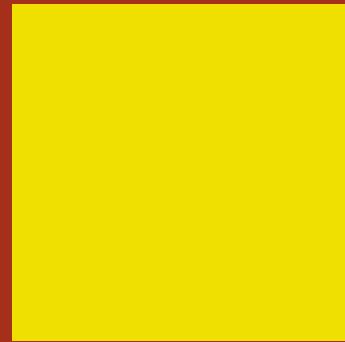


1



ENCOUNTER WITH THE OTHER: DEALING WITH DIVERSITY

MODULE ONE

DEALING WITH DIVERSITY

1.1 INTRODUCTION

In this part of the curriculum, the following theme is elaborated: 'the encounter with the other: dealing with diversity'. This package has been developed for the 12- to 18-year-old age group and offers the teacher or supervisor of a learning group the opportunity to develop this theme at the level of one's own class.

This lesson starts with a biblical text related to this topic. This text serves as the main thread for the core of this lesson. This teacher's book details how the student's book is structured. In addition, extra information about topics covered in the student's book and didactic suggestions are given. This is in the form of alternative assignments and how they could be structured. All this information serves adequately as inspiration for preparing and structuring the lesson.

This teacher's book distinguishes between '*basic learning material*' and '*deeper learning material*'. Basic learning material is covered in the student's book and takes 1 hour to complete. In addition, the teacher has the option to further deepen the students' knowledge by employing extra sections with accompanying information and didactic suggestions provided in this book.

This lesson consists of the following sections:

- First, a general historical overview of Jesus' world is presented. The context of the biblical story provides an important basis for learners to better understand and interpret Luke 10:25-37 ('The man who was attacked by robbers'). This section belongs to the basic learning material for the students.
- Second, the Bible story (Luke 10:25-37) itself is discussed. How can this intriguing story from the Christian tradition be understood? What meaning can we get from this story, and is this story still relevant today? This section introduces the students to the Bible story and its underlying meaning. This section is part of the basic learning material for the students.
- The third section of this teacher's book is about the diversity in representations of Jesus and the diversity in the church. This is an in-depth section.

This teacher's book concludes with a glossary in which all difficult terms are explained simply and concisely at the level of the students. This is followed by a bibliography per section of this teaching package.

1.1.1 LEARNING OBJECTIVES OF THE LESSON

1. The student is able to study a (possibly) polarizing Bible text by asking questions about the story step-by-step.
2. The student will be able to describe why it is important to study the Bible in its historical context.
3. The student is willing to relate his or her own point of view on diversity to the story of the Bible.
4. The student displays a willingness to handle Bible texts beyond a mere one-time reading.
5. The student listens to other points of view without wanting to convince the other of his or her own point of view.

1.1.2 DIDACTIC SUGGESTIONS

At the beginning of each section, explanations are given about the purpose and content of the section. After that, several didactic suggestions are given. These suggestions include the following aspects:

- **Questions:** These are additional questions that can be used to discuss the lesson in class, without the students working through the student's book independently. Moreover, some of the questions can be used to introduce the lesson.
- **Alternative teaching methods and assignments:** These are teaching methods and assignments that can be used to replace parts of the lesson or to supplement (parts of) the lesson.

General suggestions

The different parts of the lesson can be implemented in two ways: individually or in class. These implementations can be combined with having students go through part of the teaching material or assignments as homework in advance. 'Individual' means that the students go through the course material independently.

Regarding in-class implementation, two variants appear in this teacher's book.

- The course material is read together. Throughout the reading, several questions are asked of the students. If necessary, an alternative assignment is used as a conclusion to the lesson.
- The material is implemented by using alternative assignments instead of reading through the student's book.

1.1.3 PLANNING

You can choose to have the students go through the lesson digitally or you can use the printed version of the students' textbook. In both cases, the students can individually complete the lesson independently. The basic learning material is developed for 1 class session. If the lesson is **done in class**, you can go through the lessons in parts. Below is an **example** schedule for a 50-minutes lesson.

1. 4 minutes: Opening + Introduce scenario
2. 5 minutes: View scenario
3. 3 minutes to discuss scenario)
4. 10 minutes: Students make independent section 1: The world of the Bible
5. 3 minutes Discuss section 1
6. 20 minutes: Students make independent section 2: Introducing the world of the story
7. 5 minutes: Review section 2 / Review lesson

1.2 VIDEO



Figure 1.1
The Video Clip

The image of the video shows David and Sarah walking down the street. They just bought a new game. The day before, Sarah got very angry about the anti-racism movement. When they come across an anti-racism poster along the way, she gets angry again and pulls it off the wall. Out of nowhere, a mysterious figure appears behind them. He points them to a strange door. When they reach the door, the man has suddenly disappears again. On the door there is a mysterious text: 'Looking for answers? Those who go through this door are surprised.' As they step through the door, they learn a lesson about a man who was ambushed by robbers.

DISCUSSION OF VIDEO

Discuss the video with the students in class: what did they see?

The following questions are suggestions of things you could ask.

Introductory questions for the first section of this module: 'The World of the Bible'

- Before moving on to the interpretation of the story, it is important to learn more about Jesus' world. When and where did he live?
- What was the religion of the strange man in the video?
- What is a Samaritan?
- In the video there is a reference to Priests and Levites, what were they?

Introductory questions to the second section of this module: 'The world of the story'

- Class discussion of the Bible story that was discussed in the video fragment. Ask the students if they can summarize the story.
- Where does the story take place? What does this mean?
- How should you apply the story of Jesus to your own life?

Introductory questions to the third section of this module: 'Jesus in plurality'

- What do you imagine that Jesus looks like?
- What is diversity?
- How would you describe the church, especially concerning diversity?

1.3 LESSON INTRODUCTION

1.3.1 PURPOSE AND CONTENT

This section serves as an introduction to the lesson. The goal is to allow the students to explore the Bible text (Luke 10:25-37) and to let them recall their prior knowledge.

1.3.2 RESPONSES

Exercise 1

Read the parable of the man who was attacked by robbers below. You may already know this story. Write below what you think it means.

The purpose of this exercise is to appeal to the prior knowledge of the students. Answering this exercise quickly and extensively requires that the Bible text is already known. Collect the answers from different students get an idea of the level of understanding that the students have.

Exercise 2

The term ‘neighbor’ occurs several times in the Bible. How would you define this concept?

The purpose of this exercise is for the students to think about the concept of neighbor before extensively discussing the Bible text. The students have to formulate their own definition of neighbor. Later in the lesson, students will reflect on this definition.

Exercise 3

Look at the images below. For each picture, give two words properly describing the person in the picture. Or describe the situation you observe in a short story. The pictures can be found in the student book.

The purpose of this exercise is to confront the students with their own stereotypes. The images always contain a person or two persons who can be described in the situation shown with a group indication based on origin, social status or gender. At the same time, the person or persons can also be described based on work or the activity or situation displayed.

1.3.3 BIBLE TEXT

Luke 10:25-37

On one occasion an expert in the law stood up to test Jesus. "Teacher," he asked, "what must I do to inherit eternal life?" "What is written in the Law?" he replied. "How do you read it?" He answered, "Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind'; and, 'Love your neighbor as yourself.' " "You have answered correctly," Jesus replied. "Do this and you will live." But he wanted to justify himself, so he asked Jesus, "And who is my neighbor?" In reply Jesus said: "A man was going down from Jerusalem to Jericho, when he was attacked by robbers. They stripped him of his clothes, beat him and went away, leaving him half dead. A priest happened to be going down the same road, and when he saw the man, he passed by on the other side. So too, a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he traveled, came where the man was; and when he saw him, he took pity on him. He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, brought him to an inn and took care of him. The next day he took out two denarii and gave them to the innkeeper. 'Look after him,' he said, 'and when I return, I will reimburse you for any extra expense you may have.' "Which of these three do you think was a neighbor to the man who fell into the hands of robbers?" The expert in the law replied, "The one who had mercy on him." Jesus told him, "Go and do likewise."



Figure 1.2
Source: ©Aaron Burden
Unsplash

1.4 THE WORLD OF THE BIBLE

1.4.1 PURPOSE

This section contains an explanation of some aspects of the context in which Jesus lived. The goal is to teach students something about the world of Jesus. This knowledge is relevant to understand the central story of this lesson. The following learning objective is specifically addressed in this section:

2. The student will be able to describe why it is important to study the Bible in its historical context.

1.4.2 CONTENT

This section explains the concepts of Samaritan, Jew, and Gentile in Jesus' day. This teacher's book provides a more detailed explanation of these terms.

1.4.3 EXERCISES AND ANSWERS

Exercise 4

Which statements are incorrect?

- a. **Jesus was a Jew who lived 2000 years ago.**
- b. **Jews and Samaritans got along well.**
- c. **Jews and Samaritans both claimed to be the people of God.**
- d. **Gentile is a term referring to the enemies of the Jews.**
- e. **Jesus spoke only to people of his own folk.**

The purpose of this exercise is to let the students actively process the teaching material from the previous text. Statements a, d and e are incorrect.

1.4.4 ADDITIONAL INFORMATION

Jews and Samaritans

Etymologically, the word '**Jew**' comes from the word 'Judah' and refers to the two-tribe kingdom of Judah. Originally, it was also used for the inhabitants of this region. In the first century, the meaning had already changed to include all descendants of Israel who followed the law. So, it has come to describe a broader group than it originally encompassed. Traditionally, the term 'Jew' is seen as originating from the name of Judah the son of Jacob. The origin of 'Jew' as a group designation is assumed by some researchers to be derived from a geographic feature in the **region of Judea** and therefore not on the basis of a religion or tribe. Others see it as a possibility that the term 'Judah' is based on a concept that indicates the worship of Yahweh.

Describing who the **Samaritans** were and how they came to be is a delicate topic, as the available sources are biased. There are no clear objective sources available that can provide a definitive answer. The term Samaritan can be defined in three ways: (1) As the **residents** of the area of Samaria; (2) as an ethnic group living in Samaria; (3) as a **religious** group. These three distinctions may overlap. Archaeological evidence suggests, for example, that there were also secular Hellenists living in Samaria. Thus definition 1 and 3 are not necessarily overlapping. The author of Luke used 'Samaritan' mainly for a combination of definitions 1 and 3. The emphasis was mainly on the religious group.

The **origin of the group designation 'Samaritan'** was traditionally laid in the division between the kingdoms of Juda and Israel. Already in this separation, tensions arose between the two kingdoms. The religious differences between the later Jews and Samaritans may have slowly become visible as early as this time. It is only after the conquest of both kingdoms by the Babylonians and the Assyrians respectively, that a clearer division between the two areas would have arisen. The Samaritans had built their own religious center on Mount Gerizim. Here they had also built their own temple. The religious center for the Jews, on the other hand, was the temple in Jerusalem. In the second century BC at the time of the Hasmonean dynasty, tensions between Jews and Samaritans began to increase. Eventually, the Jews also destroyed the temple of the Samaritans. Some Jews strongly disliked the Samaritans.

1.4.5 DIDACTICAL SUGGESTIONS

The following suggestions are only helpful if the lesson is taught through classroom instruction.

Suggestions for questions to ask

- What is the difference between Jew and Samaritan?
- When is someone a Jew?
- What different designations for groups of people are there in the New Testament?
- What makes a Jew and a non-Jew different?

Alternative assignments and instruction methods

Assignment: Have students answer one of the following questions in pairs or groups:

- What is the difference between Jew and Samaritan?
- Where did the Samaritans live?
- Where does the difference between Samaritans and Jews come from?
- What different designations for groups of people are there in the New Testament?

Give some suggestions for websites that the students can use to find additional information not covered in the student's book. Have the students create a poster on which they answer their question.

Assignment. Read Jesus' meeting with the expert in the law and the parable of the man who was attacked by robbers. The students have their eyes closed and are instructed to imagine being in the story. As you read the text, ask the students questions about their experiences while listening to the story. These questions are aimed at infusing the student into the world of the story. Examples of questions:

- *An expert in the law addresses Jesus.*
 - Where are you?
 - Who all is there?
 - What clothes are you wearing?
 - What are the people around you doing?
 - Is it quiet or busy?
- *During the telling of the parable*
 - What do you see?
 - What do you notice about the man?
 - How do the priest and Levite react?
 - What does the Samaritan look like?
 - Which emotion describes how you feel at the moment?
- *After the reply from the expert in the law*
 - What does the man look like while he answers?
 - How do the bystanders react?

1.5 THE WORLD OF THE STORY

1.5.1 PURPOSE

The purpose of this section is to have the students study the content of the Bible text. During this process the students are taught a number of skills for studying the Bible. In this lesson the emphasis is on the interpretation and application of a Bible text. Application also refers to the reconsideration of one's own opinions and positions in relation to diversity. The following learning objectives are specifically addressed in this section:

2. The student is able to study a (possibly) polarizing Bible text by asking questions about the story step by step.
3. The student is willing to relate his own point of view on diversity to the story of the Bible.
4. The student displays a willingness to handle Bible texts beyond a mere one-time reading.

1.5.2 CONTENT

The Bible text is treated in two parts. The **first part** (Luke 10:25-28) concerns the interaction between Jesus and the expert in the law that follows his question about gaining eternal life. The students are made aware of the possible motivation behind the question of the expert in the law.

The **second part** (Luke 10:29-37) concerns the parable itself. This parable is in response to the expert in the law's question as to who his neighbor is. The students receive an analysis of the story from the perspective of both man who was attacked by robbers and the Samaritan who helped the man. The disciples should discover that by using this parable, Jesus wanted to show that brotherly love is broader than just loving those in one's own group.

Afterwards, there are two exercise in which the students are confronted with their own prejudices and groupthink.

1.5.3 EXERCISES AND ANSWERS

Exercise 5

After hearing the question, what does Jesus do?

The purpose of this exercise is for the students to study the text attentively. The correct answer is B. He himself asks the expert in the law a question.

Exercise 6

What must the expert in the law do to receive eternal life?

The purpose of this assignment is to help the students understand for themselves the core of the answer to the first question of the expert in the law.

The correct answer is C. He has to love God with all his heart, strength and mind and his neighbor as himself.

Exercise 7

Several characters appear in the parable. Indicate for each of the characters below their role in the story. Use the roles of hero, enemy, victim and helper.

The purpose of this exercise is to allow students to approach the parable as a story, and in this way to discover something about the meaning. This approach to a Bible text is called 'narrative reading.'

- **Robbers:** The robbers are the characters who have truly done wrong, robbing a man and leaving him for dead along the road. Their role in the story is minor, yet they are important in creating the setting in which the story takes place.
- **Robbed man:** The robbed man is the victim in the story. He is unjustly treated by the priest and Levite. He gets help from the Samaritan. For most of the story, he undergoes everything without actively doing anything himself.
- **Priest and Levite:** These two characters play a role in clarifying that a neighbor could not be found among the man's own people. The robbers can be seen as an antagonist, but a better solution is to see the Priest and Levite as an antagonist, because they are placed opposite the Samaritan in action.
- **Samaritan:** The Samaritan can be seen as the hero of the story. He helps the robbed man by taking care of him and taking him to a safe place.
- **Innkeeper:** Is a character used to show that the Samaritan gave as much help as possible to the man. His role could be indicated as helper.

Exercise 8

At the end, Jesus says to the expert in the law: "Go and do likewise." What exactly does Jesus tell the man to do? What does this lesson mean to you?

The purpose of this exercise is for the students to think about how to apply the lesson interpretation in their own lives.

Exercise 9

Go back to exercise 3. Look at the pictures again and answer the following questions. For the questions and pictures, see the student's book.

The purpose of this exercise is to have the students to answers with their first impressions about the people in the pictures. The underlying idea is for them to discover that they also discriminate against people without necessarily realizing it.

Exercise 10

Look again at your definition of neighbor (exercise 2). Compare your definition with the lesson Jesus gave to the expert in the law.

The purpose of this exercise is to have the students reflect on their definition in light of the lesson of Jesus.

1.5.4 COMMENTARY ON LUKE 10:25-37

Luke 10:25-37 can be divided into two parts. The first section (10:25-27) includes the expert in the law's question, Jesus' counter question, the expert in the law's response, and Jesus' appeal. The second section begins with the expert in the law asking who his neighbor is, to which Jesus responds with the parable of the man who was attacked by robbers. This section ends with Jesus' last question, the expert in the law's response, and the second commission Jesus gives to the expert in the law.

The **first question** of the expert in the law is central to this Bible text. While the emphasis is usually placed on the question about the neighbor, it is actually an extension of the first question. The expert in the law's question is focused on doing an act. The follow-up question ties in with this question, because the expert in the law wants to have a determination of who the neighbor is whom a person must love.

The expert in the law has a rich knowledge of the law and thus will have an idea of what the law says about eternal life. The expert in the law may have disagreed with Jesus' teaching about the law and Jesus' association with the poor and sinners. It is clear in the Bible text that the expert in the law asked the question in order to test Jesus. Perhaps the expert in the law was trying to have Jesus proclaim his own way of attaining eternal life that was contrary to the law. The expert in the law probably expected that Jesus

would say something that would provoke the anger of the religious leaders against him.

Instead of answering the question, Jesus puts a **question back** to the expert in the law. Jesus' question causes the man to answer his own question. He combines two texts from the Old Testament. He quotes Deuteronomy 6:5 where it says, "*Love the LORD your God with all your heart and with all your soul and with all your strength*". He also quotes Leviticus 19 verse 18: "*Love your neighbor as yourself*". Both texts played an important role in the context of Judaism at the time. Deuteronomy 6:5 is part of it '**Sh'ma Yisrael**', which is a Jewish prayer that was said every day in the morning and in the evening. This prayer was intended to remind the people of the greatness of the God of Israel and that they should continue to serve this God in full submission.

The text from Leviticus 19:18 comes from a section that provides rules for how the people of Israel should live together. These rules mainly concern how to interact with others (the elderly, the poor, strangers, loved ones, neighbors). While the Hebrew word for neighbor can be translated into a generic term that reflects every other human being, the context shows that what is meant is a neighbor from out of one's own people and not a foreigner. This interpretation of the text was generally used at the time of Jesus.

Jesus says to the expert in the law: "*Do this and you will live.*" Jesus clarifies that in order to have eternal life, these two commandments of love must be applied in one's own life. Quoting these two texts together was not common in Jesus' day. Although there are earlier Jewish texts that seem to make a connection between the texts, the citation together has not happened before.

The expert in the law is not satisfied with Jesus' answer and asks a **follow-up question**. The text clarifies that the expert in the law wanted to justify himself by asking this question. On the basis of the testing, it may be thought that the expert in the law wanted to test Jesus even further. Justifying can also indicate finding confirmation. If Jesus' answer confirms what the man believes the law says, Jesus would confirm that he is already following the law and is thus righteous.

Jesus answers the question by telling a parable. The man's question and Jesus' answer suggest that there was a discussion about the scope of what is meant by 'neighbor' in Jesus' time. In the parable, Jesus changes the expert in the law's question, 'who is my neighbor?' to 'how should I be a good neighbor to others?'. This change of focus shows that Jesus is shifting the emphasis in the question from a discussion of 'neighbor' to one of loving.

The student's book describes how the parable can be read in two different ways. These two points of view are useful to describe, as the text is often discussed from the point of view of the Samaritans. For the hearers in the time of Jesus, an identification with the robbed man will have just taken place. This seems to be a deliberate choice, because in this way the expert in the law himself is placed in the story. He himself could easily be the man who was injured on the ground.

Jesus is at that moment holding up a mirror to the expert in the law. It's not about the **scope** of who one's neighbor is, but about **acting** when others need help. By changing the focus, Jesus indirectly answers the expert in the law's question. By focusing on helping, there is no longer any distinction between people. In this way, Jesus gives the hearer a new perspective on the attainment of eternal life. Do not merely follow a strict law, but live full of love for the other.

1.5.5 DIDACTICAL SUGGESTIONS

The following suggestions are only helpful if the lesson is taught through classroom instruction.

Suggestions for questions to ask

- What is an expert in the law?
- Who knows where the expert in the law's answer comes from?
- Why does the expert in the law ask Jesus who his neighbor is?
- What do you notice about the help the Samaritan offered?
- When is someone a neighbor to you?

Alternative assignments and instruction methods

Role play. Have students act out the story of Jesus in the classroom. Let them turn the story into a script themselves. Add a commentator whose role is to explain what exactly happened in a scene at three moments during the script. The moments are: (1) after the expert in the law answers Jesus' question, verses 13-16; (2) After the parable, before Jesus asks the expert in the law the last question, verses 17-20; (3) At the end of the text, verse 21.

As you create the script, ask students the following questions:

- What motivates Jesus to tell this story?
- Who was there during the meeting with the expert in the law?
- Why do the priest and Levite avoid the man?
- Why does Jesus use a Samaritan as the helper?

Assignment. The students are instructed to translate the story to the present time. This can be shaped in three different ways:

- Dropping the story into the present day. The students make a story in which all elements of the Bible text come to the fore.
- Translate the content of the story to the present day. All lessons from the story are translated to this time.
- Translate the disjunction. The absurd feeling of Jesus breaking normal business with his teaching is translated to this time.

Assignment. Students read the story in at least three different translations, for example, New King James Version, English Standard Version and New Living Translation. The students are asked to describe the differences. Then they should think about what the differences in the story make clear and what questions these differences raise about the story.

1.6 JESUS IN PLURALITY

This teaching package distinguishes between ‘basic learning material’ and ‘going deeper’. This section can be used by the teacher to give the students a deeper understanding of the lesson’s content and is not part of the standard package for the students. You can find the student pages in 2.7.

1.6.1 PURPOSE

The purpose of this section is to show how differently Jesus has been portrayed throughout the ages and that this diversity is an important part of Christianity. The following learning objective is mainly discussed in this section:

The student is willing to relate his or her own point of view on diversity to the story of the Bible.

1.6.2 CONTENTS

The students are given information about how different representations of Jesus and different cultures relate to each other. The different representations of Jesus arise from connecting the Bible with one’s own culture. In addition, 1 Corinthians 12 reflects on the diversity in the church. Afterwards, students need to think about diversity and humanity in general.

1.6.3 EXERCISES AND ANSWERS

Exercise 1

What did / does Jesus look like in your opinion?

The purpose of this assignment is for the students to describe their own image of Jesus. In this way, their own representation of Jesus is made explicit.

Exercise 2

Students have to study a number of paintings and answer the following questions:

- **What do you notice?**
- **In what ways do the paintings differ from the story in the Bible?**
- **Which painting appeals to you the most? Why?**
- **Which portrayal of Jesus best suits your image of him?**

The purpose of this assignment is for the students to study the various ways in which Jesus is represented. In addition, they should also consider the specific choices made in depicting the encounter with the Samaritan woman (John 4:1-29).

Exercise 3

Why is Jesus depicted in such diverse ways in the paintings?

The purpose of this assignment is for the students to think about why there are different representations of Jesus. The correct answer is that this is because of the different cultures and art styles that Christianity is intertwined with.

Exercise 4

What does this Bible text say about the church / believers? What do you think of this image? What does this image say about the diversity of all people?

The purpose of this assignment is to get the students to think about diversity in the church. The diversity of the church shows that differences in people are seen by God as something positive, because without diversity in humanity there is no diversity in the church.

1.6.4 ADDITIONAL INFO

Contextualization and depictions of Jesus

The diversity in how Jesus is portrayed stems from the history of Christianity. Although the books of the Bible and other early church literature do not describe the appearance of Jesus, what we know about Jesus does allow some things to be said. Jesus most likely had a middle eastern appearance. Already 2 centuries after Christianity began to spread across Europe, it became visible that the images of Jesus were beginning to adapt to the appearance of local cultures. This adaptation is called **contextualization**. This means that religious practices, teachings and traditions are adapted to the cultural environment in which Christianity settles. These adjustments have resulted in a diversity of images of Jesus.

1.6.5 DIDACTICAL SUGGESTIONS

The following suggestions are only helpful if the lesson is taught through classroom instruction.

Suggestions for questions to ask

- What does Jesus look like to you?
- What would Jesus certainly not have looked like, in your opinion?
- What word describes Jesus for you?
- How would you describe your own church?
- What does the Bible say about what Jesus looked like?

Alternative assignments and instruction methods

Assignment. The students draw a picture of Jesus themselves. Give them the opportunity to look up examples, since not everyone can draw or paint well. Instruct the students to choose a situation or story that best represents who Jesus is for them. Afterwards, have the students show each other their drawings in groups and explain why they made certain choices. At the end, discuss which differences the students encountered and why they arose.

Assignment. In pairs the students search on the internet for images of Jesus through the ages.

Give them the following assignments:

- Search for 'Jesus' and 'painting' or 'drawing' in combination with search terms such as African, Asian, Native Americans, Russian, Polish, Ethiopian, modern etc. Choose at least 5 pictures that differ a lot from each other. Describe what differences you see in the paintings or drawings.
- Answer the following questions:
 - What do you think of the differences?
 - Which picture appeals to you the most?
 - Why do these pictures differ in how they depict Jesus?

1.7 JESUS IN PLURALITY

1.7.1 JESUS IN PLURALITY

The appearance of people often determines how we feel about them. That is why artists sometimes dare to be free in the way they portray someone. That is very clear with paintings of Jesus. What did he look like, how is he portrayed and what do we think about it?

Exercise 1

What did/does Jesus look like in your opinion?

Exercise 2

The Samaritans often play a role in the life of Jesus. In another story, Jesus is on his way to Galilee and decides to travel through the area of Samaria, where the Samaritans live. On the way, he stops for food and water. He sits down at a well and a Samaritan woman comes to the well. Against all customs and expectations, Jesus has a conversation with this woman. Various paintings have been made of this story throughout history. On the next page you will find a number of these paintings. Discuss them with your neighbor and answer the following questions each time:

- What do you notice?
- In what ways do the paintings differ from the story in the Bible?
- Which painting appeals to you the most? Why?
- Which portrayal of Jesus best suits your image of him?

1. Christ and the Samaritan woman at the well, Angelika Kaufmann, 1796, Source: Cybershot800i, via Wikimedia Commons: https://commons.wikimedia.org/wiki/File:Angelika_Kauffmann_-_Christus_und_die_Samariterin_am_Brunnen_-1796.jpeg



1. Angelika Kaufmann



2. Jacek Malczewski

3. Photina, Samaritan woman, meets Jesus (Orthodox icon), painting by Nadahnuti ikonopisac via Wikimedia Commons https://commons.wikimedia.org/wiki/File:St_Photina.jpg



3. Photina

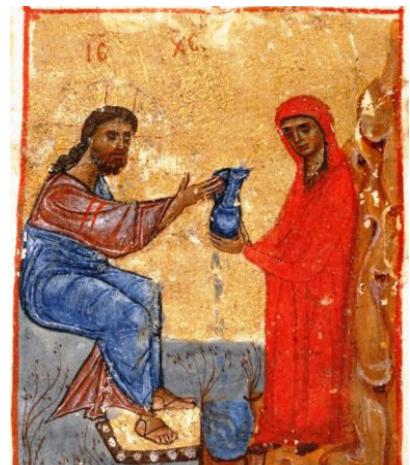


4. Duccio di Buoninsegna

4. Christ and the Samaritan Woman, Duccio di Buoninsegna, 1310, Source: Thyssen-Bornemisza Museum via Wikimedia Commons: https://commons.wikimedia.org/wiki/File:Duccio_di_Buoninsegna_-_Christ_and_the_Samaritan_Woman_-_Google_Art_Project.jpg



5. JESUS MAFA



6. Unknown, 12th century

5. JESUS MAFA. Jesus and the Samaritan Woman, 1973, from Art in the Christian Tradition, a project of the Vanderbilt Divinity Library, Nashville, TN. <https://digilib.library.vanderbilt.edu/act-imagelink.pl?RC=48282> [retrieved August 26, 2021]. Original source: <http://www.librairie-emmanuel.fr> (contact page: <https://www.librairie-emmanuel.fr/contact>).

6. Jesus and the Samaritan woman, Author Unknown, 12th century, Source: Center of Manuscripts (Tbilisi, Georgia) via Wikimedia Commons: [https://commons.wikimedia.org/wiki/File:Jesus_and_the_Samaritan_woman_\(Jruchi_Gospels_II_MSS,_Georgia,_12th_cent.\).jpg](https://commons.wikimedia.org/wiki/File:Jesus_and_the_Samaritan_woman_(Jruchi_Gospels_II_MSS,_Georgia,_12th_cent.).jpg)

Figure 1.3
The Video Clip



In the parable of the man who was attacked by robbers, Jesus speaks of two different groups of people: Jews and Samaritans. Another term that is common in the Bible is 'Gentile'. This was used to describe non-Jews. Jesus was a Jew because he was born of Mary, who was a Jewess. He grew up among Jews and preached to Jews. If you look at the pictures above, you can see a **diversity** of how Jesus is depicted. In most cases, he does not look like what a Jew in the first century would have looked like.

Exercise 3

Why is Jesus depicted in such diverse ways in the paintings?

Images of Jesus often reflect the culture of the artist or client. As a result, Jesus resembles the people of their own culture and people can better identify with Jesus and his story. Such adjustments to bring something more in line with one's own culture are called '**contextualization**'. Contextualization makes it possible to connect with the great diversity of people and cultures. It makes it possible for people to get to know Jesus in a way that they recognize.

1.8 GLOSSARY

In this glossary, you will find more information and clarification of certain terms. Behind each word it is indicated in brackets which section it belongs to.

Contextualization (6)

Contextualization is the adaptation of traditions, doctrines, and images to make Christianity more consistent with a particular culture.

Diversity (6)

Diversity is a concept by which we indicate that people, cultures, animals, ideas and many other things differ from each other. Diversity between people can be caused, among other things, by origin, religion, personality, personal preferences and external characteristics.

Gentile (5)

"Gentile" was an umbrella term used by the Jews to describe all non-Jews.

Greeks (4)

In the time of Jesus and the early church, "Greeks" referred to the inhabitants of Greece. Greece at that time was part of the Roman Empire. The culture of the Greeks spread throughout the Mediterranean Sea in the centuries before the birth of Jesus.

Jerusalem (4)

In the time of Jesus, Jerusalem was the capital of Palestine. Jerusalem had a temple and many synagogues where Jews came to worship and pray. Today, Jerusalem is still an important city for Jews around the world.

Jerusalem is also an important city for Christians and Muslims. In Jerusalem, Jesus was condemned, crucified and buried. Christians also believe he was resurrected here. The apostles first began to tell the stories of Jesus in Jerusalem. According to the Islamic tradition, the Prophet Mohammed ascended to heaven from Jerusalem.

Jews (4)

The Jews are a people who believe in one God and had a temple in Jerusalem. Today the Jews live all over the world.

Judea (4)

Judea was at the time of the Jesus and his apostles a region south of Samaria. The city of Jerusalem was located in this region.

Parable (5)

A parable is a short story in which a lesson is hidden. Jesus often used parables to illustrate a principle of the Kingdom of God. It is up to the listener to discover the meaning of the parable.

Romans (4)

The Romans were a people who originally lived in Italy, mainly in Rome. Later when the Romans expanded their empire it also became a designation for persons who were citizens of the Roman Empire. At the time of Jesus' life and of the apostles, the Romans ruled the area where Jesus lived.

Samaria (4)

In the first century, Samaria was both a place and a region north of Judea. This is the region where the people of the Samaritans got their name from.

Samaritan (4)

Samaritans were a people who lived in the area of Samaria and were very different from the Jews in a number of ways. The Jews considered them unclean and their worship in Shechem illegal.

Shema Israel (5)

The Shema Israel is a prayer that is recited twice a day by observant Jews and serves as a centerpiece of the morning and evening Jewish prayer services. The text of the prayer comes from Deuteronomy 6:4–9, 11:13–21, and Numbers 15:37–41.

Temple of Jerusalem (4)

When Jesus was alive, the temple of Jerusalem was the heart of Judaism: all devout Jews came here to pray and sacrifice. Only Jews were allowed to enter the temple. Jesus also came to Jerusalem regularly. The temple used to be Jerusalem's most important building.

1.9 TRANSCRIPT OF THE VIDEO

1 EXT/INT CAR

Sarah and her dad are driving in a car. Sarah wears a shirt with a logo on it.

Radio: Protests inspired by the Black Lives Matter movement are still impacting society all over the World. In New York hundreds of protesters went on the street again. In our country people are protesting today against discrimination and racism....

Dad turns down the radio and the voice on the radio fades away.

Dad: So, Sarah are you ready for the tournament?

Sarah: Yeah, we are definitely going to win.

Dad: I hope you will

Father has to slow down because a road has been blocked due to a protest.

Dad: Oh, I think we have to drive around this.

Sarah: oh, god we are going to be late! I don't want to miss the game!

2 INT LIVING ROOM

Sarah stomps angrily into the living room.

Sarah (angry): It is so unfair, that stupid protest made us late and now our team lost because I wasn't there. These protesters should really stop. All lives matter, yeah we get it.

Dad: Sarah calm down. I know you are upset but think about what you are saying...

Sarah: Well I mean what I said. It is unfair that I could not play because of them.

Sarah walks out of the room.

3 INT

Sarah sits in front of a computer screen.

Computer voice: So-called anti-racist groups are themselves racist and are out to destroy our European society. They are creating problems that don't exist. We as a country treat all foreigners very well and they don't have anything to complain about. This is a threat to our way of living and they should be stopped.

Pop-up appears on the screen: "Anti-racism" protest escalates.

Sarah mumbles to herself: Well, see there is the evidence. These groups are crazy.

4 EXT SCHOOLYARD DAY

David and Sarah are walking down the schoolyard.

David: Pff what a boring day again. I really need something fun.

Sarah: Yeah we do. Well, Let's go to the mall. I am going to buy that new game. We could try that later.

David: Sure. Hopefully, that will cheer us up.

5 EXT STREET DAY

David and Sarah walk out of the game store with a new 'iChrist adventures' game. Then they see a poster hanging on a tree. Sarah walks towards it.

Sarah: well will you look at this. They are now even polluting our trees...

David and Sarah look at a poster hung on a wall. The Poster Reads Stop Racism in this country now. A man is approaching them in the background.

Sarah (angrily): And it is such a garbage... Anti-Racism poster. Like they have so much to complain about...

David: Calm Down Sarah, it just a poster...

While speaking Sarah tears the poster down from the wall.

Sarah: These nasty people should stop. If one of them gets hit by a bus I will not help them. They always complain.

David: Uhm what?! I never expected you to say that. I thought Jesus said we should love our neighbours as ourselves. Come on that should include these activists, right?

Sarah: No. Jesus only thought that we should love those that will help us. Like in the story of the Samaritan: he is a stranger, but Jesus praises him because he helps a Jew.

Stranger: Mmh, is that what Jesus meant by the story?

David: Wow... Hello, what do you mean?

Stranger: Well, I heard you two talking,... and uhm... well.. I think maybe you should go and check whether she is right. See the door there? If you go through it,

you may be surprised by what you discover.

Stranger points with his finger at a door down the street. Sarah and David turn their head to the door. After the man is finished talking, Sarah and David turn around again. The man is gone.

David: What? Uhm, where is he? Weird. Should we go and check the door?

Sarah and David walk to the door.

6 INT INN ANCIENT ISRAEL DAY

Sarah and David walk into an old Inn (1st century Israel). David and Sarah look surprised around them.

Sarah: Where the hell are we? This doesn't look like any building from our town.

David: Yeah

Sarah and David are still looking around. They notice a man gesturing them to come to him. The man has a bandage over his head and his arm is in a bandage too. They go to the man.

Stranger: Hey, you two seem a bit lost. Join me at my table.

David and Sarah join the man at the table.

Stranger: Do you know who I am?

Sarah: No, we don't. We do not even know where or when we are.

Stranger: Well, I think you may well know me. Two weeks ago, I was travelling from Jerusalem to Jericho. A nice walk as I often have done. I was thinking of what to do that evening, when out of blue a band of robbers appeared on the road. They robbed me of everything I had. They even beat me up really hard. I was laying on the ground and could do a single think..

David: What!! That is terrible. Did someone call the police?

Stranger: Police? Uhm don't know what that is. Well, I was just laying there, and a priest walked by. I know he saw me, but instead of helping me he passed by on the other side the road. Later I heard footsteps again and a Levite was approaching me. I swear that he also saw me and he immediately went to the other side of the road. I think I laid there for another 30 minutes until a Samaritan with a donkey neared me. He bandaged me and put me on his donkey and brought me to this inn. He paid for all the expenses for me to recover.

Sarah: Wow, I think I do know this story already. But

this cannot be real. We were just talking about it.

Stranger: What were you saying?

David: Sarah said that you should only love the Samaritan as a neighbour because he helped you. But I do not think she understood the story correctly.

Stranger: Really? Well, let me ask you this. What do you think I would have done if I was walking down this road and I would find a man on the ground who looked like a Samaritan?

Sarah: Mmh help him of course.

Stranger: No, I probably would have walked past him just as the priest and the Levite did.

David: Why?

Stranger: Because I didn't trust any Samaritan. Why would I help them? They are ruining everything we stand for and believe in.

David: But your own people did not help you, and the Samaritan did!

Stranger: Yeah, you are right. I have been thinking about that constantly for two weeks. While my countrymen ignored me, he took care of me. How can I then speak so badly about Samaritans?

Stranger looks at the setting sun. David and Sarah look perplexed. The stranger starts to get up.

Stranger: Oh, it is getting late. I think we must go.

David and Sarah also stand up. They walk to the door and step through it.

7 EXT STREET DAY

David and Sarah step on to the street. The stranger is gone.

David: That was really weird. What do you think he meant?

Sarah: Well, I think he wanted me to rethink the story. What he said is precisely the way I am thinking about the anti-racist movement. I keep saying that they are ruining our country, similar to how he thought about the Samaritan. But in the end, it seemed he was quite mistaken about the Samaritan.

David: Yeah you might be right on that one

Sarah: I need to talk to my dad about it. Let us go to my house.

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