



Texts and Traditions

STUDY DESIGN

Published by the Board of Studies
15 Pelham Street, Carlton, Victoria 3053

This completely revised and reaccredited edition published 1999.

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ISBN 1 74010 033 6

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IMPORTANT INFORMATION

Accreditation period

Units 1–4: 2001–2009

Accreditation period ends 31 December 2009

Other sources of information

The *VCE Bulletin* is the only official source of changes to regulations and accredited studies. The *VCE Bulletin*, including supplements, also regularly includes advice on VCE studies. It is the responsibility of each VCE teacher to refer to each issue of the *VCE Bulletin*.

To assist teachers in assessing school-assessed coursework in Units 3 and 4 the Board of Studies will publish annually an assessment guide which will include advice on the scope of the tasks and the criteria for assessment.

The *VCE Administrative Handbook* for the current year contains essential information on assessment and other procedures.

VCE providers

Throughout this study design the term ‘school’ is intended to include both schools and other VCE providers.

Photocopying

VCE schools only may photocopy parts of this study design for use by teachers.

Introduction

RATIONALE

Many traditions have a special relationship with a set of writings. These writings have particular authority for the tradition and may act as an important reference and foundation for its social organisation, rituals, beliefs, values and behaviour. The texts of a tradition usually include important stories which shape the tradition, in addition to other types of literature.

There is much to be learned about traditions if they are examined in relation to the texts upon which they are founded, and to which they continue to relate as they develop and respond to changing circumstances. In many cases the texts themselves provide a stimulus for change. Moreover, the texts often exert an influence on the culture of the society well beyond the limits of the tradition's formal membership.

While texts are frequently the reference points and foundations of traditions, their continued significance depends on the social organisation of the tradition and its relationship with the society in which it is located. For instance, those who are given authority by the tradition to interpret and protect the texts may differ in their emphases and opinions. The interpretation of texts can also be subject to determination by official bodies within the structures of the tradition. Particular social settings, for example places of worship and schools, become the means by which members learn of different interpretations of the text.

Traditions have a complex relationship with their foundation texts. There can be different ways of understanding the authority of a text. Levels of commitment to particular parts of a text may vary. Conflict and dissent over how much texts should influence individual behaviour are common. It is the complexity of the social relationship of the tradition with its texts that makes it an appropriate special study within senior secondary education.

AIMS

This study is designed to enable students to develop an understanding of texts and:

- their interpretation within traditions;
- the variety of types of text associated with traditions;
- their place and use within traditions, societies and cultures;
- their historical development;
- the ways in which their message is shaped and communicated;
- the questions and methods appropriate to textual commentaries;
- skills of investigation, description, analysis and interpretation appropriate to the study of texts.

STRUCTURE

The study is made up of four units:

- Unit 1: Narrative texts and traditions
- Unit 2: Texts in society
- Unit 3: Texts and the early tradition
- Unit 4: Texts and their teachings

In this study, the term ‘texts’ refers to a body of writings held to be the authoritative core for the tradition as well as additional writings also regarded as authoritative but which derive their authority from their relationship to the core.

There is no prescription of texts for Units 1 and 2. The following criteria should be used to select texts on which to base courses for these units:

- clear identification of the texts in terms of their acceptance by the tradition as complete and authoritative;
- availability of the whole core in the English language (in translation where necessary);
- availability of supporting resources at an appropriate level.

Texts for Units 3 and 4 should be selected from the list of texts and passages of texts prescribed annually by the Board of Studies.

Throughout the study the word ‘traditions’ is understood to refer to continuing social organisations which play an important part in maintaining and shaping culture. Traditions contain beliefs, values and ideas about existence and human experience which are expressed in a variety of ways. The following criteria should be used to select traditions on which to base courses:

- the tradition defines itself to a significant extent in terms of its essential relationship to a set of texts;
- clear identification of the tradition in terms of it having an authoritative and complete core of texts;
- availability of historical and other support material in the English language (in translation if necessary) and at an appropriate level.

Units 3 and 4 are designed to be taken as a sequence.

Each unit deals with specific content and is designed to enable students to achieve a set of outcomes. Each outcome is described in terms of the key knowledge and skills students are required to demonstrate.

ENTRY

There are no prerequisites for entry to Units 1, 2 and 3. Students must undertake Unit 3 prior to undertaking Unit 4.

DURATION

Each unit involves at least 50 hours of scheduled classroom instruction.

CHANGES TO THE STUDY DESIGN

During its period of accreditation minor changes to the study will be notified in the *VCE Bulletin*. The *VCE Bulletin* is the only source of changes to regulations and accredited studies and it is the responsibility of each VCE teacher to monitor changes or advice about VCE studies published in the *VCE Bulletin*.

MONITORING FOR QUALITY

The Board of Studies will, from time to time, undertake an audit of Texts and Traditions to ensure the study is being taught and assessed as accredited. Teachers must ensure that all records and samples of student work are maintained and available should the study be subject to audit. The details of the audit procedures and requirements are published annually in the *VCE Administrative Handbook*. Schools will be notified during the teaching year of schools and studies to be audited.

SAFETY

It is the responsibility of the school to ensure that duty of care is exercised in relation to the health and safety of all students undertaking the study.

USE OF INFORMATION TECHNOLOGY

In designing courses for this study teachers are encouraged to incorporate information technology in teaching and learning activities. The Advice for Teachers section provides specific examples of how information technology can be used in this study.

COMMUNITY STANDARDS

It is the responsibility of the school to ensure that all activities in this study are conducted within ethical guidelines. This is of particular concern in the use of information located on the World Wide Web.

Assessment and reporting

SATISFACTORY COMPLETION

The award of satisfactory completion for a unit is based on a decision that the student has demonstrated achievement of the set of outcomes specified for the unit. This decision will be based on the teacher's assessment of the student's overall performance on assessment tasks designated for the unit. Designated assessment tasks are provided in the details for each unit. The Board of Studies will publish annually an assessment guide which will include advice on the scope of the assessment tasks and the criteria for assessment.

Teachers must develop courses that provide opportunities for students to demonstrate achievement of outcomes. Examples of learning activities are provided in the Advice for Teachers section.

Schools will report a result for each unit to the Board of Studies as S (Satisfactory) or N (Not Satisfactory).

Completion of a unit will be reported on the Statement of Results issued by the Board of Studies as S (Satisfactory) or N (Not Satisfactory). Schools may report additional information on levels of achievement.

AUTHENTICATION

Work related to the outcomes will be accepted only if the teacher can attest that, to the best of their knowledge, all unacknowledged work is the student's own. Teachers need to refer to the current year's *VCE Administrative Handbook* for authentication procedures.

LEVELS OF ACHIEVEMENT

Units 1 and 2

Procedures for the assessment of levels of achievement in Units 1 and 2 are a matter for school decision. Assessment of levels of achievement for these units will not be reported to the Board of Studies. Schools may choose to report levels of achievement using grades, descriptive statements or other indicators.

Units 3 and 4

The Board of Studies will supervise the assessment of all students undertaking Units 3 and 4.

In Text and Traditions the student's level of achievement will be determined by school-assessed coursework and an end-of-year examination. Percentage contributions to the final assessment are as follows:

- Unit 3 school-assessed coursework: 25 per cent
- Unit 4 school-assessed coursework: 25 per cent
- Units 3 and 4 examination: 50 per cent.

Details of the assessment program are described in the sections on Units 3 and 4 in this study design.

Unit 1: Narrative texts and traditions

This unit examines the place of narrative within a religious tradition. Story-telling is one of the major forms of literature in religious traditions. Other common types of sacred literature are codes of law, prophecy, songs of praise, wisdom sayings, apocalyptic writings, and others. This unit explores the variety of narrative at the source of a tradition, the importance of narrative for the tradition, and how we might find and describe its meaning for the earlier and continuing tradition.

This unit should be based on a variety of forms of narrative texts. The texts may come from one tradition or from a range of traditions.

AREAS OF STUDY

1. Exploring narrative

Many religious traditions are based on an extensive series of narratives which are carefully preserved within sacred books. Within the narratives of a particular tradition, however, it is sometimes possible to discern how later generations of that tradition have revisited their foundational stories and left traces of different or developing understandings upon the stories. This process of reading and re-reading foundational narrative continues so long as a tradition is made up of living men, women and children. As the circumstances of peoples' history change, people experience the need to reconsider the meaning and direction of their past in order to face different present circumstances or challenges which they foresee in the future.

Such processes, extending over many centuries and at times back into millennia, make the study of a tradition's ancient narratives a challenge for a culture like our own which is accustomed to establishing meaning and truth by scientifically verifiable methods. Ancient narratives confront the modern reader with many unknowns. They remain, nonetheless, rich stores of the wisdom and spiritual insight at the source of the traditions which gave birth to them.

This area of study focuses on how narratives function as literature in themselves and as part of a wider narrative.

This area of study will include:

- the examination of different narratives;
- the function of some narratives within their literary context.

2. The formation and exegesis of narrative

The origins of many ancient narratives are obscure. As the narratives exist within the sacred books, however, they appear within a particular historical and cultural setting which contributes to their meaning for the tradition. An understanding of this setting is a prerequisite to arriving at the understanding of the narrative intended by those who established the narrative within the tradition in the first place. The process of searching for and giving expression to this meaning is called exegesis.

This area of study focuses on the cultural setting in which the tradition has placed selected narratives and on the meaning which the founding tradition attached to the narratives.

This area of study will include:

- the general historical and cultural setting of the narratives;
- elementary exegetical methods, including, as appropriate, the relevance of ancient literary parallels.

3. Later uses and interpretations of narrative

Religious traditions which are more than two and three thousand years old inevitably carry within them evidence of change. Some changes affect the ways the sacred literatures, including narrative, are understood. At different eras of the tradition its guardians, scholars, and teachers have left evidence of their developing understandings which are often of continuing value to the tradition today. But such understandings can also stand in tension to the understandings sought by the tradition today. In addition, at different points of the tradition, artistically gifted individuals both from within and from without the tradition have often sought to provide a personal interpretation of the tradition in ways which can be of value for today's student of the tradition.

This area of study focuses on interpretations of selected narrative at points later than the original founding tradition. These interpretations can issue from sources which might carry authority by reason of an instituted teaching office, of scholarship, or of charismatic leadership, or by reason of artistic insight.

This area of study will include:

- later interpretations in the tradition;
- later interpretations in art, literature, film.

OUTCOMES

For this unit students are required to demonstrate achievement of three outcomes. As a set these outcomes encompass all areas of study for the unit.

Outcome 1

On completion of this unit the student should be able to recognise and explain different narratives and their role within a wider literary framework.

Key knowledge

In achieving this outcome the student will draw on knowledge described in area of study 1.

To achieve this outcome the student should demonstrate knowledge of

- plot, theme, character, language and the narrator's function in different narratives;

UNIT 1

- how some narratives perform a function within a wider literary context, as for example the Flood Narrative within Genesis 1–11, the Joseph narrative in relation to Genesis and Exodus, or an Infancy or Passion Narrative within a gospel.

Key skills

To achieve this outcome the student should demonstrate the ability to

- analyse narrative according to its literary structure and character;
- identify the characteristics and purpose of a narrative within a larger literary framework.

Outcome 2

On completion of this unit the student should be able to apply basic exegetical methods against the cultural background in which the narratives are set.

Key knowledge

In achieving this outcome the student will draw on knowledge described in area of study 2.

To achieve this outcome the student should demonstrate knowledge of

- the original cultural setting of selected narratives;
- exegetical methods appropriate to exploring the meaning of these narratives in their cultural setting, including (where applicable) the study of foundational literary parallels.

Key skills

To achieve this outcome the student should demonstrate the ability to

- report historical and cultural information relevant to an understanding of selected narratives;
- apply exegetical method to a foundational narrative.

Outcome 3

On completion of this unit the student should be able to describe later traditional and artistic understandings of narrative text.

Key knowledge

In achieving this outcome the student will draw on knowledge described in area of study 3.

To achieve this outcome the student should demonstrate knowledge of

- how later tradition showed its understanding of selected narratives through such means as festivals, rituals, and popular custom;
- how art, literature, film, and other artistic forms have provided interpretations of selected narratives of the tradition.

Key skills

To achieve this outcome the student should demonstrate the ability to

- describe traditional meanings attributed to text, for example, in Rabbinical literature or in authoritative teaching of Christian churches;
- evaluate the interpretation offered in an artistic medium.

ASSESSMENT

The award of satisfactory completion for a unit is based on a decision that the student has demonstrated achievement of the set of outcomes specified for the unit. This decision will be based on the teacher's assessment of the student's overall performance on assessment tasks designated for the unit. The Board of Studies will publish annually an assessment guide which will include advice on the scope of the assessment tasks and the criteria for assessment.

The key knowledge and skills listed for each outcome should be used as a guide to course design and the development of learning activities. The key knowledge and skills do not constitute a checklist and such an approach is not necessary or desirable for determining the achievement of outcomes. The elements of key knowledge and skills should not be assessed separately.

Assessment tasks must be a part of the regular teaching and learning program and must not unduly add to the workload associated with that program. They must be completed mainly in class and within a limited timeframe.

Demonstration of achievement of Outcomes 1, 2 and 3 must be based on the student's performance on a selection of assessment tasks. Teachers must ensure that tasks selected are of comparable scope and demand. Assessment tasks for this unit are:

- summaries;
- classification exercises;
- textual commentaries;
- an essay;
- an oral presentation including, where appropriate, multimedia;
- short reports.

Unit 2: Texts in society

In this unit texts are studied as a means of investigating themes such as justice, racism and gender roles. The texts selected for study should therefore be among those which can be sources of ideas about these or other themes in society. Some of the texts may call for change in attitudes and values. Others may call for changes in social and political institutions. Others again may justify or support existing social and political institutions.

The investigation includes consideration of the social context within which the texts were produced, the conditions under which they are currently read, the reasons for reading them, the kinds of authority attributed to them by traditions, and the ways in which the texts shape, and are shaped by, the content of the message contained in them.

This unit should be based on a range of texts from one or more traditions.

AREAS OF STUDY

1. The texts in the past

Understanding of texts is enhanced if they are seen in their historical context. They are the products of certain times and places. While certain themes are universal and timeless, it is important, where appropriate, to understand the social contexts in which texts have evolved.

This area of study will include:

- times, places and people relating to the development of beliefs and ethical teachings in selected texts;
- particular beliefs and ethical teachings expressed in selected texts;
- literary forms used in a tradition to express social issues or themes such as authority, culture and gender;
- when and where the texts took shape and developed.

2. The texts today

Texts have an impact on the attitudes and values of people living today. This impact can be felt directly by individuals as they read the texts, and it can be felt in various aspects of the traditions themselves. Organisations and institutions today refer back to texts for guidance, and in varying degrees the texts are seen as authoritative and as providing sources of debate, inspiration, guidance or instruction.

This area of study will include:

- uses of the texts to position the tradition in regard to contemporary issues such as ecology, racism or other questions of justice;
- the level of authority attributed to its texts by a tradition;
- ways in which a tradition uses its texts today to illumine its relationship to society.

OUTCOMES

For this unit students are required to demonstrate achievement of two outcomes. As a set these outcomes encompass both areas of study for the unit.

Outcome 1

On completion of this unit the student should be able to describe the origin and development of selected texts which express a tradition's relationship to society.

Key knowledge

In achieving this outcome the student will draw on knowledge described in area of study 1.

To achieve this outcome the student should demonstrate knowledge of

- times, places and personages relating to the development of beliefs and teachings in selected texts;
- particular beliefs and teachings expressed in selected texts which relate to social structures, justice, authority, ecology and gender roles;
- literary forms used in a tradition to express social issues or themes.

Key skills

To achieve this outcome the student should demonstrate the ability to

- describe the development of beliefs and teachings in texts;
- describe beliefs and teachings contained in texts;
- describe literary forms, such as psalm, prophecy, wisdom saying, through which selected texts express social issues.

Outcome 2

On completion of this unit the student should be able to describe the kind of authority which a tradition attributes to its texts and how these texts affect the tradition's understanding of its relationship to society today.

Key knowledge

In achieving this outcome the student will draw on knowledge described in area of study 2.

To achieve this outcome the student should demonstrate knowledge of

- the level of authority attributed to its texts by a tradition;
- ways in which a tradition uses its texts today to illumine its relationship to society.

Key skills

To achieve this outcome the student should demonstrate the ability to

- describe the kind of authority attributed to texts within a tradition;
- describe ways in which a tradition uses texts to express its understanding of its relationship to society.

ASSESSMENT

The award of satisfactory completion for a unit is based on a decision that the student has demonstrated achievement of the set of outcomes specified for the unit. This decision will be based on the teacher's assessment of the student's overall performance on assessment tasks designated for the unit. The Board of Studies will publish annually an assessment guide which will include advice on the scope of the assessment tasks and the criteria for assessment.

The key knowledge and skills listed for each outcome should be used as a guide to course design and the development of learning activities. The key knowledge and skills do not constitute a checklist and such an approach is not necessary or desirable for determining the achievement of outcomes. The elements of key knowledge and skills should not be assessed separately.

Assessment tasks must be a part of the regular teaching and learning program and must not unduly add to the workload associated with that program. They must be completed mainly in class and within a limited timeframe.

Demonstration of achievement of Outcomes 1 and 2 must be based on the student's performance on a selection of assessment tasks. Teachers must ensure that tasks selected are of comparable scope and demand. Assessment tasks for this unit are:

- overview of texts;
- reports;
- analyses;
- an essay.

Unit 3: Texts and the early tradition

Traditions differ in the ways their texts account for their beginnings. In some traditions texts have a clear historical perspective, setting out the beginnings of the tradition in narrative and sequential form. In other traditions some texts present beginnings in mythological and allegorical form, while others combine these and other approaches.

The teachings contained in some texts of a tradition are regarded as essential for the continuation of the tradition. This may be because they function as repositories of law, wisdom or theology or because they present the teachings of significant individuals who have had key roles in the formation of the tradition.

Each year the Board of Studies will prescribe certain passages for closer study within particular traditions. At the present time the traditions which have taken up the study are Judaism and Christianity. Schools wishing to use another tradition should notify the Board for approval.

AREAS OF STUDY

1. The background of the tradition

This area of study examines texts relating to the origin and early development of the selected tradition, focusing on events, people and places important to the development of the tradition.

Students are to familiarise themselves with the foundational period of a particular textual tradition, such as Biblical, Rabbinic, Johannine or Lukan, by drawing background information from the foundational texts themselves, from contemporary documentation outside of the tradition, and from modern academic sources.

This area of study will include:

- an examination of primary and secondary sources illustrating events, places and people relating to the origin of the tradition;
- an examination of primary and secondary sources illustrating events, places and people relating to the early development of the tradition;
- consideration of what the text conveys about the sociocultural conditions, institutions and world view of the society in which the text developed.

2. Approaches to texts

Students will examine issues which relate to the writing of texts such as: authorship, purpose and intended audience. Students will also develop a knowledge of the text as a whole in terms of its literary structure and major themes.

This area of study will include:

- historical conditions which prompted the writing of the texts selected for study;
- the purpose, authorship, and, if appropriate, audience of the selected text;
- the literary structure and major themes of the selected texts;
- methods of textual interpretation.

3. Interpreting texts (Part 1)

Teachings within texts may be presented in different ways. They may be presented in the form of proverbs, codes of law, rules of behaviour, collections of sayings or accounts of the lives of significant individuals, or other recognisable literary forms. Texts have been developed in certain historical, political and social contexts. These situations affect understanding of the meaning, purpose and teachings of those texts. However, some texts contain ideas and teachings which are seen by a tradition as transcending their historical and social contexts, and as having continual relevance and meaning for the tradition. Students will engage in an exegetical study of texts in light of the above considerations.

This area of study will include:

- consideration of how the historical, political, social and cultural conditions in which the text developed affect understanding of the meaning, function and teachings of the text;
- consideration of what the text conveys about the sociocultural conditions, institutions and world view of the society in which the text developed;
- identification of the literary forms and structure of passages selected for special study;
- consideration of the location within the text of passages selected for special study;
- major ideas and themes in the text;
- study of different commentaries on the text.

OUTCOMES

For this unit students are required to demonstrate achievement of three outcomes. As a set these outcomes encompass all areas of study for the unit.

Outcome 1

On completion of this unit the student should be able to identify events, people and places relating to the early development of the tradition.

Key knowledge

In achieving this outcome the student will draw on knowledge described in area of study 1.

To achieve this outcome the student should demonstrate knowledge of

- events, people and places that relate to the origin of the tradition arising out of their study of primary and secondary sources;
- events, people and places that relate to the early development of the tradition arising out of their study of primary and secondary sources;
- sociocultural conditions, institutions and world view of the society out of which the tradition emerged and developed during its foundational period.

Key skills

To achieve this outcome the student should demonstrate the ability to

- gather information from both primary and secondary sources;
- report on information gathered from these sources.

Outcome 2

On completion of this unit the student should be able to analyse issues that relate to the writing of the text, its literary structure and major themes.

Key knowledge

In achieving this outcome the student will draw on knowledge described in area of study 2.

To achieve this outcome the student should demonstrate knowledge of

- the historical conditions which prompted the writing of the text;
- the purpose, authorship, and, if appropriate, audience of the text;
- the literary structure and major themes of the text;
- methods of textual interpretation.

Key skills

To achieve this outcome the student should demonstrate the ability to

- discuss questions of literary structure, theme and textual interpretation;
- examine issues that relate to the writing of the text.

Outcome 3

On completion of this unit the student should be able to apply basic exegetical methods to the interpretation of texts within the founding tradition.

Key knowledge

In achieving this outcome the student will draw on knowledge described in areas of study 1, 2 and 3.

To achieve this outcome the student should demonstrate knowledge of

- exegetical methods appropriate within the tradition under study;
- the literary context of passages under study;
- major ideas and themes in the text;
- the social and historical dimensions of the text.

Key skills

To achieve this outcome the student should demonstrate the ability to

- evaluate literary context;
- engage in textual analysis;
- use authoritative opinion;
- analyse the relationship between texts and their social and historical setting.

ASSESSMENT

The award of satisfactory completion for a unit is based on a decision that the student has demonstrated achievement of the set of outcomes specified for the unit. This decision will be based on the teacher's assessment of the student's overall performance on assessment tasks designated for the unit. The Board of Studies will publish annually an assessment guide which will include advice on the scope of the assessment tasks and the criteria for assessment.

The key knowledge and skills listed for each outcome should be used as a guide to course design and the development of learning activities. The key knowledge and skills do not constitute a checklist and such an approach is not necessary or desirable for determining the achievement of outcomes. The elements of key knowledge and skills should not be assessed separately.

Assessment of levels of achievement

The student's level of achievement in Unit 3 will be determined by school-assessed coursework and an end-of-year examination.

Contributions to final assessment

School-assessed coursework for Unit 3 will contribute 25 per cent to the final assessment.

The level of achievement for Units 3 and 4 is also be assessed by an end-of-year examination, which will contribute 50 per cent to the final assessment.

School-assessed coursework

Teachers will provide to the Board of Studies a score representing an assessment of the student's level of achievement.

The score must be based on the teacher's rating of performance of each student on the tasks set out in the following table and in accordance with an assessment guide published annually by the Board of Studies. The assessment guide will also include advice on the scope of the task and the criteria for assessment.

Assessment tasks must be a part of the regular teaching and learning program and must not unduly add to the workload associated with that program. They must be completed mainly in class and within a limited timeframe. Where optional assessment tasks are listed teachers must ensure that the tasks they select are comparable in scope and demand.

Outcomes	Assessment tasks	Marks allocated*
Outcome 1 Identify events, people and places relating to the early development of the tradition.	A short-answer test or A short report.	30
Outcome 2 Analyse issues that relate to the writing of the text, its literary structure and major themes.	An essay or A report.	30
Outcome 3 Apply basic exegetical methods to the interpretation of texts within the founding tradition.	An exegetical exercise.	40
Total marks		100

* School-assessed coursework for Unit 3 contributes 25 per cent to the final assessment.

Unit 4: Texts and their teachings

Some texts are regarded as essential for the continuation of a tradition because they function as a means of communicating teachings or understandings about the relationship between the human and the transcendent.

As time goes on some of the themes contained in the fundamental texts have been reinterpreted in different times in the tradition.

The main part of study in this unit continues the exegetical study of foundational texts begun in Unit 3. However, the themes contained in the foundational texts have been reinterpreted at different times within traditions and such developments are also included in the area of study.

AREAS OF STUDY

1. Interpreting texts (Part 2)

Teachings within texts may be presented in different ways. They may be presented in the form of proverbs, codes of law, rules of behaviour, collections of sayings or accounts of the lives of significant individuals, or other recognisable literary forms. Texts have been developed in certain historical, political and social contexts. These situations affect understanding of the meaning, purpose and teachings of those texts. However, some texts contain teachings which transcend their historical and social contexts and are seen as having continual relevance and meaning for the tradition.

This area of study will include:

- consideration of how the historical, political, social and cultural conditions in which the text developed affect understanding of the meaning, function and teachings of the text;
- consideration of what the text conveys about the sociocultural conditions, institutions and world view of the society in which the text developed;
- identification of the literary forms and structure of passages selected for special study;
- consideration of the location within the text of passages selected for special study;
- major ideas and themes in the text;
- study of different commentaries on the text.

Students will engage in an exegetical study of texts in light of the above considerations.

2. Religious ideas, beliefs and social themes

Foundational texts express major beliefs and issues of significance during the early periods of a tradition. At the same time, at various periods of its history the later tradition responds to ideas and teachings arising out of foundational texts associated with the tradition's early period of development.

Students will examine a significant religious idea, belief or social theme arising out of a study of the selected text, paying particular attention to the way in which the text deals with the particular issue or theme in its original historical, social and religious context. They will examine the circumstances which prompted the tradition's later interpretation of the particular issue or theme. Consideration will also be given to the impact on the tradition of these interpretations of the idea or theme.

This area of study will include:

- an exploration of a significant religious idea, belief or social theme arising from the study of a foundational text;
- an examination of circumstances which prompted an interpretation or reinterpretation of the foundational text within the later tradition.

OUTCOMES

For this unit students are required to demonstrate achievement of two outcomes. As a set these outcomes encompass both areas of study for the unit.

Outcome 1

On completion of this unit the student should be able to apply basic exegetical methods to the interpretation of texts within the founding tradition and discuss the major themes of the texts.

Key knowledge

In achieving this outcome the student will draw on knowledge described in area of study 1, also giving due consideration to the material covered in the first two areas of study in Unit 3.

To achieve this outcome the student should demonstrate knowledge of

- exegetical methods appropriate within the tradition under study;
- the literary context of passages under study;
- major ideas and themes in the text;
- the social and historical dimensions of the text.

Key skills

To achieve this outcome the student should demonstrate the ability to

- evaluate literary context;
- engage in textual analysis;
- draw on authoritative opinion;
- analyse the relationship between texts and their social and historical setting.

Outcome 2

On completion of this unit the student should be able to discuss a significant religious idea, belief or social theme in the foundational texts of a tradition, and describe how this belief or theme has been interpreted within the tradition at a later stage.

Key knowledge

In achieving this outcome the student will draw on knowledge from area of study 2.

To achieve this outcome the student should demonstrate knowledge of

- a religious idea, belief or social theme arising from the study of a foundational text in its original historical, social and religious context;
- how, in dealing with the particular idea, belief or theme, the later tradition interpreted or reinterpreted the foundational text (students may examine these interpretations through the authoritative texts of the tradition and/or various forms of literary and artistic representations by members of the tradition);
- circumstances that prompted the interpretation or reinterpretation and its impact on the tradition;
- the continuing relevance and meaning of foundational texts for a tradition when it develops a response to a particular religious belief, idea or social theme.

Key skills

To achieve this outcome the student should demonstrate the ability to

- discuss a significant religious idea, belief or social theme arising from a study of a tradition's foundational texts;
- examine responses from within a tradition to its earlier ideas or teachings to show how these responses are influenced by particular circumstances;
- recognise the dynamic nature of the relationship between the interpretations of a later tradition and its foundational texts, as well as the impact of interpretive activity on a tradition.

ASSESSMENT

The award of satisfactory completion for a unit is based on a decision that the student has demonstrated achievement of the set of outcomes specified for the unit. This decision will be based on the teacher's assessment of the student's overall performance on assessment tasks designated for the unit. The Board of Studies will publish annually an assessment guide which will include advice on the scope of the assessment tasks and the criteria for assessment.

The key knowledge and skills listed for each outcome should be used as a guide to course design and the development of learning activities. The key knowledge and skills do not constitute a checklist and such an approach is not necessary or desirable for determining the achievement of outcomes. The elements of key knowledge and skills should not be assessed separately.

Assessment of levels of achievement

The student's level of achievement for Unit 4 will be determined by school-assessed coursework and an end-of-year examination.

Contributions to final assessment

School-assessed coursework for Unit 4 will contribute 25 per cent to the final assessment.

The level of achievement for Units 3 and 4 is also assessed by an end-of-year examination, which will contribute 50 per cent to the final assessment.

School-assessed coursework

Teachers will provide to the Board of Studies a score representing an assessment of the student's level of achievement.

The score must be based on the teacher's rating of performance of each student on the tasks set out in the following table and in accordance with an assessment guide published annually by the Board of Studies. The assessment guide will also include advice on the scope of the task and the criteria for assessment.

Assessment tasks must be a part of the regular teaching and learning program and must not unduly add to the workload associated with that program. They must be completed mainly in class and within a limited timeframe. Where optional assessment tasks are listed teachers must ensure that the tasks they select are comparable in scope and demand.

Outcomes	Assessment tasks	Marks allocated*
Outcome 1 Apply basic exegetical methods to the interpretation of texts within the founding tradition and discuss the major themes of the texts.	An exegetical exercise and	40
	An essay on a theme within the prescribed text.	40
Outcome 2 Discuss a significant religious idea, belief or social theme in the foundational texts of a tradition, and describe how this belief or theme has been interpreted within the tradition at a later stage.	A short report.	20
Total marks		100

* School-assessed coursework for Unit 4 contributes 25 per cent to the final assessment.

End-of-year examination (Units 3 and 4)**Description**

Students will answer a series of questions set by a panel about a text from the prescribed list and selected passages from that text.

Examination criteria

The examination will be set by a panel using the criteria published annually by the Board of Studies.

Conditions

The examination will be completed under the following conditions:

- Duration: two hours
- Date: end of year, on a date to be notified in the *VCE Bulletin*.
- Board of Studies examination rules will apply. Details for these rules are published annually in the *VCE Administrative Handbook*.
- The examination will be marked by a panel appointed by the Board of Studies.

Contribution to final assessment

The examination contributes 50 per cent to the final assessment.

Advice for teachers

DEVELOPING A COURSE

A course outlines the nature and sequence of teaching and learning necessary for students to demonstrate achievement of the set of outcomes for a unit. The areas of study describe the knowledge required for the demonstration of each outcome. Outcomes are introduced by summary statements and are followed by the key knowledge and skills which relate to the outcomes.

Teachers must develop courses that include appropriate learning activities to enable students to develop the knowledge and skills identified in the outcome statements in each unit.


For Units 1 and 2, teachers must select assessment tasks from the list provided. Tasks should provide a variety and the mix of tasks should reflect the fact that different types of tasks suit different knowledge and skills. Tasks do not have to be lengthy to make a decision about student demonstration of achievement of an outcome.

In Units 3 and 4, assessment is more structured. For school-assessed coursework, assessment tasks are prescribed. The contribution that each task makes to the total school-assessed coursework is also stipulated.

USE OF INFORMATION TECHNOLOGY

In designing courses and developing learning activities for Texts and Traditions teachers are encouraged to make use of applications of information technology and new learning technologies, such as computer-based learning, multimedia and the World Wide Web.

LEARNING ACTIVITIES

Examples of learning activities for each unit are provided in the following section. Examples highlighted by a shaded box are explained in detail in accompanying boxes. The examples that make use of information technology are identified by this icon .

Unit 1: Narrative texts and traditions

Area of study 1: **Exploring narrative**

Area of study 2: **The formation and exegesis of narrative**

Area of study 3: **Later uses and interpretations of narrative**

Outcome 1

Recognise and explain different narratives and their role within a wider literary framework.

Examples of learning activities

identify narrative patterns in the Joseph narrative (Genesis 37 with 39–50) by comparing the fortunes of Joseph and of his family

discuss the context of the Joseph narrative (Genesis 37 with 39–50) within the larger narrative framework of the books of Genesis and Exodus

compare and contrast the narrative of the call of Moses in Exodus 1–3 with the narrative technique applied to the experiences of Moses in Egypt in the film *The Ten Commandments*



use the Internet to research accounts of the early life of Moses in the writings of Flavius Josephus

evaluate the role of the story of ten plagues (Exodus 7:1–12:32) within the narrative of Exodus

in a narrative of no more than 400 words relate the story of the book of Ruth in a style suitable for students of Year 4

describe the leading characteristics of David as the narrative presents him during his flight from Saul in 1 Samuel 21–24; 26

evaluate the function of the story of David and Bathsheba in 2 Samuel 11–12:25

discuss ways in which the narrator uses the story of Absalom's revolt in 2 Samuel 13–20 for the purpose of enhancing David's status as king

on evidence provided in the narrative of Absalom's revolt in 2 Samuel 13–20, develop a legal defence of Absalom against a charge of disloyalty

on the basis of the narrative provided in 1 Kings 16:29–19:21; 21; 2 Kings 9, develop a script for a short telemovie entitled 'Jezebel'



use the Internet to research differences in the narrative of the wicked tenants (Mark 12:1–9) as presented in two of the synoptic gospels and in the Gospel of Thomas 65

draw up lists of similarities and contrasts between the infancy narratives of John the Baptist and Jesus in Luke's gospel

prepare diagrams with brief explanatory comment to illustrate contrasts between the settings of the Sermon on the Mount in Matthew 4:23–5:3 and of the Sermon on the Plain in Luke 6:12–20

discuss the significance of the literary context of the parable of the Judgement of the Nations (Matthew 25:31–46) within the section of Matthew's gospel chapters 21–28

divide the narrative about the man born blind in John 9:1–38 into a set of dramatic scenes with appropriate headings

identify characteristics which differentiate the Passion Narrative of any of the gospels from the kind of narrative developed in the rest of the gospel under study

Detailed example

COMPARING TWO SERMONS

1. Read Matthew 4:23–5:3 and Luke 6:12–20.
2. Identify how each passage sets the scene in regard to:
 - the sequence of Jesus' actions
 - indication of time
 - participation of disciples
 - expectation of the crowd
 - use of the mountain scene at point of delivery of the sermon.
3. Create simple line drawings to represent the scene in each account as the sermon opens.
4. Discuss to what degree each design presents a different message about Jesus as teacher of the Christian community.
5. In two paragraphs describe how Matthew and Luke each intend their communities to understand the teaching role within the community.

Outcome 2

Apply basic exegetical methods against the cultural background in which the narratives are set.

Examples of learning activities

contrast the sequence of events in the two biblical stories of creation in Genesis 1:1–2:25

make close comparisons between translations of Genesis 1:1–2 and Genesis 2:18, and then discuss problems that can arise from translations

devise a diagram to illustrate literary patterns in the creation story in Genesis 1:1–2:4

list human and ecological values represented in the two biblical stories of creation in Genesis 1:1–2:25

discuss the cultural background of the first creation story in Genesis 1:1–2:4 in the light of the Babylonian Epic of Creation

contrast the intention of the creative deities in regard to human beings in the Babylonian Epic of Creation and in the creation story of Genesis 1:1–2:4

compare attributes of the divine maker in the two biblical stories of creation in Genesis 1:1–2:25



from a website devoted to mythology and folklore select a short creation story originating outside of the ancient Middle East and identify its main values

ADVICE FOR TEACHERS

discuss how early cultures have expressed fundamental beliefs in mythological narrative

debate the proposition 'Mythological fiction has greater relevance to life than scientific fact'

in two columns present parallels between the narratives of flood in the Epic of Gilgamesh XI and Genesis 6:9–9:29

contrast the religious purpose served by each of the narratives of flood in the Epic of Gilgamesh XI and Genesis 6:9–9:29

identify strands of different traditions in the biblical narrative of the flood in Genesis 6:9–9:29

locate the biblical narrative of flood in Genesis 6:9–9:29 within the religious perspective of the larger narrative of Genesis 1–11

study the movements of the patriarchal families according to the narratives in Genesis 11:31–12:9 and 13:1–18, map these movements, and add brief notes on topography and main locations

from information provided in Genesis 11:27–32; 16:1–15; 21:1–7; 24; 25:19–26; 29: 35:22–26 draw up a family tree of the patriarchal families

identify strands of different traditions in the narrative of the crossing of the Reed Sea in Exodus 14:21–31

research historical evidence of an Israelite presence in ancient Egypt at the time of Moses

explain how Exodus 14 is presented as proclamation of a religious belief rather than as historical narrative



use the Internet to investigate historical reconstructions of the Temple of Solomon

provide a coded diagram of the Temple of Solomon (1 Kings 6) with its main furnishings (1 Kings 7:13–51)

draw up a program of the service of dedication of the Temple of Solomon recorded in 1 Kings 8

prepare a map and timeline to illustrate the account of the end of the Kingdom of Israel in 2 Kings 16–17

prepare a map and timeline to illustrate the accounts of the end of the Kingdom of Judah in 2 Kings 23:36–25:30 and Jeremiah 39:1–41:18; 52:28–30

identify the biblical background and doctrinal beliefs in the narrative of the announcement of the birth of Jesus in Luke 1:26–38

explain the significance of the biblical background of the scenes of the Temptation of Jesus in Matthew 4:1–11 and Luke 4:1–14

explain the significance of the biblical background of the narrative about Jesus in the synagogue at Nazareth in Luke 4:16–30

Outcome 3

Describe later traditional and artistic understandings of narrative text.

Examples of learning activities

describe connections between the ritual of the Passover; the narrative of the Last Supper in the gospels and in Paul, and the traditional Eucharistic Prayer of the Christian churches

assess to what extent the devotional practice of the Stations of the Cross corresponds to passion narratives of the gospels

compare values represented in children's books about Noah and his wife with the values represented in the biblical narrative of the flood

in the ritual readings of the Christian Easter Vigil explore connections between the first three narrative readings and the extracts from prophetic writings in the remaining four readings

detail which values of the narrative in Luke 2:1–20 are represented in traditional Christmas cribs and which values fail to find expression

debate the proposition, 'The film industry has established that it is capable of providing the most effective interpretation of ancient religious narrative.'

discuss to what extent a particular painting of the crucifixion of Jesus represents the interpretation of his death presented in one of the passion narratives

closely examine a painting of your choice of a scene from the life or teaching of Jesus and assess to what degree it portrays a satisfactory understanding of the narrative in question

identify three depictions of the risen Jesus and discuss the level of their dependency on narrative in the New Testament

Detailed example**VALUES IN THE GENESIS FLOOD STORY**

1. Prepare copies of readings of:
 - a children's book about Noah and the Flood
 - Genesis 6:1–4; 8:13–19; 9:8–13
 - Genesis 6:5–8; 8:15–22.
2. Select three groups to prepare simple dramatic presentations of these readings.
3. Each group devises and presents a tableau to represent the major values contained in its reading.
4. Each group explains the values represented.
5. The class discusses the textual basis of the values identified.
6. Students write paragraphs comparing the values represented in the children's book and in one of the biblical readings.

Unit 2: Texts in society

Area of study 1: **The texts in the past**

Area of study 2: **The texts today**

Outcome 1

Describe the origin and development of selected texts which express a tradition's relationship to society.

Examples of learning activities

identify literary patterns in the first narrative of creation, Genesis 1:1–2:4a

examine the concepts of the Sabbath and Jubilee Years in Exodus 21–23, Deuteronomy 15, Leviticus 24, Isaiah 61, and evaluate the value of these laws in an ancient society

from a reading of the Book of Ruth, identify practices which were designed to offer protection for widows or the poor

from reading Amos, identify evidence of political, social, economic and religious structures in Israel in the 8th century BCE


from reading Amos, illustrate the character of the prophetic response to socioeconomic conditions in Israel of the 8th century BCE


from readings in Amos, write an imaginary record of the experiences of a poor rural worker in Samaria in the 8th century BCE

research biblical evidences of political connections between the Kingdom of Judah and the Babylonian Empire


prepare diagrams or maps showing the relative strengths of the Kingdom of Judah and the Babylonian Empire, of land routes connecting them, and of distances involved

discuss the effects of exile on a monoculture like that of the People of Israel in the 6th century BCE

 use a topic search of biblical text on the Internet to select expressions of the anguish of exile in both Hebrew psalms and writings of the prophets

 on the Internet research Babylon of the 7th–6th century BCE and its ruler Nebuchadnezzar II

from information in the first biblical creation story design a diagram of the cosmos as envisaged by the author

 research the nature of the Babylonian New Year Festival on the Internet, and draw up a public notice proclaiming the program for the festival in the year 535 BCE

read the Babylonian creation myth and devise illustrations of the relationship between gods and humans

draw up constitutions for states which would embody the different kinds of social values supported by the Babylonian creation story and by the first Biblical creation story

compare marriage practices in patriarchal narratives of Genesis with the regulation of marriage in Deuteronomy

discuss the impact of different ancient sociocultural conditions upon how community leaders might be led to regulate relations between the sexes

prepare a report on how biblical scholars evaluate the significance of stories about women in the gospels

identify passages in the New Testament which relate directly to issues of marriage and divorce

draw up a diagram to illustrate the sectors of human life which the code of Ten Commandments sought to protect

Detailed example

PATTERNS IN THE CREATION STORY

1. Discuss the nature of pre-literary social groups.
2. Develop a role-play of a community assembly gathering to hear the proclamation of the First Story (Genesis 1:1–2:4a).
3. Develop a ritual for a solemn recitation of the First Story, using:
 - community cantor(s) for the proclamation
 - stoles or other simple distinctive garment for cantor(s)
 - agreed rules for the assembly and for posture
 - distinctive lighting and other effects
 - appropriate instrumental or choral embellishments.
4. Performance of the ritual.
5. Discussion and analysis in groups
 - recalling the content and structure of the narrative
 - consulting the biblical text to determine what pattern they discern in the narrative
 - discerning what the pattern contributes to the value of the narrative to the community
 - presenting findings.
6. Discuss findings for an understanding of the narrative.
7. In a paragraph, summarise whether ritualising such a narrative enhances its meaning for a community.

Outcome 2


Describe the kind of authority which a tradition attributes to its texts and how these texts affect the tradition's understanding of its relationship to society today.

Examples of learning activities


debate whether the depiction of women in the two Genesis stories of creation supports the status of women in today's society


debate ecological implications of the mandate expressed in Genesis 1:26 and 28

evaluate gender relationships implied in the second biblical creation narrative in Genesis 2:4b–25

 use the Internet to provide samples of contrasting interpretations of biblical creation narratives

examine the concepts of the Sabbath and Jubilee Years in Exodus 21–23, Deuteronomy 15, Leviticus 24, Isaiah 61, and debate the value of applying such concepts in modern socioeconomic conditions

 use texts and multimedia resources to research the main facts in the case of Galileo Galilei (1564–1642)

 use the Internet to investigate the biblical grounds advanced in the 16th and 17th centuries for the case made against Galileo

research connections between biblical statements about marriage and statements about marriage expressed by modern religious authorities

debate the adequacy of the Ten Commandments as a code for a society of the 21st century

Unit 3: Texts and the early tradition

Area of study 1: **The background of the tradition**

Area of study 2: **Approaches to texts**

Area of study 3: **Interpreting texts (Part 1)**

Outcome 1**Examples of learning activities****Texts:**

The Books of Deuteronomy, Jeremiah and Ezekiel

The Gospel of Luke

Identify events, people and places relating to the early development of the tradition.

prepare a diagram to represent the probable lines of development of the different types of early Christian literature during the first and second centuries CE

prepare a profile of Paul of Tarsus as an important figure in the early Christian tradition

write a short report on the significance for the early Christian tradition of the destruction of the Temple of Jerusalem in 70 CE

discuss the impact on early Christian communities of the fire of Rome in 64 CE and subsequent Roman hostility to the new religious movement

drawing on canonical and deuterocanonical writings and on other sources, research material for essays on the following major formative religious experiences of ancient Israel and Judaism: the Covenant with Abraham; the Exodus and the Sinai Covenant; the Torah; the Exile in Babylon; Antiochus IV Epiphanes and the Desecration of the Temple



use an archive like the website New Testament Gateway's Judaica to develop a timeline of political and national developments within Judaism from the period of the Maccabees to the destruction of the Temple



drawing on resources in a study edition of a bible or on the Internet, develop a timeline of major formative religious experiences of ancient Judaism, and incorporate brief citations of relevant biblical text

write paragraphs on the following aspects of the great prophetic figures: Elijah, Elisha and Gentiles; Elijah, Malachi, John the Baptist and Jesus; Second Isaiah, the Suffering Servant and Jesus; Jeremiah, a 'new covenant', and Jesus; Ezekiel, Daniel and 'Son of Man'

drawing on deuterocanonical and extrabiblical sources develop a timeline to illustrate the main political and cultural experiences of the Jewish people from the period of Alexander the Great to the suppression of the Bar Kokhba revolt in 135 CE



using maps from a website like New Testament Gateway, illustrate the main centres of the Jewish diaspora in the first century CE and of early Christian communities

research the biblical background of the figures named in the following verses in Luke's gospel: Luke 1:5 (Abijah; Aaron); 1:16 (the people of Israel); 1:17 (Elijah); 1:19 (Gabriel); 1:27 (David); 1:33 (Jacob); 1:46-55 (Hannah); 1:55 and 73 (Abraham); 1:80 (Israel); 3:4 (Second Isaiah); 4:26 (Elijah); 4:27 (Elisha); 4:33 (unclean demon); 9:30 (Moses); 13:28 (Isaac)

research in printed commentaries the biblical background of expressions in the following verses in Luke's gospel: Luke 1:2 (the word); 1:6 (God; Lord); 1:32 (Son of the Most High); 1:35 (Son of God); 2:26 (Messiah); 6:5 (Son of Man); 18:38 (Son of David)



using the Internet, research the background of the persons and places mentioned in the following verses of Luke's gospel: Luke 1:5 (Herod of Judea); 1:26 (Galilee; Nazareth); 1:39 (the hill country); 2:1 (Augustus); 2:2 (Quirinius; Syria); 2:4 (Bethlehem); 2:22 (Jerusalem); 2:32 (Gentiles); 3:1 (Tiberius; Pontius Pilate; Herod; Philip; Annas and Caiaphas); 3:2 (wilderness); 3:3 (Jordan); 3:12 (tax collectors); 3:19 (Herodias); 4:23 (Capernaum); 4:26 (Sidon); 4:27 (Syria); 4:44 (Judea); 5:1 (lake of Gennesaret); 5:17 (Pharisees; teachers of the law); 6:7 (scribes); 6:17 (the coast of Tyre and Sidon); 7:2 (centurion); 7:11 (Nain); 7:12 (widow); 7:30 (lawyers); 8:2 (Magdalene); 8:3 (steward); 8:26 (country of the Gerasenes); 9:7 (Herod the ruler/tetrarch); 9:52 (Samaritans); 10:13 (Chorazin); 11:30 (Jonah; Nineveh); 11:31 (the queen of the South; Solomon); 11:51 (Abel; Zechariah); 13:4 (the tower of Siloam); 17:29 (Lot; Sodom); 19:29 (Bethphage; Mount of Olives); 22:66 (the assembly); 23:26 (Cyrene); 23:33 (The Skull); 23:50 (the council); 23:51 (Arimathea); 24:13 (Emmaus)

research in printed commentaries the biblical background of the religious ideas, practice and ritual mentioned in the following verses of Luke's gospel: 1:5 (priest); 1:6 (regulations); 1:8 (sanctuary); 1:11 (angel; altar of incense); 1:14 (never drink wine); 1:59 (eighth day; circumcise); 1:67 (prophecy); 1:70 (prophets); 1:72 (covenant); 2:22 (purification; the law of Moses); 2:23 (the law of the Lord); 2:24 (sacrifice); 2:27 (temple); 2:41 (Passover); 3:2 (high priesthood); 3:3 (baptism of repentance); 3:8,10,11 (Deuteronomy); 4:16 (synagogue; sabbath); 4:43 (kingdom of God); 5:12 (leprosy; clean); 6:4 (bread of the presence); 7:3 (Jewish elders); 10:15 (Hades); 10:18 (Satan); 11:15 (Beelzebul); 11:49 (the Wisdom of God); 22:1 (Unleavened Bread); 22:53 (the power of darkness); 23:43 (Paradise); 23:45 (the curtain); 23:54 (day of Preparation); 24:1 (first day of the week)

Text:*The Gospel of John*

prepare a diagram to represent the probable lines of development of the different types of early Christian literature during the first and second centuries CE

prepare a profile of Paul of Tarsus as an important figure in the early Christian tradition

prepare a map to illustrate the main centres of the Jewish diaspora and of early Christian communities

write an essay on the significance for the early Christian tradition of the destruction of the Temple of Jerusalem in 70 CE

discuss the impact on early Christian communities of the fire of Rome in 64 CE and subsequent Roman hostility to the new religious movement

drawing on deuterocanonical and extrabiblical sources develop a timeline to illustrate the main political experiences of the Jewish people from the period of Alexander the Great to the suppression of the Bar Kokhba revolt in 135 CE

develop a timeline of major formative religious experiences of ancient Judaism – patriarchal traditions; Exodus and covenant; Babylonian exile; Maccabean revolt against Antiochus IV Epiphanes – and incorporate brief citations of relevant significant biblical text

prepare explanatory notes on the biblical background of the items in brackets from the following verses of John's gospel: John 1:17 (law; Moses; Christ); 1:20 (Messiah); 1:21 (Elijah); 1:23 (wilderness; Second Isaiah); 1:28 (Jordan); 1:29 (Lamb of God); 1:34 (Son of God); 1:49 (King of Israel); 4:4 (Samaria); 4:5 (Jacob); 4:20 (this mountain; Jerusalem); 5:14 (temple); 5:16 (sabbath); 5:39 (the scriptures); 6:4 (Passover; the Jews); 6:27 (Son of Man); 6:31 (manna); 7:23 (circumcision); 7:32 (chief priests); 8:31 (Abraham); 10:22 (the Dedication); 11:55 (purify); 18:13 (high priest); 10:30 (Jericho)

drawing on biblical and extrabiblical sources prepare explanatory notes on the items from the following verses in John's gospel: 1:24 (Pharisees); 1:25 (baptising); 1:28 (Bethany); 1:38 (Rabbi); 1:43 (Galilee); 1:44 (Bethsaida); 1:45 (Nazareth); 2:1 (Cana); 2:12 (Capernaum); 4:5 (Sycar); 4:46 (royal official); 4:54 (Judea); 6:1 (Sea of Galilee; Tiberias); 7:32 (temple police); 7:35 (the Dispersion; the Greeks); 9:7 (Siloam); 11:49 (Caiaphas); 12:5 (denarii); 18:13 (Annas); 18:20 (synagogues); 18:28 (Pilate); 19:13 (Hebrew)



research the biblical background of the festivals central to John's gospel: Sabbath; Passover; Tabernacles; Dedication

research the break between the synagogue and the followers of Jesus around the end of the first century CE

investigate John's use of the term 'the Jews'

Detailed example

JESUS AND 'SON OF MAN'

1.  From biblical text on the Internet establish that for Ezekiel 'son of man' is an expression for a human being. Select and record a clear example.
2.  From electronic or print resources develop notes on the political background of the Book of Daniel. Using printed commentaries identify the political references in Daniel 7:1–8.
3. Develop an interpretative summary of the scene of the Judgement before the Ancient One in Daniel 7:9–14. From commentaries prepare a description of 'one like a human being' (NRSV) at Daniel 7:13.
4. Consult commentaries on the significance of the expression 'Son of Man' (NRSV) at Luke 22:69.
5. Write a succinct paragraph on 'Jesus as 'Son of Man'.

Outcome 2

Examples of learning activities

Texts:

The Books of Deuteronomy, Jeremiah and Ezekiel

The Gospel of Luke

Analyse issues that relate to the writing of the text, its literary structure and major themes.

prepare a report on scholarly opinion concerning the identity of the author and the place and date of the composition of the gospel

debate the identity of the audience and the purpose of Luke's gospel in the light of scholarly opinion and of an analysis of the gospel's preface

prepare a diagram to illustrate the literary structure of the composite work Luke-Acts

prepare a diagram to illustrate the Temple and the city of Jerusalem as focal points of the gospel of Luke

prepare an illustrated presentation on how the Temple functioned as a central religious and social institution

identify literary characteristics of Infancy Narrative and Passion Narrative

select examples of other common literary forms in Luke and identify the characteristics of each

ADVICE FOR TEACHERS

provide basic evidence from Luke's text of such themes as fulfilment; universalism; the poor; women; prayer; joy

illustrate the significance for interpretation of the historical-critical method through a comparison of some synoptic material, e.g. Luke 4:16-30 and Mark 6:1-6; Luke 6:12-20 and Matthew 4:23-5:3

illustrate the value of narrative analysis through a study of extended narrative within Luke, e.g. the beginning of the ministry in Galilee in Luke 4:14-44; the emergence of conflict with religious authorities in Luke 5:17-6:11; the power of the word of God in Luke 8:4-21

Text:*The Gospel of John*

prepare a report on scholarly opinion concerning the identity of the author and the place and date of the composition of the gospel

prepare a statement about the audience and the purpose of gospel in the light of the writer's own statements and of scholarly opinion

prepare a diagram to illustrate the literary structure of the gospel of John

prepare a diagram to illustrate the Temple and the city of Jerusalem as central symbols within John's gospel

prepare a diagram to illustrate the symbolic importance in John's gospel of the festivals of Sabbath, Passover, Tabernacles, and Dedication

prepare an illustrated presentation on how the Temple functioned as a central religious and social institution

prepare explanatory notes on the expressions from John's gospel in the following verses: 1:1 (the Word); 1:4 (life; light); 5 (darkness); 1:7 (testify; believe); 1:9 (the world); 1:10 (know); 1:14 (glory; grace; truth); 2:4 (my hour); 2:11 (his signs)

illustrate the significance for interpretation of the historical-critical method through a comparison between some johannine and synoptic material, for example, John 2:13-22 and Mark 11:15-19; John 6:1-59 and Mark 6:30-56

discuss the value of narrative analysis through a study of extended narrative in John, for example, within the Book of Signs (1:19-12:50) the narrative structured around the festivals (5:1-10:42)

Outcome 3**Examples of learning activities****Texts:**

The Books of Deuteronomy, Jeremiah and Ezekiel

The Gospel of Luke (Part 1 with special reference to Luke 1:1–11:54)

Apply basic exegetical methods to the interpretation of texts within the founding tradition.

[New Revised Standard Version unless Revised Standard Version is indicated]

[Preface] Luke 1:1–4: Scholars are not in agreement as to what Luke intended in his preface. In the light of this, comment briefly on the following expressions in the preface.

- a) Theophilus (verse 3)
- b) orderly account (RSV narrative) (verse 1)
- c) fulfilled (RSV accomplished) (verse 1)
- d) eyewitnesses and servants (RSV ministers) of the word (verse 2)
- e) to write an orderly account (verse 3)
- f) the truth (verse 4)
- g) instructed (RSV informed) (verse 4)

[Infancy Narrative] Luke 1:30–33: Briefly provide biblical background in regard to the following.

- a) the identity and significance of the 'angel' (verse 30)
- b) 'the throne of his ancestor David' (verse 32)
- c) 'the house of Jacob' (verse 33)

[Infancy Narrative] Luke 2:25–35

- a) To what does 'the consolation of Israel' (verse 25) refer?
- b) Comment on the meaning of the expression 'the Lord's Messiah' (verse 26) and briefly describe the role of that figure.
- c) Give two other instances in Luke's gospel where the term 'Messiah' (verse 26) is applied to Jesus.
- d) In verse 27 what was 'customary under the law', and what was its religious significance?
- e) Identify two major themes of Luke's gospel to which Simeon's song of praise refers (verses 29–32)?

[Miracle Story] Luke 7:11–17

- a) Give one other instance of a miracle story in Luke's gospel and briefly identify similarities and differences, if any, in the structures of the two stories.
- b) What is the significance of the fact that the dead man was the only son of a widow (verse 12)?
- c) Comment on Luke's use of the expression 'Judea' in verse 17.
- d) The crowd recognises Jesus as a 'great prophet' (verse 16); earlier in this gospel, in what way has Luke sought to present Jesus as a prophet?
- e) To what story about a Hebrew prophet does Luke's story allude? Detail the similarities, and comment on their significance.

[Parable] Luke 8:8–15

- f) In the gospel tradition what is a parable?
- g) Write a note on the context in which Luke presents this Parable of the Sower.
- h) According to verses 11–15, what main teaching would the parable convey to Luke's audience?
- i) According to the parable itself in verses 4–8, what main teaching would the parable (verses 4–8) convey to Jesus' audience?
- j) What is the source of the biblical citation in verse 10, and how can it be understood in relation to Jesus' teaching?

In a paragraph discuss the relationship between the announcement of the birth of Jesus in Luke and a similar announcement about a prominent figure in the Hebrew scriptures.

In a paragraph outline the significance of the Temple of Jerusalem in Luke's gospel.

In a paragraph discuss grounds for the conflict between the religious authorities and Jesus.

In an essay discuss how Luke presents the different roles of John the Baptist and Jesus and the connections between them.

In an essay discuss how Luke presents Jesus as Messiah.

In an essay discuss the relationship between Jesus and the Spirit of God as presented by Luke in his gospel.

Unit 4: Texts and their teachings

Area of study 1: **Interpreting texts (Part 2)**

Area of study 2: **Religious ideas, beliefs and social themes**

Outcome 1

Examples of learning activities

Texts:

The Books of Deuteronomy, Jeremiah and Ezekiel

The Gospel of Luke (Part 2 with special reference to Luke 11:54–24:53).

Apply basic exegetical methods to the interpretation of texts within the founding tradition and discuss the major themes of the texts.

(Refer to examples of learning activities in Outcome 3, Unit 3)

Outcome 2**Examples of learning activities****Texts:***The Books of Deuteronomy, Jeremiah and Ezekiel**The Gospel of Luke*


Discuss a significant religious idea, belief or social theme in the foundational texts of a tradition, and describe how this belief or theme has been interpreted within the tradition at a later stage.

examine the biblical grounds commonly invoked for the exclusion of women from ordained ministry in Christian churches

examine the biblical grounds commonly invoked for the inclusion of women within ordained ministry in Christian churches

report scholarly views of where Luke's writings position women in the Christian community

Detailed example**THE NEW TESTAMENT AND THE ORDINATION OF WOMEN**

1.  Using the Internet, research biblical passages relevant to the issue of women in the Christian community.
 - review documents supporting or opposing leadership of women in biblical sources.
2. Identify in an official document like Catechism of the Catholic Church any biblical grounds for excluding women from ordination.
3. Compare the interpretation of the biblical text in official teachings with interpretations in a variety of commentaries:
 - by contemporary feminist scholars
 - by other contemporary scholars of different denominational background
 - by scholars writing 30–40 years ago.
4. Write a short report which includes a personal response to the issue in the light of the research.

ADVICE FOR TEACHERS

SCHOOL-ASSESSED COURSEWORK

In Units 3 and 4 teachers must select appropriate tasks from the assessment table provided for each unit. Advice on the scope of the task and criteria for assessment to assist teachers in their decision on the student's levels of achievement will be published annually by the Board of Studies in an assessment guide. The following is an example of a teacher's assessment program using a selection of the tasks from the Unit 3 and Unit 4 assessment tables.

Outcomes	Assessment tasks	Marks allocated
Unit 3		
Outcome 1 Identify events, people and places relating to the early development of the tradition.	A short report on the main political developments affecting Judaism from the period of Antiochus IV Epiphanes (175–164 BCE) to the Second Jewish Revolt under Bar Kokhba in 135 CE.	30
Outcome 2 Analyse issues that relate to the writing of the text, its literary structure and major themes.	An open-book essay in class on the purpose of Luke's gospel in the light of scholarly opinion about the preface to the gospel (Luke 1:1–4).	30
Outcome 3 Apply basic exegetical methods to the interpretation of texts within the founding tradition.	An interpretation of three passages from the set text explaining in the light of scholarly opinion the literary context, key terms, and major ideas.	40
Total marks for Unit 3		100
Unit 4		
Outcome 1 Apply basic exegetical methods to the interpretation of texts within the founding tradition and discuss the major themes of the texts.	An interpretation of two passages from the set text explaining in the light of scholarly opinion the literary context, key terms and major ideas or themes. and An essay on the Messianic character of Jesus in Luke's gospel.	35 35
Outcome 2 Discuss a significant religious idea, belief or social theme in the foundational texts of a tradition, and describe how this belief or theme has been interpreted within the tradition at a later stage.	A short report on where, according to scholarly opinion, Luke's writings position women in the Christian community.	30
Total marks for Unit 4		100

SUITABLE RESOURCES

Courses must be developed within the framework of the study design: the areas of study, outcome statements and key knowledge and skills.

Some of the print resources listed in this section may be out of print. They have been included because they may still be available from libraries, bookshops and private collections.

BOOKS

Dictionaries and handbooks

Brown, C 1991, *The New International Dictionary of New Testament Theology*, 4 vols, Eng. trans., Zondervan, Grand Rapids, USA.

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AUDIOVISUAL

The Decalogue, Krzysztof Kieslowski.

Jesus of Montreal (feature film, available on video).

The Last Temptation of Christ (feature film, available on video).

The Life of Brian (feature film, available on video).

The Pilgrimage, Albert St Productions, Melbourne.

The Ten Commandments, Cecil B DeMile (feature film, available on video).

The Testament Series With John Romer, Antelope, UK.

WEBSITES

At the time of publication the URLs (website addresses) cited were checked for accuracy and appropriateness of content. However, due to the transient nature of material placed on the web, their continuing accuracy cannot be verified. However, teachers are strongly advised to prepare their own indexes of sites that are both suitable and applicable to the courses they teach, and to check these addresses prior to allowing student access.

It is not possible to organise this list in any more than general terms. Sites with links to other sites are listed first, single-interest sites are listed later. Generally the title given is the title of the page; where this is not possible a description of the content is given.

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