

# BIBLE STORYTELLING WITH PEOPLE FROM POVERTY

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## **GENERATIONAL POVERTY, THE WORKING POOR, AND SITUATIONAL POVERTY**

Generational poverty refers to families who have lived in poverty for a least two generations. The grandparents lived in poverty, the parents live in poverty, and the grandchildren are being raised in poverty. The family possesses no surviving ancestors who can communicate the intellectual, social, and cultural resources to escape or change their impoverished condition. The family has no hope of escaping poverty.

Working poor have jobs whose incomes fall below a given poverty line due to a lack of work hours and/or low wages. The working poor find it difficult to save money, and to pay all the bills. They rob Peter to pay Paul: they pay the electric bill this month, the water bill next month. They agree to pay the doctor ten dollars a month forever. They may work two jobs and leave the ten-year-old to care for the four and six-year-old after school.

For generations, factories provided good paying jobs to people who didn't finish high school or never went to college, allowing families to be upwardly mobile. But in the late '90s, the number of manufacturing jobs in the U.S. dropped dramatically. The country experienced a wave of deindustrialization, and many with factory jobs became the working poor. The working poor tend to remain hopeful that they or their children will climb out of poverty.

Situational poverty is caused by circumstances. People fall into poverty because of a traumatic event or situational change such as a hurricane, job loss, fire, death in the family, illness, or divorce. People experiencing situational poverty usually remain hopeful, believing they are facing a temporary setback. They usually feel shamed to receive charity or government financial support. They may benefit from government financial support or charity, and will usually recover from a setback.

My wife's childhood was spent in generational poverty. Her mother was an alcoholic and a single parent on welfare. Her father abandoned the home shortly after Doris' birth. Doris was in fifth grade when government social services removed her from her mother's home and placed her with her father. Her father was one of the working poor. The family moved next to a Baptist church, and Doris, with her siblings, started attending the church. Doris found faith in Jesus at church. Then her sixth grade school teacher convinced Doris that she could learn and do well in school. Doris gained hope that enabled her to escape poverty. My wife's experience of escaping poverty is one reason I'm seeking to understand poverty and to help people use Bible Storytelling to minister to those experiencing long-term poverty.

The emphasis of this document is helping people use Bible Storytelling with those who are experiencing Generational Poverty and the Working Poor.

## **LIFE-ISSUES OF POVERTY**

I contacted several organizations who work with the poor and individuals who have escaped poverty. I asked them for info about the life-issues of poverty and how people escape it. Many referred to Ruby Payne and her book, *A Framework for Understanding Poverty*. After

consulting with more than twenty people who had experience with poverty, I then consulted Ruby Payne's writings.

Families in poverty have their own worldview with different values, habits, and lifestyles from families in the middle-class or the upper-class. A worldview can be compared to an interpretive filter that allows beliefs to flow through and enables people to make sense of life. Their worldview enables them to comprehend the information of life and the world around them. Is a fish aware that it lives in water? No! Neither are people aware of their own worldview. A worldview gives a people group hidden-rules. Those inside the group live by those rules but those outside the group are unaware of the rules.

For example: The middle-class hidden-rule is that work and achievement need to be the driving force in decision-making. However, the poor-class hidden-rule is that survival, entertainment, and relationships need to be the driving force in decision-making. I'm going to mention some of the life-issues of the poverty worldview.

### **1. Background Noise**

The TV is almost always on and it is loud. Conversation is usually noisy, with several people talking at once.

Schools are structured according to middle-class values. So teachers have problems with the noise level of poor children in the cafeteria, in the classroom, and on the bus. Employers have problems with the poor who loudly interrupt others who are talking.

### **2. Entertainment Valued**

People who just survive seek relief. They value the ability to entertain, tell stories, and make people laugh. Humor is highly valued and is usually about people – situations that people encounter, or things people do to other people.

School children give more importance to making other children laugh than to making good grades. Adults may take a day off work to play in a ball game, without informing their boss. Or, when at work they may clown with other employees and tell stories when they should be working. They value having a sense of humor more than being a productive worker.

Schools near housing projects have a difficult time getting parents to come for parent conferences or workshops, but if the students are performing, it is standing room only.

The family may purchase alcoholic beverages for entertainment instead of paying for car insurance, car payment, utilities, or rent. They will pay the cable-TV before they pay the rent. They almost always have the TV or radio on, and loudly.

### **3. Sub-standard English**

People in poverty exhibit characteristics of an oral culture. They get and express information verbally. They live in an oral culture that is relationship-based, spontaneous, and strongly associated with emotions and physical touch. Oral communication does not necessarily focus on one idea, but may bounce from idea to idea. They give little importance to knowing how to speak or write formally. Children usually have poor grammar and vocabulary, and no one at home corrects them. They speak a non-standard English with fragmented sentences, double negatives, say ain't, confuse gone with went and seen with saw, and they use slang expressions that are not understood by the educated.

Teachers and potential employers often judge those who use sub-standard English as unintelligent.

#### **4. Survival Orientation**

The poor are typically in survival mode. They focus on the demands that meet them each day, whether paying the rent, buying food, finding a place to live, dealing with a family member's issue, or taking care of a health problem.

This becomes a daily experience. Each day presents new issues, new challenges, and decisions are made under the pressure of urgency. They must react to the present situation instead of making choices for the future.

They don't plan for the future because the future is beyond their control. When they get money, they quickly spend it—on flashy new shoes, beer, or a night on the town. Many students who qualify for free lunch have the latest clothes and expensive shoes.

A teacher in a school located adjacent to a housing project encountered one of her former students, who was a teenager and pregnant with her second child. The ex-student was elated because she was getting her own place in the housing project. That was as far the poor teenager envisioned.

A job is about making enough money to survive, not to build a career.

Even if the parents want their children to have a better future, the focus on survival interferes with investing in the children's future. The single mother who works two shifts as a waitress can't afford to take time off work for a parent-teachers' conference. After working two shifts the mother is too tired to help the children with homework.

The poverty worldview focus more on survival and short-term outcomes. In comparison, the middle-class worldview encompass education, work, and being perceived as a productive member of society.

#### **5. Attitude of Entitlement**

Those in generational poverty have the attitude that society owes them a living, housing, and health care. They believe they deserve help from charity organizations.

The working poor or the situational poor usually feel shamed and embarrassed when they must seek welfare or receive charity, but the generational poor feel they are entitled to such help.

#### **6. Relationships Are Important**

Relationships are important to survival. People who are barely getting by value people and relationships more than education, work, and being perceived as a productive member of society. They will often leave household bills unpaid in order to give money to a relative who won't work.

Conversations center around people and relationships.

Gangs are a type of support system that provide resources needed for survival.

People are often considered as possessions. Parents, and especially mothers will make excuses for children's wrongdoings.

A barrier to a family member leaving poverty through education or work is they must give up relationships and go against peer pressure in exchange for achievement. The person is criticized who leaves poverty and "gets above his raising." The culture of poverty tends to keep families in poverty from generation to generation; this is the culture they know, and the relationships they have are all living in poverty. Family and peers often intentionally create barriers to prevent someone from escaping poverty. Family members fear that if the child gets an education he will rise above his raising and abandon the family.

Some poverty stricken parents resent a child seeking to get ahead through education from a sense of wounded pride. They feel shamed that they could not provide for their own child. They may resent a mentor/teacher giving their child hand-me-down clothes because they take it as an insult that the mentor/teacher thinks they can't provide for their own children.

When my wife Doris was in sixth grade, her teacher convinced her that she could learn and do well in school. Doris' father turned up the volume on the TV when she was studying. When he went to bed, he ordered Doris to cut off the lights and go to bed. He took money from Doris, that she earned from babysitting and was saving for college. And he constantly told her, "A woman don't need no college. Education is for boys, girls get married!"

A working man who determined to save money for his family and refused to lend money to an unemployed nephew could experience a broken relationship with his entire family.

The poor from rural poverty-stricken places must leave their community, family, and friends to find educational and work opportunities. After they leave, few are able to return and find work. That limits their becoming examples to inspire others with hope that they can escape poverty.

An educator who works with literacy training in a poverty stricken rural area made the following observation: Education is shunned by parents because children who gain education then leave the poverty stricken rural area, migrate to the cities for jobs, and seldom return home to live. Parents don't want their sons to complete high-school because those who do migrate to the cities for jobs. Parents also don't want their adult children to enroll in literacy classes for the same reason. The parents' greatest fear is that if their children leave home, no one will take care of them in their old age.

## **7. Family Structure Tends to Be Matriarchal**

The mother is the most powerful figure in the generational poverty family. She is the center of the family, and the family radiates from that center. She controls the limited financial resources.

The mother dispenses penance and forgiveness. Discipline is about penance and forgiveness, not to produce change. Love is unconditional and the time frame is the present; therefore, the notion that discipline should be instructive and to change behavior is not part of the culture in generational poverty. When forgiveness is given, behaviors and activities return to the way they were before the wrong-doing incident.

Men identify themselves as being lovers/fighters. It is important to be considered "a man" – to be physical, work hard, take no crap, be a fighter, and be a lover. Men are often in and out of the family. They may temporarily or permanently change residences but not in any predictable pattern.

The adults in the family may have multiple sexual relationships. Many relationships are common law where they live together without getting married. When living together doesn't work out, the couple will separate without getting a divorce.

## **8. Belief in Fate**

Most people experiencing generational poverty and many of the working poor believe destiny and fate control their lives. They think they don't have a choice about what happens in their lives. They are unaware that the choices they made in the past determined their present situation.

Poor families typically don't plan, because planning is tied to the belief that individuals have some control of their lives.

Belief in fate results in hopelessness. Without hope and the conviction that life can improve, the motivation and energy needed to break the poverty cycle are low to non-existent.

They experience a learned helplessness, believing that they can't escape poverty; therefore, in order to make the best of their situation they live in the moment and experience what they can when they can. This leads to spending money as soon as they get it, often on unnecessary goods such as expensive clothes, alcohol, cigarettes, or drugs.

Belief in fate results in counterproductive traditions being passed down, such as low emphasis on education, or lack of importance to being on time.

## **9. Feeling of Anger**

The world of poverty is unsafe. Basic needs are unmet and the poor usually witness and experience violence. This can create anger, bad attitudes, and "smart" mouths. The poor often feel anger towards those who live in better conditions. Those who barely survive may feel anger toward those whose lives are improving. The poor may strike out in anger at family members or peers who change actions and values in order to escape poverty. Their anger tries to prevent others from escaping poverty.

Those who only live in the present may act on their anger without considering the consequences. They may get angry with the boss and quit a job without having another one.

## **10. Time Is Always in the Present Tense**

Poor families are only aware of the present; they don't consider the future; they don't plan for the future. They live for the moment and don't consider future ramifications.

Families in poverty usually don't see anything as everyday, even work or school. As a result, children miss a lot of school. Parents will keep second grade children out of school to care for the younger children. Parents don't give importance to working every day. They often don't pay attention to time. As a result they will miss dates, be late, or not even show.

The focus on the present prevents poor families from saving for the future. When parents receive money, they may spend it immediately on clothes or entertainment and then may not have enough money the next week for the rent or school supplies for the children. Or they may give the money to an unemployed friend or relative who needs immediate money.

Living in the present tense keeps poor families from planning ahead. They don't save money that could help their children escape poverty. They are not proactive; they don't set goals; and they don't plan ahead. They react to the present situation without considering the consequences of their actions. If they are tired from partying the night before, they may sleep late and be late for work.

## **BREAKING THE POVERTY CYCLE**

Some attitudes or choices are necessary to break the poverty cycle.

### **1. Hope**

Without hope and the belief that life can improve, the motivation and energy needed to break poverty are non-existent. Hope helps the poor overcome the belief that destiny and fate control their lives. Hope helps them realize that they do have a choice about what happens in their lives and that the choices they make influence the outcome of their future.

Having a family member or someone they know escape poverty can give a person hope that they can escape. People who escaped poverty can give hope to others by telling their story of how they escaped.

## **2. Unbearable Pain of the Present Situation Can Inspire Change**

A situation can become so painful that anything would be better. When the pain of the present situation becomes unbearable, people may face the pain of changing and breaking relationships in order to escape it.

## **3. Shift Values from Short-term to Long-term Outcomes**

The values of the poor center on daily survival and short-term outcomes. They need to gain new long-term values that focus on the future and establishes goals or visions of something they want to be or have. They need a bigger goal than keeping a roof over their head and food on the table. This will help them value education for the children, because education is usually the key to getting out of poverty. Without a high school diploma or GED, chances for employment are greatly reduced. Adults need to value their job as a potential career or at least a stepping stone to a better job. They need to learn to save money for future needs.

Shifting values to long-term outcomes helps the poor learn accountability. They realize that they have choices they can make, and those choices influence future happenings in their lives.

Shifting values to long-term outcomes helps them become organized. Becoming organized means finding a place for things and putting things in place. That can require finding a place other than a chair to put washed clothes. It may require making an envelope the place to put all unpaid bills. It may require determining how much money is available each month and planning a budget.

## **4. Gain a Relationship with a Mentor/Teacher**

Education is the best way to escape poverty. However, for those in poverty, education requires change: arriving on time, having the right clothing and shoes, having lunch, and completing homework assignments. Poverty emphasizes relationships and entertainment. Poor people need to create relationships that will help them escape poverty. They need some sponsor or mentor to help them and show them a different way, or to convince them that they could live differently. The mentor/sponsor needs to seek every possible admirable trait in the individual and verbalize approval. These praises must be sincere and the mentor/sponsor should never compare the individual to family members who are not exhibiting admirable traits.

A mentor/sponsor can provide practical aid such as giving clothes from their own family in a very private way. Or they can provide proper clothes to help the poor person who has a job interview.

Schools and businesses operate from middle-class expectations and follow the hidden-rules of the middle-class. A mentor is needed to help a person understand the middle-class hidden-rules and escape poverty. A teacher can help a poor child gain hope and the determination to escape poverty. Schools are the primary place where students can learn the choices and rules of the middle-class. The mentor/teacher can help the person move from sub-standard English to middle-class standard language. The mentor can help them improve their appearance by making them aware of cleanliness, the right clothing, shoes, how to eat in public, and to avoid interrupting someone who is talking.

Sometimes the mentor/teacher is a professional person with training to help such as a teacher, social worker, pastor, or counselor. Often, the mentor/teacher is the person who

becomes a friend and shows interest in helping, such as a neighbor or co-worker or friend from church.

#### **5. A Specific Talent or Ability Can Provide an Opportunity to Escape Poverty**

A special talent or ability has helped many young people escape poverty. Youth raised in poverty who have unusual athletic abilities will have university coaches offering them scholarships.

A mentor/sponsor can help a poor person gain special skills to escape poverty. One person who escaped poverty praised her high school principal who recognized she would need marketable skills and encouraged her to take secretarial courses. Later, her secretarial skills enabled her to work and pay for college. Helping a poor child gain computer skills or woodworking skills or landscaping skills could give them an ability that provides an opportunity to escape poverty.

### **BIBLE STORYTELLING FOR PEOPLE FROM POVERTY**

Tell Bible stories that speak of hope and a God who is powerful to change life circumstances. Prioritize relational Bible stories that emphasize relationships. As you get to know the listeners to your Bible stories, find stories that relate to their perceived needs or difficulty that they are facing.

The chart, KEY BIBLE STORIES FOR PEOPLE FROM POVERTY can help you find Bible stories to use in conversations with, or stories to teach or preach to people experiencing poverty. On the left side of the chart is a list of stories that I consider to be the most important for people to know. You can find these stories in my book, KEY BIBLE STORIES, Jackson Day, ISBN 978-0-9797324-7-8 or on at [www.biblestorytelling.org](http://www.biblestorytelling.org). At the top of the chart is a list of life-issues faced by the generational poor and the working poor.

You, the storyteller should select stories according to your purpose for telling the stories and according to the needs of listeners. Sometimes, for the selected story to be most effective, you need to tell some introductory stories. And you may need to tell follow-through stories after the selected story. Sometimes, you may choose to use a story cluster. For example, if you want to deal with death, you could tell a story cluster of King David's response to death: King Saul and Jonathan's death (1 Samuel 11-27); David's baby son's death (2 Samuel 12:15-23); David's son Absalom's death (2 Samuel 18:33). Sometimes you only need to tell one story, other times you need a story cluster.

At times you will not find an exact story that matches the need of your people. But you can use stories that demonstrate Jesus' authority to change life circumstances or to deliver from danger, like the Calming the Storm story. You may need to tell several stories to develop listeners' confidence in the Bible and to build their confidence in God. Don't be surprised if poor people request to hear the same story(ies) again and again. They primarily use oral communication. And one characteristic of oral communicators is they love repetition. When they identify with a Bible story, they may want to hear it repeated over and over.

Suggestions for teaching a Bible story:

- Review some previously told Bible stories.
- Tell the selected Bible story.

- Dialogue with the listeners by asking the generic dialogue questions. You may also use some of the specific discussion questions.
- Do listener participation learning activities such as music, drama, and/or Scripture memorization. Learning activities take advantage of the fact that poor people value the ability to entertain, tell stories, and make people laugh. Suggested learning activities are included with each Bible story.

Suggestions for preaching a Bible story:

- Go to [www.biblestorytelling.org](http://www.biblestorytelling.org)/TIPS ON BIBLE STORYTELLING/Tips for Preaching a Bible Story. The article will give you helpful suggestion for preaching a Bible story.
- The Life-lessons included after each story can become sermon points. You will probably discover other life lessons to use as sermon points.

The book PREACHING WITH STORYTELLING, Jackson Day, ISBN 978-0-9797324-9-2 will help you preach Bible stories.



## KEY BIBLE STORIES FOR PEOPLE FROM POVERTY

These stories are included in the book KEY BIBLE STORIES by Jackson Day and on the web site at [www.biblestorytelling.org](http://www.biblestorytelling.org).

		Vulnerable	Fear/anxiety	Relationships	Peer Pressure	Marginality	Anger	Sense of Failure	Confusion	Change	Forced Change	Hope	Choices/Decisions	Overcoming	New Beginnings	Conversions	Possessions	God's Power	
<b>OLD TESTAMENT STORIES</b>																			
1	Creation								X				X	X				X	
2	Creation of the Home			X											X			X	
3	First Sin	X	X	X	X			X	X	X	X	X	X	X	X			X	
4	Cain and Abel	X		X			X	X			X		X		X				
5	Noah and the Flood	X									X	X	X	X	X			X	
6	Tower of Babel			X	X			X	X		X		X		X			X	
7	Abram, Before He Became Abraham									X		X	X	X	X		X		
8	God's Covenant with Abraham			X						X					X		X		
9	Abraham, Lot and Sodom	X	X	X				X	X	X			X		X			X	
10	Abraham and Isaac			X		X				X		X	X						
11	Jacob and His Parents			X		X	X	X		X			X					X	
12	Jacob Fled Home and Encountered God	X	X	X			X		X	X	X	X			X				
13	Jacob with Laban	X	X	X		X	X			X	X			X	X			X	
14	Jacob Returned to Canaan	X	X	X				X	X	X	X	X	X	X	X	X		X	
15	Joseph in His Father's Home	X	X	X		X	X					X							
16	Joseph, a Slave in Potiphar's House	X	X	X	X	X	X			X	X		X	X	X				
17	Joseph Suffering and Thriving in Egypt	X	X			X				X				X				X	
18	Israelites Oppressed in Egypt	X	X			X		X											
19	Moses, a Prince in Egypt		X	X			X	X		X			X		X				
20	Moses Called by God		X					X	X	X		X	X		X			X	
21	Moses Returned to Egypt				X	X				X		X			X				
22	Moses and the Ten Plagues	X					X				X			X				X	
23	Moses Leading the Israelites to Sinai	X		X				X		X	X	X		X	X			X	
24	Ten Commandments Given at Mount Sinai		X							X								X	
25	Golden Calf				X		X	X	X				X					X	
26	Moses and the Rebellious Israelites	X	X				X	X					X	X					
27	Moses' End of Life									X									
28	Joshua, the New Leader									X		X		X	X				
29	Joshua Entering Canaan	X								X		X			X			X	
30	Joshua Conquering Jericho									X		X	X	X	X			X	
31	Joshua: Consequences of Achan's Sin	X	X	X			X	X	X				X					X	
32	Joshua Tricked by the Gibeonites				X	X		X	X										
33	Joshua Conquering Canaan									X		X		X	X			X	
34	Joshua's Farewell			X	X					X		X	X						
35	Ruth	X	X	X		X	X	X		X	X	X	X	X	X			X	
36	Samuel's Birth	X	X	X		X		X				X		X	X			X	

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37	Eli's Sons			X		X		X					X						
38	Boy Samuel Called by God									X		X	X		X				
39	Saul Became King		X							X					X				
40	Saul Rejected by God						X	X					X						
41	David, the Giant Fighter	X			X	X				X		X	X	X	X			X	
42	Saul Attacked David	X	X	X		X	X			X	X			X	X				
43	King David Prospering									X		X		X			X		
44	David's Betrayal of God and Friends		X	X		X	X						X						
45	Solomon Sought Wisdom											X	X		X		X	X	
46	Solomon Built the Temple											X		X					
47	Solomon Abandoned Wisdom			X				X					X				X		
48	King Rehoboam	X		X	X	X	X	X	X	X	X		X		X		X		
49	King Jeroboam		X		X								X		X				
50	King Asa			X								X	X	X	X				
51	Elijah on Mount Carmel	X			X	X						X	X	X				X	
52	Elijah on Mount Sinai	X	X				X	X	X			X		X	X			X	
53	Elijah Confronted Ahab for Taking Naboth's Vineyard	X		X			X	X					X				X		
54	Widow's Oil	X	X	X					X					X	X				
55	Naaman's Healing	X	X	X		X		X	X	X		X	X	X	X	X	X	X	
56	Jonah	X	X				X	X	X	X	X		X			X		X	
57	Lepers with Good News	X	X	X	X	X		X					X	X			X	X	
58	Israel Defeated	X						X		X	X		X		X				
59	King Manasseh	X						X		X	X		X			X			
60	King Josiah						X			X		X	X	X	X				
61	Nebuchadnezzar's Invasions into Judah	X	X			X		X		X	X				X				
62	Daniel's Training in Babylon	X	X	X	X	X				X	X	X	X	X	X			X	
63	Daniel Interpreted Nebuchadnezzar's Dream	X	X	X		X			X					X				X	
64	Gold Statue and Fiery Furnace	X	X		X	X	X				X		X	X				X	
65	Handwriting on the Wall	X	X			X	X	X	X				X		X			X	
66	Daniel in Lions' Den	X		X		X	X					X	X	X				X	
67	Rebuilding the Temple											X	X	X	X				
68	Ezra			X	X	X	X	X		X		X	X		X				
69	Nehemiah	X	X		X	X	X	X	X	X		X	X	X	X				
<b>NEW TESTAMENT STORIES</b>																			
70	Before Baby Jesus' Birth					X						X	X					X	
71	Baby Jesus		X									X			X			X	
72	Scholars Visited Baby Jesus	X					X		X			X							

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73	John the Baptist Prepared the Way				X					X		X	X		X	X		
74	John Baptized Jesus			X									X					
75	Jesus' Temptations	X											X	X				X
76	Jesus' First Followers			X					X			X	X		X	X		
77	Water Changed to Wine	X	X	X														X
78	Jesus and Nicodemus							X					X		X	X		
79	Jesus and the Samaritan Woman					X		X	X				X		X	X		
80	John the Baptist Imprisoned	X		X	X	X					X							
81	Lame Man Healed by Jesus on the Sabbath	X		X		X			X									X
82	Man with a Withered Hand Healed on the Sabbath	X				X												X
83	Four Fishermen Called to Follow Jesus			X					X		X	X		X	X	X		
84	Paralytic Man Lowered Through Roof	X	X						X		X		X		X	X		X
85	Jesus Called Matthew (Levi)			X	X	X			X				X		X	X	X	
86	Two Doors; Two Roads; Two Foundations												X		X			
87	Centurion's Servant Healed	X	X	X								X					X	X
88	Resurrection of Widow's Son at Nain	X	X											X				X
89	John the Baptist Doubted Jesus	X	X				X	X										
90	Jesus at the Home of Simon the Pharisee			X	X	X			X			X			X	X		
91	Blasphemous Accusation Against Jesus					X												
92	Parable: Sower															X		
93	Parable: Weeds in the Wheat Field																	
94	Demon-possessed Man Healed at Gerasa	X	X		X				X					X	X	X		X
95	John the Baptist's Death	X		X	X	X			X	X		X						
96	Five Thousand Men Fed																X	X
97	Jesus Walked on Water	X	X					X										X
98	Jesus, the Bread of Life			X				X					X					X
99	Peter's Confession; Peter Reprimanded			X			X								X			
100	Jesus' Transfiguration											X						X
101	Demon-possessed Son Healed	X	X	X			X		X	X		X		X	X			X
102	Parable: Unmerciful Debtor	X	X	X	X	X							X				X	
103	Jesus at the Feast of Tabernacles					X							X					X
104	Woman Caught in Adultery	X		X	X	X									X	X		
105	Man Born Blind Healed	X		X	X							X		X	X	X		X
106	Good Shepherd																	
107	Jesus Rejected by Would-be Followers			X	X								X				X	
108	Jesus at Feast of Dedication	X				X												
109	Parable: Good Samaritan	X	X	X									X					X
110	Jesus Visited Martha and Mary			X	X		X						X					
111	Parable: Rich Fool		X				X	X		X			X					X
112	Jesus Healed Crippled Woman on the Sabbath	X			X	X			X									X

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113	Parable: Prodigal Son	X	X	X		X	X	X		X		X	X	X	X	X	X	
114	Ten Lepers Cured; Only One Grateful	X			X	X		X		X		X	X	X	X	X		X
115	Parable: Rich Man and Lazarus	X						X		X	X		X	X	X		X	
116	Resurrection of Lazarus		X				X			X				X	X			X
117	Parable: a Pharisee and a Tax Collector Went to Pray					X		X		X			X	X	X	X		
118	Rich Young Ruler		X					X					X					X
119	Parable: Workers in the Vineyard				X		X		X									
120	Two Brothers' Request			X	X							X						
121	Blind Men of Jericho Received Sight	X		X	X	X				X		X		X	X			X
122	Jesus and Zacchaeus				X	X				X			X		X			
123	Jesus' Triumphal Entry		X		X		X	X				X						
124	Jesus Cleansed the Temple					X	X		X								X	X
125	Jesus' Authority Challenged						X											
126	Prophecies of Jesus' Second Coming											X						X
127	Parable: Ten Bridesmaids	X		X	X			X					X					
128	Parable: Talents							X					X					
129	Parable: Sheep and Goats	X		X				X					X				X	X
130	Mary Anointed Jesus with Perfume				X		X										X	
131	Jesus Washed Disciples' Feet			X		X												
132	Passover Meal, The Lord's Supper											X			X			
133	Jesus in the Garden of Gethsemane	X	X										X					X
134	Jesus' Judgments	X	X		X		X			X	X		X					
135	Jesus' Crucifixion	X	X				X	X		X	X		X			X		
136	Jesus' Resurrection		X							X		X		X	X			X
137	Jesus' Appearances in Galilee		X								X	X						X
138	Jesus' Ascension									X		X			X			X
139	Holy Spirit Came at Pentecost								X	X	X	X		X	X			X
140	Peter Spoke at Pentecost												X		X	X		
141	Crippled Beggar Healed	X				X				X					X		X	X
142	Peter and John Ordered Not to Talk about Jesus	X			X	X	X						X					
143	Barnabas – Generous; Ananias and Sapphira – Deceptive			X	X			X					X					X
144	Seven Chosen as Helpers			X	X		X		X	X			X		X		X	
145	Stephen, the First Martyr	X	X				X			X	X		X		X			
146	Philip in Samaria									X			X	X	X	X		X
147	Philip and the Ethiopian			X		X							X	X	X	X	X	X
148	Saul's Conversion		X				X		X	X	X		X	X	X	X		X
149	Dorcas Brought Back to Life			X										X				X
150	Peter at Cornelius' House			X		X				X		X	X		X	X		
151	Church Plant in Antioch			X		X				X				X	X	X		
152	Paul Opposed Peter in Antioch			X	X	X	X	X	X				X					

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153	Peter Rescued from Prison	X	X			X	X		X					X				X
154	King Herod's Death							X										X
155	First Missionaries			X	X					X			X		X			
156	Paul and Barnabas in Lystra			X	X			X								X		
157	Church Council at Jerusalem			X	X	X			X				X	X				X
158	Paul and Barnabas Separated			X	X		X			X			X		X			
159	Timothy Joined Paul			X		X				X			X		X			
160	Macedonian Call							X	X	X			X		X			X
161	Paul and Silas in Philippi	X	X	X			X		X				X			X	X	
162	Paul in Athens					X		X					X					
163	Paul in Corinth															X		
164	Apollos									X			X		X	X		
165	Paul in Ephesus			X										X		X		
166	Riot in Ephesus	X	X		X	X	X		X	X								X
167	Paul's Arrest in Jerusalem	X	X		X	X	X			X	X				X			
168	Paul's Defense to the Crowd						X									X		
169	Paul's Defense to the Sanhedrin				X		X		X							X		
170	Paul's Trial Before Felix				X		X						X					
171	Paul's Trial Before Festus and Agrippa				X								X					
172	Paul Shipwrecked	X	X	X				X		X	X	X	X					X
173	Paul in Rome									X	X				X			