

THE GOOD SAMARITAN

This play was written by Yvonne Naylor for the resource pack Moving Beyond Sectarianism, (Belfast; Irish School of Ecumenics) 2001, pp160-161. It seeks to put the biblical story from Luke 10; 30-37 into a more contemporary and local context.

NARRATOR: In response to a question from a lawyer about who his neighbour was Jesus told a story about a good Samaritan. A similar story could be told today in Ireland about a man who was going from Coshquin to Newtowncunningham.

ANNIE: Here love, will you be all right? It's very dark and I hate you having to cross the border especially the way things have been recently and that road's wild dangerous. Could you not wait 'til the morning?

WILLIAM: I'll be fine Annie. Sure I'll be there and back before you know

ANNIE: I just hope the car doesn't break down - And don't be stopping to talk to anybody - we have to be careful - whatever you say, say nothing

WILLIAM: Yes dear...goodbye

ANNIE: I know you. Just get back here as quick as you can

NARRATOR: About half way into his journey, the man stopped to pick up two people who were hitch-hiking. They beat him up, took his car and all the money he was carrying and left him by the side of the road half dead. Now by chance a minister was passing. He was returning from a presbytery meeting where they had been talking about the problems of paramilitary violence, drugs, joy riding, and punishment beatings.

MINISTER

/PRIEST I don't know what this country's coming to. What sort of peace is this? That guy's probably dead already ...ah, there's probably not much I can do for him. He might even be one of the hoods waiting to take the car off me. I'll report it to the police when I get home...but they would only want me to make a statement...

and what are they going to do about it anyway? Maybe somebody else will see to it.

NARRATOR He went home, complained about the lawlessness in society, the uselessness of the politicians and the peace process and went to his bed. Likewise an elder was passing. She had been to the same meeting.

ELDER/LAY

LEADER Now what do I do? I'll stop the car and see is he moving? Wait, what am I doing? That guy could be anybody. I'm taking no chances. It's far too dark. Better safe than sorry. I don't want to get involved - what if he's a paramilitary? Let them shoot each other, that's what I say. I can come back in the morning sure, if he's still here.

NARRATOR: Ali was a young man from Afghanistan, not long in Ireland. He was a migrant worker, engaged in some seasonal employment for the local farmers, and staying at a pub/hostel. He was walking home after working late when he heard the groans.

ALI What's the matter with you? Allah help us, look at the state o' you. I'll have to get you to the pub. Can you walk?

NARRATOR: Ali cleaned up William's wounds, and finding that he wasn't able to walk too well, set him down while he ran on to the pub and fetched one of the pub owner's donkeys. He set the wounded man on the beast and brought him to the pub.

ALI Are you still up Mickey? I've a man here - He's badly beaten up. Can I bring him in?

DONKEY 1: Well that was a different load from the usual turf

DONKEY 2: It certainly was. Poor man, he was badly beaten up. Life seems to be so complicated for some people. Can they not just live together like the rest of us?

DONKEY 1: They have a lot to learn from us beasts about living simply. Their religion doesn't seem to do them a great deal of good does it?

DONKEY 2: Yes. I'm glad I'm not one of them!

NARRATOR: Ali comforted the man, rang his wife to reassure her he was alright, and paid for a night's lodging. Jesus asks 'Which of these three do you think proved a neighbour to the man who fell among the robbers?'

When the reply from the lawyer was 'The one who showed mercy on him', Jesus answered 'Go and do likewise'.

CLASS WORK AND DISCUSSION

METHOD

- Ask members of the class to read out the various parts.
- In talking partners, share some of the feelings expressed in this story. Of all the feelings expressed, which one created the biggest obstacle to the man receiving aid? Have you ever felt like this? Which of the plays about sectarianism does it remind you of? What can we learn from the story?
- Feedback - Each of the talking partners can feedback some of what they have shared to the rest of the class.
- Class discussion might focus on any of the following:-
 - What does the story teach us about assumptions and prejudice; stereotyping; inclusion and exclusion?
 - The donkeys echo a sentiment about simple living, where love is bigger than religion, expressed by many both inside and outside the various faith traditions. What can people of faith learn from this story about their relationships with one another?
 - Which of the Tools for Understanding Sectarianism could this Bible Story be a resource for?
The Pyramid of Sectarianism
Benign Apartheid or
The Level