



BELOVED ME, BELOVED WE
GODLY PLAY
EQUITY AUDIT TOOLKIT

**PARABLE OF THE
GOOD SAMARITAN**

VOLUME 3

COMPLETE GUIDE TO GODLY PLAY
REVISED AND EXPANDED

Parable of the Good Samaritan Tool-kit

Lesson 9, Volume 3, *The Complete Guide to Godly Play*, Revised and

Expanded **The Material**

The Dark (Black) Rocks

The original material used black felt for the “rocks” where the robbers hid. This could imply that darkness is dangerous and therefore, black people (or darker-skinned people) are dangerous. To avoid this implication, we recommend using a charcoal-gray felt for the rocks.

Godly Play Resources provides the gray “rocks,” but these are easily replaced by going to your local craft store and purchasing some charcoal gray felt (or finding some online). Another possibility is using heavy gray cardstock for the rocks (this different texture can look more like actual rocks).

The Figures

The Equity Audit Committee recommended a complete update of the artwork. We want to be sure the artwork avoids implicit bias. Godly Play Resources provides this new art mounted on wood or as a digital download. The downloads are free. You can print out the figures and laminate them or mount them on something like foam core. Print them out on 32-pound, 8.5 x 11 paper. Regular copy paper is not recommended.

Note: For those who cannot purchase replacement figures or cannot use the digital downloads, do not use the two figures in head coverings in the role of the robbers. This avoids the implication that people who wear head coverings are dangerous. To read more about implicit bias and culturally specific clothing, we recommend reading these articles:

[*How to Think About ‘Implicit Bias’*](#) by Keith Payne, Laura Niemi, John M. Doris (Scientific American-March 27, 2018)



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[Religious clothing and personal appearance](#) by Neha Sahgal, Johnathan Evans, Ariana Monique Salazar, Kelsey Jo Starr, and Manolo Corichi (Pew Research Center, June 29, 2021)

Special note: If you want to update your set with the new figures, you will find the replacement wooden figures here and the digital downloads here: <https://store.godlyplayfoundation.org/products/gp340>



The Language

The Wondering

The original wondering is as follows:

Now, I wonder, who is the neighbor to the person who was hurt, had everything taken from him, and was left by the side of the road half dead?

The storyteller then wonders who was the neighbor to the Priest, the Levite, the Robbers, etc. After that, the wondering shifts to questions about gender and age. The original wondering is as follows:

Now I wonder what would happen if the people in the parable were women and not men? I wonder what would happen if the person finding the injured traveler were a child?



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This type of wondering tends to shift this parable to a “moral lesson” (we should all be good neighbors), as opposed to the way we usually wonder about parables in Godly Play. It could also imply that there is a specific way that women act as opposed to men and leaves out other genders.

Here are some recommended questions:

I wonder who the person who was hurt could really be?

I wonder who the person who helped could really be?

I wonder where this place could really be (point to the place on the road where the person was hurt, the place where the person was helped)?

I wonder what the road could really be?

I wonder where this whole place could really be?