 15–19, about loneliness. Students recall instances of ‘return’ in their own lives – from holidays, a journey, etc. Teacher asks: What were your emotions? Had you changed? What had you learnt while away? Read the letter of Jeremiah 29:4–14 to the exiles. Teacher asks: What advice did he give the people on how to cope with exile in Babylon? Students survey five people about turning points in their lives, e.g. when they moved from the safety of familiar things into a new experience. How were they able to cope with their ‘exile’? Personal response: students complete a journal entry exploring how God’s promise of peace and hope has meaning in their lives. 	<ul style="list-style-type: none"> Define the word ‘exile’. Using a word board, students build up words associated with the physical and emotional implications of being in exile. Read and complete the exercises in the following: <ul style="list-style-type: none"> – KWL p. 66: The Exile – KWL p. 67: Test Your Knowledge – KWL p. 67: Creative Writing Task Read Psalm 137, about the forced separation of the Jewish people from their homeland. Read Amos 7:17, about people who long for the safety of home. Read 2 Samuel 15–19, about loneliness. Students recall instances of ‘return’ in their own lives – from holidays, a journey, etc. Teacher asks: What were your emotions? Had you changed? What had you learnt while away? Read the letter of Jeremiah 29:4–14 to the exiles. Teacher asks: What advice did he give the people on how to cope with exile in Babylon? Students survey five people about turning points in their lives, e.g. when they moved from the safety of familiar things into a new experience. How were they able to cope with their ‘exile’? Personal response: students complete a journal entry exploring how God’s promise of peace and hope has meaning in their lives. 	<p>Teacher Assessment</p> <p>Observation and marking of Creative Writing Task and ‘Test Your Knowledge’ activity.</p> <p>Student Self-assessment</p> <p>In surveying other people about turning points in their lives, how well did I listen to their stories? Journal entry.</p> <p>Journal Entry: Exploration of how God’s promise of peace and hope has meaning in my life.</p>	

<p>5.</p> <p>It is intended that students will be able to:</p> <p>V choose psalms and proverbs which contain a relevant message for the contemporary world</p> <p>K outline the different types of books contained in the Wisdom section of the Scriptures</p> <p>S locate Scripture passages within the different types of material in the books of Wisdom, e.g. poetry, proverbs, narrative.</p>	<p>Poetry and Wisdom</p> <ul style="list-style-type: none"> • These are the books of Job, Psalms, Proverbs, Ecclesiastes, The Song of Songs, The Wisdom of Solomon and Sirach (Ecclesiasticus). • The Wisdom writings formed an important part of the literature of the ancient world. Proverbs and fables, as well as poetry on the problem of human suffering, were composed. • Wisdom literature deals with two main ideas: <ul style="list-style-type: none"> – that wisdom brings happiness, with God rewarding the good and punishing the wicked – that this first idea is often contradicted in real life; the writings give no intellectually satisfactory answer to the problem of the virtuous person who is afflicted. 	<ul style="list-style-type: none"> • Using their Bibles, students make a list of the Wisdom Books. They decorate the surrounding page. • Proverbs 31:10 contains a description of the ideal wife. Students list the tasks the ideal wife should perform. Teacher asks: What would be the equivalent of these tasks in our world today? Students write a list of the tasks they would expect from an ideal husband or wife. • Students read the following short prayers from the Book of Psalms, and identify the type of prayer they contain, e.g. for recovery from illness, or protection from false praise. Psalms 6:2, 9:1, 17:6–13, 18:1, 28:1–4, 36, 51:1, 55:4–15, 56:1–4, 120:1–2. • Proverbs 13:24 states that ‘sparing the rod’ would spoil the child. Teacher asks: What advice would you give modern parents on how to rear a happy and courteous child? Students compose a proverb that sums up their advice. 	<p>Peer Assessment</p> <p>Students decide on the level of participation and understanding of members of their group in completing a list of tasks for an ideal husband/wife, or in identifying the type of prayer the Psalms contain.</p>
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Celebration: Prayer and Liturgy

- When looking at the Old Testament, it is as well to keep in mind the Jewish concept of holiness – it is not something which can be achieved without community. To Jews, holiness has its source in life – in God and in humanity. True holiness can only be achieved by taking part in the life of the community – God is in people, and they can know God better by sharing in the lives of others, and letting others share in their lives.
- Thus any prayer activity related to the Old Testament ought to acknowledge the belief that spirituality is a part of ordinary life – of our daily emotions, hopes, fears, relationships.
- The Book of Psalms is the great compendium of Israel’s prayer; it contains some of the most beautiful religious literature ever written, all of it based on the human experience.

Suggested celebration based on selected Bible excerpts

Preparation: Adequate time needs to be set aside for the preparation of this celebration. Students can work singly or in small groups to choose a favourite Scripture passage, and develop an overhead transparency showing this passage. This should incorporate an image which reflects the main idea of the passage.

A sacred space prepared by students has a Bible as its central focus.

Gathering: *Students enter quietly and sit around the sacred space, where the Bible is appropriately highlighted.*

Leader: We come together to celebrate the Word of God, the ancient Word that we have been reflecting upon in recent weeks.

We come together to pray as a Year 7 community that we may take God’s Word into our hearts; that we will try to live out in our daily lives the message of the Word. We come together to pray for our school, our families and our world, that we may heed the call to live in covenant with God.

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

The Word: *Reading of Scripture passages by individual students.*

Quiet music is played in the background as each Scripture excerpt is read. Following each reading there is a short period of silence during which students can reflect on the words of the Scripture on the screen. The music is turned up slightly between the readings.

Response: *Use an appropriate hymn/song as a response, such as Thy Word by Amy Grant.*

Closing prayer:

Conclude with Psalm 111.

Divide the class into two groups and have each group read the verses in turn. As an alternative, use a contemporary version of this psalm, found in *Prayers Before an Awesome God – The Psalms for Teenagers* by David Haas.

Possible Assessment Tasks

TASK 1: Mapping the route of the Exodus

PURPOSE

- To understand the geographical and physical elements of the Exodus journey.

ACTIVITY

- Students draw and then label the main geographical and physical elements of modern-day Egypt and Israel.
- Trace the routes the Hebrews could have used to cross the sea in Exodus 14.

ASSESSMENT

- What difficulties might the Hebrews have encountered over the long time they wandered in the wilderness?

TASK 2: Understanding Joseph

PURPOSE

Students to come to a full understanding of the story of Joseph.

ACTIVITY

Complete the three-storey activity.



3rd Storey

Design a coloured dream coat that contains the symbols that you have chosen.

Plan your oral presentation to explain your choice of symbols and how they represent Joseph's story.

MULTIPLE INTELLIGENCES: Interpersonal, verbal/linguistic, bodily/kinaesthetic, visual/spatial

2nd Storey

Choose 8–10 of these events that you will symbolise on your coat. The events should be representative of Joseph's entire life. That is, the events should begin at his childhood and show the stages of Joseph's story.

For each of the events that you have chosen, think of a symbol that will represent this event clearly.

MULTIPLE INTELLIGENCES: Interpersonal, verbal/linguistic

1st Storey

Read through the story in the Bible. As you do so identify major events or happenings in the story.

MULTIPLE INTELLIGENCES: Interpersonal, verbal/linguistic

ASSESSMENT

When assessing this unit the following could be taken into account:

- Identification of Major Events
- Appropriateness of Symbols
- Design of Dream Coat
- Oral Presentation

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.

Teacher Resources

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

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

Haas, D 2001, *Prayers Before An Awesome God: Psalms for Teenagers*. St Mary's Press, Minnesota.

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 2000, *The Old Testament: Teachers' Manual*, Social Science Press, Sydney.

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.

Smith-Christopher, D 2005, *The Old Testament*, (Teacher's Wraparound Edition). Ave Maria Press, Notre Dame, Indiana.

Wintour, R 2001, *Just Imagine Creative Ways of Presenting Scripture*. Mountjoy Enterprises, Brisbane.

Classroom Resources

Backhouse, Robert 1996, *The Student Guide to Bible People*. Candle Books, Bucks, England.

Morrissey, J et al. 1997, *Out of the Desert*, Book 1, Ch. 2. Longman, Melbourne.

Ryan, M 2000, *The Old Testament*. Social Science Press, Sydney.

Smith-Christopher, D 2005, *The Old Testament*. Ave Maria Press, Notre Dame, Indiana.

Websites

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

Unit Evaluation

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

- To what extent have students identified with the experiences of people and events of the Old Testament?
- How well have students described the major themes, people and events of the Hebrew story?
- How effectively did students communicate an overview of the themes, people and events of the Old Testament?
- 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?