

Key Stage 2 : Year 5

The Ten Commandments

This lesson draws on pupils' earlier learning about Moses and the Jewish Law and focuses specifically on the Ten Commandments.

- * *Use a Torah Mantle or a photograph of the doors of the Ark in the Synagogue to introduce this lesson. Invite pupils to identify the 'tablet' shapes and to recall the story of the Ten Commandments being given to Moses on Mount Sinai by God. The ten laws are frequently represented on 'tablet' shapes.*

Use the differentiated activity sheets with small groups of pupils to engage them with the issues raised by the Ten Commandments. List the Commandments and discuss each one. Consider pupils' prioritising of them against the biblical order. In subsequent discussion it would be fruitful to draw out the importance of laws to provide a framework for living, both in the original context of the Israelites in the wilderness and in today's society.

For discussion:

Why are laws necessary?

How is today's society like a 'wilderness'?

How does it feel to be told how you must behave?

In what ways do people today behave like the Israelites in the wilderness?



You shall not
make any
image or
likeness and
worship it

You shall not
worship any
other God

Do not make
wrong use of the
name of the
Lord your God

Keep the
Sabbath day
holy

Honour
your
father
and
mother

You shall not
commit murder

You shall not
commit
adultery

You shall not
steal

You shall not
give false
witness

You shall not
covert anything
that belongs to
someone else

These are the Ten Commandments. Cut out each 'tablet' shape and arrange them in your own order of importance. You will need to talk together in your group to decide where to put each one.

COMMANDMENTS
Activity
Sheet
1

Find the story of the Ten Commandments in Exodus 20: 1-17. Write one commandment in each tablet.

The image contains ten blank tablets, each with a rounded top and a rectangular body. They are arranged in two horizontal rows of five tablets each. These tablets are intended for students to write one of the Ten Commandments from Exodus 20:1-17 on each.

COMMANDMENTS
Activity
Sheet
2

Cut out the complete 'tablets of stone' and arrange them in your own order of importance. You will need to talk together in your group to decide where to put each one.

Potential C.A.S.E. Developments

Knowledge: MORALITY					
Concepts			Attitudes		
BELIEFS	COMMITMENT	MORALITY	RESPONSIBLE RELATIONSHIPS	INTEGRITY	SOCIAL RESPONSIBILITIES
Many people believe God: ▷ gives rules for life ▷ has to be obeyed	Some people show their commitment to God by keeping a strict moral code	It is right to: ▷ have rules ▷ keep rules	are built on: ▷ a shared moral code ▷ a respect for others ▷ order	valuing: ▷ structure ▷ obedience ▷ tradition	I can: ▷ keep rules ▷ respect others ▷ develop a moral code
THE TEN COMMANDMENTS					
Skills			Exploration of Human Experience		
USE OF LANGUAGE	REASONED ARGUMENT	REFLECTION	SPIRITUAL EXPERIENCES	DAILY EXPERIENCE	
Commandment wilderness	Why are laws necessary? What would happen if there were no laws?	What are the most important rules for me? When do I break rules?	of: ▷ order ▷ obedience	It is natural to: ▷ need the structuring influence of rules ▷ have some individuals who break rules	

Key Stage 2 : Year 5

Food Laws

For many religious people the observance of a strict moral code influences what they eat and drink. They believe that the self discipline exerted in controlling the appetite enables them to discipline other aspects of their lives. It also creates a sense of unity, a common bond between rich and poor alike. This lesson gives pupils the opportunity to research aspects of permitted and prohibited food and to explore the beliefs which underpin practices. It is intended to extend their understanding of what is right and wrong for different groups of people.

* *Invite pupils in groups to talk about what they have eaten in the past 24 hours and to find a way of recording their discussion. Make a collective list from those of individual groups. Choose something on the list which is forbidden by a religious group and invite pupils' reactions to a ban on that particular food (eg: chips cooked in animal fat or ice cream which contains animal fat.)*

How would you feel if you were told you couldn't eat one of these foods?

Why are some people careful to avoid eating certain foods?

For some people it is their religious beliefs which determine what they can and can't eat. Many religious people from a number of traditions do not eat meat; they are vegetarians. Vegetarianism itself is not associated particularly with religious beliefs but Hindus, Buddhists and Sikhs will not eat meat because they will not generally permit the intentional killing of any animal. Muslims and Jews do eat meat but only certain meats and only if the animal is killed in a particular way.

Some Christians traditionally abstain from eating meat on Fridays and some festival days especially Ash Wednesday and Good Friday. For Muslims and Sikhs and in some Hindu and Christian communities, alcohol is strictly forbidden. To Jews, wine is a symbol of joy and forms a significant part of their celebrations.

The rules governing what people can eat and drink are very carefully observed by many religious people. Their moral code is lived out day by day in their diet. For some Jewish people this also affects the design of their kitchens. There have to be separate cupboards and sinks for the storage of utensils and the preparation of meals associated with meat and with milk products which must never come into contact with each other. In keeping this law, Jews are keeping a commandment in the Torah.

Sikhs believe very strongly that whatever food they have must be shared as a sign of equality between people from whatever background. For this reason, worship in the gurdwara includes the sharing of sacred food and concludes with a communal meal to which everyone is welcome.

For discussion:

What do you believe about the 'rights and wrongs' of eating?

Why do you think some religions have strict food laws?

How do they affect the way people live?

What do you think would be an appropriate food law to observe?

In what way is sharing food with someone a mark of equality?

If you disciplined yourself to fast or not to eat certain foods, how might it change you as a person?

Activity Suggestions:

Teaching About:

FOOD LAWS

Number of lessons: 1

PRACTICAL ACTIVITIES	RECORDING ACTIVITIES	EXTENSION ACTIVITIES
<p>CHOOSE</p> <p>▷ one religious group and find out what food laws are observed</p>	<p>CREATE</p> <p>▷ a menu for a meal within the tradition you have chosen and present it in some way</p>	<p>FIND OUT</p> <p>▷ about times when religious people give up eating for religious reasons (eg Christians in Lent, Muslims during Ramadan, Jews on Yom Kippur or Hindus during Janamashtami)</p>

Potential C.A.S.E. Developments

Knowledge: MORALITY					
Concepts			Attitudes		
IMPORTANCE OF RELIGION	COMMITMENT	MORALITY	INTEGRITY	ENQUIRY	SENSITIVITY
Religious beliefs determine what can or cannot be eaten	Some people keep strict food laws to show their commitment to their faith	For some people it is right to eat specific foods and wrong to eat others	valuing: ▷ conviction ▷ obedience ▷ strength of purpose	Why does it matter what people eat?	I have learned that: ▷ some food is prohibited to some people ▷ beliefs about food differ
FOOD LAWS					
Skills			Exploration of Human Experience		
USE OF LANGUAGE	REASONED ARGUMENT	REFLECTION	RESPONSIBLE RELATIONSHIPS	DAILY EXPERIENCE	
vegetarianism symbol moral code equality	Does it matter if people: ▷ eat meat? ▷ drink alcohol? ▷ do not observe strict food laws?	How do I live out what I believe? What is right to eat?	I can: ▷ respect others' beliefs ▷ be true to my own conviction	For some people it is natural: ▷ to observe strict food laws ▷ to eat whatever they want	

Key Stage 2 : Year 5

Iona

Iona is a tiny, remote island in the Inner Hebrides just off the west coast of Scotland. Since ancient times it has been a sacred place. It was to Iona that St Columba went in the year 563 AD/CE on his way to bring Christianity to Scotland and the north of England. The relevance of Iona to 20th Century Christianity is exemplified in the life and work of the Iona Community founded in the 1930s by George MacLeod, later Lord MacLeod of Fuinary.

These lessons are designed to extend pupils' understanding of the impact of religious teaching on a personal code for living. The material raises pupils' awareness of the religious significance of some places and gives them an insight into what 'community' might mean. The experience is intended to be evocative and to encourage reflection.

Lesson 1

We're going to listen to some music and look at some photographs of a far-off place. I want you to concentrate and imagine you are really there.

- * *Play some music which evokes images of the sea and/or a recording of 'I waited on the Lord.' Show pupils slides or posters of Columba's Bay on Iona. Encourage them to be quiet before asking:*

How do the photographs and the music make you feel?

What kind of place do you think this is?

This is the island of Iona, a tiny island just 3½ miles long and 1½ miles across. It nestles close to the bigger island of Mull just off the west coast of Scotland. It was here that a small group of monks came over 1400 years ago after travelling across the sea from Ireland in small round boats called coracles. This is the view they saw as they landed. (*Show pupils the photograph of Columba's Bay again*).

Imagine each man stepping into the shallow water and lifting his tiny fragile boat, made of wicker and animal skin, out of the waves and onto his shoulders. Together, as they walked up this beach, they felt the holiness of the place around them. They believed that just as God had preserved them on their dangerous journey so his presence would be with them in this place.

Columba had left his home in Ireland after a bitter quarrel with his old master who had accused the monk of deceiving him over a copy of a beautiful manuscript. Columba, who left in disgrace, was determined to stop only when Ireland was completely out of sight. The monks explored the island where they had landed, eager to make sure that their homeland could not be seen from anywhere. We can imagine them trudging northwards across the high moors and the Machir towards Dun I, the highest point of all. They discovered an island of exceptional beauty where the air was sharp and clear and the water sparkled. The place had a unique sense of peace. They decided this was to be their home and they set about establishing a monastery as a centre from which they could go out to spread the message of Jesus. They chose a site on the east side of the island and settled there. Soon they were joined by others and the place became very busy. At the centre of their life was worship. Maybe as many as six times every day, the bell would ring for services to begin. Some of the monks worked on the land, growing food for the community and keeping sheep for their wool; some made boats and fished, others practised the art of calligraphy, producing service books for all the churches Columba went on to found in Scotland.

As Iona became well known as a holy place, pilgrims began to visit the island to stay as guests of the monks, sharing in their simple life of devotion and work, all to the glory of God. From there the monks travelled through Scotland to the north-east of England and then on to Europe, taking the Gospel to people in those places for the very first time.

Columba died on Iona 40 years after he had first set foot on the island. When he knew his life was almost over, he asked to be taken up on the hill so that he could look over the whole island. He blessed it, saying that, small though it was, it would become a special place for people, not only of Scotland, but from all over the world:

'Iona of my heart, Iona of my love
Instead of monk's voices, Shall be the lowing of cattle;
But ere the world shall come to an end, Iona shall be as it was.'

Today, if you watched the hundreds of people who arrive by boat to visit Columba's island every year, you would realise his prophecy has come true. Yet, despite its popularity, Iona remains a place with a deep sense of peace. A well known symbol of peace is the dove. Curiously the Hebrew word for dove is 'Iona' and the Latin word for dove is 'Columba' and the island was called Iona long before Columba arrived.

**Play the music again.*

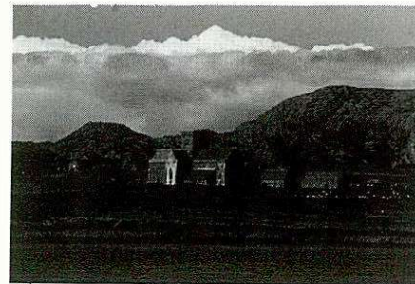
For discussion:

What would you enjoy about the kind of life Columba's monks lived and what would you dislike?

What places do you know which have a sense of peace about them?

What was the message Columba and the monks took to people?

If you could spread a message far and wide, what would it be?



Lesson 2

* *Show pupils a photograph of Iona Abbey.*

This is Iona Abbey which stands on the site of Columba's original monastery. At first glance you might think it looks old but it is not, although the site on which it stands is an ancient holy place and close by are some ruins which really are old. Here, as elsewhere on the island, there is a feeling of being somehow linked to that history. The Abbey is the home of the Iona Community, founded with vision and determination by a man called George MacLeod.

George MacLeod was always going to join the Church. His distinguished father, uncle and grandfather were ministers and everyone thought this clever, strong-minded young man would be a great leader of the Church in Scotland. After serving in the First World War as an officer, for which he was honoured for gallantry, George did become a minister and seemed set to be the rising star everyone expected. However, to the surprise of all and the sadness of many, in 1938 he resigned from his parish to try an experiment.

In his Church in Govan, a grimy, poverty-stricken community in the dock and shipbuilding area of Glasgow where so many men were unemployed, George saw first-hand the gulf between people. His own background was privileged yet here were families who struggled to live. He saw in them the same determination and will to survive that he had experienced in the trenches during the war. He realised there was another war to fight and as far as he could see the Church just wasn't taking the battle seriously. What good was it to preach the message of Jesus when the people were hungry and hopeless? The Church just didn't reach ordinary people at all.

One day George was called to the bedside of a man who was dying of starvation. He recognised the man as someone who had challenged his preaching in the street a few weeks earlier and as George listened to the man's bitter words, he felt God was challenging him to do something. It was that experience that made George resign from the Church in Govan and recruit a small band of men to go with him to Iona.

There had been much talk already of restoring the Abbey on Iona because of the history of the island and its sacred atmosphere. It was established as a place of retreat and renewal. George decided to take a small group of craftsmen and ministers (men who worked in the Church) who together would labour with their hands, just as Columba had done, to establish a new centre of Christian faith and commitment on the island. George was 42 years old and he risked everything to do what he believed God wanted him to do. But many people thought he was mad.

For discussion:

What was unfair about the situation in Govan?

What was the war that George realised had to be fought?

What does the Church do to help those who need help today?

What particular 'battle' would you like to be able to fight?

When have you ever found it difficult to stand up for what you believe?

Lesson 3

- * *Recall briefly the story of George Macleod. Talk about what it would be like to be one of the men preparing to go with him.*

It was an excited group which gathered for their first meal together in the log cabin that was to be their home on Iona, George MacLeod and fifteen men, among them an ex-policeman, a doctor, five young ministers and a variety of craftsmen. Conditions were cramped and everyone realised how fragile the enterprise really was and how easily it could go wrong.

Worship on that first night brought one or two of the islanders in to join the group. There was to be no division between the community of the Abbey and the life of the island; there was to be no distinction between work and worship. But both were difficult in the primitive and cramped conditions.

George MacLeod knew that his vision would only be fulfilled with God's help. The group gelled together, he believed, only because the Holy Spirit was with them. Despite their different backgrounds, the men came together and gave themselves to the common purpose. Together they worked and prayed.

It was good to see the effects of everyone's labour but there were problems. The construction work on the Abbey buildings was a big job and the group did not have a skilled builder until one day, a stranger arrived on the island. He was on a walking holiday on the island of Mull and he happened to be a master-mason. He joined the group, bringing all his much needed skills with him.

The work of the small community became well known and many people supported it with gifts of money. In response to numerous enquiries, George established a regular newsletter called *The Coracle* in which he explained his vision and gave news of its progress. Gradually visitors began to arrive to experience this experiment for themselves.

Sadly, war came again to Europe and the work of the community was threatened. George MacLeod had become a pacifist, refusing to fight as he had done before. There were many who criticised him for that. His life was made more difficult because the building programme was threatened due to a shortage of materials as a result of the war. It was frustrating because the walls of the refectory (the dining-room) were finished but the order for timber for the roof was refused. Then in September 1940, while bombs fell on London, a Swedish ship had to jettison its cargo of wood from Canada. The timber floated onto the coast of Mull, opposite Iona and when it was rescued, it was found to be exactly the right length for the roof of the refectory. This was just one of the coincidences that always seemed to happen, according to George, when he prayed.

The rebuilding was finished and now Iona is a place of pilgrimage for people from many different backgrounds. The atmosphere of peace and holiness is still to be felt on this island which is sometimes called 'a touching place' or as George MacLeod described it, 'a thin place - only a tissue paper separating earth from heaven.'

Lesson 4

For discussion:

Why do you think George MacLeod's experiment succeeded?

Why did he call the newsletter The Coracle?

What sort of people do you think are needed for a venture like this one?


How would you have got on if you had been one of the group which went to Iona with George MacLeod?

What do you think about the 'coincidences' that seemed to happen?

'A thin place'... what could that mean?

Iona of Peace. ♣

Rustling grass enjoying peacefully,
waves crashing,
Smashing against the rocks,
All alone,
The wind blowing in my face,
The freedom twirling round my legs,
Deserted and wild.
Waiting for me to explore.
Animals relax in the grass,
Without any worries, fresh from sadness,
And filled with happiness.
I run on my own,
No-one to stop me,
Or hold me back.
A dove flies overhead
Showing everyone the sign of peace,
Clear and clear from pollution,
The wind whispers in my ear,
I stop and think,
Praising God.

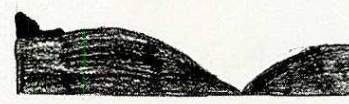


In rippling shivers its beautiful waves come eering in,
Only peaceful sounds of cattle are heard,
A unwelcome cry from a fox,
Are in what seems a land of dreams.

Beside the noise is a land of fantasy, undisturbed peace,
Near ruins from long ago were spectacular buildings,
One of beauty for it is a paradise.

Often visited with great interest,
Familiar of eager children waiting to explore.

Peace,
nd of noise, welcome to silence,
nd I can still feel it where ever I go,
rapping wind comes crashing by
E. release happiness.



We've learned a lot about the peace and holiness of Iona but in establishing the Iona Community, George MacLeod's vision was not just about restoring buildings on a beautiful island. He wanted to rebuild the cities in Scotland ruined by unemployment and extreme poverty. He wanted to challenge and refresh the Church to make it more relevant to the people it should have been serving.

From the early days, the members of the Community spent their summers on the island and returned to the mainland in the winter, to live and work among the people in their squalor and poverty. A Community House was established in Glasgow as a centre for the mainland work. This has become increasingly important as the Community has grown over the years and the work has spread nationwide and even worldwide.

Members of the Iona Community promise to keep five rules. The first is daily prayer and Bible study. Members try to give at least half an hour every day to this. They are obliged to account to one another for their use of money and give a tithe, which is one tenth of their income, to others through their local church or organised charities. They promise to use their time wisely and account for it to each other. They commit themselves to meet with fellow members in local groups and for one week each year on Iona. They undertake to work for peace and justice locally and further afield in the way they believe the Gospel commands them.

Members come from many different backgrounds and belong to a variety of churches. When Christians from all the denominations work together, that is described as ecumenical. The Iona Community is very much an ecumenical organisation. In various British cities there are Columban Houses where members elect to live in community, following the pattern of life in the Abbey. They believe this is a practical way of celebrating life together

which they see as a gracious gift from God. Many people travel to Iona every year to stay in the Abbey, to experience life in community, to explore Columba's island and to worship God. Once they have visited Iona, many people want to go back because they believe this is a place where, just as the song says, God does bend down low.

The Iona Community is committed to finding new and better ways of living the Gospel of Jesus. Its members strive to work for equality and dignity for all and to build harmony in a divided world. Iona is meant to be a sign of the wholeness of a Christian life with no separation between work and worship or church and the world. The logo for the Community is the wild goose, the ancient Celtic symbol of the Holy Spirit.

For discussion:

Where is the world divided today?

What do you think 'living the Gospel' means?

What do you understand by the word 'community'?

How easy do you think it would be to keep the Community's five rules?

What rules do you keep?

What gifts do you have ?

Where do you believe they come from?

Activity Suggestions:

Teaching About:

IONA

Number of lessons: 4

PRACTICAL ACTIVITIES	RECORDING ACTIVITIES	EXTENSION ACTIVITIES
<p>PAINT</p> <ul style="list-style-type: none"> ▷ a picture of what Columba saw as he approached Iona <p>LISTEN</p> <ul style="list-style-type: none"> ▷ to some of the songs composed by members of the community and talk about the words <p>COMPOSE</p> <ul style="list-style-type: none"> ▷ a sound picture of Iona 	<p>RECORD</p> <ul style="list-style-type: none"> ▷ how you spent the day today in detail, in any way you choose and list the skills you have used throughout the day <p>WRITE</p> <ul style="list-style-type: none"> ▷ about your ideas for making the world a better place. ▷ a poem called 'A Touching Place' 	<p>FIND OUT</p> <ul style="list-style-type: none"> ▷ about the daily life of a monk <p>MAKE</p> <ul style="list-style-type: none"> ▷ a montage of pictures showing peaceful places <p>MAKE</p> <ul style="list-style-type: none"> ▷ a list of any important features of an Abbey using any information gathered

Potential C.A.S.E. Developments

Knowledge: MORALITY						
Concepts			Attitudes			
IMPORTANCE OF RELIGION	SPIRITUAL DIMENSION	COMMITMENT	RESPONSIBLE RELATIONSHIPS	INTEGRITY	SOCIAL RESPONSIBILITIES	SENSITIVITY
Religion: ▷ fires the imagination ▷ demands sacrifice ▷ builds community	Living and working as a community is believed to be a way of worshipping God There is no separation between work and worship	Members of the community are committed to each other and to their shared task	are built on: ▷ trust ▷ sharing ▷ commitment ▷ belonging	valuing: ▷ community ▷ commitment ▷ sacrifice	I can make a difference in people's lives I can be part of a community	I have learned: ▷ that people can work together ▷ that people can have a vision
IONA						
Skills			Exploration of Human Experience			
USE OF LANGUAGE	EMPATHY	REFLECTION	SPIRITUAL EXPERIENCES		EMOTIONS	
community pilgrimage abbey renewal vision Holy Spirit	with those who: ▷ work together ▷ seek a quiet place ▷ do not find peace and fulfilment	Where do I go to be peaceful? How have I worked together with others?	of: ▷ being quiet and at peace with myself ▷ feeling needed ▷ listening to music		joy peace achievement satisfaction	

Resources:

For a cassette of Iona music, particularly the chant 'I waited on the Lord' see:

'Heaven shall not wait' 1991 Iona Community/Wild Goose Publications.

Appropriate music for the introduction to the first lesson would be *Fingal's Cave* by Mendelssohn. Fingal's Cave is close to Iona.

Photographs and other resources (including cassette) are available on loan from the RE Resources Corner, Chapel Fields Centre.

For further information see:

Murray (1987) *Peace & Adventures* Wild Goose Publications.

Ferguson (1988) *Chasing the Wild Goose* Collins

Ferguson (1990) *George MacLeod* Harper Collins

or contact:

The Iona Community, Pearce Institute, Govan, Glasgow G51 3UT

Tel: 0141 445 4561

Key Stage 2 : Year 6

Martin Luther King

Martin Luther King was born on the 15th January 1929. He committed his life to God and to the struggle for equal rights for fellow black Americans. He was awarded the Nobel Peace Prize in 1964. He was assassinated in April 1968 and was buried in his home town of Atlanta, Georgia where a Centre for Non Violent Social Change has been established. His story challenges pupils to reflect on issues of justice and peace, equality and personal integrity and morality.

Lesson 1

- * *Show pupils a photograph of Martin Luther King's tomb and invite them to read the inscription and to discuss it.*

What is this place?

What sort of atmosphere do you think there might be here?

What do you know about the man who is buried here?

This is on Auburn Avenue, in Atlanta, Georgia in the United States of America. Most of the people who live in this neighbourhood are black. The most famous of them was born in this house. (*Show pupils a photograph of the birth place of King*). His name, of course, was Martin Luther King and his tomb, in the centre of this still pool, is the focal point of the centre which bears his name and which is dedicated to non-violent social change.

What do you understand by the words 'social' and 'change'? What might they mean when they are put together? What about the words 'non-violent'?

The story of the man who is buried here will help us to understand what these words mean.

"I have a dream...."

This dream began when a father and son went into a shoe shop to buy a pair of shoes and were told to sit at the back of the shop because of the colour of their skin.

"We'll buy the shoes sitting here or we won't buy them at all!" said the man. A few minutes later they left the shop without the shoes. It was this event in the boy's life that began his dream. The boy didn't like the way the person in the shop had spoken to his father and, as young as he was, he felt the need to do something about the ill-treatment of black people.

This was Martin Luther King. As he grew up and began to observe more closely what was going on around him, he saw how badly black people were treated at work and in society. He was horrified that a black person could do the same work as a white person but be paid much less. He saw segregation in all aspects of his life. Why did he have to go to a school that was

only for black children? Why did the white mothers always stop their children from playing with him? Martin couldn't understand it. He hadn't done anything wrong.

"Remember," said his mother firmly, "you're just as good as any other child, no matter what colour their skin may be." Martin heard his mother's words yet he was confused because it was definitely not the way things were.

When he was older, Martin decided to follow his father's footsteps and become a minister in the Church. He felt God was calling him not only to serve God but also to work for equality for his people. He wondered what he, as one person, could do that would make any difference to American society. He read about the life and teachings of Gandhi who had changed Indian society through peaceful methods and he decided that that was the only way. He resolved to do what he could; he resolved to protest against inequality by organising marches, strikes and speeches. He resolved to do it without resorting to violence. His determination grew when at last he was ordained and he took up a ministry in Alabama. Here society was just as divided as Martin remembered from his childhood. He had to do something and the opportunity arose sooner than he expected.

One day a black woman was arrested for not giving up her seat to a white person on a crowded bus.

"Stand up, go to the back of the bus!" shouted the bus driver.

"No!" cried the woman. "I've been to work and done my shopping and I am tired. I need to rest. My feet hurt. I'm staying here!"

Everyone in the bus gasped. What was this woman thinking about? She was black and she was answering a white person back. How dare she! Didn't she know what would happen to her?

The angry bus driver called the policeman who was only too happy to arrest another rebellious black person.

For discussion:

What would you have done if you had been on the bus?

How do you think your reaction would have been determined by the colour of your skin?

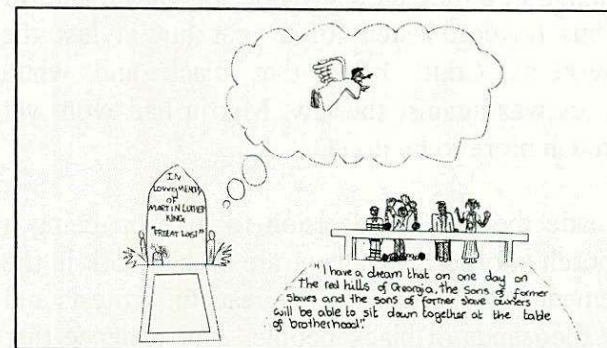
Why do you think Luther King is so determined to fight for the rights of black people?

How will he fight?

What do you understand by the words 'equal rights'?

When have you felt unfairly treated?

How does it feel?



Lesson 2

When news of the incident of the black woman on the bus reached Martin Luther King, it gave him an idea. He shared his ideas with the other black ministers in Alabama and, together, they decided to act. They organised a boycott which meant that no black people would travel on the buses. Everyone was determined that it would work and, sure enough, the following Monday morning Martin watched the empty buses going past. No black faces could be seen at the windows. It was the same all over the city. There were only a few white people travelling on the buses. For the first time black people were united in their protest against their ill-treatment.

The ministers decided to form a proper association and Martin was elected president. It was decided to continue the boycott until it had some effect.

“We’ll show the bus owners. We’ll slash their profits. Let them run the buses without us,” they said and Martin was pleased. He felt that at last he was doing something positive for his people.

This was the beginning of a long hard struggle for Martin and for the people. The bus boycott lasted for a year but at last the United States Supreme Court ruled that black and white segregation on buses was against the law. Martin had won, yet there was still so much more to be done.

In 1960 Martin made the difficult decision to give up being a Minister of the Church in order to concentrate on his work in the Civil Rights Movement. He organised many peaceful protests and was supported by thousands of black people. Any violence that did occur was organised by people who did not agree with him. Martin continued to dream his dream of equality for all and gradually one song became associated with this peaceful struggle:

‘We shall overcome....’ It was frequently heard at the protest meetings.

Martin Luther King was making enemies. Many people did not agree with his aims and some were violently opposed to what he was trying to achieve. Bombs were thrown at his family home and on one occasion he was stabbed but he was not deterred. He knew that this was work that God wanted him to do. Time after time, he was arrested, only to continue his fight when he was released. In 1965 the Voting Rights Act was passed and for the first time black people had the right to vote. It was another victory for him and for them.

One evening Martin was in his hotel room in Memphis, preparing a speech for a meeting in the city that night. When it was time for him to leave, he went out onto the balcony which looked over the city streets and suddenly, a gunshot rang out from the building opposite. He fell backwards with blood pouring from his neck. He was rushed to hospital but within an hour he was dead.

They buried him only a hundred metres from the house where he was born, and on his tomb they inscribed the words:

‘Free at last.

Free at last.

Thank God Almighty I’m Free At Last.’

* *Show pupils the photograph of the tomb once more.*

For discussion:

In what way is Martin Luther King 'free at last'?

*What did he leave behind him for black people in America.
What did he do for white people?*

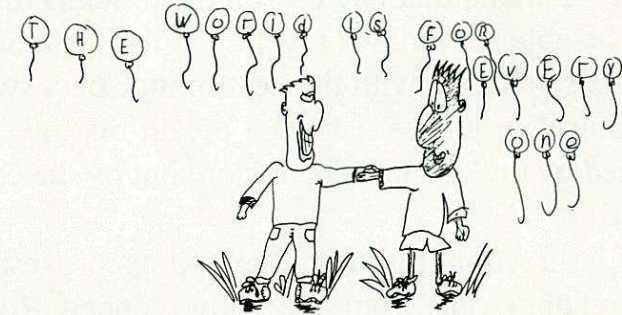
*Where else in the world has this struggle been taken up by
black people?*

*What do you feel so strongly about that you would be
prepared to fight?*

What ways are there of fighting?

Lesson 3

- * *Read the extract of Martin Luther King's most famous speech and invite pupils in groups to choose one aspect of it and to respond to it in any way. (eg, by making a frieze, writing a poem or a freedom song or through drama etc)*



Activity Suggestions:

Teaching About:

MARTIN LUTHER KING

Number of lessons: 3

PRACTICAL ACTIVITIES	RECORDING ACTIVITIES	EXTENSION ACTIVITIES
<p>ROLE PLAY</p> <ul style="list-style-type: none">▷ a situation of conflict and find a way to resolve it <p>TALK</p> <ul style="list-style-type: none">▷ to someone about what you would like to see changed in the world	<p>WRITE</p> <ul style="list-style-type: none">▷ about your dream for the future▷ the inscription on Martin Luther King's tomb and illustrate it in any way you choose	<p>FIND OUT ABOUT</p> <ul style="list-style-type: none">▷ The Nobel Peace Prize▷ the history of black slavery in the USA <p>WRITE</p> <ul style="list-style-type: none">▷ a charter for equal rights

I say to you today, my friends, so even though we face the difficulties of today and tomorrow I still have a dream. It is a dream deeply rooted in the American dream. I have a dream that one day this nation will rise up and live out the true meaning of its creed,

‘We hold these truths to be self-evident, that all men are created equal.’

I have a dream that one day on the red hills of Georgia, the sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhood. I have a dream that one day even the state of Mississippi, a state sweltering with the heat of injustice, sweltering with the heat of oppression will be transformed into an oasis of freedom and justice. I have a dream that my four little children will one day live in a nation where they will not be judged by the colour of their skin, but by the content of their character. I have a dream today!

...So let freedom ring from the hilltops of New Hampshire; let freedom ring from the mighty mountains of New York; let freedom ring from the snow capped Rockies of Colorado; let freedom ring from the curvaceous slopes of California. But not only that. Let freedom ring from Stone Mountain of Georgia; let freedom ring from Lookout Mountain of Tennessee; let freedom ring from every hill and mole hill of Mississippi. From every mountain side, let freedom ring.

And when this happens, when we allow freedom to ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all God’s children, black men and white men, Jews and Gentiles, Protestants and Catholics will be able to join hands and sing in the words of the old Negro Spiritual:

‘Free at Last. Free at Last. Thank God Almighty, We are free at last.’

Read the words of this famous speech several times in your group.

Choose one aspect or idea in it and find a way to illustrate it or to record your response to it.

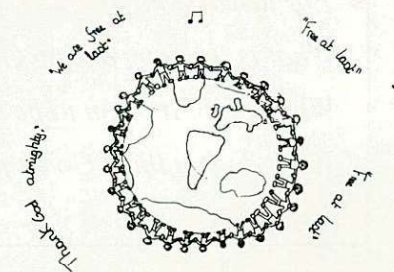
MARTIN L. KING
Activity
Sheet
1

Potential C.A.S.E. Developments

Knowledge: MORALITY					
Concepts			Attitudes		
BELIEFS	COMMITMENT	MORALITY	RESPONSIBLE RELATIONSHIPS	INTEGRITY	ENQUIRY
Christians believe: ▷ God calls ▷ all are equal in God's sight ▷ death is not the end	Martin Luther King: ▷ gave his life to God ▷ died for what he believed	It is wrong to: ▷ discriminate ▷ keep silent when others suffer	are built on: ▷ mutual respect ▷ equality ▷ justice	valuing: ▷ everyone, whatever their background or colour ▷ oneself and one's conviction	Why is there conflict between people? Why is life such a struggle for some people?
MARTIN LUTHER KING					
Skills			Exploration of Human Experience		
USE OF LANGUAGE	EMPATHY	REFLECTION	SPIRITUAL EXPERIENCES	EMOTIONS	
social change freedom Almighty	with those who: ▷ live in fear ▷ are unfairly treated ▷ lose their lives for their beliefs	What do I believe about people who are different? What would I be prepared to fight for?	of being: ▷ valued ▷ fulfilled ▷ committed ▷ hopeful	fear despair grief hope	

Resources:

Photographs of Martin Luther King's birthplace and tomb can be borrowed from the RE Resources Corner at Chapel Fields Centre.



Key Stage 2 : Year 6

Corrymeela

The Corrymeela Community is an ecumenical group of Christians in Northern Ireland. The Community is based in two centres, in Belfast and Ballycastle. It works for peace and reconciliation, seeking to overcome the barriers between individuals, denominations and traditions. It has at its heart a vision of God's peace and harmony for the world.

The Community was founded in 1965, four years before the unrest in the Province escalated into violence. The Community now numbers 140 full members and has a network of many 'Friends.' Members and Friends fulfil the Community's aims wherever they live and work, meeting regularly in small local groups to support each other. A core of full time administrative staff is based in Belfast; the Ballycastle site, on the Co. Antrim coast, provides a centre where groups can meet, talk and rest. During the year, approximately 8,000 people come to Ballycastle. They may be families under stress, school groups, unemployed people, youth clubs, senior citizens, or those who are handicapped in some way. Efforts are also made to follow up the groups after their stay and to continue the work with them.

These lessons give pupils the opportunity to explore the situation in Northern Ireland and discuss the issues it raises, in the context of one group's response to a moral dilemma and commitment to a hopeful vision for the future.

Lesson 1

- * *Play a recording of the prayer of St Francis, 'Make me a channel of your peace.'*

For discussion:

What is the song asking God to do?

What might it mean to be a 'channel' of God's peace?

What do you think God's peace may be like?

How might being a 'channel of peace' affect your actions and thoughts?

Some versions of the prayer say 'instrument' instead of channel. How is this idea slightly different?

In Northern Ireland there is a centre called Corrymeela which has at its heart the prayer of St Francis. The people who work there believe themselves to be called together as ‘instruments of God’s peace.’

What is it about Northern Ireland that makes it a particularly appropriate place for these people to choose for their work?

- * *Use the video ‘Quests for Community: the Corrymeela Journey’ to engage pupils with the work of this community. Focus pupils’ attention on exactly how the volunteers at Corrymeela live out the words of the prayer. Afterwards invite them to record their observations on the activity sheet.*

For discussion:

What is wrong about the situation in this country?

Why do you think people go to Corrymeela?

What difference could it make to the people who go there?

What is it that makes people change?

What changes your attitude to life?

Activity Suggestions:

Teaching About:

CORRYMEELA

Number of lessons: 1+

PRACTICAL ACTIVITIES	RECORDING ACTIVITIES	EXTENSION ACTIVITIES
<p>FIND</p> <ul style="list-style-type: none"> ▷ Corrymeela on a map of Northern Ireland 	<p>WRITE</p> <ul style="list-style-type: none"> ▷ about conflict, drawing on your own experience. ▷ about any words that influence your life 	<p>FIND OUT</p> <ul style="list-style-type: none"> ▷ what has happened to bring about peace in Northern Ireland

List the ways in which the Corrymeela Community fulfils each aspect of the prayer of St Francis:

Hate



Love

Injury



Pardon

Doubt



Faith

Despair



Hope

Darkness



Light

Sadness



Joy

CORRYMEELA
Activity
Sheet
1

Potential C.A.S.E. Developments

Knowledge: MORALITY					
Concepts			Attitudes		
BELIEFS	IMPORTANCE OF RELIGION	MORALITY	RESPONSIBLE RELATIONSHIPS	INTEGRITY	SOCIAL AWARENESS
God: ▷ is universal ▷ gives peace	Religion: ▷ divides people ▷ can unite people	It is wrong: ▷ to fight It is right: ▷ to live in harmony ▷ to work for peace	are built on: ▷ understanding ▷ trust ▷ openness ▷ valuing each other	valuing: ▷ peace ▷ harmony ▷ people who are different from oneself	Members of the Corrymeela Community commit themselves to being 'channels of peace.'
CORRYMEELA					
Skills			Exploration of Human Experience		
REASONED ARGUMENT	EMPATHY	REFLECTION	SPIRITUAL EXPERIENCES	EMOTIONS	DAILY EXPERIENCE
Why do people become alienated?	with those who ▷ live in fear ▷ want to be reconciled ▷ work for peace	How do I influence people? What is my attitude to life?	of: ▷ reconciliation ▷ justice ▷ peace	fear hostility love joy	For some people, violence is a way of life.

Resources:

An information pack and video can be borrowed from the RE Resources Corner, Chapel Fields Centre.

For more information, contact:

The Secretary
 Corrymeela House, 8 Upper Crescent, Belfast BT7 1NT
 Tel: 0232 225 008.

BIRTH OF CHRIST.

In Bethlehem there lived a lady named...

Mary she was a happy lady. The next day...

Mary had a message from an...

Angel, she said you are going to have a baby. That...

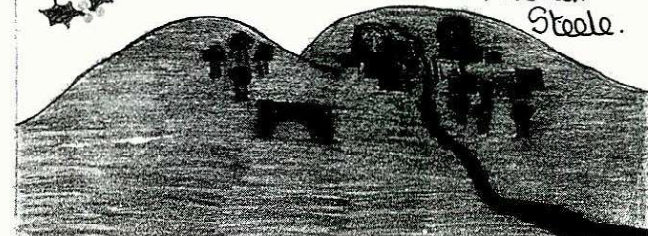
Night Mary had a baby. Angels told everyone and three kings came with gifts...

Unexpectedly an angel said now Christ is with us...

Everyone was glad that the baby was born because he was so...

Lovely and kind.

By
Nicola
Steele.



Customs and Celebrations

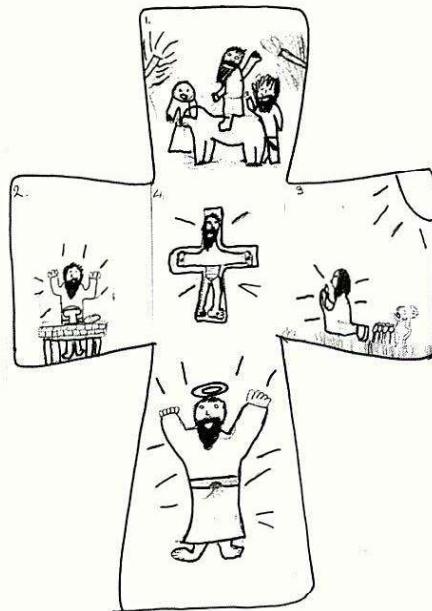
AIMS:

- to extend pupils' understanding of why and how people celebrate
- to raise further pupils' awareness of the importance of celebration in their own lives
- to affirm individual pupils and to give them opportunities to share in each others' celebrations
- to promote the spiritual development of pupils

What is Celebration?

Celebration is a fundamental human activity which marks the passing of time, particularly of the year, and accompanies the progression of an individual through life. Both aspects of celebration have their roots in religious practice though, for many people, their observance is entirely secular or only nominally religious.

Festivals are community celebrations of events which have religious and often historical significance. They are culturally embedded as expressions of corporate identity for groups of people or whole nations. Rites of passage, celebrations which mark the stages in an individual's life, are orientated more closely to the family context though they also have a community dimension and a cultural expression.



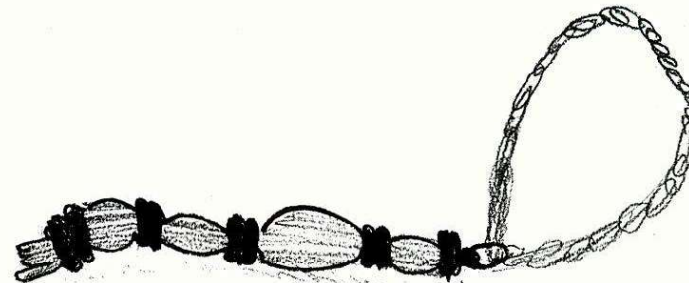
Why Teach about Celebration?

Festivals and ceremonies are the highlights of life. Learning about them offers pupils an opportunity to become more familiar with the traditions in which they are growing up, to deepen their understanding of the cultural and religious world which is their heritage and to be affirmed in their own personal and family story.

An encounter with the festivals and ceremonies of traditions other than their own gives pupils an insight into the beliefs and practices of others and helps to develop their awareness, sensitivity and respect for other people.

Festivals and ceremonies are times when routine is suspended and the extremes of human emotion are expressed. A study of celebration provides pupils with a resource through which they can reflect on their own lives and experiences, thoughts and feelings. It is important, however, that any work focusing on festivals is not confined to descriptions of cultural expressions of the celebration, i.e. food and clothes etc., but addresses the religious beliefs on which it is founded.

This list is intended simply to give suggestions; it should be used flexibly and creatively within the situation of an individual school.



Celebrations at Key Stage 2

Suggestions

	Festivals			Ceremonies
	Autumn	Spring	Summer	
Y3	Christmas	Purim Easter	Raksha Bandhan	Baptism What shall we call the baby?
Y4	Simchat Torah Christmas	Baisakhi Easter	Pentecost	First Holy Communion Bat/Bar Mitzvah
Y5	Yom Kippur Christmas	Easter	Eid Ul Adha	The Baptism of Believers Hindu Sacred Thread
Y6	All Saints & All Souls Sikh Diwali Christmas	Easter	Pentecost	What happens to us when we die?

NB For details of particular festival dates see:

The Shap Calendar of Religious Festivals published annually and available from The Shap Working Party, c/o The National Society's RE Centre,
36 Causton Street, London SW1P 4AU Tel: 0171 932 1199

For a calendar of festivals from 1993-1997, see:

John G Walsh & Shrikala Warriar (1993) **Dates & Meanings of Religious & Other Festivals** Foulsham Educational

Key Stage 2 : Year 3

Christmas: The Nativity

These lessons make use of a poster of an ancient decorated cross depicting the Nativity story. The ninth century cross is in the Vatican museum.

This learning builds on and extends pupils' earlier experiences of Christmas and links the celebration to Easter through the symbol of the cross.

Lesson 1

- * *Use the activity sheet to engage pupils with the illustrations.*

When pupils have completed the sheet, discuss their ordering of the drawings using each one to introduce an aspect of the Nativity story. Depending on pupils' experience, this might take more than one lesson.

Lesson 2

These drawings which tell the Nativity story are very old. They are a thousand years old. The person who drew and painted them arranged them in a particular shape, a shape that is very important to Christians.

In groups, talk about what the shape might be. Arrange your pictures to make a shape.

- * *Show pupils the poster and invite them to identify the pictures. Talk about why the pictures are arranged in the shape of a cross.*

For discussion:

Which do you think came first, the cross or the drawings?

Why are some of the people drawn with circles around their heads?

What are the circles called?

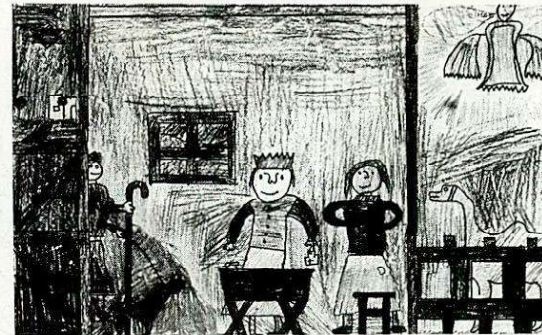
Why are old things especially valued?

What do you have which is old or treasured for some reason?

What pictures do you have which are especially meaningful to you?

On the cross in the poster, part of the traditional Christmas story is missing. What is it? (**The shepherds are not included.*)

There is one picture on the poster which is not part of the traditional Christmas story. What do you think it shows? Who do you think the people are? How can you tell? (**In a piece like this it was customary to include a scene from everyday life. Perhaps children can identify that element.*)



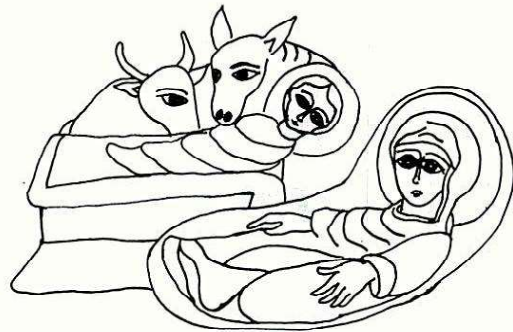
Activity Suggestions:

Teaching About:

CHRISTMAS : THE NATIVITY

Number of lessons: 2

PRACTICAL ACTIVITIES	RECORDING ACTIVITIES	EXTENSION ACTIVITIES
<p>ARRANGE</p> <ul style="list-style-type: none"> ▷ the pictures from the activity sheet into order ▷ the pictures to make a shape 	<p>MAKE</p> <ul style="list-style-type: none"> ▷ a cross of coloured pictures telling the Christmas story <p>DRAW</p> <ul style="list-style-type: none"> ▷ in the style of the poster, the missing picture from the story 	<p>WRITE</p> <ul style="list-style-type: none"> ▷ captions to go with each picture



These pictures tell a story
What is the story they tell?
Cut out the pictures
and arrange them in order.
Talk about what is happening
in each picture

THE NATIVITY
Activity
Sheet
1

Potential C.A.S.E. Developments

Knowledge: CELEBRATIONS					
Concepts			Attitudes		
BELIEFS	IMPORTANCE OF RELIGION	SYMBOLS	INTEGRITY	SENSITIVITY	ECOLOGICAL RESPONSIBILITY
Christians believe: ▷ God sent his son Jesus into the world ▷ the cross is a powerful symbol of their faith	Religion is: ▷ ancient ▷ timeless ▷ to be celebrated	cross pictures halo	valuing: ▷ celebration ▷ purpose ▷ symbols	I have learned that Christmas is a religious festival	Christians believe God sent Jesus into the world to save it
CHRISTMAS: THE NATIVITY					
Skills			Exploration of Human Experience		
USE OF LANGUAGE	REASONED ARGUMENT	REFLECTION	SPIRITUAL EXPERIENCES	EMOTIONS	DAILY EXPERIENCE
halo nativity cross	Why is the cross important? Why should something survive for more than a thousand years?	What do I have that is old? What is precious to me? What do I know/think about Christmas?	of: ▷ celebrating ▷ sharing ▷ recognising and interpreting symbols	wonder joy	It is easy to miss the religious and symbolic nature of a celebration

Resources:

The poster of the cross can be borrowed from the RE Resources Corner, Chapel Fields Centre.

Copies of the poster can be purchased from:
 St Paul Multi Media Productions UK, Middle Green, Slough SL3 6BS or
 St Paul's Centre, 133 Corporation Street, Birmingham B4 6PH
 0121 236 1619, price £5

Key Stage 2 : Year 3

Easter: The Cross

These lessons build on pupils' earlier learning about Easter in Key Stage 1. The focus here is on the Cross, which is introduced through a game called 'the Mystery Box' game. It is designed to raise pupils' awareness of the meaning of the cross and to develop their understanding of it in the context of the Easter story. It may be necessary to play this game before the lesson to familiarise pupils with the rules.

Lesson 1

- * *Introduce the lesson by telling the children they are going to play the 'Mystery Box' game. Explain the rules of the game. (One pupil from each group, identified by the group, looks into the box but on returning to the group can only respond to their questions with 'Yes' or 'No.' The aim of the game is to guess what the box contains. As soon as the group has guessed, the answer must be written down. At an appropriate time everyone is stopped and each group's answer is shared.*

Conceal a hot cross bun in the mystery box and cover it. Tell the children the item in the box is food and proceed with the game.

The only answer that is acceptable at the end of the game is 'hot cross bun.' Use pupils' answers to draw out it's distinctive nature. Disclose what is in the box.

Talk about why there is a cross on the bun. Draw on pupils' past learning. (See The Handbook for Religious Education in Key Stage 1, Pages 156-158 and 220-222).

Lesson 2

- * *Recall, with pupils' help, their work on the cross shape at Christmas. (See page 452). Look again at the poster of the ancient decorated cross depicting the Nativity story.*

Show pupils a variety of other crosses, eg:

Plain wooden Latin cross

Celtic cross

Crucifix

Cross on a chain

Palm Cross

Christ in Glory crucifix

A large wooden South American mosaic cross

The Coventry Cross of Nails

Photographs and posters of a variety of other crosses both inside and outside churches.

For discussion:

Which cross do you like and why?

Which crosses tell a story?

* *Help pupils to understand that all the crosses tell a story:*

- Palm Cross (Palm Sunday, Mark 11. 1-11)
- Crucifix (Good Friday, Mark 15. 21-41)
- Plain Latin cross (Resurrection Mark 16. 1-12)
- Christ in Glory Crucifix (Ascension, Mark 16. 19-21)
- The cross on a chain (Story of the Faith of a Believer)
- A Celtic Cross (Story of a culture; see lessons on Iona, page 431)

* *Invite pupils to identify particular crosses with events in the Easter story. Use them to re-tell the story.*

Show pupils the poster of the ancient cross showing the Easter cycle which is of the same origin as the Nativity Cross.

Why are stories kept alive for such a long time?

What is your best and most treasured story? Why?

Activity Suggestions:

Teaching About:

EASTER: THE CROSS

Number of lessons: 2

PRACTICAL ACTIVITIES	RECORDING ACTIVITIES	EXTENSION ACTIVITIES
<p>MAKE</p> <ul style="list-style-type: none"> ▷ a cross from any materials of your choice ▷ hot cross buns and share them 	<p>DRAW</p> <ul style="list-style-type: none"> ▷ your favourite cross and explain why you like it 	<p>FIND</p> <ul style="list-style-type: none"> ▷ the stories of the crosses in the Bible <p>DRAW</p> <ul style="list-style-type: none"> ▷ a series of pictures in the shape of the cross to depict one of these stories

Potential C.A.S.E. Developments

Knowledge: CELEBRATIONS					
Concepts			Attitudes		
BELIEFS	IMPORTANCE OF RELIGION	SYMBOLS	INTEGRITY	ENQUIRY	FORGIVENESS
Christians believe: ▷ Jesus died on the cross and rose again ▷ the cross is a powerful symbol	Religion: ▷ is to be celebrated ▷ structures the year	cross hot cross bun	valuing: ▷ tradition ▷ the power of story ▷ symbols ▷ customs	valuing: ▷ tradition ▷ the power of story ▷ symbols ▷ customs	I can: ▷ be forgiven ▷ recognise a symbol of forgiveness
EASTER: THE CROSS					
Skills			Exploration of Human Experience		
USE OF LANGUAGE	USE OF SOURCES	REFLECTION	SPIRITUAL EXPERIENCES	DAILY EXPERIENCE	
cross resurrection ascension	artefacts hot cross buns	What do I think about Easter? What is my most important story?	of: ▷ mystery ▷ death ▷ powerful stories ▷ symbols	It is natural to wonder about death	

Resources:

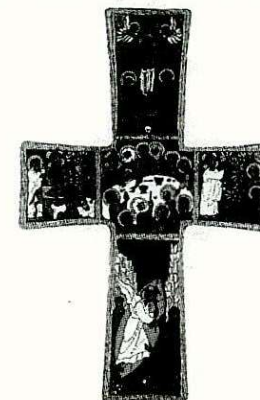
Posters of the cross can be borrowed from the RE Resources Corner, Chapel Fields Centre.

Copies of the poster can also be purchased from:

St Paul Multi Media Productions UK, Middle Green, Slough SL3 6BS or

St Paul Multi Media, 133 Corporation Street, Birmingham B4 6PH

0121 236 1619, price £5.



Key Stage 2 : Year 3

Purim

The festival of Purim celebrates the courage and loyalty of Queen Esther and the Jewish people under the rule of King Ahasuerus (sometimes called King Xerxes) of Persia. It is a story of identity which is also reflected in the Jewish celebration.

- * *The story of Esther can be found on page 70.*

Lesson 1

- * *Show pupils a greggor and talk about what it might be. Listen to the sound it makes and talk about how it makes everyone feel.*

On one day in the year, Jewish people take a rattle like this, called a greggor, into the synagogue with them when they go to worship God. They don't just take it with them, they make an enormous noise with it and while they are rattling their greggors, they sometimes also stamp their feet and shout. Why do you think they would want to do that? Remember that the synagogue is a place where they worship God.

They do this every year at the festival of Purim when they remember the bravery of a queen who lived thousands of years ago. The story of the brave Queen Esther is read out in the synagogue from a decorated scroll called a Megillah. The wicked person in the story is the evil prime minister called Haman. Every

time Haman's name is mentioned in the story, everyone makes as loud a noise as they can to drown out his name. Children whistle, shout, stamp their feet and swing their greggors. After the service the whole congregation eats Purim cakes called 'Hamantashen'. This is a time of great rejoicing and children have fancy dress parties. Some people perform traditional plays called 'Purimspiel'.

For discussion:

Why do Jewish people celebrate Purim?

Why do they want to drown out the name of Haman?

How would it feel to have your name obliterated by a horrid noise?

What can you learn from this story about the way Jewish people regard their names?

What sound would you like to drown out?

Whom do you know who is courageous?

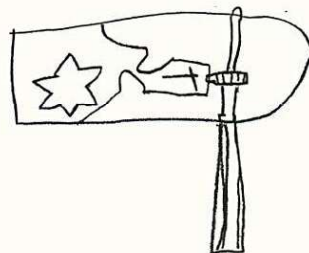
Activity Suggestions:

Teaching About:

PURIM

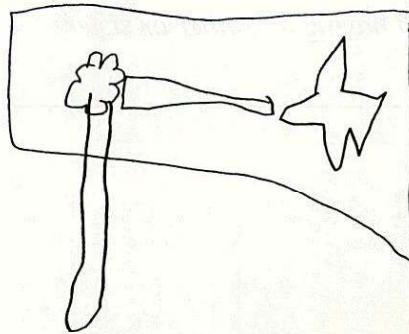
Number of lessons: 1

PRACTICAL ACTIVITIES	RECORDING ACTIVITIES	EXTENSION ACTIVITIES
<p>DESIGN AND MAKE</p> <p>▷ a noisy instrument of your own</p> <p>FIND OUT</p> <p>▷ how purim cakes are made</p>	<p>PLAN</p> <p>▷ a celebration - think of food, games, activities and reasons for the celebration</p> <p>WRITE</p> <p>▷ about what your name means to you</p>	<p>DRAMATISE</p> <p>▷ the story of Esther using noisy instruments and adding sound effects</p>



Potential C.A.S.E. Developments

Knowledge: CELEBRATIONS					
Concepts			Attitudes		
IMPORTANCE OF RELIGION	SPIRITUAL DIMENSION	MORALITY	ENQUIRY	SOCIAL AWARENESS	SOCIAL RESPONSIBILITIES
Religion can: <ul style="list-style-type: none"> ▷ strengthen ▷ give courage ▷ give people an identity ▷ be celebrated 	Names have a significance: <ul style="list-style-type: none"> ▷ in recalling a person's character and presence ▷ in creating identity 	It is good: <ul style="list-style-type: none"> ▷ to be brave ▷ to be faithful ▷ to know who you are 	What is in a name? How is evil overcome today?	Loyalty and courage can triumph over evil	I can: <ul style="list-style-type: none"> ▷ be courageous ▷ be loyal ▷ be myself
PURIM					
Skills			Exploration of Human Experience		
USE OF LANGUAGE	EMPATHY	REFLECTION	SPIRITUAL EXPERIENCES	RESPONSIBLE RELATIONSHIPS	EMOTIONS
greggor synagogue Purim Megillah evil	with those who: <ul style="list-style-type: none"> ▷ are persecuted for their faith ▷ have to be brave ▷ have nothing to celebrate 	Whom do I know who is courageous? When do I want to forget someone?	of: <ul style="list-style-type: none"> ▷ courage ▷ rejoicing ▷ using someone's name 	I can: <ul style="list-style-type: none"> ▷ respect people's names ▷ work for good outcomes 	fear joy



Key Stage 2 : Year 3

Raksha Bandhan

Raksha Bandhan is a festival in which Hindus honour their siblings. Raksha means 'to protect' and Bandhan means 'to tie.' During the ceremony, a girl will tie a rakhi, which is a brightly coloured thread, around the right wrist of her brother, or if she does not have a brother, around the wrist of another male member of the family. The girl hopes that this will protect him. It is also a sign that she has chosen him to protect her. The festival takes place on the full moon of Shravana, which falls in July or August. It has its roots in an ancient Hindu story about the god Indra. For pupils, it raises the sometimes vexed issue of relationships within the family and gives permission for concerns to be expressed.

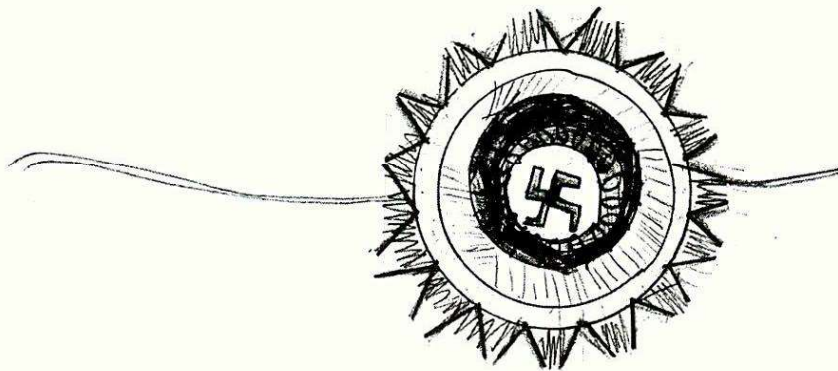
Lesson 1

* Show pupils a rakhi and invite them to discuss what it might be.

How do you think this might be used?

What do you like about it?

Why do you think it is so brightly coloured?



* Explain how the rakhi is used and what it symbolises. If possible, show a photograph of a girl tying a rakhi onto her brother's wrist. Talk about what is happening in the picture.

For discussion:

Why is it important to care for brothers and sisters?

What do you like most about your brother/sister?

How do you show that you care for your brother/sister?

How do they show that they care for you?

What can be difficult about having a brother or sister?

What can be difficult about not having a brother or sister?

Lesson 2

- * *Look again at the rakhi. Invite pupils to show each other the ones they have made and talk about the people for whom they are intended. Recall the significance of the rakhi.*

This is an ancient story that Hindus remember and tell on the day that rakhis are given and received. It tells how the first rakhi was given to protect someone from evil.

Indra was the king of heaven. He was being driven out of his home by a demon called Bali. Indra's wife was worried and wanted to do something to help her husband. She decided to go and see Lord Vishnu to ask for his help. He gave her a thread to tie around Indra's wrist and promised her that this would protect him.

Indra's wife was not sure how this could help but she trusted Vishnu and took it straight to her husband. She tied the band around his right wrist and explained what it would do.

Indra had great faith in the band which Vishnu, who was God, had given him. Once more he went into battle with Bali. This time things were very different. He felt that the band gave him strength and protected him from the evil forces of Bali. Eventually, Indra defeated Bali and the kingdom was once more safely his.

For discussion:

This is an ancient story. Why do people still tell stories like this?

Why do you think it was important that Indra believed the sacred band would protect him?

Who protects you?

Whom do you protect?

Who can you think of in the world who needs protection?

Activity Suggestions:

Teaching About:

RAKSHA BANDHAN

Number of lessons: 2

PRACTICAL ACTIVITIES	RECORDING ACTIVITIES	EXTENSION ACTIVITIES
<p>MAKE</p> <p>▷ a rakhi and give it to someone you like</p>	<p>WRITE</p> <p>▷ a description of your brother or sister or your ideal brother or sister</p> <p>DRAW</p> <p>▷ one of the characters from the story</p> <p>▷ one of the scenes from the story</p>	<p>MAKE</p> <p>▷ a collection of things that protect us in everyday life, eg crash helmet</p>

Potential C.A.S.E. Developments

Knowledge: CELEBRATIONS					
Concepts			Attitudes		
IMPORTANCE OF RELIGION	THE SPIRITUAL DIMENSION	SYMBOLS	INTEGRITY	ENQUIRY	SOCIAL RESPONSIBILITIES
Religion: ▷ binds people together ▷ is to be celebrated	Family relationships are: ▷ important ▷ to be celebrated ▷ to be honoured	A rakhi is a symbol of protection. The act of tying	valuing: ▷ love ▷ caring ▷ protection ▷ siblings	Why are sibling relationships sometimes difficult? Who in the world needs protection? How do customs and traditions begin?	I can: ▷ take care of my brothers or sisters ▷ overcome any difficulties with siblings
RAKSHA BANDHAN					
Skills			Exploration of Human Experience		
USE OF LANGUAGE	EMPATHY	REFLECTION	SPIRITUAL EXPERIENCES	EMOTIONS	DAILY EXPERIENCE
Raksha Bandhan ideal sacred evil	with those who: ▷ want a brother or sister ▷ find relationships with siblings difficult ▷ want to show how much they love someone ▷ need protection	Whom do I protect? Who protects me? How am I 'tied' to other people?	of: ▷ being protected ▷ having a brother or sister ▷ belonging	love trust jealousy anger	It is natural to need to feel: ▷ loved ▷ protected

Resources:

A rakhi can be borrowed from the RE Resources Corner, Chapel Fields Centre, or purchased from The Gohil Emporium, 366 Stratford Road, Sparkhill, Birmingham B11 4AB

For more material on Raksha Bandham, see: Jackson (1989) *Religions through Festivals: Hinduism* Longman, p30.

Key Stage 2 : Year 3

Baptism

Baptism has always been the sacrament which recognises the acceptance of an individual into the Church. In the Early Church adult believers were baptised and there are references to the baptism of 'households' which may have included people of all ages.

The practice of baptising adult believers continues in some denominations, but in the majority of churches infant baptism is usual. It is thought that this change occurred first in response to the high infant mortality rate many years ago. The belief was that unbaptised children remained outside the Church and therefore outside the reach of God's grace and that baptism ensured the remission of sins. Water is the symbol of cleansing and purification.

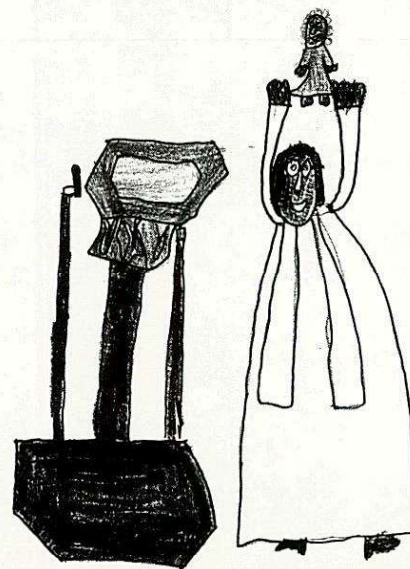
This lesson builds upon earlier learning about baptism in key stage 1. The material is revisited with the focus on the baptism of believers in Year 5.

Lesson 1

- * *Show pupils a baptismal candle and talk about what it might be and the significance of the surrounding card. Explore how and when it might be used. Invite children who recognise it as a baptismal candle to talk about their experiences of baptism. Invite pupils who have baptismal certificates and candles to bring them into school.*

Talk about what happens, drawing out the significance of the water and the sign of the cross made on the forehead of the baby. Explore the importance of naming babies and the term 'Christian name.'

Read the words on the card and talk about what they might mean. (The cards usually refer to the passing of the newly baptised child from darkness to light and to their belonging to Christ. This marks the child's entry into the church.)



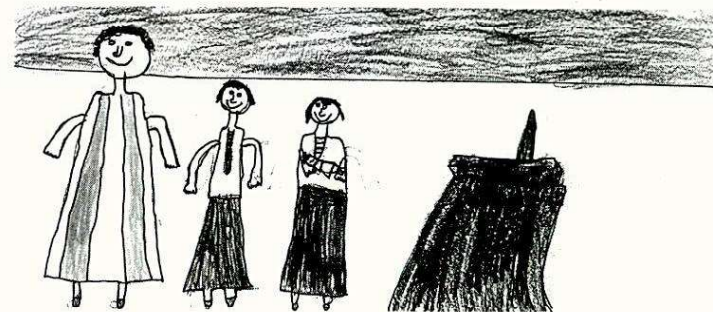
Activity Suggestions:

Teaching About:

BAPTISM

Number of lessons: 1

PRACTICAL ACTIVITIES	RECORDING ACTIVITIES	EXTENSION ACTIVITIES
<p>MAKE</p> <ul style="list-style-type: none">▷ a collection of photographs of children's own baptisms or those they have attended <p>WATCH</p> <ul style="list-style-type: none">▷ a video of infant baptism	<p>DRAW</p> <ul style="list-style-type: none">▷ a picture of something that happens during baptism	<p>FIND OUT</p> <ul style="list-style-type: none">▷ what your name means▷ about other naming ceremonies <p>VISIT</p> <ul style="list-style-type: none">▷ a church and look at the baptismal role and the register



Potential C.A.S.E. Developments

Knowledge: CELEBRATIONS					
Concepts			Attitudes		
BELIEFS	COMMITMENT	SYMBOLS	INTEGRITY	ENQUIRY	FORGIVENESS
God: ▷ forgives ▷ is light	Baptism is an act which marks the start of a new religious life	water cross light/candle	valuing: ▷ promises ▷ power of symbols ▷ a family celebration	What difference does baptism make?	Forgiveness can be shown in symbolic actions
BAPTISM					
Skills			Exploration of Human Experience		
USE OF LANGUAGE	EMPATHY	REFLECTION	SPIRITUAL EXPERIENCES	DAILY EXPERIENCE	
baptismal Baptism certificate symbol	with those ▷ who celebrate ▷ who wish they could celebrate	How would I like to be changed? What is the light in my life? Where do I belong?	of: ▷ belonging ▷ having a name ▷ knowing who you are	Everyone has a name	

Resources:

A baptismal candle can be borrowed from the RE Resources Corner at Chapel Fields Centre.

For more material on baptism, see:

Read et al (1987) *The Westhill Project: Christians* Mary Glasgow Publications Ltd Book 3. (Now carried by Stanley Thornes).

Key Stage 2 : Year 3

What shall we call the baby?

Sikh parents acknowledge the supreme authority of the holy book, Guru Granth Sahib, in the choice of names for their children. For devout Sikhs this is just one aspect of their religious response to the baby whom they believe is a gift from God. The words of the Mool Mantra (see lessons on the Guru Granth Sahib, page 46) are whispered in the ear of the new born and a little honey put on his or her tongue. The child is named at a ceremony in the gurdwara a few weeks after the birth.

Lesson 1

- * *Begin by talking about the ways in which people greet the birth of a baby. Recall the lessons on baptism if appropriate and focus on naming.*

Some babies are not given their names until they are a few weeks old because their parents don't feel it is their right to choose the baby's name. When a child is born to a Sikh family there is usually great rejoicing and thanksgiving to God.

A ceremony is held in the gurdwara, the place where Sikhs go to worship God, to give the baby his or her name. The family gathers before Guru Granth Sahib, their holy book. Sweet water, called amrit, is stirred with a sword and a little drop is put on the baby's tongue. The rest is drunk by the baby's mother. Prayers and hymns are offered to God as a thanksgiving for the birth of the baby and then the holy book is opened at random. The hymn that is printed at the top of the left hand page is read or sung. The first letter of the first word of that hymn will be the first letter of the baby's name so the family chooses a name beginning with that letter. The name is announced to everyone with another name that shows the child is a Sikh. If the baby is a boy, the second name will always be 'Singh' which means 'lion' and girls are always given the name 'Kaur' which means princess.

These names were given to Sikhs over three hundred years ago by the tenth guru, Guru Gobind Singh, when he founded the Khalsa, the brotherhood of Sikhs, as a sign that everyone is equal.

For discussion:

Why do you think Sikhs choose names for their children in this way?

Who chose your name and how was it chosen?

Why are names important?

Victoria

Victoria's surname is Thorp which means little village. O is in victoria -

In my home and at school I am called inchy. Rain isn't very nice when you want to go out.

Chris is my dad's name.

I like horses and would like to work with them when I grow-up.

Thorp is on the map quite often.

At brownies it is fun.

Activity Suggestions:

Teaching About:

WHAT SHALL WE CALL THE BABY?

Number of lessons: 1

PRACTICAL ACTIVITIES	RECORDING ACTIVITIES	EXTENSION ACTIVITIES
FIND OUT ▷ what your name means	WRITE ▷ an acrostic about yourself using the letters of your name	FIND OUT ▷ how babies are named in other traditions

Potential C.A.S.E. Developments

<i>Knowledge: CELEBRATIONS</i>					
<i>Concepts</i>			<i>Attitudes</i>		
BELIEFS FOR SIKHS	IMPORTANCE OF RELIGION	SYMBOLS	INTEGRITY	ENQUIRY	TOLERANCE
God is ▷ to be praised ▷ the source of all authority	Religion ▷ influences people's names ▷ must be obeyed	names water	valuing: ▷ names ▷ tradition ▷ pattern ▷ security	Why do names matter? How do traditions begin?	People have a right to ▷ their own traditions ▷ their names
WHAT SHALL WE CALL THE BABY?					
<i>Skills</i>			<i>Exploration of Human Experience</i>		
LANGUAGE	EMPATHY	REFLECTION	SPIRITUAL EXPERIENCES	DAILY EXPERIENCE	
thanksgiving	with those who ▷ do not like their names	What does my name mean? Who gave me my name?	of: ▷ having a name ▷ hearing one's name	It is natural ▷ to be given a name ▷ to want to follow traditions	

Resources:

For other material on naming, see: Rushton (1992) *Birth Customs* Wayland

Read & Rudge (1988) *The Westhill Project Muslims* Book 1 Mary Glasgow Publications Ltd (Stanley Thornes)

Key Stage 2 : Year 4

Christmas: The Homeless

These lessons focus on the homelessness aspect of the Christmas story and make use of traditional and new Christmas music.

Lesson 1

- * Choose three or four carols, both traditional and modern (eg 'Away in a Manger', 'Once in Royal David's City' and 'The Calypso Carol'). Engage pupils with the words through recordings or carol sheets.

Invite pupils to identify elements of the Christmas story that are included in the carols. Use them to retell the story, drawing out aspects that are common (ie the stable, manger etc).

Talk about what it would have been like to search desperately for shelter at such a crucial time.

For discussion:

What might have happened if nowhere had been found?

How would it feel to have to leave your home at a time when you did not want to?

How would it feel to have nowhere to stay?

Why do some people find themselves homeless?

Who helps homeless people today?

LITTLE DONKEY

little donkeys, little donkeys
on the dusty roads
Got to keep on plodding onwards
With your precious load.
been a long time, little donkeys
Through the winter's night.
Don't give up now, little donkeys,
Bethlehem's in sight.



Away in a Manger

Away in a manger, no crib for a bed,
The little Lord Jesus laid down his sweet head.
The stars in the bright sky looked down where he lay,
The little Lord Jesus asleep on the hay.

The cattle are lowing, the baby awakes;
But little Lord Jesus, no crying he makes;
I love thee Lord Jesus, look down from the sky,
And stay by my side until morning is nigh.

Be near me Lord Jesus; I ask thee to stay
Close by me for ever, and love me, I pray;
Bless all the dear children in thy tender care,
And fit us for heaven to live with thee there.

Lesson 2

Christmas is a time when traditionally families come together and homes are places of celebration. Like Mary and Joseph, some people find themselves temporarily or permanently without a home. All over the world, especially in large cities some people sleep on the streets, in shop doorways and under bridges.

Christmas is a difficult time if you live in a cardboard box. Many years ago, in an attempt to relieve suffering at Christmas, a group of people in London set up an organisation called 'Crisis at Christmas' to feed and house many homeless people who had nowhere else to go. Hundreds of women and men spend several days together over Christmas every year. Warm clothes and sound shoes are available for those who need them and there is traditional Christmas food for everyone.

Activity Suggestions:

A similar scheme called 'Open Christmas' runs in Birmingham every Christmas. Hundreds of people are looked after by the many volunteers who prepare and cook the food, wash up, organise the clothing and spend time chatting to the guests.

For discussion:

How could you help someone else to celebrate Christmas?

What would you miss most about Christmas if you could not celebrate it in your usual way?

Teaching About:

CHRISTMAS: THE HOMELESS

Number of lessons: 2

PRACTICAL ACTIVITIES	RECORDING ACTIVITIES	EXTENSION ACTIVITIES
<p>USE</p> <ul style="list-style-type: none"> ▷ a cardboard box as a basis for a display to show what you would miss most about Christmas 	<p>WRITE</p> <ul style="list-style-type: none"> ▷ your favourite verse from a carol and illustrate it ▷ your own carol 	<p>FIND</p> <ul style="list-style-type: none"> ▷ other carols which tell the story of Jesus' birth <p>RETELL</p> <ul style="list-style-type: none"> ▷ the story of Christmas in a modern setting

Potential C.A.S.E. Developments

Knowledge: CELEBRATIONS					
Concepts			Attitudes		
IMPORTANCE OF RELIGION	THE SPIRITUAL DIMENSION	COMMITMENT	INTEGRITY	SOCIAL AWARENESS	SOCIAL RESPONSIBILITIES
Religion inspires some people to give up their own comfort to work with the homeless at Christmas	There is more to Christmas than material things	Volunteers are prepared to give up their time for others	valuing: ▷ our homes ▷ helping others ▷ simplicity	There are organisations that help people at Christmas time	I can help others who are less fortunate than myself
CHRISTMAS: THE HOMELESS					
Skills			Exploration of Human Experience		
USE OF SOURCES	EMPATHY	REFLECTION	SPIRITUAL EXPERIENCES	RESPONSIBLE RELATIONSHIPS	DAILY EXPERIENCE
Carols	with those who: ▷ are homeless ▷ are only interested in material things ▷ celebrate	What do I value at Christmas time? What would I miss?	of: ▷ listening to and singing carols ▷ helping others ▷ celebrating	I can help others at a time of celebration	It is natural to: ▷ find it difficult to think of others sometimes

Key Stage 2 : Year 4

Easter: Peter

These lessons build on pupils' earlier experiences, focusing their learning about Easter on the part played by Simon Peter. There is much in the story of Peter with which pupils can identify. He is naturally impulsive and seems to be forever doing or saying the wrong thing despite great efforts to please. In the commissioning of Peter by Jesus, where these lessons begin, there are echoes of his betrayal of Jesus before the crucifixion. Through this material, pupils are invited to think about their own relationships, about trust and loyalty. They also have the opportunity to reflect on their own mistakes and failures and how these experiences have changed them as people.

Lesson 1

**Show pupils the poster of the statue of Jesus and Peter. (This statue stands outside the church dedicated to St Peter in Tiberias on the Sea of Galilee).*

Invite pupils to share their responses to the picture.

For discussion:

What do you think is happening in the picture?

What do you think the two people might be saying to each other?

What links them together?

What do you think the relationship might be between these two people?

Look carefully at their hands. What are they doing? What are their hands saying?

Who do you think the people are?

Let me tell you the story of what is happening in the picture.

Peter was kneeling on the beach. It was not a sandy beach, it was shingle and it was hurting his knees. But it was not his knees that were hurting most. He was hurting inside. He couldn't understand what was happening.

"Simon, son of John, do you love me?" Jesus asked him. But it was the third time Jesus had asked and Peter couldn't understand why he was asking so many times.

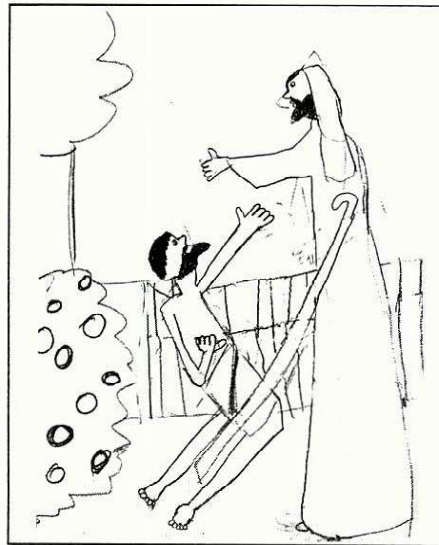
"Why does he keep asking me this question?" Peter thought.

“Lord, you know everything,” Peter replied in desperation, “You **know** I love you.”

Three times... three times Peter had said, “Yes, Lord, you know that I love you.” He remembered bitterly the last time he had said something about Jesus three times. So much had happened since then and it still hurt Peter to think about it. Three times... But Jesus wasn’t just asking, Jesus was telling. Jesus was giving Peter commands.

“Feed my lambs!” Jesus had first commanded Peter.

What could he mean? And then the command came again, after Jesus had asked his question a second time and Peter had answered him.



“Tend my sheep!”

Peter didn’t understand. Peter fell on his knees and looked desperately up at Jesus. He felt so sad.

“Lord, you know everything, you **know** that I love you.”

A third time Jesus commanded him,

“Feed my sheep!”

Lambs and sheep... Peter thought about what Jesus had said. He looked at Jesus and he knew he had a job to do.

For discussion:

What do you think Peter’s job will be?

Who are the sheep and the lambs?

What did Jesus mean when he commanded Peter to feed and tend his sheep?

*(*Help pupils to explore the metaphorical meanings of these commands).*

How do you think Peter might feel about the job Jesus has given him?

What job would you like to be given?

What do you think this story might teach us about the way we should treat friends who have let us down?

Lesson 2

- * *Begin by recalling the photograph and the first part of the story of Peter.*

Peter had always been close to Jesus ever since the day Jesus had called him out of his fishing boat on the lake to be a disciple.

“Follow me!” Jesus had said and Peter had tried. He really had tried yet it had not been easy. He was only human and Jesus expected a lot of him. He found everything so difficult to understand. Jesus had even given him the name Peter which meant ‘Rock,’ yet sometimes Peter felt more like a jelly than a rock! He often found it hard to cope without the familiar things in life... like fishing. How simple life had been when he was a fisherman, before Jesus had called him to be a disciple.

For three years Peter had spent most of his time with Jesus and there had been times when he had been frightened but not as frightened as he was now. He was scared because Jesus had been arrested by the soldiers and taken away. After the Passover meal they had all gone into the garden to pray, and Peter had fallen asleep. That was when the soldiers had come to take Jesus away.

As usual, Peter acted without thinking. He was trying so hard to protect Jesus that he struck out with his sword and cut off somebody’s ear. Jesus was angry with him. Peter didn’t understand. He had done the wrong thing again.

After they had taken Jesus away, Peter had crept behind at a distance with another disciple. They followed the soldiers to the High Priest’s house. At the gate of the courtyard the two disciples stopped. They were afraid but they were desperate to know what had happened to Jesus. There was a girl at the gate who turned to Peter and said,

“Aren’t you one of the friends of that man they’ve just taken in?”

“No I’m not!” Peter answered on the spur of the moment and he moved away. It was cold and Peter crept towards the charcoal fire in the courtyard where the servants and guards had gathered. He kept looking at the house wondering what was happening to Jesus.

“Aren’t you one of the disciples of that man?” one of them asked him.

Again Peter immediately denied it.

“No I’m not!” he said, afraid that he had been recognised. He knew it was dangerous for him to be here and yet he simply couldn’t leave until he knew what had happened to Jesus.

Then someone who was nearer the fire turned round and recognised him as the one with the sword in the garden.

“Didn’t I see you with him in the garden?” he asked accusingly.

“No!” Peter shouted.

Everyone round the fire fell silent and stared at Peter. In the silence a cock crowed twice and Peter’s heart sank. He remembered what Jesus had said to him at the meal.

“Before the cock crows twice you will deny me three times”. Peter hadn’t believed him. He had even said he would be prepared to die with Jesus. And look at him now. He’d done it just as Jesus had said. He had denied Jesus three times. Peter turned away and wept bitterly.

For discussion:

Why do you think Peter lied in this situation?

Why do you think Peter was so distressed even though he had managed to escape arrest?

How does it feel to say something on the spur of the moment and then regret it?

How could you put that situation right?

What do you think Peter would have said to Jesus if he had been able to speak to him?

How does it feel to let someone down?

In what ways are you sometimes like Peter?

What have you ever learned about yourself from your mistakes?

In what ways can someone be strengthened by their own failures?

Lesson 3

* *With pupils' help, recall the story of the crucifixion.*

So they killed Jesus and all Peter could do was to stand at a safe distance from the cross and watch. He **watched** Jesus die.

Now Peter felt there didn't seem any point in doing anything. Jesus had gone. Peter had lost everything. All he could think about was his denial of Jesus. Now he could never put it right. That Sabbath day was the longest Peter had ever known.

On the Sunday morning the surprises started. First the tomb where Jesus had been buried was empty. Then there were angels in it. Angels! Peter didn't believe it. Then, Mary said that she had seen Jesus. But Peter had seen Jesus die. What could possibly be happening?

All of that was hard enough to believe but then came the moment when Peter saw Jesus for himself. It was the Sunday evening and the disciples were together. They were still terrified of what might happen to them. The door of the house was locked and bolted. Suddenly Jesus was there, standing among them.

"Peace be with you," he said.

No one could believe it. Yet there he was and they could see the marks of the nails in his hands. A week later the same thing happened again. It was wonderful but Peter still didn't understand. He had to do something ordinary to keep himself from going mad.

"I'm going fishing," he said one evening. And the others agreed to go with him. So they went out in the boat on the lake and they fished all night without catching anything. As the sun was rising they saw someone standing on the shore. The stranger called out to them, asking them what they had caught.

"Nothing!" they answered.

"Throw your net onto the right side of the boat," the stranger said, "And you will have a good catch."

They threw the net, although they knew it would be hopeless. To their amazement, the net was so full when they hauled it in that they thought it would break and yet somehow it didn't. When Peter realised who the stranger was he leapt out of the boat and waded ashore. There was a charcoal fire ready to cook the fish. Everyone knew it was Jesus but nobody dared to say anything. After breakfast Jesus took Peter to one side, and asked him a question. Three times Jesus asked Peter the question and three times Jesus added a command and Peter discovered he had a job to do. This is that moment.

For discussion:

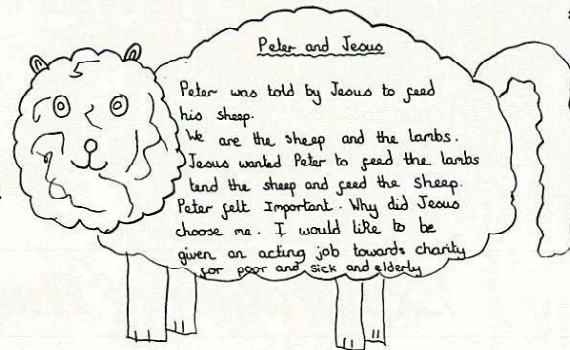
Why did Jesus ask the same question three times?

What did it make Peter remember?

How did it make Peter feel?

When has something ever happened to you that you have not understood?

* *Show pupils the poster of the sculpture of Jesus and Peter. Invite pupils to recall Jesus' question and commands.*



* *Invite pupils to look again at the sculpture, and explain to them that it stands outside a church dedicated to St Peter built on the shore of the Sea of Galilee in Tiberias. This is thought to be the place where the Commissioning of Peter might have occurred. This sculpture is one person's interpretation of that moment.*

Activity Suggestions:

Teaching About:

EASTER: PETER

Number of lessons: 3

PRACTICAL ACTIVITIES	RECORDING ACTIVITIES	EXTENSION ACTIVITIES
<p>ROLE PLAY</p> <ul style="list-style-type: none"> ▷ a situation in which a character is not loyal to another and work out how the situation can be resolved. <p>MAKE</p> <ul style="list-style-type: none"> ▷ a sculpture of Jesus talking to Peter in plasticine or clay 	<p>WRITE</p> <ul style="list-style-type: none"> ▷ a description of Peter's character ▷ a description of a person whose name means 'rock' ▷ a comparison of the two descriptions <p>ILLUSTRATE</p> <ul style="list-style-type: none"> ▷ one particular moment in the story in some way 	<p>FIND OUT</p> <ul style="list-style-type: none"> ▷ about what happened to Peter

Potential C.A.S.E. Developments

Knowledge: CELEBRATIONS						
Concepts				Attitudes		
BELIEFS	IMPORTANCE OF RELIGION	COMMITMENT	INTEGRITY	SOCIAL AWARENESS	SOCIAL RESPONSIBILITIES	
Christians believe that Jesus ▷ rose from the dead ▷ appeared to the disciples after his resurrection	Religion can change people	Peter responded to Jesus' command	valuing; ▷ loyalty ▷ being called ▷ being given a second chance ▷ being trusted	Some people believe they are called to do God's work	I can: ▷ be responsible for a job ▷ be given, and give, a second chance	
EASTER: PETER						
Skills				Exploration of Human Experience		
USE OF LANGUAGE	USE OF SOURCES	EMPATHY	REFLECTION	RESPONSIBLE RELATIONSHIPS	EMOTIONS	DAILY EXPERIENCE
metaphor denial	poster of statue of Jesus & Peter	with those who: ▷ say something and regret it ▷ feel inadequate ▷ are called ▷ wish they were called	When have I said something I regret? How am I like Peter?	I can: ▷ be loyal ▷ put things right that I have done wrong	confusion fear surprise amazement grief	It is natural to say things that you regret

Resources:

A poster or slide of the sculpture of Jesus and Peter can be borrowed from the RE Resources Corner, Chapel Fields Centre.

Key Stage 2 : Year 4

Pentecost: Peter

Pentecost falls in the Christian calendar fifty days after Easter. It is seen as the 'birthday' of the Christian Church. The focus in these lessons is on Peter and the way he changed. During Easter and the resurrection appearances, Peter was anxious, unsure and lacking in confidence. At Pentecost, when he played a leading role in events, he became a bold and inspiring leader and orator.

Pupils' previous learning about Easter is used as a foundation for these lessons.

Lesson 1

- * *Show pupils the poster of Jesus and Peter which was used at Easter.*

What can you remember about the people in this picture and about what was happening?

What do you think Peter did when all of this was over?

How do you think Peter felt in the following weeks when Jesus was no longer with them?

Peter went back to Jerusalem full of expectation. Jesus had told them all to expect something amazing and wonderful to happen.

"Do not leave Jerusalem," he had said to them, "but wait for the gift I told you about, the gift my father promised. John baptised with water but in a few days you will be baptised with the Holy Spirit!"

He was promising them that although he was going away he would send the Holy Spirit which would come from God and would give them power. Peter didn't know what to expect.

Jerusalem was busy. It was festival time again. Peter and the others met together as they often did to talk about Jesus and to pray. Suddenly it happened!

There was a noise from the sky like a rushing wind which filled the whole house and rattled the doors. Then, as if that wasn't enough, it seemed as though the wind brought tongues of fire which touched each person there. Can you imagine what that was like? Peter was filled with a new strength. He burst out of the house and into the crowd. The others followed. They had known nothing like it before. They all began to speak to each other excitedly. The people around them in the street who came from many different countries were amazed. They could understand what was being said. No-one could believe it! Were they drunk? Some people thought so. There couldn't be any other explanation, could there?

Peter was inspired. It was as though his heart was on fire. He leapt up and spoke to the crowd.

“Listen!” he said, “these people aren’t drunk. It is only 9 o’clock in the morning! God promised he would pour out his spirit on all people. This is what has happened.”

Peter went on to preach about Jesus and people listened to his words. He spoke so convincingly of the power of God’s forgiveness and the gift of the Holy Spirit that more gathered to listen to him. That day three thousand people were baptised. That was the beginning of the Church.

*(*Draw out in discussion the difference between excitement in anticipation of an event and experiencing excitement of the event itself.)*

Activity Suggestions:

Teaching About:

PENTECOST: PETER

Number of lessons: 1

For discussion:

How do you think Peter and the believers felt in the wind and the fire?

Why do you think the writer of the story describes the Holy Spirit as wind and fire?

How did Peter change?

In what ways was he now living up to the name Jesus had given him?

What makes a good leader?

PRACTICAL ACTIVITIES	RECORDING ACTIVITIES	EXTENSION ACTIVITIES
<p>USE</p> <p>▷ a variety of media to create a picture of the story</p>	<p>WRITE</p> <p>▷ about how you would like to be changed. Arrange your writing on a flame-shape and make a class FIRE display</p>	<p>DEVELOP</p> <p>▷ a sequence of movement expressing your own ideas about fire</p>

Potential C.A.S.E. Developments

Knowledge: CELEBRATIONS						
Concepts				Attitudes		
BELIEFS	IMPORTANCE OF RELIGION	FORGIVENESS	SYMBOLS	INTEGRITY	ENQUIRY	SOCIAL RESPONSIBILITIES
Christians believe God: ▷ empowers ▷ is with them always through the Holy Spirit	Religion: ▷ can inspire ▷ can change people ▷ is on-going ▷ offers a new start	Christians believe that: ▷ God can change them by the Holy Spirit ▷ they are forgiven	wind fire	valuing: ▷ what cannot be explained ▷ opportunities for change ▷ being surprised	What really happened at Pentecost? How do people change? What makes a good leader?	I can be: ▷ changed ▷ inspired
PENTECOST: PETER						
Skills			Exploration of Human Experience			
USE OF LANGUAGE	EMPATHY	REFLECTION	SPIRITUAL EXPERIENCES		DAILY EXPERIENCE	
Pentecost Holy Spirit baptise	with those who: ▷ want to be changed ▷ lack courage ▷ are inspired	What excites me? What do I feel about the story?	of being: ▷ inspired ▷ excited ▷ forgiven		It is natural: ▷ to need to be strengthened ▷ to want to change things	

Resources:

A photograph of the Jesus/Peter sculpture is available on loan from the RE Resources Corner, Chapel Fields Centre.