

Year 9 Unit 1a: Literary Forms in the Scriptures

Standards

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

- appreciate the breadth and nature of the Scriptures, and the variety of literary styles and objectives of their writers
- recognise the types of writing contained in the Old and New Testaments
- distinguish between literal and figurative language.

Indicators of Learning

	Values and Attitudes	Knowledge	Skills
	<i>It is intended that students will be able to:</i>		
1	recommend suitable forms of expression to present various truths	understand how truth can be expressed in a variety of ways in everyday language	give examples of literal and figurative language in common usage
2	share their views about the importance of literary forms in reading and understanding what is written in the Scriptures	distinguish between various literary forms in the Scriptures	locate passages which are examples of different types of writing
3	challenge a strictly fundamentalist view of the Scriptures	identify shortcomings in a literalist reading of various literary forms in the Scriptures	analyse texts open to literalist interpretation in order to assign literary forms to them
4	creatively present the religious truths found in some Old Testament literary forms	recall examples of various literary forms found in the Old Testament	classify the literary form of specific passages in the Old Testament
5	consider ways of representing New Testament truths in contemporary forms of expression	distinguish between the Gospels, letters and Revelation as works of literature	compare literary forms in the New Testament

Spiritual Reflection for Teachers

At many moments in the past and by many means God spoke to our ancestors through the prophets. Hebrews 1:1

When you stand in front of the class to teach this unit you are a prophet!

Perhaps like some of the prophets in the Old Testament you feel insecure in accepting the challenge of sharing God's Word. Young people bring a range of experiences and expectations to this study, some of which will be demanding for you. How can you take them deeper into the richness of God's Word in the various literary forms of Scripture?

Over thousands of years and in different situations people have been chosen to share the messages of God's Revelation. As a teacher, you hold the privileged position of breaking open God's Word to a world in need of hope. As you prepare this unit take some time to ponder the words of Jeremiah, written to the people during the Babylonian exile:

I know the plans I have in mind for you, it is God who speaks, plans for peace, not for disaster to give you a future and a hope. When you call to me and come and pray to me, I will listen to you. When you search for me, you will find me. Jeremiah 29:11-13

Links with Students' Life Experience

Genres that form significant roles in the lives of the students

- The teacher needs to be aware of the students' previous scriptural study and recognise the variety of backgrounds, experience and attitudes in the class group.
- Many students retain to varying degrees a literalist understanding, which is a natural consequence of earlier developmental stages and of family, society and media attitudes.
- Their increasing knowledge of science may raise questions for them, as do their normal adolescent tendencies to challenge and doubt.
- The Bible must always be interpreted with the guidance of the Holy Spirit and in the tradition of the Church. There is a history of interpretation in the Christian community, and often our context for interpretation is the Bible's use in the liturgy, for example, the structure of the Lectionary.
- Various genres and forms play significant roles in the lives of students (e.g. cartoons, science fiction, video games). Use this experience to compare the ways literary forms function in their lives and in the Scriptures.

The Church's Teaching and Lived Tradition

Encouragement for Catholic Biblical scholarship

- The Church encourages Catholic Biblical scholarship. *Divino Afflante Spiritu* (Pius XII, 1943) emphasised the importance of literary forms and this was reiterated in the *Dogmatic Constitution on Divine Revelation* (1965). The Pontifical Biblical Commission's documents on *Gospel Historicity* (1964) and *The Interpretation of the Bible in the Church* (1993) are also key statements on the Church's understanding of biblical interpretation.
- The primary task of Catholic Biblical scholarship is to seek what a piece of writing meant to those who wrote it and first heard it. This is traditionally called the literal sense of Scripture, which must not be confused with literalist reading. Different literary forms need different interpretative approaches. Knowing what the author intended contributes to knowing what the text means now.
- While contemporary scholarship generally concentrates on the text, the tradition also assigns another sense to the text when it is viewed in the wider context of the whole Christ event. An example of this spiritual sense is seeing the crossing of the Red Sea as a sign of baptism.

Catechism of the Catholic Church

Written under the inspiration of the Holy Spirit

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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| 101-141 | Sacred Scriptures |
| 105 | God is the author of Sacred Scripture. The divinely revealed realities, which are contained and presented in the text of Sacred Scripture, have been written down under the inspiration of the Holy Spirit. |
| 110 | In order to discover the sacred author's intention, the reader must take into account the conditions of their time and culture, the literary genres in use at that time, and the modes of feeling, speaking and narrating then current. For the fact is that truth is differently presented and expressed in the various types of historical writing, in prophetic and poetical texts, and in other forms of literary expression. |
| 138 | The Church accepts and venerates as inspired the 46 books of the Old Testament and the 27 books of the New. |

Explanation of Scripture used in this unit

- Each student must have access to a Bible, and reading the text is a primary purpose and process of the unit. Teaching and learning strategies should seek to bring alive the Scriptures as the record of the faith of Israel and of those who experienced Jesus. They should enliven the imagination, faith and prayer of the students. These should be a major criterion for selection of passages for discussion.
- Where possible students should read a form in its entirety, e.g. a genealogy or a psalm. It is helpful if there are times of personal silent reading from the Scriptures as well as reading aloud in the group.
- The teacher should choose processes and scriptural passages that are relevant to the lives of students so that the module can stimulate their thought and reflection.

Genesis 6–9 *Noah and the Flood* (Indicator 4)

A story about a great flood is common to many ancient cultures. Genesis 6–9 is told in simple language with much repetition, suggesting a long oral tradition.

The authors or editors of this story present the flood as a chance to renew or recreate. Everything has been cleaned, washed by the waters of the flood. In Genesis 9 a new world order is evident with a return to the original blessing and command to 'be fruitful and multiply and teem over the earth' (Genesis 9:7; compare with Genesis 1:28). To ratify this, God makes a covenant with all creation. It is unilateral and unconditional and valid in perpetuity. It is a *berit olam* – 'an everlasting covenant' – not like ordinary covenants that must be renewed from time to time. The rainbow, a beautiful symbol, is the material sign of this pact (Genesis 9:12–17).

The story of the flood presents an angry God, but an all-forgiving God as well. The writers of these stories are trying to come to terms with corruption, violence and the human condition. It is a reminder to keep our world clean in every sense.

1 Corinthians 15:1–8 *Paul's Creed* (Indicator 5)

Here we have an early proclamation of the Resurrection. Given that Paul died about the mid sixties AD, it is likely that his writings were recorded before the Gospels were finally written. Mark's Gospel was probably written sometime before 67 AD, and this first letter of Paul to the community in Corinth can be dated about 54 AD. Note that he talks about 'the Gospel you have received' (15:1). Paul is not referring to a particular Gospel but to the good news of Jesus; this is the meaning of the word 'Gospel'.

Paul's creed in 15:3–5 probably originated in Palestine where the newly-formed church was strongest. Its style and content indicate that it was used by the earliest Christian communities. Note the length of the post-resurrection experiences from Cephas (Peter) through to Paul himself. It is believed Paul's conversion occurred in 36 CE, about 6 years after Jesus' death and burial. The 'James' mentioned here (15:8) is the relative of Jesus; he was leader of the Church in Palestine at the time.

Revelation 21:1–7 *'A new heaven and a new earth'* (Indicators 1 and 5)

The Book of Revelation, or the Apocalypse as it is also called in some Bibles, belongs to the apocalyptic genre. This type of literature flourished in the period between 200 BC–200 AD. It is highly symbolic, with visions and heavenly revelations; in fact, it is written in code, a type of underground literature.

The apocalyptic message is that good will ultimately triumph over evil, if not in this life then in the next. The text presents a vision of a new heaven and a new earth. The disappearance of the sea is rich in symbolism, for it symbolises evil. It was the home of the dragon (the sea monster which represents Satan) the antichrist and the false prophet. The elimination of the sea is the elimination of death and evil. These are now controlled, confined, gone. God is with us, has made his home among us (21:3), and so we have hope and strength.

The community behind this text would have welcomed these comforting ideas. If it was not currently suffering persecution, the memory of the Emperor Nero's oppression and the fear of more to come was ever-present.

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STANDARDS

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

- appreciate the breadth and nature of the Scriptures, and the variety of literary styles and objectives of their writers
- recognise the types of writing contained in the Old and the New Testaments
- distinguish between literal and figurative language.

Indicators of Learning (Incorporating Values, Knowledge and Skills)	Essential Reading for Teachers	Suggested Learning/Teaching Strategies	Possible Assessment
<p>I. It is intended that students will be able to:</p> <p>V recommend suitable forms of expression to present various truths</p> <p>K understand how truth can be expressed in a variety of ways in everyday language</p> <p>S give examples of literal and figurative language in common usage.</p>	<ul style="list-style-type: none"> • Human experience recognises that there are things that are 'true' in different ways, such as historical, mathematical, scientific, proverbial and religious truths. • People also communicate these truths in many different ways. One way is writing. In everyday life people encounter many different forms of writing. Some of these include prose, poetry, newspaper accounts, personal letters, phone messages, advertisements and the words of songs. • A writer chooses the best way at his or her disposal to tell others of an experience, and does so according to his or her mood, ability, audience and purpose. 	<ul style="list-style-type: none"> • Teachers contextualise the purpose and power of language as a tool for manipulation, persuasion, and communication. • Students list words, expressions, phrases and sayings from everyday language that they commonly use to express feelings, ideas and situations, such as 'sick', 'mad', 'phat', 'hop to it', 'a spanner in the works', 'you're killing me with laughter', 'to die for', 'I'm on cloud nine', and 'I could eat a horse'. Students explain the literal and figurative meanings of each expression. Discuss reasons for using language in this way. Students can enquire from parents what words were used when they were young and what they meant. • Students working in pairs could analyse the use of mobile phones using SMS. Some of the messages sent could be written on the board in SMS language then discussed. • Invite students to share their knowledge (if any) on the Book of Revelations, e.g. 'horsemen of the apocalypse', '666', 'red dragon', 'Babylon'. Teacher could then give some reason for these symbols and a short explanation of apocalyptic writing. This was often written in times of crises in Jewish circles to bolster the faith of believers and to give them hope about the future when God would establish his heavenly kingdom on earth. 	<p>Teacher Assessment</p> <p>Observation of student table analysing literary forms in the Scriptures.</p> <p>Peer Assessment</p> <p>Debate: That using languages in different ways and forms makes it more difficult to understand the truth.</p> <p>Students use the manner, method and criteria of a debate to award marks to members of each debating team.</p>

<p>2.</p> <p><i>It is intended that students will be able to:</i></p> <p>V share their views about the importance of literary forms in reading and understanding what is written in the Scriptures</p> <p>K distinguish between various literary forms in the Scriptures</p> <p>S locate passages which are examples of different types of writing.</p>	<ul style="list-style-type: none"> • The Bible contains many different kinds of writing. • In order to understand a particular piece of writing, the reader must be aware of the literary form being used. Each literary form conveys truth in a different way. • For example, the story of creation in Genesis 1 is not a scientific explanation of the origin of the world. However, it contains profound religious truth. • The Church has affirmed the need for understanding literary forms. The most authoritative statement comes from the Second Vatican Council: Those who search out the intention of the sacred writers must, among other things, have regard for 'literary forms': For truth is proposed and expressed in a variety of ways, depending on whether a text is history of one kind or another, or whether its form is that of prophecy, poetry or some other type of speech. The interpreter must investigate what meaning the sacred writer intended to express and actually expressed in particular circumstances as he used contemporary literary forms in accordance with the situation of his own time and culture. (<i>Dogmatic Constitution on Divine Revelation</i>, n 12) • Statements such as this make it clear that the Catholic understanding of Scripture is not fundamentalist. 	<ul style="list-style-type: none"> • Students collect examples of a range of literary forms found in a newspaper, such as movie reviews, editorials, advertisements, financial reports, sports articles and so on. Students analyse each of these identifying their key features, purpose, expected audience, style and basis (fact or opinion). This is presented in a table format for comparison. Form, Features, Basis (Fact or Opinion) Purpose, Audience, Style • Group work: Students read KWL p. 37–39. Students discuss and list different examples of historical, mathematical, scientific, proverbial and religious truths. 	<p>Peer Assessment</p> <p>Students compare and clarify responses recorded when completing the jigsaw activity.</p>
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<p>3.</p> <p>It is intended that students will be able to:</p> <p>V challenge a strictly fundamentalist view of the Scriptures</p> <p>K identify shortcomings in a literalist reading of various literary forms in the Scriptures</p> <p>S analyse texts open to literalist interpretation in order to assign literary forms to them.</p>	<ul style="list-style-type: none"> • Biblical fundamentalism insists on the verbal inerrancy of the Scriptures, that as the Word of God, inspired and free from error; it should be read and interpreted literally in all its details. • The Catholic Church teaches the divine inspiration of the Bible and its freedom from fundamental error: 'the books of Scripture must be acknowledged as teaching firmly, faithfully and without error that truth which God wanted put into the sacred writings for the sake of our salvation' (<i>Dei Verbum</i>, n 11). • However, fundamentalism, unlike Catholic biblical interpretation, pays no attention to literary forms and to the human ways of thought, language and figurative expressions found in biblical texts, many of which are the products of processes extending over long periods and very diverse historical situations. • As a result it often treats as factual history material which from the start never claimed to be historical. It confuses the divine substance of the biblical message with what are in fact its human limitations. • Fundamentalism separates the interpretation of the Scriptures from the tradition of the faith community. In the case of the New Testament, it fails to recognise that it took form within the Christian Church, the existence of which preceded the composition of the texts. • Read the 'Epic of Gilgamesh' available on the Internet and the Eve parallel in 'Pandora's Vase' in Greek mythology. 	<ul style="list-style-type: none"> • Ask students what they understand about fundamentalism. Discuss events that may have occurred in the world which may have happened because of a fundamentalist approach to Holy Writings. • Choose one of the Genesis stories listed in KWL p. 14, and complete the accompanying activity which identifies key ideas. • Students discuss the relationship of these narratives to historical and religious truth. • Remind students of Aesop's fables and Aboriginal Dreamtime stories – do we take them literally? Metaphors such as 'my heart is like a red, red rose'. Do we take this literally? • Students read the section on Biblical Fundamentalism, KWL p. 15, and complete the related activity. • Students read the following pairs of Scripture references and highlight the difficulties each raises for an individual with a fundamentalist view of Scripture: <ul style="list-style-type: none"> Genesis 1:27 and Genesis 2:21–22 1 Samuel 17:48–51 and 2 Samuel 21:19–20 1 Samuel 31:4 and Judges 9:54 Matthew 27:55 and John 19:25 Matthew 5:1–12 and Luke 6:17–26 	<p>Teacher Assessment</p> <p>Enquiry and observation of discussion around students understanding of biblical fundamentalism and how it limits our understanding of the full meaning of the Scriptures.</p> <p>Peer Assessment</p> <p>In pairs students discuss their responses to the apparent contradictions found in the Scriptures and the complications these present for biblical fundamentalists.</p>
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<p>4. It is intended that students will be able to:</p> <p>V creatively present the religious truths found in some Old Testament literary forms</p> <p>K recall examples of various literary forms found in the Old Testament</p> <p>S classify the literary form of specific passages in the Old Testament.</p>	<ul style="list-style-type: none"> • There are many types of poetry in the Old Testament or Hebrew Scriptures. Epic poetry underlies some of the narratives in the Torah (or Pentateuch), lyric poetry is found in the Psalms and Song of Songs, didactic poetry is found in Proverbs and Wisdom and dramatic poetry in Job. • There are also many forms of history: stylised court records in Kings and Chronicles, romanticised epic history in Exodus and tales of tribal heroes in Judges. • Other literary forms include: foundation myths (Gen 6–9), genealogies (Gen 5), etiologies are narratives that provides an explanation for a name or situation (Gen 47:13–26, Gen 16:11–12 and Gen 19:30–38), political speeches (Judges 9), sermons (Joshua 23), prophetic oracles (Is 1:1–31), creeds (Dt 26:5–10), laws (Ex 20–Num 20). • Often the same key truth is expressed through different literary forms. For example, the same Exodus events are told in epic narrative (Ex 11–14), in a song of victory (Ex 15) and in a thanksgiving litany (Ps 136:10–15). 	<ul style="list-style-type: none"> • In groups, collect passages to celebrate class liturgies focusing on Old Testament literary forms. See Celebration: Prayer and Liturgy at the end of this unit. • Group Work: Read each of the following Scripture references and match them with their corresponding literary form: Leviticus 11:2–23, 1 Samuel 17:41–56, Ruth 2, Genesis 5, Psalms 108, Judges 9. • Literary forms: genealogy, poetry, love story, heroic tale, political speech, laws. • In pairs students complete the activity in KWL p. 22, requiring them to present the message of a psalm in a creative way. • In pairs choose one of the historical Scripture stories listed on KWL p. 18, and present the story and message existing in one of the following literary forms: Poetry, Speech, Narrative, Art or Music. • Students engage in free reading, reflection and journal writing about passages and themes provided by the teacher. 	<p>Peer Assessment</p> <p>Students use simple criteria to assess the presentation of historical stories in another form.</p> <p>Presentation of Message Contains key events Use of creativity Overall impact</p> <p>Scale: 1 satisfactory 2 good 3 excellent</p> <p>Self-assessment</p> <p>Students use a table, distributed at the start of the unit, to reflect on each of the group prayer experiences shared throughout the unit. Headings could be:</p> <p>Focus of Prayer Things I enjoyed about the experience</p> <p>Teacher Assessment</p> <p>Presentation of Old Testament Scripture story.</p>
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<p>5. It is intended that students will be able to:</p> <p>V consider ways of representing New Testament truths in contemporary forms of expression</p> <p>K distinguish between the Gospels, letters and Revelation as works of literature</p> <p>S compare the literary construction of similar literary forms in the New Testament.</p>	<ul style="list-style-type: none"> • A Gospel is a unique literary genre. The four Gospels are written testimonies of the faith in Jesus of the earliest Christian communities. Each evangelist drew on the oral tradition, the lived faith of the community and the written sources available. Employing a variety of literary forms, each evangelist ordered the account according to his own theological objectives. • Some of the literary forms in the Gospels are: announcement stories (Lk 1:26–38), call stories (Mk 1:16–20), pronouncement stories (Mk 12:13–17), short sayings (Mt 6:24), judgment sayings (Mt 6:14–15), hyperbole (Mt 18:8), parables (Mt 13:4–9), miracle stories (healing Mt 8:5–13 and miracle over nature Lk 8:22–25), infancy narratives (Lk 1:5–2:52), passion narratives (Mk 14:1–15:47). • The Acts of the Apostles employs a number of literary forms. One significant form is the speeches, especially of Peter (e.g. 2:14–36, 3:12–26, 4:8–12). These are examples of the <i>kerygma</i>, or earliest proclamation of faith in the Risen Jesus. • The letters of Paul and others are cast in the manner of Greco-Roman letters of the time. They consist of address and greetings, thanksgiving prayer, exposition of teaching and exhortation, and salutation and final blessing. Paul also draws on the liturgical faith of the earliest communities by quoting creeds (e.g. 1 Cor 15:1–8) and hymns (Phil 2:6–11). • The Book of Revelation is a distinct literary form of apocalyptic literature. It is highly symbolic literature which sets itself as revelation of the hidden meanings of the present and of the future, especially the 'end times'. One of its purposes is to maintain the hope of Christians undergoing persecution. 	<p>Teacher Assessment</p> <p>Observation of group classification and criteria of literary forms which centre on the event of the Resurrection.</p> <p>Teacher marks the students' choice of passages demonstrating various literary forms and their reason for choosing them.</p> <p>Teacher marks the group work and individual letters.</p> <p>Self-assessment</p> <p>Students compile a folio of their favourite Scripture passages with a reflection on each.</p>	<ul style="list-style-type: none"> • Group work: Students read and examine the following literary forms which centre on the event of the Resurrection: Acts 2:14–41, 1 Cor 15:3–8, Phil 2:6–11, Mark 16:1–8. Classify each of these as either Narrative, Hymn, Creed or Proclamation, outlining those criteria used to classify each text. • Individual work. Using synoptic Gospels students are to read and locate a favourite passage other than a resurrection narrative for each of the New Testament Literary Forms. For each passage briefly explain why they have chosen the specific one. • Students read and discuss KWL pp. 22–31 and complete associated activities. • Students compose 20 questions they may ask the present Pope about the importance of Scripture. • Group work: Task 2 – 'Letters in the New Testament' at the end of this unit.
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Celebration: Prayer and Liturgy

The Bible is a source of life and grace for those who hear, read, study, proclaim and celebrate it. Class celebrations in the form of Bible prayer services can be readily integrated. It is recommended that these focus on a key truth expressed in a variety of passages. The focus, passages and mode of celebration should be chosen and developed by the class.

Suggested celebration based on the glory of God revealed in the Scriptures

Preparation: Students prepare a sacred space with a Bible as the central focus. They have previously collected short written examples of literary forms from Old and New Testaments, and these are placed in the sacred space as students enter. Each of these examples should have a prominent label naming the type of literary form they represent. Students may use a creative form to bring the text to life. Possibilities include presenting the text as a dialogue, accompanied by a mime, liquid pictures or frozen images, presenting images of key words and phrases as posters illustrating points in the text, and so on. Students are to remain faithful to the text as it is written, and not alter it in any way.

To emphasise the sacredness and power of the inspired Word present in the Scriptures, proclaim directly from a Bible and not from a photocopy or print source.

The students and teacher choose examples from both the Old and the New Testaments, with special attention to passages that have a particular meaning for students.

Gathering: *Students enter quietly and sit around the sacred space in a circle. Appropriate background music may be played.*

Leader: Over the past weeks we have been learning how Biblical truth is proposed and expressed in a variety of ways, depending on whether a text is history of one kind or another, or whether its form is that of Gospel, prophecy, poetry, a Wisdom saying, a parable, or any one of a range of other types of speech.

Let's listen to the Word of God in three of these literary forms.

God's Word:

The nominated students present their passage. Quiet music may be played while each example is read, if appropriate.

Response: Students are asked to meditate on one of these examples. What have they learnt from it? Students may share their thoughts if they wish.

They are then given an opportunity to participate actively in the prayer. Possibilities are spontaneous prayers of intentions, reading a prayer or participating in a symbolic action such as the Sign of Peace, offering a blessing to each other, etc.

Concluding Prayer:

Students conclude the prayer by singing a psalm such as 'The Lord is My Shepherd'.

They signal the end of the prayer celebration by rephrasing the final words of the Eucharistic celebration:

All: **Let us go to love and serve God.
In the name of the Father, and of the Son, and of the Holy Spirit.
Amen.**

Possible Assessment Tasks

Task 1: Jigsaw activity

PURPOSE

To determine the students' skill at analysing literary forms found in the Old Testament.

Form of narrative	Defining feature	Key purpose	Example
Historical chronicle			
Prophecy/social comment			
Books of laws			
Poetry and song			
Wisdom sayings			

ACTIVITY

Break students into 5 groups. Each group is to read one of the following sections of KWL and to complete the section on the table summarising the key information relating to that form of narrative.

- Group 1 Historical Stories, pp. 16–18
- Group 2 Prophecy, p. 19
- Group 3 Laws, p. 20
- Group 4 Poetry and Song, p. 21
- Group 5 Wisdom literature, p. 22

When each group has completed their section of the table, reformat the groups so the newly formed groups contain one person from each of the previous groups. The students then share and explain their respective literary form and in doing so assist the group to complete the whole table.

ASSESSMENT

Completion of table.

Task 2: Letters in the New Testament

Incorporating KWL Year 9, Chapter 1, p. 24–26.

PURPOSE

To develop students' understanding of the structure of Greco-Roman letters as well as their main message.

ACTIVITY

Group work: Students are given one of the following letters.

- 1 Thessalonians
- 2 Thessalonians
- 1 Timothy
- 2 Timothy
- Titus
- Philemon
- The Letter to the Hebrews

Students read the letter and answer the following questions:

- What is the letter about?
- Who is the letter written for?
- What is the main message of the letter?

Outline the structure of the Greco-Roman letter, for example: Address, Thanksgiving, Demands, Encouragement, Purpose, Responsibility, Warnings, Farewell, Final Good Wishes.

ASSESSMENT

Students show an understanding of the structure of the Greco-Roman letter and the main message therein..

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

Beck, M 1999, *Exploring Religion*. Oxford University Press, Melbourne.

Catholic Education Office Archdiocese of Brisbane 1997, *Sample Unit: Using the Bible*. Catholic Education Office, Brisbane.

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

Clifford, R 1998, *The Wisdom Literature*. Abingdon Press, Nashville.

Keating, K 2001, *Catholicism and Fundamentalism*. Ignatius Press, San Francisco.

Liddy, S & Welbourne, L 1999, *Strategies for Teaching Religious Education*. 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.

Stravinskias, P 2003, *The Catholic Church and the Bible*. Ignatius Press, San Francisco.

Classroom Resources

Goosen, G & Tomlinson, M 2001, *Studying the Gospels: an Introduction*. Harper Collins, Melbourne.

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. 1. Longman, Melbourne.

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

Wilkins, R 1995, *Introduction to the Hebrew Scriptures*. Brown-ROA, Dubuque.

Website

<www.resource.melb.catholic.edu.au> (RESource – literary forms)

Unit Evaluation

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

- To what extent have students come to appreciate the breath and nature of the Scriptures, and the variety of literary styles and objectives of their writers?
- How well can students recognise the types of writing contained in the Old and the New Testament?
- How effective were the students in distinguishing between literal and figurative language?
- 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?