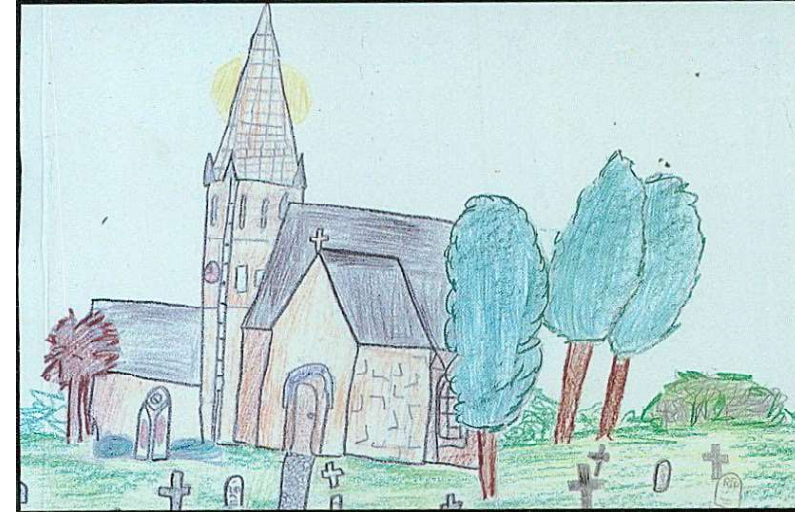


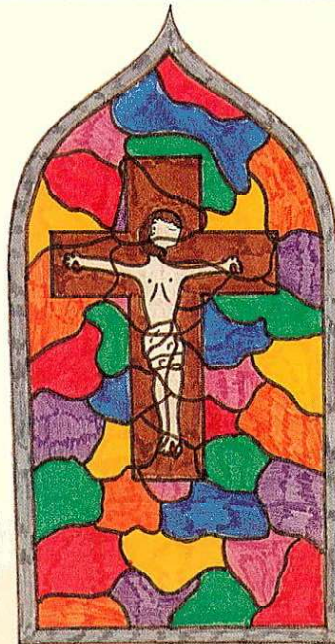


# Solihull

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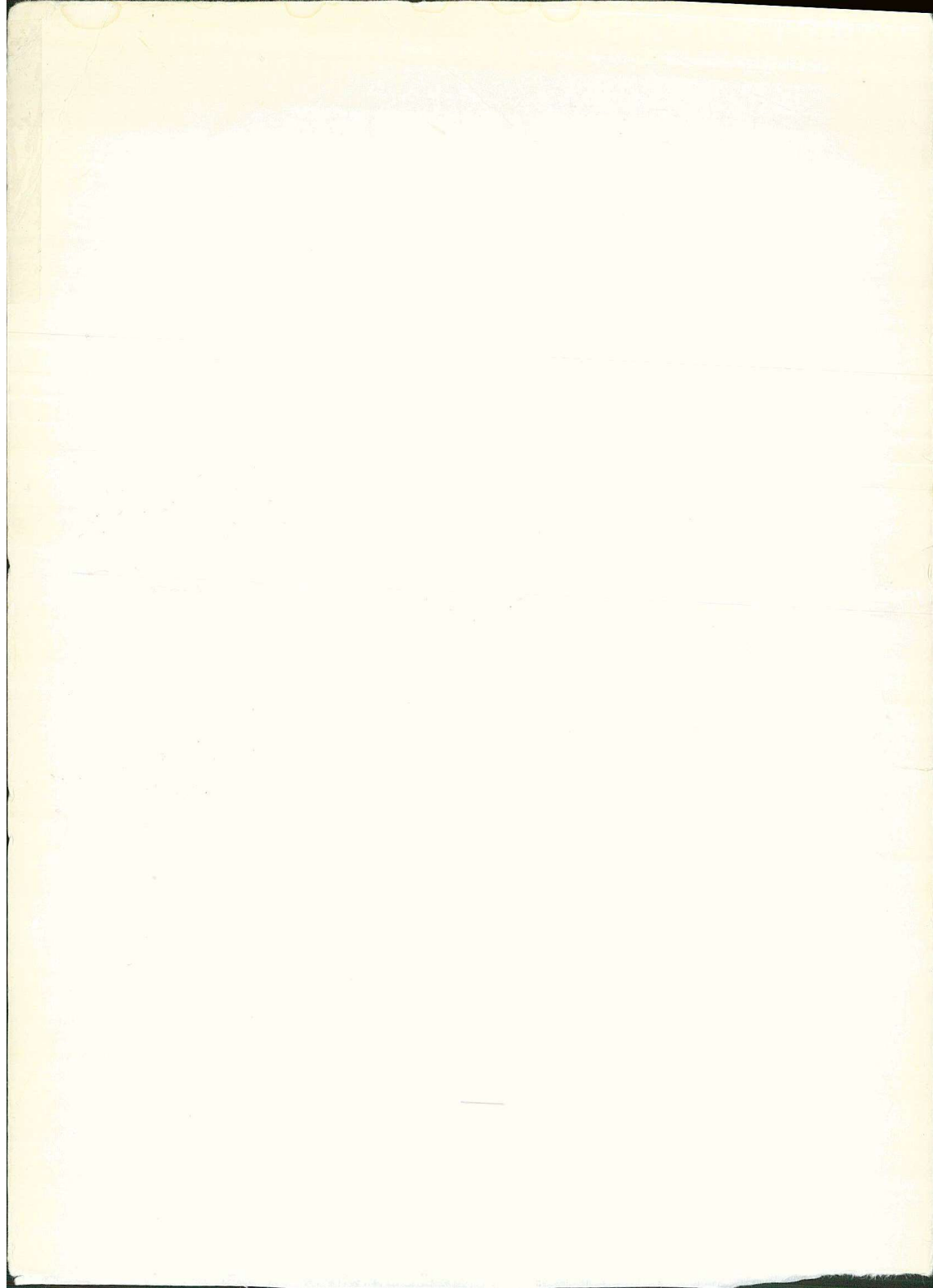


# HANDBOOK for Religious Education in Key Stage 2



The Synagogue.  
When we went to the Synagogue, the Rabbi told us this story: There was a boy called Abraham. He lived in Ur (in Iraq.) His father made idols and then sold them. Abraham didn't like this. When he was older his father asked him to run the shop. As soon as his father had gone, Abraham found an axe and smashed all the idols, except the largest idol which was made of metal. He placed the axe in its hands. When his father returned he said 'What has happened? Have vandels come and wrecked my shop?' 'No' replied Abraham 'The largest idol smashed all the other idols, when they came to life because they were arguing about who was best!' 'This can't be true, they're only made of stone, wood and metal. This was when his father realized that there was only one god. This was when Judaism began.



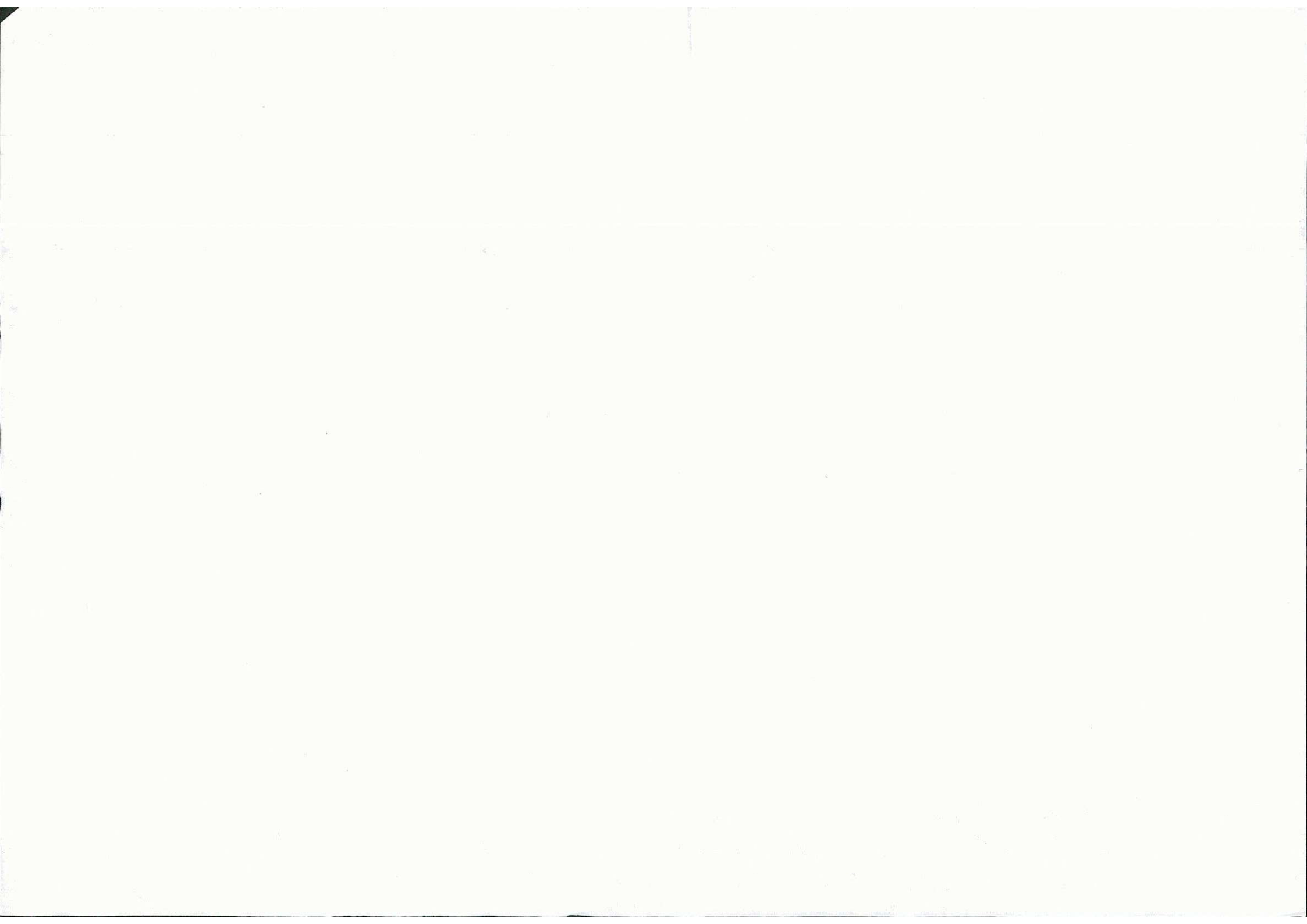




**Solihull**

METROPOLITAN  
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**HANDBOOK**  
**for Religious Education in Key Stage 2**



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## Foreword

In an age when most parents, according to a recent national poll, regard Religious Education as the least important of their children's subjects at school, it is essential that, whatever the reasons behind that view, one of those reasons should not be the poor quality of teaching and teaching-materials. It will not be so in Solihull.

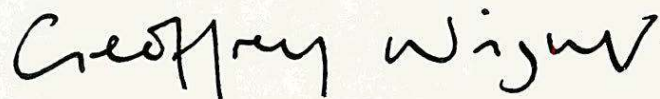
Accordingly, following the publication of the Solihull Agreed Syllabus in 1990 and the first Handbook for Key Stage One in 1993 I am privileged to introduce the eagerly awaited Handbook for Religious Education in Key Stage Two. It has been nearly two years in its gestation but I trust that, as well as being a rich source of material for teachers, it will also provide an imaginative and coherent addition, both to the syllabus and to the earlier Handbook.

This Handbook has been produced by collective toil and no one has toiled harder than the Solihull Inspector for R.E., Julie Grove. With her exemplary co-workers Jean Meeson, Sally Meredith, Jayne Metters, Gill Roberts and especially Liz O'Ryan, they constantly produced high-quality material which we, of the Drafting Sub-committee, were able to debate, argue, soul-search and learn from before reaching our consensus.

The product of that consensus is now before you and, in thanking all who have contributed to it, may I trust that their endeavours will stimulate the quality of Religious Education teaching in all of our schools so that other curriculum areas - post Dearing - may look in secular envy at the luxury of this offering.

The previous Handbook has been used beyond the Borough - even as far away as Russia - and I shall be surprised if this production does not have wider circulation as well. It fulfils admirably our initial objectives, defined over five years ago now, and though the even greater challenges of Key Stages Three and Four remain, I hope that the wait for our Junior School teachers will have been worthwhile.

I am honoured, on behalf of my S.A.C.R.E. colleagues, in both the presentation and commendation of this volume to you.



GEOFFREY WRIGHT  
*Chairman of the Education Committee  
and of the Agreed Syllabus Conference, Solihull L.E.A.*



## *Members of the Key Stage 2 Working Party*

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## *Introduction*

The Agreed Syllabus provides the legal framework for Religious Education in every maintained school in The Metropolitan Borough of Solihull. It sets out the aims, objectives and content of Religious Education upon which this handbook is based. **There is a statutory requirement to implement the Agreed Syllabus.** This handbook, however, is not mandatory; it is advisory. Its aim is to facilitate the implementation of the Agreed Syllabus by offering practical suggestions as to its fulfilment.

## *The Place of Religious Education*

The Education Reform Act (ERA) 1988 identifies two components of the Basic Curriculum for every school. These are Religious Education and the National Curriculum. Unlike National Curriculum subjects, Religious Education is locally determined and administered. In recognition of its position as a fundamental element in the curriculum and following the recommendations of the Secretary of State, the Agreed Syllabus proposes that at least one hour per week is given to Religious Education at Key Stages 1 and 2 and 70 minutes at Key Stages 3, 4 and 5. The following suggestions assume the above allocation of time.

## *The Nature of Religious Education*

As a subject discipline, Religious Education must conform to the same educational principles that govern all other aspects of the school curriculum. Each school should have its own schemes of work with guidance regarding content, assessment and recording of pupil progress. These must be based upon the Agreed Syllabus which in turn accords with the requirements of the ERA in reflecting 'the fact that the religious traditions in Great Britain are in the main Christian, whilst taking account of the teaching and practices of the other principal religions in Great Britain.'

The purpose of the Religious Education programme in our maintained schools is therefore to prepare pupils for life in a society characterised by diversity of religious affiliation. It stands in contrast to the nature of Religious Education in the home or the faith community, which is to nurture the child into a particular faith. Whilst these aims are distinctive they may nevertheless be complementary. What may affirm the faith of one pupil may inform another.

The distinctive contribution which Religious Education can make through the curriculum lies essentially in the nature of its field of study. It is about religion and the influence it has on the lives of many people. It is about the holiness and the mystery and the power of religious material. It is about God and the relationship between God and humanity and the ways in which that relationship has been and continues to be revealed. It is about the inexplicable mysteries of life; it is about identity and a sense of purpose and meaning in life.

The requirement to promote the spiritual, moral, social and cultural development of pupils and of society (ERA 1988) will be addressed particularly through this curriculum area, though Religious Education does not have the prerogative on any of these dimensions. The responsibility for these aspects of development is shared across the whole curriculum.

In the past, it was thought any study of religion required the bracketing out of personal experience to avoid the risk of indoctrination and ensure objectivity. Primary Religious Education has tended, in the past twenty years, to focus more and more on the child's own experience with sometimes insufficient reference to religious material. Furthermore, the collective wisdom has advocated the increasing integration of Religious Education into themes and topics to the extent that its nature is often lost altogether or is severely weakened and trivialised. Whilst a degree of integration of Religious Education with other curriculum disciplines is acceptable and in some cases desirable, it must not be

at the expense of its distinctive contribution to pupils' development.

## *The Content and Format of the Handbook*

The handbook is designed to give practical help in implementing the Agreed Syllabus in key stage 2. Consistent with the Agreed Syllabus, this document makes no attempt to adopt a National Curriculum framework though what it offers is, in effect, a series of programmes of study. These are knowledge orientated, focusing on specific aspects of religious material identified in the Agreed Syllabus as appropriate for study in this particular key stage. Although the structure is determined by these areas of knowledge, each example is justified in terms of the other four objectives. Possible educational outcomes of each learning experience are outlined in the table headed 'Potential C.A.S.E. Developments'

Knowledge is thus more than simply information to be received, learned and retained; it provides the material through which the **concepts, attitudes** and **skills** are developed and by which pupils are able to explore human, and particularly their own, **experience**.

<i>Knowledge</i>					
<i>Concepts</i>			<i>Attitudes</i>		
<i>Skills</i>			<i>Exploration of Human Experience</i>		

The material is organised according to year groups under these areas of knowledge. Although specific examples of content are suggested, many worked out in detailed plans, the handbook is intended to be exemplary rather than definitive or prescriptive. It aims to provide a model for Religious Education which introduces pupils to the beauty and sacredness of religious material while still preserving the integrity both of the pupil and of the material itself. It is a method which is designed for development and application in individual school planning.

The religious material is introduced with maximum impact directly to pupils, drawing out their responses to it. It is then set firmly in a context which may be located in a literary source or believers' current practice. Finally, through sensitive questions, the pupil is invited to reflect on his or her own experience in the light of the encounter with the religious material. The religious artefact or sacred story or symbol opens a window on the individual's life, presenting a perspective which may not previously have been apparent.

The handbook is designed in this way to offer maximum support to the teacher in the classroom, who may be a non-specialist. It seeks to justify Religious Education as a worthwhile activity which is realistically possible and to ensure that what is offered to pupils is exciting and educationally beneficial.

## *Curriculum Planning at School Level*

Every maintained school is responsible for developing its own policy document and schemes of work for Religious Education. The only requirement for such a document is that it adheres to the locally agreed syllabus and reflects its prescribed structures.

Curriculum decision-making at school level is affected by a number of factors. Consideration should be given to

- the legal requirement as stated in the Agreed Syllabus
- the need to provide a broad and balanced curriculum
- the backgrounds of pupils
- the needs of pupils
- the attitudes of pupils, parents, staff and governors
- the resources available
- the time allocated to RE (a minimum of one hour per week)

### *A Plan of Procedure*

Many of the issues surrounding this curriculum area have the potential to be contentious. Everyone involved, staff and pupils alike, brings to Religious Education his or her own experience and assumptions. For some, this may be the reflection of a deep personal faith; others may hold negative, dismissive views about religion. It is important that, just as Religious Education should seek to affirm the experience of every pupil in the classroom, the process of curriculum development should give space for the expression and affirmation of personal views among those engaged in the task. An opportunity to raise and discuss the issues is a necessary first activity for a school beginning or reviewing curriculum development in Religious Education.

It is not a requirement that any teacher involved in Religious Education should have a personal religious commitment; the only necessary commitment is a belief in the educational validity of RE and a conviction that what it offers pupils is distinctive and beneficial. To promote a sense of ownership of, and responsibility for, the RE curriculum of a particular school, it is good if every member of staff has some involvement in the planning process. This can be approached, through year or key stage groupings or as a whole staff. The RE co-ordinator has a key role in facilitating the process, encouraging the active participation of all concerned,

inspiring interest and giving confidence. Opportunities for professional development and ongoing support for the fulfilment of this role are offered by the LEA.

### *Using the Handbook*

This handbook is designed to give practical help in planning, delivering and evaluating Religious Education. It offers a model which can be adopted or adapted for use in any school. It is intended to be used as a resource for the professional development of teachers as well as offering guidance in curriculum developments. The suggestions of both content and method are made in the form of specific exemplars to be used flexibly in the planning at school level. **There is no statutory requirement to implement this document.** However, as its format closely reflects the structures of the Agreed Syllabus, it is recommended as a model to be followed and used creatively.

As is shown in the planning table (pages vi and vii), the material is organised in year groups, following the specified areas of knowledge to be addressed in key stage 2. The grids can be read vertically, showing the specific aspects of an area of knowledge which might be covered in a pupil's religious education at this key stage. If the grid is read horizontally, it gives a picture of the material which might be studied in a particular school year. These specific examples of content are not intended to be worked through sequentially but used selectively and flexibly. It is possible to create a scheme of work from these exemplars which can be coherently linked, across areas of knowledge, to form strands. Any year group will need a minimum of six strands, one for each half term. To fulfil the agreed syllabus in a balanced way, it is good to ensure that each area of knowledge is covered during the year.

These strands may be made up of exemplary material taken from any of the columns but do not have to be confined to suggestions in them. Items can be selected from any section and used in any

order, though the development of a strand will be determined by the needs of pupils and the nature of the material itself. The following examples show how possible strands may be structured using specific material from the handbook suggestions:

Strands might also be developed at school level which consist either of exclusively original material or of a combination of handbook suggestions and other ideas. For example, a Y3 strand which progresses through:

The Mezuzah → The Torah → The Book of Kells...  
might go on to look at other precious words.

**NB** \*denotes a possible starting point for the strand.

	SACRED WRITINGS AND THEIR IMPORTANCE TO BELIEVERS	SACRED WRITINGS: THE BIBLE	CHRISTIAN TEACHING	FAITH AND FOUNDERS OF	PRAYER	PLACES OF WORSHIP	MORALITY	CUSTOMS AND CELEBRATIONS	SYMBOLISM	FOCUS OF STRAND:
Yr 3		*In the Beginning →	The Lord God made them all →		The Lord's Prayer: Thy will be done →			Christmas →		<i>God's will for the World</i>
Yr 4	The Qur'an ←			Muhammad →				The Five Pillars of Islam →	*Islamic Calligraphy	<i>Islam</i>
Yr 5			I believe ←			*Coventry Cathedral		Easter The Crucifixion →		<i>The Message of Easter</i>
Yr 6				*Postcard of the Bunyan Window	The Lord's Prayer: Deliver us from evil ←			Sikh Celebration of Diwali →	Amnesty Candle	<i>Human Rights</i>

## *Continuity and Progression*

Curriculum development in Religious Education must, like all other areas, give consideration to ensuring both continuity and progression. The Agreed Syllabus states that there should be no sharp divisions between key stages. Therefore, these suggestions for work at key stage 2 build on and extend those offered in *The Handbook for Religious Education in Key Stage 1*. Progression must be identified also within key stages. For instance, the celebration of Christmas and Easter, which are likely to feature in every year of a pupil's primary education, must be structured to promote progression. Similarly, church visits and work on the Lord's Prayer should reflect specific development. Where possible, learning should draw on and extend earlier experiences. Pupils' capacity to think metaphorically, addressed in key stage 1 through work on *I am the Good Shepherd* and *I am the Light of the World* is developed in key stage 2 through much of the material in the Christian Teaching section, eg *One Body* and *God is Love* as well as the work on symbolism where there are more of the 'I am' sayings.

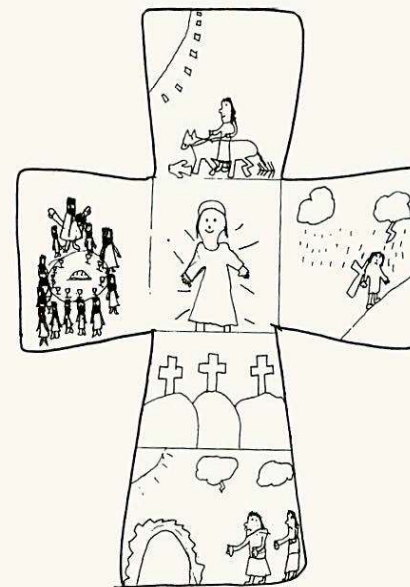
## *Delivering Religious Education*

The Agreed Syllabus recommends that one hour per week of curriculum time is devoted to RE. This is endorsed by the Dearing Report and the SCAA model syllabuses for RE. For reasons that are both educational and expedient an integrated curriculum is frequently developed in the primary school. This approach can marginalise Religious Education, either squeezing it in and justifying it by word association, or reducing it to an implicit level. Sometimes RE can be delivered as part of a topic where the associations are strong and relevant. It can even have the initiative and promote purposeful cross-curricular work. However, when such links cannot be made with integrity, there is no reason why RE should not be delivered as a discrete area. Where there is flexibility, the timetable can be used creatively to provide a block of

time, perhaps two or three whole afternoons or four hourly sessions in one week to fulfil the requirement of four weeks' Religious Education. If that learning experience is well planned it will be of more benefit than the weekly 'drip feed' approach.

The lessons outlined in the handbook are designed to be flexible and to offer as much scope as individual teachers want. No assumptions about the timing of individual lessons is made. Much will depend on pupils' responses and the focus of the suggested activities. The extension activities point to possible cross-curricular developments, or in some cases, lend themselves to enrichment activities for more-able pupils. Wherever possible the suggestions here have been trialed with groups of pupils but it must be stressed that all the material should be approached with the needs and abilities of particular pupils in mind.

**N.B.** Where dates are included, it has been decided to use both the traditional and most familiar form of dating (BC&AD) but also to adopt the convention of the majority of RE publications (BCE & CE), meaning 'Before Common Era' and 'Common Era' which acknowledges the universality of the dating system.



	<b>SACRED WRITINGS AND THEIR IMPORTANCE TO BELIEVERS</b>	<b>SACRED WRITINGS: THE BIBLE</b>	<b>CHRISTIAN TEACHING</b>	<b>FAITH AND FOUNDERS OF FAITHS</b>	<b>PRAYER</b>
<b>Yr 3</b>	The Book of Kells Brother Andrew The Torah	In the Beginning Esther John the Baptist Healing the Paralysed Man Parable of the Wedding Feast	The Lord God made them all Treasure in Heaven One Body	Jesus in the Temple The Baptism of Jesus Abraham Guru Nanak Gladys Aylward	The Lord's Prayer: Thy will be done Mother Teresa The Rosary The Call to Prayer and Wudu
<b>Yr 4</b>	The Gideons William Booth The Qur'an Creation Stories	Daniel Elijah Psalms 100 and 57 The Wedding at Cana Parable of the Good Samaritan	A New Commandment Turning the World upside down	The Temptations of Jesus Moses Muhammad Father Damien	The Lord's Prayer: Give us this day our daily bread The Icon of St George Tefillin
<b>Yr 5</b>	William Tyndale Elizabeth Fry Guru Granth Sahib	Jacob Tobias Proverbs Challenging the Pharisees Parable of the Sower	I believe.... The Water of Life Fruit of Spirit 23rd Psalm	The Transfiguration of Jesus The Society of St Columban The Buddha Nicky Cruz	The Lord's Prayer: Thy Kingdom Come Brother Roger and Taizé Medjorgorje
<b>Yr 6</b>	The Gospels The Bible Society Krishna the Charioteer	Noah Isaiah's call Ezekiel Raising of Lazarus Parable of the Three Servants Parable of the Tenants in the Vineyard	The Eucharist The Beatitudes God is Love The Sanctus	Gandhi Postcard of the Bunyan Window Mother Julian of Norwich	The Lord's Prayer: Deliver us from Evil Corrie Ten Boom Puja

PLACES OF WORSHIP	MORALITY	CUSTOMS AND CELEBRATIONS	SYMBOLISM
Church visit: Font Canterbury Cathedral The Synagogue The River Ganges	Rules about dress Thou shalt not.....	Christmas: The Nativity Easter: The Cross Purim Raksha Bandhan Baptism What shall we call the baby?	The Sign of the Cross The Mezuzah Kiddush
Church visit: stained glass Walsingham The Mosque Mecca	Jesus and the Rich Young Man 5 Pillars of Islam	Christmas: The Homeless Easter: Peter Pentecost: Peter Simchat Torah Baisakhi First Holy Communion Bar Mitzvah/Bat Mitzvah	The Ichthus Angels Islamic Calligraphy
Church visit: Stations of the Cross Coventry Cathedral The Gurdwara	The Ten Commandments Food Laws Iona	Christmas in paintings Easter: The Crucifixion Yom Kippur Eid Ul Adha The Baptism of Believers Hindu Sacred Thread	The Trinity I am the True Vine The Khanda The Prayer Wheel
Church visit: The Churchyard Jerusalem The Mandir Amritsar	Martin Luther King Corrymeela	Christmas: Immanuel Easter: The Resurrection Pentecost: On Fire All Saints' and All Souls' Sikh Celebration of Diwali What happens to us when we die?	I am the Resurrection and the Life Aum Amnesty Candle

*Planning Grid  
Key Stage Two*





# *Sacred Writings and their importance to believers*

## **AIMS:**

- to introduce pupils to a range of sacred writing
- to help pupils to begin to appreciate what makes some books holy
- to raise pupils' awareness of the importance of holy books to believers
- to promote pupils' spiritual and moral development

## *What is Sacred Writing and its importance to believers?*

Sacred writing is the term used to describe texts which are considered by believers to be divinely inspired and are revered accordingly, although the place and therefore the treatment of sacred writing varies depending on the tradition.

The most significant examples of sacred writing are:

The Bible, central to the Christian faith but shared in part by the Jews,

The Torah Scroll, containing the five books of the Pentateuch, the Books of Moses, sacred to Jews.

The Qur'an, believed by Muslims to be the final testament of Allah, Guru Granth Sahib, revered as ultimate teacher and supreme authority by Sikhs.

The Vedas and the Upanishads, principal holy books of Hinduism, along with the epic poems of the Mahabharata and the Ramayana.

Each of these texts exerts its own influence on believers. All are central to the religion, expressing the beliefs about God in which the faith is rooted, offering guidance about living and a source of authority for believers to follow.

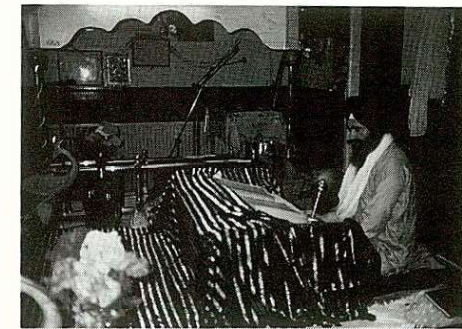
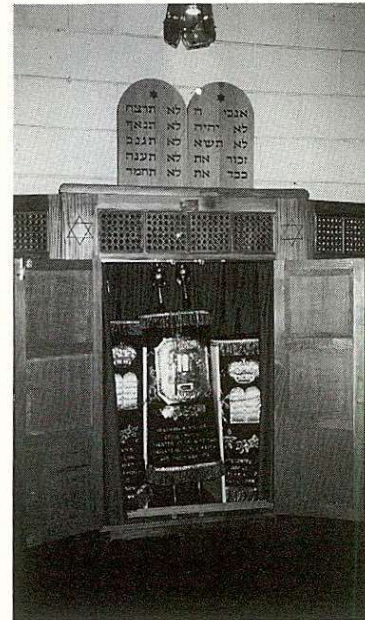
### The book of kells

The book of kells is a manuscript which contains the four gospels which are books in the New Testament of the Bible, in which Matthew, Mark, Luke and John talk about Jesus's life from their point of view. Its pages measure 13 inches by 9 inches (33 by 23 centimetres). Some decorated initials in it occupy a full page. People with great ability are uncertain about the date of publication and the place it came from. It was published between 700 and 800 probably at the monastery in Kells. The book of kells is on show at the Trinity College library in Dublin. Its decoration and calligraphy make the book of kells one of the most beautiful books in the world.

## *Why teach about Sacred Writings?*

This great body of literature offers a wonderfully rich resource to pupils for their own spiritual and moral development. Where there are stories, they create powerful images with which children can identify, raising issues of importance in their own lives. The narrative element encourages pupils to recognise the importance of their own stories. A variety of other forms of literature is there for pupils' exploration, from poetry and psalm to aphorism. An understanding of the importance of this writing to believers raises pupils' awareness of the significance of language and of some words in particular.

As well as offering the opportunity to learn about a variety of holy books, the lessons in this section seek to enrich pupils' understanding of the influence of the Bible on individuals and on culture. The intention throughout, however, is to challenge pupils, through the material, to reflect on themselves and their own lives.



## Key Stage 2 : Year 3

### The Book of Kells

The Book of Kells, now to be found in Dublin, is one of the most beautiful books to have survived from the Middle Ages. It is written in Latin and, although it has not survived intact, it is mainly the text of the four Gospels. The actual origin of the Book of Kells is still uncertain. There are some indications that it began in Ireland in the 8th Century, but others see connections with the early Church in Northumbria and Iona. The illustrations and decoration seem to have originated in many places: from Ireland, from the Anglo-Saxons and perhaps from the Continent. How all these influences came together in the Book of Kells is still a mystery. A scholarly investigation of the Book of Kells would include a comparison with similar manuscripts such as The Book of Durrow also written in Ireland or Northumbria in the second half of the 7th Century, the Lindisfarne Gospels of the same time and the Lichfield Gospels from Wales written in the second half of the 8th Century. Whilst many questions about the origin and date of the Book of Kells remains, it is clearly a masterpiece of calligraphic and artistic expertise; it is a beautiful book written not for general daily use, but for the glory and praise of God.

Use is made of an imaginative exercise to introduce pupils to the Book of Kells. This gives pupils the opportunity to create their own images. If they are unfamiliar with this technique, it will be necessary to prepare them with a series of short stilling exercises.

### Lesson 1

- \* *Make sure there are crayons and paper ready for the end of the exercise.*  
*Invite pupils to sit comfortably and close their eyes.*  
*Play soothing instrumental music.*

We are going to make a story together. I will say the words and you can have the pictures in your head....

Imagine you have a book in front of you.  
It is a precious book ... a wonderful book ... the most beautiful book you have ever seen.  
It has been given to you for a short while ... you are so happy to have it here.  
The outside is beautiful.

If you would like to, you may reach out and touch it.  
Feel the texture of the cover.  
Look at the cover ... perhaps it has a picture on it ... perhaps writing ... look closely at it.

If you want to, you may like to have a look inside.  
Open it very slowly and look at the pages.  
Each page is beautiful ... written with such love and care.  
I wonder what is on each page ... pictures? ... writing? ... patterns? ... wonderful colours? ... such intricate detail.  
Take your time to look at each page, only moving onto the next when you feel ready.  
Perhaps you read a little ... I wonder what it says.  
Such wonderful pictures ... you could look at it forever.

But now you know you must close the book.  
You hold the cover and see the pages fall back into place.  
Very slowly you close the book.

When you are ready, open your eyes again.

Whilst still listening to the music, draw or write about your beautiful book. Draw any part of what you saw, perhaps the cover or maybe one of the pages inside.

## Lesson 2

- \* *Begin by looking at pupils' drawings of their own beautiful books.*  
*Give pupils one of the activity sheets each (activity sheet 2 is more challenging).*  
*Discuss the children's responses to the activity questions.*

## Lesson 3

What sort of book do you think the Book of Kells was?

All the pictures you have seen come from the Book of Kells. It was written 1200 years ago and it tells the story of Jesus. This story was very important to the men who wrote it so they tried to make the book as beautiful as they could. Books were rare at this time anyway and a book about God was particularly precious. They decorated each page with wonderful patterns, illuminated many capital letters, as you have seen, and wrote in their very best handwriting, which is called calligraphy. Although this book was written long ago, you can still see it today in the city of Dublin in Ireland where it is kept safe.

The book must have taken ages to make. The monks who made it, who were called scribes, worked on the skins of calves or goats for they had no paper, and because they had no coloured inks they used plants and dyes to get many marvellous colours. Every word had to be copied out by hand. Can you imagine copying out a whole book?

Only the very best scribes and artists would be allowed to work on the book. They would borrow books already finished from another monastery and begin to copy out the text, making up their own patterns and pictures. As the book was so long, more than one monk would have helped with the writing, so we can see today how the handwriting varies slightly. It must have been very difficult and tiring work. We can tell how hard it was because there are a few spelling mistakes and some words are left out completely!

The book is full of illustrations. There are many drawings of animals of all kinds, cats, mice, hens, fishes and snakes. There are even dragons which look as if they are fighting each other.

The Book of Kells was so beautiful and so precious to the monks who wrote it they didn't use it every day. Perhaps they were worried about it getting damaged. Instead they only brought it out on very special occasions.

### ***For discussion:***

*If you were going to make a beautiful book, what would it be about?*

*Why were the most beautiful things made for God?*

*What is your most precious book?*

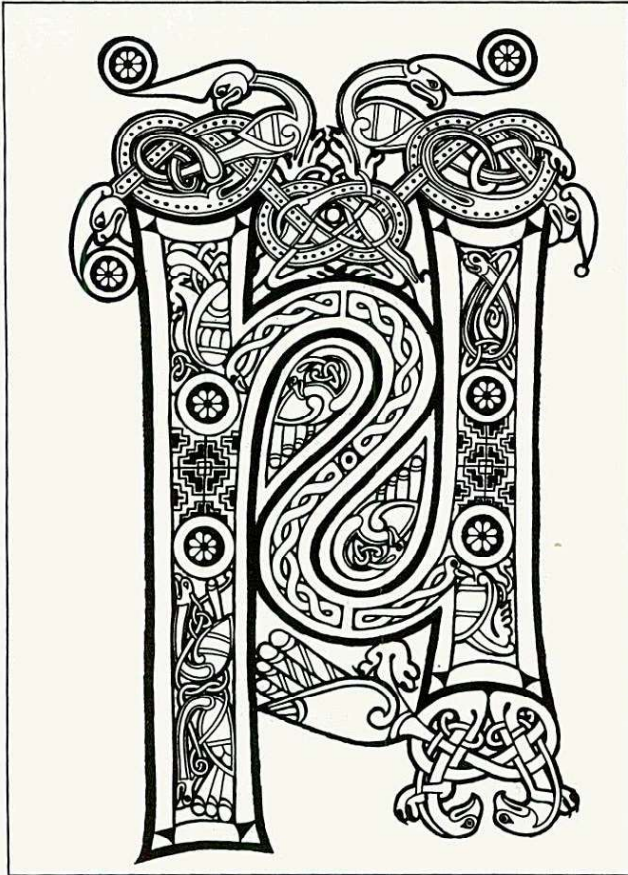
*What is so precious to you that you only bring it out occasionally?*

Here is something for you to think and talk about:

What can you see in these two patterns? Make a list.

What animals can you see?

What is happening to them?



These letters were drawn 1200 years ago. Why do you think they were drawn like this?

These letters, and lots of others like them, were drawn to decorate a beautiful book called *The Book of Kells*.

What do you think the book was about?

Talk about what kind of book you think it might have been?

*Things to do:*

Perhaps you would like to colour these two letters in as beautifully as you can.

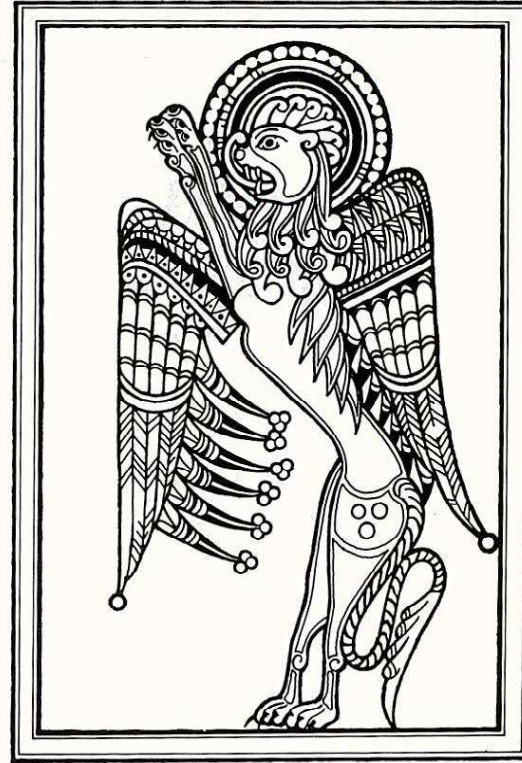
Design your own illuminated letter. You might like it to be the first letter of your name.

Trace the shape with your finger. Now make the same shape in the air. What shape is it?  
These are both letter shapes but which letters are they?

BOOK OF KELLS  
Activity  
Sheet  
1

Here is something for you to think and talk about:

What can you see in these two patterns? Make a list.  
What animals can you see?  
What is happening to them?



Talk about what is the same and what is different in the two pictures.  
Find as many examples as you can and record them in some way.

These two drawings were used to help people to think of Saint Matthew and Saint Mark. The lion is the symbol of Saint Mark and the man is the symbol of Saint Matthew.

Why do you think the artist chose the lion as the symbol of Saint Mark? What was he trying to show about the saint? What symbol would you choose to show other people what you are like?

*Things to do:*

Find out more about Saint Matthew and Saint Mark.

Draw a symbol to show other people what you are like.

BOOK OF KELLS  
Activity  
Sheet  
2

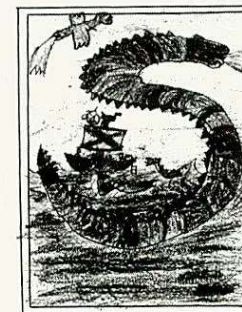
## Potential C.A.S.E. Developments

<b>Knowledge: SACRED WRITINGS AND THEIR IMPORTANCE TO BELIEVERS</b>					
<b>Concepts</b>			<b>Attitudes</b>		
BELIEFS	THE SPIRITUAL DIMENSION	COMMITMENT	INTEGRITY	ENQUIRY	SOCIAL AWARENESS
God is: ▷ to be glorified	Beauty can be found in: ▷ ancient documents ▷ expressions of faith	People give themselves to God in many ways	valuing: ▷ beauty ▷ someone's best efforts ▷ ancient things	Why were the most beautiful things made for God?	People give of themselves for others  The words that were scribed with care long ago are still to be wondered at
<b>THE BOOK OF KELLS</b>					
<b>Skills</b>			<b>Exploration of Human Experience</b>		
USE OF LANGUAGE	USE OF SOURCES	REFLECTION	SPIRITUAL EXPERIENCES	DAILY EXPERIENCE	
symbol calligraphy scribes monastery	ancient manuscripts  decorated letters	What is precious to me?  What would my symbols be?  What do I think is beautiful?	of: ▷ great personal efforts ▷ appreciating beauty	It is natural to respond to beauty but we all have different ideas of what is beautiful	

*Resources:*

For more illuminated letter outlines, see:

Sibbett (1979) *Celtic Design Colouring Book* Dover publications, New York, available from branches of 'Past Times'.



## Key Stage 2 : Year 3

### Brother Andrew

**This powerful story of Christian commitment shows the importance of the Bible to believers, especially those to whom it was denied. It presents an heroic figure, raises important moral issues and offers pupils an opportunity to confront their own fears.**

### Lesson 1

Andrew was listening to a song being sung. He was sitting in a religious meeting where he had gone ready to jeer and make fun of what was being said. He'd certainly caused a disturbance, making so much noise that the speaker had given up, but then the speaker had prayed for Andrew and his friends who were causing all the trouble. And then someone started to sing this song. (*\*Play a recording of the song 'Go down Moses'*). It made Andrew think; it made him remember.

Andrew remembered how the enemy soldiers had come to his village in Holland in 1940 and how he had seen innocent people being shot in the street. He remembered his time as a soldier; he remembered fighting in Indonesia; he remembered how he had shot and killed real people. He knew how guilty he felt for those lives that had been lost because of him. He remembered being wounded, not really seriously, just in the ankle, but now he knew he would be a cripple for the rest of his life.

That song ....Andrew could still hear it in his head long after the singing stopped. It made Andrew feel different. It made him want to read his Bible, find out more about God who promised to release his suffering people. He was beginning to feel the power of God's love.

Andrew realised he could be truly happy again if he gave his life completely to God's work. But how? How could he serve God? He knelt down and prayed very simply

“Lord if you will show me the way, I will follow you.  
Amen.”

Immediately he felt a peace he had never known before. All his guilt, all the angry feelings of the past were gone. Andrew knew he was just beginning a brand new life, one which God was directing. But what was God going to do with him?

#### ***For discussion:***

*What do you think God is going to do with Andrew?*

*Why do you think the song had such an impact on him?*

*I wonder what happened to him when he prayed.*



## Lesson 2

Andrew soon found out what God wanted him to do. He was at a religious meeting when the speaker ended his speech by saying "There are some young men here tonight to whom God is speaking. God wants them to become missionaries and to serve him by going to other countries."

Andrew felt immediately that this message was for him, but at once dismissed the thought. **He** couldn't go to other countries; he couldn't even walk properly because of his wounded ankle. Yet as he was thinking of this, he got up to walk around. He felt a sharp pain in his ankle and quickly sat down again. Then when he rose to try to walk again he was amazed. There was no pain and he could walk! He believed he was healed. He could now become a missionary, indeed he now had to become a missionary; this was what God must want him to do, but where should he go?

One day Andrew came across a magazine that showed lots of pictures of countries like Russia and Poland. At that time they were communist countries which means they were very different from England. In communist countries Christians especially had a hard time as the Government did not allow them to worship God openly. Many churches were closed and there were few Bibles. Christians were even put in prison or tortured for their faith.

Andrew was fascinated and decided to visit Poland. Whilst he was there he heard speeches about how good communism was yet he also saw the poor people and by talking to them discovered how alone the Christians felt. They were in a dangerous situation yet they held onto their faith, despite the persecution they suffered.

Andrew then travelled to Czechoslovakia. He visited five churches in one day and was asked to speak in four of them.

Once again the Christians were overjoyed to see him. Andrew was also struck by their great need for Bibles. In Holland everyone took Bibles for granted, but here they were treasured and very precious. If someone had a Bible it was held up high so those around could also read it at the same time. From that moment Andrew made up his mind to take as many Bibles as he could to Christians in communist countries. But Andrew was yet to discover quite how dangerous this was to be.

### *For discussion:*

*What made Andrew feel God was calling him?*

*What do you take for granted that other people don't have?*

*What would it be like to want something desperately but not to be able to have it?*

*What do you treasure?*

*Why do you think the people wanted Bibles?*

### Lesson 3

In 1956, Andrew received permission at last to visit the country that used to be called Yugoslavia. It had taken so long because the government was very suspicious of foreigners wanting to enter the country. This was Andrew's first chance to smuggle Bibles into the country. Some friends gave him a small car and he set off, well aware of the dangers of his mission. If the border guards saw the Bibles he would be arrested and in serious trouble.

He drove slowly towards the border and he prayed, "Lord, I believe you want me to take these Bibles into Yugoslavia, even if it is against the Government. Please now shut the eyes of the guards so they will not see the Bibles."

"Halt!" cried the guards.

Andrew held his breath as the guards signalled for the car to be searched. They opened everything. Andrew could hardly watch as they opened the case containing the Bibles, yet after a glance they shut the case again. They had not seen the Bibles! Yet how could they have missed them? God had answered Andrew's prayer, and the same miracle was to be repeated many times in the future.

That trip through Yugoslavia lasted 7 weeks. Andrew drove his car thousands of miles over terrible roads and tracks. Andrew knew very little about cars and virtually never saw a garage. He used to pray that God would keep the car going.

One day a mechanic heard about this and approached Andrew,

"Would you like me to have a look at your car? I hear it runs on prayer," and he smiled.

"Yes please," said Andrew, "I have driven thousands of miles without trouble; it can't carry on like this!"

When the mechanic looked at the engine he was amazed.

"This car should not be able to move at all," he said. "The air filter! The plugs! Everything is in such bad condition; no car should be able to move like this. Talk about God answering prayers!"

After that trip Andrew visited more communist countries, Bulgaria, Romania, Hungary, Albania. Everywhere it was the same story. Andrew trusted in God and in very dangerous situations he prayed, and all went well. The Christians he visited appreciated the contact with the outside world, but most of all they were thrilled to have the Bibles Andrew brought with him.

***For discussion:***

*How could the guards possibly look in the car and not see the Bibles?*

*How do you think Andrew felt every time he crossed a border?*

*When have you felt so afraid that your heart thumped inside your head?*

*Is it ever right to break the law?*

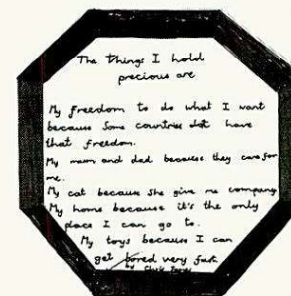
Activity Suggestions:

Teaching About:

**BROTHER ANDREW**

Number of lessons: 3

PRACTICAL ACTIVITIES	RECORDING ACTIVITIES	EXTENSION ACTIVITIES
<p><b>MAKE</b></p> <p>▷ a treasure chest and put inside what you treasure</p>	<p><b>WRITE</b></p> <p>▷ a poem about being really afraid</p>	<p><b>FIND</b></p> <p>▷ the countries Andrew visited on a map</p>



## Potential C.A.S.E. Developments

<b>Knowledge: SACRED WRITINGS AND THEIR IMPORTANCE TO BELIEVERS</b>							
<b>Concepts</b>				<b>Attitudes</b>			
BELIEFS	IMPORTANCE OF RELIGION	COMMITMENT	MORALITY	INTEGRITY	ENQUIRY	SOCIAL AWARENESS	TOLERANCE
Christians believe God: ▷ changes people's lives ▷ has a purpose for an individual's life	Religion: ▷ causes some people to risk their lives ▷ is forbidden to some people ▷ is worth being persecuted for	Andrew committed himself to God's service	It is wrong to persecute people	valuing: ▷ acting on one's convictions ▷ recognising one's own fears and guilt	How is prayer answered? How did Andrew get away with it?	Andrew recognised the spiritual needs of persecuted people  Many people still have spiritual needs	People have a right to their own beliefs
<b>BROTHER ANDREW</b>							
<b>Skills</b>				<b>Exploration of Human Experience</b>			
USE OF LANGUAGE	EMPATHY	REFLECTION	SPIRITUAL EXPERIENCES	EMOTIONS	DAILY EXPERIENCE		
mission missionary persecution miracle	with those who are ▷ afraid ▷ in danger ▷ persecuted	What do I treasure? When am I afraid?	of: ▷ being saved at a time of danger ▷ hope in desperate situations ▷ possessing a treasure	fear relief joy	It is natural to be afraid sometimes		

## Key Stage 2 : Year 3

### The Torah

The first five books of the Jewish Bible are the most important of all Jewish sacred writing. They are the five books of Moses and they constitute the Torah, a Hebrew word meaning the Law. The Torah contains, in Genesis, Exodus, Leviticus, Numbers and Deuteronomy, all the laws in which contemporary, as well as historical practice is rooted. It is believed by Orthodox Jews to be the revealed word of God.

Every Torah is scribed by hand on parchment and presented as a scroll. Strict rules apply to the preparation of the parchment, made from the treated hide of a permitted animal, and of the writing materials. It is written in Hebrew. A recognised pattern of columns, lines and spaces must be used in the presentation of its standard text. The art of the calligrapher is greatly valued in Jewish tradition and to be involved in the writing of a Torah scroll is a sacred honour.

### Lesson 1

- \* *Show pupils a copy of a Torah scroll or a picture of one. Talk about its shape and its cover.*

What do you think it might be?  
What can you see on its cover?  
Why does it have such a beautiful cover?  
How do you think it might be used?

This is a copy of a holy book. To Jewish people it is the most important book in the world; it is sacred because it is a book about God. In fact, it's a collection of five books. The first one is called the Book of Genesis and all five of them can be found in another holy book, the Bible.

The book is called The Torah which means the Law. It is in the Torah that Jews find all the rules that they believe were given by God to Moses for the Hebrew people to live by, thousands of years ago.

The Jews, who are the descendants of the ancient Hebrew people, still remember God's laws. It is important to many of them that these laws are still kept in traditional ways.

One of the ways in which tradition is kept is in the making of every Torah scroll. Each one is hand written by a scribe who works very carefully and slowly, copying the Hebrew script. It takes about a year for the sofer, the scribe, to make a Torah scroll. It is written on parchment which has to be made in a certain way from the skin of an animal. The hide is softened in clear water then soaked in limewater to remove the hairs. Finally it is rinsed and dried and ironed in a press.

The scribe uses a quill pen made from a turkey feather and specially prepared black ink to make the lines of words, neatly arranged in columns, that make up the text of these ancient stories. To help to make a Torah scroll is believed to be, in itself, a way of worshipping God.

***For discussion:***

*How do you think the scribe might feel when a new scroll is started?*

*When have you had to do something very, very carefully?*

*How did that feel?*

*Why do you think it is important for people sometimes to do things in the same way as their ancestors?*

**Lesson 2**

- \* *Begin by talking about some of the stories written in the books of the Torah. Pupils might remember the story of Creation, of Adam and Eve, of the Flood, of the Patriarchs, Abraham, Isaac, Jacob and Joseph or the epic of Moses and the Exodus.*

For the Jews this book is the story of the birth of their nation. It contains stories about their ancestors and the prophets who brought God's message to them. There are also ancient stories which were told thousands of years ago to explain some of the great mysteries of life. But this is not just a book with historical importance. It tells the Jews who they are and how to live. There are 613 laws in the Torah covering almost every aspect of life including what to eat, what to wear, how to pray, when and how to celebrate. These religious customs are believed by many Jews to come directly from God through the Torah.

To show how important it is, the Torah is treated with extreme care and respect. The holiest place in the synagogue, the Ark, is reserved for the Torah scroll and many synagogues have more than one Torah. When not in use, each scroll is covered with an embroidered mantle and 'dressed' with a silver breast plate, bells and a crown. Each scroll also wears a yad, a pointer, which is used when the scroll is read since the text must not be touched by anyone's hands.

During worship in the synagogue the doors of the Ark are opened so that everyone can see the scrolls. A passage from the Torah is read out during weekly Shabbat services and over the course of a year, it is read all the way through. Once a year the scrolls are carried in procession around the synagogue.

- \* *If possible, show pupils a picture of the Torah being processed around the synagogue during Simchat Torah.*

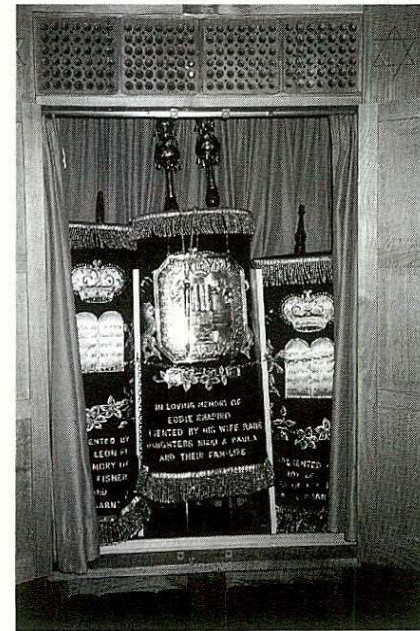
***For discussion:***

*Talk about what is happening to the scrolls in the picture.*

*Why do you think the Torah is 'crowned'?*

*What words or books do you read over and over again?*

*What are the laws or rules that you live by?*



*Activity Suggestions:*

**Teaching About:**

**THE TORAH**

**Number of lessons: 2**

PRACTICAL ACTIVITIES	RECORDING ACTIVITIES	EXTENSION ACTIVITIES
<p><b>FIND OUT</b></p> <ul style="list-style-type: none"><li>▷ what the first five books of the Bible are called</li><li>▷ about some of the stories in these books</li></ul> <p><b>MAKE</b></p> <ul style="list-style-type: none"><li>▷ a scroll</li><li>▷ a quill pen and use it</li></ul>	<p><b>CHOOSE</b></p> <ul style="list-style-type: none"><li>▷ one of the stories in the Torah and illustrate it</li></ul>	<p><b>FIND OUT</b></p> <ul style="list-style-type: none"><li>▷ how Jewish people keep the traditions of old</li></ul>



## Potential C.A.S.E. Developments

### **Knowledge: SACRED WRITINGS AND THEIR IMPORTANCE TO BELIEVERS**

<b>Concepts</b>			<b>Attitudes</b>			
BELIEFS	IMPORTANCE OF RELIGION	COMMITMENT	INTEGRITY	ENQUIRY	SENSITIVITY	TOLERANCE
Jews believe that God: ▷ is holy ▷ gives the law	Religion: ▷ tells people how they must behave ▷ is to be celebrated ▷ is rooted in tradition and history	The Torah: ▷ is hand-written ▷ many Jews live by their religious laws	valuing: ▷ tradition ▷ a sacred object ▷ rules	Why do people need rules?  How does God influence people's lives	I have learned: ▷ how important the Torah is to Jews ▷ how they respect the Law	All sacred writing should be respected

### **THE TORAH**

<b>Skills</b>			<b>Exploration of Human Experience</b>	
USE OF LANGUAGE	USE OF SOURCES	REFLECTION	SPIRITUAL EXPERIENCES	DAILY EXPERIENCE
holy Hebrew mysteries synagogue yad	religious artefacts	When do I do something with great care?  What words are important to me?  What rules do I live by?	of: ▷ being rooted in tradition ▷ encountering something beautiful ▷ reading familiar words	It is natural to treasure something sacred or beautiful

*Resources:*

Video: *Through the Eyes of Children: Judaism* CEM (Order No: VCE MA4)

A Torah and a photograph of one in use can be borrowed from the RE Resources Corner at Chapel Fields Centre



## Key Stage 2 : Year 4

### The Gideons

**Gideons International is an organisation committed to spreading what it believes to be the Word of God by providing Bibles for people who otherwise might not encounter one.**

#### Lesson 1

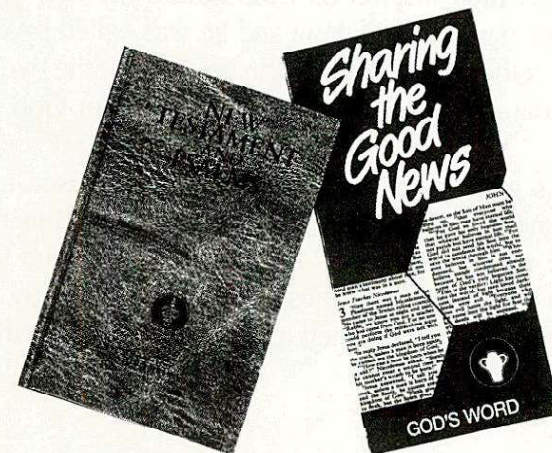
Imagine travelling from place to place as part of your work. You might spend just a day in a town or city, before travelling on the next day to another place. You would meet new business people every day, eat your meal alone in a hotel restaurant in the evening and sleep at night in a strange bedroom. Imagine that hotel bedroom. You open the drawer of the bedside table and to your surprise you see a book.

Can you guess the name of the book?  
Who do you think might have put it there?  
Why do you think it was put there?

The book is the Bible and it was most likely put there by a member of Gideons International. In 1899 in the United States of America, a small group of businessmen who were Christians decided that the good news contained in the Bible should be spread wherever people travelled. As they moved around America doing their jobs they started to ask if they could leave copies of the Bible in the hotels where they stayed. They tried to place a Bible in every hotel room. This was a tremendous challenge for them but they were inspired in this venture by the story of Gideon and by their own faith.

In 1949 the Gideons began working in the British Isles. They started 'The British Isles Association of the Gideons.' They also put Bibles in hotels and copies of the New Testament and the Psalms in hospitals and in doctors' and dentists' waiting rooms. New Testaments are sometimes given to children in school. The Gideons also put copies of the Bible in prisons, university halls of residence and in passenger liners. Each Gideon Bible has pages where help in reading the Bible is found.

Today Gideon Bibles and New Testaments are given away in over 130 countries. The organisation is a charity and depends upon the work of volunteers and the money which can be raised for its work.



“It was like finding a friend in the room,” were the words of one hotel guest after finding a copy of the Bible in the drawer of the bedside table in her hotel room. A patient in hospital remarked, “The New Testament and the Psalms have helped me through one of the worst experiences of my life.”

***For discussion:***

*What is it about the Bible which makes these people want to put a copy in all of these public places?*

*Where would you find comfort if you were lonely?*

*What book would you like to find in the drawer of a bedside table in a hotel bedroom?*

## Lesson 2

What is the name of the organisation which places Bibles in hospitals and hotels?

Why do you think they call themselves the ‘Gideons’?

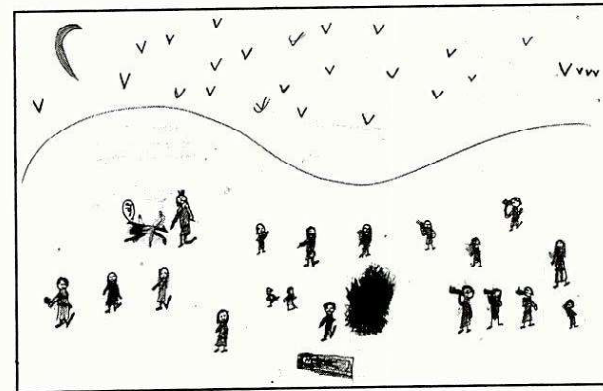
The Gideons get their inspiration from a man whose story appears in the Bible. His name was Gideon and he was called by God to do something for God. The Gideons, in spreading the word of the Bible, believe that they are also doing something for God.

Gideon and his people, the Israelites, had been chased away from their homes and farms by their neighbours, the Midianites. The Israelites took to living a tough and difficult life in the hills, often having to hide from raiding parties who came to destroy any crops they had managed to grow. They had to work very hard to raise a living in this unfriendly place.

Gideon was busy working when suddenly an angel appeared to him and said, “The Lord is with you, brave and mighty man.”

Gideon listened and heard that God had a special job for him to do. He was to restore the land to the Israelites. Gideon found it hard to believe that God was calling him to do this work and that God would protect him and because of this he took a lot of convincing. God told Gideon he would defeat the whole Midianite army as easily as if it were just one man.

At last, Gideon did begin to trust God and he received some strange instructions. He was told to send home about 32,000 men who wanted to fight and keep just 300 men who were trustworthy. They were to be armed only with a trumpet, a jar and a torch against all the thousands of Midianite soldiers. Gideon took his men and divided them into three groups. They were told to stand silently near the edge of the Midianite camp where the soldiers were sleeping. They were to wait for a signal from Gideon. Just after midnight, when the guard had been changed, Gideon and his men blew their trumpets loudly, broke the jars and waved their torches in the air. The Midianites woke up, startled at the unexpected noise and rushed around in a panic.



They thought they were being attacked by an army of thousands and they started to run away. In the darkness and chaos they bumped into their own friends and relations and in their panic they drew their swords, thinking that the people they were bumping into were the enemy. They set about each other with their swords.

In this way Gideon, with his 300 soldiers, chased away the whole of the Midianite army without drawing a sword or firing a single arrow. Gideon realised that everything had been done just as he had been told. He had trusted God.

***For discussion:***

*What do you think about the story?*

*Why do you think the 'Gideons' are inspired by the story of Gideon?*

*When has a story inspired you?*

*Whom do you trust?*

*Activity Suggestions:*

**Teaching About:**

**THE GIDEONS**

**Number of lessons: 2**

PRACTICAL ACTIVITIES	RECORDING ACTIVITIES	EXTENSION ACTIVITIES
<p><b>LOOK AT</b></p> <ul style="list-style-type: none"> <li>▷ a copy of a Gideon Bible and talk about what it contains</li> </ul> <p><b>DRAW</b></p> <ul style="list-style-type: none"> <li>▷ your own picture of Gideon</li> </ul>	<p><b>FIND</b></p> <ul style="list-style-type: none"> <li>▷ a way to show how you can be of service to others and write about it.</li> </ul> <p><b>WRITE</b></p> <ul style="list-style-type: none"> <li>▷ an acrostic on the word 'COMFORT'</li> </ul>	<p><b>INVITE</b></p> <ul style="list-style-type: none"> <li>▷ a member of the Gideons into school to talk about the work they do</li> </ul>

## Potential C.A.S.E. Developments

<b>Knowledge: SACRED WRITINGS AND THEIR IMPORTANCE TO BELIEVERS</b>					
<b>Concepts</b>			<b>Attitudes</b>		
BELIEFS	IMPORTANCE OF RELIGION	COMMITMENT	INTEGRITY	ENQUIRY	SOCIAL AWARENESS
God: ▷ gives a message worth sharing	Religion: ▷ gives comfort ▷ inspires service to others ▷ is worth sharing	A commitment to God's service can be fulfilled through faith and determination	valuing: ▷ service ▷ the Bible as a comfort to some people	Why are the words important?  Where does inspiration come from?	Some people give their time and money to help others
<b>THE GIDEONS</b>					
<b>Skills</b>			<b>Exploration of Human Experience</b>		
USE OF LANGUAGE	EMPATHY	REFLECTION	SPIRITUAL EXPERIENCES	RESPONSIBLE RELATIONSHIPS	
New Testament Psalms inspire	with those who are: ▷ lonely ▷ need comfort	Where do I find comfort? Whom do I trust? What inspires me?	of: ▷ serving others ▷ finding comfort	I can: ▷ be of service ▷ think of others ▷ share my inspiration	

*Resources:*

For information, contact:

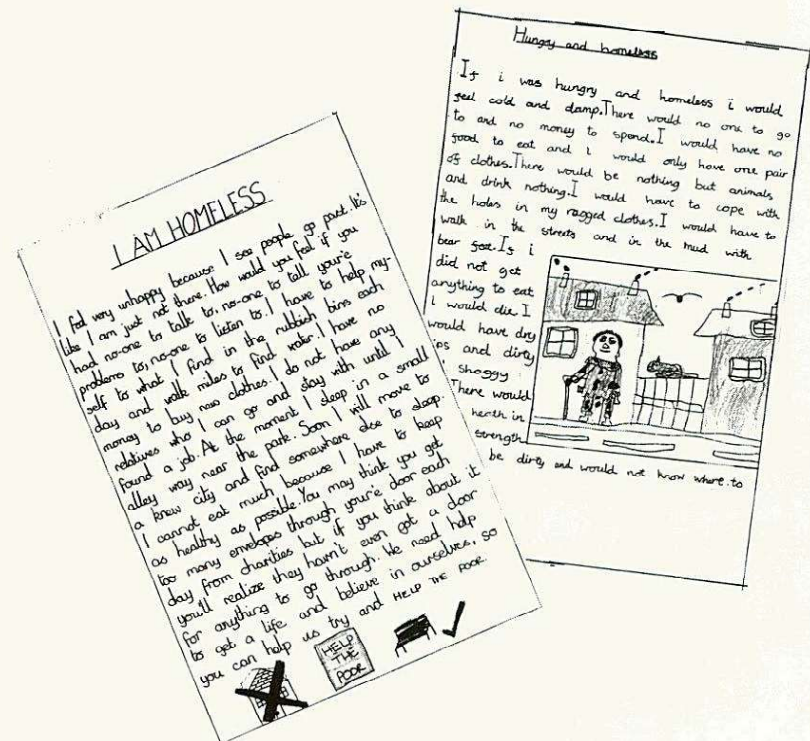
The Gideons International in the British Isles  
 Western House, George Street  
 Lutterworth, Leics LE17 4EE  
 Telephone: 0455 554241

## Key Stage 2 : Year 4

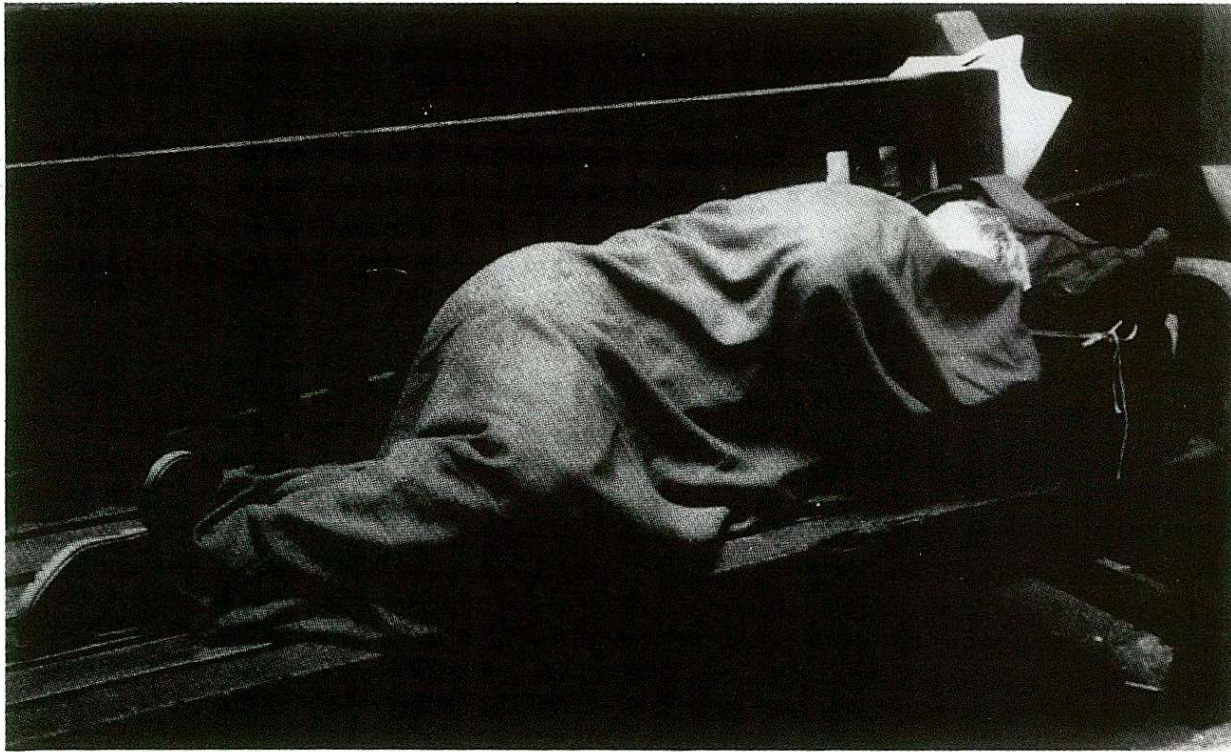
### William Booth

William Booth was born in Nottingham in April 1829. For nine years he served as a Methodist Minister but felt that God was calling him to work among needy people in the East End of London and, as a result, he gave up his position and founded the 'East London Christian Mission' in 1865. It was not until 13 years later that the organisation became the Salvation Army, a title which remains today, representing a group of people devoted to caring for others' physical and spiritual welfare. Salvationists emphasise the practical expressions of their faith.

- \* Use the activity sheets as appropriate. Pupils could work individually or in small groups. Invite pupils to share what they have discovered in their investigation. Draw the work together by playing a recording of distinctive Salvation Army music. Show pupils a Salvation Army tambourine or a picture of a brass band and talk about the impact of the music and the way it is used in evangelising. Invite a Salvationist into the classroom to talk about his or her faith and work.



This activity sheet will help you to learn how one group of Christians put their faith into action



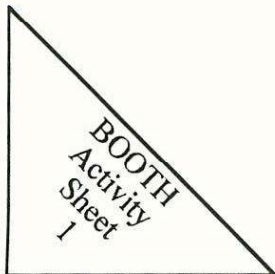
Photograph by Robin Bryant (Salvation Army Photographic Services)

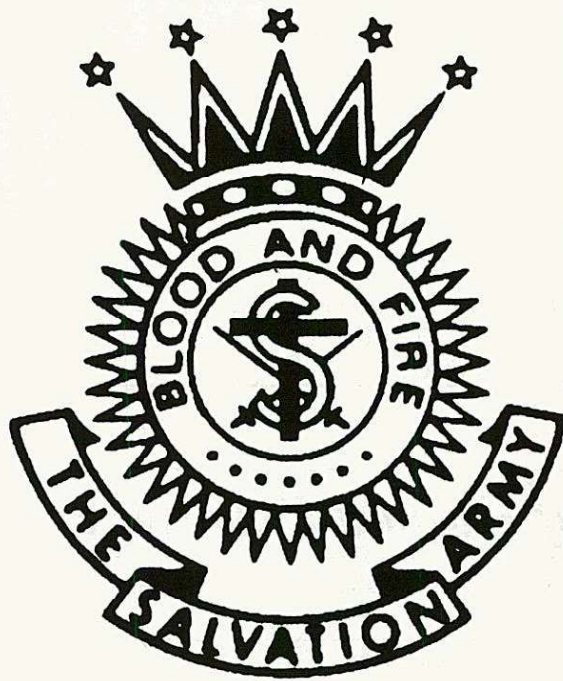
How do you feel when you look at a picture like this?  
How would it feel to be homeless and hungry?  
Where would you go and who would help you?  
Find the words of the hymn 'When I needed a neighbour' and talk about about them with someone else.

What is a neighbour?

The Bible gives some answers to this question. Find out and read Matthew 25 verses 35-40 and the story of the Good Samaritan in Luke 10 verses 25-35.

Write about what you think the message is.



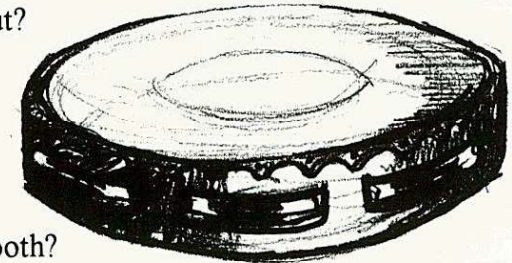


What do you think the two words 'salvation' and 'army' mean?

What do they mean when they are put together?

What do you know about the Salvation Army?

What can you find out?



Who was William Booth?

What does the 'army' he founded fight for?

What do its members believe?

How does this reflect what the Bible says about helping your neighbour?

Write about the last time you helped someone.

You will find lots of information about the Salvation Army in your library.

BOOTH  
Activity  
Sheet  
2

## Potential C.A.S.E. Developments

<b>Knowledge: SACRED WRITINGS AND THEIR IMPORTANCE TO BELIEVERS</b>							
<b>Concepts</b>				<b>Attitudes</b>			
BELIEFS	IMPORTANCE OF RELIGION	COMMITMENT	MORALITY	INTEGRITY	ENQUIRY	SOCIAL RESPONSIBILITIES	TOLERANCE
Christians believe God: ▷ loves everyone ▷ works through some people	Religion: ▷ directs some people's lives ▷ gives hope	People who belong to the Salvation Army dedicate themselves to God's service	It is right to think of others and help where necessary	Valuing: ▷ selfless love ▷ personal commitment	Why do some people suffer?  How does God call people?	I can be of service to others  I can take notice of the needs of others	Everyone is entitled: ▷ to self-respect ▷ to somewhere to live
<b>WILLIAM BOOTH</b>							
<b>Skills</b>				<b>Exploration of Human Experience</b>			
USE OF LANGUAGE	USE OF SOURCES	EMPATHY	REFLECTION	SPIRITUAL EXPERIENCES		RESPONSIBLE RELATIONSHIPS	
salvation mission	Variety of reference books discussion visitor	with whose who are: ▷ homeless ▷ hungry ▷ inspired ▷ selfless	When did I last: ▷ help someone? ▷ refuse to help?	of: ▷ caring ▷ listening ▷ responding ▷ fighting for justice	are built on: ▷ unselfishness ▷ concern for others ▷ awareness of others' situations ▷ love		

### Resources:

For information and resource material, contact:  
The Director for Schools and Colleges Information Service  
The Salvation Army Headquarters PO Box 249  
101 Queen Victoria Street  
London EC4P 4EP Telephone 0171 236 5222

or The Divisional Headquarters 24 St Chad's, Queensway, Birmingham B4 6ET  
Tel: 0121 236 7226  
A pack of resources can be borrowed from the RE Resources Corner, Chapel Fields Centre



## *Key Stage 2 : Year 4*

### **The Qur'an**

**The Qur'an is the sacred book of Islam. Muslims believe the text came directly from God through the Angel Gabriel to the Prophet Muhammad. It is believed to be the last revelation of Allah, not to be superseded or challenged. It is written in Arabic which is considered to be the holy language of the faith, sacred because it was the language of the original revelation. Arabic was the Prophet's mother tongue.**

**The word Qur'an means 'recitation.' Muhammad, who was illiterate, memorised the words given to him in a series of mystical experiences over many years and recited them. The words were written down on scraps of leather, bone and bark and only collected together after the Prophet's death. It is the practice of many Muslims to learn the words of the Qur'an by heart and to recite them rather than read them. Those who have committed it entirely to memory are known as 'Hafiz' and are particularly respected.**

**The book has been preserved exactly in its original form. It has 114 Chapters called 'Surahs', each of which begins with the words: 'In the name of Allah, the Compassionate, the Merciful'. These words, known as the 'Bismillah', are frequently used by Muslims in prayer or at the beginning of a Qur'anic recitation.**

**The Qur'an is the source of authority for a Muslim; it guides behaviour and is the basis for belief; it deals with all the spiritual, personal and moral issues which could face a person throughout life; it deals explicitly with life after death.**

**The bearers of this divine message are in the line of prophets from Adam and Nuh (Noah) to Yahaya (John) and Isa (Jesus), culminating in the revelation communicated through Muhammad.**

**NB: Because Muslims hold the Qur'an in such reverence and sanctity, care must be taken in handling it in the classroom.**

## Lesson 1

- \* *Before showing pupils the decorated Qur'an it would be appropriate to wash the hands and possibly remove the shoes and cover the head. These actions serve also to increase the impact of the book on pupils. Take a covered Qur'an down from a high cupboard or shelf and unwrap it or show pupils a poster of Qur'anic calligraphy.*

What do you think about a book that is handled in this way?  
What do you think is important about the book?

This is the Qur'an. It is a holy book because it is believed by Muslims to be the actual words of God. It tells them how they should behave in all aspects of life. It tells them how the world was created and it tells them what will happen to them when they die. Millions of Muslims are certain they know all there is to know about these challenging ideas because of what they read in the Qur'an. Only God remains a mystery to them. The Qur'an has 99 beautiful names for God, whom Muslims call Allah.

The beautiful script on these pages is Arabic. It is written and read from right to left so the book begins at what might seem to some people to be the back. The word 'Qur'an', which means 'recitation,' and the word 'Allah' are both Arabic words. Muslims almost always learn to read Arabic wherever they are born and whatever their first language might be. Sometimes translations of the text are used to help people to learn but it is only in the original Arabic that the words are holy.

Although Qur'ans are frequently decorated with illuminated letters and colourful borders, the illustrations are always patterns rather than pictures.

Muslims believe God created life and to reproduce life-like images, especially of people, is considered to be a blasphemy. Often flowers and leaves are used in the designs, which are known as arabesque patterns.

Muslim children go when they're younger than you to a class at the mosque every day after their day in school. There they learn to read and recite Arabic and some of them will learn the whole book, all 114 chapters, by heart. Anyone who does so is considered to be especially blessed and worthy of respect. Reading or reciting the Qur'an is an important aspect of worship but its significance touches every part of a Muslim's life. It is the source of authority for all he or she believes and the way he or she behaves.

### *For discussion:*

*How do you feel when you look at the Qur'an?*

*What does the word 'blasphemy' mean?*

- \* *Pupils could look up the word in a dictionary or have explained to them that the word means doing or saying something which does not give to God the honour that God deserves.*

*What do you know by heart?*

*Where is the authority in your life?*

*What is a mystery to you?*

## Lesson 2

Muslims believe the words of the Qur'an are words actually spoken by God, a revelation for humanity.

How could that have happened, do you think?

*Tell the story of the first Revelation to Muhammad on Mount Hira in 610 AD/CE.*

### ***For discussion:***

*Why do you think God chose Muhammad?*

*What do you think God would say today?*

*When have you been really scared?*

*How did that feel?*

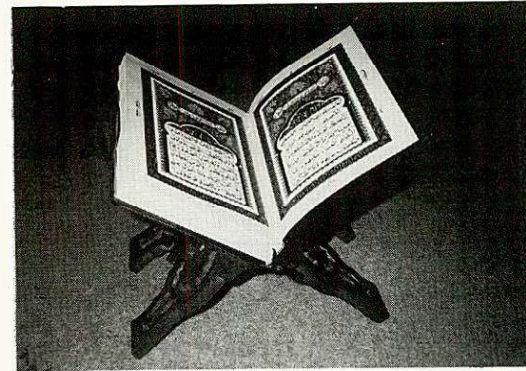
*Why do you think Muslims remember this story?*

*What stories are important to you?*

## Lesson 3

\* *Play a recording of a Qur'anic recitation. Prepare pupils by explaining this may be an unfamiliar and unexpected sound. It is not singing but a kind of chanting. The words are sacred to the person reciting them; this is a way of worshipping God.*

*Invite pupils' responses to the sounds they have heard and talk about them.*



Qur'anic recitation is offered in praise of Allah. It is often beautifully done by people who know the text very well and are much practised in reciting it. The quality of the delivery is not important; what matters is the intention of the worshipper.

Every recitation begins with the Bismillah:

'Bismillah Rachmani Rachim'

which is Arabic and means 'In the name of Allah, the Compassionate, the Merciful'. These are two of the 99 Beautiful Names for God in the Qur'an.

### ***For discussion:***

*What does this phrase say about God?*

*What do you think God might be like?*

*If you could choose a beautiful name for God, what would it be?*

Activity Suggestions:

Teaching About:

**THE QUR'AN**

Number of lessons: 3

PRACTICAL ACTIVITIES	RECORDING ACTIVITIES	EXTENSION ACTIVITIES
<p><b>FIND OUT</b></p> <ul style="list-style-type: none"> <li>▷ and talk about what the word REVELATION means</li> </ul> <p><b>LOOK AT</b></p> <ul style="list-style-type: none"> <li>▷ the Arabic calligraphy of the Bismillah</li> </ul>	<p><b>WRITE</b></p> <ul style="list-style-type: none"> <li>▷ some words that are important to you and decorate them</li> <li>▷ an acrostic on the word REVELATION</li> <li>▷ about what you would like to be chosen to do</li> </ul>	<p><b>FIND OUT</b></p> <ul style="list-style-type: none"> <li>▷ other ways in which people honour God</li> <li>▷ some of the other names for God in the Qur'an and talk about them</li> </ul> <p><b>TALK</b></p> <ul style="list-style-type: none"> <li>▷ to someone else about your names for God and find a way to illustrate one of them</li> </ul>



## Potential C.A.S.E. Developments

<b>Knowledge: SACRED WRITINGS AND THEIR IMPORTANCE TO BELIEVERS</b>						
<b>Concepts</b>			<b>Attitudes</b>			
BELIEFS	IMPORTANCE OF RELIGION	COMMITMENT	INTEGRITY	ENQUIRY	SENSITIVITY	TOLERANCE
Muslims believe God: <ul style="list-style-type: none"> <li>▷ is compassionate</li> <li>▷ is merciful</li> <li>▷ spoke directly to Muhammad</li> <li>▷ speaks through the Qur'an</li> </ul>	Religion: <ul style="list-style-type: none"> <li>▷ gives people meaning</li> <li>▷ answers the mysteries of life</li> <li>▷ determines how some people behave</li> <li>▷ gives rules</li> </ul>	Muslims: <ul style="list-style-type: none"> <li>▷ learn a sacred language</li> <li>▷ behave according to the Qur'an</li> </ul>	valuing: <ul style="list-style-type: none"> <li>▷ what is sacred to some people</li> <li>▷ certainty</li> <li>▷ mystery</li> <li>▷ belief</li> </ul>	What's God like?  How can people be certain?	I have learned: <ul style="list-style-type: none"> <li>▷ that to some people, a book is sacred</li> <li>▷ some people have beliefs that are unshakeable</li> </ul>	People have the right to their beliefs about God and their ways of worshipping God
<b>THE QUR'AN</b>						
<b>Skills</b>			<b>Exploration of Human Experience</b>			
USE OF LANGUAGE	USE OF SOURCES	REFLECTION	SPIRITUAL EXPERIENCES		EMOTIONS	
Qur'an holy Muslims mystery blasphemy revelation	inscription artefacts	Who tells me how to behave?  What is a mystery to me?  What would I like to be chosen to do?	of: <ul style="list-style-type: none"> <li>▷ certainty</li> <li>▷ being chosen</li> <li>▷ being respected</li> </ul>		fear confidence	

*Resources:*

For a text of the story of the Revelation of the Qur'an and for a recording of a Qur'anic recitation, see:  
 Grimmitt et al: (1991) *A Gift to the Child: Religious Education in the Primary School* Simon and Schuster. (Now carried by Stanley Thornes)

For a text of the story written for Muslim children see:  
 Ahmad von Denffer *Islam for Children* The Islamic Foundation

## *Key Stage 2 : Year 4*

### **Creation**

**One of the greatest mysteries that has preoccupied the human mind since primeval times is the origin of the universe. Scientific hypotheses, from the theory of evolution to the 'big bang', have had their impact on the debate but constant throughout the process are the threads of ancient religious stories which seek to explain the inexplicable and the incomprehensible. These lessons offer an opportunity for pupils to consider some of these great religious myths, to discover others for themselves and to reflect on their own ideas and to be creative in an area where there are no right answers.**

### **Lesson 1**

Different people tell different stories about how the world might have begun. This is one of those stories. It comes from Australia.

Long ago the earth was dry, a colourless place, a nothing place. But in the spirit world where the spirit god reigned supreme, there was a lot going on. There was a fight because Chinimin, the god's son, had dared to disagree with his father. The god was furious and as Chinimin fled to the spirit river which separated the spirit world from the earth, his father sent a swarm of bees to cut him off.

Buzz, buzz, buzz! Chinimin struggled to the bank where his father was waiting for him and the real battle began. Chinimin, in his anger, seized a spear and thrust it into his father who doubled up in pain and writhing and twisting fell to the ground at the edge of the river. The waters of the spirit river parted and the god fell to the earth below, his body coiled into the shape of a giant snake. He pulled with him water from the spirit river and where his body fell a huge crater appeared which filled with water as soon as the great snake moved on, still racked with pain. As the great snake dragged itself across the surface of the earth it left valleys and raised

up mountains. The water which followed made rivers and lakes.

It was just as if the earth was suddenly coming to life with the water. It became colourful. There was red from the blood of the snake, blue from the water of the spirit river, white from the clouds and the yellow sun shone through the hole the spirit god had made when he fell to earth. As the great snake writhed and coiled across the earth, his body took on the colours of this new world. The writhing of his body caused a storm with thunder and lightning, as more water fell from the spirit river. Suddenly trees began to grow and from the energy of the storm and the sunshine came movements, as animals, birds, insects, and people were created.

Now the spirit god could go home. His body began to heal as he coiled it in order to spring back into the spirit world. He left a world seething with life and full of colour.

***For discussion:***

*What pictures did you see in your head as you listened to that story?*

*What kind of world do you think was inhabited by people who told this story long ago? Why was water so important to them?*

*What is important to you in your world?*

\* *This is a traditional Australian Aboriginal myth.*

## **Lesson 2**

This is another story some people tell to offer an explanation of the creation of the world. This comes from an ancient Chinese tradition.

Imagine nothing but chaos, nothing but nothing really; nothingness all around and suddenly into this emptiness, came a great light. The chaos that covered the nothingness lifted. Some of it went up to make heaven and the rest came down again to make the earth.

From heaven and earth came the strong forces, yin and yang. Yang came like a dragon, fiery and full of energy and yin came as a cloud, moist and cool, drifting quietly. Each of them alone would destroy the earth but together, in harmony, they created everything. The balance between them is the key to all harmony everywhere. The sun is yang and the moon, yin. All living creatures and the seasons came from the balance between them. Their son, P'an Ku grew from them and worked to put the earth in order. He dug the

valleys and built the mountains but he worked so long and so hard that one day he collapsed and died. His body was so huge that it became the five sacred mountains; the soil was made from his flesh, the rivers from his blood and the plants from his hair. His sweat made the rain and from the flakes of his skin came human beings. P'an Ku died for the earth and by his death, it came to life.

***For discussion:***

*What is harmony?*

*Where in the world is there harmony?*

*What happens when there is no harmony?*

*Where in the world can you see that happening?*

*How do you think the people who tell this story to their children regard the earth?*

*What does this ancient story show that is true for us today?*

## **Lesson 3**

\* *Tell pupils another creation myth or give them the opportunity to find one for themselves and to retell it in some way.*

*Recall the Genesis creation story. (See page 66)*

*Discuss the reasons for such stories and their meaning - making qualities.*

Do stories have to be literally true, that is to have really happened, for us to find some truth in them? The truths about creation are that it is wonderful, that it is balanced in its life cycles and the seasons and that no one can fully understand it. For some people it is an expression of the mystery of God from whom, they believe, all life comes. These stories are a way of expressing what was too amazing to understand in the thinking of people long ago.

Science tells us a great deal about our world and the universe that people didn't know when these stories were told long ago, yet, despite scientific evidence, many religious people still treasure these ancient stories.

**For discussion:**

*Why do you think these stories are treasured by some people?*

*How might the truths expressed in these myths still be important to people today?*

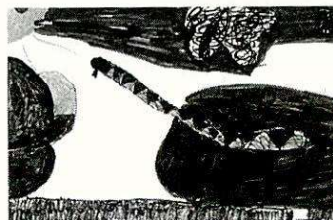
*What do you imagine about creation?*

*Activity Suggestions:*

**Teaching About:**

**CREATION**

**Number of lessons: 3**



PRACTICAL ACTIVITIES	RECORDING ACTIVITIES	EXTENSION ACTIVITIES
<p><b>MAKE</b></p> <p>▷ a sound collage to accompany one of the stories</p>	<p><b>DRAW</b></p> <p>▷ the rainbow snake</p> <p><b>WRITE</b></p> <p>▷ your own creation story</p>	<p><b>FIND OUT ABOUT</b></p> <p>▷ other creation stories</p> <p><b>MAKE</b></p> <p>▷ a creation book</p>



## Potential C.A.S.E. Developments

<b>Knowledge: SACRED WRITINGS AND THEIR IMPORTANCE TO BELIEVERS</b>						
<b>Concepts</b>			<b>Attitudes</b>			
BELIEFS	IMPORTANCE OF RELIGION	SYMBOLS	INTEGRITY	SENSITIVITY	TOLERANCE	ECOLOGICAL RESPONSIBILITY
God: ▷ works in mysterious ways that no one can understand	Religion: ▷ gives meaning to what cannot be explained	The Rainbow Snake light yang yin	valuing: ▷ mystery ▷ tradition ▷ variety ▷ truth	I have learned: ▷ there is more to creation than I can know ▷ there is truth in stories which are not literally true	Everyone has a right to their traditional stories	There is harmony and balance in creation which we must preserve.
<b>CREATION</b>						
<b>Skills</b>			<b>Exploration of Human Experience</b>			
USE OF LANGUAGE	REASONED ARGUMENT	REFLECTION	SPIRITUAL EXPERIENCES		DAILY EXPERIENCE	
creation sacred harmony	Why are there many different accounts of creation? Who knows for sure?	Where did I come from? What do I believe about creation? What is important in my world?	of: ▷ listening to stories ▷ mysteries that take me beyond anything I know ▷ harmony		Harmony can be found in the natural world. There is something to wonder at everyday.	

## Key Stage 2 : Year 5

### William Tyndale

These lessons give pupils an opportunity to appreciate the effect of one person's commitment to God and how it influenced the development of the Bible. The activity sheets can be used at the end of lessons 1 and 3 respectively or together as differentiated tasks, depending on the abilities of pupils.

### Lesson 1

- \* *Show pupils the text from John's Gospel Chapter 3 verse 16, in Greek:*

ΟΥΤΩΣ ΓΑΡ ΗΓΑΠΗΣΕΝ Ο ΘΕΟΣ ΤΟΝ ΚΟΣΜΟΝ ΩΣΤΕ  
ΤΟΝ ΥΙΟΝ ΤΟΝ ΜΟΝΟΓΕΝΗ ΕΔΩΚΕΝ ΙΝΑ ΠΑΣ Ο  
ΠΙΣΤΕΥΩΝ ΕΙΣ ΑΥΤΟΝ ΜΗ ΑΠΟΛΗΤΑΙ ΑΛΛ' ΕΧΗ  
ΖΩΗΝ ΑΙΩΝΙΟΝ.

ΟΥ ΓΑΡ ΑΠΕΣΤΕΙΛΕΝ Ο ΘΕΟΣ ΤΟΝ ΥΙΟΝ ΕΙΣ ΤΟΝ  
ΚΟΣΜΟΝ ΙΝΑ ΚΡΙΝΗ ΤΟΝ ΚΟΣΜΟΝ ΑΛΛ' ΙΝΑ ΣΩΘΗ  
Ο ΚΟΣΜΟΣ ΔΙ' ΑΥΤΟΥ.

What language do you think this is?

What book do you think it's from?

What would you do if you were given a book full of writing like this?

How much of its contents would you remember even if you were told what it meant?

This writing is in Greek and it's from the Bible, from the New Testament. All of it was once written in this language and in Latin, which made many people very frustrated. One person decided to do something about it. His name was William Tyndale. He was very lucky because he was a scholar and was able to understand the Greek and translate it. However, it took a great deal of effort; it had taken him years of study to understand the language in the first place. As he thought about this he knew that the situation had to change. Everybody, whatever their job, whoever they were, had a right to be able to read the Bible. Tyndale believed the Bible was a wonderful book and he was inspired to do something.

He had been thinking about what he would do for a very long time and then one day, suddenly, with a flash of inspiration, he jumped up in the midst of a crowded room and he shouted, "I want even a boy who drives the plough in England to know more of the Bible than any priests!"

A silence fell on the room. Then faces began to change. A few clearly agreed with Tyndale but many kept quiet with anxiety and shock at what Tyndale had dared to say.

***For discussion:***

*What do you think Tyndale meant by these words?*

*What do you think other people thought of him?*

*Why were some people so shocked and anxious?*

*What do you think Tyndale is going to do?*

## Lesson 2

As news of this daring speech spread, Tyndale became a marked man. Priests were angry at his outrageous ideas; how could such a precious book be read by everybody? They wouldn't understand it; they couldn't understand the word of God.

Tyndale knew the danger he was in. He knew that it was unwise to make these powerful priests angry, yet he believed in what he wanted to do. He travelled to London to begin translating the Bible from Greek to English. He even approached the Bishop of London for help, wanting the blessing of the Church, but was firmly rejected.

At last, Tyndale found a friend who offered him a home and protection for his work. Day after day he worked secretly, aware of his growing unpopularity and of the enemies about him. He began to fear for the safety of his work. There were so many who disagreed with the idea of a Bible being read by ordinary people. He knew he would have to flee, leaving England in order to finish his work. He couldn't bear to think that his work would not be finished. So one dark night, he slipped out into the shadows of London with his precious manuscripts in his baggage. He boarded a ship bound for Germany hoping that there he would find understanding and sympathy towards what had become his life's work.

However, even in Germany, Tyndale had to be very careful about his work. There were spies everywhere. As he translated more and more of the Bible, Tyndale began to look for a printer so that his work could eventually reach ordinary people. At last, Tyndale did find a printer who understood what it was he was trying to do and the printing process began.

Suddenly, however, one night, Tyndale received a message. His enemies had discovered where he was and were on their way to seize him and his work, planning to arrest him on serious charges. Immediately he gathered his papers together and, without taking anything else for his comfort, he fled the house. It was not a moment too soon.

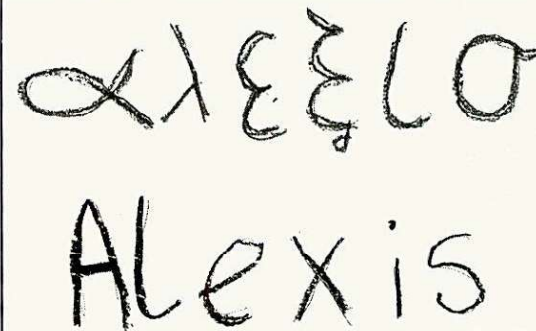
***For discussion:***

*Why do you think the priests rejected Tyndale's idea?*

*Why do you think Tyndale felt so strongly that the Bible should be translated?*

*What do you feel strongly about?*

*What would it be like to be hunted by enemies?*



ALEXIS

### Lesson 3

Tyndale's enemies arrived at the house and, finding no one at home, broke down the door and frantically searched for the translated documents. There were howls of anger as they realised they were too late. They found nothing.

Like a hunted animal, Tyndale moved from place to place, ever conscious of betraying eyes yet determined to complete his task. Within six months he had finished translating the New Testament. What a joyful day that was, but still Tyndale could not share it with anybody. He set about printing hundreds of copies of the New Testament and drew about him a small but loyal group of supporters. Together they packed the Bibles amongst goods bound for England, knowing that all ports were being watched. Very often the Bibles were discovered and immediately burned. Tyndale used quieter ports and found ways to make the Bibles even smaller, in the hope that these would not be discovered.

All was well until Tyndale was betrayed for the second time and this time he was not lucky enough to escape. He was caught and imprisoned and sentenced to death for his work. As he was led to his death at the stake he did not repent his life's work. As the fire around him was lit, he uttered these words, "Lord, open the King of England's eyes!"

After Tyndale's death, his loyal followers continued his work and the demand for English Bibles grew. Eventually, King Henry the VIII felt it wise for the Bible to be published in England. In 1537 the king authorised another version of the Bible which has become known as Matthew's Bible. In 1538 a royal proclamation stated that a Bible must be placed in every church in the land. At last, Tyndale's dream had come true.

**For discussion:**

*William Tyndale died for his faith; talk about other people who have died for their faith.*

*What do you feel very strongly about?*

*Which book would you like to see translated into every language?*

William Tyndale

αὐτὸς γὰρ ἡμεῖς οὐκ ἔσμεν ὁ θεὸς

αὐτὸς γὰρ ἡμεῖς οὐκ ἔσμεν ὁ θεὸς

τὸν ἰσχυρὸν εὐσεβῶς τὸν κτῆνος τὸν ἰσχυρὸν

ἐόν ἡμῶν ὁστέ ἐν ἡμῶν τὸν ἰσχυρὸν

ἐδούλευ ἡμεῖς τὸν ὁμοιωσάμενος εἰς αὐτὸν

ἐδοκίμασε ἡμᾶς ἵνα πεισθῶμεν εἰς αὐτὸν

ἡμεῖς ἀποστρέψαμεν ἅπασαν τὴν καρδίαν ἡμῶν

ἀπὸ αὐτοῦ ἵνα ἡμεῖς οὐκ ἔσμεν ὁ θεὸς

Thus god loved and the world so as he had the only  
begotten he gave whom everyone believes in him perish  
but may have life eternal. / God.



Use the alphabet below to help you write your name or even a sentence in Greek.

α a	β b	γ g	δ d	ε e	ζ z
η e	θ th	ι i	κ k	λ l	μ m
ν n	ξ x	ο ο	π p	ρ r	σ s
τ t	υ u	φ f	κ k	ψ ps	ω w

TYNDALE  
Activity  
Sheet  
1

This activity sheet will help you to think about something you take for granted.

This is a very famous verse from St John's Gospel.

What does it say? Why can't you read it?

ουτως γαρ ηγαπησεν ο θεος τον  
κοσμον ωστε τον υιον τον μονογενη  
εδωκεν ινα πας ο πιστευων εις αυτον μη  
αποληται αλλ εχη ζωην αιωνιον.

One of the reasons that you probably can't read this is that it is using an alphabet that you can't understand.

Now here is the same verse using a script that you **can** read. Perhaps you would like to read it to your partner.

hoo-toes gar ayga-pay-sen ho the-os ton  
kosmon hoe-stay ton we-on ton mono-gen-  
ay ed-oe-ken hina pas ho pist-u-own a-is  
ow-ton may apol-ay-tay al-ek-ay zo-ayn

TYNDALE  
Activity  
Sheet  
2

Does this make it easier to understand? Now that you can read the words why can you still not understand what is written?

The words need to be translated into English. Use the meanings below to see if you can translate the verse.

αιωνιον	eternal	θεος	God
αλλ	but	ινα	that
αποληται	perish	κοσμον	world
αυτον	him	μη	may not
γαρ	for	μονογενη	only begotten
εδωκεν	he gave	ουτως	thus
εις	in	πας	everyone
εχη	may have	πιστευων	believes
ζωην	life	τον	the
ηγαπησεν	loved	υιον	Son
		ωστε	so as

This verse is in John 3. Find it and read it.

## Potential C.A.S.E. Developments

<b>Knowledge: SACRED WRITINGS AND THEIR IMPORTANCE TO BELIEVERS</b>					
<b>Concepts</b>			<b>Attitudes</b>		
BELIEFS	IMPORTANCE OF RELIGION	COMMITMENT	INTEGRITY	SOCIAL AWARENESS	TOLERANCE
God ▷ gives courage ▷ speaks to ordinary people through the Bible	Religion: ▷ is for ordinary people ▷ It inspires ▷ It demands personal courage	Tyndale gave his life for his beliefs  He was faithful	valuing: ▷ faith ▷ courage ▷ commitment	Some people give their lives in the service of God and others	People have the right to have the Bible in a language they can understand
<b>WILLIAM TYNDALE</b>					
<b>Skills</b>			<b>Exploration of Human Experience</b>		
USE OF LANGUAGE	REASONED ARGUMENT	REFLECTION	SPIRITUAL EXPERIENCES	EMOTIONS	
priests Greek Testament authorised	What motivates people like Tyndale?  Why are some people prepared to die for their beliefs?	What do I feel strongly about?  Which book would I like to see translated into every language?	of: ▷ determination ▷ unshakeable faith	frustration fear hope certainty	

## Key Stage 2 : Year 5

### Elizabeth Fry

Elizabeth Fry was one of the famous nineteenth century social reformers. She came from a Quaker family and is particularly remembered for her work with women prisoners in Newgate prison. She put her success down to teaching the Christian faith, keeping a strict moral code and acknowledging the human rights of all, including prisoners. These lessons would enhance an historical study of the Victorians.

### Lesson 1

This is the story of a brave woman who changed the lives of a lot of people by the work that she did.

A bitter cold blast of air welcomed Elizabeth as she stepped out of her carriage onto the steps of Newgate Prison, in London. The bleak, grim building seemed to tower above her. This awesome sight, however, did nothing to put off the determined young woman who strode purposefully through the door. She shivered slightly as she was led through the murky passages of the prison. There were only a few gas lamps to cast eerie shadows onto her path. There was an unmistakable stench of filth and disease which took Elizabeth by surprise. She staggered a little, but went on. The noise of angry bickering, penetrating screams and plaintive cries all mingled to create a wall of sound that, with every step, seemed to get closer. Hands that were caked with grime were held out to her for money or pulled at her skirt through the bars. As Elizabeth reached the rusty gates at the end of the passage she took a deep breath and pushed.

#### *For discussion:*

*How do you think Elizabeth is feeling when she pushes the door open?*

*Why do you think she is here?*

*What do you think will happen next?*

*When have you ever been in a situation when you didn't know what would happen to you next?*

*Imagine the sounds you would have heard if you had been following Elizabeth.*



## Lesson 2

What do you remember about what happened to Elizabeth in the story so far?

\* *Listen to the sound collages*

As Elizabeth reached the rusty gates at the end of the passage, she took a deep breath and pushed.

“You can’t go in there, lady!” a voice called to her from behind, “it’s too dangerous for the likes of you.”

“I’m not afraid,” Elizabeth Fry replied, steadily. “Please let me go in.”

“What about your watch?” another guard shouted. “At least leave that behind. They’ll have it off you in no time.” Elizabeth quietly refused to take off her watch and asked once more to be let in. She insisted she could go in alone. She knew that God would be with her and she was not frightened..

As she took her first steps into the women’s cell in Newgate Prison she was overwhelmed by the sight that was before her. She had never seen such squalor. The cell was small, far too small for the number of women and children there. It was dark and airless as there were no windows. The smell of the filthy bodies nearly made her reel, but Elizabeth was a strong woman and was determined to carry through what she had come here to do. As her eyes became accustomed to the gloom she saw a child standing staring up at her with big, brown eyes. She scooped the child into her arms. She noticed how thin the girl was and how her matted hair was alive with lice, but the warmth of her body gave Elizabeth confidence to speak. In a gentle but firm voice, she began to speak to the women.

“Like you,” she said, “I am a mother and like me I expect you all want the best for your children. It is most important to a mother that her child has everything he or she needs. Don’t you agree? Do you want your children to grow up like this? Do you want them to be learning to be thieves or worse?”

The noise in the cell died down. As Elizabeth’s words began to sink in, all that could be heard was her gentle, persuasive voice explaining to the women how they could make life better for their children and for themselves. They all listened eagerly. Before she left she read to them from the Bible and she ended with a prayer.

### *For discussion:*

*Why do you think the guards treated Elizabeth as they did when she said that she wanted to go into the prison?*

*How did she manage to get the women’s undivided attention?*

*What have you ever done that made you afraid or worried, even though you knew it was the right thing to do?*

*What do you think mothers want for their children?*

I am a prisoner in Newgate Prison. I want to tell you what the conditions are like. This place is awful. The women stink, and their children run around, half naked, in unwashed clothes. Other women are singing in shrill voices, drunk from drinking too much gin. Most of us lie hopeless, on our little iron beds. Those who have no beds lie on the floor on bits of straw. The place is full of quarreling women, wretched and helpless, sure that they will never again see the light of day.

Activity Suggestions:

Teaching About:

ELIZABETH FRY

Number of lessons: 2

PRACTICAL ACTIVITIES	RECORDING ACTIVITIES	EXTENSION ACTIVITIES
<p><b>MAKE</b></p> <p>▷ a sound collage of Elizabeth's walk through the prison and record it</p> <p><b>ROLE PLAY</b></p> <p>▷ one of the conversations between Elizabeth and the guards</p>	<p><b>WRITE</b></p> <p>▷ about what you think might have happened to Elizabeth after her first visit to the prison</p> <p>▷ a newspaper article reporting Elizabeth's prison visits</p> <p>▷ a diary extract as though you were one of the prisoners</p>	<p><b>FIND OUT ABOUT</b></p> <p>▷ Elizabeth Fry</p> <p>▷ Newgate Prison</p> <p>▷ The Quakers (using the activity sheets) and present your findings to the rest of the class</p>

Prison

I'm all alone,  
Rejected and helpless,  
It's not the home,  
Inside.

What have I done?  
There's no kind of atmosphere,  
I want to run,  
From inside.

I want to start anew,  
Begin again,  
My friends are few,  
Inside.

This activity sheet is designed to help you to find out more about Elizabeth Fry. You might like to work with a friend.



drawing by Mark

What do you remember about Elizabeth Fry?

Talk about this with your partner.

What were the most important things in Elizabeth's life?

If you could meet Elizabeth Fry, what questions would you like to ask her?

If you were to write about Elizabeth Fry's life what would you need to find out?

Find a way to record your discussion:

Choose one area of Elizabeth Fry's life and find out more about it. You may work with a friend, in a group or on your own.

### **Newgate Prison**

What was the building like?

Maybe you can draw a picture.

Why were there so many people in prison?

Find out how prisoners spent their time.

### **Elizabeth Fry's Work**

How did Elizabeth help the children at Newgate?

How did she help the women at Newgate?

How did her work at Newgate Prison help all prisoners?

In what ways did she help to change prisons for the better?

How did the Bible help Elizabeth Fry?

### **Quakers**

'Quakers' is an unusual name for a religious group.

Find out how they got this name.

Elizabeth Fry was known as a 'plain quaker.' Why?

What sets Quakers apart from other Christian groups?

What do they believe and how do they worship God?

How do you think Elizabeth's Quaker upbringing helped her with her work?

Try to organise your information in an interesting way to present it to other groups in the class.

## Potential C.A.S.E. Developments

<b>Knowledge: SACRED WRITINGS AND THEIR IMPORTANCE TO BELIEVERS</b>						
<b>Concepts</b>				<b>Attitudes</b>		
BELIEFS	IMPORTANCE OF RELIGION	MORALITY	RESPONSIBLE RELATIONSHIPS	INTEGRITY	SOCIAL AWARENESS	SOCIAL RESPONSIBILITIES
Christians believe God: ▷ helps people in challenging situations ▷ gives strength ▷ values everyone	Religion inspires people to: ▷ help others ▷ take personal risks	It is right to: ▷ be just ▷ promote human rights ▷ affirm human dignity ▷ have compassion	are built on: ▷ trust ▷ compassion ▷ sacrifice	valuing: ▷ courage ▷ determination ▷ faith ▷ silence	Elizabeth Fry changed the lives of many people through her actions	I can care about others  I can change things in my world
<b>ELIZABETH FRY</b>						
<b>Skills</b>				<b>Exploration of Human Experience</b>		
USE OF SOURCES	REASONED ARGUMENT	EMPATHY	REFLECTION	SPIRITUAL EXPERIENCES		EMOTIONS
activity sheets reference books	Is everyone entitled to humane treatment, whatever the circumstances? Why is there injustice?	with those who: ▷ have no hope ▷ are treated unfairly ▷ have courage	When do I stand up for what I believe is right? What does my mother/carer want for me?	of: ▷ empathy with others ▷ personal sacrifice ▷ determination against all odds		inspiration uncertainty fear exhilaration

### Resources:

Information about the Quakers can be obtained from:  
 Religious Society of Friends, Friends Home Service, Friends House, Euston Road, LONDON, NW1 2BJ  
 and about prison reform from:  
 The Howard League for Penal Reform, 169 Clopham Road LONDON SW9 0TU

### Useful books:

Northcott *Angel of Prisons: Elizabeth Fry* Lutterworth Press  
 Foster J L *Prisons* Arnold (Checkpoint Series)  
 Gorman GH *The Society of Friends* REP  
 (The Christian Denomination Series)  
 Hanks G *Friends of Prisoners* RMEP (Faith in Action Series)

## Key Stage 2 : Year 5

### Guru Granth Sahib

Guru Granth Sahib is the sacred book of Sikhism. Its title means 'Lord Teacher Book'. When the tenth and last of the human gurus, Guru Gobind Singh, died in 1708, he decreed that his successor would be the holy book; Sikhs were to be guided for ever by it.

The book itself, written in Gurmukhi script, is a collection of psalms and poems, 2218 in all with 900 of them written by Guru Nanak, the first guru. Throughout, the language is charged with poetic imagery expressing praise to the divine. The book is unique among sacred writings in its inclusion of material from other religious traditions. Each individual book is an identical copy of the original, now kept in the holiest shrine at Amritsar. Every copy has 1430 pages with exactly the same layout on each page.

Guru Granth Sahib is central to Sikh life and worship. It is invested at all times with supreme authority. These lessons create opportunities for pupils to consider the sources of authority in their lives and to consider their attitudes towards them.

### Lesson 1

- \* *Show pupils a rumala (Three pieces of decorated fabric used as a covering for the sacred book)*

What kind of material is this?

What do you think it might be used for?

Why might there be three matching pieces?

This is called a rumala and it's used to cover a book. What kind of book would have a cover like this?

The book is called Guru Granth Sahib and it's the sacred book of the Sikhs. They think of it as their teacher, their guru, and they treat it as if it were a very important living person. When the last human guru died nearly three hundred years ago, he decided that the book would become the guru for ever.

The book is always wrapped in a clean white cotton sheet with the rumala over it. Whenever the book is read, the coverings are unfolded and the book is opened but the rumala is arranged so that the book rests on it and it can be re-covered when necessary. It is only uncovered if a granthi is reading it. Anyone can be a granthi if he or she can read the script.

Where do you think such an important book would be kept?

If a Sikh owns his or her own copy of Guru Granth Sahib, it wouldn't be put on a bookshelf with other books. It would have to have a room to itself and people going into the room would take off their shoes and cover their heads. The presence of the book makes the place holy.

Copies of Guru Granth Sahib are also kept in every gurdwara, which is the place where Sikhs go to worship God. The book is treated just as the living guru would have been treated. It is given a comfortable place to rest in its own room at night and covered with more beautiful coverings.

When it is installed each day in the worship room, it rests on a quilt and three cushions and its rumala. Over it there is a canopy which makes it seem that the book is enthroned. The place where the book rests is the most important part of the gurdwara and whenever people come to worship, they come first to acknowledge Guru Granth Sahib.

Whenever the book is moved it is always carried on the head of the person to show how much it is respected.

***For discussion:***

*How do you treat your books?*

*How do books influence your life?*

*What or whom do you really respect?*

*How do you show your respect?*



## Lesson 2

*Show pupils a chauri or a picture or poster of a granthi using one.*

What is this?

How is it being used in the picture?

Why do you think it is being used?

What significance or practical use might it have?

How does it make you feel when you touch it?

The chauri is being waved over the book to show how important the book is to Sikhs.

Sikhism began in India which is often very hot and dry. Dust and insects can be a nuisance so it was the custom to protect important people by waving a chauri over them during the hot season. Eventually the chauri became a symbol of a person's importance.

A chauri is waved over the holy book, both to keep dust and insects away from it but also to show that it is the highest authority for Sikhs. Its authority is more important for a devout Sikh than the law of the land or the authority of the monarch. It is the expression of the authority of God.

When Sikhs are married, Guru Granth Sahib must be present and is the only necessary witness of the marriage; when a baby is born to Sikh parents, they take the baby to the gurdwara to give thanks to God and to choose the baby's name. As part of the ceremony, the book is opened at random and the initial letter of the first word on the left hand page, whatever it may be, will be the initial letter of the baby's name. Often parents will give a new beautifully embroidered rumala to Guru Granth Sahib as a thank offering at such a joyful time.

***For discussion:***

*How do you celebrate joyful times in your family?*

*Where does the authority in your life come from?  
(\*explore various levels of authority: home, school,  
community, civil, religious).*

*What is the highest authority in your life?*

### Lesson 3

We have seen how important Guru Granth Sahib is to Sikh people because of the way they treat it and honour its authority in their lives.

What do you think a book which has such significance might contain?

Guru Granth Sahib is a collection of poems called psalms, many of which are set to music and sung by worshippers. Altogether there are 5984 psalms in the book, arranged in 31 sections. Every copy of Guru Granth Sahib has 1430 pages and is an exact replica of the original.

Each of the sections of the book begins with a statement of faith which sums up what a Sikh believes. It is called the Mool Mantra:

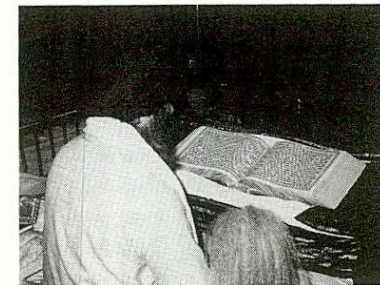
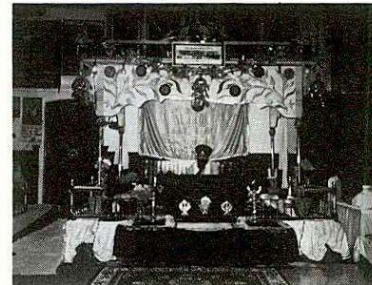
‘There is only one God  
Truth is his name  
He is the creator  
He is without fear  
He is without hate  
He is timeless and without form  
He is beyond death  
He can be known  
by the Guru’s grace’

***For discussion:***

*What do Sikhs believe about God?*

*What do you believe about God?*

\* *Make it clear that ‘belief about’ is different from ‘belief in’. This question does not assume a faith commitment but permits pupils to share their ideas openly.*





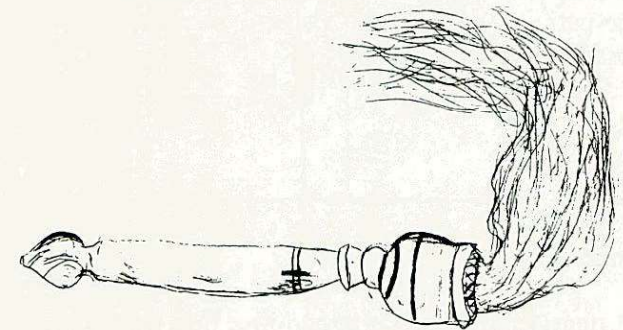
*Activity Suggestions:*

**Teaching About:**

**GURU GRANTH SAHIB**

**Number of lessons: 3**

<b>PRACTICAL ACTIVITIES</b>	<b>RECORDING ACTIVITIES</b>	<b>EXTENSION ACTIVITIES</b>
<p><b>DESIGN and MAKE</b></p> <p>▷ a beautiful cover for your most important book</p>	<p><b>DRAW</b></p> <p>▷ a pyramid to show the various levels of authority in your life</p> <p>▷ a chauri, from your observations</p>	<p><b>VISIT</b></p> <p>▷ a gurdwara and find out what the holy book means to a Sikh</p> <p><b>FIND OUT ABOUT</b></p> <p>▷ one of the psalms in Guru Granth Sahib</p>



## Potential C.A.S.E. Developments

<b>Knowledge: SACRED WRITINGS AND THEIR IMPORTANCE TO BELIEVERS</b>						
<b>Concepts</b>			<b>Attitudes</b>			
BELIEFS	THE SPIRITUAL DIMENSION	COMMITMENT	INTEGRITY	ENQUIRY	SENSITIVITY	TOLERANCE
Sikhs believe: ▷ God is one ▷ God is to be worshipped ▷ they can learn about God from their holy book	Some objects are holy.	Sikhs recognise the authority of their sacred book and live by it.	valuing: ▷ authority ▷ tradition ▷ a book	What might God be like?	I have learned that a book is the most important influence in some people's lives.	Everyone is entitled to his or her own ideas of God.
<b>GURU GRANTH SAHIB</b>						
<b>Skills</b>			<b>Exploration of Human Experience</b>			
USE OF LANGUAGE	USE OF SOURCES	REFLECTION	SPIRITUAL EXPERIENCES		DAILY EXPERIENCE	
authority sacred devout psalms	religious artefacts sacred writing visit	What/Whom do I respect?  How do I show my respect?  What is the source of authority in my life?	of: ▷ having a shared treasure ▷ knowing and respecting authority		It is natural: ▷ to need an authority in one's life	

### Resources:

A rumala and chauri can be borrowed from the RE Resources Corner. For background material (lessons on a particular Sikh psalm) see 'Nanak's Song' in Grimmitt et al (1991) *A Gift to the Child: Religious Education in the Primary School*. Simon & Schuster. (Now in Stanley Thornes). Teachers Book p.44 and *The Story of Nanak's Song, Sabjit's Book*

For further background information, see Singh and Smith *The Sikh World* Macdonald

For workcards on Sikh artefacts see: *Touch and Learn Sikhism* CEM.

## Key Stage 2 : Year 6

### The Gospels

The word 'gospel' means literally 'good news'. It comes from a technical word used by the early Christians to describe the message they wanted to share. The idea of 'the Gospel' was understood before any of the four books called the Gospels were written. The message underpins Paul's letters to the new churches and was the focus of the early preaching of those who had first-hand memories of the events on which the Gospels are based. These memories were eventually drawn together sometime in the second half of the first Century AD/CE. Four books appeared which were written in Greek, and given the name 'Gospels' because of the message they conveyed. They were distinguished from each other by the names Matthew, Mark, Luke and John, though it is the tradition of the early church which attributes them accordingly. One of the books has a sequel which narrates the story of the Early Church.

The first three gospels are similar in style and reflect much, but not all, the same content. They are called the synoptic gospels. John's gospel is distinctively different in that it expresses the message in a more poetic and less narrative style. It was thought that Mark's gospel was the original, dated perhaps between 65 and 70 AD/CE, with all the others using it as a source and John's gospel coming last. However, John's gospel is now thought by some biblical scholars to have been the original gospel as it seems to preserve much older traditions than the synoptic gospels.

However, in whatever order these books were written, they preserve in narrative form the events of Jesus' life and his sayings, all of which had been the basis of the oral traditions treasured and shared by the first Christians.

### Lesson 1

How do you find out about something that happened a long time ago?

How do you use the evidence you find?

Why is it that often there is more than one interpretation of an event that happened in the past?

What would you say is the most famous story of all?

For many people, the most important story of all is the story of Jesus. That may be because it is the basis for the way they live their lives as Christians, or it could simply be because the Jesus event

had such an impact on history over the last two thousand years and is the foundation for their heritage, their architecture and even the way they measure time.

It is recognised that Jesus actually lived. No one knows for certain when he was born but he lived about 2000 years ago. He was a charismatic figure who spent the last few years of his life as a public figure, heralded by some as the long awaited Messiah, condemned by others as a revolutionary and an agitator. He died a violent death when he was still young and Christians believe he was

miraculously raised from the dead on the third day.

There are two ways of looking at his story. The historian looks for evidence and the believer looks with faith. But where do they look? Where is the Jesus story told?

*Collect pupils' ideas and list them.*

*Suggest that everyone finds at least one story about Jesus and can tell the class where he or she found it.*

## Lesson 2

*Divide the class into four groups and give each the task of listing their stories and the sources.*

*Give out the following Bible references, one to each group. (These are four accounts of the Feeding of the Five Thousand. Leave pupils to discover that for themselves).*

Matthew 14, 13-21

Mark 6, 30-44

Luke 9, 10-17

John 6, 1-14

*The task for each group is to find their story, read it to each other and then find a way to present it to the rest of the class in as much detail as possible.*

*After the presentation of all four stories, look in detail, either as a whole class or in small groups, at the similarities and the differences and record them in some way. Label each with its reference.*

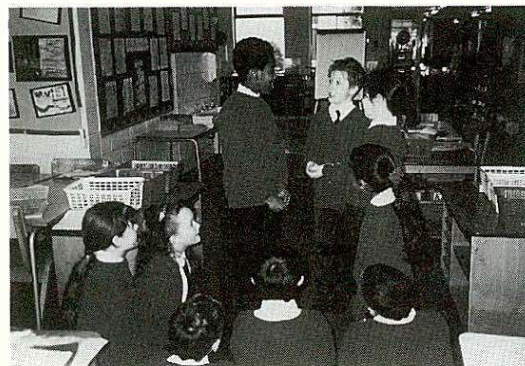
### *For discussion:*

*Why do you think this event was recorded by all four of the gospel writers?*

*Why do the accounts differ in the details?*

*Why do eye-witness accounts of an incident sometimes vary?*

*How good a story teller are you?*



## Potential C.A.S.E. Developments

<b>Knowledge: SACRED WRITINGS AND THEIR IMPORTANCE TO BELIEVERS</b>					
<b>Concepts</b>			<b>Attitudes</b>		
BELIEFS	IMPORTANCE OF RELIGION	THE SPIRITUAL DIMENSION	INTEGRITY	ENQUIRY	SENSITIVITY
For believers: ▷ Jesus is the Son of God ▷ The story of Jesus is the most important story of all ▷ The story must be shared	It has an important story  It must be shared	Stories: ▷ make meaning in people's lives ▷ hold a message	valuing: ▷ stories of faith ▷ remembering ▷ sharing a message	Are the stories true?  Why were they told in the first place?	I have learned that: ▷ stories are important ▷ some stories last for ever
<b>THE GOSPELS</b>					
<b>Skills</b>			<b>Exploration of Human Experience</b>		
USE OF LANGUAGE	USE OF LANGUAGE	REFLECTION	SPIRITUAL EXPERIENCES	DAILY EXPERIENCE	
Gospel Messiah faith	Exploring: ▷ writing of faith ▷ a variety of accounts	How good am I at telling stories?  What is my most important story?  What is my own story?	of: ▷ sharing a story	It is natural to: ▷ remember important events/stories/sayings ▷ want to share them with others	

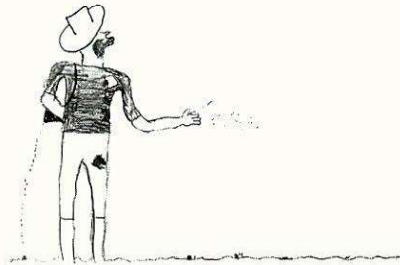
## Key Stage 2 : Year 6

### The Bible Society

The British and Foreign Bible Society, founded in 1804, aims to 'Glorify God by increasing the number of people who own, use, value and share the Bible in a language they can understand and at a price they can afford'. The Bible is the world's most translated book with almost 2,000 different languages currently in print all over the world.

The Society produces a wealth of resource material including a project book which could be used in individual or group investigation. The following questions might be helpful in generating an investigative approach to its use:

- Why is the Bible the world's most translated book?
- How did the Bible Society come about?
- Why is the logo of the Society so appropriate?
- Which parable does it make you think of?
- How did the Bible first come to be printed?
- Where do the translators begin when a new translation is required?
- Who pays for the work?
- What are the benefits?
- Why is it considered to be such important work by the people who do it?
- What is your most important job?



## Potential C.A.S.E. Developments

<b>Knowledge: SACRED WRITINGS AND THEIR IMPORTANCE TO BELIEVERS</b>					
<b>Concepts</b>			<b>Attitudes</b>		
BELIEFS	IMPORTANCE OF RELIGION	COMMITMENT	INTEGRITY	SOCIAL AWARENESS	TOLERANCE
Christians believe: ▷ God is glorified when people read the Bible ▷ The word of God is to be shared	Religion is the source of the world's most translated book	The Bible society is committed to spreading the word of God all over the world	valuing: ▷ the Bible ▷ the power of a logo ▷ mother tongues	Some people serve God by translating the Bible.	People have a right to read the Bible in their own language
<b>THE BIBLE SOCIETY</b>					
<b>Skills</b>			<b>Exploration of Human Experience</b>		
USE OF LANGUAGE	USE OF SOURCES	REFLECTION	SPIRITUAL EXPERIENCES	DAILY EXPERIENCE	
glorify	Resource material A logo	What is my most important job?  What is my favourite book?	of: ▷ reading and understanding ▷ sharing a story	It is natural for: ▷ some people to read the Bible every day ▷ people to want to read words they can understand	

Resources:

For further information write to:

The Bible Society  
 Stonehill Green  
 Westlea  
 Swindon  
 SN5 7DG  
 Tel: (0793) 513713

A pack of resources can be borrowed from the RE Corner, Chapel Fields Centre.

## Key Stage 2 : Year 6

### Krishna The Charioteer

Krishna is a Hindu deity believed to be one incarnation of Vishnu, the aspect of God which protects life and combats evil. In the Bhagavad Gita, considered by some to be the most sacred of Hindu scripture, Krishna is in dialogue with the noble prince Arjuna who is about to go into battle. The Prince has chosen to have Krishna as his charioteer in preference to a huge and powerful army. He believes that God will protect him from his enemies.

The dialogue between the noble Prince and his charioteer is about wisdom, duty and self control; it is about good overcoming evil and about the soul's relationship to God. It is set against a background of war in which, it is believed, there may be some historical basis though the poem is an allegorical expression of the battles faced by the soul.

The Bhagavad Gita, part of the longest poem in the world, called the Mahabharata, was written in Sanskrit, the sacred language of Hinduism, about 2500 years ago. Its source, however, is more ancient as it is part of the 'Smriti' tradition of books 'remembered' and passed down originally by word of mouth. It is considered by Hindus to be a source of great spiritual authority and an expression of the joy to be found in relationship with God. Its title means 'Song of the Lord'.

### Lesson 1

- \* Give pupils, in pairs or small groups, activity sheet 1. Invite them to share their responses to it with the rest of the class.

### Lesson 2

- \* Make available a variety of resources and encourage investigation using activity sheet 2. Use activity sheet 3 as extension work for more able pupils. Give pupils an opportunity to report their findings to each other and share their reflections on their own duties.





### Lesson 3

The story of Prince Arjuna's battle is told in a book called the Bhagavad Gita. For Hindus it is a sacred book because it tells them about God. In the original it is written in Sanskrit, the holy language of Hindus. The book's title means 'Song of the Lord'. It is the song of Lord Krishna who, for Hindus, is God. In his song, Krishna is telling Hindus how to live. The battle which Arjuna fought is the battle every Hindu has to fight against him or herself.

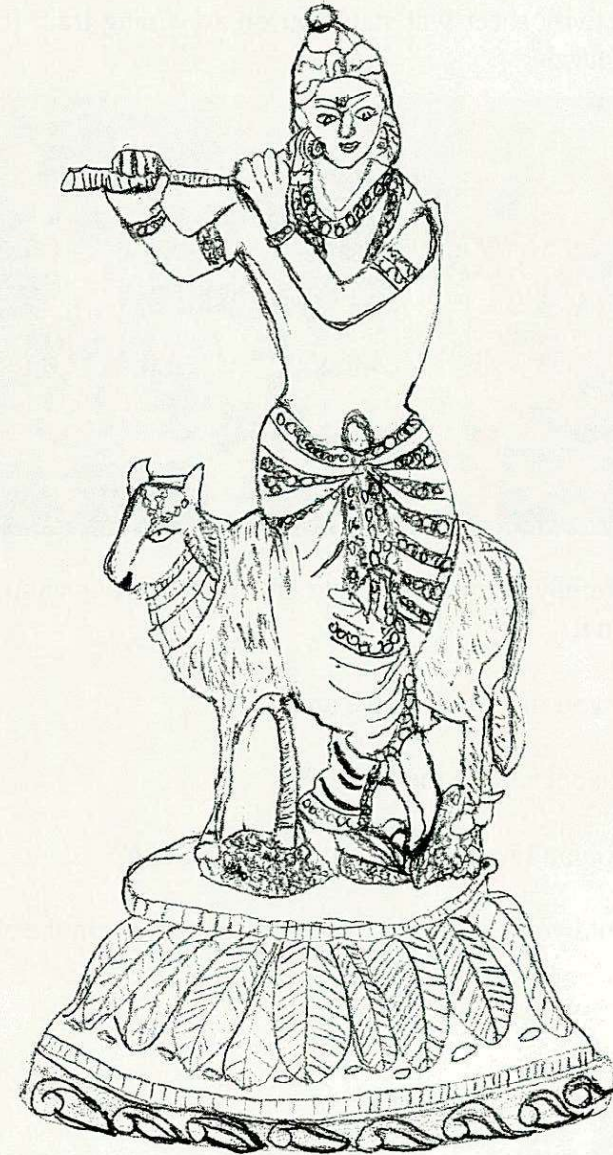
***For discussion:***

*In what ways do you have to battle with yourself?*

*Where do you find peace?*

*Who or what gives guidance to you about how you should live?*

*What makes life difficult sometimes?*



This activity sheet will start you on a learning trail. It begins with a puzzle.



Look carefully at the picture and talk in your group about what you can see in it.

What do you think the people are doing?

What is happening to the horses?

Where do you think this chariot might be going?

Who would you say is the most important person in the chariot?

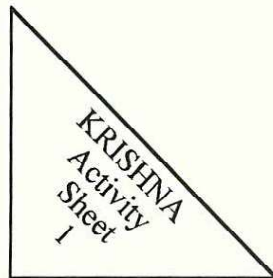
These two men are about to go into battle. The man who is riding in the chariot is called Prince Arjuna and he is preparing to fight for justice along with other loyal members of his family against people who have cheated his family out of their inheritance. It is difficult for the Prince because some of his enemies are members of his own family. He would rather not fight at all but the family's future is at stake. The man driving the chariot is helping the prince to face the battle.

Talk about what you think these two men in the chariot might be saying to each other.

Make a list of the words which describe how Arjuna might be feeling.

When have you had to make a difficult personal decision?

Talk about what you think of fighting as a way to solve conflict.



Although Arjuna is a noble Prince, he is not as important as the other man in the chariot whose name is Krishna. He is the charioteer, driving Arjuna into battle. Find out all you can about Krishna and talk about why he is important. You will find information about Krishna in books about what Hindus believe about God.



by  
Helen

Prince Arjuna was given the choice of having a mighty army to fight his battle with him or having Krishna as his charioteer.

Make a list of the reasons the Prince might have had for choosing Krishna.

What would you have done?

Krishna persuaded Arjuna it was his duty to fight to overcome his evil enemies.

Brainstorm the duties you have.

Find a way to show how evil shows itself in the world today.

KRISHNA  
Activity  
Sheet  
2

These are some of the things that Arjuna and Krishna said to each other in the chariot. Decide who said what and arrange the words in an order in which they might have come in the dialogue. It might help to cut out the boxes.

“When I see all my kinsmen, who have come here on this field of battle, life goes from my limbs and they sink and my mouth is dry; a trembling overcomes my body and my hair shudders in horror.”

“Oh day of darkness! What evil spirit moved our minds, when, for the sake of an earthly kingdom, we came to this field of battle ready to kill our own people?”

“Be a light to me on the path of my duty.”

“Think of your duty and do not waver. There is no greater good for a warrior than to fight in a righteous war.”

“If you think that vision is greater than action, why do you encourage me to take the terrible action of war?”

“When a man surrenders all of the desires that come to the heart and by the grace of God finds the joy of God then his soul has indeed found peace.”

“I am the father of this universe, I am the mother of this universe and I am your friend and your shelter and your place of peace. I am beginning and the middle and the end of all things.”

“Whatever you do, or eat, or give, or offer in adoration, let it be an offering to me and whatever you suffer, suffer it for me.”

“I have faith in all your words because these words are words of truth. Speak to me again in full of your power and your glory for I am never tired of hearing your words of life.”

## Potential C.A.S.E. Developments

<b>Knowledge: SACRED WRITINGS AND THEIR IMPORTANCE TO BELIEVERS</b>					
<b>Concepts</b>			<b>Attitudes</b>		
BELIEFS	SPIRITUAL DIMENSION	MORALITY	RESPONSIBLE RELATIONSHIPS	ENQUIRY	TOLERANCE
Hindus believe God: ▷ is personal ▷ serves ▷ protects ▷ gives advice ▷ is to be loved and worshipped	There is more to life than the physical.  There is more to a relationship with God than can be known	It is right to ▷ fight for what is right ▷ battle with oneself	are built on: ▷ trust ▷ faith ▷ dialogue	How is evil combated today?	People have the right to their beliefs about God
<b>KRISHNA THE CHARIOTEER</b>					
<b>Skills</b>			<b>Exploration of Human Experience</b>		
USE OF LANGUAGE	USE OF LANGUAGE	REFLECTION	SPIRITUAL EXPERIENCES	DAILY EXPERIENCE	
evil spirit soul adoration faith	Exploration of: ▷ epic poetry ▷ allegory ▷ sacred writing	What are my duties?  How do I have to battle with myself?	of: ▷ battling with myself ▷ doing one's duty ▷ authority	It is natural ▷ to have to battle with oneself ▷ to need guidance	

*Resources:*

A variety of shrine figures of Krishna including a plaque of the charioteer can be borrowed from the RE Resources Corner, Chapel Fields Centre.

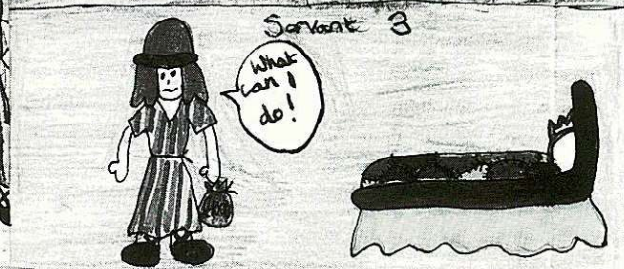
For the story of the battle, see: 'Krishna, Man and God' in Chatterjee (1989) *The Elephant - Headed God* Lutterworth.

# The Parable of the Three Servants

by Lindsey Whitehead

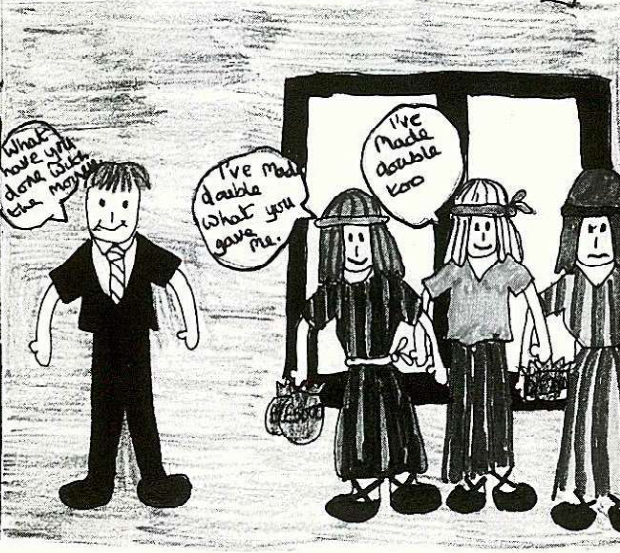
The Business man gave his first servant £5000 to look after his second servant £2000 and his 3rd servant £1000 to look after

That night all of the servants thought about what to do with the money.



The 3rd servant suddenly had an idea when the Business man got back from his journey he asked what investments the servant had made with the money.

The Business man was very angry with the 3rd servant. Because he had wasted what he could have made use of.



# *Sacred Writings - the Bible*

## **AIMS:**

to build on and extend pupils' earlier learning about the Bible

to enrich pupils' awareness of the breadth and richness of poetry and story material from the Old and New Testaments of the Bible

to promote the spiritual development of pupils

## *The Bible*

The Bible is a collection of 66 books, 39 in the Old Testament and 27 in the New Testament. Many different types of literature make up this library of sacred writing.

In the Old Testament, the books fall into five recognised categories which are: Law, Prophecy, History, Poetry and Wisdom. Together they chronicle the development of the relationship between God and the people of Israel, the Jews. To Jews this part of the Bible is Jewish Scripture and some of the material is common also to the Qur'an, the sacred book of Islam.

The New Testament tells the Jesus story and records the birth of the early Christian Church. New Testament history is contained in the four Gospels, a word which means 'good news' and in the Acts of the Apostles. Letters of encouragement and teaching from Christian leaders to founding churches make up the rest of the New Testament, with the exception of the last book of the Bible, Revelation, which offers, in poetic language and symbolic imagery, a series of visions of the future.

### *Why Teach about the Bible?*

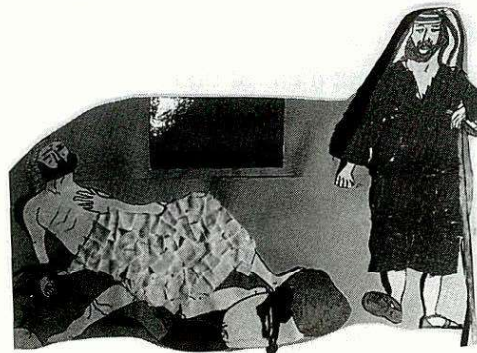
In key stage 2 it is important to build on and extend pupils' earlier learning about the Bible and to enrich their understanding of the breadth of material.

For Christians the Bible is the revealed word of God and as such, an encounter with it in school may serve to deepen the beliefs and strengthen the commitment of the child who comes from a worshipping Christian family. This is not appropriate for every child. However, the great religious stories in sacred literature raise and deal with issues of concern and importance to human beings of all ages, especially children.

The child's own life, relationships, anxieties and hopes are mirrored in the events and characters of these mighty stories. Through them, the child is invited to reflect on his or her own life. Thus the material contributes to the development of every pupil, irrespective of background.

During the primary school years one of the principal concerns must be to develop the child's sense of confidence and personal responsibility within the challenging environment of the school. Pupils in key stage 2 are continuing to establish themselves as individuals, to develop their own identity and to become increasingly independent of parents. Every child needs a foundation of trust on which to build relationships and test the developing will. Many biblical stories deal with trust, raise issues of separation and the strengthening of a sense of identity or offer hope in fearful or desperate situations.

The examples identified here for presentation to pupils in key stage 2 are only suggestions. They have been chosen to reflect the breadth of material that is the biblical heritage; they have been sequenced in an attempt to address the particular needs of children in each year group. **The list is not intended to be definitive.** Of the suggestions made for each year group, one or two stories are presented with lesson notes, a story text and questions to stimulate discussion and reflection. These are intended as a model to be developed with other stories.

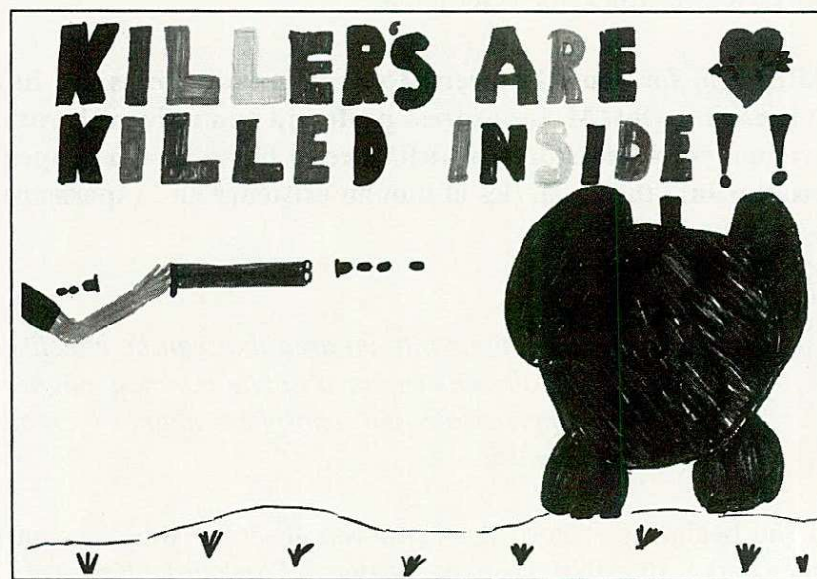
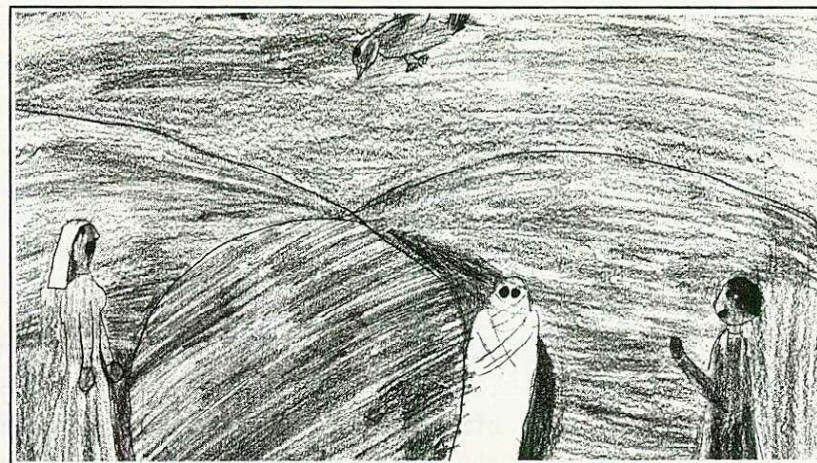




Whilst it is not intended in key stage 2 to undertake a systematic study of the Bible, it is nevertheless appropriate, and indeed necessary, to provide a context for these stories. It is important that pupils should appreciate that the Bible is a work inspired by faith. It is helpful if they also have some understanding of its contents and organisation. To promote the development of such an overview the lessons build on and extend the experiences and activities presented in key stage 1.

Each example of content, whether offered as a full lesson plan or an outline, is supported by two tables. The first offers a selection of suitable learning activities stimulated by the particular story. Space is left in this table for additions to be made as a result of planning at school level. The second table headed 'Potential C.A.S.E. Developments' identifies some of the ways in which that particular item of religious material contributes to the development of concepts, attitudes and skills and promotes the exploration of human experience. This presents a rigorous justification of the learning opportunities offered by each aspect of knowledge about sacred writings at key stage 2, in terms of the other areas into which the objectives of the Agreed Syllabus have been sub-divided.

Bible references are given for each story. It is recognised that where pupils are introduced directly to the text, it is helpful to use a version that is easily comprehensible to them such as *The Good News Bible*. Both children's Bibles and paraphrased texts can also be used effectively in the classroom. However, opportunities should be created for children to encounter the rich and beautiful language of a traditional version, i.e. *The King James Bible*, ensuring that the child's experience of biblical literature is as wide and varied as possible.



PROVERBS  
BAD WORDS ARE LIKE POISON  
AND GOOD WORDS ARE LIKE  
MILK