

Year 9 Unit 1b: Wisdom and Prophetic Literature

Standards

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

- respect the Scriptures as a source of wisdom, and appreciate them as a religious interpretation of Israel's story
- demonstrate knowledge of selected parts of the Pentateuch, History, Prophets and Wisdom literature
- analyse themes and messages in sections of the Old Testament.

Indicators of Learning

	Values and Attitudes	Knowledge	Skills
	<i>It is intended that students will be able to:</i>		
1	discuss the scope of Old Testament writings and their value to our modern world	describe the major themes of the Old Testament and the four major categories into which these Scriptures are divided	use and distinguish between a range of primary and secondary sources relating to the Old Testament
2	discuss the process of sin/repentance/forgiveness in the Torah story of Israel and in their own lives	explain the Jewish idea of covenant contained in the Pentateuch	gather information on the different categories of the Old Testament
3	form opinions on the individual's responsibility to act to bring about the kingdom	review the events of Jewish history and the Biblical theme of God's relationship with the Jewish people	analyse significant issues in the history of the Jewish people in biblical times
4	express a view on the duty of a prophet to challenge the way of living of the broader society	outline the ways in which prophets worked to achieve a just society in the Old Testament	develop familiarity with religious concepts and language
5	propose ways in which the wisdom found in writings can be applied to today's world	select a representative range of literary forms in the writings, and discuss their purpose	differentiate between the fundamentalist and Catholic interpretations of biblical stories

Spiritual Reflection for Teachers

Sometimes the people described in the Old Testament can take on the aura of mythic beings. Try to look at them instead as fellow strugglers in the search for God. They were human beings, not super men and women. They had lives and stories similar to people in our own time. They (mostly) did not give up when they failed, but trusted in God even when they were defeated or terrified.

The Old Testament is about God reaching out to humanity, and people reaching back to God. This has special significance for teachers, who are constantly reaching out to their students, and hope for a response.

How can you help your students to appreciate the range and depth of the Old Testament?

Links with Students' Life Experience

Prophecy invites an examination of social issues

- Prophecy is a particularly apt theme to examine at this stage of the students' life experience. Prophecy invites an examination of social issues: what problems arise in today's society? What attitudes should we have towards these problems? How can we challenge a situation which is unjust, or which stems from greed, aggression or malice?
- Scriptural references and themes appear constantly in today's media, especially film, newspaper, novel, etc. An interesting exercise might be to have students collect such references over a period of time to see how thoroughly our society is permeated, whether consciously or not, with such images and references.

The Church's Teaching and Lived Tradition

Past and present validity of the covenant

- During recent years, the Church has emphasised the past and present validity of the covenant that God established with the Jewish people.
- This covenant has never been revoked.
- Despite unthinkable suffering over the centuries, the Jews have maintained the covenant with God.
- It is important not to set the Old Testament against the New Testament and compare them, to the detriment of the former. Ignorance of the full scope of the Hebrew Scriptures has seen God presented as a God of wrath, as opposed to the Christian God of love. In fact, one constant image of God in the Hebrew Scriptures is of a loving and patient parent who continually forgives, but also acts with wisdom. The Jewish concept of God is a balance of compassion and justice, as in the tender words of Hosea 11:1–9.

Catechism of the Catholic Church

Old Testament as the true Word of God

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

Part One, Section One: 'I Believe'–'We Believe'

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| 115–119 | The different ways in which the Scriptures can be read |
| 120 | The Catholic canon of Scripture |
| 120–123 | The Old Testament: Selected Texts |
| 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. |

Explanation of Scripture used in this unit

- Students who have completed Unit 7 1a and Unit 7 1b should have a basic knowledge of the well-known stories of the Pentateuch and the Histories; it is suggested that teachers explore the lesser-known stories, e.g. Ezra, Nehemiah and the restoration of the Temple, the song of Deborah.
- Because the religious meaning within a scriptural story is all-important, the story is simplified and the characters are two-dimensional; the stories, being orally transmitted to audiences, would have included mime, actions, sounds, body language, etc.
- The Scriptures were written for live performance rather than for silent reading; teachers and students may take this into account when reading and interpreting the stories. Teachers should help students to see that the Scriptures are the drama of life. They are full of action and emotion, and they call on imagination and creativity.

Exodus 34:6–10 Covenant – God appears to Moses (Indicator 2)

Here God reveals who God really is: slow to anger, rich in kindness and faithfulness (34:6).

This God makes a covenant with us, establishing a relationship of tenderness, compassion, and fidelity between God and us.

Despite this covenant, we must still contend with the reality of evil and sin. God loves and forgives for thousands of generations, but we suffer the consequences of wrong-doing into the third and fourth generation: the repercussions of sin reach down through the years. Even so, God's covenant is unconditional and timeless.

Judges 4:4–22 History – Deborah, her story (Indicator 3)

The Book of Judges tells of the men and women who led Israel before the monarchy was established. They were called 'judges' although their function was not merely judicial; they were leaders and prophets as well. Some famous judges were Gideon, Samson and Samuel. Deborah, too, was a judge, the only woman to be remembered as such. She was also a prophetess – thus a spokesperson for God. Her story is part of the history of Israel.

As the Israelites attempted to settle in the land of Canaan, they were opposed by the Canaanites, whose leading general was Sisera. The Israelites' military leader was a man called Barak, who appears to have been unwilling to go into battle against what were, after all, overwhelming odds.

Deborah upbraids him for being less than courageous. She instructs him about what to do. The inference is that her closeness to God inspires her to know the right moment for strategic manoeuvres in battle. The army of Sisera is routed, and he flees the battlefield. He passes by the encampment of another woman, Jael, who uses her skill and ingenuity to kill him, somewhat as David killed Goliath. It is a fascinating tale with humour, violence, courage and splendid leadership.

Isaiah 1:1–17 Prophets – Make Justice Your Aim (Indicator 4)

Prophets believed they were called personally by God to act as spokespersons in God's name. Since humans could accept or reject God's will, prophets had a duty to condemn those who had made false choices, and advise them about what they should do, to please God. It was their obligation to speak out whenever they saw wrongdoing or injustice. It could be a dangerous task, and not all prophets accepted their role gladly: Jonah fled in the opposite direction when he was commanded to go to Nineveh and castigate the people for their wickedness (Jonah 1:3). Often prophets were persecuted, or even killed. Only their utter certainty in God's calling gave them enough strength to keep going.

Ecclesiastes 7:9–12 Wisdom – the legacy of wisdom (Indicator 5)

We do not know who wrote the Book of Ecclesiastes, but the name Ecclesiastes means the preacher or leader of the community (*ecclesia* = church assembly). The Book of Ecclesiastes is generally attributed to Solomon, but the language and thinking indicate that it is later than King Solomon, who reigned about 970–930 BC. The text of Ecclesiastes is generally dated about 3rd century BC, so an unknown Jewish sage wrote it after the Jews had endured the trauma of exile (6th century BC).

The Book of Ecclesiastes is part of the wisdom genre of the Hebrew Scriptures and has quite a skeptical outlook. There are several other books included in the wisdom category – Job, Psalms, Proverbs, the Song of Songs, the book of Wisdom and Ecclesiasticus/Sirach- this last mentioned book is not to be confused with Ecclesiastes.

The few verses here point out, pragmatically, that wisdom protects in much the same way that money does. Resentment is only for fools and praising the 'good old days' is a waste of time. It is a pithy and clever selection of verses with much practical wisdom.

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- analyse themes and messages in sections 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><i>It is intended that students will be able to:</i></p> <p>V discuss the scope of Old Testament writings and their value to our modern world</p> <p>K describe the major themes of the Old Testament and the four major categories into which these Scriptures are divided</p> <p>S use and distinguish between a range of primary and secondary sources relating to the Old Testament.</p>	<ul style="list-style-type: none"> • Some of the themes which might be studied are: Revelation – God's self-communication is through the people, events and traditions of Israel; the Covenant (a solemn agreement expressing a relationship between two parties); election as a people chosen by God (covenant, relationship); a wandering people, exile and return (physical, spiritual); slavery, Exodus and freedom (types of slavery, nature of freedom); desert; wilderness v. the promised land; the kingship of God v. human kingship; God's fidelity, people's infidelity. • The categories which should be explored are: <p>In the Jewish context</p> Torah, Prophets and Writings (<i>Tanakh</i>) <p>In the Christian tradition</p> the <i>Torah/Law/Pentateuch</i>: Genesis, Exodus, Leviticus, Numbers, Deuteronomy <i>History</i>: Joshua, Judges, Ruth, 1 & 2 Samuel, 1 & 2 Kings, 1 & 2 Chronicles, Ezra, Nehemiah, Esther, Tobit, Judith, 1 & 2 Maccabees 	<ul style="list-style-type: none"> • Each student must have a copy of the Scriptures (Old Testament) for this module. At all possible times, explore the Scriptures themselves rather than condensed versions of the stories in secondary sources (e.g. a biblical commentary). • Brainstorm what the students know about the Old Testament. Discuss with the students the historical background of the Old Testament. • Students recall the last time they read a good book. Describe enjoyable features and emotional responses, and discuss these with a partner. Use this discussion to lead into the themes in the Hebrew Scriptures. • Read introduction KWL p. 46. The great theme of the Hebrew Scriptures echoes the stories of life – finding and losing God. Suggest the teacher reads a section from Eli Weizel's book 'Night' where they put God on trial or the biblical story of Exodus with the constant complaining of the people and/or Judges. Write down the ways you feel God is close and far away in the course of your everyday life. Discuss with a partner. 	<p>Teacher Assessment</p> <p>Observation of discussion of background to the Old Testament.</p> <p>Marking of rewrite of the story of the discovery of the Book of the Law.</p> <p>Test of the knowledge acquired so far.</p> <p>Self-assessment</p> <p>Reflection on their relationship with God.</p>

<p>2.</p> <p><i>It is intended that students will be able to:</i></p> <p>V discuss the process of sin/repentance/forgiveness in the Torah story of Israel and in their own lives</p> <p>K explain the Jewish idea of covenant contained in the Pentateuch</p> <p>S gather information on the different categories of the Old Testament.</p>	<p><i>Prophets:</i> Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi, Baruch</p> <p><i>Poetry and Wisdom:</i> Job, Psalms, Proverbs, Ecclesiastes, the Song of Songs, the Wisdom of Solomon, Ecclesiasticus/Sirach.</p> <ul style="list-style-type: none"> There are variable arrangements of these categories, e.g. the book of Ruth, which is placed in the Histories by some scholars and in Wisdom by others. 	<ul style="list-style-type: none"> Parts of the film 'Fiddler on the Roof' would give a good example of finding and losing God. Read 2 Kings 22 and rewrite the story of the discovery of the Book of the Law in their own words. Develop a quick-quiz on the themes of the Old Testament, and on the books in the four categories (see Essential Reading). Using the quiz, students conduct an elimination contest on books in the four categories. 	
	<ul style="list-style-type: none"> The word 'Torah' is often translated as 'law'; this is too narrow a definition. A more adequate translation might be 'the way of life'; it provided Jewish people with 'the way' to be Jewish. The idea of covenant is fundamental to an understanding of the image of God developed in the Old Testament. It is relational, a reciprocal promise/contract between God and humanity. It depends on mutual fidelity. The experience of escape from slavery, wandering, and eventual 'home-coming' gave the people of Israel a covenantal relationship with God. Exodus 'made' Israel. The themes of covenant, wandering/exile and return are parallels for the whole Jewish experience, then and now (Psalm 137. By the waters of Babylon ...). Right and wrong are clearly defined, and seen in a social context; sin is seen as the result of human choice. 	<ul style="list-style-type: none"> Read KWL p. 49, Major Themes in the Old Testament, 'Revelation'. Students analyse pictures: what do they make known about God? Discuss responses; complete the activity on p. 50. Students read KWL p. 50, 'Covenant'. Look up the following words and write the words and definitions in their folder: agreement, promise, salvation, relationship. Students answer: Which of the following is a covenant and why? <ul style="list-style-type: none"> swearing on the Bible in court agreeing to attend a friend's birthday party making a marriage vow Jesus' life and death to save God's people returning library books by the due date exceeding the speed limit on a freeway Read KWL p. 51, Exile and Return. Students describe a time in their life when they were forced to leave somewhere or something they loved. What was it like? How did they feel? How was it 'exile'? Guest speakers from Refugee and Asylum seekers groups or visit Immigration Museum and the Holocaust Centre. 	<p>Peer Assessment</p> <p>In pairs, students check their definitions of the following words: agreement, salvation, relationship. They answer the 'covenant' questions.</p> <p>Self-assessment</p> <p>Journal/reflection on an event in their life when they had to leave somewhere or something they loved.</p>

<p>3.</p> <p><i>It is intended that students will be able to:</i></p> <p>V form opinions on the individual's responsibility to act to bring about the kingdom</p> <p>K review the events of Jewish history and the Biblical theme of God's relationship with the Jewish people</p> <p>S analyse significant issues in the history of the Jewish people in biblical times.</p>	<ul style="list-style-type: none"> • The history books are not history as we interpret it today. They are past events seen from a theological perspective: theology rather than history. • Material covered in these books includes the gradual establishment of the Hebrew people in the Promised Land, the stories of their kings, their exile from the land, eventual return, and subsequent history. • The themes in the Pentateuch material are repeated in the histories, particularly covenant, the land, exile and return, the kingship of God and fidelity. • The history stories draw a comparison between God's kingship and the establishment of God's kingdom on earth, and earthly kings and kingdoms. • A study of the northern and southern provinces will give some idea of the diversity contained within the Jewish world; this can help students to understand the difference between Jews from the northern and southern provinces. 	<ul style="list-style-type: none"> • Use Internet and library research to draw up a time-line of major events in Jewish history, from settlement in Canaan (Book of Joshua) to the Maccabean revolt (1 & 2 Maccabees). • Teachers to provide a synopsis of Joshua and Judges for an account of settlement in the Promised Land. How does the society of that time contrast with Australian society today? KWL p. 57. • Group research and report on the Historical Books, KWL p. 62. • Use the story of Elijah and Naboth's vineyard as a teaching model. Choose one of the kings/queens from 1 & 2 Samuel, 1 & 2 Kings, or Chronicles. Research his/her life, achievements and relationship with the prophets. Present your findings of the ruler as a character profile in a multiple intelligence way. • Read the main events in the Book of Esther and watch the film of Esther. What problems did Jewish people in exile face? How did this affect their relationship with God? 	<p>Peer Assessment Character profile</p> <p>Teacher Assessment Marking of group research and report, KWL p. 62.</p>
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<p>4.</p> <p>It is intended that students will be able to:</p> <p>V express a view on the duty of a prophet to challenge the way of living of the broader society</p> <p>K outline the ways in which prophets worked to achieve a just society in the Old Testament</p> <p>S develop familiarity with religious concepts and language.</p>	<ul style="list-style-type: none"> The prophets are inspired social commentators and critics, whose aim is to remind the Jewish people of the covenant they have with God, and of the personal and group responsibility they have to live a 'Torah' life. The prophets have been called 'radical traditionalists'. They are so called because they proclaim the future consequences of present actions, and in doing so, call on people to alter their behaviour so that impending disaster can be averted. The major theological theme of the Prophecy books is sin, repentance, return to God. The prophets often focused on social sin, in which the needs of the oppressed and the poor were violated, e.g. Isaiah 58:6-7. 	<ul style="list-style-type: none"> In small groups brainstorm the idea of what a prophet is. Answer questions in groups. What are prophets like? Can you think of other words to call prophets? Give some examples of prophets. Visual arts activity: Illustrate the story of Ezekiel in a style which highlights the drama and tension of the story. This could be the front cover of the story of Ezekiel, a mime, or a poster. Modern prophets discussion, KWL p. 74. Photocopy image on page for each student and mind map to prepare for discussion. Activity, explanation: Breaking the covenant, sins of injustice, KWL p. 76. Activity, discussion: Example of a prophet, story of David, Bethseba and Uriah, KWL pp. 76-80. Messages of the prophets: students take a prophet from Monotheism, Morality and Messianism, KWL p. 84, and explain the message. Activity set around the call of the prophet, KWL p. 88. 	<p>Teacher Assessment</p> <p>Observation of student's understanding of what a prophet is.</p> <p>Teacher Assessment</p> <p>Sharing/presenting the story of Ezekiel using visual arts. Use simple marking criteria to assess students' illustrations.</p>
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<p>5.</p> <p>It is intended that students will be able to:</p> <p>V propose ways in which the wisdom found in Writings can be applied to today's world</p> <p>K select a representative range of literary forms in the Writings, and discuss their purpose</p> <p>S differentiate between the fundamentalist and Catholic interpretations of biblical stories.</p>	<ul style="list-style-type: none"> The Wisdom books are a distillation of the understandings that the people of Israel developed over thousands of years. They cover a range of themes: the search for understanding, the nature of good and evil, ways of spirituality, love poetry, and popular sayings. All Jewish people were expected to develop their capacity for wisdom during their lives. Wisdom was an aspect of God, and to search for it was to search for God. As well as being a source of prayer and spirituality, the Psalms contain insights into Jewish morality. Psalm 1 describes the two paths which a person may take, towards the way of the just or towards sin. The nature of good and evil is explored in detail in two sections of the Scriptures: in Genesis and in the Book of Job. 	<ul style="list-style-type: none"> Wisdom literature: read KWL p. 66 and complete the activities. Compare with Shakespeare's Hamlet Act 1 Scene 3 – Polonius' advice to Laertes. Rewrite some proverbs, psalms and other Wisdom texts using contemporary language and imagery. Write a journal entry on what the Wisdom books say about vanity. Read Sirach (Ecclesiasticus) and write down five favourite Wisdom sayings, KWL p. 68. This could be presented as a Power Point presentation or using Publisher, present a banner. Teacher gives examples of each of the following types of psalms: <ul style="list-style-type: none"> – plea for help – said by a prophet – hymn for worship – part of the history of Israel – complaint or lament – thanksgiving – and have the students highlight clues that relate to the different styles. Imagine you are one of the writers of the psalms. As a class write a psalm in praise of God to use in the class liturgy. Each verse with a connecting theme can be written by individual students and used in a liturgy at completion of the unit. Exemplar at end of unit. Read KWL p. 71, Book of Wisdom: Staying True to Yourself – complete the activity. Celebration based on the Book of Psalms, – see end of this unit. 	<p>Self-assessment</p> <p>Journal/Reflection on what the Wisdom books say about a number of lifestyle choices.</p> <p>Teacher Assessment</p> <p>Marking of types of psalms found in the Scriptures or</p> <p>Quiz on matching extract to type.</p>
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Celebration: Prayer and Liturgy

The Scriptures were written for live performance rather than for silent reading; teachers and students may take this into account when reading. The ancient Jewish people celebrated prayer and liturgy through poetry, music, movement, hymns, ritual, study of Scripture and contemplation of God; students might choose one of these to study, and attempt to reproduce or adapt one of these in some form.

Student's work throughout the unit can contribute to this liturgy. A selection of images and scriptural references from the Psalms and other Scriptural references about the greatness of God can provide strong focus for the prayer.

The liturgy should be held in a quiet space where scriptural references and pictures can be placed. The chapel, church or classroom could be used.

When preparing for this liturgy, explain to the students it will involve a quiet, reflective time.

Suggested celebration based on the Psalms

Preparation: Before this prayer celebration, students should choose and learn a favourite line from a psalm.

Here are two sample quotes for placing around the room.

Make a joyful noise to God, all the earth, sing the glory of his name, give to him glorious praise. Say to God how awesome are your deeds! Psalm 66:1–3

Yahweh our Lord, how great your name throughout the earth! Above the heavens is your majesty chanted by the mouths of children, babes in arms. Psalm 8:1–2

Instruct the students to find a space where they are not going to be disturbed by another student. They are to close their eyes and quieten their minds by breathing deeply.

Leader: In our prayer today we recall that the psalms have been called 'masterpieces of prayer'. The psalms are for all human seasons, all parts of the human journey, for times of joy, wonder, grief, anger, vengeance, depression and hope. They are the Songs of God's people. We offer this prayer to God.

Instruct the students that when they feel ready they are to say a line from a favourite psalm. There should be about 20–30 seconds of reflection on each line before moving onto the next one. This is done on a voluntary basis. It may be helpful for you as the teacher to begin this process.

Quiet reflective instrumental is played at this point, e.g. a piece that uses the harp would help set the mood.

The teacher judges when students have finished speaking their psalms, and moves into the second part of the prayer, by introducing the Response: I praise you, Lord, with all my heart.

Leader: For creating the heavens and the earth

Response: I praise you Lord, with all my heart.

Leader: For the creatures of the land and of the sea

Response: I thank you Lord, with all my heart.

Leader: For the beauty of a sunset

Response: I thank you Lord, with all my heart.

Leader: For the joy of a new life

Response: I praise you Lord, with all my heart.

Leader: For loving me

Response: I praise you Lord, with all my heart.

Conclusion: Hymn – Lift up your Heart.

Possible Assessment Tasks

Task 1: Scripture matching exercise

PURPOSE

To help students plan a Scripture presentation for catechist classes.

ACTIVITY

Preparation: If possible, invite a catechist from a local parish to share their experience of Religious Education. Ask them to explain to your students the types of lessons they give and the resources they find most helpful.

Process: The task can be completed individually or in pairs.

- Allocate one book from the Old Testament to each individual/pair.
- Explain that the task is to prepare a lesson on this book of the Old Testament that could be used to teach students in catechetics classes in Government schools.
- Determine the year group that the lesson will be prepared for. If you are able to work closely with parish catechists they could help you to align content with particular year groups.
- Explain the types of materials that would be appropriate, for example, a 'big book' would be useful in Preparatory.
- Explain that each lesson must include:
 - an explanation about one book of the Old Testament
 - a study of at least one passage from the text of the book being studied
 - visuals related to the book
 - activities suitable for the year group the lesson is being planned for.
- Encourage students to:
 - think creatively
 - consider the most important point that their lesson should make
 - consider the role that they can play in handing on the tradition of sacred Scripture.

ASSESSMENT

The task lends itself to peer and teacher assessment as well as student self-reflection on the process, and on results of their work.

Follow-up: If possible, present materials to your parish catechists.

TASK 2: Storyboard activity

PURPOSE

To determine students' understanding and ability to analyse one of the lesser known stories of the Old Testament.

Task:

- Choose one of the following stories or part thereof:
 - Judges: Bad Times; 2 Kings: What Happens When You Ignore God; Ruth: A Love Story; Tobit: The Ups and Downs of a Jewish Family; Judith: The Beautiful Widow; Esther: She Saves the People
- Read the Story.
- Design a storyboard using the following steps:
 - list the characters in the story
 - list the sequence of actions
 - research background information on clothing, setting, buildings, objects
 - choose scenes from the story as focus images for your storyboard
 - make rough outlines of your images
 - refine images, and add a short description of what is happening in the picture.

ASSESSMENT

Students' ability to tell the story in a clear, accurate and finite way.

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.

Teacher Resources

Baker, K 2001, *Inside the Bible*. Ignatius Press, San Francisco.

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

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

Ryan, M 2001, *Teaching the Bible*. 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

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

Morrissey, J et al. 1998, *Out of the Desert*, Book 3, Ch. 2. Longman, Melbourne.

Ryan, M 1998, *The Old Testament*. Social Science Press, Sydney.

Smith-Christopher, D 2005, *The Old Testament: Our call to faith and justice*. Ave Maria Press, Notre Dame, Indiana.

Videos

Queen Esther (cartoon format)

Fiddler on the Roof

David

Solomon and David

Website

<www.resource.melb.catholic.edu.au> (RESource–Scripture–Old Testament background)

Participating in the life of the Church

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

- To what extent were students able to outline the ways in which prophets work to achieve a just society?
- How effectively were students able to explain the major events of Jewish history?
- Were the assessment tasks suited to the students in your class?
- To what extent did students demonstrate achievement of standards?
- Were any of the standards not achieved?
- What change/s (if any) would you make if you were teaching this unit again?