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**VYUŽITÍ BIBLICKÝCH TEXTŮ VE VÝUCE
ANGLICKÉHO JAZYKA NA DRUHÉM STUPNI ZŠ**

Magdaléna Škaloudová

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Thesis

**USE OF BIBLICAL TEXTS IN EFL CLASSES AT
LOWER SECONDARY SCHOOLS**

Magdaléna Škaloudová

Plzeň 2020

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Magdaléna Škaloudová

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ABSTRACT

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This thesis deals with use of biblical texts in EFL classes at lower secondary schools. First, principles of EFL reading and principles of reading literary texts in EFL classes are described. Secondly, the relationship of Christianity and European culture and the role of biblical texts in Czech educational system are examined. Thirdly, principles of reading and interpreting of biblical texts are described. These principles are summed up in methodology for reading biblical texts in EFL classes. The research part was designed as an application of created educational material in form of modified action design. The research finds answers to two research questions, how to create educational material based on biblical texts, in order to respect features of these texts and still follow the language aims in a lesson and how to use these materials effectively in a lesson. The results show the importance of the principles mentioned above, appropriate language level and students' approach to biblical texts.

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1 Introduction

In the Czech Republic students at lower secondary school have several hours a week scheduled for English classes. During this time, they should come into contact with authentic English and ultimately develop their communicative competence. One of the forms of authentic language that can appear in an EFL class are literary texts. Apart from their linguistic value they also convey potential for personal growth of the reader and cultural significance. The culture that students will come across in EFL classes, thus European culture and culture of English speaking countries, to this day carries characteristics and values of Christianity. Reading biblical texts can therefore provide a substantial approach to understanding the roots of culture students not only encounter with in lessons, but also live in. They can also serve as a source of impulses for personal growth and moral development.

While using these texts, an EFL teacher faces a challenging task of finding a balance between the linguistic and other aspects. This thesis studies the use of biblical texts in EFL classes at lower secondary schools and offers a methodology of how to use biblical texts in a class, moreover, how to create educational material around them and includes complete educational material focused on the main stories of Moses' life.

The first part analyses the theoretical background, initially of EFL reading, more precisely the use of literary texts in EFL classes. Secondly, the connection and relation of Christianity and European culture is examined, more precisely the role of Christianity and biblical texts in the Czech educational system. Thirdly, methods and approaches of reading and interpreting biblical texts are introduced, along with a short introduction to biblical translations. Finally, the theoretical part ends with the methodology for use of biblical texts in EFL classes. This methodology addresses not only the principles of EFL reading and of using literary texts in EFL classes but also of reading and interpreting biblical texts.

The second part includes a research, the goal being to determine how to create educational material based on biblical texts respecting the features of these texts and still following the language aims and how to use these materials effectively in an EFL class. Due to the covid-19 pandemic, the research had to be designed as modified action research considering changed conditions to be applicable for distance learning.

2 Reading in EFL Classes

Teaching English in the Czech Republic primarily means teaching English as a foreign language (further as EFL). This suggests that outside the classroom students can get in contact with English through books, conversation clubs, social media etc., but it is not the usual language of communication. Such environment would indicate teaching English as second language (ESL), which is the case of English teaching in English speaking countries to non-native speakers.

The main EFL education objective, anchored also in the Framework Education Programme¹ targeting students' needs, presented by Brown (2007) also as principle of language learning and teaching, is the communicative competence. According to the Common European Framework of Reference for Languages (further as CEFR), the communicative competence has several components: linguistic, sociolinguistic and pragmatic. The linguistic component is knowledge of a language system (lexis, phonology, syntax...). Sociolinguistic components affect communication through sensitivity to social conventions, such as rules of politeness, norms governing relations between sexes, social groups. Pragmatic components involve functional use of language (production of language functions, speech acts), mastery of cohesion, coherence, identifying text types and forms. (Council of Europe, 2001) The communicative competence develops in interpersonal interactions. To compensate the shortage of real life communicative situations to EFL students, there are some strategies to follow in EFL classes in general, no less in EFL reading lessons. It is important for teachers to promote all components of communicative competence, including sociolinguistic and pragmatic. The lessons should provide interaction with authentic language (in reading lessons with authentic texts). Students should be provided with ideas how to be in contact with English, which apply to their everyday lives. Lessons should present lots of material leaving free space for students to continue learning out of class – for example, through movies, songs or books. One of the ways to offer this to students, opening space for student to be in contact with the language even outside the classroom, is also using literary or biblical texts (Ada, 1987; Brown, 2007; Pišová, 2011; Ur, 2012).

2.1 Reading Principles

Reading is one of the receptive language skills which just like all other language skills has to be included in language teaching. As a receptive skill its results are not

¹ (MŠMT, 2008)

products that teachers can see or hear and thus easily assess. The process just as the results is hidden in the reader's mind. The observable results are first off the secondary provided by one of the productive skills (speaking or writing), and these can be, for example, an interpretation of the text, question answering or other tasks and activities aiming at the text content or language appearing in the text. It is therefore important to focus not only on the alleged results – products of reading, but also on the mental process itself. (Ajideh, 2003)

Analysis and study of reading, its principles and partial processes, has flourished especially in the 1970s. One of the decisive moments of the research of reading in foreign language was publishing the article “Reading: A Psycholinguistic Guessing Game” (1970) by Kenneth Goodman. Since the 1970s two main types of reading processing has been studied: bottom-up and top-down processing.

In bottom-up processing, the readers break the text down into individual phrases, words, syllables, morphemes and letters. They recognize these smaller units of the text and thanks to their linguistic competence (knowledge of the linguistic system) they discover the meanings behind the text. The top-down processing works the other way around, allowing the readers to concentrate on the text as a whole, from a bird's eye perspective (Brown, 2007; Ur, 2012).

Another well-known theory in terms of reading comprehension is the schema theory, connected with, for example, Anderson and Pearson (1996). They suggest that the reader brings their own experience (schemata) such as cultural context, knowledge or emotions and with these give the text meaning, which is considered realization of a potential meaning of texts. Then, reading could be described as in the following definition:

Reading is an active, fluent process which involves the reader and the reading material in building meaning. Meaning does not reside on the printed page [...] Synergy occurs in reading, which combines the words on the printed page with the reader's background knowledge and experiences. (Anderson, 1999, p.1)

The text can be seen as a communication between the writer, who has a certain goal and writes the text with a certain purpose, and the reader, who attempts to understand this purpose, using his schemata. While teaching EFL reading, the students are not only led to identify individual words, or letters, which is the essence of bottom-up processing, they are led to enrich this approach with the principles of top-down processing, which allows them to make predictions about their reading and to see the text in a broader context. They are also led to put each and every text they come across into the context of their knowledge, experience – schemata. The goal is to teach them rather how to understand and interpret

the text, than to decode the individual symbols (Ajideh, 2003; Brown, 2007; Ur, 2012; Wallace, 1992).

There are many other theories and models concerning reading. However, while reading biblical texts, the knowledge and experience with which the reader approaches the text is crucial. Therefore the schema theory model is the most relevant in context of this thesis.

2.2 Strategies for Reading Comprehension

The process of reading itself is very complex. To become an efficient reader, one has to develop both micro- and macro-skills for reading comprehension. To be aware of these 14 skills and to prepare lessons taking these into consideration is a task for the teacher. The micro- and macro-skills of reading escalate from recognizing written English, through recognizing that a particular meaning can be expressed in many (grammatical) forms, through inferring meanings using background knowledge, up to developing the skill of effectively using a battery of reading strategies. (Brown, 2007)

The first and crucial step towards a successful choice of reading strategies is identifying the purpose of reading. According to Wallace (1992), the main purposes are reading for survival (signs, instructions, announcements ...), reading for learning (reading for information, for explanations ...) and reading for pleasure. By contrast, others (Clarke & Silberstein, 1979; Greenwood, 1981; Grellet, 1987) use the term “reading purposes” to describe four reading types, namely skimming, scanning, intensive reading and critical reading. These overlap with some reading strategies described below.

Identifying and using graphemic, morphological or syntactic rules and patterns to predict meaning and pronunciation of words – according to the principles of the bottom-up processing – is also one of the reading strategies. These relations should be highlighted to beginners; more advanced readers will use them automatically. If the reader is not certain, they can guess not only the meaning of a word, but also, for example, cultural context or implied meanings. (It is important, however, to stress out that accuracy also has its place in reading and the process should not turn into a wild guessing game.)

Another strategy is semantic mapping. It is helpful for students, who need some visual support to organize their thoughts and findings. It can be also useful when dealing with larger amount of text. This method is based on creating a diagram of the content, which can help with understanding relations within the text, as well as remembering and recalling the content.

Other useful reading strategies for English learners are, above already mentioned, skimming and scanning: skimming – looking quickly through a large amount of text (a book, an essay...) for gist; scanning – quickly searching for a particular piece of information in a text. Learning to master these two can essentially save time and increase motivation during reading.

Above mentioned reading for pleasure is sometimes used as a synonym for “sustained silent reading” or extensive reading. Extensive reading describes reading large amounts of text and usually happens outside the classroom, opposite to intensive reading, which indicates reading shorter amounts of text in detail, the objective usually being fulfilling specific learning tasks; hence, it usually happens in a lesson (Brown, 2007; Skopečková, 2010).

Both intensive and extensive reading are mostly done silently, even in the lesson, as it is a more natural and real-life-like language activity and helps the student to concentrate and read at their own pace. While reading aloud has its role not only in classroom², silent extensive reading outside the classroom is considered the ultimate goal. When reading silently, one does not need to pronounce each word in their head; neither perceive the words individually, nor understand every single word in the text in order to understand the text as a whole. One slowly begins to perceive the text rather as phrases or sentences, which leads to achieving fluency (Brown, 2007; Ur, 2012).

In EFL classes all of these strategies should be reflected, adapted to every individual used text and the learners should be motivated and encouraged to use these strategies outside the class, too. If the individual tasks are designed and used justly and effectively, students can gradually find their inner motivation and affection towards reading and it can lead to independent extensive reading. To achieve this, the students need to have plenty of successful reading experiences and finally achieve reading fluency. These combined give them confidence and a feeling of security while reading (Anderson, 1999; Brown, 2007).

2.2.1 Fluent Reading

To achieve reading fluency and thus reading independence is very important for the inner motivation of the reader. A necessary condition is appropriate language level and for the reader to be familiar with the content of the text. The text has to be easily comprehensible and accessible to learners just as interesting and motivating in content. The

² Reading aloud helps while learning pronunciation, as a support for students anxious of speaking or as a technique for autonomous learning. (Gibson, 2008)

data presented vary in different sources. Most divide fluency into several stages, the highest being independent level, when the reader understands more than 95% of words and is ready to read independently; instructional level, when the reader understands about 90% of words and the text is well understandable with teacher's assistance; and frustration level, when the reader understands less than 75 – 90% of the text and it is comprehensible only with extensive assistance.³ Similar criteria as with the language material (words, phrases ...) knowledge apply with the content of a text. A fluent reader should not have any problem with reading speed, which develops with more reading experience, however, the usual speed of a good reader is approximately 200 – 300 words per minute.⁴ They should also be able to distinguish which words are more important and which unknown words are crucial for text comprehension. Such readers also automatically predict and think about what information should come next and adapt their reading strategies in order to achieve their reading goals. To encourage students' thinking, we need to learn about their interests and values and adapt the topics and types of texts according to their needs (Skopeczková, 2010; Ur, 2012).

2.2.2 Task Sequence

To make the procedure of a reading task effective, there are several sequence models. However, two seem to be often referred to use: the SQ3R technique and the sequence of the pre-reading, during-reading and after-reading phases.

The first one – the SQ3R technique – consists of five stages:

1. *Survey: Skim the text for an overview of main ideas.*
2. *Question: The reader asks questions about what he or she wishes to get out of the text.*
3. *Read: Read the text while looking for answers to the previously formulated questions.*
4. *Recite: Reprocess the salient points of the text through oral or written language.*
5. *Review: Assess the importance of what one has just read and incorporate it into long term associations.*

(Brown, 2007, p. 375)

The second model is in a sense a generalized version of the already presented one.

³ Admin. (2018, December 12). How to Determine Reading Fluency Using Simple Math. Retrieved from <https://www.seedsofliteracy.org/how-to-determine-reading-fluency-using-simple-math/> ; (Gunning, 2002; Linan-Thompson & Vaughn, 2007; Ur, 2012)

⁴ (Brown, 2007; Grabe & Stoller, 2002)

It consists of three stages: pre-reading, during-reading and after-reading. Pre-reading phase (also marked as “Before you read” or a “Lead-in”, might cover the stages of “Survey” and “Question”) wants the readers to remind themselves of all their knowledge about the topic – of all the schemata connected to the topic of the text. This helps the reader understand the implied meaning, the context. The pre-reading activity can be designed simply as a set of questions targeting reading comprehension, as a skimming task, as a preparation for language challenges (vocabulary, collocations...) or for example as a speaking task, brainstorming, or semantic mapping simply to introduce the topic.

The next step in the second model is a during-reading phase (also marked as “While you read”, fits the “Read” stage). In this phase, the tasks should reflect the purpose of the reading, so that the students have motivation to read and concentrate on the important. It helps the readers to be active while and after reading. The task can be filling in the gaps in the text, looking for answers for some questions, finding synonymic expressions to given words, etc.

The last phase is after-reading phase (also marked as “After you read” or “Follow-up”, might correspond with stages “Recite” and “Review”) and this is among other purposes useful both for the students and the teacher to get feedback about the efficiency of the reading process. It does not have to be only comprehension questions, the teacher can concentrate on vocabulary, prepare a role play activity, or create a follow-up writing or speaking exercise. It is important to be aware that many follow-up reading tasks found, for example, in books could be answered and solved without reading the text. The teacher should avoid this by all means, as it destroys the reader’s motivation.

Both models respect and address various reading strategies, which, as mentioned earlier, are important for creating a good environment for effective learning with potential improvement of reading skills. Examples to be mentioned are revealing the purpose of reading to students, predicting or skimming (pre-reading, “Survey”, “Question”), guessing while filling in gaps or scanning (during-reading, “Read”), summing up either in written or spoken form or distinguishing between literal and implied meaning (after-reading, “Recite”, “Review”). The tasks should be diverse but also respecting the characteristics of the selected text. Some texts automatically open space for tasks that can be connected with it – regardless in which phase, some naturally wake interest because of their topic or their other features (genre, type),. The tasks also help supporting inner motivation of the reader.

(Brown, 2007; Ur, 2012; Wallace, 1992)

3 Texts in EFL Classes

In the context of language learning the texts are usually classified according to their role in a lesson, their structure, their origin or the reading strategy, on which they aim (Skopeczková, 2010). As for the role of the text in the lesson, it can be distinguished between the introductory, base texts and the final texts. The introductory texts appear usually at the beginning of a unit/lesson and should be mainly motivational and not as big a linguistic challenge for the learners. They should be followed by the base texts of higher difficulty in the middle of the lesson, in which new items of the subject matter would be found. At the end of the lesson we should add an easier final text that motivates the students again. This use of texts in language learning lessons follows the principle *captatio benevolentiae*.⁵ This principle suggests that the lesson should be built around a more challenging text, which is preceded and followed by two easier, more motivational texts.

Next classification describes if the text is monologic or dialogic. These are not so simple to tell apart sometimes, because the monologic texts (such as a speech) can become a base for a dialogue. However, we can mostly state, which parts of a text are monologic and which are dialogic, even though the whole text is a mixture of both.

As next, classifying according to the aspect of origin could be mentioned. There are several categories, first being the original texts, meaning texts remaining in their original form. These are mainly suitable for more advanced students due to their language difficulty. Some authors (Hendrich, 1988) introduce authentic texts as a subcategory to the original texts. These are original texts appearing on authentic material, such as tickets, programmes, poster etc. These can be more easily incorporated into lessons, as they are usually shorter and simpler as for their structure. These texts mediate the real world English use to the students, which is crucial for their language development. Because of difficulty of the original texts, some books and texts have been simplified to fit a certain language level. These are usually shortened, simplified as for grammar and vocabulary and sometimes come even with pictures and ready-made exercises and tasks for students. The last type of origin would be didactic texts. These are written for educational purposes, appear for example in a textbook and are usually used for beginners (Skopeczková, 2010).

The last way of classifying texts, which is very important for this thesis, is whether it is a literary or a non-literary text. Non-literary text types are, for example, greetings, invitations, letters, catalogues or guidelines, whereas literary text types are fairy tales, all

⁵ (Choděra, 2006, pp. 145-146)

kinds of stories, poetry, novels, plays or myths and legends (Padurean, 2015). Literary text types will be presented more closely in the following chapter.

3.1 Literature Texts in EFL Classes

The position of literature (not only) in EFL classes has been slightly controversial. Some (Padurean, 2015) state that students nowadays are reading much less than before, the other point of view states that the pieces of literature used in lessons are old-fashioned and out-dated. However, literature is a form of language and it has – just like any other form of language – its place in language classes. Literature and language are inseparable, but it does not mean that the study of literary texts is and should be limited only to the linguistic aspect. Ronald Carter and Michael N. Long (1991) suggest three main models of literary text use in classes: “the cultural model”, “the language model” and “the personal growth model”. The cultural model – as the name indicates – views literature as artefacts of culture and presents it to students with its historical background and value. The second model is focused mainly on language. As has already been mentioned, language and literature are closely tied together, and the texts provide students with a model and authentic language. The lessons do not have to stick only to the morphological and syntactic aspects, the texts can also function as a base for developing language skills. The last model concentrates on students’ imagination, critical thinking ability, aesthetic taste and creativity. The students get both cultural and linguistic impulses and it is very important not to omit this and as a teacher to use the potential of personal growth with each and every text used in a class.

(Carter & Long, 1991; Padurean, 2015; Skopeczková, 2010)

3.1.1 Selecting and Using Literature in EFL Classes

To maximize the outcome and efficiency, the texts for a language class should be selected and used respecting all already mentioned: the reading strategies, task sequence and the three models of literary text reading. That means that the teacher should include pre-reading, reading and post-reading phases while working with literary texts. In other words, using literary texts in EFL classes has to follow both EFL and literary texts reading goals. This can be done naturally, if the texts are motivating both in content and language difficulty – if they lead to language development⁶ and present new and engaging topic, which can open ideas for pre- and post-reading activities, such as for example discussion. The texts should function as an encouraging impulse for students’ personal growth and the

⁶ As mentioned, it has to be balanced language challenge, so that the learners are not discouraged either by too high or too low difficulty of the text.

teachers should use student centred methods and activities to provide space for this (Padurean, 2015).

A good summary and combination of EFL reading and literature education principles is the creative reading methodology from Alma Flor Ada, professor at the University of San Francisco dealing with bilingual and multicultural education, who suggests following phases of using literature in a language class. The first is descriptive phase, which focuses on introducing the content, reading the text and simple text comprehension. Second, is personal interpretation phase, which invites the students to compare the content to their own experience, find parallels and link new knowledge to their own lives. Next, is critical analysis phase, which encourages students to look under the surface, seek implications and analyse, and then final creative action phase, which encourages the students to use their analysis and conclude, where in their real life they could use the new knowledge to improve or change something. (Ada, 1987) This methodology combines the important principles mentioned above and should therefore lead to creating good environment for learning and to effective learning lessons. The literary text is in the centre of the lesson, the activities are motivated by it, but the lesson goals are much further than to comprehend or translate the text. The goal is to introduce the students to literature in its complexity, to develop their overall language competence and to support their critical thinking development.

(Ada, 1987; Daskalovska & Dimova, 2012; Padurean, 2015; Skopeczková, 2010)

3.2 Literature in FEP

In the Czech Republic, literature has its steady place in curricular documents. This thesis deals with EFL Classes at the lower secondary schools. The curricular document for this educational level is the Framework Educational Programme for Basic Education (FEP BE), which has among other educational fields Foreign language and Second foreign language (Cizí jazyk and Další cizí jazyk) as subordinate to the educational area Language and communication (Jazyk a jazyková komunikace) and states that use of foreign language literature should be adequate to the level of linguistic and communicational skills, reached at the end of particular level of education. The levels are prescribed based on the Common European Framework of Reference for Language (CEFR). According to FEP BE, for the educational category Foreign language the expected level is A2 and for the category Second foreign language A1. According to additional information in FEP BE “...schools must offer English as Second Foreign Language for pupils who did not select English as

their Foreign Language.” (MŠMT, 2008), implying that English is usually taught as a first foreign language.

If one should look at concrete expected outcomes for Foreign language that are connected to literature, the following one should be mentioned: *“understand the content of simple texts in textbooks and the content of authentic materials using visual aids; find familiar expressions, phrases and answers to questions in texts“* (MŠMT, 2008) and for the Second foreign language: *“understand the contents and meaning of a simple text; scan the text to find necessary information and the answer to a question”* (MŠMT, 2008). And also, the general description and objectives of the educational fields Foreign language and Second foreign language supports using literature in EFL classroom: *„Foreign language skills help reduce language barriers and increase the individual’s mobility in their personal lives and during their future educational and career paths. They allow pupils to learn about the different lifestyles and cultural traditions of people in foreign countries. [...] Experiencing literary works of art, communicating reading experiences, developing a positive attitude towards literature and other text-based artistic disciplines, and developing emotional and aesthetic perception.“* (MŠMT, 2008)

Using literature can not only find support in the expected outcomes of language education but also in key competences, especially if used as suggested in previous chapters. To mention some of them: the communication competencies: *“formulates and expresses his or her ideas and opinions in a logical sequence.[...];comprehends various types of text, record, visual material, [...]and other information and means of communication, considers them, responds to them and makes creative use of them for his or her own development and active engagement in social events“*; social and personal competencies: *„contributes to discussions within a small group as well as to debates in the classroom; [...] respects different opinions and learns from what other people think, say and do; thinks of himself or herself in a positive way, thereby promoting his or her self-confidence and individual development; [...]“*; and civil competencies: *„respects the beliefs of others; [...]; respects, protects and appreciates national traditions and the country’s cultural and historical heritage; [...]; has a sense of culture and creativity, gets actively involved in cultural and sporting activities.“* (MŠMT, 2008)

To summarize, literary texts are backed by the curricular documents (concretely FEP BE) as a natural part of foreign language education and should be used accordingly in language classes. At lower secondary school, the language level is not high and therefore

the texts have to be selected properly and the teachers should not leave out the personal growth aspect, which brings added value to literature reading.

(MŠMT, 2008; Skopečková, 2010; Zbudilová, 2017)

4 Biblical Texts

Biblical texts are literary texts. The Bible has to be perceived as a collection of many texts, divided into individual books, written by many people over a long period of time (approximately over 1000 years)⁷. There are two main parts of the Bible, the Old and New Testament. In the New Testament there are twenty-seven books and thirty-nine in the Old Testament (Protestant and Jewish canon) or forty-six (Catholic canon). The name itself “Bible” comes from Greek “*ta biblia*”, meaning “The Books”. (However, in European context it is common that people refer to Bible as “The Book”.) The Bible as a whole is no unified text. Biblical books/texts can be read as individual literary pieces or in context of the closest or all biblical books.

The Bible is often considered too difficult to read (especially some books from the Old Testament) because of complicated and uncommon expressions, unusual names and in some parts too abstract content. Why should then one bother reading the Bible, if it is so complicated? First of all, even though it looks and is also by many presented as an impossible task, it is not one book and reading different parts of the Bible can be fundamentally diverse. Secondly, at the least the Bible is a part of the cultural heritage of the Western culture (it has among other things impacted many languages). Furthermore, the texts are an enormous source of wisdom, spiritual guidance and therefore have had a huge influence on several modern religions (not only Christianity and Judaism, but also Islam), which have greatly affected the course of history. The last reason to mention is that the Bible is the most complete overview of the ancient past we have.⁸ That makes the texts also a source of information about how the nations have lived, what their culture and law was like.

4.1 Christianity and European Culture

European culture consists, of two main components – Greek and Christian tradition. The Greek tradition brought philosophy, aesthetics, and a whole new viewpoint of the

⁷ (Mackerle, 2014)

⁸ There are many links to other ancient texts and stories in the Old Testament, such as to Enuma Elish (the story of creation), the Epic of Gilgamesh (the flood), the Code of Hammurabi (the system of Old Testament law); and in the New Testament there are parallels to many biographies of the Hellenic period or many private letters (some epistles, foremost the Third Epistle of John and Philemon).

world. Christianity brought respect for history, demythologized nature opening space for scientific research and conquering the world. It also gave significant meaning to freedom and responsibility of an individual, which has set up the basis for the demand on liberty and human rights. These rights should not be viewed as a result of man's creation, but similarly as whole nature and existence itself as a gift.

The most significant among the new motives brought into Europe by Christianity are: the concept of divine creation that defines the world as created for man by God; the concept of divine revelation, in which God speaks to man and that ties morality and religion strictly together; the concept of reincarnation, resurrection and redemption, which promises eternal victory and life; the concept of esteem for human life, especially of the weak; and finally the concept of divine judgment that rules over each and every person and that brought the conscience of individuals up.

After the fall of the Roman Empire, secondary influences appeared with pagan cultures. The pagan influence in Christian culture is until this day, for example, festivals are scheduled in discourse of the year at the same time as the original pagan festivals, or even some of the traditions accompanying these festivals (fasting, asking for a good harvest, remembering the departed ...).

Christianity and the Bible influence modern culture in form of direct references or as individual motives in stories.⁹

(Halík, 1995; Sokol, 2004)

4.1.1 The Role of Biblical Texts at Czech Schools

The very beginning of education in our region is closely connected with Christianity that has brought among other things a writing system to Great Moravia (see below). Christian schools connected writing and reading with Latin, which caused several things. Using Latin as the language of church was two-sided. On one hand it caused the poor and undereducated people not to understand the church service and on the other hand it created a Christian universalism, which was supposed to connect people, who spoke different languages and came from different nations. At the time, Latin was being used as *lingua franca*, which supported mutual consideration of the European nations, including acknowledging saints among them. However, the extension of Latin usage and education

⁹ There are literary works and movies strictly following the biblical story line as in Exodus (Preminger, 1960), adapting the plot to make the story more tempting as in The Prince of Egypt (Chapman, Hickner, & Wells, 1998) or using possibly unconsciously a part of the story line or only a motive as in the Czech folk tale "O Plaváčkovi", also known as "Tři zlaté vlasy Děda Vševeda", which has been recorded by K. J. Erben and published many times. (Erben, 1982)

led to people not being able to imagine writing or reading in their own languages (Sokol, 2004).

The Moravians had not had any writing system before the arrival of Cyril and Methodius (863), who were not only preaching, but also teaching, Cyril created the first Slavic alphabet¹⁰ and they started translating the Bible into Old Church Slavonic. Until then the Bible was available only in Hebrew, Greek, Aramaic (the languages Bible had been written in) and as a Latin translation¹¹. The brothers translated the texts from the Greek original into Old Church Slavonic, which made it after Latin the second language, into which the New Testament was translated and the fourth as for the Old Testament (Somr, 1931).

According to Cosmas, the very first school in Bohemia was the Latin school in Budec. (Pavlík & Aleš, 1988) There are reports that the early schools in Prague (1068) and Olomouc (1073) were founded in subordination to the Catholic Church. The goal of the early schools was mainly to raise and educate monks and royals (Bartošková, et al., 2005).

Another important milestone in the history of our educational system is undoubtedly the foundation of Charles University in Prague, 1348, which was also tied to the Catholic Church, as it could have been fully founded only thanks to the privilege given by pope Clement VI.¹² Later, in years 1500 – 1773, the Moravian Church and the Catholic Church schools were founded.¹³ One of the teachers in the Moravian Church schools was J. A. Komenský, who today is considered also as the founder of modern education. He did not set only the basis for didactics, but also for the organisation of the school year, the system of group educating or among others the rules of school administration (Váňová, 1986).

The system of education has changed, with compulsory education enacted in 1774.¹⁴ Along with the newly gained competences, the state started systematic teachers' preparation.¹⁵ However, a huge turning point for the role of church in educational process was not until the year 1869, since when the church could only monitor and influence the

¹⁰ The first Slavic alphabet is called the Glagolitic. Its descendant script is called the Cyrillic and is still used by many languages even nowadays.

¹¹ The Bible had been translated into more languages just as Coptic, Armenian or Georgian, but these were not used in our context. More in the chapter about translations.

¹²¹² The new university consisted of 4 faculties: the artistic, juristic, medical and theological. The university participated lively in religious discussions that preceded the Bohemian Wars (Hussite wars/Bohemian wars/Hussite Revolution). (Spěváček, 1988)

¹³ The Catholic Church schools being mostly subordinated to a Roman Catholic order.

¹⁴ The state took over all competences of school administration, except for the monitoring competence, which remained in hands of the church.

¹⁵ Until the abolition of Jesuit Order in 1773, the Jesuits provided a large part of education in the region. Newly founded state schools conveniently filled in this gap.

education of religion and found private schools for students of certain belief. At the end of the 19th century the image of school as a cultural and scientific institution prevailed, in which the church should not be involved. Not only this, but also material issues caused the decrease of amount of church schools and with the new republic founded in 1918, the church schools remained solely private schools. Next crucial event was the success of Communism in 1948, when the church schools were gradually closed and remained so for forty years.¹⁶

New start for the church schools came with the revolution in 1989, as the new laws allowed their existence once again. Since that moment, various churches (not only the Catholic Church) have the right not only to teach religion at state schools but also to found their own schools. Furthermore, the state of the Czech Republic guarantees in its laws: “religious freedom of individuals and their organization in the state educational system” and “the rights of citizens and other residents to education and information about religious and theological matters” (Horák, 2011, p.241).

(Horák, 2011; Kasper & Kasperová, 2008; Morkes, 2000)

4.2 Translations

The first translations of biblical texts appeared even before the New Testament existed. The texts were being translated into Greek and Aramaic. Later, both the Old and New Testament were translated into Latin and some languages of that time (Coptic, Armenian and Georgian).¹⁷ To mention some of the most important old translations, Septuagint is the oldest Greek translation of the Old Testament and its origin is connected to many myths.¹⁸ As for Latin translations, the oldest is *Vetus latina*, which appeared at the end of the 2nd century. From a European perspective one later translation is much more important – *Versio Vulgata* – which has been an officially accepted translation by the church up to the middle of the 20th century.¹⁹ The current official Latin translation of the Catholic Church is the *Nova Vulgata*, whose creation started thanks to the Pope Paul VI. in 1965 (Mackerle, 2014).

¹⁶ First phase was an infiltration of members of establishment, second phase meant legal actions towards church schools' shutdown.

¹⁷ These languages had their significance especially during reconstruction of texts of both the Old and New Testament. However, Christianity mostly rose based on the Greek and Latin translation

¹⁸ The most popular legend is that there were 72 men working isolated from each other on translation from Hebrew and Aramaic to Greek and after they finished, the texts were identical. It has been recognized by both Jews and Christians and supposedly served as a source of the Old Testament for the authors of the New Testament, who reference some parts from it. If studied closer, it is clear that their source could not have been the original text.

¹⁹ It is in fact a collection of Latin translations and it was meant as the “version commonly used”.

4.2.1 English Bible Translations

The first attempts to translate the Bible into English began in 670 with the Caedmon's paraphrases into Anglo-Saxon, followed by Bede who had allegedly translated the Gospel of John. The first complete English Bible text had been given by John Wycliffe and his associates in 1382. The first printed version appeared in 1525. In 1611, the King James Version was published (as a revision of an older translation). This translation has undergone many changes and is still used in numerous congregations. The first American translation, The American Standard Revised Version, was published in 1901. The authors tried to make it as accurate as possible, the result being that the language does not resemble English much for how literal the translation is from Greek and Hebrew.

Thanks to the development of translation theory, this mistake has been more or less avoided in later translations. The goal was to compromise between literal translating and extreme paraphrasing. The way of compromise is also called formal equivalence. The approach moving more towards paraphrasing would be the dynamic equivalence. An advantage of formal equivalence is that the reader can be led by the text and not the other way around. And if one believes the text had been inspired by God, one should stick to its original wording as close as possible. However, the texts had been written a long time ago and the language is no more up-to-date. That is what the dynamic equivalence targets with its paraphrases into today's language (Mackerle, 2014).

One of the translations paraphrasing the Bible is The Living Bible (LB), which was published in 1971 and has been somewhat criticized for low quality.²⁰ It was succeeded by the New Living Translation (NLT) in 1996, which has corrected the flaws and had been based on the texts in original languages. More literal translations would be the New American Standard Bible, Updated Edition (NASU, 1995), New King James Bible (NKJV, 1982). The newest acknowledged translations are English Standard Version (ESV, 2001, formal equivalence) and The Message (2002, dynamic equivalence).

In 1976, the translation Today's English Version also known as the Good News Bible (GNB) was published, being the first deliberately written for ESL learners. Similarly the New International Version (NIV, 1978) tries to be unifying across nations and churches. (Guthne, 2011)

A notable translation is The Easy-to-Read Version (ERV) which is an accurate translation for new readers, who might struggle with the language of the Bible. The

²⁰ One of the arguments being that its base text had been another English translation.

vocabulary is simpler and sentences are shorter. What is more, after the latest revision in 2015 it reflects the up-to-date world (language, cultural references). This translation is also appropriate for children or English learners thanks to linguistic adaptations.²¹

(Guthne, 2011; Mackerle, 2014)

4.3 Reading Biblical Texts

Apart from its literary value, described in chapter 4 (Biblical texts), for millions of people all over the world, the Bible is the word of God and represents the most tangible way to approach and reveal God's plan and intentions. If reading literature represents a challenge even for native readers, this makes reading the Bible twice as challenging. Even though the narratives in the Old Testament can especially be perceived only as stories without any spiritual and transcendent message, the literal meaning is mostly not the message the text carries. The reader must often search for the interpretation in context of the surrounding stories, texts or even whole biblical books. If that is not sufficient, one has to search within variety of science disciplines (history, archaeology, ethnology, linguistics etc.), trying to understand, what the ancient people were implying using concrete expressions or literature genres.²² It can sometimes be necessary to search even for the original words, if a suspicion arises that the gist had been literally lost in translation.

4.3.1 Interpreting the Bible

Interpretation of the Bible has two main parts: hermeneutics and exegesis. The usual understanding of the word hermeneutics is a theoretical contemplation about meaning. Its goal is to offer principles of how to approach context and possible explanations of those parts of biblical texts, which could be potentially misunderstood or not understood at all, in such a manner that it would be comprehensible even for an amateur reader. Exegesis is an application of these principles on a concrete biblical text. Many books have been written on interpreting the biblical texts and more are being published every year (Mackerle, 2014; Orr, 1939).²³

²¹ Bible League International. BibleGateway. Retrieved March 6, 2020, from <https://www.biblegateway.com/versions/Easy-to-Read-Version-ERV-Bible/>

²² However ancient the texts are, it is always important to keep in mind to look for how the text speaks to the readers today and how they should respond. This has been also recognized by clergy many times over the years, for example in 1943 by the Pope Pius XII and later in 1993 by the Pontifical Biblical Commission which has worked with the Congregation of the Doctrine of the Faith. *Pope Pius XII, Encyclical Divino Afflante Spiritu on biblical studies, 1943, paragraphs 35-36* *The Interpretation of the Bible in the Church, 1993*

²³ These books offer a good solution not only for teachers who hesitate to use biblical texts because of the difficulty of their interpretation. There are many commentaries and suggested interpretations that can help understanding the texts as well as the bigger picture. They even point out the intertextual relations.

One of the key principles of hermeneutics is the hermeneutic quadrilateral (Mackerle, 2014; Oeming, 2001), which mirrors four main aspects of each text: the text, the author (who wanted to achieve something, while writing the text, and can be unknown), the matter (the content, purpose) and the recipients (Oeming, 2001). Second of the principles are so called spiritual senses (Mackerle, 2014). For those, who believe the Bible to be the Word of God, these senses open other than solely earthly meaning of the text, give the texts significance even over a long period of time and in new situations and challenges that come with still new readers.

4.3.1.1 Other Approaches to Interpretation

*Littera gesta docet, quid credas allegoria,
moralis quid agas, quo tendas anagogia.*²⁴

“The letter (literal) speaks of deeds, allegory of faith,
The moral how to act, anagogic of our destiny.”

This short quote basically covers the way people interpreted the Scripture since medieval times. According to this methodology the reader should be looking in the literal – in the text – for the deeds of God and the readers should let the text lead them and change them and not the other way around. The allegory answers the question of what God wants to say through the text and what it reflects about God and men. The moral sense applies to lives of each Christian in concrete situations and moments. The last is an anagogic sense, which uncovers what is yet to come. It is connected to finding the meaning of our lives and acts.

Typology, which puts a section of the Old Testament in contrast to the New Testament, viewing them as complementary, would be another way of interpreting the texts and is similar to reading intertextually – that means reading several sections from the Bible and comparing them, looking for what they have in common (Boadt, 2012; Mackerle, 2014; Oeming, 2001).²⁵

4.3.2 Methodologies for Catechesis

In context of this thesis, biblical texts are read in an educational context. Catechesis is a discipline, whose goal is to deepen the awareness and faith of people through pedagogy and basically covers all teaching happening in church that is led by a person – a catechist. Even though the thesis does not deal with teaching religion as a subject but as a

²⁴ (Mackerle, 2014)

²⁵ The intertextual approach is common for example during Sunday services.

part of EFL education, the principles of catechesis can be inspirational. They offer a different point of view of how to approach biblical texts other than methodologies above mentioned.

There is not any unified methodology, however, the sources draw the attention to the 'pedagogy of God': "use with liberty everything that is true, everything that is noble, everything that is good and pure, everything that we love and honour and everything that can be thought virtuous or worthy of praise" (Phil 4:8). The catechists understand their role as using methodology as a medium in harmony with the Holy Spirit in order to enrich and awaken faith (Groome, 1980). There are five base methodologies: storytelling, critical thinking, art and environment, service and the person of the catechist (Nelson, Beaudoin, & Maro, 2010).

The first method is storytelling, which has its roots in the culture of Israel and the Old Testament stories, and later in Jesus' stories, which lead the listeners to thinking. This method includes not only narrating, but also role playing (re-write the story into play), news (retelling biblical stories as if it had happened now), dramatic reading, (auto)biography, mime, musicals, myths, or parables (the students can create their own) and can be reproduced in many ways, for example through video (film clips), podcasts, TV, YouTube etc. It is the catechist's task to use such form and such medium to achieve this goal.

Critical thinking as the second methodology includes discussions, interviews, group problem solving, theological reflection and Bible study, dialogue (and alternatives such as brainstorming or even panel discussions in bigger classes), debate (opening the possibility of the class being divided into smaller groups that choose if they agree or disagree with some statement about a controversial topic such as death penalty, abortions etc.) and questioning, when the teacher asks beforehand prepared questions, which are formulated rather generally than personally (what would a person do, not what you would do). The students should be encouraged to base their arguments in the Scripture.

The third methodology is through art and environment. This was natural for the church for ages and has started changing in last centuries. The teacher should be confident to use all possible types of art pieces, not only visual art but also music, dance and other. These do not need to be only passively perceived, the students can participate on creating art themselves. They can be encouraged even by the theology, which says that God uses arts to communicate with us and we can use it to express our love for Him. The second part of this methodology is environment. It can be understood as the space, in which the

learning process happens. There can be pictures displayed, music playing, but in general anything displayed or just present in the space can be used. The environment should encourage creativity and openness so that the goals of catechesis could be achieved.

Service is obviously a huge opportunity to learn about the faith and the church. Simply being present at the service is a big lesson for anyone. The catechist should also be a motivating and inspiring person.. It should be a person who not only shows qualities of a good teacher (empathy, understanding, flexibility, respect, desire for knowledge and truth), but also articulates accurately the content of faith. Both the catechist's Christian and human qualities guarantee good methodology use.

(Groome, 1980; Nelson, Beaudoin, & Maro, 2010)

5 Biblical Texts in EFL Classes

In previous chapters it has been made clear that reading literature in EFL class should not be limited only to perceiving text as a source of language, but that the process is much more complex. To build up an effective EFL Bible reading class, not only the principles of literature reading, but also of Bible reading have to be followed properly. This means that the class has pre-reading, reading and post-reading stages, abides to the cultural, linguistic and personal growth model and appropriately targets the moral and religious value of the text following the principles of hermeneutics and catechesis methodology, meaning the focus is not only on the literal and allegorical senses (the text, the matter) but also on the moral and anagogic senses (application to their lives and preview of possible future). In agreement to the methodology of catechesis, the text itself can be seconded by other material, such as pictures, videos, movies or music, it should be processed in many ways, using role-play, miming, dramatic reading etc. and should be used to encourage critical thinking through dialogues, debates, or targeted questions.

5.1 Task Sequence

The first stage of the EFL Bible reading class is the pre-reading phase. This stage should function as a lead-in, which brings students' awareness of the text content forward and fill in possible gaps in cultural and linguistic knowledge of the students. The class can be opened with a brainstorming, an activity targeting difficult vocabulary from the text, or a semantic or mind map introducing students' awareness of the topic, which can be topped up by the teacher. In this phase some visuals or music can be used to introduce the topic.

The second stage is reading itself, when it is crucial that the students are aware of the purpose of their reading. They can be given some content based task, which they can fulfil during their reading, such as finding the answers to questions, synonyms to given expressions, putting events, words or phrases in the right order or choosing pictures matching the content. In this phase the teacher should make sure the students understand the text.

The last stage is post-reading phase and it is basically the interpretation of the text and its message. It is essential that the teacher have sufficient background knowledge, which can be gained by studying other Bible translations, historic background and possible interpretations of the texts as well as by personal meditation over the text. The teachers should have some image of the interpretation of their own, however, should be open and ready to hear, respect and accept students' understanding and interpretations of the text and this should be clear from the beginning, so that the students are aware of the safe environment and open up to the discussion. This phase should include diverse activities based on the text, which help uncover the message of the text (targeting the allegorical sense), develop personal growth and critical thinking, build up moral and religious values, apply the message of the text to one's life (targeting the moral sense). During this phase, the students should also make conclusions about what the text could be saying about the future (targeting the anagogic sense). These can be achieved by questions, which can function as a base for dialogues or panel discussion. The students can be asked to formulate the message of the text and think of a different story with identical or similar message, or of a real life story that happened to them or somebody they know that would be connected to the gist of the text. The readers can also come up with an alternative end of the story, explaining the impacts it would have and what would have to happen differently. At the end of this phase it is also appropriate to incorporate remodel the text into a play, mimed story or to elaborate a piece of visual art or a new text. This could work as a feedback, summary and review of the class or of the whole topic.

5.2 The Use of Biblical Texts at Lower Secondary Schools

These principles have to be altered according to the concrete target group, which in case of this thesis are lower secondary schools students, meaning students aged approximately from 11 to 15 and according to the earlier mentioned Framework Educational Programme for Basic Education; it can be expected that in the sixth grade (the

first year of lower secondary school) the students have been learning English for at least three years, coming from the primary school with English on A1 level.²⁶

Apart from their language skills, other aspects of their life phase have to be taken into account. These adolescent learners are in a life phase, when they are trying to find their identity and wonder about everything (Lewis, 2007). Young teenagers are going through physical, intellectual (abstract thinking, imagination, perceiving world as complex and looking for a system), social (relationships, determining their role in social groups, taking responsibility), emotional and moral development, which can on one hand cause them being moody and hard to manage, but on the other hand it could be the ideal time to incorporate such texts into their curriculum as presented in this thesis, to reflect and target their needs. It is appropriate to use the right amount of supportive materials (visuals, auditory) to engage students into action in the class. With this age group it is even more important than with any other target group to encourage and respect their own opinions and to work in class on such environment, in which students feel secure enough to take the tasks seriously and do not feel the urge to hide behind the shield of comedy and downplaying the topic.

6 Research

This thesis consists of a theoretical and practical part. In the first part the theoretical background and methodology of EFL, literature and biblical texts reading have been summarized. In the practical part the research, its methodology and results are presented, as well as a set of materials created for research purposes.

Research focusing on the use of biblical text in EFL lessons is rather limited. Sources dealing with same issues are focused either on the use of literature in general (Skopečková, 2010; Zbudilová, 2017; Kyloušková, 2007), on the use of some of the specific text types and genres such as comics (Linda, 2018), or on the use of a concrete piece of literature (Andělová, 2016). All the sources dealing with biblical texts in educational context are connected to teaching religion as a school subject, history or views biblical texts as fiction literature in Czech lessons (Urban, 1931).

The aim of the thesis is to focus on biblical texts as a specific L2 literary text and to examine its use in EFL classes at lower secondary schools. Accordingly, the following two research questions were formed.

²⁶ (MŠMT, 2008)

1. How to create educational material based on biblical texts, in order to respect features of these texts and still follow the language aims in a lesson?
2. How to use these materials effectively in a lesson?

Having defined the theoretical background, the principles described in the theoretical part will be applied on concrete biblical texts, which will result in creating educational materials. These will be used at lower secondary schools in EFL classes.

6.1 Methodology

To answer the research question (RQ1, RQ2), a modified action research was conducted. The first step to do so was creation of educational materials based on selected biblical texts. The materials were applied in classes at lower secondary schools. With respect to our research focus, the materials were applied at schools with a connection to church. For this reason, Církevní gymnázium Plzeň has been selected. This school has religion as a part of its curriculum. To evaluate the suitability of the materials in relation to the age of the students, the materials were applied in the lower and the highest classes of the lower secondary school.

The second phase of our research aims at the use of the materials in selected classes at lower secondary schools. As implied above, the research design was a modified action research. The modifications were made according to the changes in conditions caused by the Covid-19 pandemic. Instead of doing the research in classroom, everything has been modified to be applicable online, taking methodology for on-line teaching in time of pandemic published by University of West Bohemia into consideration.²⁷

The modified action research uses following methods: pre- and post-test, teacher's observation, teacher's diary and lesson plans, including the materials used in classes. The first method, pre- and post-test, serves to effectively collect the data of students' knowledge and awareness about the topic before and after applying the material. Second method, teacher's observation, was in modified version compensated by online communication with students, during their work on these materials. The teacher's diary consisted of materials sent to students, notes based on the communication with students and other notes made by the teacher, which reflect the whole process of the research.

In other words, online communication with the students substituted the observation and interaction made in a classroom and the teacher made notes assessing the course of the work with the materials regarding any possible critical points (concerning giving

²⁷ (Info ZČU, 2020)

instruction, used teaching methods and activities, content ...). And finally, to assess the efficiency, the results of the pre- and post-test were confronted with the results of the observation, which were supported by the teacher's diary.

6.1.1 Phases of the Research

The first phase of the research was creating educational material and compiling the pre- and post-test. The materials were created according to the theoretical background described in the first part of this thesis. The material was built around the stories from Moses' life, using corresponding biblical texts. The used translation was carefully selected, taking both biblical accuracy and language difficulty into consideration.

The second phase of the research was testing the materials in practice, using the pre- and post-test. In respect to changed conditions, the pre-test had a form of an online questionnaire.²⁸ It consists of two main parts. In the first part (Part A) there are questions connected to students' reading habits and their opinions concerning reading literary and biblical texts. Part B concentrates on students' knowledge of story of Moses. Its goal is to determine students' cultural awareness connected to the stories of Moses and to show if students can reveal parallels between stories of Moses and others potentially motivated by them.

As implied above, the research did not take place in schools but virtually. The students received materials and instructions in digital form. The students were encouraged to contact the teacher to ask any questions. This functioned as a substitution for the communication that would be happening in the classroom. The material was sent to six learning groups of 16 – 17 students (2 groups of 1st year (prima), 3 groups of 2nd year (sekunda) and 1 group of 4th year (kvarta)²⁹) at Církevní gymnázium. The teacher kept a teacher's diary. It confronts expectations with the reality. It involves notes made by the teacher, concerning a reflection of given instructions and created materials, students' reactions, outcomes and feedback. It also involves comments on the communication with students.

After completing the second part, the students will send their worksheets via e-mail and will be provided with a link to a post-test. It will be again in a digital form and in Czech. The post-test also has two main parts. In part A of the post-test, the questions are designed to track the changes in students' opinions regarding reading. Part B targets the

²⁸ www.surveio.com

²⁹ Corresponding with grades 6, 7 and 9 at lower secondary school.

changes in students' knowledge of the story of Moses. In this part, students can also provide the researcher with feedback. The goal of the post-test is to detect changes of students' knowledge, awareness and opinions.

The collected data was analysed and interpreted with respect to the individual research questions and the goal of the thesis. Analysis and interpretation of the research results also provided a complex reflection of the materials using biblical texts.

(Bell, 1993; Burton, Brundrett, & Jones, 2008; Thomas, 2009; Gavora, 2010)

6.2 Analysis

The research took place in March and April 2020. Due to covid-19 global pandemic the research was happening online, all the participants were from Církevní gymnázium Plzeň. The material was sent to 98 students: 33 students of 1st year (prima), 49 students of 2nd year (sekunda) and 16 students of 4th year (kvarta). Of these, 81 students actually worked on the material of these there were 46 girls and 35 boys. After submitting the material, 20% of the responders have not filled the post-test (see Table 1).

Table 1. Participants according to grade

	1			prima (30)	sekunda (41)	kvarta (10)	Total
Pre-test	2	I am ...	girls	11	27	8	46
			boys	19	14	2	35
Post-test	1			prima (23)	sekunda (29)	kvarta (10)	
	2	I am ...	girls	10	20	5	35
	boys		13	9	5	27	

6.2.1 Pre- and Post-Test

All of the data from the pre- and post-tests are collected in Table 2 (pre-test) and 3 (post-test). Not only the difference of the amount of submitted material and post-tests but also the fact that not all of the students have started the work on the material was caused by lower motivation caused by home education in the time of the covid-19 pandemic. The difference has been taken into consideration while analysing the results. The number of individual answers has been converted to percentile of submitted answers, which is then compared.

Most of the respondents (83,9 %) state that they read at least a few times a week and almost a half of the responders (46,9 %) read in English at least a few times a week (see Graph 1 and 2). The data shows that the students mostly read fiction (80%; see Graph 3), the biggest part of which being fantasy and sci-fi literature (see Graph 4). Reading in

English mostly concerns reading school books, internet articles and social media along with lyrics and subtitles (see Graph 5). After working with the material, 60% of students (39 students) say they would read more often and even in English (see Graph 6 and 7).

Only about one tenth of the responders read the Bible (see Graph 8) and none of the responders regularly reads it in English. After working with the material, 18% of the students said to be more likely to read the Bible (see Graph 9) and 8% would consider reading it in English (see Graph 10). At least 20% of students use not being a religious person as a reason for not reading it.

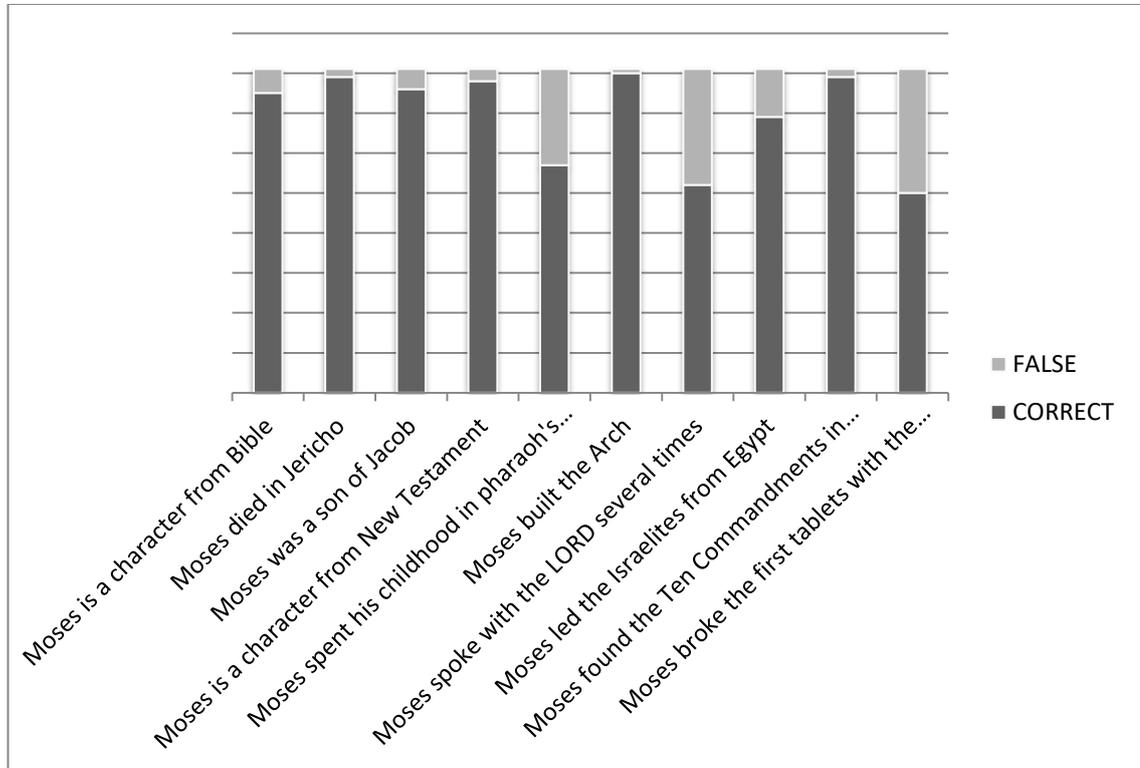
About half of the students states that they read literary texts in English classes (see Graph 11). More than two thirds (71,6 %) of them think that literary texts should be part of English lessons (see Graph 12) and almost two thirds (60%) answered that they would enjoy reading literary texts in English lessons (see Graph 14). 20% of the students could not answer if the texts should be read nor if they would enjoy it. After working with the material, the percentage of those who agree that the literary text should be a part of English lessons has increased by 4% and those who agree that they would like to read such texts in English lessons by 10% (see Graph 14).

65% of the students have said that reading literary texts could help improving their English, second most given reason being that the literary texts offer diversification of classroom activities. The reasons against using literary texts were that there are enough opportunities to read them in other subjects or that it is too difficult, which was also one of the reasons they would not enjoy reading them (see Graph 13 and 15). Their positive experience, on the other hand is one of the reasons they would enjoy reading them.

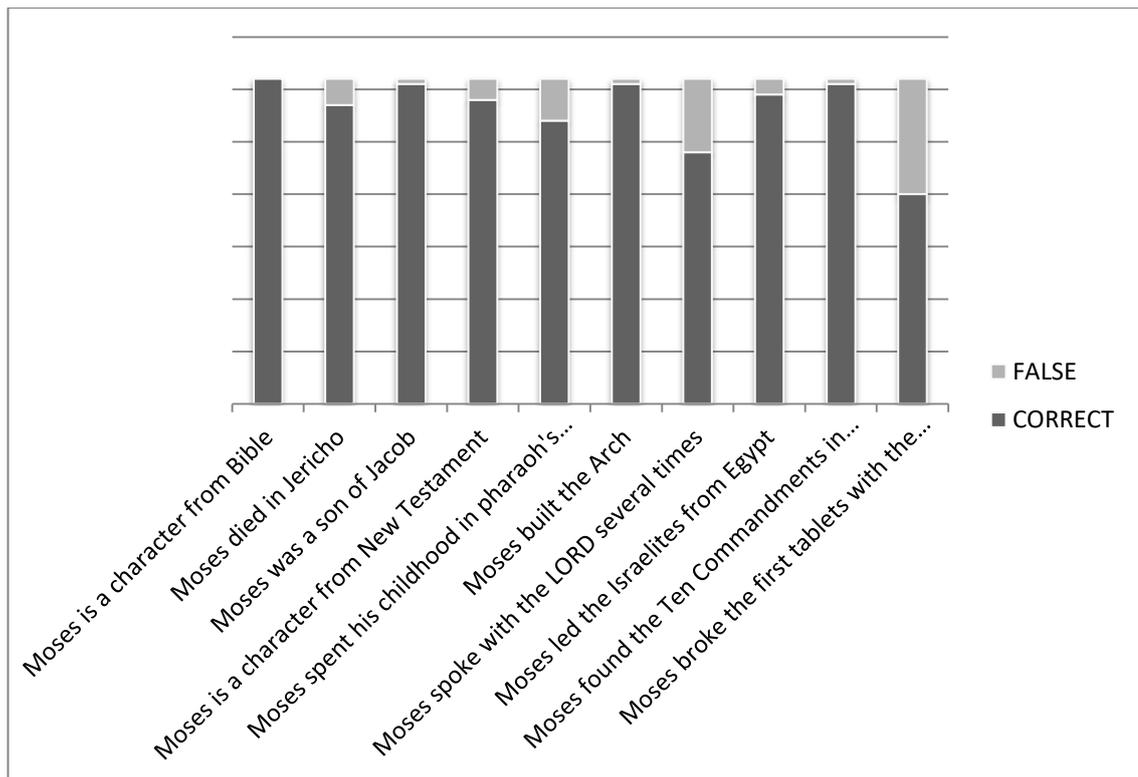
All of the responders stated that they do not read the Bible in English lessons. Before working with the material, two thirds of the students have answered that biblical texts should not be a part of English lessons and 74% of the students thought they would not enjoy biblical texts being used in lessons (see Graph 16 and 17). After working with the material, only a half of the students were against using the biblical texts (16% less) in English lessons and 56% would not like to read them (18% less). The percentile of those, who agree that using such texts should be a part of English lessons has increased by 15%, just like the percentile of those who would like it. This infers that the material changed the opinion of about 15% of the responders about reading biblical texts in EFL classes.

In question 17 in pre-test, respectively 18 in post-test, the error rate has decreased after working with the material by the statements commenting on the story of the research material, which means statements 1, 3, 4, 5 (see Graph 20 and 21). This result shows that

the material helped the students with their knowledge of the story of Moses' childhood, implying that using another story would help decreasing error rate by the statements connected to other stories.



Graph 1. Decide what is true and what is false. – 1



Graph 2. Decide what is true and what is false. – 2

The students have proven that they know the story of Moses' life well, 81% of them have listed at least one story from Moses' life. Many students (65%) have answered listing some of the stories adding "etc.", which influenced the data. The data gained from post-test are not valid. If the post-test was sent to the students again, the question would have to be formulated differently. It would probably be asked after working with several texts, thus could be targeting what students remember from the lessons (see Graph 22).

The questions targeting evaluation of the material show that the students were interested in the topic and activities. Only 4.8% of the students (3 students) have answered that they were not interested in the material at all (see Graph 23). However, one third of the students has answered that they have not learned anything new, giving usually sufficient pre-knowledge as a reason. Another third has learned something about the story of Moses (11% has learned about the story as a whole and 25% has learned some details about the story; see Graph 24). It is arguable if not submitting the post-test or even not working on the materials at all should not also be considered a message about the materials' attractiveness.

In the last questions, the students had space to express any comments about the material. 13 of the students of the 6th grade (meaning about half of the responders from the 6th grade) have answered that the tasks have been too difficult. Only 2 students of the 7th

grade and no student from the 9th grade have answered similarly. Even though 6% (4 people) found the material boring, the most frequent answer was that the material was interesting and entertaining; three people have even expressed the interest to work with similar material again (see Table 3).

6.2.2 Teacher's Diary and Observation

As mentioned above, the global pandemic has changed the conditions for conducting the research. As a consequence, not only the pre- and post-tests were sent electronically but also the communication and other kind of interaction that would have been happening in the classroom had to come about online. I have contacted the teachers and they have sent the link to pre-test and the files with the material to their students. Students had instructions to contact me per e-mail if they needed any piece of advice or had any question. E-mail was also the platform for the students to submit the material after finishing working on them. Generally, no major communication problems came up.

Most of the students have not used the option of consulting, which has also influenced their perception of difficulty of the material. Some of the younger students have had problems understanding and finishing the tasks, especially the "After you read" task. Some have contacted me and some have asked their parents and other family members for help.

Because the interaction could not happen as usual, teachers could not check how students were working. Even though it had negative influence on some, whether in problems with instructions (see above) or in the form of lack of motivation, others still have managed to use changed conditions as an opportunity and have created authentic, original and carefully crafted elaborations.

6.2.2.1 Materials and Lesson Plans

Created materials deal with 11 main stories from Moses' childhood to his death. 10 stories have been modified for two levels – the first and fourth year at grammar school. The story of Moses' childhood was altered for the second year in addition and it is the material that had been sent to students and altered to be used in distant education. To compensate the interaction with the teacher, who gives instructions and explanations in process, students worked with a PowerPoint presentation, in which they found more detailed instructions. This arrangement has been appreciated by some students (14.5 %; see Table 3), however, three students have said that it was uncomfortable to work with a worksheet and presentation.

Students have sent filled worksheets and their elaboration of after-reading tasks. There were no issues with the pre-reading task. However, the last question in pre-reading part, asking if they ever find themselves feeling like the characters in the story, has clear potential to open a discussion, which could not be fulfilled. Students, especially the younger ones, have answered very concisely (29% answered “no”). If the material was used in a standard class, the teacher should support students’ ideas and develop them further. Also the interaction in the class could initiate students’ ideas and imagination, so that more students would be able to formulate some analogy.

While reading, students were making notes, resulting in a list of 5 – 7 pieces of information about the story, which they were supposed to compare with their classmate. This was appreciated by some, still others have reported that it was problematic to contact and cooperate with their classmates. As mentioned, after-reading phase was the most problematic for younger students. This has showed that the version for the first year of grammar school could have been even more simplified, especially concerning this part of the material. It would be nevertheless interesting to compare these tasks being used in regular class (not in distant education) and see if the teacher could guide students through the tasks skilfully enough, to balance the difficulty that arose when students were working alone.

After-reading phase included two tasks – creating a story with an alternative ending and formulating the message of the story. The message was meant to be elaborated as a newspaper headline. Most of the students wrote a short headline, some have made it colourful (see Fig. 1) or have extended it with a short text (see Fig. 2). When making an alternative ending, students had the possibility to choose among 3 ways of elaboration: writing a text, creating a comic strip or making a video. 47 students have chosen the option of writing a text, 14 have created a comic strip and 1 student has made a video. Students appreciated free choice in this task in their feedback (see Table 3).

The stories were very creative and thought through. Some have stuck to the original setting and made the alternative story realistic (see Fig. 3, 4, 5, 8, 9, 10, 11, 12), some have made the plot more surreal (see Fig. 7, 9.4 – text 1, <https://youtu.be/WmnuSNpvhE>³⁰) and others have made the alternative from the very beginning, arguing what would happen if Moses was never born (see Fig. 6). Students have also made assumptions about what would happen if the story happened as they have suggested. Many argue that no matter

³⁰ One of the students has created a video. To make it available it has been uploaded to YouTube by the author of the thesis.

what would have happened differently, the Israelites would still be saved and led out of Egypt either by Moses himself (see Fig. 9, 9.4 – texts 2, 3, 4 <https://youtu.be/WmnuSNpphvE>) or by somebody else (see 9.4 – text 5), still others argue how the world would look like if the Israelites would remain as slaves in Egypt (see Fig. 6, 9.4 – texts 6, 7, 8).

The elaborations show that in spite of above mentioned difficulties, the aims of the material have been achieved by most of the students. Students have recognized crucial points and contexts in the story, whereby they proved to understand the literal and allegorical meanings of the text. This enabled them to create an alternative ending and make assumptions about consequences, which these alternatives would have. Thereby they managed to find the anagogic meaning. They have also mostly successfully covered the message in a headline and therefore met the moral overlap.

It can be concluded that most of the responders read regularly. The older they are, the more likely they are to read literary texts in class and the less likely they are to read only school books in English (see Table 2). The number of students who state that they would be more likely to read more often even in English after working with the material is considerable, just like the increase of students willing to read literary texts in English classes and of those who think biblical texts should be part of English classes. Even though 90% of students do not read the Bible regularly, the material has proven to be motivating for at least some of them even in this context. The elaborations also reflect how motivating and effective the material was. This, combined with overall positive feedback proves that the material was motivating and provided positive reading experience.

6.3 Biblical Texts at Lower Secondary Schools

The objective of this thesis' research was to answer two research questions.

1. How to create educational material based on biblical texts, in order to respect features of these texts and still follow the language aims in a lesson?

To achieve this, first, the teacher has to recognize and form the message of the text, to which the activities should point. Then the teacher makes assumptions about what the students already know and what context gaps should and could be filled in the pre-reading phase. Similarly, the teacher looks at the text also from the linguistic point of view, assessing the difficulty of the text and possible critical aspects, which helps to create other pre-reading exercises to facilitate the reading as much as possible, so that the students can concentrate on other than linguistic aspects. For the reading itself, there can be questions

targeting literal understanding, however, questions targeting the allegorical meaning of the text should not be omitted as the message of the text should still be kept in mind. As mentioned in the theoretical part, there are many more options what tasks to do while reading than just answering the questions, still all the tasks and activities of this phase should aim to the literal and allegorical understanding. First, after achieving this, the focus can be shifted to more abstract aspects, meaning the following tasks should lead to students' personal growth, development of their critical thinking and their moral and religious values and applying the message not only to their own lives but also to consider, what the text might be saying about the future. Teachers should not underestimate this phase. There should be enough tasks and impulses in the materials to fully exploit and advance the potential of the text. This phase should be student centred and represents the goal to which the material should be built up.

So far, the goals have been described, but apart from them, the material should be motivating and engaging (especially if meant to be used at lower secondary school, see 5.2), which will influence the type of tasks, activities and supporting material used. The material should open space not only for mentioned personal and moral development but also for communication and social development. As for the supportive material, it should be inspiring and thought-provoking. Teachers can use not only illustrations for the story, but also maps, photographs of biblical locations today or pictograms to make the text understanding easier. Also songs, short videos or movie scenes can be highly motivating and engaging.

In conclusion, to create educational material based on biblical texts for lower secondary school, it is crucial to be aware not only of the key principles of all the aspects involved, hence EFL reading, literature and Bible reading but also of the characteristics of the target group, thus the adolescent learners. All of these are closely described in the theoretical part first separately and then combined (see chapter 5). Practical example of how to create materials is attached (see 9.6 and 9.7). This thesis dealt with narrative biblical texts. However, the principles are valid and applicable also for other types of biblical texts.

2. How to use these materials effectively in a lesson?

When the material is created, there are several conditions that have to be met to ensure their effective use in a lesson. First, the students should ideally have a positive or neutral approach to the Bible. The post-test has shown that the students, who have given as a reason for not reading the Bible in English classes that they are not a Christian or that the

texts are not entertaining enough, are those, who have also answered that they did not like anything about the material, that they have not learned anything and that the material was too difficult and boring. On the other hand those, who expressed positive or neutral opinion about these texts (reasons being that the texts are a part of general knowledge, that the content is interesting ...) are those, who have also answered that they enjoyed the work and learned something, or even that they would like to work with such material again sometime (see Table 3). The lack of motivation (which could be supported among other factors by negative experience or lack of knowledge) has to be compensated. It can be either incorporated in the material (as a part of pre-reading phase) or mediated by teacher before working with the material, for example, in previous lessons. This also implies that the negative approach and atmosphere in class could affect the safety of the environment for expressing ideas and opinions and therefore the quality of discussion and other communicative tasks, thus influencing how effective the material would be. This, however, could not be proven as the students worked at home and not at school.

Another factor influencing how effective the lesson would be is the potential language barrier. It is obvious that some of the younger students struggled more with the linguistic part of the material, which meant that they had not so much motivation and energy to deal with other aspects of the material. On the other hand, for the older students language was not a barrier so they could focus fully on the other aspects, without any obstacles. Task for the teacher is therefore, to be aware of language knowledge and skills of their students and to adapt the material to the concrete class. It could mean to add or delete some tasks or to modify the instructions, which supportive material should be added etc. Doing this research, the material was modified according to needs of the classes, but as it seems from the results and feedbacks, the difficulty could have been decreased even more for the lowest level classes. Furthermore, instructions were considered unclear by some. If the material should be used again in distant education, this should be fixed, for example, by breaking the instructions down to more steps or by adding examples. If used in class, teacher should carefully observe and check understanding and possibly repeat or explain instructions.

It is crucial that the teachers recognize the importance of all of the phases and principles involved. That means that they spend sufficient time with the preparation (linguistic and contextual) in the pre-reading phase, check adequately if students understand the literal and allegorical meaning of the text, thus that there are no language barriers to hinder understanding, and finally that the teacher not only has some

interpretation on their own, but also leaves open space for students, to interpret the text themselves, respecting their point of view. This does not mean that the teacher accepts any interpretation, however, if the interpretation of the student is not identical with the teacher's it can be caused by different experience and background knowledge and the teacher should ask and look for the reasons and explanations and let the student explain and expand their thoughts.

7 Conclusion

This thesis dealt with the use of biblical texts in EFL classes at lower secondary schools. The first part summarizes the theoretical background of EFL reading, using literary texts in EFL classes, reading biblical texts, their role in our culture and at Czech schools and methodology for catechesis, which offers the perspective of a field dealing with teaching biblical texts. Principles of this field are inspiring, because they offer a different approach. Chapter 5 presents the methodology for reading biblical texts in EFL classes, with focus on lower secondary school, which combines the principles of the above mentioned area. Based on the principles of this methodology, set of educational material was created and was supposed to be used in EFL classes at lower secondary schools. Because of changed conditions, the research design had to be altered. One of the texts was remodelled to fit the needs of distant education and was sent to students via e-mail. To monitor changes in students' knowledge and awareness, they filled in a pre-test and post-test, which was created as an online questionnaire.

The research has shown that prior experience and knowledge of biblical texts influence the motivation and performance. Therefore the results could be compared with a similar research dealing with non-biblical texts, concentrating on the role of prior approach.

As mentioned, the research was meant to occur in classes and test more of created material, but had to be remodelled, due to the covid-19 global pandemic, which caused that schools were closed for face-to-face learning. It would be interesting to compare results of this thesis with a research conducted as planned originally. Also, the research could be extended on more stories, comparing which pre-reading, while reading and after-reading tasks were more effective or engaging. The school, whose students participated on this research, has a Christian background; moreover, it is a grammar school. This also opens opportunity for further research, determining how the material would work at schools without a church background, respectively at state lower secondary schools. Similar research could, however, be made on any other level of school education.

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9 Appendices

9.1 Tables

Table 2. Participants according to grade

Pre-test	1	I am ...		prima (30)	sekunda (41)	kvarta (10)	Total
	2		girls	11	27	8	46
		boys	19	14	2	35	
Post-test	1	I am ...		prima (23)	sekunda (29)	kvarta (10)	
	2		girls	10	20	5	35
		boys	13	9	5	27	

Table 3. Pre-test

1			prima (30)	sekunda (41)	kvarta (10)	Total	%
2	I am ...	girls	11	27	8	46	56,79
		boys	19	14	2	35	43,2
3	I read	every day	9	21	1	31	38,27
		a few times a week	17	14	6	37	45,67
		several times a month	4	3	3	10	12,34
		less	0	3	0	3	3,7
4	I mostly read	adventurous books	6	9	0	15	18,51
		other books	8	9	0	17	20,98
		fantasy/sci-fi	13	13	1	27	33,33
		compulsory reading	4	4	1	9	11,11
		detective stories	2	3	2	7	8,64
		non-fiction	0	6	0	6	7,4
		comics	1	0	3	4	4,9
		comedy	0	3	0	3	3,7
		romantic	0	4	0	4	4,9
		young adults	0	4	1	5	6,17
		spiritual	0	1	0	1	1,23
		English books/articles	0	1	1	2	2,46
		internet articles	0	0	2	2	2,46
fiction	0	0	4	4	4,9		
5	I read in English	every day	1	8	3	12	14,81
		a few times a week	10	13	3	26	32,09
		several times a month	15	12	2	29	35,8
		less	4	8	2	14	17,28
6	I mostly read in English	comics	3	1	0	4	4,9
		school books	11	4	0	15	16,85
		Gate/Bridge	0	3	1	4	4,9
		magazines	7	5	1	13	16,04
		social network	2	3	3	8	9,87
		lyrics	1	1	0	2	2,46
		movie and games subtitles	1	6	3	10	12,34
other books	3	13	2	18	22,22		

		mirror books	1	0	0	1	1,23
		poetry	0	1	0	1	1,23
		the same as in Czech	0	0	1	1	1,23
		internet articles	3	12	2	17	20,98
7	I read Bible	every day	0	3	0	3	3,7
		a few times a week	0	0	1	1	1,23
		several times a month	1	2	2	5	6,17
		less	29	36	7	72	88,88
8	I read Bible in English	every day	0	0	0	0	0
		a few times a week	0	0	0	0	0
		several times a month	0	0	0	0	0
		less	30	41	10	81	100
9	We read literary texts in English	strongly agree	4	9	0	13	16,04
		agree	11	16	3	30	37,03
		disagree	11	14	6	31	38,27
		strongly disagree	1	0	0	1	1,23
		don't know	3	2	1	6	7,4
10	We should read literary texts in English	strongly agree	8	15	3	26	32,09
		agree	13	14	5	32	39,5
		disagree	5	1	0	6	7,4
		strongly disagree	0	0	1	1	1,23
		don't know	4	11	1	16	19,7
11	I would enjoy using literary texts in English lessons	strongly agree	7	15	5	27	33,33
		agree	9	9	4	22	27,16
		disagree	6	5	0	11	13,58
		strongly disagree	0	3	1	4	4,9
		don't know	8	9	0	17	20,98
12	We read biblical texts in English lessons	strongly agree	0	0	0	0	0
		agree	0	0	0	0	0
		disagree	0	0	0	0	0
		strongly disagree	29	41	10	80	98,76
		don't know	1	0	0	1	1,23
13	We should read biblical texts in English lessons		0	1	0	1	1,23
		agree	3	3	4	10	12,34
		disagree	13	17	1	31	38,27
		strongly disagree	8	11	3	22	27,16
		don't know	6	9	2	17	20,98
14	I would enjoy reading biblical texts	strongly agree	0	2	2	4	4,9
		agree	4	3	3	10	12,34
		disagree	6	14	3	23	28,39
		strongly disagree	15	20	2	37	45,67
		don't know	5	2	0	7	8,64
15	I know	O Plaváčkovi	13	20	5	38	46,91
		Princ Egyptský	4	8	6	18	22,22
		Doba ledová	29	41	7	77	95,06

		Exodus	1	4	1	6	7,4
		Desatero přikázání	8	5	1	14	17,28
		Božský Evan	1	3	2	6	7,4
		Příběhy, na které svítlo slunce	2	1	1	4	4,9
16	The story of ... is similar to the story of Moses.	O Plaváčkovi	7	19	5	31	38,27
		Princ Egyptský	5	16	7	28	34,56
		Doba ledová	4	5	1	10	12,34
		Exodus	6	12	3	21	25,92
		Desatero přikázání	16	15	2	33	40,74
		Božský Evan	4	1	1	6	7,4
		Příběhy, na které svítlo slunce	4	1	0	5	6,17
		other	1	2	0	3	3,7
17	Choose what is true.	Moses was a biblical character.	27	38	10	75	92,59
		Moses died in Jericho	1	1	0	2	2,46
		Moses was son of Jacob.	3	2	0	5	6,17
		Moses is a character from the New Testament.	2	1	0	3	3,7
		Moses spent his childhood in pharaoh's palace.	11	39	7	57	70,37
		Moses built the Arch.	0	1	0	1	1,23
		Moses spoke to the LORD several times.	15	32	5	52	64,19
		Moses has led the Israelites from Egypt.	23	38	8	69	85,18
		Moses found the Ten Commandments in the river of Nile.	1	1	0	2	2,46
		Moses has broken the first stone tablets with the Ten Commandments.	7	35	8	50	61,72
18	What stories of Moses do you know?	none	9	5	2	16	19,75
		exodus, parting the Red sea	14	21	5	40	49,38
		Moses' childhood	5	17	3	25	30,86
		the Ten Commandments	5	15	2	22	27,16
		the golden calf	1	4	1	6	7,4
		the death of Moses	1	3	0	4	4,9
		the burning bush	0	10	4	14	17,28
		Moses flees Egypt	1	6	1	8	9,87
		10 plagues of Egypt	0	8	2	10	12,34
		religion (school subject)	0	4	0	4	4,9
		pilgrimage in the desert	1	6	4	11	13,58
		other	3	12	2	17	20,98

Table 4. Post-test

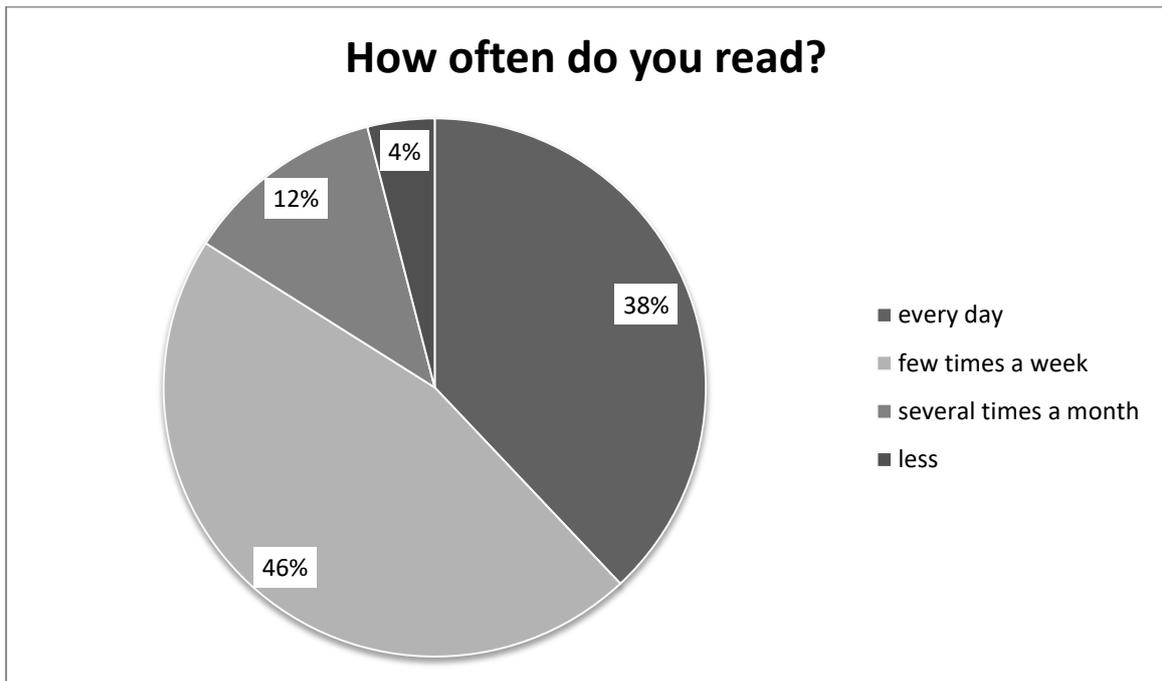
1			prima (23)	sekunda (29)	kvarta (10)		%
2	I am ...	girls	10	20	5	35	56,45
		boys	13	9	5	27	43,54

3	I will read more often now	strongly agree	4	13	1	18	29,03
		agree	9	10	2	21	33,87
		disagree	7	6	3	16	19,75
		strongly disagree	3	0	4	7	11,29
4	I will read more often in English now	strongly agree	5	9	2	16	25,8
		agree	9	11	3	23	37,09
		disagree	7	8	2	17	27,41
		strongly disagree	2	1	3	6	9,67
5	I will read Bible more often now	strongly agree	0	2	0	2	3,22
		agree	4	3	2	9	14,51
		disagree	13	15	4	32	51,61
		strongly disagree	6	9	4	19	30,64
6	I will read Bible more often in English now	strongly agree	0	0	0	0	0
		agree	1	2	2	5	8,06
		disagree	9	11	3	23	37,09
		strongly disagree	13	16	5	34	54,83
7	We should read literary texts in English lessons	strongly agree	6	13	2	21	33,8
		agree	10	10	8	28	45,16
		disagree	2	2	0	4	6,45
		strongly disagree	0	0	0	0	0
		don't know	5	4	0	9	14,51
8	Give reasons for your answer in q. 7	developing English	13	19	8	40	64,51
		general development	1	2	6	9	14,51
		enrichment	7	8	6	21	33,87
		fear of failure	2	2	0	4	6,45
		we already read enough	0	2	0	2	3,22
		boring/don't know	5	1	0	6	9,67
9	I would enjoy reading literary texts in English lessons	strongly agree	5	14	2	21	33,87
		agree	12	7	6	25	40,32
		disagree	2	1	1	4	6,45
		strongly disagree	1	1	0	2	3,22
		don't know	3	6	1	10	16,12
10	Give reasons for your answer in q. 8	boring/don't know	4	7	1	12	19,35
		enrichment	5	3	4	12	19,35
		general development	3	5	3	11	17,74
		positive experience	5	12	3	20	32,25
		fear of failure	2	2	0	4	6,45
		cannot imagine at school	0	0	1	1	1,61
11	We should read biblical texts in English lessons	strongly agree	0	3	1	4	6,45
		agree	6	7	2	15	24,19
		disagree	12	8	2	22	35,48
		strongly disagree	3	7	1	11	17,74
		don't know	2	4	4	10	16,12
12	Give reasons for your answer	General knowledge	5	1	3	8	12,9
		Not a christian	5	6	2	13	20,96

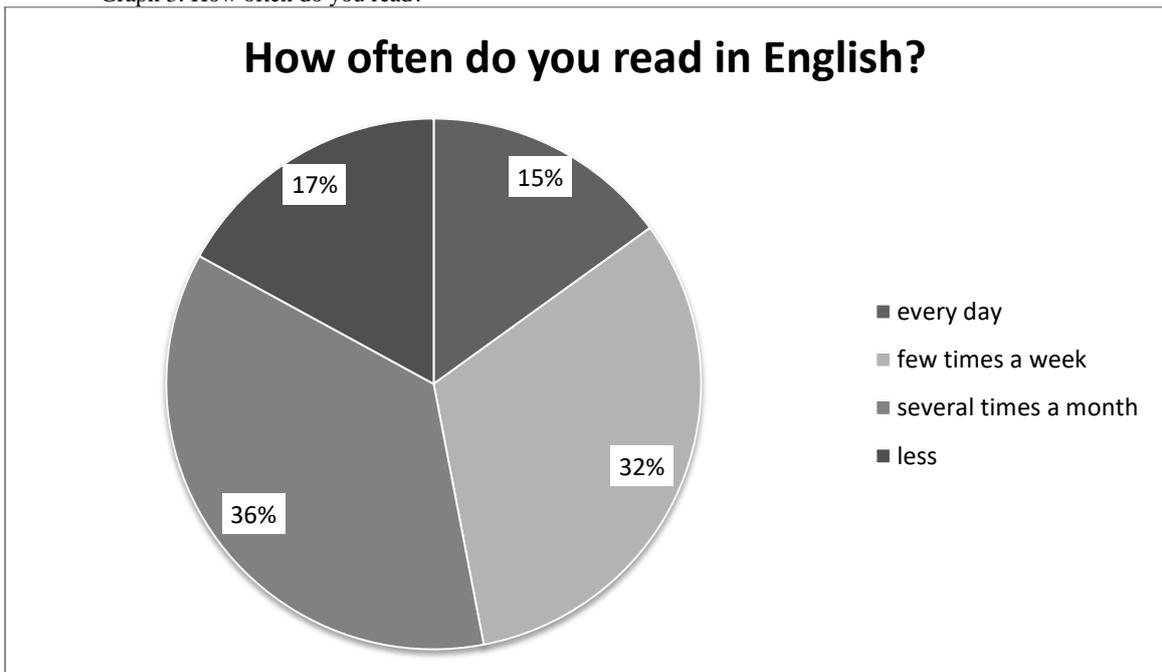
	in q. 11	Not entertaining	8	7	0	15	24,19
		English	1	2	2	5	8,06
		Church grammar school	3	2	2	7	11,29
		Too difficult	2	6	0	8	12,9
		Religion lessons	2	6	1	9	14,51
		Interesting content	0	6	2	8	12,9
		Other answer	0	2	3	5	8,06
13	I would enjoy reading biblical texts in English lessons	strongly agree	2	4	2	10	16,12
		agree	3	5	3	11	17,74
		disagree	8	10	2	20	32,25
		strongly disagree	10	7	0	15	24,19
		don't know	0	3	3	5	8,06
14	Give reasons for your answer in q. 13	Not entertaining	11	8	1	0	0
		Not a christian	5	2	2	9	14,51
		Positive experience	2	6	2	10	16,12
		difficult	4	1	0	5	8,06
		English	1	3	1	5	8,06
		Liked the materials	1	0	0	1	1,61
		General knowledge	0	1	3	4	6,45
Other answer	0	9	2	11	17,74		
15	Working with the material, I liked ...	topic	8	15	6	29	46,77
		activities	6	12	5	23	37,09
		materials	3	7	2	12	19,35
		biblical texts	6	4	3	13	20,96
		English	2	0	0	2	3,22
		story and plot	1	0	0	1	1,61
		nothing	2	1	0	3	4,83
		the materials as a whole	1	0	0	1	1,61
		creating their own story	1	0	1	2	3,22
16	I know	O Plaváčkovi	15	14	4	33	53,22
		Princ Egyptský	3	9	7	19	30,64
		Doba ledová	22	28	7	57	91,93
		Exodus	5	6	1	12	19,35
		Desatero přikázání	10	5	1	16	25,8
		Božský Evan	2	4	2	8	12,9
		Příběhy, na které svítilo slunce	3	1	1	5	8,06
17	The story of ... is similar to the story of Moses.	O Plaváčkovi	17	16	4	37	59,67
		Princ Egyptský	6	14	7	27	43,54
		Doba ledová	2	8	1	11	17,74
		Exodus	8	12	2	22	35,48
		Desatero přikázání	8	8	3	19	30,64
		Božský Evan	0	2	0	2	3,22
		Příběhy, na které svítilo slunce	3	3	0	6	9,67
		other	0	2	0	2	3,22

18	Choose what is true.	Moses was a biblical character.	23	29	10	62	100
		Moses died in Jericho	3	1	1	5	8,06
		Moses was son of Jacob.	1	0	0	1	1,61
		Moses is a character from the New Testament.	2	2	0	4	6,45
		Moses spent his childhood in pharaoh's palace.	16	28	10	54	87,09
		Moses built the Arch.	0	1	0	1	1,61
		Moses spoke to the LORD several times.	16	24	8	48	77,41
		Moses has led the Israelites from Egypt.	20	29	10	59	80,64
		Moses found the Ten Commandments in the river of Nile.	0	1	0	1	1,61
		Moses has broken the first stone tablets with the Ten Commandments.	5	27	8	40	64,51
		19	What stories of Moses do you know?	none	2	2	0
exodus, parting of the Red sea	7			13	7	27	43,54
Moses' childhood	10			12	5	27	43,54
Ten Commandments	3			5	1	9	14,51
the golden calf	1			4	0	5	8,06
Moses' death	1			0	0	1	1,61
the burning bush	2			9	5	16	25,8
Moses flees Egypt	1			0	0	1	1,61
the plagues of Egypt	2			3	1	6	9,67
religion (school subject)	0			1	0	1	1,61
pilgrimage in the desert	0			8	4	12	19,35
other	3	5	2	10	16,12		
20	What new have you learned?	English (mostly vocabulary)	3	8	1	12	19,35
		story of Moses	6	0	0	6	9,67
		Moses in pharaoh's palace	5	0	0	5	8,06
		other info about Moses	4	3	3	10	16,12
		everything	1	0	0	1	1,61
		nothing	2	15	5	22	35,48
		other	3	3	3	9	14,51
21	feedback	Too difficult	13	2	0	15	24,19
		Entertaining	5	21	6	32	51,61
		Learned a lot	6	3	3	12	19,35
		presentation	5	1	3	9	14,51
		Want to do it again	0	3	0	3	4,83
		Appreciating free choice	0	1	1	2	3,22
		Boring	1	2	1	4	6,45

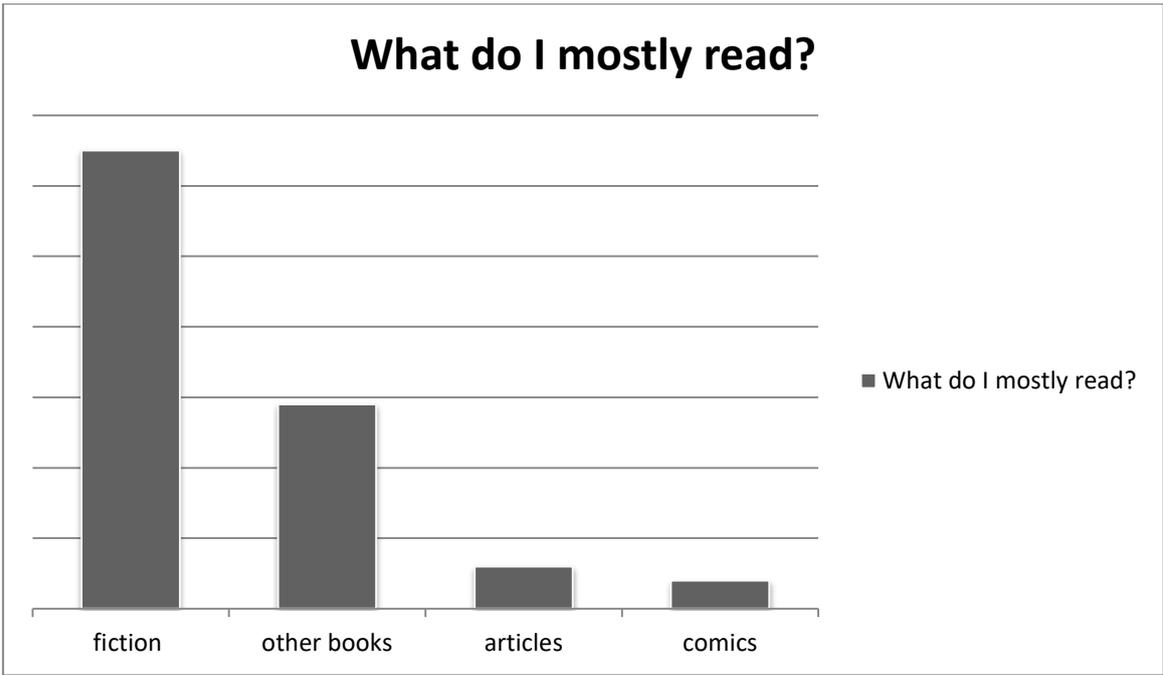
9.2 Graphs



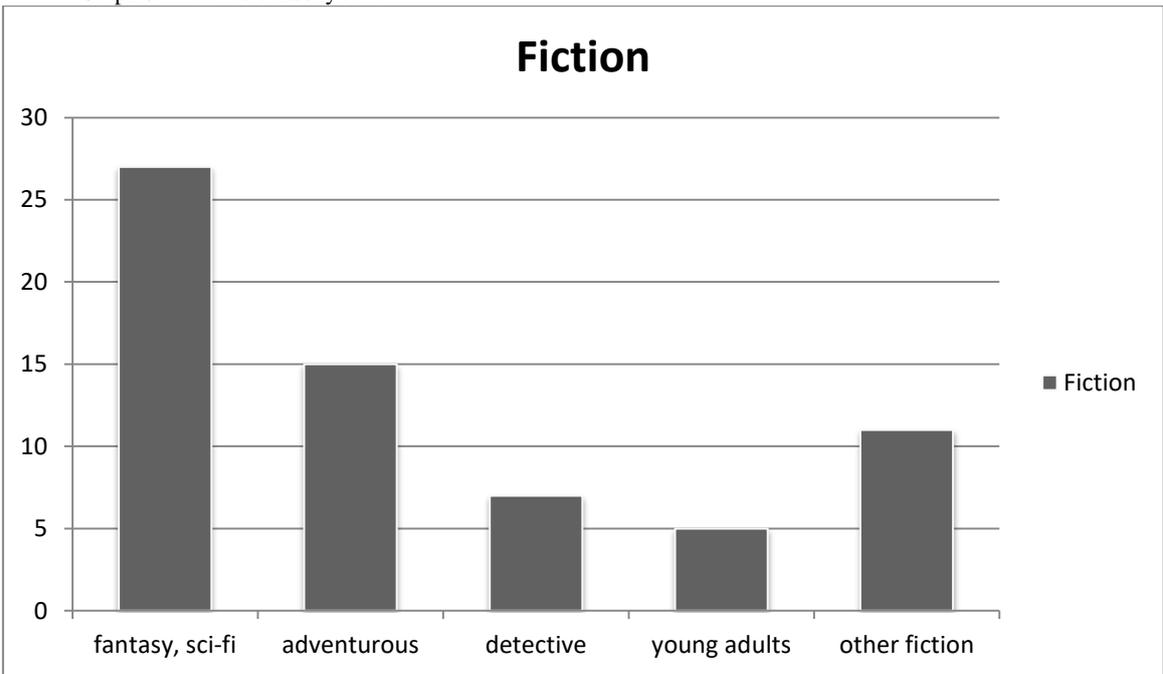
Graph 3. How often do you read?



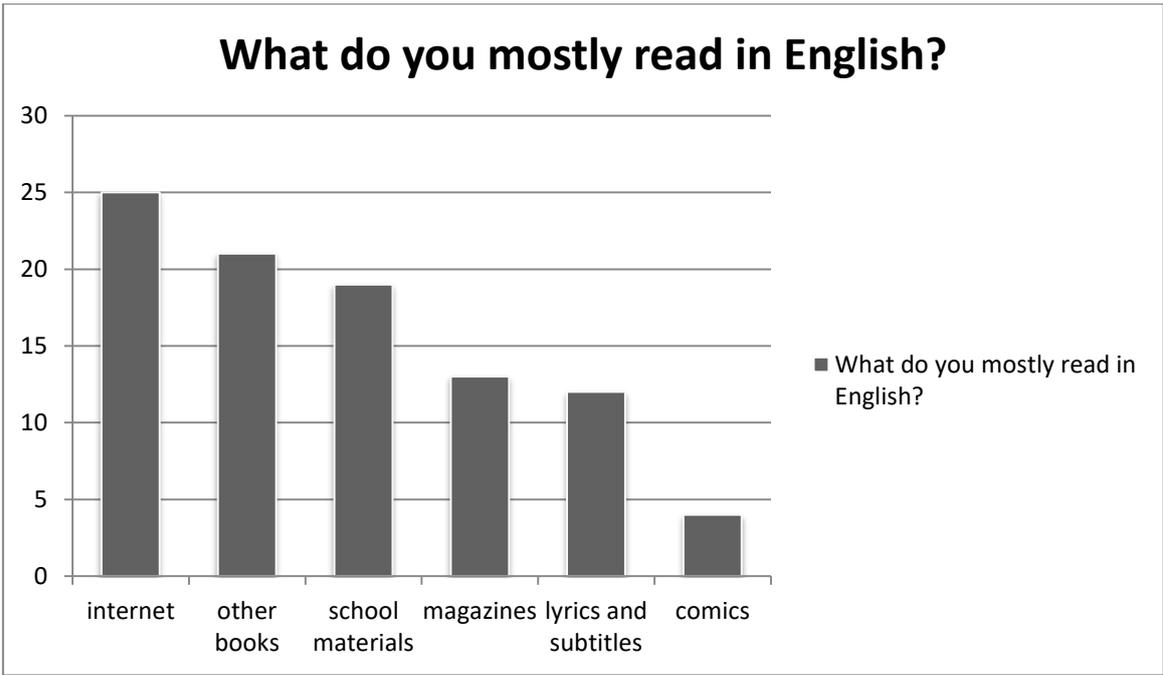
Graph 4. How often do you read in English?



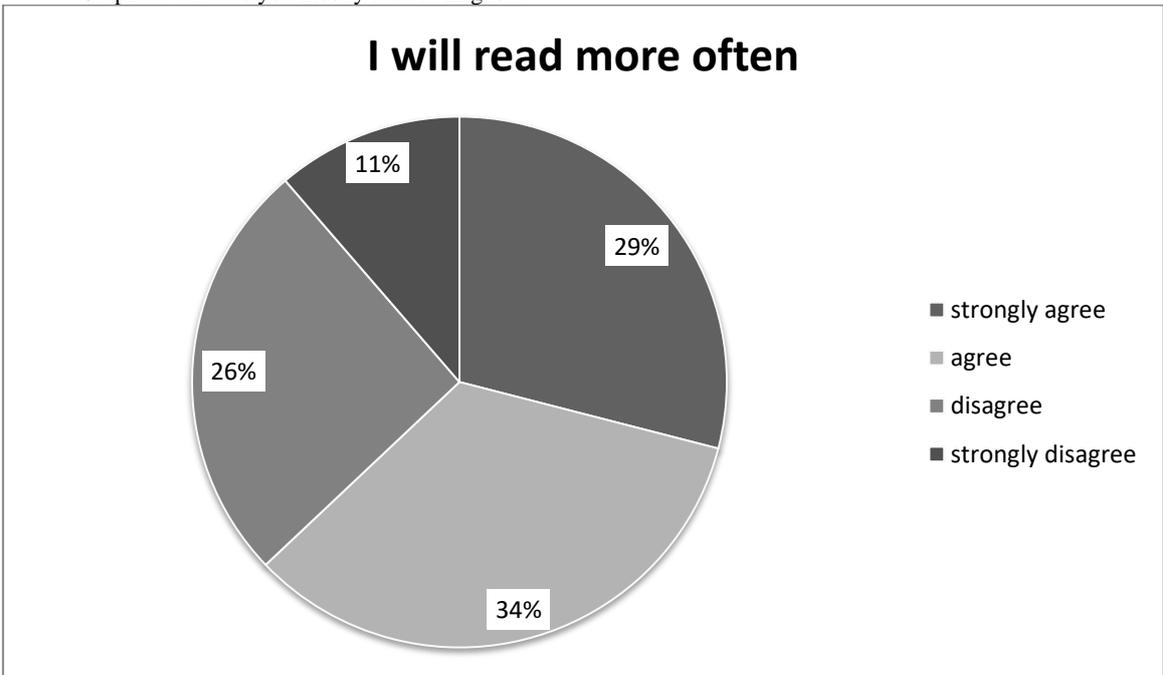
Graph 5. What do I mostly read?



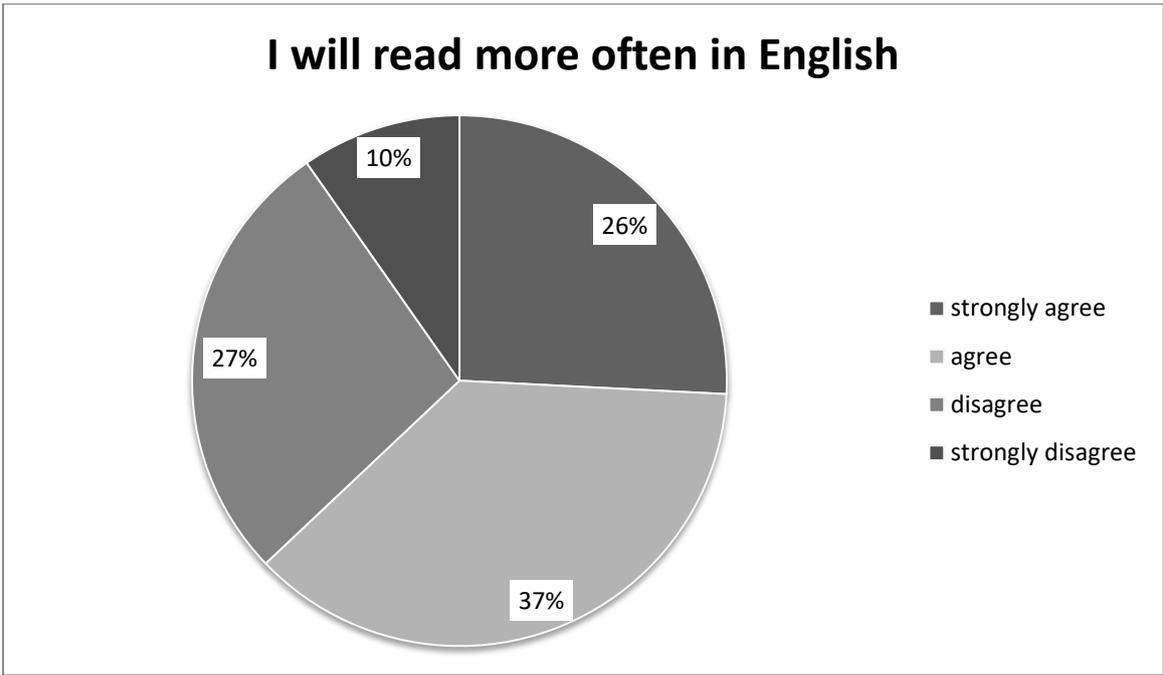
Graph 6. Fiction



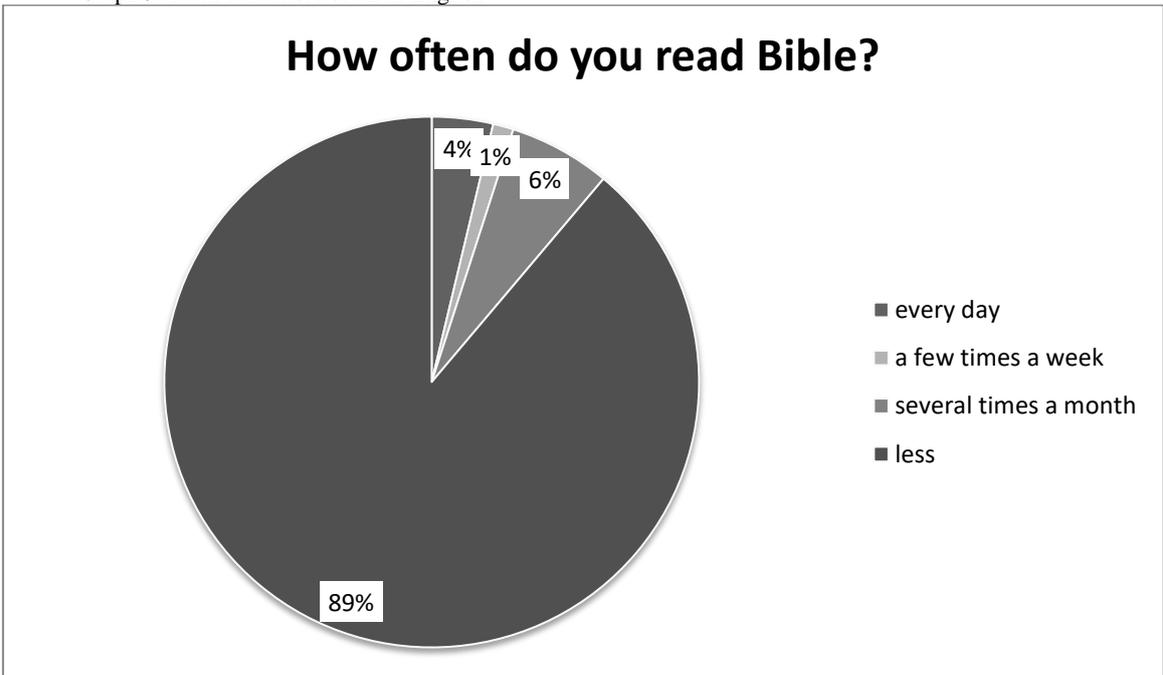
Graph 7. What do you mostly read in English?



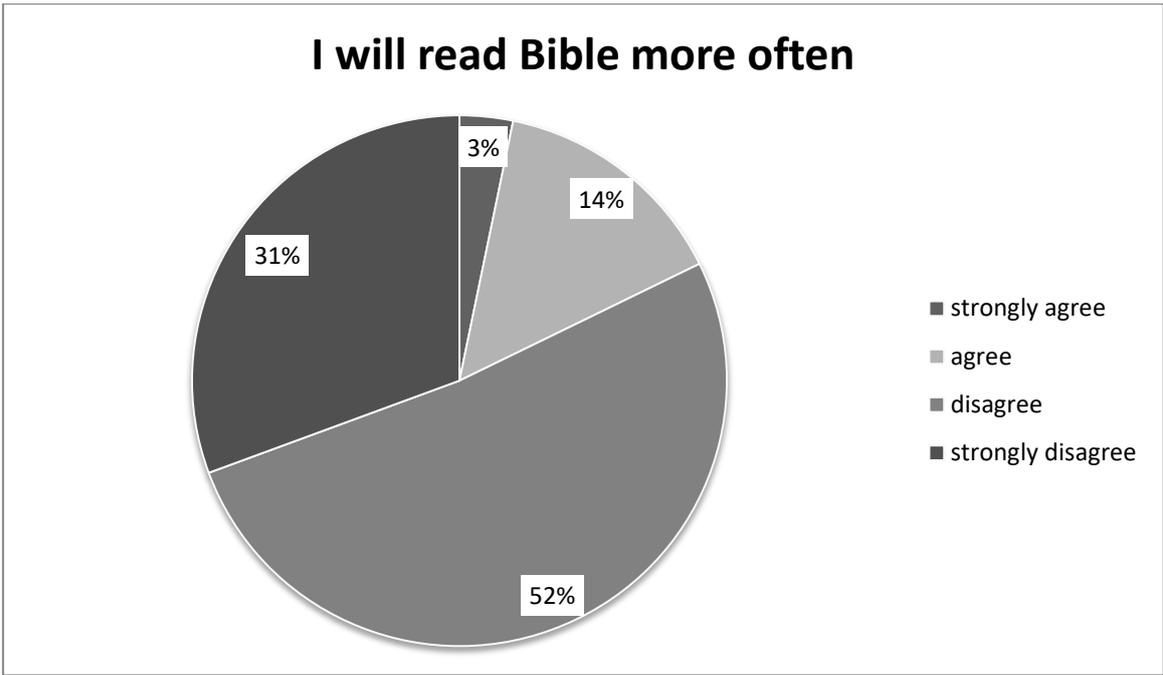
Graph 8. I will read more often



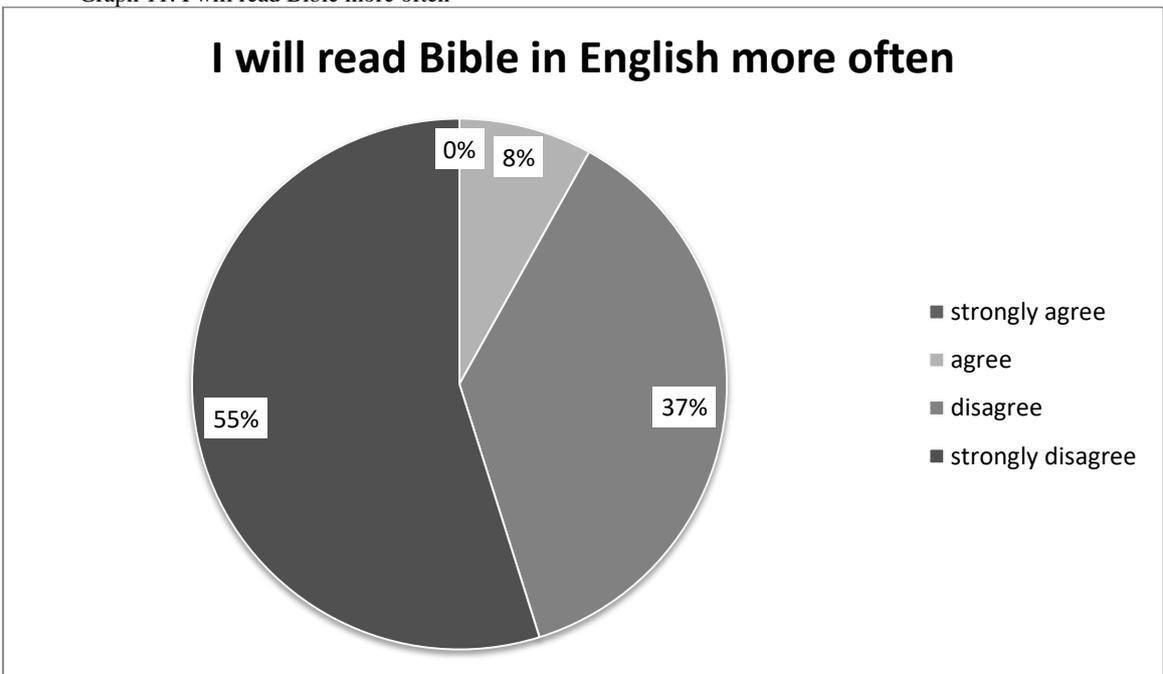
Graph 9. I will read more often in English



Graph 10. How often do you read Bible?

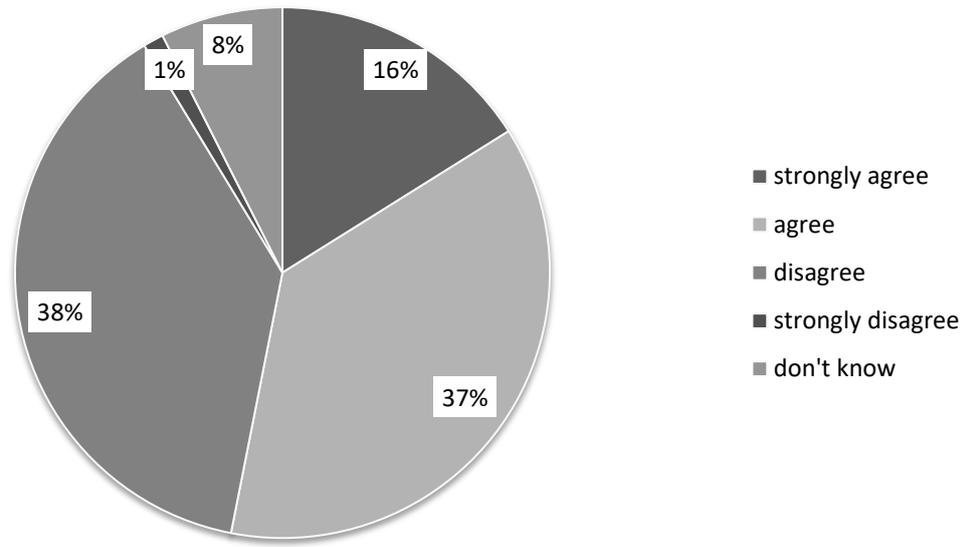


Graph 11. I will read Bible more often



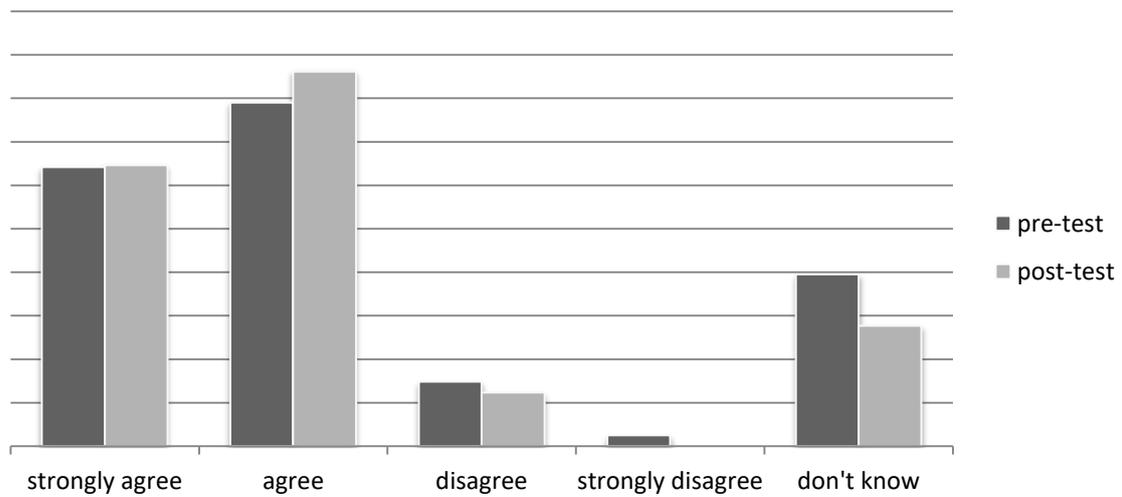
Graph 12. I will read Bible in English more often

We read literary texts in English lessons

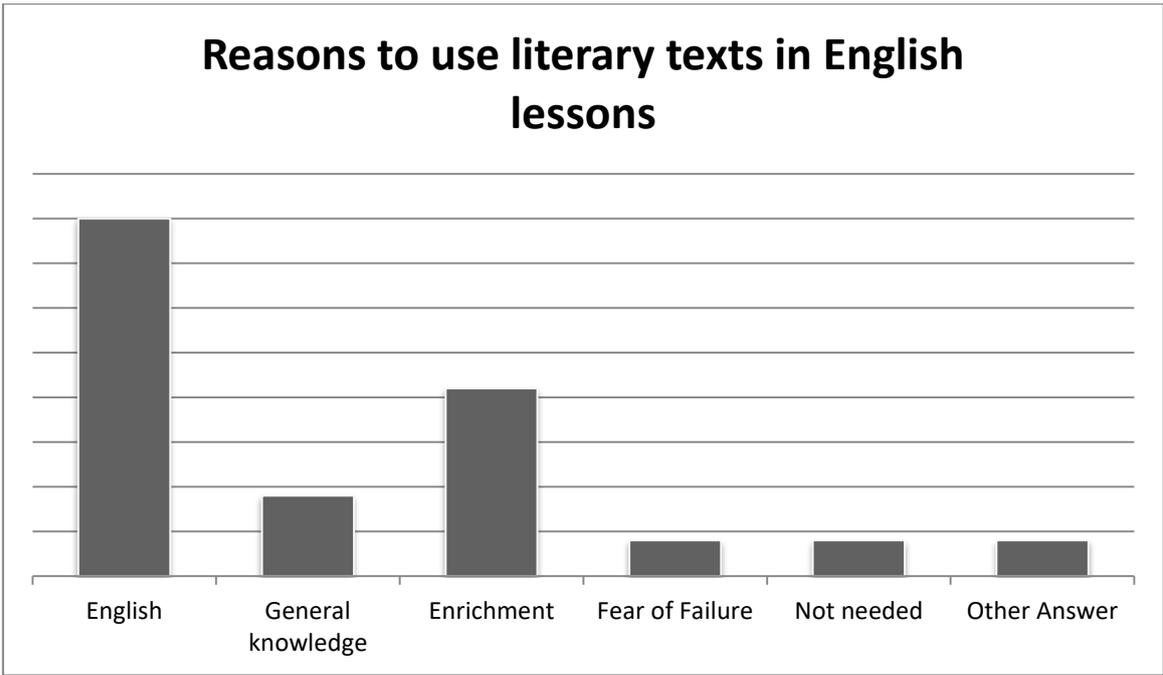


Graph 13. We read literary texts in English lessons

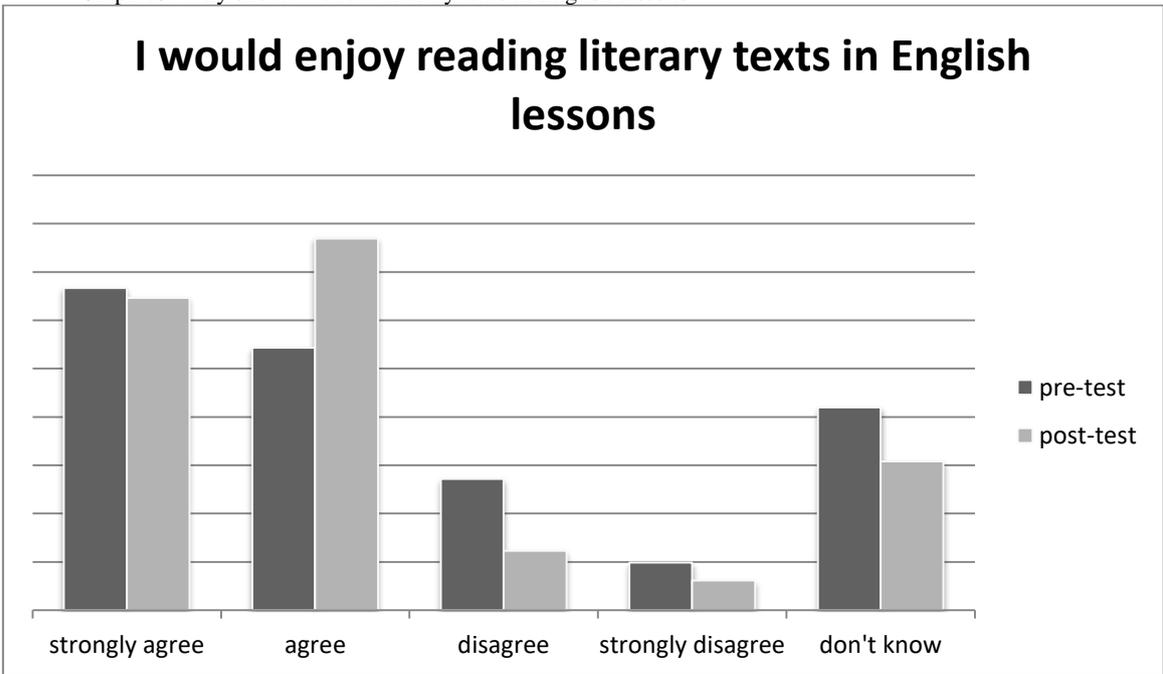
We should read literary texts in English lessons



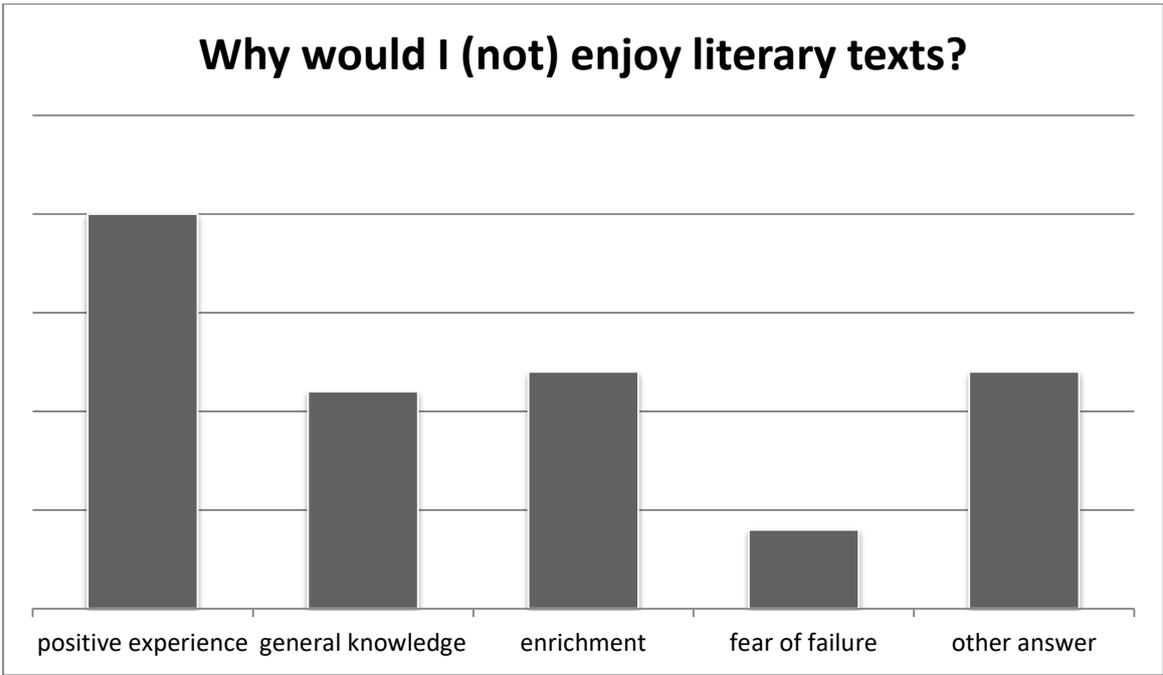
Graph 14. We should read literary texts in English lessons



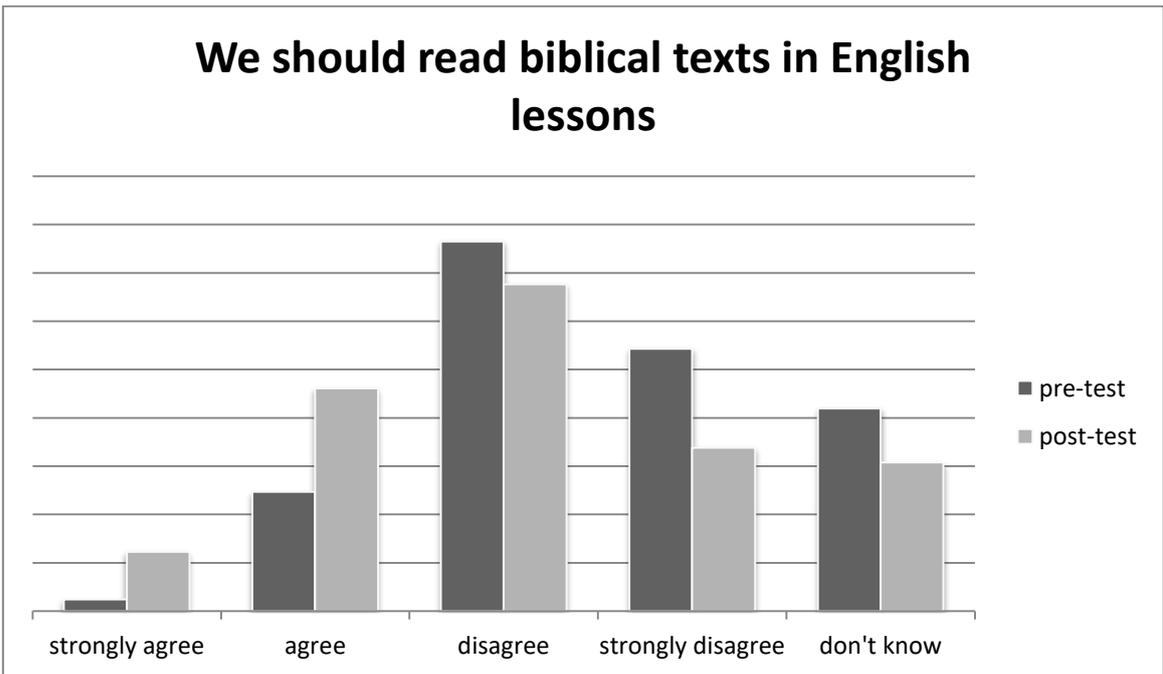
Graph 15. Why should we read literary texts in English lessons



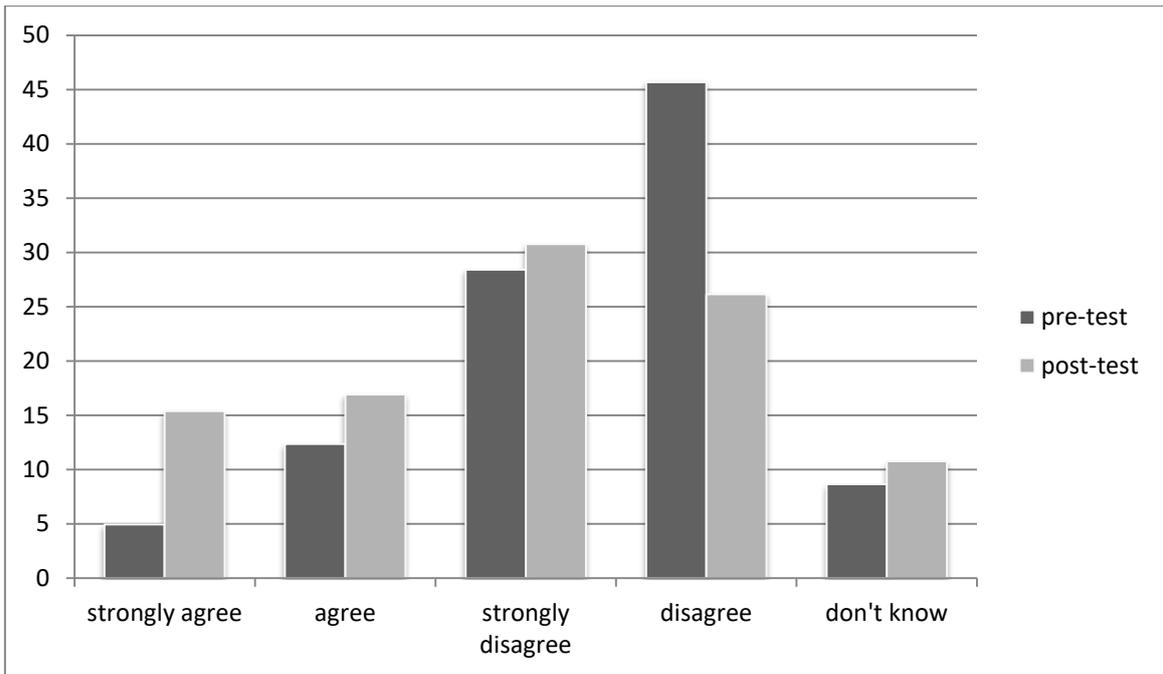
Graph 16. I would enjoy reading literary texts in English lessons



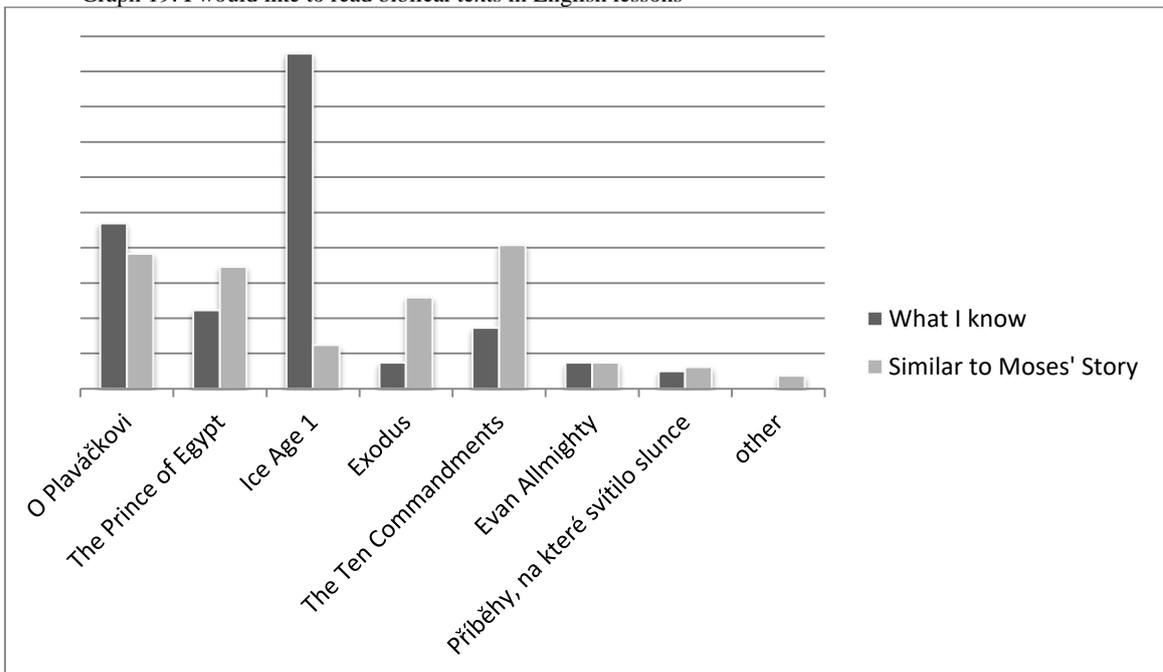
Graph 17. Why would I (not) enjoy literary texts in English lessons?



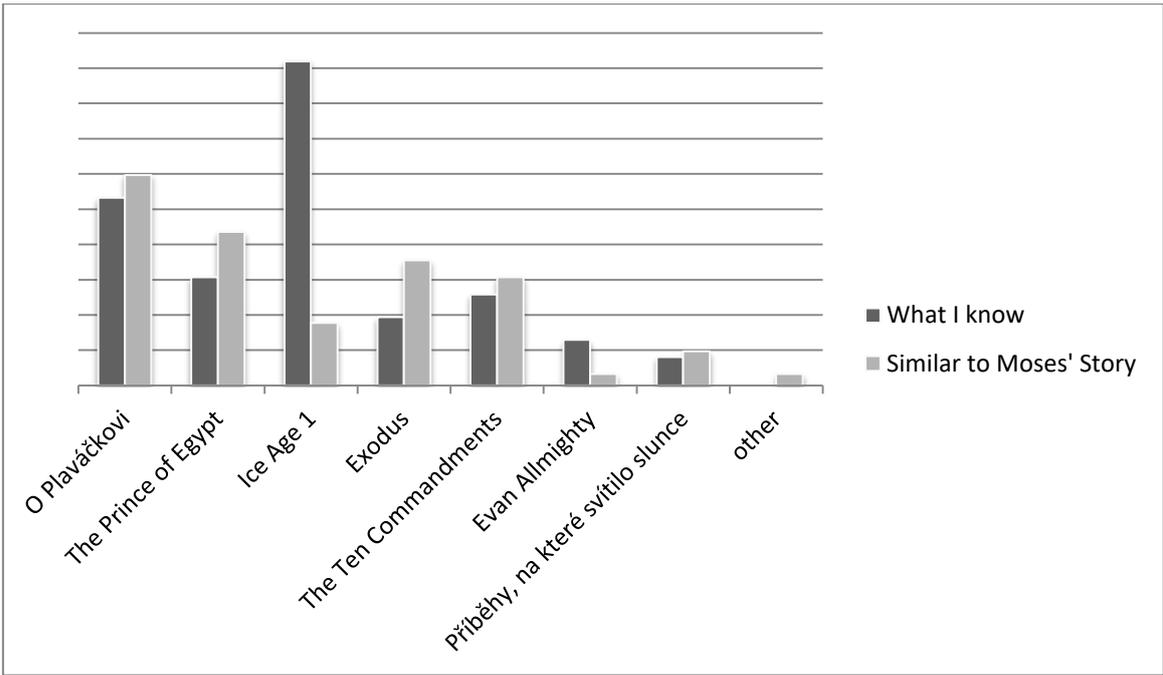
Graph 18. We should read biblical texts in English lessons



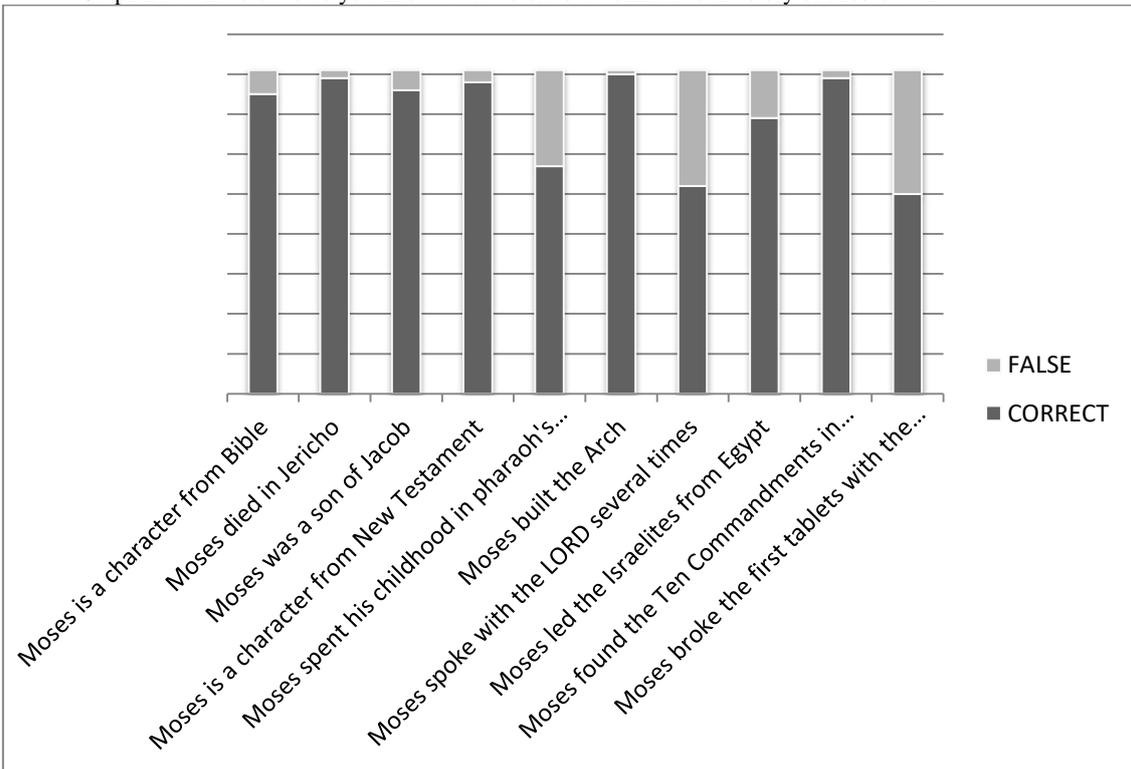
Graph 19. I would like to read biblical texts in English lessons



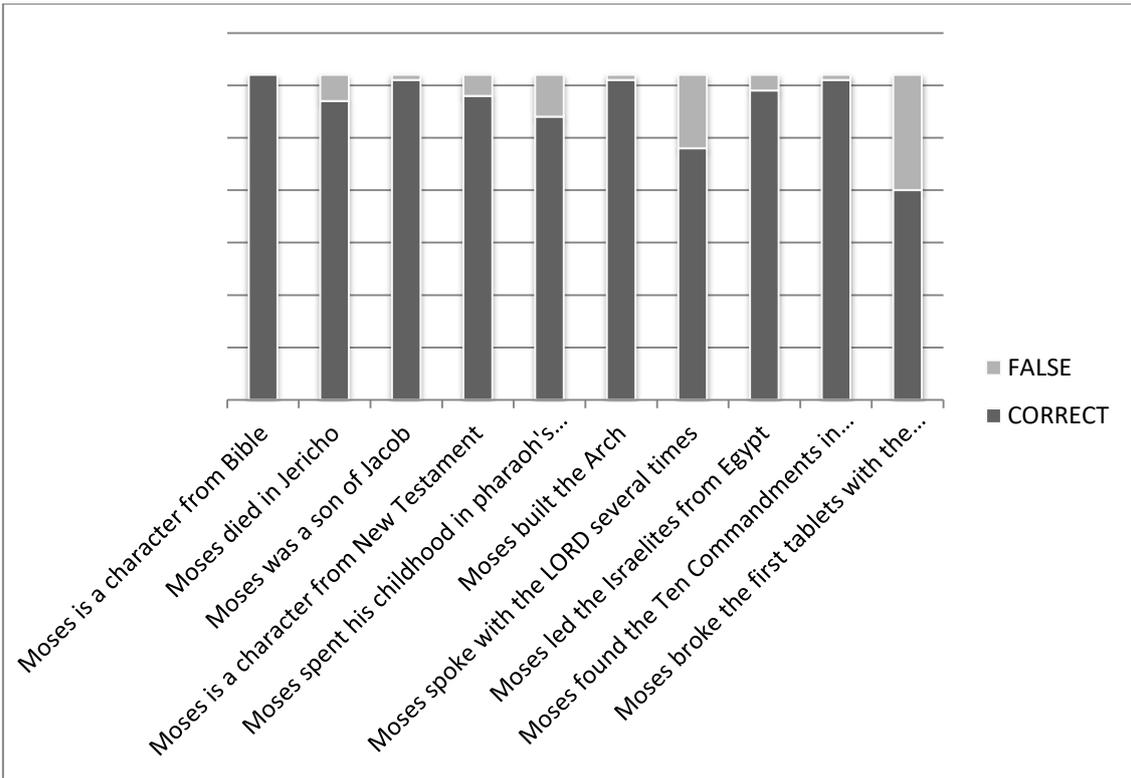
Graph 20. What stories do you know? What stories are similar to the story of Moses? – 1



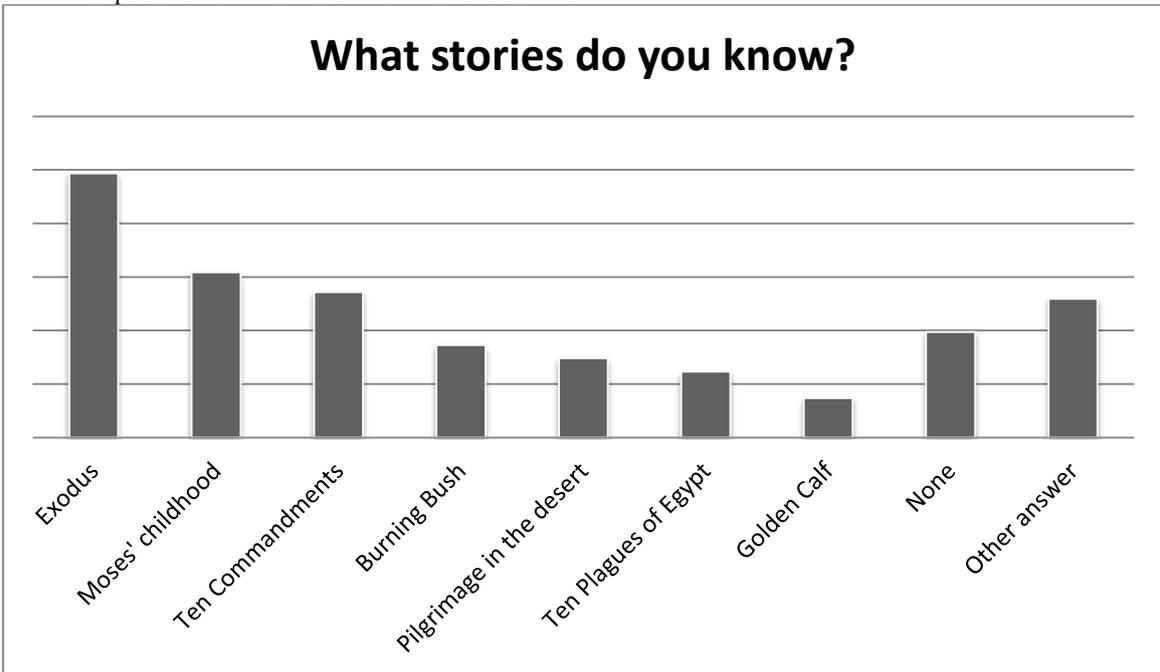
Graph 21. What stories do you know? What stories are similar to the story of Moses? – 2



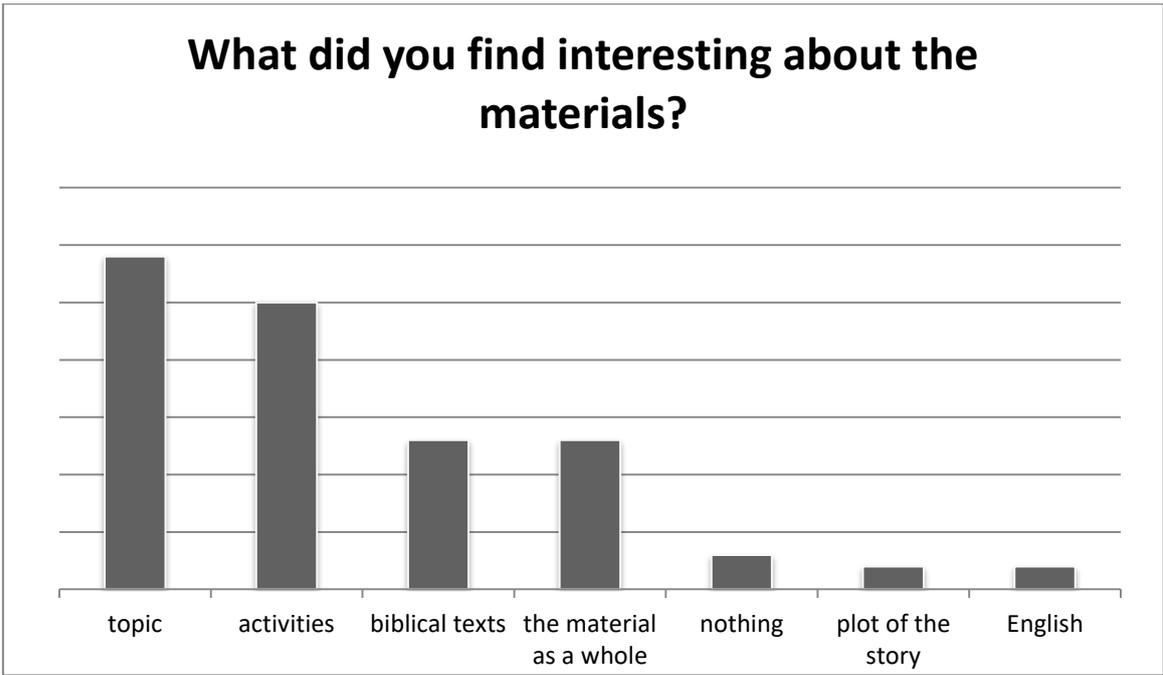
Graph 22. Decide what is true and what is false. – 1



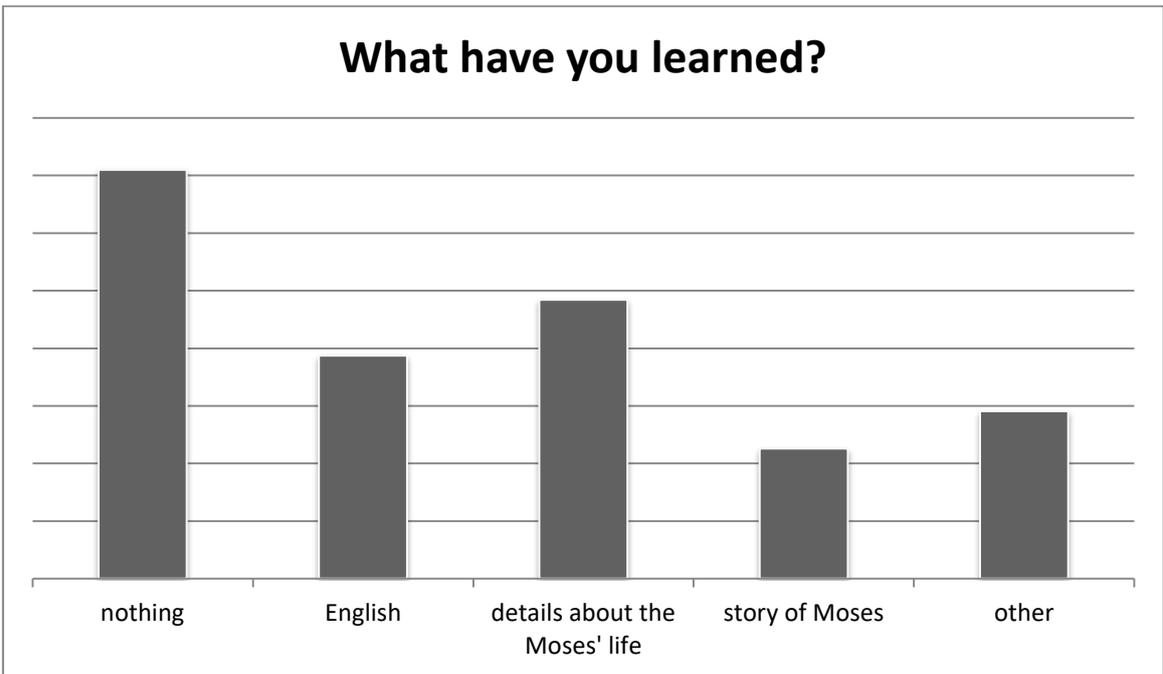
Graph 23. Decide what is true and what is false. – 2



Graph 24. What stories from Moses' life do you know?



Graph 25. What did you find interesting about the materials?



Graph 26. What have you learned working with the material?

9.3 Figures

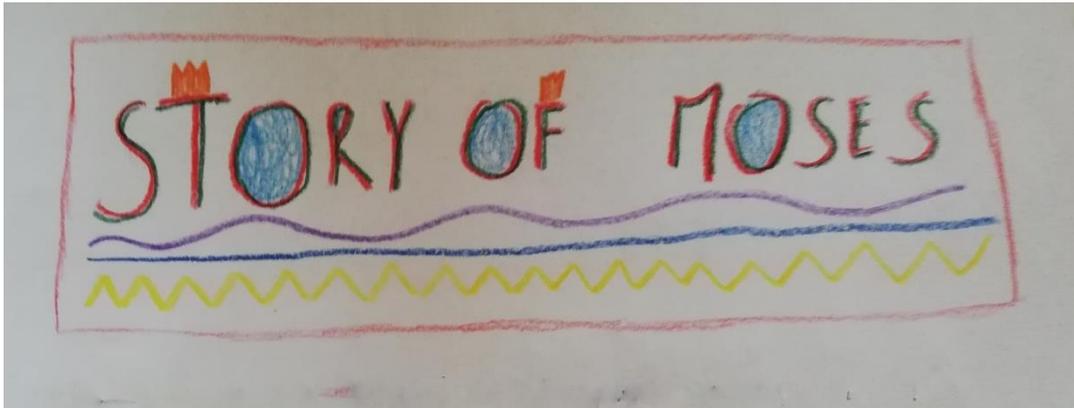


Figure 1. Student's elaboration 1

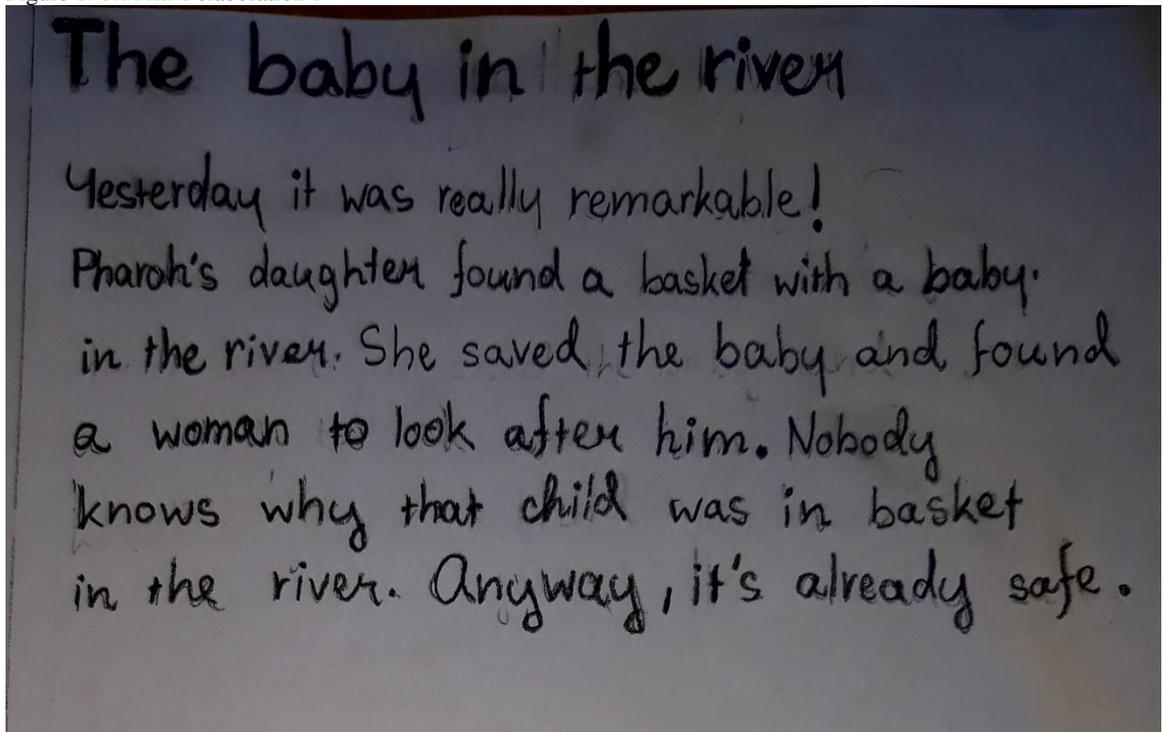


Figure 2. Student's elaboration 2

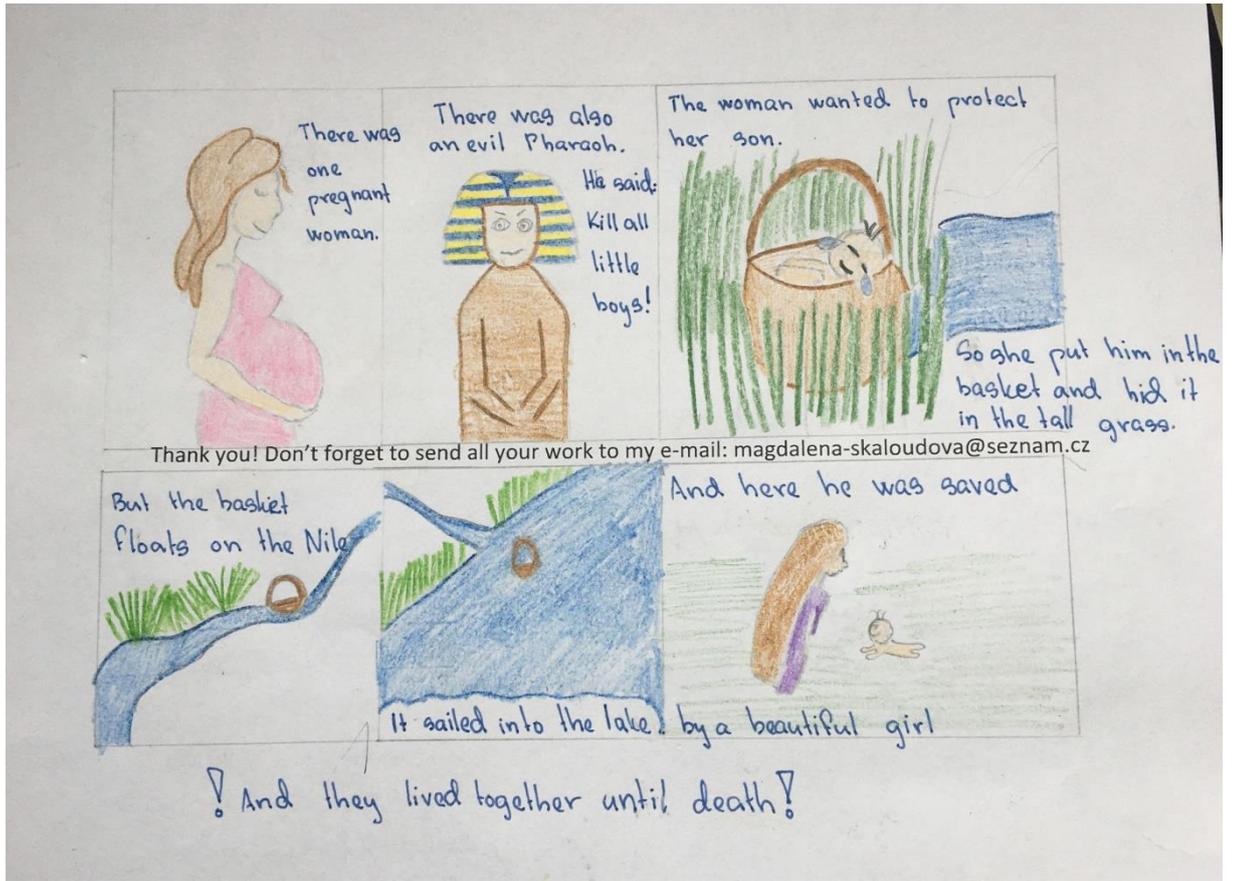


Figure 3. Student's elaboration 3

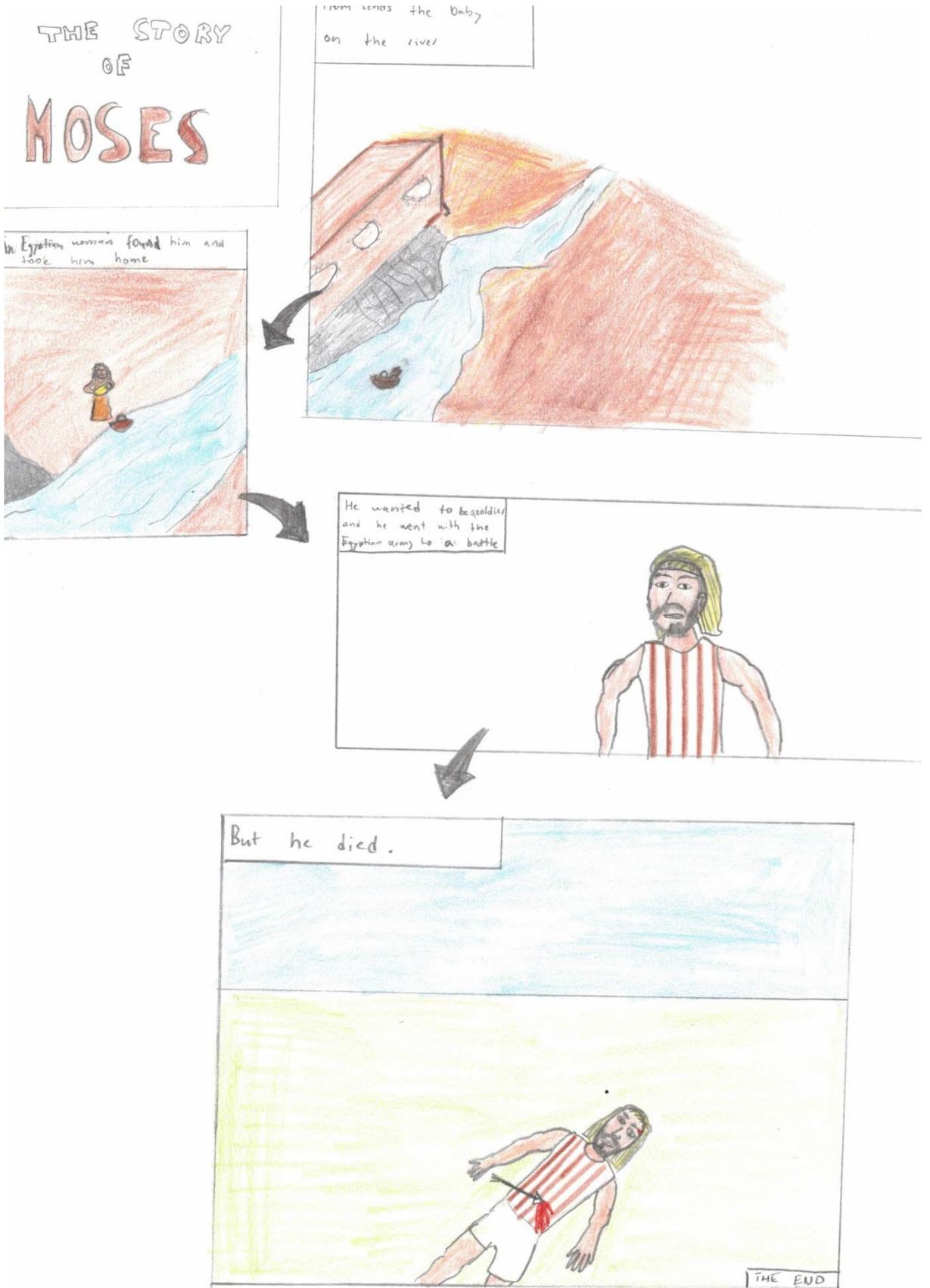


Figure 4. Student's elaboration 4

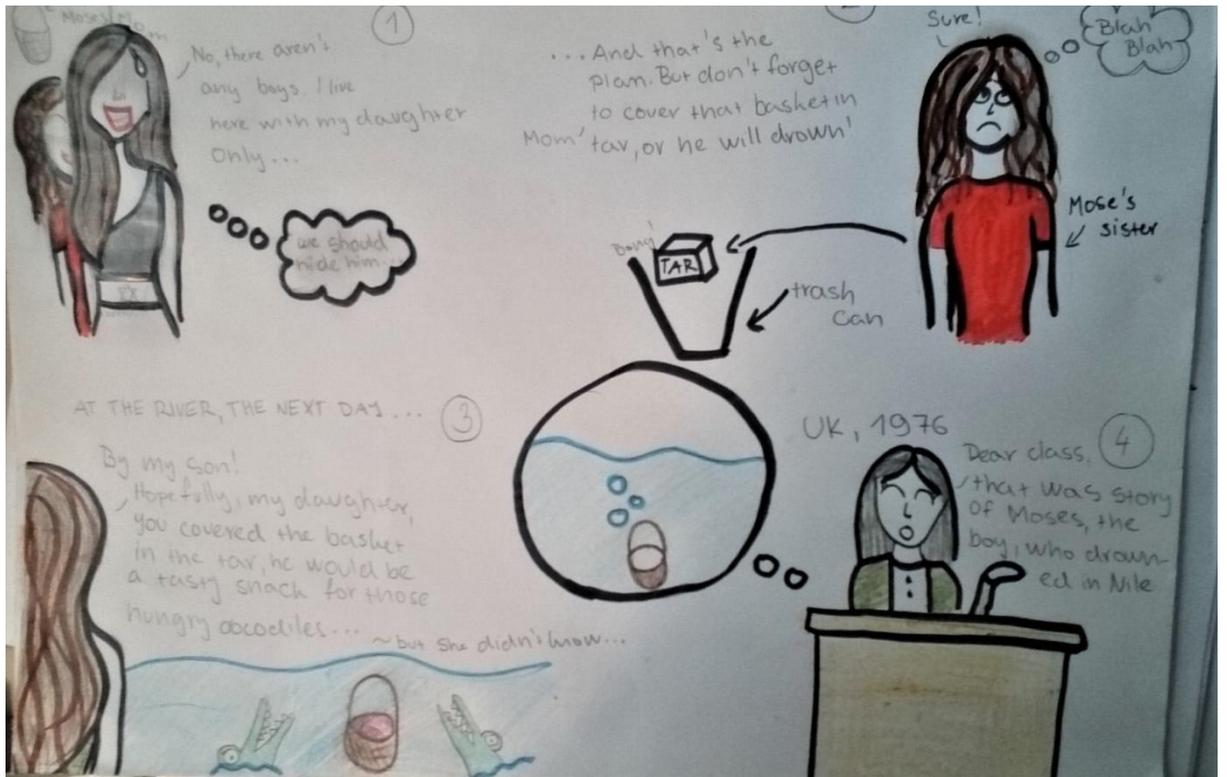


Figure 5. Student's elaboration 5

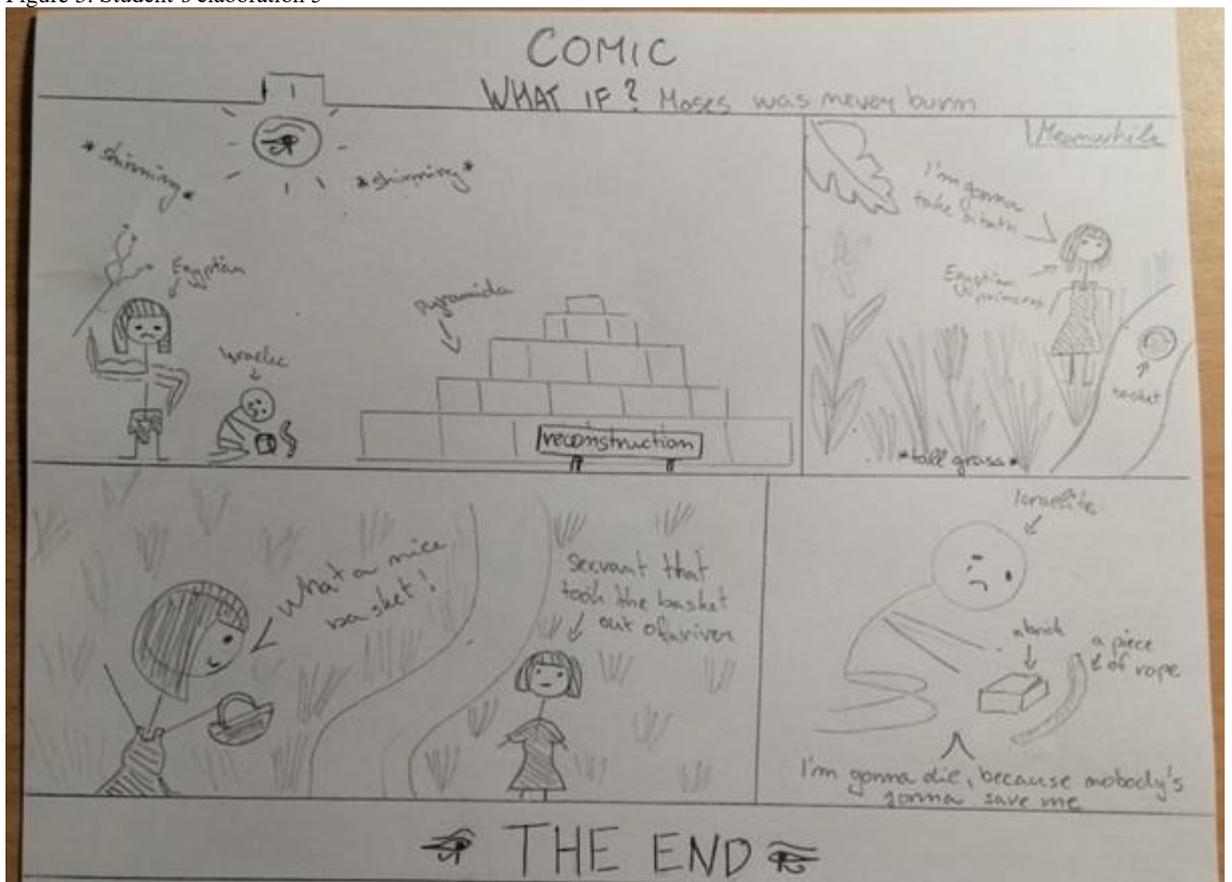


Figure 6. Student's elaboration 6

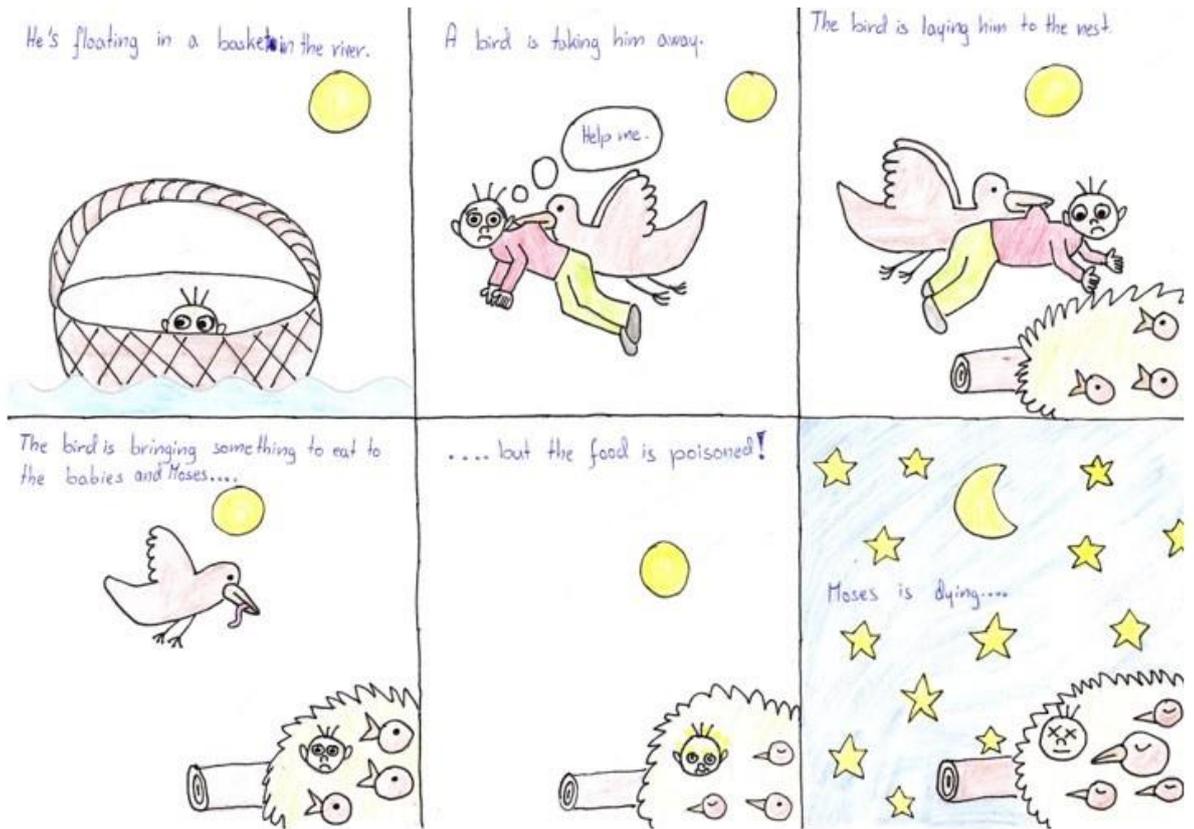


Figure 7. Student's elaboration 7



Figure 8. Student's elaboration 8

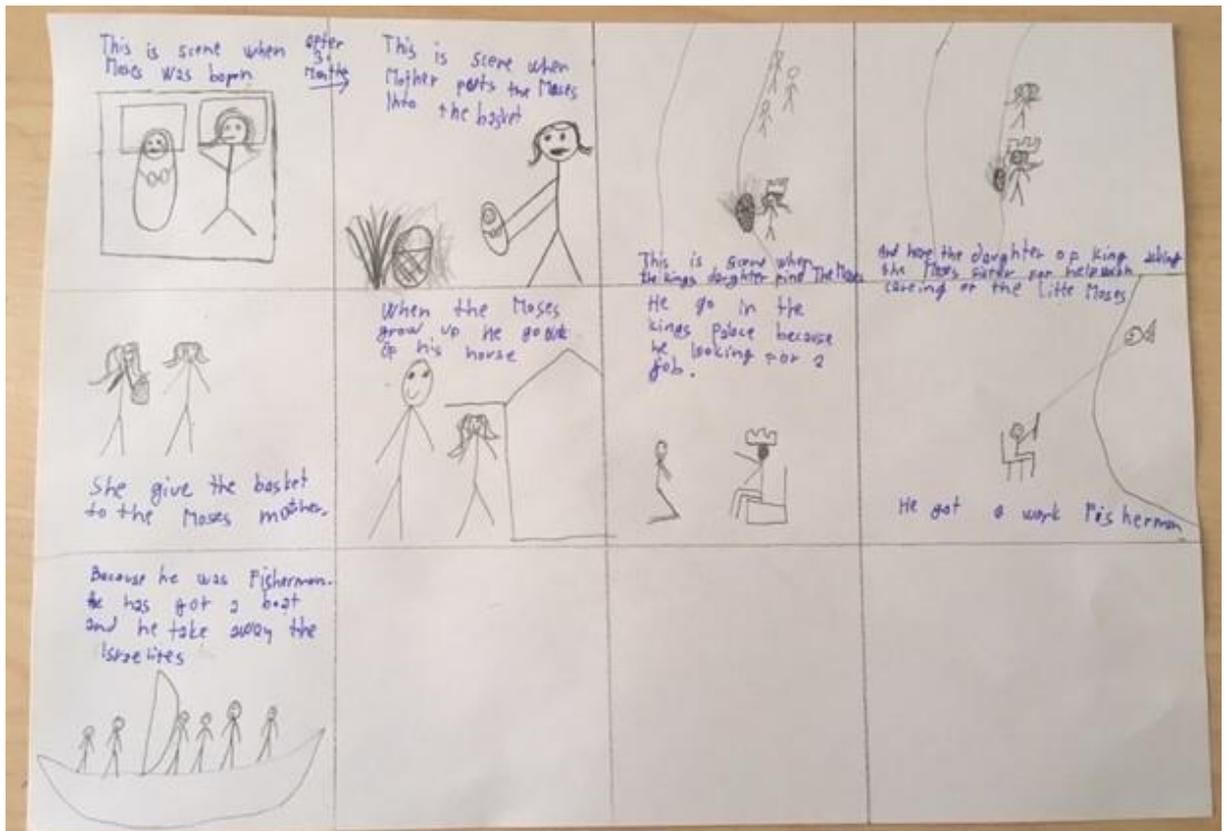


Figure 9. Student's elaboration 9



Figure 10. Student's elaboration 10



Figure 11. Student's elaboration 11



Figure 12. Student's elaboration 12

- A) WHAT IF? *Mum gives a baby girl.*
 B) MESSAGE

Your headline: *No slaves in Egypt*

<i>1) mum needs not hide a baby</i>	<i>8) Israelites aren't slaves anymore</i>
<i>2) a baby girl lives with family</i>	<i>9) Israelites are happy</i>
<i>3) when she is 20 years old, she gets married</i>	<i>10) Israelites live with Egyptians</i>
<i>4) she is a wife of Pharaoh's youngest son</i>	<i>in peace</i>
<i>5) she wants save Israelites</i>	
<i>6) she persuades her husband to help them</i>	
<i>7) husband persuades Pharaoh to make Israelites free</i>	

Thank you! Don't forget to send all your work to my e-mail: [magdalena-skaloudova@seznam.cz](mailto:magdalenka-skaloudova@seznam.cz)

What would the changes mean?
 1) *Israelites do not leave Egypt.*
 2) *History is absolutely different.*

Figure 13. Student's elaboration 13

My own continue to the story.

After the Pharaoh's daughter found a baby in the river. She knew her father wouldn't be happy about it. So she hid him, but Pharaoh found out and killed the baby. He also killed his daughter. Later, however, he regretted this and committed suicide. Jumped of a rock.

Figure 14. Student's elaboration 14

9.4 Students' Elaborations

1.

One day in Egypt, a woman gave birth to a child. It was a boy named Moses. She was hiding him for three months. But after three months one of Egypt soldiers found him. The soldier was a psycho so he wanted to kill the baby. But Moses' mom was defending him. Then, the miracle happened. Moses just disappeared. He teleported himself to his home on a planet called Bum. After his intergalactic travel, he did his homework. Then he bought and ate b-smart from intergalactic KFC. And after that he teleported back. All of this happened in just one second. Moses fought the soldier back and he beat him. Then, he worked like other Israelites.

2.

A woman became pregnant and gave birth to a baby boy. She hid him for as long as she could. After three months, she made a basket and covered it with tar so that it would float. Then she put the baby in the basket and put the basket in the river in the tall grass.

Unfortunately, the grass was not as strong as the baby's mother predicted, so the basket was floating down the river. Luckily, a young female wolf saw the basket, and she took it out of the water. Surprisingly, she didn't want to harm Mose at all. She has never seen a human baby before. She was really transfixed, so she grabbed the baby and went away.

She went back to the rest of the wolf pack. She was trying to hide the baby and also to protect it. However, other wolves recognized that something is wrong with the young female wolf, so they started chasing her. They took the baby away from her and started examining it. Mose was lucky again. The whole wolf pack seemed like they were amazed by the young baby. They even accepted Mose as their own. Was it magic? Who knows. The important fact is that wolves raised Mose until his adulthood. But at the end of the day, he was still a human. It was evident that it couldn't last forever.

I think that there won't be any changes at all. As I said, it was his destiny to lead and save Israelities. Everything was predestined. So even the following stories from the Bible would be no different.

3.

A Hebrew baby boy was born. His mother's kept him safe for 3 month but one day it became too dangerous to hide him so she put him in a basket and covered it in tar, thanks

to that it was able to float. The mother put her baby in the basket and left him floating in the Nile. Pharaoh's daughter found him and wanted to adopt him but her father did not approve. He stood for his word to kill all the new born male Israelites. After all a good king doesn't make exceptions. He had the baby killed. Pharaoh's daughter was devastated and started to long for revenge. It also made her realize how terrible it had been for all the parents of the other baby boys. One day a brilliant idea struck her. Her plan was flawless. A lot of the servants were on her side because they didn't agree with how Pharaoh had treated the Israelites. Pharaoh's daughter waited for a dark night and ordered the guards to secretly open the gate and hide. Israelites took the chance to escape but they didn't know about the daughter's mischief and took it as a sign from God. From this moment the Israelites reckon they are God's race. But are they really?

My story ended Moses's life really early and wasn't in the end about Moses. It turned into a tale about injustice and revenge. When it comes to how it affected the following bible stories, i have no idea because i don't know them. My story wasn't futuring God so it probably wouldn't be included in the bible in this majority.

4.

The pharaoh didn't allow his daughter to keep this boy, but she really wanted to keep him. So she hid him and visited him secretly. She loved him as much as mother loves her own child. It was okay for a few years. She played with him every day and their bond was really strong, but then the pharaoh found out and he got very angry. He told his bodyguards to kill that boy. They went there and they saw their princess playing with Moses. They decided to follow their orders and they tried to kill that boy, but she (princess) stood before him and they incidentally killed her instead. Moses was scared and he ran away, but he never forgot what happened there. When he grew up, he killed the king (revenge) and then he left with his people. This means following stories in bible wouldn't have to change.

Everything has consequences, no matter how much power you have.

5.

Courage is important

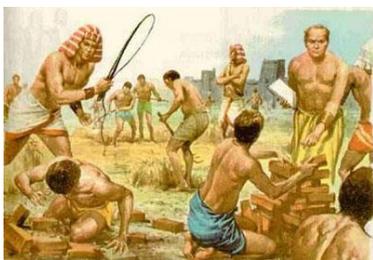
Moses's mother put baby Moses to the basket and hid him in the river. Moses was found by Egyptian princess. Little Moses lived by his mother and then he moved to the Egyptian palace. They educated him there. He was happy in the palace and he didn't miss anything. When he was 21 years old, he started looking for his wife. He found a foreigner from the neighbouring country. Her hair was black like the night and she had brown eyes. Her gaze was very evil. Everybody knew that she wasn't a good woman, but Moses fell in love with her. They married and they had a baby boy. They named him Zolli. Zolli was started missing one day. Moses was very sad and he was searching for him, but he wasn't successful. After five years Moses's wife gave birth to a baby girl. Her name was Zajda. When Zajda was 18 years old, she left Egypt. She wanted to find her missing brother. She was going through the desert, when she fell asleep. She had a dream. In the dream she saw a Hebrew God. He told her, where is Zolli. He said: Go and find him. Zolli is the one, who can help Israelites."

Changes: Moses was happy in the palace, he married and had children. His son was the one, who can help Israelites.

It is never too late.

6.

When famine struck, the Israelites descended to Egypt. But the Egyptians enslaved them. The Pharaoh wanted to kill every Hebrew baby boy.



The Moses was born. His mom hid him and came with a clever plan. She knit a basket and poured it into a tar, so it can float. She put the baby Moses in and put the basket in a Nile river.

And then the crocodile jumped out of the river and ate whole basket with Moses.



“I am rewriting history!”



And that’s why Christianity and State of Israel were never formed. Israelites are still living In Egypt, even though they are no longer slaves, they live in poverty. Torah and Bible were never written and the world’s best-selling book is Dr. Oetker’s recipes. So don’t let your kids float on Nile river in the floating basket!

The end.

7.

Moses was born, while the Israelites were in Egypt.

In that time there was a cruel Pharaoh.

He forced the Israelites to work really hard and build cities for him. One day a hebrew boy was born and his name was Moses. His mother was worried about him, because the Pharaoh was killing all the hebrew boys by throwing them in the Nile river. She and her sister put Moses in a basket and put him in the river.

He was peacefully floating in his tar coated basket, when a giant crocodile showed up and bit his leg of. His aunt wasn’t paying attention and she noticed it after she saw blood coming out of the basket. She ran to the basket, pushing the King’s daughter in the river. She fell next to the basket and got up immediately. She was very mad and send Moases’ aunt to the King.

The princess felt sorry for the bleeding kid and took him to their kingdom’s best doctor, but the doctor couldn’t do anything to save such a little child and Moses died because of blood loss.

Because of that the Hebrews never escaped Egypt, became a part of the country, and Christianity never became a thing.



And now everyone is a buddhist or muslim.

8.

A woman became pregnant and gave birth to a baby boy. Woman was worried about the baby, because new king gave command to Egyptians, that they must kill every newborn baby boy. A woman was hiding baby and keeping him safe from Egyptians. After one month the woman was scared, because Egyptians killed almost every baby boy. She decided to take a basket and put the baby inside it. She wanted to put the basket in the water and hide it in high grass. Unfortunately, river washed basket with baby boy inside away. Next day woman wanted to check, if the baby is alive, but the basket wasn't there. Basket was floating down the Nile. After two days, baby boy in basket passed by fisherman. Fisherman caught basket with his rod because he thought it is a fish. When he found out that it isn't baby but basket, he opened it and he noticed that there is a baby boy inside the basket. He pulled a baby out of basket and took him home to his wife and they took care of him.

Moses wouldn't see Israelites, because he would live in fisherman's family, somewhere in small village and he will probably become also a fisherman.

9.5 Pre- and Post-test

9.5.1 Pre-test

Dobrý den,

tento dotazník je součástí mé diplomové práce, kterou píšu na katedře anglického jazyka na pedagogické fakultě v Plzni.

Má práce se zabývá čtením biblických textů ve výuce angličtiny.

Předem děkuji za vyplnění, Magdaléna Škaloudová

1. Chodím do:

Šesté třídy/pimy Sedmé třídy/sekundy Osmé třídy/tercie Deváté třídy/kvarty

2. Jsem:

Dívka Chlapec

Část A

Vyber z možností tu, která tě nejlépe vystihuje.

3. Čtu si:

Každý den Několikrát týdně Párkrát do měsíce Méně

4. Nejčastěji čtu:

5. Čtu si anglicky:

Každý den Několikrát týdně Párkrát do měsíce Méně

6. Anglicky nejčastěji čtu:

7. Čtu si Bibli:

Každý den Několikrát týdně Párkrát do měsíce Méně

8. Čtu si Bibli anglicky.

Každý den Několikrát týdně Párkrát do měsíce Méně

9. V hodinách angličtiny čteme literární texty.

Ano Spíše ano Spíše ne Ne Nevím

10. Myslím si, že by se v hodinách angličtiny měly číst literární texty (knížky, básničky, povídky, ...)

Ano	Spíše ano	Spíše ne	Ne	Nevím
11.	V hodinách angličtiny by mě bavilo číst literární texty (knížky, básničky, povídky, ...)			
Ano	Spíše ano	Spíše ne	Ne	Nevím
12.	V hodinách angličtiny čteme anglicky Bibli.			
Ano	Spíše ano	Spíše ne	Ne	Nevím
13.	Myslím si, že by se měly v hodinách angličtiny číst biblické texty			
Ano	Spíše ano	Spíše ne	Ne	Nevím
14.	V hodinách angličtiny by se mi líbilo číst biblické texty.			
Ano	Spíše ano	Spíše ne	Ne	Nevím

Část B

15. Označ ty z následujících příběhů, které znáš:

- | | |
|----------------------------------------------------------------------------|----------------------------------------------------|
| <input type="checkbox"/> O Plaváčkovi | <input type="checkbox"/> Exodus (film) |
| <input type="checkbox"/> Princ Egyptský (film) | <input type="checkbox"/> Desatero přikázání (film) |
| <input type="checkbox"/> Doba ledová 1(film) | <input type="checkbox"/> Božský Evan (film) |
| <input type="checkbox"/> Příběhy, na které svítilo slunce (Eduard Petiška) | |

16. Označ ty z následujících příběhů, jejichž děj je podle tebe něčím podobný alespoň části příběhu Mojžíše. Pokud tě napadne jiný příběh, dopiš ho.

- | | |
|----------------------------------------------------------------------------|----------------------------------------------------|
| <input type="checkbox"/> O Plaváčkovi | <input type="checkbox"/> Exodus (film) |
| <input type="checkbox"/> Princ Egyptský (film) | <input type="checkbox"/> Desatero přikázání (film) |
| <input type="checkbox"/> Doba ledová 1 | <input type="checkbox"/> Božský Evan |
| <input type="checkbox"/> Příběhy, na které svítilo slunce (Eduard Petiška) | |
| <input type="checkbox"/> Jiné: | |

17. Označ pouzepravdivá tvrzení.

- Mojžíš je postava z Bible.
- Mojžíš byl synem Jákoba.
- Mojžíš je postava z Nového Zákona.
- Mojžíš strávil své dětství v paláci faraona.
- Mojžíš postavil Archu.
- Mojžíš mnohokrát hovořil s Hospodinem.

- Mojžíš vyvedl Izraelce z Egypta.
- Mojžíš našel Desatero v Nilu.
- Mojžíš první desky s Desaterem rozbil.
- Mojžíš zemřel v Jerichu.

18. Co znáš z Mojžíšova života za příběh(y)?

Děkuji za spolupráci. ☺

9.5.2 Post-test

Dobrý den,

tento dotazník je součástí mé diplomové práce, kterou píšu na katedře anglického jazyka na pedagogické fakultě v Plzni.

Má práce se zabývá čtením biblických textů ve výuce angličtiny.

Jeden dotazník už jsi vyplnil. Tento je podobný

Zamysli se ale nad tím, jestli materiály, se kterými jsi pracoval, mohly ovlivnit tvé odpovědi.

Všechny otázky zjišťují právě to, jestli se nějak změnil tvůj názor.

. Předem děkuji za vyplnění, Magdaléna Škaloudová

1. Chodím do:

Šesté třídy/pimy Sedmé třídy/sekundy Osmé třídy/tercie Deváté třídy/kvarty

2. Jsem:

Dívka Chlapec

Část A

Vyber z možností tu, která tě nejlépe vystihuje.

3. Nyní si budu číst časteji:

Ano Spíše ano Spíše ne Ne

4. Nyní si budu číst časteji anglicky:

Ano Spíše ano Spíše ne Ne

5. Nyní si budu číst časteji Bibli:

Ano Spíše ano Spíše ne Ne

6. Nyní si budu číst časteji Bibli anglicky:

Ano Spíše ano Spíše ne Ne

7. V hodinách angličtiny by se měly číst literární texty (knížky, básničky, povídky, ...)

Ano Spíše ano Spíše ne Ne Nevím

8. Zdůvodni svou odpověď na otázku č. 7.

9. V hodinách angličtiny by se mi líbilo číst biblické texty.

Ano Spíše ano Spíše ne Ne Nevím

10. Zdůvodni svou odpověď na otázku č. 9

11. V hodinách angličtiny by se měly číst biblické texty.

Ano Spíše ano Spíše ne Ne Nevím

12. Zdůvodni svou odpověď na otázku č. 11

13. V hodinách angličtiny by mě bavilo číst literární texty (knížky, básničky, povídky, ...)

Ano Spíše ano Spíše ne Ne Nevím

14. Zdůvodni svou odpověď na otázku č. 13

Označ jednu nebo více možností.

15. V práci s příběhem o narození Mojžíše mě zaujalo:

- | | |
|------------------------------------|-----------------------------------------|
| <input type="checkbox"/> téma | <input type="checkbox"/> biblické texty |
| <input type="checkbox"/> aktivity | <input type="checkbox"/> jiné: |
| <input type="checkbox"/> materiály | |

Část B

16. Označ ty z následujících, které znáš:

- | | |
|---------------------------------------------------------------------------|----------------------------------------------------|
| <input type="checkbox"/> O Plaváčkovi | <input type="checkbox"/> Exodus (film) |
| <input type="checkbox"/> Princ Egyptský (film) | <input type="checkbox"/> Desatero přikázání (film) |
| <input type="checkbox"/> Doba ledová 1 (film) | <input type="checkbox"/> Božský Evan (film) |
| <input type="checkbox"/> Příběhy, na které svítlo slunce (Eduard Petiška) | |

17. Označ ty z následujících, jejichž příběh je podle tebe spojený s příběhem Mojžíše.

Pokud tě napadne jiný příběh, dopiš ho.

- | | |
|---------------------------------------------------------------------------|----------------------------------------------------|
| <input type="checkbox"/> O Plaváčkovi | <input type="checkbox"/> Exodus (film) |
| <input type="checkbox"/> Princ Egyptský (film) | <input type="checkbox"/> Desatero přikázání (film) |
| <input type="checkbox"/> Doba ledová 1 | <input type="checkbox"/> Božský Evan |
| <input type="checkbox"/> Příběhy, na které svítlo slunce (Eduard Petiška) | |
| <input type="checkbox"/> Jiné: | |

18. Označ, zda jsou tvrzení pravdivá (P), nebo nepravdivá (N):

- Mojžíš je postava z Bible.

- Mojžíš byl synem Jákoba.
- Mojžíš je postava z Nového Zákona.
- Mojžíš strávil své dětství v paláci faraona.
- Mojžíš postavil Archu.
- Mojžíš mnohokrát hovořil s Hospodinem.
- Mojžíš vyvedl Izraelce z Egypta.
- Mojžíš našel Desatero v Nilu.
- Mojžíš první desky s Desaterem rozbil.
- Mojžíš zemřel v Jerichu.

19. Co znáš z Mojžíšova života za příběh(y)?

20. Co nového ses při práci s materiály naučil?

21. Pokud bys chtěl nějak zhodnotit nebo okomentovat celou práci, využij prostoru níže:

Děkuji za spolupráci ☺

9.6 Tested Materials

9.6.1 Teacher's notes

Objectives:

- Students will identify crucial moments of the story.
- Students will create story with an alternative ending.
- Students will recognize the main message of the story.

Used translation: Easy-to-Read Version

Pre-reading

A. Israelites in Egypt

Students look at the picture in presentation and answer the first question in their worksheet. Then students read a short text in the presentation and answer the other questions.

KEY:

- The life was very hard, they were slaves. They arrived to Egypt with Joseph, because of famine in their homeland.
- Evil, bossy, strong ... - they were the landlords; poor, unhappy ... - they were slaves ...
- work harder, cooperate, escape, fight ...
- Students' answers

B. Vocabulary

Students match the words with pictures in the presentation. Following two slides show them the key and Czech translation

C. Before you read

Students look at the first paragraph of the text in the worksheet. Based on the reading, they make a mark on the timeline, where they think the story fits. Then they make a list of assumptions about the story of 3-5 points.

Reading

D. New list

Students read the text and compare notes with the text and create a new list that reflects the most important and surprising events from the story, making 5 – 7 points.

E. Contact your classmate

Students compare their list with their classmate and together they agree on a new list.

Post-reading

F. What if?

Students create an alternative of story-ending and describe the consequences the changes would have. They choose from several possible forms – a text, a comics, a video.

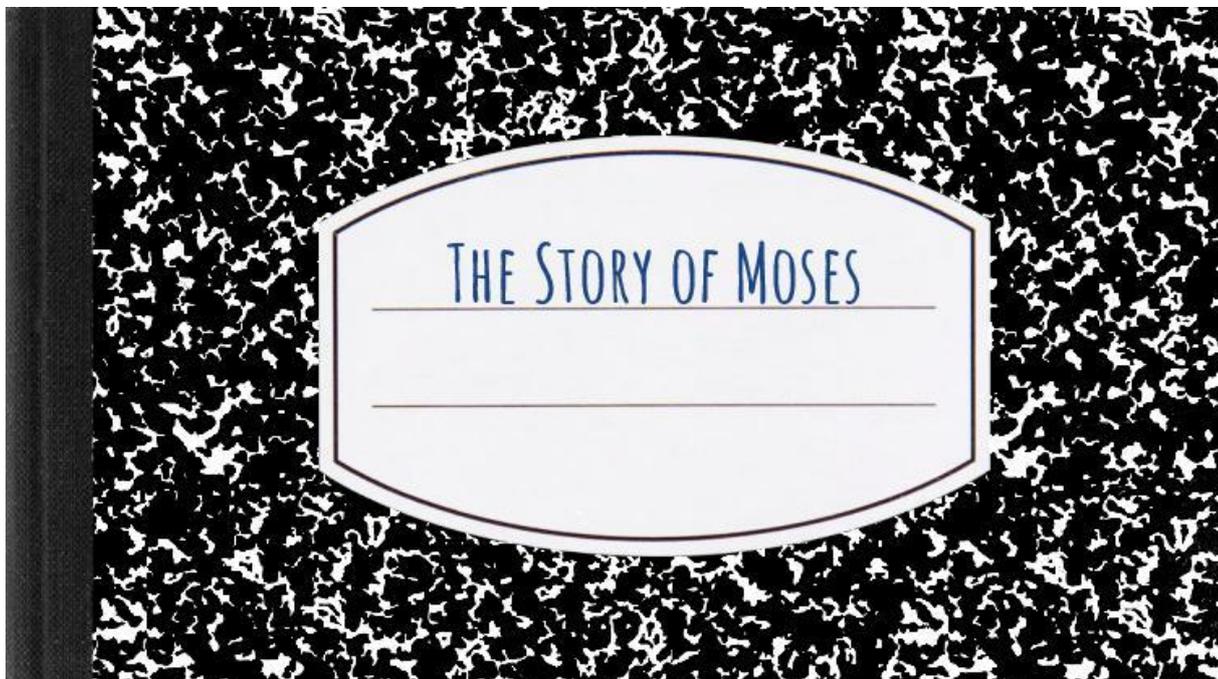
G. Closure

Students write down a newspaper headline summarizing the moral of the story.

9.6.2 Materials for Students

9.6.2.1 Prima

9.6.2.1.1 Presentation



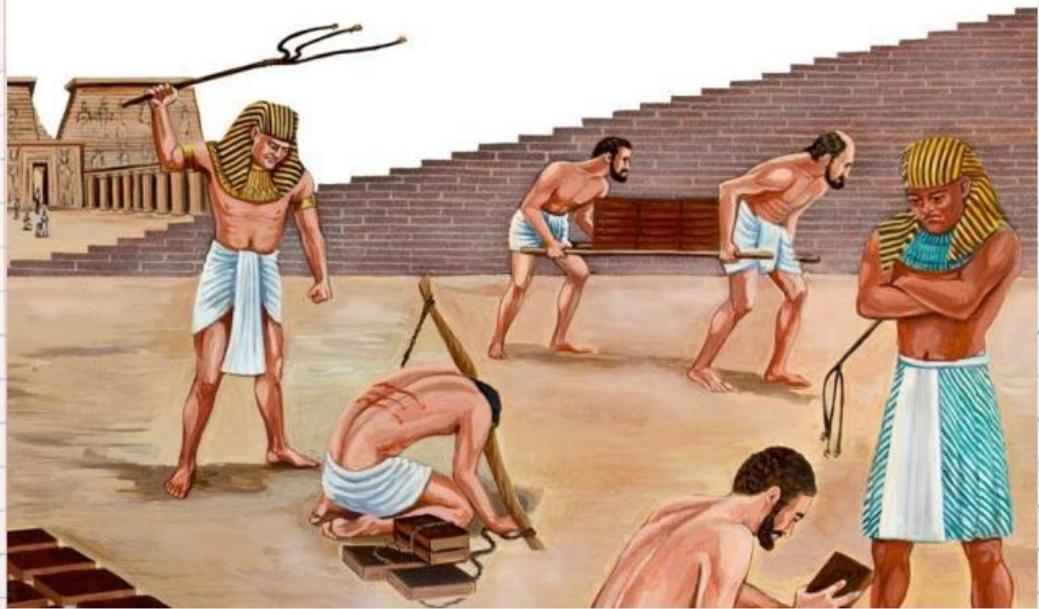


Now, let's begin! 😊

1. ISRAELITES IN EGYPT

ISRAELITES IN EGYPT

- Look at the picture on the next slide.
- Think about the first questions:
 - How was the life for the Israelites in Egypt?
 - Do you know why they were there?



Israelites in Egypt—A bad King rules | Bible story.

(29.3.2020). JW.ORG. <https://www.jw.org/en/library/books/bible-stories/2/israelites-in-egypt>

ISRAELITES IN EGYPT

- The picture shows one scene from the life of Israelites in Egypt.
- Thousands of years ago, there was an evil Pharaoh in Egypt. He forced the Israelites to work very hard. But the Israelites still had many children and they were doing well.
- So the Pharaoh gave this command to his people:
‘Take their baby boys and kill them.’
- Wasn't that a terrible thing to command?

ISRAELITES IN EGYPT

- How would you describe the Pharaoh in one word? What word would you use for describing the Israelites? Why?
- Imagine if you were, as Israelites, forced to work harder and harder. What would you do?
- In your everyday life, do you ever feel like the Pharaoh or the Israelites in this story? What do you do in such situations?

ISRAELITES IN EGYPT

- Today you will read a story about how one of the baby boys was saved.

2. VOCABULARY

VOCABULARY

- Look at the next slide.
- Match the words with the pictures

a basket

to float

to nurse

a servant

tar



VOCABULARY

- Look at the next two slides.
- Check your answers.

a basket

to float

to nurse

a servant

tar



a basket
– košík, ošatka



to float
– plout, vznášet se na vodě



to nurse
– starat se
o miminko



tar
- tér, dehet



a servant
- sluha

3. BEFORE YOU READ

BEFORE YOU READ

1. Look at the first paragraph of the text.
2. On the timeline in your worksheet, mark where in Moses' life it happened.
3. Write down a short explanation. (1 sentence is enough.)
4. It is possible that you know the story, but even if you don't:
 - Make 3 – 5 points about what you expect to happen in the story.

4. READ THE TEXT

READ THE TEXT

- Now read the whole text and:
 - Mark, which of your ideas match the text.

READ THE TEXT

- Now review your list, so that it contains the most important and surprising ideas and events from the story.
(5 – 7 points)
 - Would you change something?
 - Would you add something?
- Connect with one of your classmates and compare your lists.
- Your task is to combine your two lists and create one of 5 – 7 points)
(You can use Messenger, SMS or any other way you are used to.)

5. AFTER YOU READ

AFTER YOU READ - A

22

- Look back at the list of events you've created with your classmate.
- Choose one of the moments and think:
 - What if something would have happened differently at that moment?
 - How could the story have ended?

AFTER YOU READ - A

- You will create a story with a different ending.
- You can use a part of the original text.

You can:

- Write the story (80 – 100 *your own* words)

OR

- Make a video (1 – 3 min)

OR

- Create a comic (inspiration)

OR

- Come up with any other idea

AFTER YOU READ - A

Now when you have created the story, look at it again.
Compare it with the original story.

What would the changes mean for the following events of this story or Moses' life?

(If you're not sure what happens next, watch this short video.)

What would it mean for the following stories from Bible?

- Write a short text about it.

AFTER YOU READ - B

- Now look back at your worksheet.
- Think about the message of the text.
- If you had only a newspaper headline to express the moral of the story, what would you say?



And now let's summarize!

SUMMARY

27

- You have worked with the worksheet
- You have filled in all the exercises
- You have created 1 story with changed ending
- You have written a short text about the changes you made.
- You have written 1 newspaper headline



28

If you have any comments, ideas, I will be glad to read them!

Please, send all your work to my e-mail:

magdalena-skaloudova@seznam.cz

In a copy, send the e-mail to your teacher.

9.6.2.1.2 Worksheet

ISRAELITES IN EGYPT

- How was the life for the Israelites in Egypt? Do you know why they were in Egypt?

- How would you describe the Pharaoh in one word? What word would you use for describing the Israelites? Why?
(For example: funny, honest, strong ...)

- Imagine if you were, as Israelites, forced to work harder and harder. What would you do? Choose 2 verbs and add 2 of your own.
laugh, work harder, eat, cooperate, escape, sleep

- In your everyday life, do you ever feel like the Pharaoh or the Israelites in this story? What do you do in such situations?
(For example: at school, at home, in your free time ...)

VOCABULARY

Work with the pictures in the presentation. Write down the Czech translations.

tar; to float; a servant; to nurse; a basket

BEFORE YOU READ

Look at the first paragraph of the text below.

Where does the story fit on the timeline of Moses' life?



Explain your answer:

After reading the first paragraph, make guesses about what will happen in the story.

Expectations about the story:

Is it in the text? (✓/x)

- | | |
|---------|--------------------------|
| • _____ | <input type="checkbox"/> |

²A woman became pregnant and gave birth to a baby boy. She hid him for as long as she could. ³After three months she made a basket and covered it with tar so that it would float. Then she put the baby in the basket and put the basket in the river in the tall grass. ⁴The baby's sister stayed and watched to see what would happen to the baby.

⁵Just then, Pharaoh's daughter went to the river to bathe. She saw the basket in the tall grass. Her servants were walking beside the river, so she told one of them to go get the basket. ⁶The king's daughter opened the basket and saw a baby boy. The baby was crying and she felt sorry for him. Then she noticed that it was one of the Hebrew babies.

⁷The baby's sister was still hiding. She stood and asked the king's daughter, "Do you want me to go find a Hebrew woman who can nurse the baby and help you care for it?"

⁸The king's daughter said, "Yes, please." So the girl went and brought the baby's own mother. ⁹The king's daughter said to the mother, "Take this baby and feed him for me. I'll pay you to take care of him." So the woman took her baby and cared for him.

Exodus 2, 2 - 9

Create a list of the most important and surprising events of the story:

Your list

- _____
- _____
- _____
- _____
- _____
- _____
- _____
- _____

New list

(combination of your and your classmate's)

- _____
- _____
- _____
- _____
- _____
- _____
- _____
- _____

AFTER YOU READ

For the following 2 tasks (A and B), you can find instruction in the presentation. You will create 1 story and you can choose the form. Then you will create a newspaper headline.

More in the presentation.

A) WHAT IF?

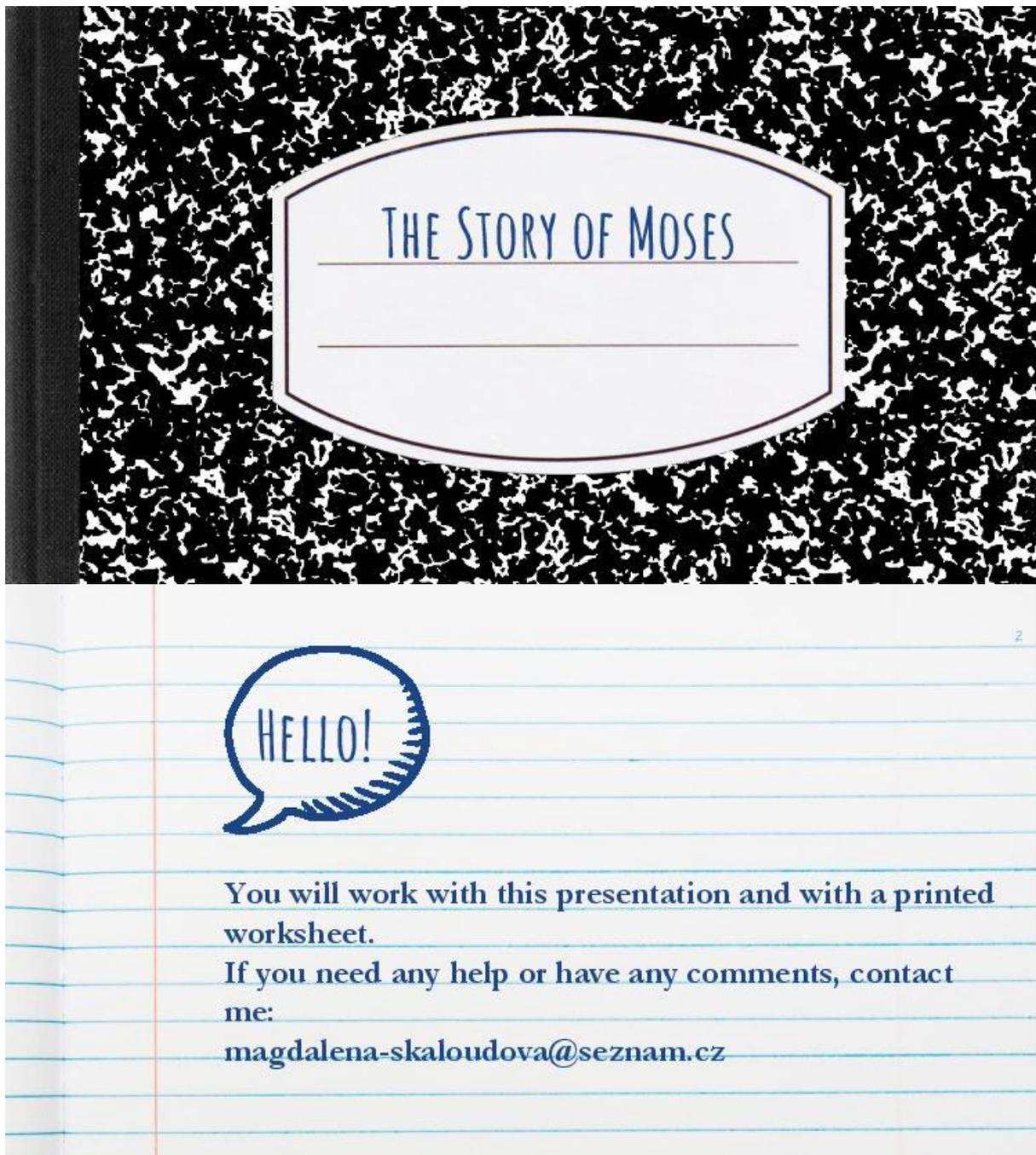
B) MESSAGE

Your headline:

Thank you! Don't forget to send all your work to my e-mail: [magdalena-skaloudova@seznam.cz](mailto:magdalenaskaloudova@seznam.cz)

9.6.2.2 Sekunda

9.6.2.2.1 Presentation



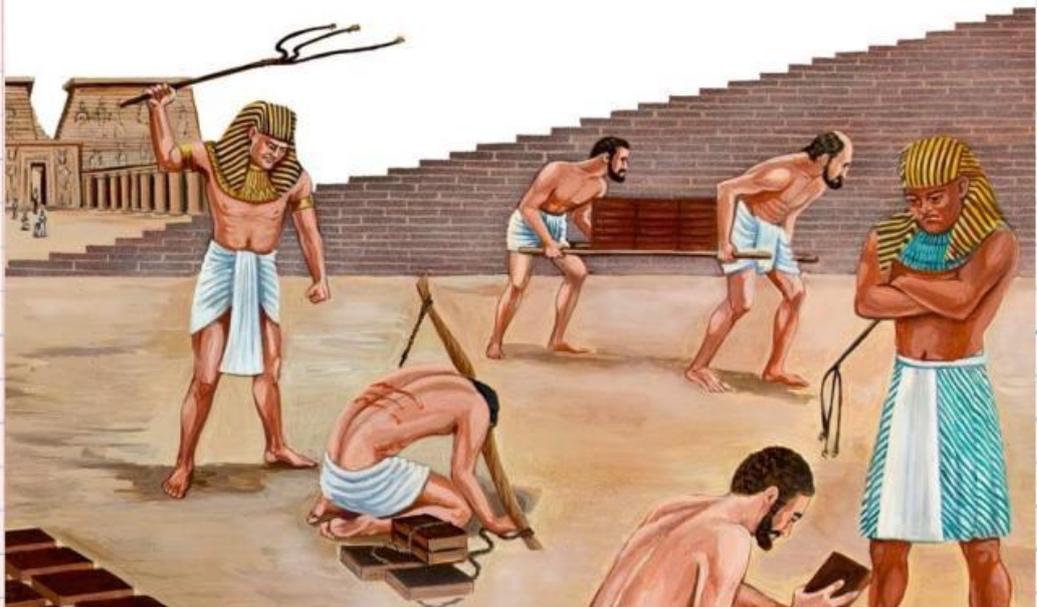


Now, let's begin! 😊

1. ISRAELITES IN EGYPT

ISRAELITES IN EGYPT

- Look at the picture on the next slide.
- Think about the first questions:
 - How was the life for the Israelites in Egypt?
 - Do you know why they were there?



Israelites in Egypt—A bad King rules | Bible story.

(29.3.2020). JW.ORG . <https://www.jw.org/en/library/books/bible-stories/2/israelites-in-egypt>

ISRAELITES IN EGYPT

- The picture shows one scene from the life of Israelites in Egypt.
- Thousands of years ago, there was an evil Pharaoh in Egypt. He made the Egyptians force the Israelites to work harder and harder. Despite that, the Israelites were growing as a nation and it was scaring the Pharaoh. He was afraid, they could take over the kingdom one day.
- So the Pharaoh gave this command to his people:

'Let the baby girls live, but throw all their baby boys into the Nile River.'

ISRAELITES IN EGYPT

- How would you describe the Pharaoh in one word? What word would you use for describing the Israelites? Why?
- Imagine if you were, as Israelites, forced to work harder and harder. What would you do?
- In your everyday life, do you ever feel like the Pharaoh or the Israelites in this story? What do you do in such situations?

ISRAELITES IN EGYPT

- Today you will read a story about how one of the baby boys was saved.

2. VOCABULARY

VOCABULARY

- Look at the next slide.
- Match the words with the pictures

a basket

to float

to nurse

a servant

tar



VOCABULARY

- Look at the next two slides.
- Check your answers.

a basket

to float

to nurse

a servant

tar



a basket
– košík, ošatka



to float
– plout, vznášet se na vodě



to nurse
– starat se
o miminko



tar
- tér, dehet



a servant
- sluha

3. BEFORE YOU READ

BEFORE YOU READ

1. Look at the first paragraph of the text.
2. On the timeline in your worksheet, mark where in Moses' life it happened.
3. Write down a short explanation. (1 sentence is enough.)
4. It is possible that you know the story, but even if you don't:
 - Make 3 – 5 points about what you expect to happen in the story.

4. READ THE TEXT

READ THE TEXT

- Now read the whole text and:
 - Mark, which of your ideas match the text.

READ THE TEXT

- Now review your list, so that it contains the most important and surprising ideas and events from the story.
(5 – 7 points)
 - Would you change something?
 - Would you add something?
- Connect with one of your classmates and compare your lists.
- Your task is to combine your two lists and create one of 5 – 7 points)
(You can use Messenger, SMS or any other way you are used to.)

5. AFTER YOU READ

22

AFTER YOU READ - A

- Look back at the list of events you've created with your classmate.
- Choose one of the moments and think:
 - What if something would have happened differently at that moment?
 - How could the story have ended?

AFTER YOU READ - A

- You will create a story with a different ending.
- You can use a part of the original text.

You can:

- Write the story (100 – 130 *your own* words)

OR

- Make a video (2 – 4 min)

OR

- Create a comic (inspiration)

OR

- Come up with any other idea

AFTER YOU READ - A

Now when you have created the story, look at it again.
Compare it with the original story.

What would the changes mean for the following events of this story or Moses' life?

(If you're not sure what happens next, watch this short video.)

What would it mean for the following stories from Bible?

- Write a short text about it.

AFTER YOU READ - B

- Now look back at your worksheet.
- Think about the message of the text.
- If you had only a newspaper headline to express the moral of the story, what would you say?



And now let's summarize!

SUMMARY

27

- You have worked with the worksheet
- You have filled in all the exercises
- You have created 1 story with changed ending
- You have written a short text about the changes you made.
- You have written 1 newspaper headline



28

If you have any comments, ideas, I will be glad to read them!

Please, send all your work to my e-mail:

magdalena-skaloudova@seznam.cz

In a copy, send the e-mail to your teacher.

ISRAELITES IN EGYPT

- *How was the life for the Israelites in Egypt? Do you know why they were in Egypt?*

- How would you describe the Pharaoh in one word? What word would you use for describing the Israelites? Why?
(For example: funny, honest, strong ...)

- Imagine if you were, as Israelites, forced to work harder and harder. What would you do? Choose 2 verbs and add 2 of your own.
laugh, work harder, eat, cooperate, escape, sleep

- In your everyday life, do you ever feel like the Pharaoh or the Israelites in this story? What do you do in such situations?
(For example: at school, at home, in your free time ...)

VOCABULARY

Work with the pictures in the presentation. Write down the Czech translations.

tar; to float; a servant; to nurse; a basket

BEFORE YOU READ

Look at the first paragraph of the text below.

Where does the story fit on the timeline of Moses' life?



Explain your answer:

After reading the first paragraph, make guesses about what will happen in the story.

Expectations about the story:

Is it in the text? (✓/x)

- | | |
|---------|--------------------------|
| • _____ | <input type="checkbox"/> |

² A woman became pregnant and gave birth to a baby boy. She hid him for as long as she could. ³ After three months she made a basket and covered it with tar so that it would float. Then she put the baby in the basket and put the basket in the river in the tall grass. ⁴ The baby's sister stayed and watched to see what would happen to the baby.

⁵ Just then, Pharaoh's daughter went to the river to bathe. She saw the basket in the tall grass. Her servants were walking beside the river, so she told one of them to go get the basket. ⁶ The king's daughter opened the basket and saw a baby boy. The baby was crying and she felt sorry for him. Then she noticed that it was one of the Hebrew babies.

⁷ The baby's sister was still hiding. She stood and asked the king's daughter, "Do you want me to go find a Hebrew woman who can nurse the baby and help you care for it?"

⁸ The king's daughter said, "Yes, please." So the girl went and brought the baby's own mother. ⁹ The king's daughter said to the mother, "Take this baby and feed him for me. I'll pay you to take care of him." So the woman took her baby and cared for him.

Exodus 2, 2 - 9

Create a list of the most important and surprising events of the story:

Your list

- _____
- _____
- _____
- _____
- _____
- _____
- _____
- _____

New list

(combination of your and your classmate's)

- _____
- _____
- _____
- _____
- _____
- _____
- _____
- _____

AFTER YOU READ

For the following 2 tasks (A and B), you can find instruction in the presentation. You will create 1 story and you can choose the form. Then you will create a newspaper headline.

More in the presentation.

C) WHAT IF?

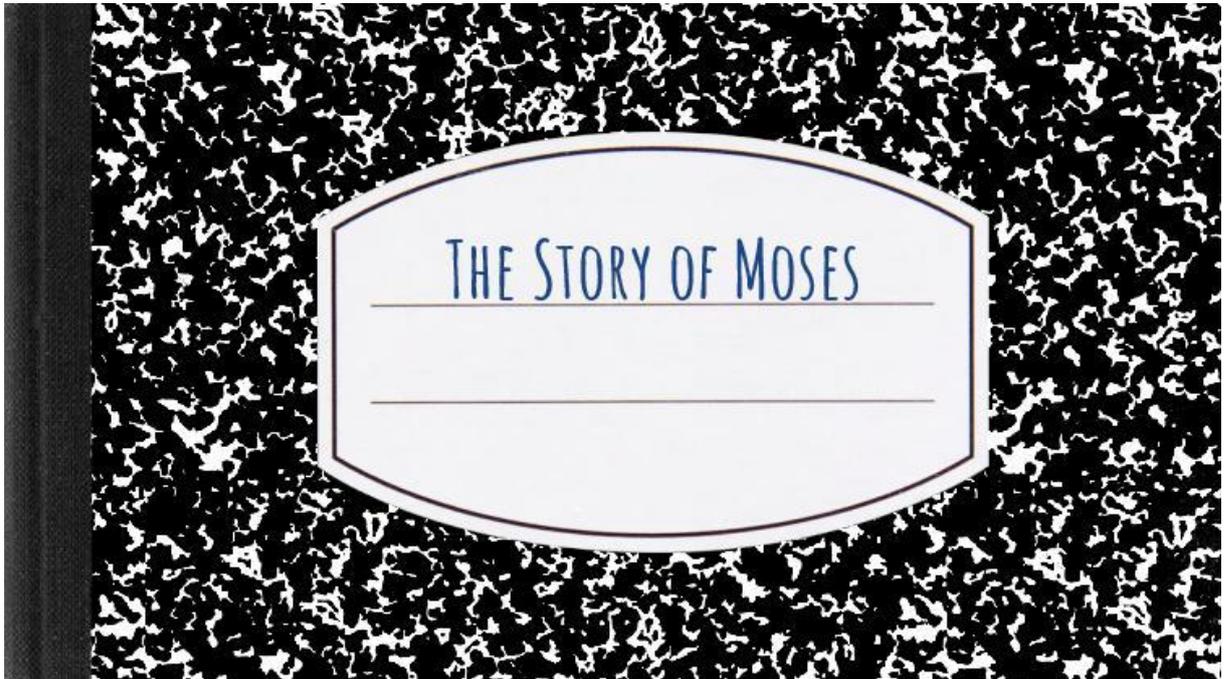
D) MESSAGE

Your headline:

Thank you! Don't forget to send all your work to my e-mail: magdalena-skaloudova@seznam.cz

9.6.2.3 Kvarta

9.6.2.3.1 Presentation



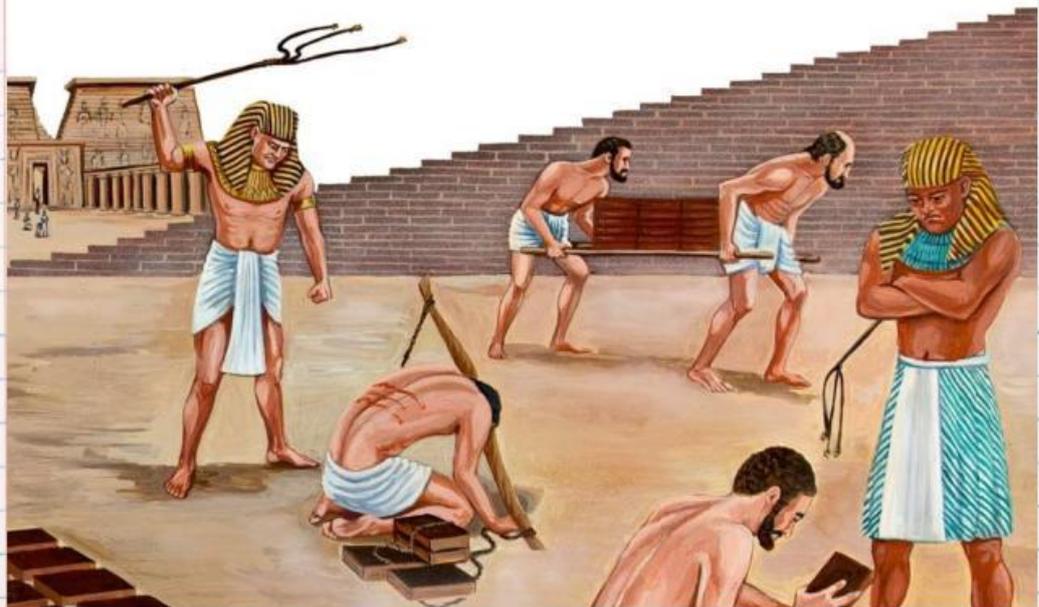


Now, let's begin! 😊

1. ISRAELITES IN EGYPT

ISRAELITES IN EGYPT

- Look at the picture on the next slide.
- Think about the first questions:
 - How was the life for the Israelites in Egypt?
 - Do you know why they were there?



Israelites in Egypt—A bad King rules | Bible story.

(29.3.2020). JW.ORG. <https://www.jw.org/en/library/books/bible-stories/2/israelites-in-egypt>

ISRAELITES IN EGYPT

- The picture shows one scene from the first text on your worksheet.
- Now read the text and write down your answers to the questions on the next slide.

ISRAELITES IN EGYPT

- How would you describe the Egyptians in one word? What word would you use for describing the Israelites? Why?
- Imagine if you were, as Israelites, forced to work harder and harder. What would you do?
- In your everyday life, do you ever feel like the Egyptians or the Israelites in this story? What do you do in such situations?

2. VOCABULARY

VOCABULARY

10

- Look at the next slide.
- Match the words with the pictures

a basket

to float

to nurse

a servant

tar



VOCABULARY

- Look at the next two slides.
- Check your answers.

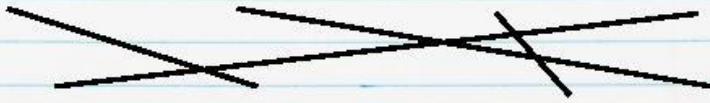
a basket

to float

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a servant

tar



a basket

- košík, ošatka

to float

- plout, vznášet se na vodě

to nurse

- starat se o miminko



tar
- tér, dehet

a servant
- sluha

3. BEFORE YOU READ

BEFORE YOU READ

16

1. Look at the first paragraph of the text.
2. On the timeline in your worksheet, mark where in Moses' life it happened.
3. Write down a short explanation. (1 sentence is enough.)
4. It is possible that you know the story, but even if you don't:
 - Make 3 – 5 points about what you expect to happen in the story.

4. READ THE TEXT

READ THE TEXT

18

- Now read the whole text and
- Mark, which of your ideas matches the text.

READ THE TEXT

- Now review your list, so that it contains the most important and surprising ideas and events from the story.
(5 – 7 points)
 - Would you change something?
 - Would you add something?
- Connect with one of your classmates and compare your lists.
- Your task is to combine your two lists and create one of 5 – 7 points)

5. AFTER YOU READ

AFTER YOU READ - A

- Look back at the list of events you've created with your classmate.
- Choose one of the moments and think:
 - What if something would have happened differently at that moment?
 - How could the story have ended?

AFTER YOU READ - A

- You will create a story with a different ending.
- You can use a part of the original text.

You can:

- Write the story (150 – 250 *your own* words)

OR

- Make a video (2 – 6 min)

OR

- Create a comic (inspiration)

OR

- Come up with any other idea

AFTER YOU READ - A

23

Now when you have created the story, look at it again.
Compare it with the original story.

What would the changes mean for the following events of this story or Moses' life?

(If you're not sure what happens next, watch this short [video](#).)

What would it mean for the following stories from Bible?

- Write a short text about it.

AFTER YOU READ - B

24

- Now look back at your worksheet.
- Think about the message of the text.
- If you had only a newspaper headline to express the moral of the story, what would you say?



And now let's summarize!

SUMMARY

- You have worked with the worksheet
- You have filled in all the exercises
- You have created 1 story with changed ending
- You have written a short text about the changes you made.
- You have written 1 newspaper headline





If you have any comments, ideas, I will be glad to read them!

Please, send all your work to my e-mail:

magdalena-skaloudova@seznam.cz

9.6.2.3.2 Worksheet

ISRAELITES IN EGYPT

- *How was the life for the Israelites in Egypt? Do you know why they were in Egypt?*

⁸Then a new king began to rule Egypt. He did not know Joseph. ⁹This king said to his people, "Look at the Israelites. There are too many of them, and they are stronger than we are!"

¹²The Egyptians forced the Israelites to work harder and harder.

²¹The Hebrews continued to have more children, and they became very strong. ²²So Pharaoh gave this command to his own people: "If the Hebrew women give birth to a baby girl, let it live. But if they have a baby boy, you must throw it into the Nile River."

Exodus 1; 8, 9, 12; 21 - 22

- How would you describe the Egyptians in one word? What word would you use for describing the Israelites? Why?

(For example: funny, honest, strong ...)

- Imagine if you were, as Israelites, forced to work harder and harder. What would you do? Choose 2 verbs and add 2 of your own.

laugh, work harder, eat, cooperate, escape, sleep

- In your everyday life, do you ever feel like the Egyptians or the Israelites in this story? What do you do in such situations?

(For example: at school, at home, in your free time ...)

VOCABULARY

Work with the pictures in the presentation. Write down the Czech translations.

tar;

to float;

a servant;

to nurse;

a basket

BEFORE YOU READ

Look at the first paragraph of the text below.

Where does the story fit on the timeline of Moses' life?



Explain your answer:

After reading the first paragraph, make guesses about what will happen in the story.

Expectations about the story:

Is it in the text? (✓/x)

- _____
- _____
- _____
- _____
- _____

²A woman became pregnant and gave birth to a baby boy. She hid him for as long as she could. ³After three months she made a basket and covered it with tar so that it would float. Then she put the baby in the basket and put the basket in the river in the tall grass. ⁴The baby's sister stayed and watched to see what would happen to the baby.

⁵Just then, Pharaoh's daughter went to the river to bathe. She saw the basket in the tall grass. Her servants were walking beside the river, so she told one of them to go get the basket. ⁶The king's daughter opened the basket and saw a baby boy. The baby was crying and she felt sorry for him. Then she noticed that it was one of the Hebrew babies.

⁷The baby's sister was still hiding. She stood and asked the king's daughter, "Do you want me to go find a Hebrew woman who can nurse the baby and help you care for it?"

⁸The king's daughter said, "Yes, please." So the girl went and brought the baby's own mother. ⁹The king's daughter said to the mother, "Take this baby and feed him for me. I'll pay you to take care of him." So the woman took her baby and cared for him.

Exodus 2, 2 - 9

Create a list of the most important and surprising events of the story:

Your list

- _____
- _____
- _____
- _____
- _____
- _____
- _____
- _____

New list

(combination of your and your classmate's)

- _____
- _____
- _____
- _____
- _____
- _____
- _____
- _____

AFTER YOU READ

For the following 2 tasks (A and B), you can find instruction in the presentation. You will create 1 story and you can choose the form. Then you will create a newspaper headline.

More in the presentation.

E) WHAT IF?

F) MESSAGE

Your headline:

Thank you! Don't forget to send all your work to my e-mail: magdalena-skaloudova@seznam.cz

9.7 Other materials

Objectives:

- Students' knowledge of stories from Moses' life will broaden.
- Students' cultural awareness will improve.
- Students will be able to interpret narrative biblical text.
- Students will be able to find the message of a biblical text.

Used translation: Easy-to-Read Version

Sources:

Ari Lesser. (2013, March 20). *Ari Lesser - The Ten Plagues - Passover* [Video file].

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M. (2003, April 2). The Passover (Pesach) Seder. Retrieved March 20, 2020, from <https://www.myjewishlearning.com/article/the-passover-pesach-seder/>

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9.7.1 Prima

9.7.1.1 Teacher's notes

Moses in Midian and Burning Bush

God has a plan how to take care of us, even if we feel like there is no hope anymore.

Exodus 2,11-21

Pre-Reading

A. Introduction

Ask students questions to remind them of previous story. (*How did Moses appear in pharaoh's palace? Was Moses an Egyptian?*) Encourage them to use materials about previous story.

Introduce the context of the story using the map (Davidiy, Y. (n.d.). Midianites. Retrieved from <https://hebrewnations.com/articles/gis/midian.html>)

When Moses grew up, he left the palace. He did not want to see the pharaoh make his people work harder and harder. He went to a land called Midian.

Ask students to add more of what they know about Moses leaving Egypt.

B. Put the sentences in the correct order.

Ask students to put the sentences in the right order to get a text explaining the situation of Moses' life in Midian. Then read the text and make sure everyone understands. Ask comprehension questions. (*How did Moses meet his new family in Midian? What job did he start doing? ...*)

KEY: a, d, b, f, e, c, g

Reading

C. Find the answers for the following questions in the text below:

Tell students to read the text and to answer the questions.

KEY: on a mountain Horeb; Moses + LORD / GOD (YAHWEH)

Post-Reading

D. Answer the following questions.

Tell students to work in pairs or small groups and to discuss the questions. Then ask them to share their answers with the whole class. Discuss answers to questions c. – d. more closely. You can collect the answers on the board.

KEY:

- a. He decided to save his people, he asked Moses to do it.*
- b. That the God was there and he should show some respect.*
- c. He was afraid, he didn't want to listen, he thought of his new family, ...*
- d. He could have run away as soon as he heard his name, he could have refused, he could have laughed ...*

E. Discuss.

Ask students to share ideas of biblical stories and verses with similar message. Ask students if they see any application of biblical promises in lives of people today and to support their answers with reasons.

NOTE: If the students have no ideas about other biblical stories and verses, you can prepare some on your own and ask them if they see any similarities.

(Phillipians 4,6-7; Matthew 6, 25; Jonah, Job...)

Complaints, Pharaoh

God is patient.

Exodus 4, 1-3 10-14; 5, 1-2; 6, 8-13 28-30

Pre-Reading

A. Lead-in

Organize the class into 4 groups (ideally of 3 – 4 students). Give each group different text. After reading the texts, tell one student in each group to stay at their table and all others to go visit other groups to learn about other texts. After returning to their home groups, tell them to compare all the texts to find similarities and differences. Ask the groups to share their findings with the class.

NOTE: Students will find out that Moses talks out of God's plan in each of the texts.

4, 1-3

Then Moses said to God, "But the Israelites will not believe me when I tell them that you sent me. They will say, 'The LORD did not appear to you.'" ² But the LORD said to Moses, "What is that you have in your hand?" Moses answered, "It is my walking stick." ³ Then God said, "Throw your walking stick on the ground." So Moses threw his walking stick on the ground, and it became a snake. Moses ran from it.

4, 10-12

¹⁰ Then Moses said to the LORD, "But, Lord, I am telling you, I am not a good speaker. I have never been able to speak well. And that hasn't changed since you started talking to me. I am still not a good speaker. You know that I speak slowly and don't use the best words." ¹¹ Then the LORD said to him, "Who made a person's mouth? And who can make someone deaf or not able to speak? Who can make a person blind? Who can make a person able to see? I am the one. I am the LORD." ¹² So go. I will be with you when you speak. I will give you the words to say."

4, 13-15

¹³ But Moses said, "My Lord, I beg you to send someone else, not me." ¹⁴ Then the LORD became angry with Moses and said, "All right! I'll give you someone to help you. Aaron the Levite is your brother, isn't he? He is a good speaker. In fact, Aaron is already coming to meet you, and he will be happy to see you." ¹⁵ I will tell you what to say. Then you will tell Aaron, and I will help him say it well. I will tell both of you what to do.

6, 28-30

²⁸ The LORD spoke to Moses again in the land of Egypt. ²⁹ He said, "I am the LORD. Tell the king of Egypt everything I tell you." ³⁰ But Moses, standing there before the LORD, said, "You know me. I'm a very bad speaker. How will I make the king listen to me?"

B. Discuss.

Tell students to remain in their groups and to discuss the questions. Then ask the groups to share their answers with the whole group.

Reading

C. Read the text and answer the questions.

Ask students to read the text and to answer the questions.

KEY:

- a. *the stick became a snake*
- b. *Aaron's stick ate all other sticks. It means that the LORD is more than any other gods.*
- c. *No, he refused to listen to them.*

Post-Reading

D. Discuss.

Ask students to discuss the following questions first in their groups, then they share their ideas with the whole class.

KEY: they have showed him the miracle; you can give arguments, show him different point of view...

E. Answer these questions:

Prepare two mindmap templates with questions in the centre on the board. Ask students to write down possible answers. (What are the things you usually want to talk out of? What could change your mind about it?)

NOTE: You can ask students to make a mark by each answer that is true about them. It can be used for further discussion.

The First 9 Plagues of Egypt

God is powerful, he reigns over everything.

Exodus 7, 14-25; 8, 1-32; 9, 6-35; 10, 12-28

Pre-Reading

A. Vocabulary

Tell students to connect the words with their correct translation. Explain problematic words in English.

KEY:

depart	boláky
wipe out	smazat
plague	odejít
dust	kroupy
boils	prach
locust	kobylky
lice	vši
hail	mor (zde: rána)

Reading

B. Listen to a song and read the lyrics.

Tell students to look at the lyrics. You can ask them if they know the singer and introduce him (Jewish American rapper). Tell them to listen and fill in the gaps using the words in the box. You can play the video, for checking with lyrics. Then ask students to read the lyrics again and find the plagues in them.

(Ari Lesser. (2013, March 20). *Ari Lesser - The Ten Plagues - Passover* [Video file].

Retrieved from <https://www.youtube.com/watch?v=-9ki5FycGyQ>)

Ten Plagues

Ari Lesser

Because you won't let My people depart
I'm sending My plagues against your heart
You and your servants soon shall see
In all of the earth there is none like Me
And if I chose, I could send My hand
To wipe you out from the face of the land
But I let you live so you may declare
How great My Name is everywhere
From the rivers to the lakes to the puddles in
the mud
Every drop of water shall be turned into
blood
The fish life will perish, the river will stink
The Nile will be vile and impossible to drink
And from the bloody waters, frogs will
ascend
To enter the houses of you and your friends
They'll creep through your bed, in your
kitchen too
They'll hop in your food and they'll climb
into you
When the frogs die their stench will disgust
Then lice infestation shall form from the dust
The lice will reach each corner of the land
Living on the bodies of animal and man
Because you won't let My people depart
I'm sending My plagues against your heart
You and your servants soon shall see
In all of the earth there is none like Me
And if I chose, I could send My hand
To wipe you out from the face of the land
But I let you live so you may declare
How great My Name is everywhere
On you and your land shall be unleashed
A horde of vicious and venomous beast
Emerging even from under the ground
Except in the region My people are found
A severe epidemic will kill all the sheep
And horses, and donkeys and camels, you
keep
Your cattle will fall in the blink of an eye
But no livestock of My people will die
A handful of soot from the fireplace
Will be thrown to the sky right before your
face
Then burning and blistering boils will begin
To erupt on you and your servants' skin
Because you won't let My people depart
I'm sending My plagues against your heart

You and your servants soon shall see
In all of the earth there is none like Me
And if I chose, I could send My hand
To wipe you out from the face of the land
But I let you live so you may declare
How great My Name is everywhere
A hail of fire will fall from the sky
And all that lives in the field will die
Both man and beast, every blade of grass
Each tree in the field, the hail will smash
Some of your food may survive the rain
But locust swarms will consume what
remains
They'll enter your borders from all around
So thick that you can't even see the ground
Then deep darkness will fill this place
Till no man sees his brother's face
For three long days there will be no light
Your land will be black as the darkest night
Because you won't let My people depart
I'm sending My plagues against your heart
You and your servants soon shall see
In all of the earth there is none like Me
And if I chose, I could send My hand
To wipe you out from the face of the land
But I let you live so you may declare
How great My Name is everywhere
Then every firstborn man shall die
When midnight strikes your land shall cry
A sound like there has never been
Nor will there ever be again
Your son will die and you will grieve
You'll pay My children just to leave
You'll dress them in your very best
You'll give them all that they request
They will no longer be your slaves
For I will bring them forth to save
Redeem and take them as My own
Then lead them through the desert home
Because you won't let My people depart
I'm sending My plagues against your heart
You and your servants soon shall see
In all of the earth there is none like Me
And if I chose, I could send My hand
To wipe you out from the face of the land
But I let you live so you may declare
How great My Name is everywhere

C. Work with the song lyrics.

Tell students to read the lyrics again and to answer the questions.

KEY:

- a. *“Because you won’t let my people depart ...”*
- b. *“...so you may declare how great My Name is everywhere”*
- c. *“... Except for the region My people are found”*

Post-Reading

D. Discuss with the class. Your notes from C can help you.

Ask students to work in pairs and to discuss the questions. Then ask them to share their ideas with the class.

KEY: listen to Moses and Aaron; join a rebellion; give up, fight

E. Name the plagues.

Ask students to make a list of the plagues individually. Then project the picture of the plagues to help them remember or check. Ask the students to put the plagues in the right order. Write the solution on the board.

KEY:

1. Water into blood
2. Frogs
3. Lice
4. Flies
5. Livestock
6. Boils
7. Hail
8. Locusts
9. Darkness
10. Firstborn



(Illustrated Bible Stories)

F. Discuss.

Ask the students to work in pairs again. Tell them to decide, which plagues is the worst, second worst ... Asks them to share their ideas and reasons. Then ask them to think of plagues that the world has today and to say how people react to them. (global warming, pandemics ...)

KEY: Students' answers; desertification...; Students' answers

Passover
God protects His people.
Exodus 12, 1-30
Pre-Reading

A. Watch.

Tell students to watch a video about Passover and answer questions individually.

God's story – Passover (1:20-2:28)

(Crossroads Kids' Club. (2015, April 3). *God's Story: Passover* [Video file]. Retrieved from <https://www.youtube.com/watch?v=1IwMt-KLkSE>)

KEY:

- a. Israelites (Jews)
- b. That God saved them and led them out of Egypt
- c. Unleavened bread, bitter herbs, lamb ...

B. Discuss

Ask students to look at the short text and to discuss what connections it has to the celebration of Passover.

KEY: The Israelites should tell their children about how the LORD saved them and honor him for it.

Reading

C. Work with poster.

Set the table for Seder dinner and sit around it with your students and tell students to look at the texts on the poster. Asks questions about individual items on the table and what they represent, what the poster says about the history of Passover and how it corresponds with the video, why Christians also celebrate Passover. You can encourage students, who

have experienced either Jewish or Christian Seder dinner to share with the class.

1. Kadeish קדש - recital of Kiddush blessing by the father, drinking of the first cup of wine

2. Urchatz ורחץ - the washing of the hands

3. Karpas כרפס - dipping of the karpas (vegetable) in salt water

4. Yachatz יחץ - breaking the middle matzo (unleavened bread); the larger piece becomes the afikoman (the dessert)

5. Maggid מגיד - retelling the Passover story, recital of "the four questions" and drinking of the second cup of wine

6. Rachtzah רחצה - second washing of the hands

7. Motzi מוציא, Matzo מצה - blessing before eating matzo

8. Maror מרור - eating of the maror (bitter herbs)

9. Koreich כורך - eating of a sandwich made of matzo and maror

10. Shulchan oreich שלחן עורך - lit. "set table" - the serving of the holiday meal

11. Tzafun צפון - eating of the afikoman

12. Bareich בריך - blessing after the meal and drinking of the third cup of wine

13. Hallel הלל - recital of the Hallel, festive recitations (Psalm 113, 114, 115 - 118; 136 - the Great Hallel); prayer; drinking of the fourth cup of wine

14. Nirtzah נירצה - say "Next Year in Jerusalem!"

Passover Sedar plate (ke'are) contains six symbolic items and is next to an extra plate containing a stack of three matzot. There are:

- Maror: Bitter herbs, symbolizing the bitterness of the slavery
- Chazeret: bitter-tasting lettuce (depending on the concrete tradition romaine lettuce or endive, dandelion greens, celery leaves, ...)
- Charoset: a paste made of fruits and nuts, representing the material, with which the Israelites built houses in Egypt
- Karpas: vegetable, usually parsley, celery or cooked potato dipped in salt water, vinegar or charoset. It represents the tears of the slaves
- Zeroa: roasted lamb or goat bone, which represents the lamb the Israelites ate that night in Egypt
- Beitzah: a hard-boiled egg roasted in a baking pan, symbolizing a sacrifice made in Jerusalem.

Passover is celebrated on the eve on the 15th day of Nisan (in late March or in April) and lasts for seven days in Israel and eight outside Israel. The dinner happens in a community or in family of multiple generations. The customs include remembering the story of exodus, drinking wine and eating symbolic food at the Passover Sedar Plate.

Some Christians, especially Evangelical Protestants do also celebrate Seder dinners, adding the message of Christian Easter. It is not only to return to the roots of the religion, but also to remind themselves of the dinner Jesus had with his disciples on Good Friday.

The dinner should involve all family members. Children are encouraged to ask questions, which are answered by the oldest member of the family.

The four questions have been translated into over 300 languages.

- Why is it that on all other nights during the year we eat either leavened bread or matza, but on this night we eat only matza?
- Why is it that on all other nights we eat all kinds of vegetables, but on this night we eat bitter herbs?
- Why is it that on all other nights we do not dip [our food] even once, but on this night we dip them twice?
- Why is it that on all other nights we dine either sitting upright or reclining, but on this night we all recline?
- We eat only matzah because our ancestors could not wait for their breads to rise when they were fleeing slavery in Egypt, and so they were flat when they came out of the oven.
- We eat only Maror, a bitter herb, to remind us of the bitterness of slavery that our ancestors endured while in Egypt.
- The first dip, green vegetables in salt water, symbolizes the replacing of our tears with gratitude, and the second dip, Maror in Charoses, symbolizes the sweetening of our burden of bitterness and suffering.
- We recline at the Seder table because in ancient times, a person who reclined at a meal was a free person, while slaves and servants stood.

(C. (2000b, April 2). What Is a Seder? - A quick, one-page overview of the Passover Meal's steps. Retrieved March 20, 2020, from https://www.chabad.org/holidays/passover/pesach_cdo/aid/1751/jewish/What-Is-a-Seder.htm M. (2003, April 2). The Passover (Pesach) Seder. Retrieved March 20, 2020, from <https://www.myjewishlearning.com/article/the-passover-pesach-seder/>)

D. Seder dinner.

Read the individual phases of the Seder dinner with the students. You can follow the instructions, if everybody is comfortable with it (including eating unleavened bread and drinking grape juice). In the phase of questions, ask students to role play.

(Organize students into two groups: the elderly and the children. Tell them to read the questions and answers at the bottom of the poster.)

Post-Reading

E. Discuss.

Sitting around the table, discuss if there is anything in the poster connected to the text in B., if the celebration reminds students of any other festivals.

KEY: Easter, Christmas ...

Red Sea

God fulfils His promises and takes care of His people.

Exodus 13, 21-22; 14, 10-30

Pre-reading

A. Answer the questions.

Ask students to answer the questions.

KEY:

- a. *GPS, map ...*
- b. *stars, compass ...*

Tell students to look at the pictures (Jungová, Benáková, & Pínová, 2010). Ask them if they know what they represent and what navigation Israelites used leaving Egypt.

KEY:

- c. *a cloud and a column of fire*

B. Watch the video and make notes.

Tell students to watch a video and write down answers to the questions. Encourage them to make some extra notes.

(Schubert Aloysius. (2016, March 1). *The Prince of Egypt 1998 : Red Sea (HD)* [Video file]. Retrieved from <https://www.youtube.com/watch?v=avShZS2GJMc>)

KEY:

- a. *Moses, Israelites, pharaoh, pharaoh's army, ...*
- b. *The sea parts, making a safe path for the Israelites; God's voice*
- c. *a whale, fish, ...*
- d. *No.*
- e. *They drowned.*

Reading

C. Read.

Ask students to look at the text and to compare information in it with the video. Ask them to mark any differences if they find any.

KEY: In the movie Moses strikes the water with his stick, in the text he raised his hand over the water.

D. Write.

Tell students to finish the last sentence of the text to sum up the whole story.

KEY: So that day the LORD saved Israelites to fulfil his promise.

Post-Reading

E. Watch another scene from *Prince of Egypt*.

(Max Canon. (2015, March 9). *The Prince of Egypt (1998) - Final Scene - 1080p* [Video file]. Retrieved from <https://www.youtube.com/watch?v=bUKVooRZhy8>)

Ask students to watch another short video. Tell them to mark verbs that describe what the Israelites are doing in the video.

Ask students about their celebration habits.

Ask the class to sum up, what this story meant for the Israelites. What ended and what started?

KEY:

- a. Hug, smile, sing, laugh ...
- b. Eat, meet friends ...
- c. Birthday, Easter, Christmas ...
- d. Birthday, end of school year ...
- e. They were no longer slaves, they were free.

Food and Water

God took care of His people even in the desert. Even if we do not believe, God is still with us.

Exodus 16, 2-35; 17, 3-6

Pre-Reading

A. Discuss.

Ask students to discuss the questions in pairs.

B. Finish the sentences.

God's Story – Wilderness

(Crossroads Kids' Club. (2017, October 5). *God's Story: Wilderness* [Video file]. Retrieved from <https://www.youtube.com/watch?v=IzN1jjiFnIA>)

Tell the students that they will watch a summarizing part of the video. Ask them to fill in the gaps in the text. Play the first 50 seconds of the video.

00:00 – 0:50

KEY:

For many years, God's family was stuck as *slaves* in Egypt. So God chose a guy named Moses to lead them out of slavery and into an amazing home called Canaan or the *Promised Land* where they could be free. From the moment the Israelites left Egypt, God made it clear that He was with his family. He led them with a *cloud* during the day and a pillar of *fire* at night! He actually split the Red Sea in two parts so they could walk to safety, but the journey from Egypt to the *Promised Land* was hard. In fact, the Israelites didn't know where to find *food and water* or when they would get to Canaan.

C. Is it true or false? Correct the sentences

Tell the students to watch next part of the video. Tell them to check the sentences, if they are true or false. Ask them to correct the false statements.

0:50 – 1:35- complaining and Question!!

KEY: F (They arrived after 40 years.), T, F (Moses asked God for help.), T, F (Moses decided to keep on going.)

D. Answer the question.

Ask students to answer the question presented in the video.

NOTE: Depending on the group consider making the question more general: *Had you ever complained about something instead of trusting or believing?*

Reading

E. Read the text.

Tell the students to read the text to find out what rules the Israelites had to follow about gathering their food and why such rules existed.

KEY: Gathering only what they can eat, only on the sixth day to gather more for Sabbath; to trust God

F. Watch the video and explain the words

Tell the students to watch another part of the video. They should explain the words appearing in the video. Tell them to explain also the words' connection to the story.

1:35 – 2:45

KEY: Food they got from the LORD; little warms; the seventh day – the day of rest

Post-Reading

G. Answer the questions

3:29 – 4:02 Summary of what God did

KEY:

- a. 40 years
- b. Food water rest protection (clothes from wearing off)
- c. Trust him
- d. He did not abandon them even in the desert.

The Golden Calf

God is merciful.

Exodus 19, 1 16-20; 32, 1-20

Pre-reading

A. Answer the questions.

Organize the class in groups of 3 – 4 students and ask them to discuss the questions and to share the answers with the whole class.

Reading

B. Read and decide.

Ask students to read the text on their own and to decide if the statement is true, false or not mentioned in the text.

KEY: F (People were frightened.), T, DS, F (He collected all the gold.), T, DS

Post-Reading

C. Discuss.

Ask students to work in the same group as in A. Tell that meanwhile, Moses was speaking to God, who saw what the Israelites were doing. Ask them to guess what their conversation was about.

KEY: God wasn't pleased. Moses asked God for mercy for His people.

D. Answer the questions.

Tell students that the text they will read describes what happened right after Moses asked God for mercy for Israelites. Ask them to stay in groups and to answer the questions.

KEY:

- a. *He had just asked for forgiveness and when he came down he saw that they were worshiping an idol.*
- b. *Moses melted it and ground it.*
- c. *The Ten Commandments.*

E. Find an adjective.

Ask the class to brainstorm adjectives that would describe the LORD in this story. Then vote about the most fitting one.

KEY: forgiving, merciful

The Ten Commandments

God wants us to live a good life. He gives us advice and guidelines how to achieve it.

Exodus 20, 1-17; 34, 1-6; Matthew 5, 17-48; 22, 34-40; Roman 13, 8-10

Pre-Reading

A. Answer the questions

Organize groups of 3 – 4 students. Tell them to discuss the questions and to share the answers with class.

KEY:

- a. Students' answer*
- b. At the beginning of something*
- c. Students' answer*

Tell the students that just as at the beginning of a school year classroom rules are made, the commandments were rules made at the beginning of a new journey and era of Israel.

Reading

B. Match the pictures and commandments.

Tell the students to match pictures (Jungová, Benáková, & Pínová, 2010) and commandments below them. Tell them that they can stay in the groups.

KEY: 1C, 2F, 3H, 4G, 5J, 6E, 7A, 8D, 9I, 10B

C. Divide the commandments.

Tell the students to look at the commandments and to discuss in groups, which of them are dealing with the relationship to God and which with the relationship to other people. Tell the students to make a list and to write it on the board. Compare the lists and discuss the variations.

KEY: 1-4 to God, 5-10 to people

Post-Reading

D. Think.

Ask the students to think and discuss in the groups situations when it is difficult to respect and follow the commandments.

E. Make a new order.

Ask each student to make a new order of the commandments from the most to the least severe. Tell them to compare these lists in pairs and to agree on a compromise. Then the pairs compare the new list with another pair and make a compromise again. This way there one new list for the whole class should arise.

Exploring Canaan

God led His people into a beautiful land. God keeps His promises.

Numbers 13, 1-27; Deuteronomy 31, 7-8

Pre-Reading

A. Discuss with your classmate.

Ask the students to work in pairs and discuss the questions. Compare the answers throughout the class. Gather the ideas of what the students are looking for if travelling.

Reading

B. Read and make notes.

Tell the students to read a text. Tell them to make notes of instructions that the spies got from Moses, of what they were supposed to concentrate on.

KEY: what the land looks like, what kind of people live there, what kind of towns are there ...

Post-Reading

C. Explore

Organize students into groups of 3 – 4 people. Ask them to imagine themselves being spies in their homeland or in a place that they know very well. Tell them to describe this place following the instructions in the text.

Tell the students to report to the class. Encourage them to use various tools (PowerPoint, posters, pictures ...)

D. Discuss.

Ask the questions. Let the students explain their answers.

Moses' Death

God used Moses, who wasn't perfect, to do amazing things.

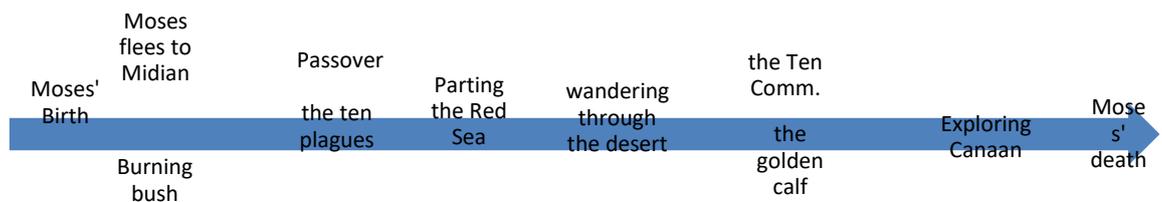
Deuteronomy 34, 1-10

Pre-Reading

A. Write.

Tell the students to work with the timeline of Moses' life. Tell them to put the events in the correct order and that the map could help them with that. Make sure they see the correct solution, for example on the board. Use the opportunity to remind the students of the stories. (The location of Mount Sinai (Exodus 19). (2015, December 23). Retrieved March 24, 2020, from <https://larshaukeland.com/bits-pieces/archeology/exodus/the-location-of-mount-sinai-exodus-19/>)

KEY:



Reading

B. Read and answer.

Tell the students to read the text and answer the questions.

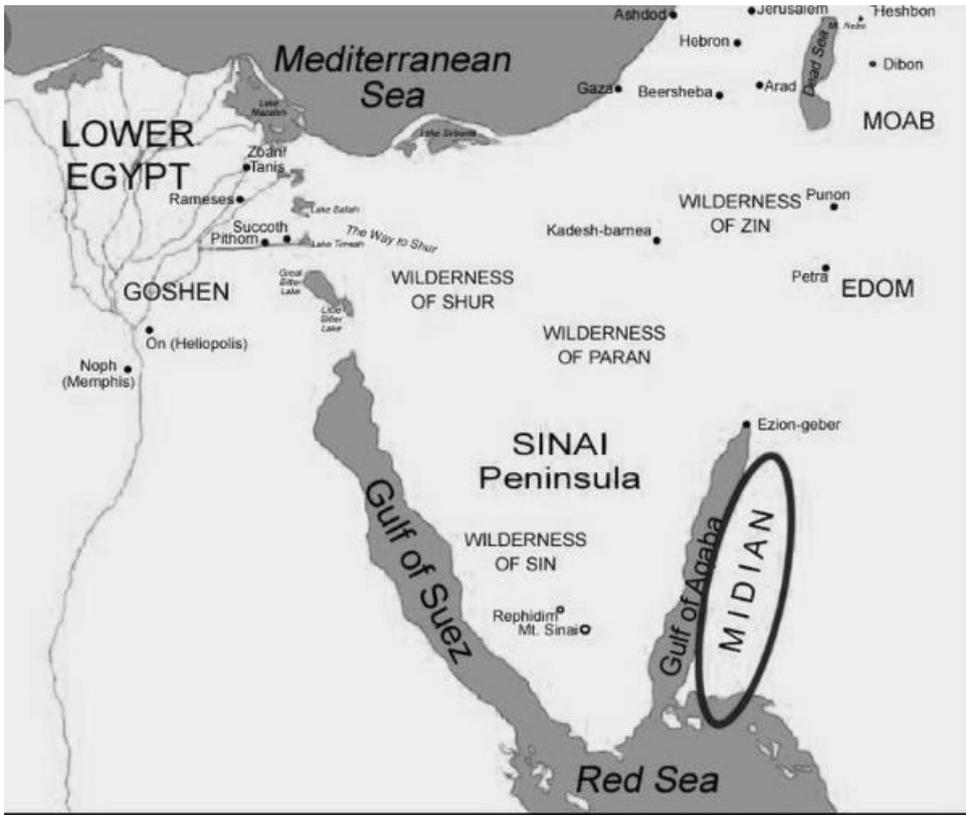
KEY: Mount Nebo, 120, he knew the LORD face to face

Post Reading

C. Make a poster.

Organize pairs or small groups. Tell the students to make a poster summarizing who Moses actually was. Encourage them to be creative. Then sit in a circle and ask students to show their posters. Talk about who Moses was, summarize what the students have learned. Open space for students' personal findings.

MOSES IN MIDIAN AND BURNING BUSH



B. Put the sentences in the correct order.

- a. A man had seven daughters. The girls went to a well to get water for the sheep.
- b. Moses helped the girls and gave water to their animals.
- c. Moses married one of his daughters.
- d. But there were some *shepherds*, who didn't let the girls get water.
- e. The father invited Moses to stay with them.
- f. The girls came back home and told their father what happened.
- g. Moses became *shepherd* and started helping his new family.

shepherd = a person who takes care of the sheep

C. Find the answers for the following questions in the text below:

Where is the story happening?

Who is talking to whom? Can you find names in the text?

_____ + _____ (_____)

He went to a mountain called Horeb, the mountain of God. Moses saw a bush that was burning without being burned up. The LORD saw Moses was coming to look at the bush. So he called to him from the bush.

L: "Moses, Moses!"

M: "Yes, LORD."

L: "Stop! Don't go any closer! Take off your sandals. You are standing on holy ground. I am the God of your *ancestors*. I am the God of Abraham, the God of Isaac and the God of Jacob."

Moses took off his sandals and covered his face because he was afraid to look at God.

L: "I have seen troubles my people have *suffered* in Egypt. So now I am sending you to Pharaoh. Go! Lead my people, the Israelites out of Egypt."

M: "I am not a great man! How can I be the one to go to Pharaoh and lead the Israelites out of Egypt?"

L: "You can do it because I will be with you."

M: "The people will ask 'What is his name?', what should I tell them?"

L: "Tell them 'I AM WHO I AM'. Tell the Israelites that you were sent by YAHWEH, the God of your *ancestors*. This will always be my name."

*ancestors = earlier generations of a family line
to suffer = to be in pain*

D. Answer the following questions.

- a. Why did God speak to Moses?
- b. What does it mean that the land was holy?
- c. How do you think Moses felt? What do you think was on his mind?
- d. How else could he have responded?

E. Discuss.

God said to Moses that he will be with him and therefore he doesn't have to be afraid. Do you know some other verse or story from the Bible where God said something similar? Are the promises in Bible applicable nowadays? If yes, how? If not, why do you think so?

COMPLAINTS, PHARAOH

A. Read the text in a group. Send your members to other groups and exchange information.

(One person in each group stays at their table.)

In your home groups, compare what you have found out. Are there any similarities/differences in the texts?

B. Discuss.

- e. What was Moses afraid of?
- f. What can help somebody, who is afraid?
- g. Do you know any story of someone who has overcome their fears?

C. Read the text and answer the questions.

a. *What happened after Aaron threw his walking stick on the ground?*

b. *What happened with the walking sticks of the magicians?
What is it a metaphor for? What does it represent?*

c. *Did Pharaoh listen to what Moses and Aaron said?*

Moses and Aaron went to Pharaoh and said, “The LORD, the God of Israel, says, ‘Let my people go into the desert so that they can have a festival to honor me.’” But Pharaoh said, “Who is the LORD? Why should I *obey* him? Why should I let Israel go? I don’t even know who this LORD is, so I refuse to let Israel go.”

The LORD said to Moses and Aaron, “Pharaoh will ask you to do a miracle. Tell Aaron to throw his walking stick on the ground. While Pharaoh is watching, the stick will become a snake.” So Moses and Aaron went to Pharaoh and *obeyed* the LORD. Aaron threw his walking stick down. While Pharaoh and his officers watched, the stick became a snake. So Pharaoh called for his wise men and magicians. These men used their magic, and they were able to do the same thing as Aaron. They threw their walking sticks on the ground, and their sticks became snakes. But Aaron’s walking stick ate theirs. Pharaoh still refused to let the people go. Pharaoh refused to listen to Moses and Aaron.

to obey = to respect and follow the rules

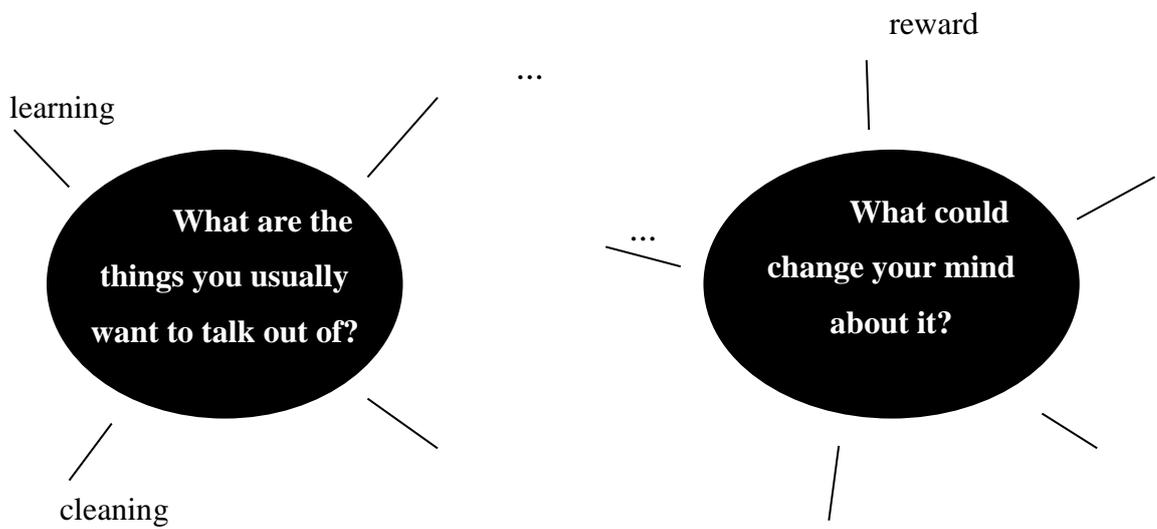
D. Discuss.

What have Moses and Aaron done to change Pharaoh's mind?

What could you do to change somebody's mind?

E. Answer these questions:

Think of something, what you do not want to do. What would change your mind about it?



THE FIRST 9 PLAGUES OF EGYPT

A. Vocabulary

depart	boláky
wipe out	smazat
plague	odejít
dust	kroupy
boils	prach
locust	kobylky
lice	vši
hail	mor (zde: rána)

B. Listen to a song.

Fill in the gaps in the text with the following words and phrases (there are 6 extra):

plagues (5x), frogs (2x), your food, Egypt, smile, My people (2x), firstborn man, go, dust, Moses, bloody, boils, turned into blood, locust, great (4x), die, days, darkness, three long days, slaves, lice (2x), son, fun

Find the plagues in the lyrics.

C. Work with the song lyrics.

- a. Why did God send his plagues?
- b. Why did God let the Egyptians live?
- c. Where was it safe from the plagues?

D. Discuss with the class. Your notes from C can help you.

- *What could they have done differently?*
 - *the pharaoh*
 - *the Egyptians*
 - *the Israelites*

E. Name the plagues.

- Check or complete your list with the picture.
- Put them in the right order.

F. Discuss.

- a. Put the plagues in order according to their severity.
(What would be the least – the most devastating?)
- b. What plagues do we have today?
- c. Do people nowadays learn lessons from similar “plagues”?

Ten Plagues

Ari Lesser

Because you won't let My people depart
I'm sending My _____ against your heart
You and your servants soon shall see
In all of the earth there is none like Me
And if I chose, I could send My hand
To wipe you out from the face of the land
But I let you live so you may declare
How _____ My Name is everywhere

From the rivers to the lakes to the puddles
in _____ the _____ mud
Every drop of water shall be _____
The fish life will perish, the river will stink
The Nile will be vile and impossible to drink
And from the _____ waters, _____ will
ascend
To enter the houses of you and your friends
They'll creep through your bed, in your kitchen
too
They'll hop in _____ and they'll climb into
you
When the _____ die their stench will disgust
Then _____ infestation shall form from the

The _____ will reach each corner of the land

Living on the bodies of animal and man

Because you won't let My people depart
I'm sending My _____ against your heart
You and your servants soon shall see
In all of the earth there is none like Me
And if I chose, I could send My hand
To wipe you out from the face of the land

But I let you live so you may declare
How _____ My Name is everywhere

On you and your land shall be unleashed
A horde of vicious and venomous beast
Emerging even from under the ground
Except in the region _____ are found
A severe epidemic will kill all the sheep
And horses, and donkeys and camels, you keep
Your cattle will fall in the blink of an eye
But no livestock of _____ will die
A handful of soot from the fireplace

Will be thrown to the sky right before your
face
Then burning and blistering _____ will begin
To erupt on you and your servants' skin

Because you won't let My people depart
I'm sending My _____ against your
heart

You and your servants soon shall see
In all of the earth there is none like Me

And if I chose, I could send My hand
To wipe you out from the face of the land
But I let you live so you may declare
How _____ My Name is everywhere

A hail of fire will fall from the sky
And all that lives in the field will _____
Both man and beast, every blade of grass
Each tree in the field, the hail will smash
Some of your food may survive the rain
But _____ swarms will consume what
remains
They'll enter your borders from all around

So thick that you can't even see the ground
Then deep _____ will fill this place
Till no man sees his brother's face
For _____ there will be no light
Your land will be black as the darkest night

Because you won't let My people depart
I'm sending My _____ against your
heart

You and your servants soon shall see
In all of the earth there is none like Me
And if I chose, I could send My hand
To wipe you out from the face of the land
But I let you live so you may declare
How _____ My Name is everywhere

Then every _____ shall die
When midnight strikes your land shall cry
A sound like there has never been
Nor will there ever be again
Your _____ will die and you will
grieve
You'll pay My children just to leave
You'll dress them in your very best
You'll give them all that they request
They will no longer be your _____
For I will bring them forth to save
Redeem and take them as My own
Then lead them through the desert home

Because you won't let My people depart
I'm sending My _____ against your
heart

You and your servants soon shall see
In all of the earth there is none like Me
And if I chose, I could send My hand
To wipe you out from the face of the land
But I let you live so you may declare
How _____ My Name is everywhere

PASSOVER

A. Watch the video and answer these questions.

a. Who celebrates Passover?

b. What do they celebrate?

c. What do they eat?

B. Discuss

What does it say about the celebration?

When your children ask you, 'Why are we doing this ceremony?' you will say, 'This Passover is to honor the LORD, because when we were in Egypt, he passed over the houses of Israel. He killed the Egyptians, but he saved the people in our houses.'

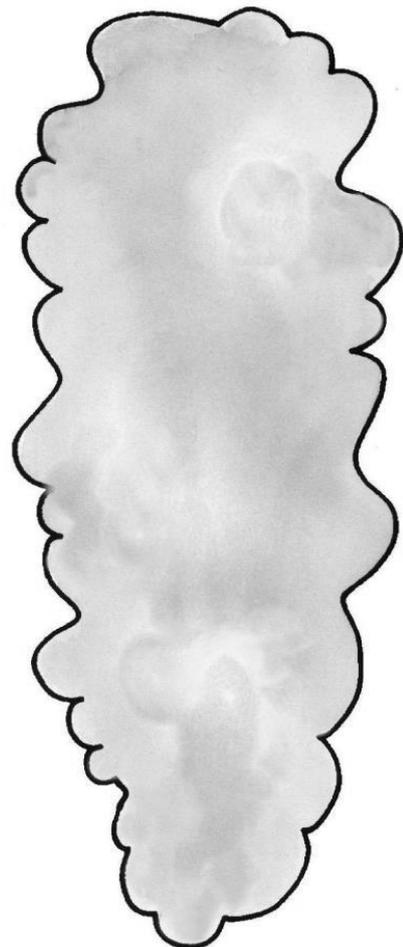
RED SEA

A. Answer the questions.

a. What do you use as a tool of navigation while traveling?

b. What other ways of orientation do you know?

c. Look at the pictures. What kind of navigation could the Israelites have used while leaving Egypt?



B. Watch the video and make notes.

Prince of Egypt. Red Sea Parting moment.

- *What characters are there?*

- *What happens when Moses puts his walking stick into the sea? Whose voice can you hear?*

- *What can you see in the water around the people?*

- *Did the Egyptians catch the Israelites?*

- *What happened to the Egyptians?*

C. Read.

Compare it with your answers in C. What are some differences? Mark them.

D. Write

Finish the last sentence of the text to sum the story up.

Moses raised his hand over the Red Sea, and the LORD caused a strong wind to blow from the east. The wind blew all night long. The sea split, and the wind made the ground dry. The Israelites went through the sea on dry land. The water was like a wall on their right and on their left. Then Pharaoh's army followed them into the sea. Then the LORD told Moses, "Raise your hand over the sea to make the water fall back and cover the Egyptians." The water returned to its normal level and covered the army. The army was destroyed. But the Israelites crossed the sea on dry land.

So that day ... _____.

E. Watch another scene from *Prince of Egypt*.

a. How did the Israelites celebrate?

hug	be afraid	cry	smile	sing	shop	have a bath	eat	scream	drink
laugh	change	clothes		exercise	chat	be surprised	rest	cook	

b. How do you usually celebrate?

c. What did you last celebrate?

d. What are you waiting for to happen so that you would celebrate?

e. What did the event mean for the Israelites?

FOOD AND WATER

A. Discuss.

- a. Do you know anyone who is always unhappy?
- b. Do you know anyone who always refuses to take any advice?

B. Watch a video. Finish the sentences:

For many years, God's family was stuck as _____ in Egypt. So God chose a guy named Moses to lead them out of slavery and into an amazing home called Canaan or the _____, where they could be free. From the moment the Israelites left Egypt, God made it clear that He was with his family. He led them with a _____ during the day and a pillar of _____ at night! He actually split the Red Sea in two parts so they could walk to safety, but the journey from Egypt to the _____ was hard. In fact, the Israelites didn't know where to find _____ or when they would get to Canaan.

C. Is it true or false? Correct the false sentences.

- e. They arrived to Canaan after three days.

- f. The Israelites were thirsty.

- g. Moses asked Aaron to help.

- h. The Israelites said they had enough food in Egypt.

- i. Moses decided to go back to Egypt.

D. Answer the question:

Had you ever complained about something instead of trusting or believing?

E. Read the text.

In the morning flakes of food that looked like frost covered the ground. The Israelites called it “manna”, which means, “What is it?”. Moses told them to eat it all and not to save any. But of course, some people saved a little, just to be safe. Remember, they were worried they wouldn’t have what they needed. The next morning the old manna was full of little bugs. But the good news is there was also new manna. See, God wanted them to trust him every single day. On the sixth day of every week, God did tell them to gather enough for two days. That way, they had one day to rest. So when they woke up on the seventh day of the week, the manna they had saved was as fresh as it was when it first fell.

- a. What rules did the Israelites have to follow about gathering their food?
- b. Why did God make such rules?

F. Watch a video and explain the words:

- a. Manna: _____
- b. Maggots: _____
- c. Sabbath: _____

G. Answer the questions.

- a. How long did the Israelites wander the desert?

- b. What did God keep on giving them?

- c. What did they have to do for God to give them what they needed?

- d. What do you think is the message of the story?

THE GOLDEN CALF

- A. Answer the questions.
- Have you ever been home alone?
 - Do your parents give you instructions what to do?
 - Do you follow the instructions to the fullest when they are gone?
- B. Based on the text, decide what is true, false and what is not in the text.

Correct the false statements.

- When they came to the mountain, there was a storm.
- People were excited to see the LORD.
- People gathered around Aaron.
- They wanted to leave without Moses.
- Aaron collected all the metal they had.
- Aaron made a statue of a calf.
- They ate a calf during the celebration.

The Israelites reached the desert of Sinai. On the morning of the third day, a cloud came down onto the mountain. There was thunder and lightning and a very loud sound from a trumpet. So the LORD came down to Mount Sinai. He came from heaven to the top of the mountain. Then he called Moses to come up to the top of the mountain with him. So Moses went up the mountain.

The people saw that Moses was not coming down from the mountain. So they came to Aaron. They said to him, "Look, we don't know what happened to Moses. So make us some gods to lead us." Aaron said to the people, "Bring me the gold earrings." So the people collected all their gold earrings and brought them to Aaron. He took the gold from the people and used it to make a statue of *a calf*. Then the people said, "Israel, here are your gods! These are the gods that brought you out of the land of Egypt!" Aaron saw all these things, so he built an altar in front of the calf. Then Aaron said, "Tomorrow will be a special festival to honor the LORD." The people woke up very early the next morning. They killed animals and offered them as *offerings*. They sat down to eat and drink. Then they had a wild party.

a calf = a baby cow
an offering = a present for a god

C. Discuss.

a. *What do you think God said to Moses about it?*

D. Answer the questions.

a. *Why was Moses so angry?*

b. *What happened to the golden calf?*

c. *Do you know what was on the stone tablets he broke?*

¹⁹When Moses came near the camp, he saw the golden calf and the people dancing. He became very angry, and he threw the stone tablets on the ground. The stones broke into several pieces at the bottom of the mountain. ²⁰Then Moses destroyed the calf that the people had made. He melted it in the fire. Then he ground the gold until it became dust and threw it into the water. Then he forced the Israelites to drink that water.

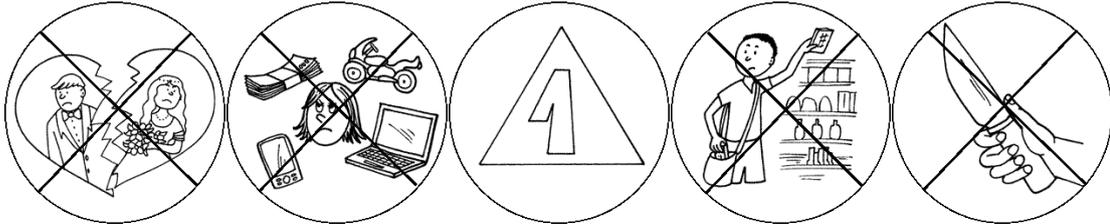
E. What adjective describes the LORD in this story?

THE TEN COMMANDMENTS

A. Answer the questions.

- a. Do you have any classroom or household rules?
- b. When do you agree on them?
- c. What happens when you don't follow them?

B. Match the pictures with the right commandments.



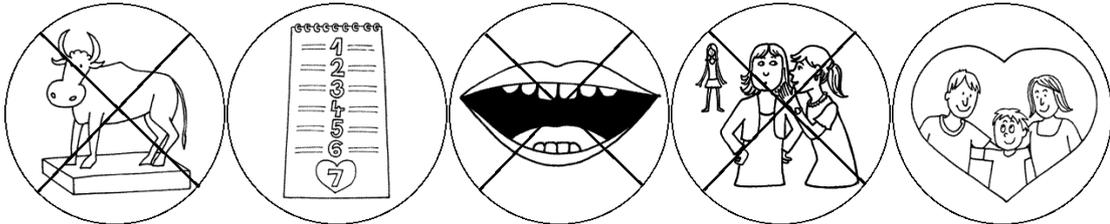
A

B

C

D

E



F

G

H

I

J

- | | |
|------------------------------|-----------------------|
| 1 Put God first. | 6 Don't kill people. |
| 2 No fake Gods. | 7 Respect marriage. |
| 3 Respect God's name. | 8 Do not steal. |
| 4 Respect God's day of rest. | 9 Do not lie. |
| 5 Respect your parents. | 10 Do not be jealous. |

C. Divide the Commandments.

Some of the Commandments talk about our relationship to God and some about our relationships to other people. Can you divide them into these two groups?

D. Think of situations, when it is hard to follow the Commandments. Discuss it with the classroom.

E. Make a new order of the Commandments, from the most severe to the least.

EXPLORING CANAAN

- A. Discuss with your classmate.
- Where and with whom do you usually travel abroad?
 - What are you doing there?
 - How do you find information that you need? What kind of information do you look for?
- B. Read the text. Make notes of what Moses instructed the spies to find out.

¹⁷ When Moses was sending them out to explore Canaan, he said, “Go through the Negev and then into the hill country. ¹⁸ See what the land looks like. Learn about the people who live there. Are they strong or are they weak? Are they few or are they many? ¹⁹ Learn about the land that they live in. Is it good land or bad land? What kind of towns do they live in? Do the towns have walls protecting them? Are the towns strongly defended? ²⁰ And learn other things about the land. Is the soil good for growing things, or is it poor soil? Are there trees on the land? Try to bring back some of the fruit from that land.” (This was during the time when the first grapes should be ripe.)

- C. Explore.

Based on your notes from the text, imagine being a spy in your own land or in a place you know very well. How would you answer all the Moses’ questions?

Be ready to report to your class. You can work in small groups.

- D. Discuss

Based on the reports.

- Has anyone described a land you would like to live in?
- What kind of features would a Promised Land have to have for you?

MOSES' DEATH

A. Write.

On the timeline, mark the events of Moses' life that you remember.
The box and the map could help you.

Parting the Red Sea, Moses' birth, Burning bush, The Ten Commandments, Moses flees to Midian, exploring Canaan, Passover, wandering through the desert, the ten plagues of Egypt, the golden calf, Moses' death



B. Read the text and answer the questions.

- What mountain did Moses climb?
- How old was Moses when he died?
- What was Moses so special for?

Moses climbed Mount Nebo. The LORD said to Moses, “This is the land I promised to Abraham, Isaac, and Jacob. I said to them, ‘I will give this land to your children. I have let you see the land, but you cannot go there.’” Then Moses, the LORD’s servant, died there in the land of Moab. The LORD buried Moses in Moab. But even today, no one knows exactly where Moses’ grave is. Moses was 120 years old when he died. The Israelites cried for Moses for 30 days. They stayed in the Jordan Valley in Moab until the time of sadness was finished.

Israel never had another prophet like Moses: The LORD knew Moses face to face.

C. Make a poster. Work with your classmate.

„Who was Moses?“

- F. General information
- G. Where did he live
- H. What do we know of his family
- I. What do we know about his relationships
- J. What do we know about his character
- K. ...

BE CREATIVE. ☺

9.7.2 Kvarta

9.7.2.1 Teacher's notes

Moses in Midian and Burning Bush

God has a plan how to take care of us, even if we feel like there is no hope anymore.

Exodus 2,11-21

Pre-Reading

A. Introduction

Ask students questions to remind them of previous story. (*How did Moses appear in pharaoh's palace? Was Moses an Egyptian?*) Encourage them to use materials about previous story.

Ask students to look at the map and make assumptions of why Midian is highlighted

(Davidiy, Y. (n.d.). Midianites. Retrieved from

<https://hebrewnations.com/articles/gis/midian.html>).

When Moses grew up, he left the palace. He did not want to see the pharaoh make his people work harder and harder. He went to a land called Midian.

Ask students to add more of what they know about Moses leaving Egypt.

B. Put the sentences in the correct order.

Ask students to put the sentences in the right order to get a text explaining the situation of Moses' life in Midian. Then read the text and make sure everyone understands. Ask comprehension questions. (*How did Moses meet his new family in Midian? What job did he start doing? ...*)

KEY: a, d, b, f, e, c

Reading

C. Find the answers for the following questions in the text below:

Tell students read the text and to answer the questions.

KEY: on a mountain Horeb; Moses + LORD / GOD (YAHWEH)

Post-Reading

D. Answer the following questions.

Tell students to work in pairs or small groups and to discuss the questions. Then ask them to share their answers with the whole class. Discuss answers to questions c. – d. more closely. You can collect the answers on the board.

KEY:

- e. He decided to save his people, he asked Moses to do it.*
- f. That the God was there and he should show some respect.*
- g. He was afraid, he didn't want to listen, he thought of his new family, ...*
- h. He could have run away as soon as he heard his name, he could have refused, he could have laughed ...*

E. Answer the following questions.

Tell students to discuss the questions more closely. You can collect the answers on the board.

F. Discuss.

Ask students to think and discuss what would be different if something similar happened today. Encourage them to take inspiration in the following box and add their own ideas.

Tell them to create an alternative story based on their ideas. Ask them to prepare it to play it as a radio play for the classmates. Ask them about basic features of a radio play to make sure if they know what they will be doing.

KEY:

- a. Also as a burning bush, as a profile on Instagram...*
- b. To save the planet from global warming, to make companies stop destroying rain-forests ...*
- c. He could make a campaign, ignore it ...*

G. Write a speculative article.

Ask students to write an speculative article, tell them to involve at least 2 of the suggested points. Encourage them to make a list of ideas and then to write the text.

Complaints, Pharaoh

God is patient.

Exodus 4, 1-3 10-14; 5, 1-2; 6, 8-13 28-30

Pre-Reading

A. Lead-in

Organize station learning in the classroom. On each station there will be one text. If there are more than 10 students, make more stations of one text to ensure smoother course of the activity. Tell the students to go around the classroom and to fill in the table with help of the texts.

KEY:

- a. *To go to talk to pharaoh*
- b. *Aaron*
- c. *Walking stick turning into a snake*
- d. *Israelites will not believe me; not a good speaker; send someone else; bad speaker*
- e. *Students' answers*
- f. *In all the texts, Moses is talking out of going to Pharaoh*

4, 1-3

Then Moses said to God, "But the Israelites will not believe me when I tell them that you sent me. They will say, 'The LORD did not appear to you.'" ² But the LORD said to Moses, "What is that you have in your hand?" Moses answered, "It is my walking stick." ³ Then God said, "Throw your walking stick on the ground." So Moses threw his walking stick on the ground, and it became a snake. Moses ran from it.

4, 10-12

¹⁰ Then Moses said to the LORD, "But, Lord, I am telling you, I am not a good speaker. I have never been able to speak well. And that hasn't changed since you started talking to me. I am still not a good speaker. You know that I speak slowly and don't use the best words." ¹¹ Then the LORD said to him, "Who made a person's mouth? And who can make someone deaf or not able to speak? Who can make a person blind? Who can make a person able to see? I am the one. I am the LORD." ¹² So go. I will be with you when you speak. I will give you the words to say."

4, 13-15

¹³ But Moses said, "My Lord, I beg you to send someone else, not me." ¹⁴ Then the LORD became angry with Moses and said, "All right! I'll give you someone to help you. Aaron the Levite is your brother, isn't he? He is a good speaker. In fact, Aaron is already coming to meet you, and he will be happy to see you." ¹⁵ I will tell you what to say. Then you will tell Aaron, and I will help him say it well. I will tell both of you what to do.

6, 28-30

²⁸ The LORD spoke to Moses again in the land of Egypt. ²⁹ He said, "I am the LORD. Tell the king of Egypt everything I tell you." ³⁰ But Moses, standing there before the LORD, said, "You know me. I'm a very bad speaker. How will I make the king listen to me?"

B. Compare.

Organize pairs and tell students to compare their tables. Then ask to share their answers for the last question with the whole group.

Reading

C. Read the text and answer the questions.

Ask students to read the text and to answer the questions.

KEY:

- d. the stick became a snake*
- e. Aaron's stick ate all other sticks. It means that the LORD is more than any other gods.*
- f. No, he refused to listen to them.*

Post-Reading

D. Answer these questions:

Prepare two mindmap templates with questions in the centre on the board. Ask students to write down possible answers. (What are the things you usually want to talk out of? Why are you usually talking out of things?)

NOTE: You can ask students to make a mark by each answer that is true about them. It can be used for further discussion. Then ask them about what would motivate them to change their opinion about these things.

The First 9 Plagues of Egypt

God is powerful, he reigns over everything.

Exodus 7, 14-25; 8, 1-32; 9, 6-35; 10, 12-28

Pre-Reading

G. Look at the picture.

Ask students to make notes about what they remember from the previous story. Tell them to compare their list with their classmate. Ask them to choose, which two items are the most important and to write them on the board.

KEY: Moses went to talk to pharaoh and showed him a miracle when his walking stick became a snake. Pharaoh refused to listen to him.

Reading

G. Listen to a song and read the lyrics.

Tell students to look at the lyrics. You can ask them if they know the singer and introduce

him (Jewish American rapper). Tell them to listen and fill in the gaps us. You can play the video, for checking with lyrics. Then ask students to read the lyrics again and find the plagues in them.

(Ari Lesser. (2013, March 20). *Ari Lesser - The Ten Plagues - Passover* [Video file].

Retrieved from <https://www.youtube.com/watch?v=-9ki5FycGyQ>)

KEY: in the lyrics



(Illustrated Bible Stories)

Ten Plagues

Ari Lesser

Because you won't let My people depart

I'm sending My plagues against your heart
You and your servants soon shall see
In all of the earth there is none like Me
And if I chose, I could send My hand
To wipe you out from the face of the land
But I let you live so you may declare
How great My Name is everywhere

From the rivers to the lakes to the
puddles in the mud
Every drop of water shall be turned into
blood

The fish life will perish, the river will stink
The Nile will be vile and impossible to drink
And from the bloody waters, frogs will
ascend

To enter the houses of you and your friends
They'll creep through your bed, in your
kitchen too
They'll hop in your food and they'll climb
into you

When the frogs die their stench will disgust
Then lice infestation shall form from the dust
The lice will reach each corner of the land
Living on the bodies of animal and man

Because you won't let My people depart

I'm sending My plagues against your heart
You and your servants soon shall see
In all of the earth there is none like Me
And if I chose, I could send My hand
To wipe you out from the face of the land

But I let you live so you may declare
How great My Name is everywhere

On you and your land shall be
unleashed

A horde of vicious and venomous beast
Emerging even from under the ground
Except in the region My people are found
A severe epidemic will kill all the sheep
And horses, and donkeys and camels, you
keep

Your cattle will fall in the blink of an eye
But no livestock of My people will die
A handful of soot from the fireplace

Will be thrown to the sky right before
your face
Then burning and blistering boils will begin
To erupt on you and your servants' skin

Because you won't let My people
depart

H. Work with the song lyrics.

I'm sending My plagues against your heart
You and your servants soon shall see
In all of the earth there is none like Me

And if I chose, I could send My hand
To wipe you out from the face of the land
But I let you live so you may declare
How great My Name is everywhere

A hail of fire will fall from the sky
And all that lives in the field will die
Both man and beast, every blade of grass
Each tree in the field, the hail will smash
Some of your food may survive the rain
But locust swarms will consume what
remains

They'll enter your borders from all around

So thick that you can't even see the
ground

Then deep darkness will fill this place
Till no man sees his brother's face
For three long days there will be no light
Your land will be black as the darkest night

Because you won't let My people
depart

I'm sending My plagues against your heart
You and your servants soon shall see
In all of the earth there is none like Me
And if I chose, I could send My hand
To wipe you out from the face of the land
But I let you live so you may declare
How great My Name is everywhere

Then every firstborn man shall die
When midnight strikes your land shall cry
A sound like there has never been
Nor will there ever be again
Your son will die and you will grieve
You'll pay My children just to leave
You'll dress them in your very best
You'll give them all that they request
They will no longer be your slaves
For I will bring them forth to save
Redeem and take them as My own
Then lead them through the desert home

Because you won't let My people
depart

I'm sending My plagues against your heart
You and your servants soon shall see
In all of the earth there is none like Me
And if I chose, I could send My hand
To wipe you out from the face of the land
But I let you live so you may declare
How great My Name is everywhere

Tell students to read the lyrics again and to fill in the table.

KEY: The plagues affected only the Egyptians. The Israelites were safe.

Post-Reading

I. Discuss with the class. Your notes from C can help you.

Ask students to work in pairs and to discuss the questions. Then ask them to share their ideas with the class.

KEY: Because he promised to keep His people safe; because pharaoh has not let the people leave; listen to Moses and Aaron; join a rebellion; give up, fight

J. Name the plagues.

Ask students to make a list of the plagues individually. Then project the picture of the plagues to help them remember or check. Ask the students to put the plagues in the right order. Write the solution on the board.

KEY:

1. Water into blood
2. Frogs
3. Lice
4. Flies
5. Livestock
6. Boils
7. Hail
8. Locusts
9. Darkness
10. Firstborn

K. Discuss.

Ask students if they have any ideas of what is an equivalent of a plague today. You can encourage them with mentioning global problems such as global warming, desertification etc. Encourage students to write their ideas on the board. Then choose 10 of them with the class and ask students to put them in order according to their severity. Then ask students if people take the plagues of today seriously, if they learn from them.



(Illustrated Bible Stories)

Passover
God protects His people.
Exodus 12, 1-30
Pre-Reading

A. Discuss.

Ask the students what they know about Passover. Tell them to write any ideas they have on the board.

B. Watch.

Tell students to watch a video about Passover and answer questions.
(Mayim Bialik. (2018, March 26). *Passover!* // *Mayim Bialik* [Video file]. Retrieved from <https://www.youtube.com/watch?v=B4ofR01Fn7s>)

KEY:

- d. Spring, 8 days*
- e. Jews*
- f. Exodus, Exodus*
- g. Leaven, barley, eye, spelt, wheat ... ; it is burned*
- h. Unleavened bread*
- i. Order; 15*
- j. Wine or grape juice*
- k. Yes, they retell the stories*

Reading

C. Read the text.

Tell the students to read and underline information mentioned in the video. Tell them to compare new information with the ideas they had at the beginning.

Post-Reading

D. Work with poster.

Set the table for Seder dinner and sit around it with your students and tell students to look at the texts on the poster. Asks questions about individual items on the table and what

they represent, what the poster says about the history of Passover and how it corresponds with the video or the previous text, why Christians also celebrate Passover. You can encourage students, who have experienced either Jewish or Christian Seder dinner to share with the class.

KEY: God saved Israelites from Egypt, people should tell the stories to their children

...

1. Kadeish קדש - recital of Kiddush blessing by the father, drinking of the first cup of wine

2. Urchatz ורחץ - the washing of the hands

3. Karpas כרפס - dipping of the karpas (vegetable) in salt water

4. Yachatz יחץ - breaking the middle matzo (unleavened bread); the larger piece becomes the afikoman (the dessert)

5. Maggid מגיד - retelling the Passover story, recital of "the four questions" and drinking of the second cup of wine

6. Rachtzah רחצה - second washing of the hands

7. Motzi מוציא, Matzo מצה - blessing before eating matzo

8. Maror מרור - eating of the maror (bitter herbs)

9. Koreich כורך - eating of a sandwich made of matzo and maror

10. Shulchan oreich שלחן עורך - lit. "set table" - the serving of the holiday meal

11. Tzafun צפון - eating of the afikoman

12. Bareich בריך - blessing after the meal and drinking of the third cup of wine

13. Hallel הלל - recital of the Hallel, festive recitations (Psalm 113, 114, 115 - 118; 136 - the Great Hallel); prayer; drinking of the fourth cup of wine

14. Nirtzah נירצה - say "Next Year in Jerusalem!"

Passover Sedar plate (ke'are) contains six symbolic items and is next to an extra plate containing a stack of three matzot. There are:

- Maror: Bitter herbs, symbolizing the bitterness of the slavery
- Chazeret: bitter-tasting lettuce (depending on the concrete tradition romaine lettuce or endive, dandelion greens, celery leaves, ...)
- Charoset: a paste made of fruits and nuts, representing the material, with which the Israelites built houses in Egypt
- Karpas: vegetable, usually parsley, celery or cooked potato dipped in salt water, vinegar or charoset. It represents the tears of the slaves
- Zeroa: roasted lamb or goat bone, which represents the lamb the Israelites ate that night in Egypt
- Beitzah: a hard-boiled egg roasted in a baking pan, symbolizing a sacrifice made in Jerusalem.

Passover is celebrated on the eve on the 15th day of Nisan (in late March or in April) and lasts for seven days in Israel and eight outside Israel. The dinner happens in a community or in family of multiple generations. The customs include remembering the story of exodus, drinking wine and eating symbolic food at the Passover Sedar Plate.

Some Christians, especially Evangelical Protestants do also celebrate Seder dinners, adding the message of Christian Easter. It is not only to return to the roots of the religion, but also to remind themselves of the dinner Jesus had with his disciples on Good Friday.

The dinner should involve all family members. Children are encouraged to ask questions, which are answered by the oldest member of the family.

The four questions have been translated into over 300 languages.

- Why is it that on all other nights during the year we eat either leavened bread or matza, but on this night we eat only matza?
- Why is it that on all other nights we eat all kinds of vegetables, but on this night we eat bitter herbs?
- Why is it that on all other nights we do not dip [our food] even once, but on this night we dip them twice?
- Why is it that on all other nights we dine either sitting upright or reclining, but on this night we all recline?
- We eat only matzah because our ancestors could not wait for their breads to rise when they were fleeing slavery in Egypt, and so they were flat when they came out of the oven.
- We eat only Maror, a bitter herb, to remind us of the bitterness of slavery that our ancestors endured while in Egypt.
- The first dip, green vegetables in salt water, symbolizes the replacing of our tears with gratitude, and the second dip, Maror in Charoses, symbolizes the sweetening of our burden of bitterness and suffering.
- We recline at the Seder table because in ancient times, a person who reclined at a meal was a free person, while slaves and servants stood.

(C. (2000b, April 2). What Is a Seder? - A quick, one-page overview of the Passover Meal's steps. Retrieved March 20, 2020, from https://www.chabad.org/holidays/passover/pesach_cdo/aid/1751/jewish/What-Is-a-Seder.htm M. (2003, April 2). The Passover (Pesach) Seder. Retrieved March 20, 2020, from <https://www.myjewishlearning.com/article/the-passover-pesach-seder/>)

E. Seder dinner.

Read the individual phases of the Seder dinner with the students. You can follow the instructions, if everybody is comfortable with it (including eating unleavened bread and drinking grape juice). In the phase of questions, ask students to role play.

(Organize students into two groups: the elderly and the children. Tell them to read the questions and answers at the bottom of the poster.)

F. Discuss.

Sitting around the table, discuss what information was in all of the texts, what the students have learned. Ask them, if this reminds them of any other festival.

KEY: Easter, Christmas ...

Red Sea

God fulfils His promises and takes care of His people.

Exodus 13, 21-22; 14, 10-30

Pre-reading

A. Answer the questions.

Ask students to answer the questions.

KEY:

a. *GPS, map ...*

b. *stars, compass ...*

B. Look at the text.

Tell students to look at the text and answer the question.

KEY: a cloud and a column of fire

C. Watch the video and make notes.

Tell students to watch a video and write down anything they find important for the story. Encourage them to make some extra notes.

(Schubert Aloysius. (2016, March 1). *The Prince of Egypt 1998 : Red Sea (HD)* [Video file]. Retrieved from <https://www.youtube.com/watch?v=avShZS2GJMc>)

Reading

D. Read.

Ask students to look at the text and to compare information in it with the video. Ask them to mark any differences if they find any.

KEY: In the movie Moses strikes the water with his stick, in the text he raised his hand over the water.

E. Write.

Tell students to finish the last sentence of the text to sum up the whole story.

KEY: So that day the LORD saved Israelites to fulfil his promise.

Post-Reading

F. Watch another scene from *Prince of Egypt*.

(Max Canon. (2015, March 9). *The Prince of Egypt (1998) - Final Scene - 1080p* [Video file]. Retrieved from <https://www.youtube.com/watch?v=bUKVooRZhy8>)

Ask students to watch another short video. Tell them to write verbs that describe what the Israelites are doing in the video.

Ask students about their celebration habits.

Ask the class to sum up, what this story meant for the Israelites. What ended and what started?

KEY:

- a. *Hug, smile, sing, laugh ...*
- b. *Eat, meet friends ...*
- c. *Birthday, Easter, Christmas ...*
- d. *Birthday, end of school year ...*
- e. *They were no longer slaves, they were free.*

Food and Water

God took care of His people even in the desert. Even if we do not believe, God is still with us.

Exodus 16, 2-35; 17, 3-6

Pre-Reading

H. Discuss.

Ask students to talk in pairs about the questions.

Reading

I. Is it true or false? Correct the sentences

Tell students to read the text and decide if the sentences are true or false. Ask them to correct the false statements.

KEY: F (They complained several times.), T, F (Only on Friday they gathered twice as much food as other days.), F (They were allowed to do that on Fridays.), T, T

Post-Reading

J. Explain the words

Tell students to explain the words based on the text.

KEY:

j. food they got from God

k. the holy day of rest

K. Discuss

Tell students to talk in pairs about the questions.

L. Watch a video.

(Israel Institute of Biblical Studies. (2017, November 20). *The 40 years of wandering in the wilderness. Biblical Hebrew insight by Professor Lipnick* [Video file]. Retrieved from <https://www.youtube.com/watch?v=jbWF0HYli5c>)

Tell students to watch a video and answer the questions.

KEY:

- a. *It was only 250 miles.*
- b. *to pasture one's flock (midbar)*
- c. *The shepherd supported the flock of sheep, God takes his children to re-educate them, prepares them for entry into the promised land*
- d. *The LORD is Shepherd*

M. Discuss

Ask the students to think about the questions and to paraphrase the reasons of why the Israelites had to stay for 40 years in the desert.

KEY: Jesus' 40 days in the desert, 40 days after Easter ...; the old generation had to change; Students' answer

The Golden Calf

God is merciful.

Exodus 19, 1 16-20; 32, 1-20

Pre-reading

A. Answer the questions.

Organize the class in groups of 3 – 4 students and ask them to discuss the questions and to share the answers with the whole class.

Reading

B. Read and discuss.

Ask students to read the text on their own and to look for the supernatural in the text. Tell them also to look for the answers.

KEY: the cloud, thunder, lightning ...; Students' answer; Students' answer; refuse to help them

Post-Reading

C. Discuss.

Ask students to work in the same group as in A. Tell that meanwhile, Moses was speaking to God, who saw what the Israelites were doing. Ask them to guess what their conversation was about.

KEY: God wasn't pleased. Moses asked God for mercy for His people.

D. Make a guess.

Ask students if they think that God or Moses punished the Israelites and how.

E. Answer the questions.

Tell students that the text they will read describes what happened right after Moses asked God for mercy for Israelites. Ask them to stay in groups and to answer the question, making prediction.

Ask the class to brainstorm ideas of how the LORD or Moses could have punished the Israelites

KEY:

- a. *The Israelites acted against God's will.*
- b. *He destroyed the calf, ground it to dust.*

F. Debate

Ask students to write down arguments for and against punishing the Israelites. Organize the class into 2 groups (by the drawing of lots) and start the debate. After the debate, let the students vote of what they think Moses did and what they would do. Students make a mark on the scale. Tell them, that Moses killed those, who did not claim to be on the side of the LORD.

The Ten Commandments

God wants us to live a good life. He gives us advice and guidelines how to achieve it.

Exodus 20, 1-17; 34, 1-6; Matthew 5, 17-48; 22, 34-40; Roman 13, 8-10

Pre-Reading

A. Answer the questions

Organize groups of 3 – 4 students. Tell them to discuss the questions and to share the answers with class.

Reading

B. Match the pictures and commandments.

Tell the students to match pictures (Jungová, Benáková, & Pínová, 2010) and commandments below them. Tell them to stay in the groups.

KEY: 1C, 2F, 3H, 4G, 5J, 6E, 7A, 8D, 9I, 10B

C. Divide the commandments.

Tell the students to read the text and find what is the biggest commandment. Tell them to divide the commandments according to the two commands Jesus mentions. Tell the students to make a list and to write it on the board. Compare the lists and discuss the variations.

KEY: 1-4 to God, 5-10 to people

Post-Reading

D. Rewrite.

Tell the students to read Jesus' interpretation of one of the commandments and to choose at least 3 other commandments to rewrite. Tell them that it could help them if they think about at what parts of their lives it could also apply.

KEY: It makes the range of the command wider.

E. Discuss.

Ask the students to think and discuss in the groups to answer the questions.

KEY: they sinned, so they died; c. Jesus died for our sins, so that we do not have to die, God forgives us.

Exploring Canaan

God led His people into a beautiful land. God keeps His promises.

Numbers 13, 1-27; Deuteronomy 31, 7-8

Pre-Reading

A. Discuss with your classmate.

Ask the students to work in pairs and discuss the questions. Compare the answers throughout the class. Gather the ideas of what the students are looking for if travelling

Reading

B. Read and make notes.

Tell the students to read a text. Tell them to make notes of instructions that the spies got from Moses, of what they were supposed to concentrate on.

KEY: what the land looks like, what kind of people live there, what kind of towns are there ...

Post-Reading

C. Explore

Organize students into groups of 3 – 4 people. Ask them to imagine themselves being spies in a foreign land. Tell them to use Street View to explore an unknown land. Tell them to describe this place following the instructions in the text.

Tell the students to report to the class. Encourage them to use various tools (PowerPoint, posters, pictures ...)

D. Discuss.

Ask the questions. Let the students explain their answers.

Moses' Death

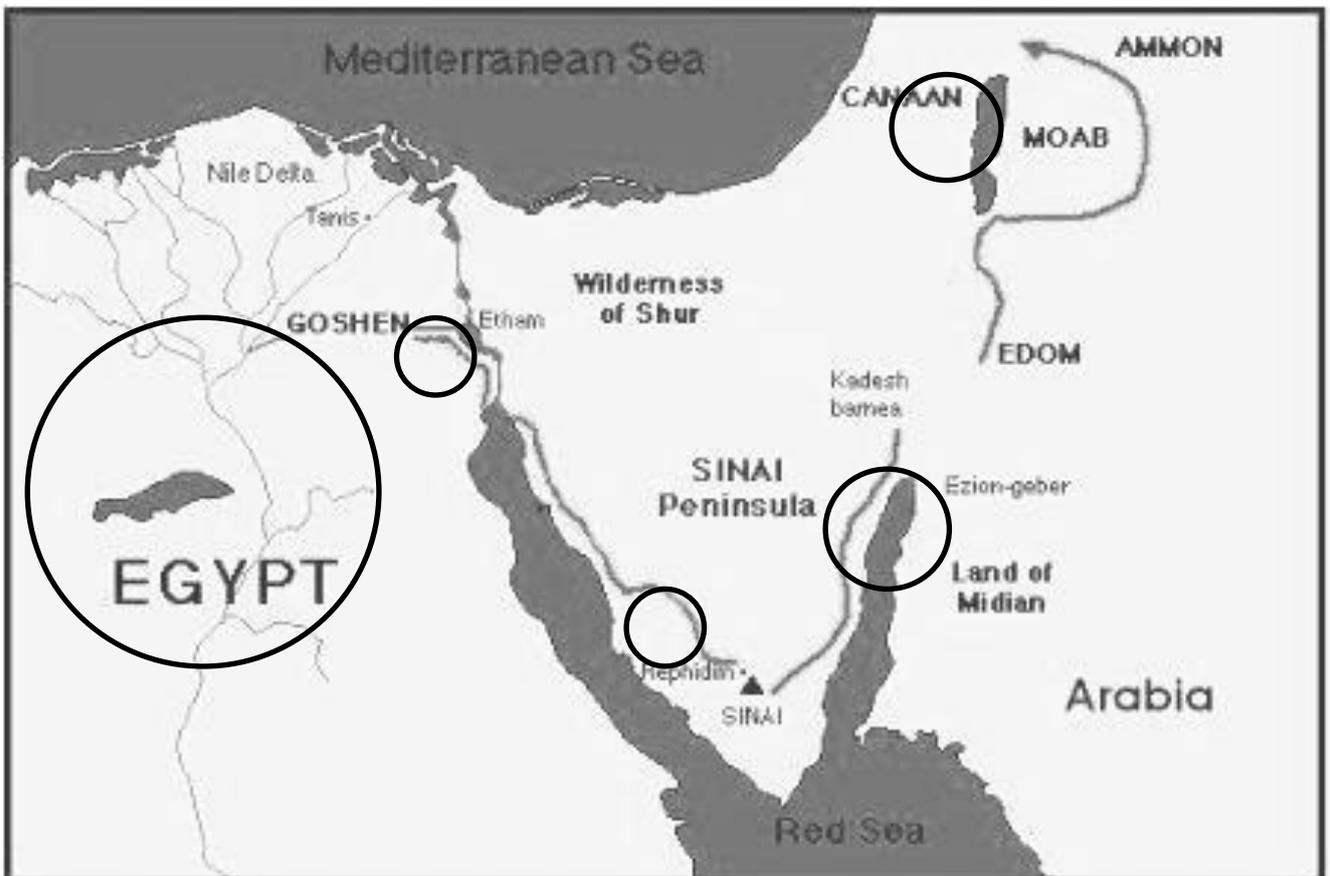
God used Moses, who wasn't perfect, to do amazing things.

Deuteronomy 34, 1-10

Pre-Reading

A. Write.

Tell the students to work with the timeline of Moses' life and to recall as many events from his life as possible. Tell them to put these events in the correct order and to mark them also on the map. Make sure they see the correct solution, for example on the board. Use the opportunity to remind the students of the stories.



(The location of Mount Sinai (Exodus 19). (2015, December 23). Retrieved March 24, 2020, from <https://larshaukeland.com/bits-pieces/archeology/exodus/the-location-of-mount-sinai-exodus-19/>)

Reading

B. Read and answer.

Tell the students to read the text and answer the questions.

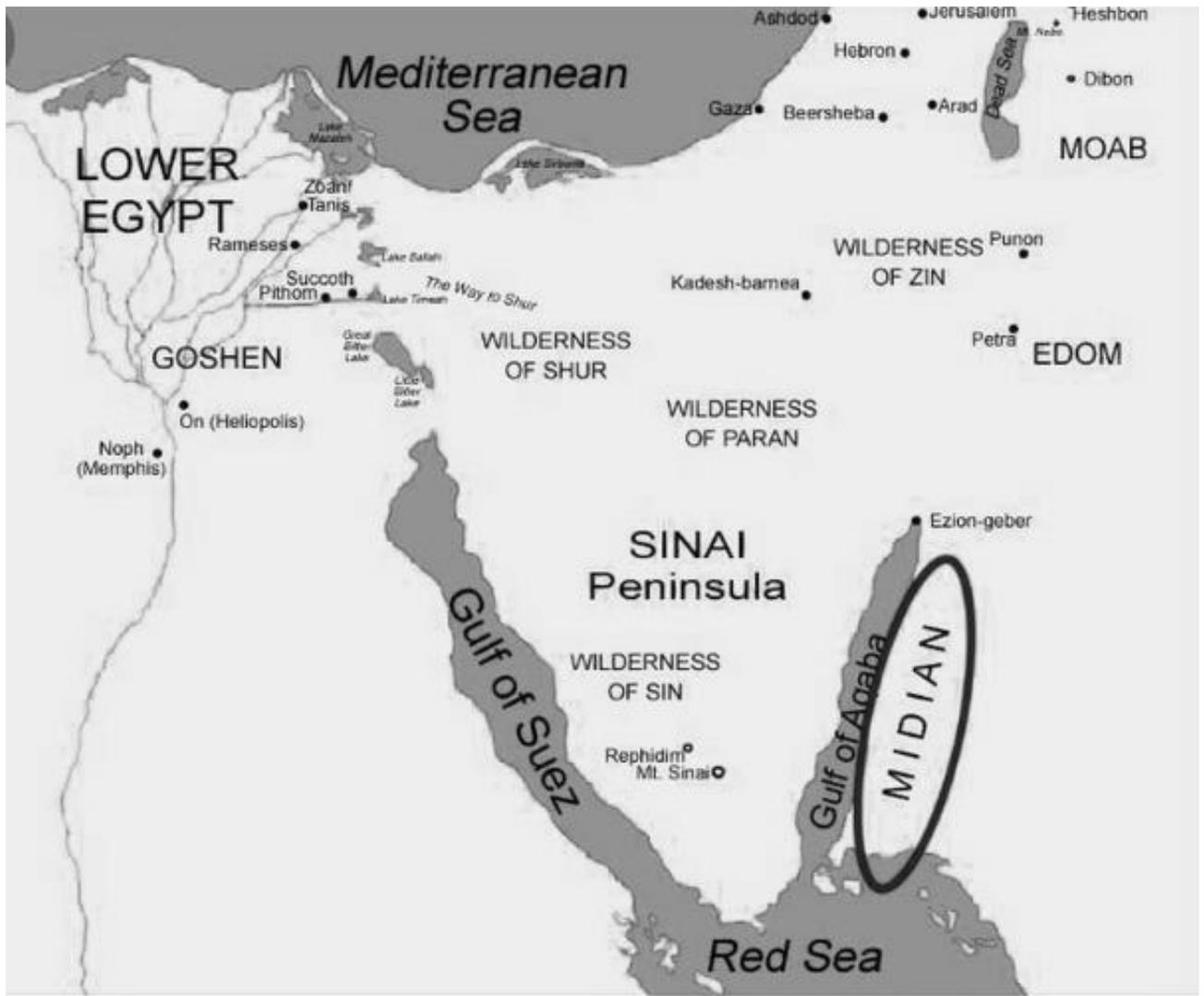
KEY: Mount Nebo, 120, Joshua, he knew the LORD face to face

Post Reading

C. Make a CV.

Organize pairs or small groups. Tell the students to make a CV mentioning at least some of the suggested items. Encourage them to be creative. Then hang the CVs around the class and let the students walk around and read them. Organize a circle and ask the students to comment on what they liked, what they found interesting. Talk about who Moses was, summarize what the students have learned. Open space for students' personal findings.

MOSES IN MIDIAN AND BURNING BUSH



A. Put the sentences in the right order.

- a. There was a priest there who had seven daughters. These girls came to that well to get water for their father's sheep.
- b. So Moses helped the girls and gave water to their animals.
- c. Moses was happy to stay with that man. Moses married his daughter, Zipporah.
- d. But there were some shepherds there who would not let them get water.
- e. So the father said, "Where is this man? Why did you leave him? Go invite him to eat with us."
- f. The girls told their father, "The shepherds chased us away, but an Egyptian rescued us. He got water for us and gave it to our animals."

B. Find the answers for the following questions in the text below:

Where is the story happening?

Who is talking to whom? Can you find names in the text?

_____ + _____ (_____)

C. Now read the text and answer these questions.

- a. *Why did God speak to Moses?*
- b. *What did God want Moses to do?*
- c. *How did Moses respond?*
- d. *Who were the ancestors of Moses?*

He went to a mountain called Horeb, the mountain of God. Moses saw a bush that was burning without being burned up. The LORD saw Moses was coming to look at the bush. So he called to him from the bush.

L: "Moses, Moses!"

M: "Yes, LORD."

L: "Stop! Don't go any closer! Take off your sandals. You are standing on holy ground. I am the God of your ancestors. I am the God of Abraham, the God of Isaac and the God of Jacob."

Moses took off his sandals and covered his face because he was afraid to look at God.

L: "I have seen troubles my people have suffered in Egypt. So now I am sending you to Pharaoh. Go! Lead my people, the Israelites out of Egypt."

M: "I am not a great man! How can I be the one to go to Pharaoh and lead the Israelites out of Egypt?"

L: "You can do it because I will be with you."

M: "The people will ask 'What is his name?', what should I tell them?"

L: "Tell them 'I AM WHO I AM'. Tell the Israelites that you were sent by YAHWEH, the God of your ancestors. This will always be my name."

ancestors = earlier generations of a family line

D. Answer the following questions.

- a. How do you think Moses felt?
- b. What do you think was on his mind?

E. Discuss the following in groups.

Imagine if something similar happened today.

- a. *How could God appear to Moses nowadays?*
- b. *What could be a task for Moses nowadays?*
- c. *How would Moses react?*

Take inspiration in the following box and add your own ideas.

run away	stream the conversation live	take pictures
speak to God		
look for scientific explanation	pour water on the bush	leave be
sceptical		

Based on your ideas, create an alternative story.

Prepare to play it as a radio play to your classmates

F. Write a speculative article:

You are in the mountains and you see something very strange. You hear your name being called.

- *What could have Moses felt like? What would you do in his place?*
- *Is there anything in the story of Moses that could be encouraging?*

God said to Moses that he will be with him and therefore he doesn't have to be afraid.

- *Find and use some other verse or story from the Bible where God said something similar*
- *Are the promises in Bible applicable nowadays?*

COMPLAINTS, PHARAOH

A. Answer the following questions and fill in the table:

What did God want Moses to do?		
Who did God send to help Moses?		
What miracle did God show to Moses?		
Moses says he cannot go. What reasons does he give?		
Write down at least one more information about each text:		
What do the texts have in common?		

B. Compare your table with your classmate. Share your answer to the last question with the group.

C. Read the text and underline:

- a. *What happened after Aaron threw his walking stick on the ground?*
- b. *What happened with the walking sticks of the magicians?
What is it a metaphor for? What does it represent?*
- c. *Did Pharaoh listen to what Moses and Aaron said?*

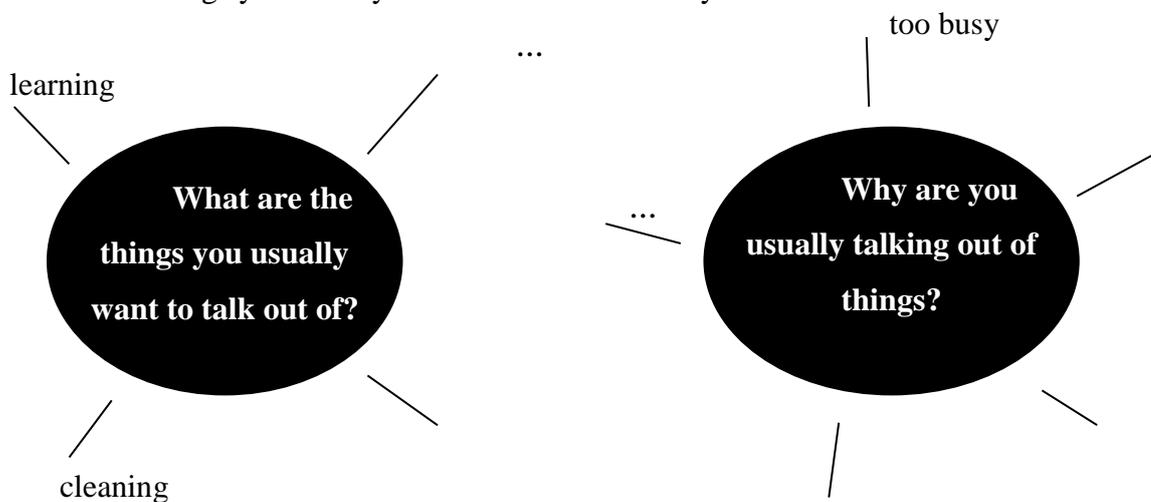
5¹ After Moses and Aaron talked to the people, they went to Pharaoh and said, “The LORD, the God of Israel, says, ‘Let my people go into the desert so that they can have a festival to honor me.’” **2** But Pharaoh said, “Who is the LORD? Why should I *obey* him? Why should I let Israel go? I don’t even know who this LORD is, so I refuse to let Israel go.”

6⁸ The LORD said to Moses and Aaron, ⁹“Pharaoh will ask you to prove your power. He will ask you to do a miracle. Tell Aaron to throw his walking stick on the ground. While Pharaoh is watching, the stick will become a snake.” **10** So Moses and Aaron went to Pharaoh and *obeyed* the LORD. Aaron threw his walking stick down. While Pharaoh and his officers watched, the stick became a snake. **11** So Pharaoh called for his wise men and magicians. These men used their magic, and they were able to do the same thing as Aaron. **12** They threw their walking sticks on the ground, and their sticks became snakes. But then Aaron’s walking stick ate theirs. **13** Pharaoh still refused to let the people go, just as the LORD had said. Pharaoh refused to listen to Moses and Aaron.

to obey = to respect and follow the rules

D. Answer these questions:

What are things you usually want to talk out of? Why?



THE FIRST 9 PLAGUES OF EGYPT

H. Look at the picture.

What do you remember about the story?

- _____
- _____
- _____

Compare the list with your classmate. What are the two most important items?

Write them on the board.

I. Listen to a song.

Fill in the gaps in the text.

In the lyrics, underline the plagues.

J. Work with the song lyrics and the texts.

For each plague, answer these questions:

How did Pharaoh behave?

Who did the plague affect?

	<i>How did Pharaoh behave?</i>	<i>Who did the plague affect?</i>

K. Discuss with the group, based on your notes from C.

- *Has the behaviour of the pharaoh changed? When and how?*
- *Why did the LORD keep the Israelites safe?*
- *Why did the LORD send the plagues?*
- *What would you do in place of*
 - o *the pharaoh?*
 - o *the Egyptians*
 - o *the Israelites*

L. Name the plagues.

- Check or complete your list with the picture.
- Put them in the right order.

M. Discuss.

- a. What plagues could be similarly devastating today?
- b. Put them in order according to their severity.
(What would be the least – the most devastating?)
- c. Do people nowadays learn lessons from such “plagues”?

Ten Plagues

Ari Lesser

Because you won't let My people depart
I'm sending My _____ against your heart
You and your servants soon shall see
In all of the earth there is none like Me
And if I chose, I could send My hand
To wipe you out from the face of the land
But I let you live so you may declare
How _____ My Name is everywhere

From the rivers to the lakes to the puddles
in _____ the _____ mud
Every drop of water shall be _____
The fish life will perish, the river will stink
The Nile will be vile and impossible to drink
And from the _____ waters, _____ will
ascend
To enter the houses of you and your friends
They'll creep through your bed, in your kitchen
too
They'll hop *in* _____ and they'll climb into
you
When the _____ die their stench will disgust
Then _____ infestation shall form from the

The _____ will reach each corner of the land

Living on the bodies of animal and man

Because you won't let My people depart
I'm sending My _____ against your heart
You and your servants soon shall see
In all of the earth there is none like Me
And if I chose, I could send My hand
To wipe you out from the face of the land

But I let you live so you may declare
How _____ My Name is everywhere

On you and your land shall be unleashed
A horde of vicious and venomous beast
Emerging even from under the ground
Except in the region _____ are found
A severe epidemic will kill all the sheep
And horses, and donkeys and camels, you keep
Your cattle will fall in the blink of an eye
But no livestock of _____ will die
A handful of soot from the fireplace

Will be thrown to the sky right before your
face
Then burning and blistering _____ will begin
To erupt on you and your servants' skin

Because you won't let My people depart
I'm sending My _____ against your
heart

You and your servants soon shall see
In all of the earth there is none like Me

And if I chose, I could send My hand
To wipe you out from the face of the land
But I let you live so you may declare
How _____ My Name is everywhere

A hail of fire will fall from the sky
And all that lives in the field will _____
Both man and beast, every blade of grass
Each tree in the field, the hail will smash
Some of your food may survive the rain
But _____ swarms will consume what
remains
They'll enter your borders from all around

So thick that you can't even see the ground
Then deep _____ will fill this place
Till no man sees his brother's face
For _____ there will be no light
Your land will be black as the darkest night

Because you won't let My people depart
I'm sending My _____ against your
heart

You and your servants soon shall see
In all of the earth there is none like Me
And if I chose, I could send My hand
To wipe you out from the face of the land
But I let you live so you may declare
How _____ My Name is everywhere

Then every _____ shall die
When midnight strikes your land shall cry
A sound like there has never been
Nor will there ever be again
Your _____ will die and you will
grieve
You'll pay My children just to leave
You'll dress them in your very best
You'll give them all that they request
They will no longer be your _____
For I will bring them forth to save
Redeem and take them as My own
Then lead them through the desert home

Because you won't let My people depart
I'm sending My _____ against your
heart

You and your servants soon shall see
In all of the earth there is none like Me
And if I chose, I could send My hand
To wipe you out from the face of the land
But I let you live so you may declare
How _____ My Name is everywhere

PASSOVER

C. Discuss.

What do you know about Passover? Write on the board anything you know.

D. Watch the video and answer these questions.

a. When does Passover happen and how long does it take?

b. Who celebrates it?

c. What does it celebrate and where can you read about it?

d. What is hametz? What happens to it if it is found on Passover?

e. What is matzah? Why is it flat?

f. What does Seder mean? How many steps does it have?

g. What do the Jews drink 4 cups of?

h. May kids be involved?

E. Vocabulary:

Leaven – kvasnice

Rye – žito

Barley – ječmen

Spelt - špalda

F. Read the text and underline information not mentioned in the video.

Then the LORD told Moses, “I have one more disaster to bring against Pharaoh and Egypt. After this, he will ask you to leave Egypt. In fact, he will force you to leave this country. Moses said to the king, “The LORD says, ‘At midnight tonight, I will go through Egypt, and every firstborn son in Egypt will die, from the firstborn son of Pharaoh, the ruler of Egypt, to the firstborn son of the slave girl grinding grain. Even the firstborn animals will die. The crying in Egypt will be worse than at any time in the past or any time in the future. But none of the Israelites or their animals will be hurt—not even a dog will bark at them.’ Then you will know that the LORD has treated Israel differently from Egypt. “You will always remember tonight—it will be a special festival for you. Your descendants will honor the LORD with this festival forever. For this festival you will eat bread made without yeast for seven days. On the first day, you will remove all the yeast from your houses. No one should eat any yeast for the full seven days of this festival. When your children ask you, ‘Why are we doing this ceremony?’ you will say, ‘This Passover is to honor the LORD, because when we were in Egypt, he passed over the houses of Israel. He killed the Egyptians, but he saved the people in our houses.’”

G. Work with the poster.

Can you find something on the poster mentioned in the video or based on the text?

RED SEA

F. Answer the questions.

d. What do you use as a tool of navigation while traveling?

e. What other ways of orientation do you know?

f. What kind of navigation could the Israelites have used while leaving Egypt?

G. Read the text. What does it say about the navigation of the Israelites?

²¹The LORD led the way. During the day, he used a tall cloud to lead the people. And during the night, he used a tall column of fire to lead the way. This fire gave them light so that they could also travel at night. ²²The cloud was always with them during the day, and the column of fire was always with them at night.

H. Watch the video and make notes.

Prince of Egypt. Red Sea Parting moment

I. Read the text. Compare it with your notes. What are some differences?

Mark them in the text and in your notes.

J. Finish the last sentence of the text to sum the story up.

²¹ Moses raised his hand over the Red Sea, and the LORD caused a strong wind to blow from the east. The wind blew all night long. The sea split, and the wind made the ground dry. ²² The Israelites went through the sea on dry land. The water was like a wall on their right and on their left. ²³ Then all of Pharaoh's chariots and horse soldiers followed them into the sea. ²⁶ Then the LORD told Moses, "Raise your hand over the sea to make the water fall and cover the Egyptian chariots and horse soldiers." ²⁸ The water returned to its normal level and covered the chariots and horse soldiers. Pharaoh's army had been chasing the Israelites, but that army was destroyed. None of them survived! ²⁹ But the Israelites crossed the sea on dry land. ³⁰ So that day ...

K. Watch another scene from *Prince of Egypt*.

b. How did the Israelites behave? Write as much as possible.

c. What did the event mean for the Israelites? How did they celebrate?

d. How do you celebrate?

e. What did you last celebrate?

f. What are you waiting for to happen so that you would celebrate?

FOOD AND WATER

A. Discuss.

- a. Do you know anyone who is always unhappy?
- b. Do you know anyone who always refuses to take any advice?
- c. How do you feel about such people?

B. Read and check if the statements are true or false. Correct the false statements.

- a. The Israelites only complained once.
- b. The food fell from the sky.
- c. They gathered the food only on Friday.
- d. Moses told them never, without exception, to gather food for the next day.
- e. Sabbath was the day to honor God.
- f. They wandered the desert for 40 years.

They reached the western Sinai desert, on the 15th day of the second month after leaving Egypt. Then the whole community of Israelites began complaining again. They complained to Moses and Aaron in the desert. They said, "It would have been better if the LORD had just killed us in the land of Egypt. At least there we had plenty to eat. We had all the food we needed. But now you have brought us out here into this desert to make us all die from hunger." Then the LORD said to Moses, "I will cause food to fall from the sky. This food will be for you to eat. Every day the people should go out and gather the food they need that day. I will do this to see if they will do what I tell them. Every day the people will gather only enough food for one day. But on Friday, when the people prepare their food, they will see that they have enough food for two days."

Moses told them, "Don't save that food to eat the next day." But some of the people did not obey Moses. They saved their food for the next day. But worms got into the food and it began to stink. Moses was angry with the people who did this. On Friday the people gathered twice as much food—two baskets for every person. So all the leaders of the people came and told this to Moses. Moses told them, "This is what the LORD said would happen. It happened because tomorrow is the Sabbath, the special day of rest to honor the LORD. You can cook all the food you need to cook for today, but save the rest of this food for tomorrow morning." So the people saved the rest of the food for the next day, as Moses had commanded, and none of the food spoiled or had worms in it.

The people ate the manna for 40 years, until they came to the land of rest, that is, until they came to the edge of the land of Canaan.

C. Explain the words.

d. Manna: _____

e. Sabbath: _____

D. Discuss.

- a. Why do you think they had to travel for 40 years?
- b. Would you be fine with eating one kind of food for 40 years?

E. Watch a video and answer the questions.

- a. Why is it strange that the journey took them 40 years?
- b. What does the word desert imply in Hebrew?
- c. What did God intend to do with the Israelites in the desert?
- d. What is God called also on other places in the Bible (Psalms 23,1 John 10,11)

F. Discuss.

- a. Where else in the Bible is the number 40 important?
- b. Do you know any other explanation of why they stayed in the desert for 40 years?
- c. How would you explain in your own words that the Israelites had to wander through the desert?

THE GOLDEN CALF

F. Answer the questions.

- a. How do people behave when an authority leaves?
(e.g. teacher in the classroom, parents at home, boss at job, ...)
- b. Do they stick to the rules and instructions or do they make themselves „holiday“?
What is it dependent on?
- c. In which group are you personally?

G. Read the text.

- a. Find all supernatural signs in the text.
- b. Why do you think Aaron made the calf?
- c. What motives could he have had?
- d. What else could he have done?

The Israelites reached the desert of Sinai in the third month of their trip from Egypt. On the morning of the third day, a thick cloud came down onto the mountain. There was thunder and lightning and a very loud sound from a trumpet. All the people in the camp were frightened. So the LORD came down to Mount Sinai. He came from heaven to the top of the mountain. Then he called Moses to come up to the top of the mountain with him. So Moses went up the mountain.

The people saw that a long time had passed and Moses had not come down from the mountain. So they gathered around Aaron. They said to him, “Look, Moses led us out of the land of Egypt, but we don’t know what has happened to him. So make us some gods to go before us and lead us.” Aaron said to the people, “Bring me the gold earrings that belong to your wives, sons, and daughters.” So the people collected all their gold earrings and brought them to Aaron. He took the gold from the people and used it to make an idol. Using a special tool, he shaped the gold into a statue of a calf. Then the people said, “Israel, here are your gods! These are the gods that brought you out of the land of Egypt!” Aaron saw all these things, so he built an altar in front of the calf. Then Aaron made an announcement. He said, “Tomorrow will be a special festival to honor the LORD.” The people woke up very early the next morning. They killed animals and offered them as burnt offerings and fellowship offerings. They sat down to eat and drink. Then they got up and had a wild party.

H. Discuss.

In that time, Moses was speaking to God, who saw what the Israelites were doing.

g. *What do you think God said to Moses about it?*

I. Answer the question.

Did God or Moses punish the Israelites for what they did? How?

¹⁹When Moses came near the camp, he saw the golden calf and the people dancing. He became very angry, and he threw the stone tablets on the ground. The stones broke into several pieces at the bottom of the mountain. ²⁰Then Moses destroyed the calf that the people had made. He melted it in the fire. Then he ground the gold until it became dust and threw it into the water. Then he forced the Israelites to drink that water.

J. Debate.

Would you blame the Israelites for what they did?

G. Write arguments for and against.

H. Create two scales on the board. Each student makes a mark of how he would treat them and how they think Moses treated them.



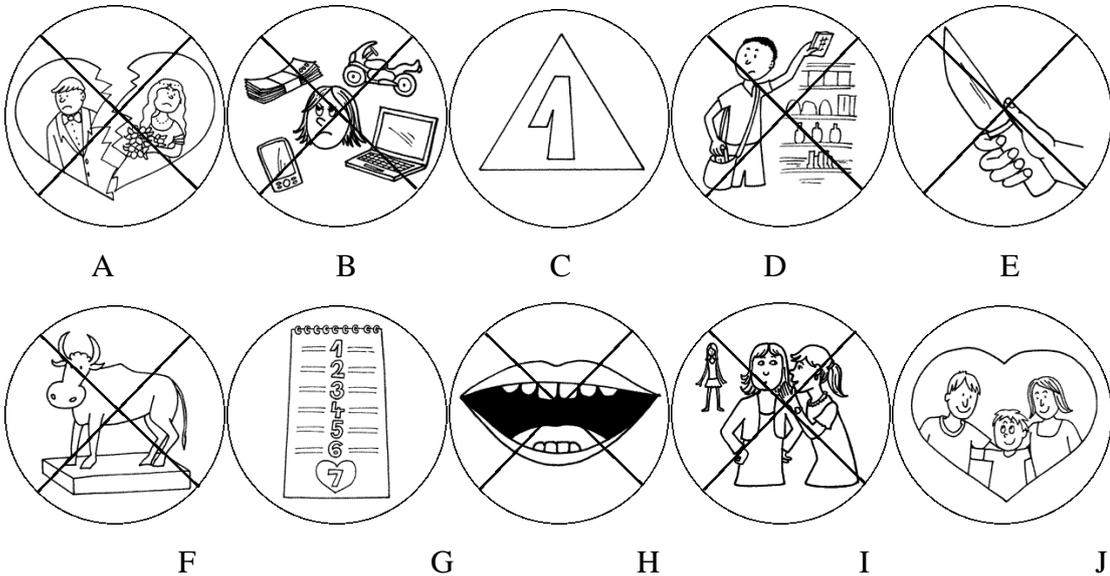
THE TEN COMMANDMENTS

F. For what areas of life are there rules?

(e.g. classroom, transportation, jobs, ...)

- a. Do you sometimes break the rules? Which? Why?
- b. What are the consequences?

G. Match the pictures with the right commandments.



- | | |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <ol style="list-style-type: none"> 1 You shall have no other gods before me. 2 You shall not make an idol for yourself. 3 You shall not misuse the name of the LORD. 4 Remember the Sabbath day by keeping it holy. | <ol style="list-style-type: none"> 5 Honor your father and your mother. 6 You shall not murder. 7 You shall not commit adultery. 8 You shall not steal. 9 You shall not give false testimony. 10 You shall not covet. |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

H. What did Jesus say is the biggest commandment?

³⁵Then one of them, an expert in the Law of Moses, asked Jesus a question to test him. ³⁶He said, “Teacher, which command in the law is the most important?” ³⁷Jesus answered, “Love the Lord your God with all your heart, all your soul, and all your mind.’³⁸This is the first and most important command. ³⁹And the second command is like the first: ‘Love your neighbor⁴⁰ the same as you love yourself.’⁴⁰ All of the law and the writings of the prophets take their meaning from these two commands.”

Can you divide the commandments into 2 groups according to what Jesus said?

I. Rewrite.

What Commandment does it mention? What does it add to it

²¹“You have heard that it was said to our people long ago, ‘You must not murder anyone.’²² Any person who commits murder will be judged.’ ²²But I tell you, don’t be angry with anyone. If you are angry with others, you will be judged. And if you insult someone, you will be judged by the high court. And if you call someone a fool, you will be in danger of the fire of hell.

Add similar explanations to at least 3 other Commandments.

J. Discuss

a. What is the hardest Commandment to follow?

b. What happened if the Israelites did not follow the rules?

c. What happens if people nowadays do not follow them?

EXPLORING CANAAN

A. Think.

Imagine coming into a strange land with your family, knowing no one.

- a. What would you need to know?
- b. What would you want to know?
- c. How would you find those things out without internet and books

B. Read the text of what Moses instructed the spies to find out. Make notes.

¹⁷ When Moses was sending them out to explore Canaan, he said, “Go through the Negev and then into the hill country. ¹⁸ See what the land looks like. Learn about the people who live there. Are they strong or are they weak? Are they few or are they many? ¹⁹ Learn about the land that they live in. Is it good land or bad land? What kind of towns do they live in? Do the towns have walls protecting them? Are the towns strongly defended? ²⁰ And learn other things about the land. Is the soil good for growing things, or is it poor soil? Are there trees on the land? Try to bring back some of the fruit from that land.” (This was during the time when the first grapes should be ripe.)

C. Explore.

Based on your notes from the text, imagine being a spy in a foreign land. Use Street View to explore the land. How would you answer all the Moses' questions?

NOTE: You can choose any place in the world you want.

Be ready to report to your class. You can work in small groups.

D. Discuss

Based on the reports.

- c. Has anyone described a land you would like to live in?
- d. What kind of features would a Promised Land have to have for you?

MOSES' DEATH

D. Write.

Mark the events of Moses' life that you remember. Do so on the timeline and in the map.



E. Read the text and answer the questions.

- d. What mountain did Moses climb?
- e. How old was Moses when he died?
- f. Who did make the new leader?
- g. What was Moses so special for?

Moses climbed Mount Nebo. The LORD said to Moses, “This is the land I promised to Abraham, Isaac, and Jacob. I said to them, ‘I will give this land to your descendants. I have let you see the land, but you cannot go there.’” Then Moses, the LORD’s servant, died there in the land of Moab. The LORD had told Moses this would happen. He buried Moses in Moab. This was in the valley across from Beth Peor. But even today, no one knows exactly where Moses’ grave is. Moses was 120 years old when he died. He was as strong as ever, and his eyes were still good. The Israelites cried for Moses for 30 days. They stayed in the Jordan Valley in Moab until the time of sadness was finished.

⁹ Moses had put his hands on Joshua and appointed him to be the new leader. Then Joshua son of Nun was filled with the spirit of wisdom. So the Israelites began to obey Joshua, and they did what the LORD had commanded Moses.

¹⁰ Israel never had another prophet like Moses: The LORD knew Moses face to face.

F. How would Moses’ CV look like? (You don’t have to mention all items)

- I. Personal information (name, contact details and address)
- J. Career objectives
- K. Achievements
- L. Education and training
- M. Employment and work experience
- N. Skills
- O. Hobbies and interests

BE CREATIVE. ☺

10 Summary in Czech

Práce se zabývá využitím biblických textů ve výuce anglického jazyka na druhém stupni ZŠ. V teoretické části jsou představeny principy pro čtení ve výuce anglického jazyka a pro čtení literárních textů. Dále se tato část zabývá vztahem křesťanství a evropské kultury a rolí biblických textů na českých školách. Práce se také zaměřuje na zásady pro čtení a interpretaci biblických textů spolu s krátkým představením překladů Bible. V závěru této části je představena metodika ke čtení biblických textů ve výuce anglického jazyka na druhém stupni ZŠ, která vychází z výše zmíněných principů. Zohledňuje obecné principy čtení, principy čtení literárních textů a principy čtení a interpretace biblických textů. Výzkumná část se zabývá tím, jak vytvořit výukové materiály ke čtení biblických textů tak, aby vyhovovaly zásadám popsaným ve vytvořené metodice. Také zkoumá, jakým způsobem tyto materiály efektivně použít ve výuce. Pro zodpovězení těchto otázek byly vytvořeny výukové materiály představující hlavní příběhy z Mojžíšova života. Materiály nemohly být aplikovány ve třídě, kvůli uzavření škol v době pandemie Covid-19, takže byl jeden z těchto příběhů zaslán žákům elektronicky. Poznatky získané z analýzy průběhu a výsledků práce žáků ukazují, že pro dosažení efektivity těchto materiálů je zásadní nejen dodržet zmíněné principy a adaptovat materiály na jazykovou úroveň žáků, ale i postoj vůči biblickým textům, který motivaci a práci žáků zásadně ovlivňuje.